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Identity and the multi-levelled structure of disadvantage among Chinese female migrant entrepreneurs in Scotland

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Declaration of Authenticity and Author's Rights

'This thesis is the result of the author's original research. It has been composed by the author and has not been previously submitted for examination which has led to the award of a degree.'

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Abstract

Issues surrounding diversity and entrepreneurship have received much interest in research and public policy over the last couple of decades. This thesis aims to contribute to this body of work by studying Chinese female migrant entrepreneurs (CFMEs)'s and how with their multiple identities cope with barriers faced in both their business and family contexts.

This thesis used grounded theory to investigate CFMEs' experience by unpacking the multiple layers of disadvantage they contend with. First, the micro-level explores the patriarchal culture in Chinese families and households and its implications for female entrepreneurs. Second, themeso-level evaluates how CFMEs cope with limited access to resources for their business as well as unfair treatment in the community. Lastly, our analysis of how CFMEs experience the macro-level assesses whether it is challenging for CFMEs to integrate into local business networks.

This research followed the interpretive method to explore Chinese female migrant entrepreneurs' experience between business and family multiple identities. Seventeen interviews were conducted to analyse the participants' narrative. Data was systematically accumulated through an inductive approach to ensure accuracy.

Overall, the contributions are developed in three aspects. First, it makes a theoretical contribution to entrepreneurship and identities fields by introducing a novel concept, identity switch, to extend multiple identities concept. The thesis posits that CFMEs use and switch their

multiple identities in a dynamic way to cope with the barriers and disadvantage they face at the micro, meso and macro levels. Second, the identity switch concept helps explain CFMEs' identity work. Further, it helps articulate the coping methods CFMEs use to deal with "trouble" between business and family. Finally, this study makes a bridge to link social identity theory and intersectionality theory to explore CFMEs' coping methods to navigate disadvantage and expand access and employment of business resources to become successful entrepreneurs.

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Chapter 1. Introduction

1.1 Thesis background

This study focuses on the growing line of scholarship which examines Chinese female migrant entrepreneurs and entrepreneurship as an extension of the identity dynamic research in Scotland. Chinese female migrant entrepreneurs in Scotland who are not local people, we can image the circumstance, you are alone to live in a new environment without family and friend. Therefore, Chinese female migrant entrepreneurs did not have more support from the family and friend, we can image how Chinese female migrant entrepreneurs face the challenges and disadvantages in a new environment between business and domestic; additionally, Chinese female migrant entrepreneurs as ethnical female entrepreneurship faced the identity issues from their background, context, and experience. Identity could be the crucial factor to impact Chines female migrant entrepreneurs in life and business.

Therefore, this study used the identity as analysis factors to discuss Chinese female migrant entrepreneurs' the disadvantages between business and family. Moreover, in the findings chapter, the coping methods are summary by author, also, author generated the coping methods to help the other group people to challenge the business and family disadvantages in Scotland (Breitenbach, 2006; Foster et al., 1996).

When people retrospect the female entrepreneurship history, until 1975 female entrepreneurs as an individual group were yet to enter the research field, although female entrepreneurs contributed more to business world (Jennings & Brush, 2013). However, at that moment, the

earliest female entrepreneurship research emerged and desired to recognise the psychological and sociological levels of female business owners from male business owners, assuming there were few differences between men and women (Schrier, 1975; Schwartz, 1976). The most research in 1970s concentrated on the comparison between genders. But the female entrepreneurs' feeling and experience even the circumstances did not to be the research core in entrepreneurship. Therefore, in the research field which is a lack of results focus on female entrepreneurship disadvantages and contributions. As academic research subjects, female entrepreneurship developed over the decade (Brush, 1992), but studies concentrated on women in male-dominated industries are scant (Hisrich & O'Brien, 1981).

During 60's to 70's, research has represented that there are similarities between male and female entrepreneurs such as business skills, demographic characteristics, and motivations, since then scholars regarded male and female entrepreneurs as a group to do the analysis (Hagan et al., 1989).

This study aims at analysing Chinese female migrant entrepreneurs' multiple identities between business and family to understand their multi-layers disadvantages, and it discusses how disadvantages can help to develop entrepreneurship research field. However, analysis of disadvantages cannot help Chinese female migrant entrepreneurs to cope with barriers between business and family. Therefore, this study also explores coping methods from Chinese female migrant entrepreneurs' daily behaviours and analyses their experiences to understand the effect of coping methods, which helps other ethnic female entrepreneurs to face and overcome the

potential disadvantages in their business and family. In addition, the novel findings and discussion of this study can inspire more entrepreneurs in practice.

1.2 The structure of the introduction

This chapter aims at defining the content and providing a guidance to easily read and understand the thesis. Also, it summarises Chinese female migrant entrepreneurs' disadvantages and their coping methods following the theoretical contributions with identity theory, social identity theory, and intersectionality theory.

Therefore, the background above, this thesis will discuss the disadvantages from three different layers, and the author will apply the grounded theory to investigate Chinese female migrant entrepreneurs' experiences and find their multiple layers of disadvantages between business and family. The first layer is family level which explores the suffering of patriarchal culture in family and household, and the second layer is community-level which focuses on limited resources for Chinese female migrant entrepreneurs' business and unfair treatment in the community. The last level is sociality level, in sociality level Chinese female migrant entrepreneurs are difficult to integrate into the local business. Based on analysis of three layers above, this thesis found the family environment, community environment, and sociality environment impact Chinese female migrant entrepreneurs'business.

Chinese female migrant entrepreneurs have a coping method to deal with disadvantages. Among three different layers, Chinese female migrant entrepreneurs used different strategies to avoid the disadvantages and turned the disadvantages as advantages to face challenges.

This chapter outlines the basic information about this thesis, while the next part (1.3) discusses the practice background and context of the research and shows the importance of Chinese female migrant entrepreneurship. Opportunities, aims and approaches of the research are presented in 1.4 and the research contribution is discussed in 1.5. Part 1.6 provides a guideline to help readers to understand the structure of this thesis.

1.3 The context and importance of Chinese female migrant entrepreneurship

To begin with, there are few studies on Chinese female migrant entrepreneurs in migration context. In particular, it is difficult to find studies about Chinese female migrant entrepreneurs' identity research as ethnic female entrepreneurs in Scotland. Most existing studies focused on Chinese female migrant entrepreneur networks (Burt, 2019), success, political participation (He et al., 2018), and innovation (Dai, Byuu & Ding, 2019). Following the above research dimensions, the researchers pay attention to networks, political and innovation, not too much in identity. However, most studies discussed issues of Chinese female migrant entrepreneurs who are running business in China. Therefore, there are only few studies and data for Chinese female migrant entrepreneurs (Aliaga-Isla & Rialp, 2013; Kitching & Woldie, 2004; Hamilton, Dana, & Benfell, 2008; Collins & Low, 2010; Collins, 2002).

Based on the author's personal experiences and observations, the author found Chinese female migrant entrepreneurs usually pay attention to their variable identities, roles, and they confuse to classify which group they should belong to. However, though they could belong to many groups, most groups are not supporting them, or Chinese female migrant entrepreneurs are not the mainstream of any groups. They lack a sense of belonging to a group, and lack self-categorisation which is analysis for personal recognised identities (Turner et al., 1987). In addition, Chinese female migrant entrepreneurs could be recognised as Chinese entrepreneurs or female entrepreneurs, however, neither of them can fully represent Chinese female migrant entrepreneurs' interests and rights.

Traditional Chinese culture and Chinese community have been impacted by Confucian culture. The traditional Confucian culture is a complex system of moral, social, political, and religious thought with regard to personal relationship with others and appropriate conduct (Gao, et al, 2014). The culture has existed for more than two thousand years. The core of the culture about the order of the family, community, and society, the most significant part of the family is which female is in subordinate position, and male could govern the family, but the household should undertake by female. In a patriarchal and highly hierarchical society, not only women but all members had fixed and clear roles (Valutanu, 2012). Despite public opinion favouring men over women (Burt, 2019). However, Scotland is a more democratic and gender equal society that provides a more productive atmosphere for both sexes (Mooney & Scott, 2016). Chinese female migrant entrepreneurs have more free choices for their career, including starting their own business. women's productive activities, particularly in industry, empower them

economically and enable them to contribute more to overall development. Whether women are involved in small or medium scale entrepreneurial activities, or in the informal or formal sectors, women's entrepreneurial activities are not only a means for economic survival but also have positive social repercussions for the women themselves and their social environment (Santos, et al., 2016; Hechavarria et al., 2012; Bruni *et al*., 2004).

Based on the above the background and context, this study analysed the phenomena, and identified the theory of identity, theory of social identity, and intersectionality theory to explain the phenomena and discuss the disadvantages. This study also refined the disadvantages between business and family in Scotland through multiple layers. After investigation, this study can respond to three research questions:

1) To understand Chinese female migrant entrepreneurs' domestic barriers in family environment and how identities work with Chinese female migrant entrepreneurs to balance household.

2) To understand Chinese female migrant entrepreneurs 'business issues within identity and how they challenge the barriers in community level.

3) To explain how multiple identities could work with a person and how switching identity can address Chinese female migrant entrepreneurs' barriers between family and business in society.

By analysing responses of above questions, this thesis aims at understanding how multiple identities work for Chinese female migrant entrepreneurs between family and business and how to switch identity mechanisms to cope with disadvantages.

Following the above research questions and consideration, though this study focuses on Chinese female migrant entrepreneurs in Scotland, the essence of this study is the identity issues and questions. Therefore, this study unfolds the circumstances of Chinese female migrant entrepreneurs and find the theoretical reasons behind the circumstances to support Chinese female migrant entrepreneurs to cope the currently reality disadvantages. In regard of identity discussion, three layers will be considered to identify multiple identities.

Firstly, identity theory which discusses the multiple identities within a person will be applied to understand how Chinese female migrant entrepreneurs' control and work with their multiple identities.

Secondly, social identity theory can reveal the positive and negative impact of the Chinese community (Hertel, Bacq, & Belz, 2019; Su, Huang, &Nejati, 2019), and explain disadvantages of Chinese female migrant entrepreneurs in business and family (De Luca & Ambrosini, 2019). In addition, social identity theory discussed intergroup relationship which illustrates disadvantages of Chinese female migrant entrepreneurs' group in the market, comparing with Chinese businessmen.

Thirdly, how Chinese female migrant entrepreneurs intertwine multiple identities with business and family lacks discussion. Intersectionality theory was originated from the US in order to solve black female equality issues (Aguayo-Romero, 2021; Smith, 2013), Chinese female

migrant entrepreneurs face similar issues within their multiple identities though. Intersectional approach states that people's identities can overlap due to different contexts, compounding experiences can create more disadvantages for Chinese female migrant entrepreneurs in the market (Wang, 2019). Thus, intersectionality theory as a tool can analyse different identities of Chinese female migrant entrepreneurs within their business and family and investigate disadvantages they have caused by their multiple identities.

1.4 Research aims and approach

The beginning aim of this study is helping Chinese female migrant entrepreneurs find disadvantages between business and family. In order to in-depth research, this study used interviews as the data collection method to explore Chinese female migrant entrepreneurs' identities, and disadvantages between business and family. This study applied identity, social identity, and intersectionality theory to explore disadvantages caused by Chinese female migrant entrepreneurs' multiple identities. In addition, this study also extracted their coping methods to balance their multiple identities in order to resist business risk and balance family households. The novel concept is called dynamic identity switch, created by analysis of interviews, which indicates Chinese female migrant entrepreneurs have their own coping methods to challenge disadvantages.

This study used grounded theory to collect data and applied NVivo, a qualitative analysis software, to analyse data. Results showed identities became the most important factors to impact Chinese female migrant entrepreneurs in their business and family.

The study focused on identity issues, especially aimed at investigating how different identities impact Chinese female migrant entrepreneurs' business and families. In order to have a complete view of the main purpose, the study separates into three levels to explore their disadvantages and understand how their identity progresses and evolves in their business and families:

The first objective is to understand how the identity as a factor could impact their family structures and household tasks.

The second objective is to understand how the identity as a factor brings disadvantages that impact their business.

The last objective is understanding how their multiple identities work and how switching identity can address their barriers in business and balance family households.

To meet these objectives, this study applied interpretive assumptions to design research methods. This research followed the interpretive method to explore Chinese female migrant entrepreneurs' experiences between business and families. In total, 17 interviews were conducted to analyse the participants' narrative. Data was systematically investigated using an inductive approach to ensure accuracy.

1.5 Research contributions

This study provides several contributions to existing research on identity and entrepreneurship with Chinese female migrant entrepreneurs. The main contribution is extending the identity

theory into a dynamic identity theory concept, deploying identity theory to explain the current situation, and extending the identity theory into dynamic identity switch to explain Chinese female migrant entrepreneurs' disadvantages and coping methods. In addition, dynamic identity switch explored Chinese female migrant entrepreneurs' identity issues in different situations, and it explained how multi-identities bring disadvantages and how different identities bring opportunities to Chinese female migrant entrepreneurs.

The second contribution is that this study applied the social identity theory to explore identities. Studies of social identity theory are focusing on the in-group and out-group (Islam, 2014). However, this study explains and discusses how Chinese female migrant entrepreneurs suffered disadvantages intergroup. Dynamic identity switch is a tool to dig the intergroup's gap to understand individuals between in-group and out-group, and dynamic identity switch investigates how they change and control their different identities between family and entrepreneurship.

The third theoretical contribution is extending intersectionality theory based on the origination of intersectionality theory. Intersectionality theory was coined to investigate and solve black females' identities issues in the USA (Bowleg, 2012). However, this theory can explain specific groups' disadvantages, such as Chinese female migrant entrepreneurs in Scotland. Black female in the USA and Chinese female migrant entrepreneurs in Scotland both are not the mainstream of the group. Dynamic identity switch concept discusses how people with multi-identities change and control their identities to suit the group identity standards in families and business.

This study contributes to existing theoretical discussions with how multiple identities work in a person and his/her daily life, and how different categorical identities interact with society structures (Kang & Bodenhausen, 2015). Identity theory helps researchers to analyse entrepreneurial behaviours and roles to create the entrepreneurial identity (Stryker & Burke, 2000). Although, the entrepreneurial identity concept was used as a fundamental concept to dig personal identities work between business and families (Chen et al., 1998).

This study focuses on multiple identities within a person and analyses Chinese female migrant entrepreneurs' disadvantages and coping methods to induce a novel concept, dynamic identity switch. Although current identity field research concerns identity change (Burke, 1991) and identity control (Kularski, 2004; McCall & Simmons, 1978; Stryker, 1980). Prior attempts to help female entrepreneurs to understand their challenges, such as a gender aware framework, which is Five "M"s (Brush et al., 2009). The framework was rooted in institutional theory and developed the model round three "M"s, which includes market, money and management, and draw a model to test business viability (Bates et al., 2007). Subsequent research has added motherhood, family environment and community environment.

Female entrepreneurs have suffered the difficult environment and they had to face different values from their background family and their specific communities. In traditional Chinese community values, females are not allowed to go outside and run a business. In addition, females undertake much more households than male counterparts, because of the gender inequality in families and communities (Du Rietz & Henrekson, 2000).

The dramatic divergences between males and female's engagement in entrepreneurship are based on macro and meso factors which are increased by motherhood (Brush et al., 2009; McGowan, et al., 2012). This observation inspired this study to focus on the influence of multi-identity on female entrepreneurs' behaviours in their business, families and community environments.

Overall, this thesis contributes to literatures on female migrant entrepreneurship and identity. Dynamic identity switch extends multiple identities' concept and fixes a mechanism of identity work to explain how multiple identities work. In addition, dynamic identity switch helps identity theory develop and applies to different or specific groups. In addition, this study bridges identity theory, social identity theory and intersectionality theory to explore Chinese female migrant entrepreneurs 'coping methods, and suggests Chinese female migrant entrepreneurs need to build their own group to avoid unfair treatment and expand their business resources.

In a family level, female have to undertake the whole households; in a community level, Chinese female migrant entrepreneurs' identity makes them in an ignorable position, which makes Chinese female migrant entrepreneurs lack resources; in a societal level, Chinese female migrant entrepreneurs are still foreigners, they also lack of local resources and have difficulties to integrate into local society. There are three-layer disadvantages between business and families in this study, Chinese female migrant entrepreneurs suffered identity issues and disadvantages from their identities, which could find theories to understand and explain their circumstance.

This study provides and discusses a new concept, dynamic identity switch, to explain how Chinese female migrant entrepreneurs 'identity can be turned as benefits to cope with disadvantages. In addition, results of this study can broadly help other groups, such as ethnic female entrepreneurs, to cope with disadvantages between business and families. Therefore, this study helps Chinese female migrant entrepreneurs to understand their disadvantages, and it summarizes their experiences in regard of dealing with disadvantages by applying their multiple identities.

1.6 Structure of thesis

This thesis includes nine chapters, following paragraphs summarize main contents of each chapter:

Chapter 1 Introduction. This chapter outlines the wider context and general information of this thesis, and it introduces the topic and key concepts of the research to helps reader understand what the research is about. In addition, this chapter is a guidance to introduce the research approach and structure.

Chapter 2 Theoretical literatures and practical background. This chapter reviews existing literatures and theories, as well as existing data concerning. Chapter 2 is separated into four parts. Firstly, it reviews practical barriers from literatures. Secondly, it discusses and reviews identity theory to understand Chinese female migrant entrepreneur' current situation. Also, it is the footstone to provide a novel concept to contribute to identity theory and entrepreneurship.

The last two parts review social identity theory and intersectionality theory followed by putting theories together and introducing identity theory into a conceptual framework. This chapter intends to clarify Chinese female migrant entrepreneurs wider academic literature in identity phase.

Chapter 3 Methodology. This chapter details the methodological approach and designs process of the data collection. In addition, techniques of participants selection, sampling approach and the analysis method are explained. The investigation used the interview method and grounded theory method to help the author analyse the data, and NVivo as the main analysis software is applied to induct the novel findings later. Ethical considerations for this study are also explained in this chapter.

Chapter 4, 5, 6 Analysis and findings. These chapters present the results of the analysis of the data collected from interviews with Chinese female migrant entrepreneurs. These chapters present two main findings. First, the author organised disadvantages from interviews and classifies Chinese female migrant entrepreneurs' disadvantages is in three multiple layers which are household level, community level, and societal level. Second, the author summarised from participants' experiences narrative, and found relevant coping strategies to develop and extend the Chinese female migrant entrepreneurs' identities and entrepreneurship.

Chapter 7 finding in novel concept. This chapter provides the most important theoretical contribution which is dynamic identity switch. This chapter proposes the conceptual model that revealed the internal identity mechanism to impact Chinese female migrant entrepreneurs'

situations. The novel concept, dynamic identity switch, is explained and discussed in this chapter.

Chapter 8 Discussion. It presents novel contributions of this study. This chapter discusses in-depth reasons of disadvantages and provides coping methods and novel concepts to help Chinese female migrant entrepreneurs to challenge their disadvantages. In addition, this chapter analyses the household, community and society levels following discussion of identity theory, social identity theory, and intersectionality theory.

Chapter 9 Conclusion. It concludes this thesis and summaries the whole thesis, novel contributions of identity theory, social identity theory, and intersectionality theory. In addition, this thesis recommends Chinese female migrant entrepreneurs how to balance their business and families, and how to cope difficult situations with negative identities. It provides suggestions from household level to societal level which will help the specific group of people to start their business with balancing families and business. Also, it will remind government to focus on the minority female group. Contributions of this thesis are also stated, and practical recommendations for Chinese female migrant entrepreneurs are offered. Limitations of the study are stated, and future research directions are suggested.

Chapter 2. Literature review

Over the last 200 years, entrepreneurship has evolved (Bull & Willard, 1993; van Gelderen & Masurel, 2012). The creation or extraction of value is currently the most widely accepted definition (Alvarez, et al., 2001; Diochon, Durepos & Anderson, 2011; Gaddefors & Anderson, 2017). According to this definition, entrepreneurship entails risk beyond what is normally encountered when starting a business, such as business values and simply economic values. More specific definitions have defined entrepreneurship as the process of designing, launching, and running a business, as well as the ability and willingness to develop, organise, and manage a business venture, as well as any of its risks, in order to profit (Gordon, Natarajan & Arora, 2009).

Entrepreneurship has a significant impact on and promotes economic and social system development (Neergaard & Frederiksen, 2011). Entrepreneurship is becoming more popular as a means of promoting economic growth, as well as a means of creating employment opportunities and alleviating employment problems (Gerke & Menkhoff, 2003). Entrepreneurs are important economic forces, wealth and job creators, new product and service innovators, and agents of social and economic change (Marlow & Dy, 2018).

In economics, entrepreneurship is used in conjunction with land, labour, natural resources, and capital to generate a profit. Cantillon provided the first definition of an entrepreneur in 1755, describing "someone who exercises business judgement in the face of uncertainty."

Schumpeter's view of the entrepreneur as a leader and contributor to the creative destruction process (Schumpeter, 1942). Leibenstein defined an entrepreneur as someone who gathers all

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resources necessary to produce and market a product that fills a market void (Leibenstein, 1968). Kirzner defined the entrepreneur after two decades as someone who saw profit opportunities and took action to fill currently unsatisfied needs or improve inefficiencies (Kirzner, 1985). There have been various interpretations of what the term means over time. The definition provided by Schumpeter is more specific (Bull & Willard, 1993).

> *'An entrepreneur is a person who carries out new combinations, causing discontinuity. The role is completed when the function is completed. The person may be an employee within an existing organization or may start a new venture. An investor in risks capital for a return. A manager who operates an existing business.' (Bull & Willard, 1993, p.185)*

This chapter will begin with a systematic review of mainstream research on migrant entrepreneurship and female migrant entrepreneurship, organised around various themes that influence the development and success of (female) migrant entrepreneurs. Then it will introduce the development of Chinese female migrant entrepreneurs in Scotland, and it will discuss barriers and disadvantages that Chinese female migrant entrepreneurs confront in Scotland, as well as why their identities hinder their business development. The following sections will introduce significant theories used in this research (**identity theory, social identity theory, and intersectionality**), and discuss how Chinese female migrant entrepreneurs' identities have been affected. At the end of the literature review, it will generate a theoretical framework to show relationships between discussed theories, identify research gaps, and then propose research questions.

2.1 Migrant entrepreneurship development and Chinese female migrant entrepreneurship

2.1.1 A systematic review of migrant entrepreneurship and female migrant entrepreneurship

2.1.1.1 Review of migrant entrepreneurship

A migrant entrepreneur is someone who moves to another country for at least 12 months and starts a business (United Nations, 1998). Migrant entrepreneurs could offer hope and redevelopment to marginalised minority communities and rural communities (Munkejord, 2017; Osirim, 2008). They could facilitate to stabilise the labour market in the host country by assisting recent migrants with social adaptation (Stakanov, 2016), mitigating the liability of ethnicity in host countries (Jiang, Kotabe, Hamilton, & Smith, 2016), and lowering unemployment rates among migrant groups (Collins, 2003). As a result, migrant entrepreneurship is a significant phenomenon in today's global business environment (Munkejord, 2017).

There are a number of factors that could either support or hinder the growth and success of migrant entrepreneurs (Sinkovics & Reuber, 2021). The author discovered three major aspects based on previous literature: individual factors, community and cultural influence from home countries, and societal factors from host countries. Table 1 details each factor in each aspect and recognises each contributor.

Table 1 Review of growth and success influential factors on migrant entrepreneurs

Individual factors	Personal willingness (Clark & Drinkwater, 2000)
	Age (Constant, 2006)
	Family status, family support, family responsibilities (Rouse & Kitching, 2006)
	Poor language skills (Brettell & Alstatt, 2007)
	Rural background of migrant individuals (Bauder, 2008)
	Entrepreneurial role models (Athayde, 2009)
	Individual motivation (Ullah et al., 2016)
	Cross-cultural experience (Vandor & Franke, 2016)
	High levels of education (Peroni, Riillo & Sarracino, 2016)
	Perceived attraction to a geographical place (Munkejord, 2017)
	Low levels of education (Andrejuk, 2018)
	Social vulnerability, a lack of social recognition (Lintner, 2019)
	Kin and ethnic group connection network (Fawcett & Gardner, 1994)

	Family members (Mustafa & Chen, 2010)
	Kinship networks (NordmaN, 2016; Cruz, Falcao & Barreto, 2018)
Community or cultural influence from home country	Loss of social status and block of social mobility from home countries (Fee & Rahman, 2014)
	Home countries' institutional weaknesses, such as insecurity, corruption, bureaucracy, economic restrictions (Salamanca & Alcaraz, 2019)
	Gender roles in home society (Vershinina, Rodgers, McAdam, & Clinton, 2019)
	The size, nature, and growth potential of the market (Kloosterman, 2003)
	Ease of entering a sector (Balaz & Williams, 2007)
Societal factors in host country	Lack of financial capital and human capital (Sahin, Nijkamp, & Stough, 2011)
	Underemployment, lack advancement opportunities, challenges of having relevant qualifications (Samaratunge, Barrett & Rajapakse, 2015)
	Favourable structure of opportunities (Guell, 2016)

	Advice and information services for migrant entrepreneurs (Rath & Swagerman, 2016)
	Societal gender prejudice (Azmat & Fujimoto, 2016)
	Legal and policy provisions, favourable business environment (Bagwell, 2017)
	Exploitation, physical and verbal abuse, discrimination, labour market exclusion (Andrejuk, 2018)
	Business incubators, training courses (Riddle et al., 2010)

Individual influential factors influence the development of migrant entrepreneurship, with five push influential factors and seven pull influential factors found in previous literature. Individual motivation, personal willingness, cross-cultural experience, high levels of education, perceived attraction to a geographical region, entrepreneurial role models, and migrant individuals' rural backgrounds are pull influential factors. Age, low levels of education, poor language skills, a lack of social recognition, and family issues are influential factors that push migrants to start their own business.

According to push influential factors, Constant (2006) investigated how *age* influences migrant entrepreneurs' decision to start a business, and the findings revealed that businesswomen prefer paid employment at a younger age, with self-employment as an option later in life. The possibility is that paid employment in the labour market is more "secure" than self-employment,

and younger women would prefer to seek a secure job when they are young (Constant, 2006). According to Brettell and Alstatt (2007), ***poor language skills*** could sabotage migrant self-employment because they make it more difficult to enter the mainstream labour market. As a result, they may establish their own businesses and use their advantages in their ethnic community to overcome language barriers (Brettell & Alstatt, 2007). ***Low levels of education*** and experience, according to Andrejuk (2018), may prevent migrants from finding employment. Migrants may find it difficult to participate in host countries due to a lack of knowledge of the host country's language and culture, which compel them to start own business to live a life (Andrejuk, 2018). Rouse and Kitching (2006) proposed that ***family status or family responsibilities*** could hinder the development of migrant entrepreneurs, particularly female migrants. Since child-rearing issues could lead to the failure of a new business, and mothers are typically regarded as the primary caregivers for children (Rouse & Kitching, 2006). Furthermore, Lintner (2019) proposed that ***social vulnerability or a lack of social recognition*** exposes migrants to discrimination and stigmatisation. Receiving social recognition is important for individuals to have long-term entrepreneurial innovative performance in society; however, a lack of interactions with society may impede the development and success of migrant entrepreneurship (Lintner, 2019).

According to pull influential factors, Clark and Drinkwater (2000) found that ***personal willingness*** has a significant influence on migrant entrepreneurs' willingness to start a business, and they investigated whether predicted earnings in paid and self-employment are significantly corelated to self-employment behaviours. Bauder (2008) discovered that migrant individuals'

rural backgrounds are related to their desire to start a business. Rural background migrants are more likely than urban background migrants to assist family members in starting a business (Bauder, 2008). According to Athayde (2009), the influence of ***entrepreneurial role models*** on migrants' entrepreneurial activities is significant, and young people could start a business due to being inspired by family members or other successful entrepreneurs. Ullah et al. (2016) investigated the role of ***individual motivation*** in the proactive push to develop a new business. They would take action to start the business if they believed they could earn respect and success through their efforts (Ullah et al., 2016). ***Cross-cultural experience***, according to Vandor and Franke (2016), is a pull factor for migrant entrepreneurs to practise business, since it enables individuals to recognise profitable opportunities based on their cross-cultural knowledge. Furthermore, people with cross-cultural experience may be more creative and find a niche market to enter (Vandor & Franke, 2016). According to Peroni et al. (2016), ***high-education migrants*** are more likely to be interested in starting their own business. They also discovered that policies could attract high-education migrants and support entrepreneurial initiatives, particularly for first-generation migrants (Peroni, Riillo, & Sarracino, 2016). Munkejord (2017) poited an ***attractive geographical place*** could encourage migrants to start a business. Entrepreneurship as a means of avoiding underemployment, as well as an appealing regime, could encourage migrant entrepreneurs to live and enjoy life (Munkejord, 2017).

From the standpoint of community and cultural influence from home countries, six factors influence the development of migrant entrepreneurship: ethic connections, family members,

kinship connections, block of social mobility, institutional weakness, and gender roles in home society.

Fawcett and Gardner (1994) conducted research on the influence factors of Korean and Filipino entrepreneurs in the United States and concluded that kin and ***ethnic group connections*** could contribute to the establishment and operation of a business. People with the same ethnic background or community connections may have more opportunities to find work in a migrant company, and Korean entrepreneurs were heavily influenced by ethnic connections (Ryan et al., 2008). According to Mustafa and Chen (2010), ***family members*** could directly provide resources for the business such as financing, office space, and personal time. Family members' influence on migrant entrepreneurs remained significant, as family members could not be easily replaced and family connections could provide extra support to migrant entrepreneurs during difficult times (Mustafa & Chen, 2010). According to NordmaN (2016), ***kinship connections*** have both positive and negative effects on migrant entrepreneurs. On the one hand, kinship networks have the potential to facilitate learning, reduce uncertainties about market opportunities due to the dependability of partners, increase risk-sharing, and increase information transparency (NordmaN, 2016). Kinship networks, on the other hand, may result in management inefficiency, a lack of work production, and an absence of other social interactions (ibid).

According to Fee and Rahman (2014), migrant entrepreneurs are influenced by the loss of social status in their home country as well as the ***block of social mobility***. They conducted research on the situations of Bangladeshi entrepreneurs in South Korea and proposed that

Bangladeshis migrate for economic and social reasons, and that once they enter the Korean economy, they will eventually lose their ethnic identity due to uncertain East Asian and South-East Asian migration policies (Fee & Rahman, 2014). Salamanca and Alcaraz (2019) investigated the reasons why Mexican entrepreneurs would prefer to start a business in the United States, and discovered that institutional weaknesses in Mexico, such as insecurity, corruption, bureaucracy, and economic restrictions, push Mexican entrepreneurs to seek a more friendly fiscal system or business environment in another country. The ***home country's institutional weaknesses*** and deficiencies would create a negative business environment for local entrepreneurs, and these local entrepreneurs would prefer to find a supportive working environment to start their business (Salamanca & Alcaraz, 2019). Vershinina et al. (2019) proposed that ***gender roles in home societies*** might compel or encourage migrant entrepreneurs to start businesses in other countries. Female migrant entrepreneurs, according to Remennick (2016), are frequently stereotyped as attempting to "escape" from dominant patriarchal social structures. However, the nature of the female role in society and familial values may be important for female migrant entrepreneurs looking to expand their businesses in other countries (Hytti et al., 2017). Females who are not respected in their home country can gain respect and visibility by starting a business abroad (Vershinina et al., 2019; Pio & Essers 2013).

Ten societal factors in host countries, including both positive and negative factors, influence the development of migrant entrepreneurship. There are six positive factors: market growth potential, ease of entry into a sector, favourable opportunity structure, supportive advice and information from other companies, legal and policy provisions, and business incubator; four

negative factors: a lack of financial and human capital, underemployment, societal gender prejudice, and social barriers like discrimination or exploitation.

According to positive influential factors, Kloosterman (2003) stated the ***market's size and growth potential*** may inspire migrant entrepreneurs to start businesses. Increased access to fragmented markets for small businesses, as well as additional support from the host country, may encourage more migrants to enter markets to start a small business (Kloosterman, 2003). Furthermore, Balaz and Williams (2007) also stated that the ***ease of entering a sector*** or political support could enable migrants start their own businesses in certain sectors. ***Business incubators*** may significantly benefit the growth of immigrant entrepreneurship, according to Riddle et al. (2010). Business incubators increase the chances of new businesses surviving and provide information to new businesses on how to take the first step in this process (Hackett & Dilts, 2004). Training courses and problem-solving strategies on capital access could facilitate migrants in approaching internal and external resources to start a business (Riddle et al., 2010). According to Rath and Swagerman (2016), ***advice and information services*** for migrant entrepreneurs from host country companies could increase their chances of success. These local businesses typically focus on supporting and assisting migrant entrepreneurs, which helps to solve problems that migrants may encounter in the early stages of their business (Rath & Swagerman, 2016). Guell (2016) emphasised that ***a favourable structure of opportunities*** in the host society could facilitate migrants' access to capital and resources; additionally, the legal framework, stance of political institutions, and third-party associations could provide an open and safe environment for business start-ups (Guell, 2016). Bagwell (2017) also proposed that

the ***host country's legal and policy*** **provisions**, as well as a ***favourable business en*vironment**, could support and encourage foreign investment and migrant entrepreneurs. The supportive government policies may benefit specific migration and industries (Bagwell, 2017).

According to negative influential factors, according to Sahin et al. (2011), migrant entrepreneurs may struggle to succeed due to a ***lack of human, social, and financial capital***. Financial capital barriers and limited access to mentors or networks are significant deterrents to business development (Sahin, Nijkamp, & Stough, 2011). Migrant entrepreneurs, in particular, found it difficult to obtain credit loans or other types of financial support from the host country, and they were frequently questioned due to their poor bank record, lack of educational qualification, and inability to provide proper collateral (Rath & Swagerman, 2016). Samaratunge et al. (2015) mentioned ***underemployment*** in the host country may compel migrants to start their own businesses. A lack of employment and advancement opportunities makes it difficult for migrants to live a fulfilling life (Samaratunge, Barrett, & Rajapakse, 2015). Furthermore, some migrants encounter difficulties in obtaining relevant qualifications that meet the requirements of some companies in the host country, compelling them to start their own businesses in order to make money (ibid). For example, if a migrant is unable to obtain certain certificates due to a lack of education in their home country, he or she may be unable to find work in the host country or face access barriers to local educational institutions (Bauder, 2003). Azmat and Fujimoto (2016) suggested that ***societal gender prejudice*** is another barrier to migrant entrepreneurs starting businesses. Deeply rooted discrimination, cultural values and attitudes from others, and practical culture traditions may all impede the development of

migrant entrepreneurship (Azmat & Fujimoto, 2016; Marlow & McAdam 2012). According to Andrejuk (2018), there are some ***social barriers*** in host countries that hinder the growth of migrant entrepreneurs. Gender stereotypes, for example, may make it more difficult for young mothers or older uneducated women migrants to start their own businesses in some societies (Andrejuk, 2018). Aside from the threat of discrimination, migrant entrepreneurs may experience labour exploitation, physical and verbal abuse, and labour market exclusion (ibid).

Several scholars have mentioned gender as a significant factor influencing the development and success of migrants starting a business in previous reviews of migrant entrepreneurship. This section will first introduce the history of female entrepreneurship before systemically reviewing female migrant entrepreneurship by contrasting their situation with that of their male counterpart.

2.1.1.2 Review of female migrant entrepreneurship

(1) The history of female entrepreneurship

A BRIEF HISTORY OF
FEMALE ENTREPRENEUSHIP

In the 1970s, attempted to distinguish females' **psychological** and **sociological** responsibilities, assuming differences between genders.

1975
Female entrepreneurs as an individual group entered the research field until 1975

In the 1980s, Equal Opportunities Commission & Women's Enterprise Development Agency **encourage female** entrepreneurship and small and medium-sized businesses

1980
Research on women business owners in general, compare them to other groups of working or non-working women or comparing them to men

1990
Most of the research **focused on gender** as an issue that compared females and males.

1992
Lived experience data and **self-identity data** has been major issue in female business research since 1990. (Brush, 1992).

Women become entrepreneurs for a **variety of reasons,** entrepreneurship by chance, or forced entrepreneurship (Orhan & Scott, 2001).

2000
Chinese female entrepreneurs as an individual group entered the research field in 2000s

Reasons for Chinese female starts to their business: Chinese female entrepreneurs may do so because they are having difficulty progressing in their careers or because they have **no other sources of income, a lack of education or skills**, and **heavy household chores** (Tambunan, 2004).

2004
Chinese female entrepreneurs as an individual group entered the research field in 2000s

2005
Low pay is another possible reason for (Miller, 2005; Jue, 2019).

2010 - NOW

L**ife pressures, the hopelessness of previous job positions, unemployment**, and **economic decline** are all motivators for a woman to become an entrepreneur (Moore & Buttner, 1997; Bhardwaj & Mittal, 2017; Tambunan, 2004; Shastri et al., 2021).

tiredness or dissatisfaction with their current job, a desire for more control over their considerations, and more freedom and flexibility for family time are all reasons for starting a female business (Foley et al., 2018; Byrne, Fattoum, & Diaz Garcia, 2019)

Figure 1 History of female entrepreneurship

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Female entrepreneurship is currently a critical component of the global business sector, with approximately 187 million of 400 million entrepreneurs being women (Poggesi et al., 2020). According to the GEM (Global Entrepreneurship Monitor) 2016-2017, the female/male ratio is generally 0.5, implying that female entrepreneurs make up only one-third of the business world (Brush et al., 2019). Although female entrepreneurship is visible in the business world, male and female entrepreneurs did not differ significantly in self-efficacy (Wang et al., 2020); traditionally, entrepreneurship has been a male-dominated field (Jones, 2014). Figure 1 above showed the brief history of female entreprenuership.

Female entrepreneurs as an individual group entered the research field until 1975, and research into female entrepreneurship as academic research subjects developed over the last decades (Brush, 1992). The first studies, conducted in the late 1970s, attempted to distinguish the psychological and sociological responsibilities of female business owners from those of male business owners, assuming that there were few differences between genders (Schrier, 1975; Schwartz, 1976).

Until the 1980s, the Equal Opportunities Commission provided strong support, and Women in Enterprise and the Women's Enterprise Development Agency emerged as pressure groups to encourage female entrepreneurship and small and medium-sized businesses (Curran & Blackburn, 1991). Since the 1980s, there have been few studies that address women business owners in general, comparing them to other groups of working or non-working women, or comparing them to men (Hrnaday & Aboud, 1971; Kent et al., 1982).

During the 1990s, there was a lack of research on female small business owners and self-employed women. Most of the research focused on gender as an issue that compared female and male; however, a lack of lived experience data and self-identity data has been a major issue in female business research since 1990. (Brush, 1992).

Women become entrepreneurs for a variety of reasons, some of which are complicated, such as a lack of other options, entrepreneurship by chance, or forced entrepreneurship (Orhan & Scott, 2001). Chinese female entrepreneurs may do so because they are having difficulty progressing in their careers or because they have no other sources of income, a lack of education or skills, and heavy household chores (Tambunan, 2004). They are forced into it by economic necessity because they cannot find work elsewhere (Ajmeri, 2012; Nguyen, Frederick & Nguyen, 2014). Women's job choices are also influenced by their marital status (Alon et al., 2020).

Low pay is another possible reason (Miller, 2005; Jue, 2019), with low-paid women facing less economic risk than those in higher-paying careers because they have fewer options to begin with (Milner, 2021), but a low starting point in the small-medium size enterprise sector is not always a predictor of long-term vulnerability (Curran & Blackburn, 1991; Gebauer, 2018; Anton & Nucu, 2020). Furthermore, tiredness or dissatisfaction with their current job, a desire for more control over their considerations, and more freedom and flexibility for family time are all reasons for starting a female business (Foley et al., 2018; Byrne, Fattoum, & Diaz Garcia, 2019).

Life pressures, the hopelessness of previous job positions, unemployment, and economic decline are all motivators for a woman to become an entrepreneur (Moore & Buttner, 1997; Bhardwaj & Mittal, 2017; Tambunan, 2004; Shastri et al., 2021). Even some women have become entrepreneurs in order to increase child-care time and provide a job position for work (Cromie, 1987; Rembiasz & Siemieniak, 2019).

Thus, female entrepreneurship motivations can be divided into two categories. On the one hand, personal reasons such as family freedom and flexibility, life pressures, education, and experience push them to become entrepreneurs. Females, on the other hand, are motivated to start a business by the environment, which includes the community and societal environment. In general, the purposes and goals of female entrepreneurship are to eliminate female poverty, improve female status, alleviate employment pressure, achieve economic development, and improve social progress (Goby & Erogul, 2011; Shah & Saurabh, 2015; Nguyen et al., 2020).

As a result, the outcomes of entrepreneurship will present more challenges and anxiety for women than for men (Tonoyan, Strohmeyer & Jennings, 2020). For additional characteristics of female entrepreneurship, there are two parts that females struggle with. The first is that women work fewer hours in their businesses than men because household responsibilities such as caring for children, the sick, and the elderly may take precedence (Welsh & Kaciak, 2019). The second point is that female entrepreneurs are paid less than male entrepreneurs (Elliott, Mantler, & Huggins, 2021). Furthermore, there are a variety of barriers that work against female entrepreneurs, and these barriers can have an impact on business performance during the start-up stage (Gohmann, 2010).

Gender is a significant influential factor for entrepreneurs, as evidenced by the review of the history of female entrepreneurship above, and a large number of scholars have proposed that self-employment decisions are gender-specific, with women emphasising domestic responsibilities and men emphasising the value of success as individuals (Wagner, 2004; Fehrenbach & Lauxen-Ulbrich 2002, Lohmann 2001, McManus 2001). Female migrant entrepreneurs confront additional difficulties because they have less support from their families or communities when they enter and live in an unfamiliar environment other than their home country, and they may still need to take on responsibilities to care for children or elderly family members (Munkejord, 2017; Dannecker & Cakir, 2016; Yetim, 2008; Yetim, 2008). The section that follows will review literature on female migrant entrepreneurs, comparing their differences to those of their male counterparts.

(2) Review of female migrant entrepreneurs

There are several differences between female and male migrant entrepreneurs, including individual characteristics, entrepreneurial motivations, management styles and working industries, and different entrepreneurial standards. Table 2 shows the differences between female and male migrant entrepreneurs.

Table 2 Differences between female migrant entrepreneurs and male migrant entrepreneurs

	Female migrant entrepreneurs	Male migrant entrepreneurs

	Age differences	Usually at an elder age	Any age range
Individual characteristics	Marital status	Most are married or divorced	Most are married or single
	Confidence	Lack self-confident, tense, reluctant about entrepreneurship	Have more confidence than females
	Educational levels	Mostly with high educational levels	Various educational levels
	Language skills	Better language skills	Relatively poor language skills
Entrepreneurial motivations	Employment before starting own business	Mostly unhappy about the previous job	Mostly unemployment
	Family motivation	Compelled to start a business to make money in order to take care of family members	Economic pressure, or being supported by family members to start a business
	Others	Earn respect from family members	Improve social status

		Self-achievement	Embrace market opportunities (take risks)
Management styles and working industries	Management styles	Informal management style	Formal or strict management style
	Working industries	Service industries	Retail or manufacturing industries
Successful standard	Profit or family	Balance of family and career	High profit and continuous development

From the perspective of personal characteristics, male and female migrant entrepreneurs differ in terms of age, marital status, educational attainment, language proficiency, and conscientiousness. According to Constant (2006), female migrant entrepreneurs tend to have stable work at a younger *age* to support their families, and are more likely to start a business later in life as an option. According to Williams and Krasniqi (2018), *marital status* influences the development of migrant entrepreneurs. Married men can benefit from their partners' support, and a stable marriage could act as a risk-sharing situation because the partner can support the entrepreneur. Apart from the married migrant entrepreneurs, divorced migrant women and single migrant men have a high chance of starting their own business, because they can take risks to practise business, or some of them are forced to start their own business to support other family members (Hamilton, Dana & Benfell, 2008; Verheul, Stel & Thurik, 2006).

According to Dabic et al. (2012), female migrant entrepreneurs have higher levels of *education* and *language skills* than their male counterparts. However, despite being supported by their families, the majority of immigrant women *lack the confidence* to launch a business (Dabic et al., 2012).

In terms of entrepreneurial motivations, female migrant entrepreneurs tend to enjoy their work and seek self-achievement, whereas male migrant entrepreneurs tend to take risks, embrace opportunities, and achieve a high social status. Female migrants expect to *enjoy their jobs* and are focused on *self-achievement*, whereas male migrants usually start their own businesses due to unemployment or underemployment (Unruh, Adewusi & Boolaky, 2014). According to Unruh et al. (2014), female migrant entrepreneurs are more likely to mobilise personal resources and network with other community members. When compared to their male counterparts, female migrant entrepreneurs achieve respectable social status through self-employment, *earn respect* from family members, and are usually active in community activities (Unruh, Adewusi & Boolaky, 2014). Bönte and Piegeler (2013) discovered that male entrepreneurs are more likely to *take risks* and seize opportunities, whereas female entrepreneurs are less ambitious in business.

Besides, female and male migrant entrepreneurs have different management styles and preferred industries. Female entrepreneurs, according to *management styles*, tend to practise a more feminine and informal management style, which encourages open communication and creates a more flexible working environment (Baycan-Levent, Masurel & Nijkamp, 2006). Female leaders are more likely to interact with employees, to use personal networks to recruit

new employees, and to hire female emoloyees (Collins, 2007; Verheul et al., 2001). Collins (2007) discovered that females prefer to work in service **industries** such as beauty salons or restaurants, whereas males prefer to work in the manufacturing or retail industries. Furthermore, male and female migrant entrepreneurs view entrepreneurial success differently. According to Lerner and Almor (2002), female migrants view **successful entrepreneurial practise** as a balanced combination of family and professional career, whereas male migrants approach high profits and continuous growth.

To summarise, male and female migrant entrepreneurs differ significantly in terms of individual characteristics, entrepreneurial motivations, management styles and working industries. The following section will introduce the primary research object of this study, Chinese female migrant entrepreneurs, and their situation in Scotland.

2.1.2 Development of Chinese female migrant entrepreneurship

2.1.2.1 Chinese female migrant entrepreneurship

One of the earliest studies in the field of migrant Chinese entrepreneurship, Mackie (1992) discovered that various explanations for migrant Chinese business success and entrepreneurial capacities exist due to a variety of factors; however, it is generally agreed that Chinese migrants and their descendants are not only hardworking and thrifty, but also hardy and self-reliant (Wu, 1983). Chinese hard work, frugality, and high savings rates are frequently invoked to explain their business success, along with family and kin-group solidarity, respect for education,

accumulated commercial acumen, trust-based commercial networks, and so on (Mackie, 1992; Cordella & Poiani, 2021). Other characteristics of Chinese female migrant entrepreneurs include interpersonal trustworthiness and a preference for personal relationships; however, Confucian culture is the most influential factor on Chinese female migrant entrepreneurs (Landa, 1983; Siu-lun, 2011; Chen, Chang & Chiang, 2017).

Confucian culture is still dominant in the Chinese community, and it has been around for over two thousand years (Chon & Hao, 2020). Initially, Confucian masters did not explicitly place women in a subordinate position, and in a patriarchal and highly hierarchical society, all members had fixed and clear roles (Valutanu, 2012). Chinese women traditionally belonged to the "interior," which means only women lived in the domestic area; while men were associated with the "exterior," which means men are dominant in governance and business (Gruber & Szotysek, 2016; Wha, 2005). As a result, such a social organisation implied that women were excluded from public life and deprived of legal rights, ranging from the freedom to dispose of their own bodies and possessions to the ultimate prohibition on using their names (Hu, 1931; Lin, 1935; Valutanu, 2012; Bell et al., 2020).

The cosmological grid built around Yin-Yang principles and used to justify women's inferior position within family and society has undergone a progressive evolution (Peterson, 2019). Gender analogies first highlighted a complementary difference between female and male (Paulson et al., 2009), then nuances opposing the two principles emerged, and finally, the order became explicitly hierarchical (Rosenlee, 2012). The philosophical and ethical version of this theme was attributed to Confucianism in the Chinese community and after two thousand years

of cultural habits, which is admitted even by its staunchest defenders, in a consolidation of woman's inferior position as wife, mother, or daughter within a markedly hierarchical society (Ames & Rosemont, 2010; Yu, 2013).

Lin Yutang (1939) believed that the gender difference advocated by Zhu Xi (1194) by which the correct position of the husband outside the home and of the wife inside it were prescribed was one of the reasons for patriarchal culture (Hartman, 2006). Lin (1939) proposed that the Chinese community, whether oppressed by men or not, has two major aspects. On the one hand, there is clear evidence in Chinese Song and Ming Dynasty Confucianism of the different treatment of men and women in society; on the other hand, Lin argued that the strict supremacy held by men would make female deprivation of social rights simply "irrelevant" (Lin, 1939). Following the work on gender equality in China, some scholars would consider and propose juxtaposing Confucianism and feminism in the school of thought in order to adapt this cultural tradition to social and political changes during WWII (Pui-Lan, 2000). There was an attempt at the time to rehabilitate the female position in Chinese history and even in contemporary society (Zhang, Liu & Zhang, 2020).

Although the social position of Chinese women had improved, gender inequality persisted. Several scholars have proposed that the language skills, educational background, racism, and sexism of Asian female migrant entrepreneurs affect their entrepreneurial experiences in most Western countries (Chiang, Low, & Collins 2013; Collins & Low 2010). However, recent studies have revealed that gender inequalities in the Chinese community have decreased, particularly in Scotland, a democratic country, and Scotland provides a more productive

environment for both sexes (Etter-Lewis & Foster, 1996). As a result, Chinese female migrant entrepreneurs have more career opportunities, including the opportunity to start their own businesses (Wang & Keane, 2020).

2.1.2.2 Chinese female migrant entrepreneurs in Scotland

Women's productive activities, particularly in industry, provide them with financial empowerment and enable them to contribute more to overall development (ibid). Women's entrepreneurial activities, whether on a small or medium scale, or in the informal or formal sectors, not only provide a means of economic survival, but also have positive social ramifications for both the women and their social environment (Isaga, 2019; Bruni Gherardi & Poggio, 2004).

Women have not had the same opportunities as men in many societies (Woldie & Adersua, 2004); for example, it is difficult to say that they have equal opportunities in business in the Chinese community, but Scotland provides comparatively equal opportunities for men and women (Campbell et al., 2013; Breitenbach, 2006). Opportunities for women have improved in many industries, but they have remained limited for Chinese migrant female entrepreneurs (Wang & Warn, 2018). Since entrepreneurship responds to entry, change, and innovation in a flexible manner, it represents an appropriate opportunity for women all over the world (Woldie & Adersua, 2004). However, in most societies, this potential has yet to be realised. There are numerous barriers to Chinese women's ability to continuously improve their output and expand their business scale (Kabeer, 2016; Stewart, May & Kalia, 2008).

Furthermore, previous research has shown that women in the Chinese community frequently engage in entrepreneurship in the informal sector, where average income is lower (Niessen et al., 2018). In the Chinese community, women are more likely than men to engage in necessity-based entrepreneurship rather than opportunity-based entrepreneurship (Hernandez, Nunn & Warnecke, 2012). As a result, the Chinese community in Scotland is seeing an increase in female entrepreneurship, and the social network allows them to connect in order to share resources and support one another.

Furthermore, previous research has shown that women in the Chinese community frequently engage in informal entrepreneurship, where average income is lower (Niessen et al., 2018). Women are more likely than men in the Chinese community to engage in necessity-based entrepreneurship rather than opportunity-based entrepreneurship (Hernandez, Nunn & Warnecke, 2012). As a result, there is an increase in female entrepreneurship in the Chinese community in Scotland, and the social network allows them to connect in order to share resources and support one another.

Though Chinese female entrepreneurs have a reletively supportive community and an open host country environment, there are still some barriers and disadvantages that Chinese female entrepreneurs face, as female entrepreneurs typically face additional constraints such as a lack of start-up capital when compared to male entrepreneurs (OECD 2010). The following section will discuss the barriers and disadvantages that Chinese female migrant entrepreneurs confronted.

2.1.3 Barriers and disadvantages Chinese female migrant entrepreneurship confronted

2.1.3.1 Minority group barriers

Previous studies have typically considered Chinese female migrant entrepreneurs, the study's key group, as part of larger minority groups, with their challenges grouping together with other minority groups (Wang, 2019). Entrepreneurship literature frequently ignores the study of migrants or ethnic entrepreneurship, whereas migrant or ethnic entrepreneurship literature frequently focuses on businessmen (Chreim et al., 2018).

Chaganti and Greene (2002) defined ethnicity as the entrepreneur's high versus low personal involvement in the ethnic community, comparing the business and personal profiles of those with insufficient involvement. Their personal profiles would also reveal a lack of business-related resources (Ng & Clercq, 2021). Their cultural values will be more traditional, and their businesses will operate relatively independently of the mainstream market scene (Parwez, 2017). As a result, these companies will be less successful in the long run. The least ethnically involved entrepreneurs, on the other hand, will primarily interact with those outside of their community (Chaganti & Greene, 2002; Basu & Altinay, 2002). In terms of goals, they valued contributing to the ethnic community significantly more than the other groups.

Typically, researchers prefer to examine minority and female entrepreneurship through the lens of generalised entrepreneurial barriers. For example, one of the ethnic and women's enterprise research is following the finance, market selection, and management skills to postulate and dissect the barriers of women migrant entrepreneurs (Carter et al., 2015; Baycan-Levent & Nijkamp, 2009). Although the above factors directly impact women migrant entrepreneurs, the

household could be counted as the most significant impact Chinese female migrant entrepreneurs' effort (Lassalle, 2018; Azmat & Fujimoto, 2016).

However, obstacles such as management, marketing, and family structures affect not only minority or female entrepreneurship but also mainstream or masculine entrepreneurship (Heck & Mishra, 2008; Kepler & Shane, 2007). Fear of failure, time constraints, and childcare are some of the obstacles (Lockyer & George, 2012). Simultaneously, standard systems and theories to evaluate minority or female entrepreneurship contributions, as well as the impact of barriers, are lacking (Churchill & Bygrave, 1989). As a result, the emerging debate about differences between male and female entrepreneurs traditionally focuses on comparisons between male and female entrepreneurs, or business activities and performance of men and women, or even the measurement of men and women's success in the business field (Brush et al., 2006).

2.1.3.2 Female entrepreneurship barriers

Recently, the study of female entrepreneurship has grown significantly, gaining widespread acceptance among academics and contributing to a better understanding of all factors that explain women's difficulties in pursuing an entrepreneurial career (Cardella et al., 2020). Female entrepreneurs are the fastest growing type of entrepreneur in the world. Women can contribute significantly to entrepreneurial activity (Noguera, Alvarez, & Urbano, 2013) and economic development (Hechevarra et al., 2019) to increase positive impacts on poverty and

social exclusion (Langowitz & Minniti, 2007). However, the proportion of women who choose to pursue an entrepreneurial career is still lower than that of men (Elam et al., 2019).

Based on growing academic research on female entrepreneurship, a new theoretical development in female entrepreneurship proposes a gender aware framework known as the "5Ms" (Brush, De Bruin & Welter, 2009). This framework is based on institutional theory and built the model around the "3Ms," which stand for market, money, and management (Bates et al., 2007). The novel concepts include motherhood and environment, which are metaphors for the household and societal and cultural expectations (ibid). This framework has discussed the differences between men and women in household issues, social attitudes, and community involvement (Molina, 2020; Carter et al., 2017).

There is no denying that women and men entrepreneurs share similar motivations and face the same challenges when it comes to accessing markets, financial capital, and management (Brush & Cooper, 2012). However, there are differences between male and female entrepreneurs in their macroenvironment, mesoenvironment, and motherhood (Brush, De Bruin & Welter, 2009). The macro environment is defined as national policies, culture, laws, and the economy, all of which influence gender socialisation and pervade a wide range of decision-making contexts (Song & Li, 2021). Work and organised social life are part of the meso environment (Edwards et al., 2012). The macro and meso environments are intrinsically tied to one another, and both provide a social capital perspective.

Brush and his colleagues (2009) defined motherhood similarly, as representing the household and family. Furthermore, family and household have a greater impact on women than men, as

the families of Chinese female migrant entrepreneurs are thought to have multiple effects on their entrepreneurial performance (Obschonka et al., 2019; Jennings & McDougald, 2007; Aldrich & Cliff, 2003; Bird & Brush, 2002). Furthermore, many scholars have investigated the household, such as domestic labour division within female entrepreneurs, even entrepreneurial households, entrepreneurial choices, actions, and outcomes, and how these have influenced female entrepreneurs' entrepreneurial performance (Carter et al., 2017; Powell & Eddleston, 2013; Bates, 2011; Shelton, Danes & Eisenman, 2008; Sanders & Nee, 1996).

Gender roles for female entrepreneurs within the family and in self-employment, however, continue to differ between the Chinese community and developed countries (Zhang & Zhou, 2019; Zhang & Pan, 2012). Due to traditional gender culture in China, families divide labour based on gender, with men as breadwinners and women as housewives (Adisa, Abdulraheem & Isiaka, 2019; Weller, 2018; Aziz & Cunningham, 2008). Women rely on their families for social support (Adjei et al., 2019; Arregle et al., 2015), and the role demands of work and family are incompatible (Edwards & Rothbard, 2000). Women are more affected by family demands on business performance than men (Zhang & Zhou, 2021). It is widely acknowledged that women bear an additional burden in caring for their children, and women frequently choose to work from home or bring their children with them while working (Rose, 2017; Gherardi, 2015; Leung, 2011). As a result, the pursuit of balancing work and family responsibilities limits women's entrepreneurial working time and aspirations for growth (Langevang et al., 2015). As a result, female entrepreneurs face greater conflict between family and business as they strive to meet both family needs and entrepreneurial performance.

Individuals are assumed to have limited time and energy, and time and energy spent in one domain are unavailable for work in another (Kelliher, Richardson & Boiarintseva, 2019).

As a result, the impact of family on work outcomes has been extensively researched in the literature. The most academic attention is focused on family-work conflict and its impact, such as investigating time and energy dedication (Lane et al., 2008; Wright et al., 2000) and satisfying family demands (Boyar et al., 2008).

Above all, Chinese female migrant entrepreneurs face numerous barriers and disadvantages, some of which are shared by both male and female entrepreneurs. Following an increase in targeted research on female entrepreneurs, scholars discovered specific disadvantages for female entrepreneurs in the conflict between family and business (Ali, 2018; Rose, 2017; Leung, 2011). Although there have been many studies that investigate the conflict and use role theory or boundary theory to discuss disadvantages, there has been little research on family and business issues for Chinese female migrant entrepreneurs (Ashforth, 2000).

To explain the experiences of Chinese female migrant entrepreneurs in Scotland, this study will employ theories such as identity theory, social identity theory, and intersectionality theory. Identity theory will be used to explain the multiple identities that Chinese female migrant entrepreneurs have on a household level, whereas social identity theory will be used to explain the social status that Chinese migrant entrepreneurs have in the market and society from a community and societal perspective. Intersectionality theory will be introduced to explain why Chinese female migrant entrepreneurs are ignored in groups due to their multiple identities. The following section will start by discussing identity theory.

2.2 Identity theory

2.2.1 Identity theory development

2.2.1.1 The definition of identity theory

"When an identity is activated in a situation, the meanings that define the identity serve as the standard for individuals, and a feedback loop is established (Stets & Carter, 2011)." (p.195)

Identity theory is pervasive in modern social science, spanning psychoanalysis, psychology, political science, sociology, and history (Stryker & Burke, 2000). As a result, identity theory can be traced back to Mead's (1934) writings, which present a framework for analysing the numerous sociological and social psychological issues with a highly simplified formula: "Society shapes self shapes social behaviour." Identity theory describes how the self is classified as an occupant of a role and how that role is performed (Burke & Tully, 1977).

The foundation concept of identity theory is the question of how people categorise, classify, or name themselves, which has been a topic of theoretical interest for many years (McCall & Simmons, 1978). In social identity theory, some scholars proposed self-categorisation to analyse how people recognise identities (Turner et al., 1987), and a person will be motivated to display behaviour that is standardised within specific roles and will be expected to perform the behaviour associated with the role (Burke, 2003). As a result, people are motivated to participate in activities that verify their display identities in order to present their self-conceptions about them (Stryker & Burke, 2000). Individuals have multiple identities and

backgrounds; however, individuals have the right to display their advanced identities (Hogg & Rinella, 2018).

In identity theory, there are three relatively distinct usages. The first layer, identity, may present important aspects of people's culture, such as ethnicity or gender (Wood, 2016). Researchers obscure the theoretical purpose of its introduction for the first layer. The second layer, identity, refers to a shared identification with a specific group or social category, as in social identity theory or current work on social movements (Tajfel, 1982). As a result, the second layer fosters a shared culture among participants (Snow & Oliver, 1995). The final layer, identity, expresses parts of a self-composed set of meanings that individuals attach to the various roles that they might play in highly differentiated societies (Stryker & Burke, 2000). Although there are three layers to analysing a person's identity, the third layer focuses on the connections of social structure and self-verification. The first layer will be used to identify participants, the second layer will be identity to ensure their social contributions to confirm their social identity, and the final layer will be the key exploratory identity issue to uncover Chinese female migrant entrepreneurs' identity recognition.

While identity theory has three applications, the first emphasises how social structure influences one's identity and behaviour (Stryker & Burke, 2000), while the second emphasises the internal dynamics of the self that influence behaviour (Burke & Stets, 2009). An identity is the set of meanings that define who one is when one is an occupant of a specific role in society, a member of a specific group, or claims specific characteristics that distinguish him or her as a distinct individual (Kroger & Marcia, 2011; Burke & Stets, 2009). People have multiple

identities because they play multiple roles, belong to multiple groups, and claim multiple personal characteristics.

The self is reflective in terms of the identity theory concept. Individuals categorise themselves in their own unique ways to consider their identifications (McCall & Simmons, 1979). People have multiple identities, which means they create their own self-identity and take on various roles in order to ensure social categorisation and identify their place in a social and family setting (Stryker, 2001). As a result, identity theory offers a new framework or thought to understand an individual's existence and recognise oneself. Beyond the first and second layers of identity, identity theory could help people analyse and define the self, while its third layer could provide a new dimension to embody individuals' existence meanings and recognitions.

Individuals are motivated to perform in ways that reinforce, support, and recognise their personal self-identity (Burke & Tully, 1977; McCall & Simmons, 1979); the self-identity defied the definition used by others to identify individuals' identities. As a result, the self-identity requires people to exhibit certain behaviours that adhere to the concept of the self-identity, and it will also require the person to perform a certain role, which will reinforce and confirm the importance of the part of the self-identity (Weiss, 2001). Identity theory was not a new concept or theory; it arose from two sets of ideas. The symbolic interactionism school of thought discusses what makes up identities as well as how they function, whereas the control system school of thought discusses purposes and goals.

Based on Mead's concept (1934) and William James (1890), symbolic interaction mentioned the "selves," but they focus on the personal feeling to explain the self, and the idea of multiple

selves has changed somewhat since James and Mead from the selves to identities, but the basic components of the concept have remained (Mead, 1934). The symbolic interactionism metatheory underpins identity theory (Burke & Stets, 2009). As a claim about social reality that objects and events in a situation can be represented as symbols, symbolic interactionism contributes to identity theory. A symbol's meaning is derived from social consensus and is arbitrary, varying from culture to culture (Burke & Stets, 2009). Different symbols may have the same meaning, or the same symbol may be used in different contexts (Blumer, 2017). The meanings of symbols are shared as they are socially defined. As a result, the symbols present without carriers, social groups, and verbal delivery are all related to symbols. Furthermore, most people who live in the same social group interpret the same signs in the same way (Counsell, 2013; Burke & Stets, 2009).

Symbolic interactionism refers to the creation of meaning in a single identity or role, but it is used in the context of a complex self (Stryker, 2007). In everyday life, the complex self is made up of many roles or identities (ibid). Background and experience are provided by the context of diversity. Furthermore, different backgrounds and experiences influence a person's ability to verify multiple identities. People become full and stereoscopic in the context of diversity, and the participants in this investigation are clear to consider their multiple identities. The complex of diversity also includes symbols, which are important in identity theory because they allow symbols to have different meanings and expectations in different social contexts or identities (Carter, 2014). Language, for example, is symbolic communication (Lemerre & Bardin, 2017; Seidenberg & Petitto, 1987), and a person may continue communication with

the self in the form of thought (Burke & Stets, 2009). The symbols, on the other hand, provide a shared view of the world by naming a large number of objects and categories that are relevant to social interactions (Serpe & Stryker, 2011). According to the findings, the researcher discovered that communication is the best way for Chinese female migrant entrepreneurs to present their identities.

The control system is another concept derived from the symbolic interaction framework (Francis & Adams, 2019). Identity theory also includes ideas about control systems, which help to understand purpose and goals (ibid). For example, when attempting to comprehend an individual's behaviour, the meaning evoked by the behaviour should correspond to the meaning held in one's identity. Burke (1980) used observation to find that if a person has a student identity that includes the meanings of "student" and "academic," then Burke used observation to find that the person regularly attends class, passes exams, and completes courses.

Therefore, the meanings associated with identity become known to the person through interaction with others in situations in which others reflect to the individual as if the individual had these set of meanings (Burke & Stets, 2009). As a result, self-meanings emerge from the reactions of others. Individuals can respond to themselves in the same way that others respond to them (Burke, 1980). Higher in the control system hierarchy identities are conceptualised as more abstract, such as one's moral identity, and they influence lower in the hierarchy identities, such as parent or friend identities. The relationship between identities at higher and lower levels in the identity control system delves into the territory of multiple identities (Burke & Stets, 2009).

According to identity theory, a person's identities will influence their social roles, such as Burke's (1980) explanation, a student will observe other students perform and learn what is required to perform by observing how society interprets that role. The person must not only recognise his or her own identity, but social members must also accept the identity based on the person's social behaviours and social roles. New identities begin as claims that must be socially validated through interactions with members of the role set (Goffman, 1959). As a result, the self-identity is made up of multiple dimensions that are organised in terms of strength (Murnieks, Mosakowski & Cardon, 2014). When a role identity becomes more representative of the self and becomes an important part of self-definition, it is considered significant (Stets & Burke, 2000).

2.2.1.2 Application of Identity theory in the study of female entrepreneurship

The core of an identity is the classification of the self as an occupant of a role, as well as the incorporation of the meanings and expectations associated with that role and its performance into the self (Burke & Stets, 2009). MacNabb and colleagues (1993) provide one of the first studies to explicitly claim the issue of female identification in values that characterise the entrepreneur's role model. Earlier studies of female entrepreneurs were less explicit in addressing identity-related issues rather than personal characteristics and motivations of female entrepreneurs (Cromie, 1987).

Numerous scholars have conducted extensive research on the identities of female entrepreneurs (Orlandi, 2017; Miller, 2017; Carmichael & Mazonde, 2016). However, over the last two

decades, the primary insight of female entrepreneurs has been to address a network of opportunities, role models, and emotional supports (MacNabb et al., 1993; Cromie, 1987).

After the first study, the discussion in female entrepreneurship grow rapidly at academic and policy levels (Jennings & Brush, 2013), and involved in the press and the media (Bobrowska & Conrad, 2017; von Bloh et al., 2020). Based on the discussion and attention on female entrepreneurs' identities, different groups who are women entrepreneurs, scholars, and politicians engage in an identity struggle over the definition of woman entrepreneurs' identity, which usually challenges or reproduces the archetype of the white male entrepreneurs (Essers & Benschop, 2007).

Most interesting questions to create a sense of the self to answer which are "who am I?" and "what do I stand for?" (Sveningsson & Alvesson, 2003). However, female entrepreneurs create sense of the self emerges, since the entrepreneurship field is characterized by the definition of entrepreneurs as being "masculinity" (Orlandi, 2017).

Speaking of female entrepreneurship, women entrepreneurs' identity must be constantly redefined by their identities. The redefinition involves both individual positioning and group activities, the impact of women entrepreneurs positioning at the institutional level is strongly affected by studies about female entrepreneurship (Ahl, 2004). The reason is development of academic writing is a part of the social practices and institutionalized activities (Gergen & Davis, 1985).

Ozkazanc-Pan (2014) and Stead (2017) endorsed the importance of research into female entrepreneurship to understand how gender practices and ideas marginalize female

entrepreneurs and prevent women from belonging to relevant entrepreneurial social communities and entrepreneurial identity.

However, other researchers have shown that the most research on entrepreneurship in general and female entrepreneurship in particular actually encourages gender inequality (Ahl, 2004), thereby supporting the process of "othering" non-male identity in entrepreneurship (Bruni, Gherardi & Poggio, 2014).

Also, more recent attention has focused on the provision of nature of the self that recognises perceivers are both individuals and group members, explains how and when people will define themselves as individual and group entities and its implications, and examines the impact of this variability in self-perception for understandings of mind and behaviour (Turner & Reynolds, 2010). The core of the identity from the person's view, the main goal is focusing on internal dynamics of the self to identify roles in the situations. Discussions of how internal dynamics impact individuals and groups, and how the person or the group uses multiple identities to cope with disadvantages were proposed by scholars gradually (De Haas, 2010; Outten, 2008).

Multiple identities, which is the suitable theory to analyse Chinese female migrant entrepreneurs, because diversity among the people with distinct and different group affiliations of cultural significance are found within the group (Loza de Siles, 2011).

Generally, identity standard, behaviour in situation, reflection, and emotion are included and discussed in identity theory (Stets & Burke, 2000). Current studies emphasised common issues of identity theory, for example moral self or gender issues (Carter, 2014). However, there is a

lack of discussion within the specific group, and most studies followed Stets, Burke, and Stryker who built the structure to analyse identity and identity theory (Burke & Stets, 2009; Stets, 2004; Stryker & Burke, 2000). The traditional identity research method usually employed to recruit the people and use quantitative methods to recognise them with different characteristics before summarizing them as identity. Then separate them into intergroup and outgroup, in order to research the personal identity and social identity (Tajfel & Turner, 1985). Identity theory is a common theory applied in psychology and sociology, but it is not a general theory to discuss in entrepreneurship (Gruber & MacMillan, 2017), especially in Chinese female migrant entrepreneurs.

Therefore, Chinese female migrant entrepreneurs' experience and behaviour by individuals emphasised the personal multiple identities, and the Chinese female migrant entrepreneurs have some common identities and they could be regarded as a group (Williams et al., 2020).

2.2.2 Studies of multiple identities

2.2.2.1 Definition of multiple identities

Psychologists, sociologists, and philosophers have long recognised that people have multiple identities (Croce, 2020; Nielsen & Gartner, 2017), and these have attributes include organisational membership, profession, gender, ethnicity, religion, nationality, and family roles (Lakshmi & Vasanthi, 2014). People have multiple identities and there are many identities in many situations or interactions (Burke & Stets, 2009). Therefore, studies of multiple identities

within a person can be traced to James (1890), who mentioned many "selves" within a person to face others with whom people interact. The idea of multiple "selves" has changed to multiple identities, which could represent different roles within a person, but the concept and basic components between multiple "selves" and multiple identities are the same (Lester, 2017; Sardar, 2005).

There is an example that could explain the above concept, based on Burke's examples in 1980 and 2009, he pointed out that a person could be a student in one context, for example in a school. This person could be a friend in another context, be it a mother, a daughter, a teacher, a wife, and so on. Each of these identities acts to control meanings and resources in different situations to verify the relevant identities (Burke & Stets, 2009).

Considering these multiple identities within a person, scholars looked at these identities from internal or external frameworks (Masiello, Bonetti & Izzo, 2020; Deci & Ryan, 2012; Burke & Stets, 2009; Stets & Harrod, 2004; Balmer & Greyser, 2002). The internal aspect attends to issues of how a person's multiple identities function together within the self and within the overall identity-verification process (Stets & Serpe, 2013). The external focus addresses how multiple identities that an individual has are tied to complexities of the social structure in which the individual is embedded (ibid). Concisely, Burke and Stets (2009) investigated multiple identities within two parts, the first part is considering the situation in which different identities are held by the same person; the second part is considering the situation in which different identities are held by different individuals interacting together in a social structure.

(1) Internal framework

The internal framework of multiple identities within a control system, which considers the relationship among identities within the hierarchical perceptual control system in which all identities reside (Burke, 2006). In addition, the framework raises questions such as how the multiple identities relate to one another, how and when they are switched on or off, how the person arranges and manages to verify the different identities (ibid). The concept of complex selves is the core of multiple identities, which is suggested by Stryker (1980). The complexity of the self reflects the complexity of society, as society becomes more differentiated in terms of groups, organisations, and roles available to individuals (Stryker & Craft, 1982). Therefore, people take on more of these roles as identities become more complex themselves.

After multiple identities concept started to embed identity theory, the relationship between two different identities became the most salient part (Stryker, 2007). Although, the research proved the environment could impact the person controls in their multiple identities, this common meaning enacts one identity which has implications for the other (ibid). Deaux (1992) proposed this common meaning and characteristics shared among social and personal identities.

The hierarchical control system is central to identity control theory (Burke, 2006; Powers, 1973), and it will help people to understand how identities are located. The overall perceptual control system is composed of an interlocking set of individual control systems at multiple levels (Tsushima & Burke, 1999). The identity standard or set of meaning defining who one is, there is a set of perceptions of self-relevant meanings in the social situation (Burke, 2006).

In this model, the lower level identities that when the identity is activated, and the person perceives the meanings implied by self-ongoing behaviour in the situation (Burke & Reitzes, 1991). Perceptions of these self-relevant meanings are fed into the comparator, a mechanism that compares one's perceptions of self-relevant meanings with the self-defining meanings of the identity standard (Stets & Burke, 2009; Burke, 2006). Meanings implied by behaviours change meanings in the situation, which reflects appraisals and perceptions, and this process of making self-perceptions match the identity standard is the process of identity verification (Stets & Burke, 2009). In this situation, an identity is a perceptual control system (Powers, 1973). For example, one identity is activated, perceptions of meanings are controlled to match meanings in the identity standard by modifying the meaningful behaviour in the circumstance.

The Figure 2 shows the identity model discussion of how multiple levels and identities work within a person. The behaviour is a function of the error or output of the comparator, which implied meanings of the behaviour change in the situation, therefore altering reflected appraisals and perceptions, and reducing any discrepancy (Burke, 2006).
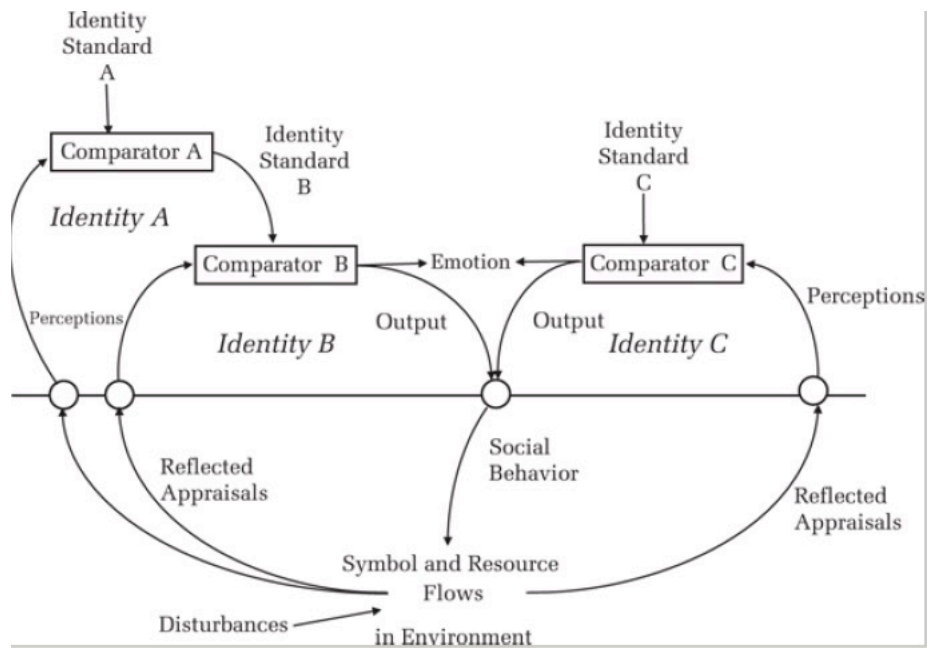
Figure 2 Identity reflection model

In addition, the error or discrepancy between the perceptions and the identity standard could not only control individual's behaviour, also produces an emotional response. When the discrepancy is increasing, people feel distress; otherwise the discrepancy is decreasing, people feel good (Burke & Harrod, 2005).

(2) External framework

In the sociology field, researchers defined individuals as occupying multiple positions or roles within the social structure (Stets & Burke, 2009; Turner, 1978; Parsons, 1949). There is a large number of published studies (e.g. Gross, Mason & McEachern, 1958; Secord & Backman,

1974) that describe the ideas of role conflict and role strain, and these multiple positions may come into conflict with one another within the individual as the logical next step.

Therefore, the understanding of the concept of identity and the conflicts can arise when different identities attempt to control the same meanings of different contrasting set points held by different identity standards (Horton, Bayerl & Jacobs, 2014). Based on the above, identities are tied to social structural positions which grows out of the ideas of structural symbolic interaction theory (Stryker, 2002). For example, individuals form the basis of their identities through their roles in groups or networks.

Thus, this perspective suggests three different conditions: 1) individuals may have multiple role identities within a single group (Marks & MacDermid, 1996), 2) individuals may have the same role identities but in different groups (Stets & Burke, 2000), and 3) persons may have different role identities within intersecting groups (Shin et al., 2017).

Based on prior studies, identity theory and the multiple identities concept, the relationship between the individual and society exists within the context of the social structure (Burke & Stets, 2009). Therefore, individuals cannot be separately analysed from a context. Thus, diverse context is the indispensable factor in this study, and the study considers within a broader context of reasons, purposes, and values for why and how entrepreneurship emerges and develops (Welter, Baker & Wirsching, 2019). According to Coleman (1990) and Stryker (2002), society or social structure is created by actions of individuals, though it is recognised that these actions are produced in the context of the social structure, they create and are impacted by this context. Thus, an elaborate system of mutual influences between

characteristics of the individual and characteristics of society was proposed (Sawyer & Sawyer, 2005).

Furthermore, in entrepreneurship more researchers pay attention to multiple identities. According to Alsos and his colleagues (2014) and Burn and his colleagues (2000) studies, the gender would be a category to recognise the identity, and Wetherell (1996) discusses the group conflict in the UK. Chinese female migrant entrepreneurs knew the traditional category to identity, they usually are identified by their gender (Alsos, Carter & Ljunggren, 2014), skin colour outside China (Alvarez et al., 2006), or background (Kao & Huang, 2015), and they used to be regarded as Chinese female. Generally, gender, race and ethnicity are keys and simply notes to research, most of studies explored the sexisms and racisms in different cultures, the self-identity of the Chinese female migrant entrepreneurs was largely ignored (Yun & Rong, 2020). Besides, even in American films, characteristics of Chinese female are very stable with the specific and traditional culture story line and default identities (Xiaoxi, 2020; Blair & Liu, 2020).

However, the trinational identity category method in term of the original identities bring the negative impact into Chinese female migrant entrepreneurs' business and family (Leung, 2011). Chinese female migrant entrepreneurs tried to use their different identities to display to the people in order to cover the negative impact on business (Chu, 2000). Notwithstanding that most of researchers remain focused on the group identities, who are willing to regard people as group identity (Chu, 2000), and then research the group as a research object. For example, Sieger and his colleagues (2016) introduced the social identity theory into the international

entrepreneurs, however they used the regions and countries to separate the social identity within the research objects. Also, they research the display and advance identity within the group, and they assumed the whole group and all group members have the same proud identity to display (Sieger et al., 2016).

2.2.2.2 Multiple identities within a person

How individuals evaluate and develop a mental image of themselves based on both their views of themselves and responses from others, and this mental image is known as the self-concept (Owens & Samblanet, 2013; Turner, 1978). An important component of individuals' self-concept is their identities. People often claim multiple identities that define who they are within and across situations (Serpe et al., 2019). The multiple identities that people have and that exist during interactions considers the case of multiple identities within a person (ibid). Also multiple identities examine multiple identities with a circumstance to prove the single identity (Burke, 2006). Additionally, multiple identities show that a perceptual emphasis in identity theory could conceptualise identities as hierarchically arranged in a control system of identities instead if a prominence hierarchy (Burke & Stets, 2009).

In addition, migrants and their descendants typically identify with ethnic, national, religious, and regional groups, in various combinations and with varying degrees of compatibility or conflict, which implicates the multiple identification (Verkuyten et al., 2019). Based on this view, individuals accord their diversity context and their education or other who have multiple identities in their life within different roles in different social structures. People have multiple

identities and there are many identities from many people in operation in any situation of interaction, moreover, identities do not always operate in isolation, but people interact with other identities in particular situations. (Burke & Stets, 2009; Burke, 2006; Stets, 2000).

Thus, based on the prior research suggestion (Burke & Stets, 2009), researchers should break the problem into two parts. First researchers should consider the situation in which different identities are held by the same person. Second, the researchers should consider the situation in which different identities are held by different persons interacting together in a social setting. These two parts could extract within the first two steps of the verification of the self-identity, which are self-recognition and interaction with others.

Diversity applies to populations or collections of entities, complexity proves to be a much more problematic concept (Page, 2015). Although complexity has many definitions and measures, a similar problem exists for definitions of culture. For both complexity and culture, they could impact individuals to identify their identities in the diversity of context. A complex system consists of diverse entities that interact in a network or contact structure. Complex systems often prove robust to internal and external disturbances (Page, 2015). Therefore, the complexity of diversity is not only influencing the personal identities or personal life; it also impacts the social structure.

Above all, multiple identities not only impact personal behaviours but also influence the family, community, and social identity with in Chinese female migrant entrepreneurs. Identities and behaviours shape the social structure. The multiple identities concept to considerable time and effort to develop, it is a mature concept to explain personal behaviours impact by social

structure, and this concept bring a new view to help people to survey themselves and their identities. In addition, this study focuses on Chinese female migrant entrepreneurs, who have different roles in different contexts, and different backgrounds when compared with local people. The multiple identities concept could provide the view to consideration of themselves.

2.2.3 Identity control theory

A number of studies have begun to examine how people conceived how the different identities would lead to different impacts, and people could change their different identities to impact the identity' influence. Based on the nature of peoples' identities and the relationship between their identities and their behaviour within the realm of their social structure (Burke, 2006). There is a new theory that could explain and discuss them; the identity control theory. This theory is a sociological identity theory that is rooted in structural identity theory (Stryker, 1980) and interactional identity theory (McCall & Simmons, 1978). Therefore, awareness of identity control theory is not recent, having possibly first been described during the last century by Herbert Blumer (1969) and George Herbert Mead (1934). Identity control theory uses basic assumptions from structural identity theory and interactional identity theory perspectives as a baseline and complements the structural and interactional perspectives by investigating the relationships among multiple identities, and by emphasising the relationship between identities and behaviour (Brandl & Bullinger, 2016). Identity control theory generally has been discussed with how these multiple identities change (Burke, 2004). Although, this theory is established in the management field and in social science more broadly, it also has been applied in studies

of family business (Shepherd & Haynie, 2009), technology (Nach, 2015), and other study fields (Burke & Cast, 1997).

Identity control theory is a sociological theory designed to explain the process of identity production and maintenance (Kularski, 2014). Identity control theory explains the nature of identities, and how people develop, maintain, and change the multiple identities they hold as role incumbents, as group or social category members, or as unique individuals (Burke, 2016). Identity control theory was created based on traditional symbolic interaction view where people choose their own behaviours and how their behaviours correspond to the meanings of their identity (Stets & Burke, 2005). The development of symbolic interactionism which describe a process in which the mind and the self-concept develop together through a social process (Burke & Stets, 2009).

Identity control theory provides a possibility to explain why people control their identities and how they manage their multiple identities. Under some situations, individuals display advantage identities to ensure others understand the identities' meanings; thereby, to avoid the negative identity impact of personal emotional or personal identity chosen. Individuals have multiple identities, and how to verify the identities which should follow the identity standard. Individuals generally apply their background or context to match the identity standard to verify the identities. However, these identities require verification from others, the identity control theory to explain if others misunderstand the identities, which can impact emotions. Therefore, the scholars wanted to explore how people solve this problem.

2.2.4 Identity change

Identity change has been discussed widely in the framework of identity theory (Burke, 1991; Serpe, 1987; Stryker, 1980) and it indicates to motivational processes and social contexts wherein identities develop. Identity change has been a topic of theoretical interest for a number of years (Burke, 2006; Burke & Cast 1997; Deaux, 1993). Thus, it is ubiquitous in identity control theory, however, when people discuss the identity change, individual has to admit the nature of identities as the self-meanings define who one is, and identity change as change in these meanings. Under this situation, as identity verification occurs and people successfully bring meaning to their identity standards; although, the standards are subject to little systematic pressure to change in any particular situation (Burke, 2006). Therefore, in normal circumstances the identity could change, and the process is small and slow. As these self-meanings held in identity standards are dynamic and changeable in personal life, identity change could affect the whole identity system control and change.

Although, in recent years, McAdam (2000) proposed the identity change in collective categories of identity is important, and identity change and cognitive shift are core elements. There are many papers which started to analyse national, ethnic, and social mobilisation (Jaspal & Breakwell, 2014; Todd, 2005; Corley & Gioia, 2004). It is clear to see identity is only when institutional changes are accompanied by changing self-perceptions that new institutions begin to create new dynamics of interaction (Todd, 2005).

Identity change and identity control theory are interrelated, because each identity has its own standard which indicated the level of each dimension of meaning (Stets, & Serpe, 2013). The

meanings define different identities by the identity standards such as group role, family role, or person-based (ibid). Changes in identities thus refers to changes in the meanings within the identity standard changes (Burke, 2006). Thus, identities can change in two ways. First it can be changed by changes in the strength of the response along a given dimension; second, by changing the dimensions relevant for a particular identity (Stets & Serpe, 2013). Therefore, when people want to understand how identity meanings change.

To explore conditions of identity change is to examine discrepancies or what occurs when one's identity, whether social, role, or biosocial individuals, is challenged in a situation (Cantwell & Martiny, 2010). Identities change has not been in dispute, but the demonstration of the theoretical mechanism involved in this change has not been resolved (Burke, 2006). This is in part because such mechanisms must account for both the stability and the change of identities over time. Identity control theory with hierarchical view of identities as control system could address these issues (Burke, 2006). Although, identity change has been addressed in different fields, it is established in business study and has been applied in organisation study (Koskinen, 2015).

Identity change may occur when people have multiple identities that are related to each other in the sense that they share meanings and are activated at the same time (Burke, 2003; Deaux, 1993). Thus, as one controls perceptions of self-relevant meanings to match the standard for one identity, they may become discrepant with the standard for another active identity if they also are relevant for that identity (Burke, 2003). Identity change assumes the people who have identity standard or set of meanings defining the identity, is part of a dynamic, self-regulating

control system that operates when an identity is activated (Burke, 2006). The author agrees with this argument, and will analyse the identity change concept later.

However, in prior works (Cramer, 2016; Burke, 2006; Burke & Cast, 1997), the identity change is attached to identity control theory. Following different theories of identity developing in identity change, various social contexts and cognitive motives influence the process of identity change (McFarland & Pals, 2005). There are two views of social context emerge, namely category and network, which will impact identity change. Identity theory provides and describes immediate social networks as contexts and contends that relational configurations influence actors' social motives for identity change (Cotterell, 2013). In addition, identity theory proposes the self consists of a data base of multiple identities, and individuals switch role identities depending on the salience of those identities to the context (Hogg, 2000). However, in prior work, in normal circumstances the change is small and slow. Burke (2006) addressed that as identity verification occurs and people successfully bring meaning to the situation into agreement with the meanings in their identity standards. Recently, according to Cramer's (2016) research that the identity changes happened to the participants, he found after graduation, people change their identity slowly.

Therefore, identity change could explain individuals control themselves multiple identities. Without identity change, identity control theory and multiple identities could not explain the individual's behaviours and identity work.

2.2.5 Identity and entrepreneurship

Therefore, self-identity by an individual cannot be separated from the social structure and needs of others. In entrepreneurship, it is difficult to start a business without others. For example, the entrepreneurs have to face the different customers and suppliers (Osterwalder, 2008), therefore, Chinese female migrant entrepreneurs need to identify the advantage identity to face the customers and suppliers in order to win the advance position in business.

Generally, Obschonka and his colleagues (2015) explored the self-identity and entrepreneurship, they found the self-identity was predictable by past behaviour, personality structure, and early parental role models in order to engage in entrepreneurial activity. The self-identity not only verified by self (Stets & Burke, 2000), but is also verified by others and society (Burke & Stets, 1999). Therefore, personal identity could not be separated from structures, the self-identity could not be existing isolated.

The identity theory recognise process not only involving the person, but also produced by the others and society. Because the identity theory provides expectations and meanings form a set of standards which guide personal behaviour (Burke, 1991). The identity theory makes clear that the naming within it includes all the things involving self and other (McCall & Simmons, 1978). More recent research has drawn on this meaningful relationship between persons and things to incorporate the concept of resources (Stets & Burke, 2000). In this process, self-identity verification is the first step for Chinese female migrant entrepreneurs. Hence, the self-identity verification has been generated by the symbolic interaction, which is two-ways. They have to verify themselves with a suitable identity to display to themselves and others. Chinese

female migrant entrepreneurs' identity recognition for their multiple identities stems from their experience, skills, and background and education to gain the different identities.

2.3 Social identity theory

Social identity theory (Tajfel & Turner, 1979) is a social psychological theory, which introduced the concept of a social identity as a way to explain intergroup behaviours (Hogg, Abrams & Brewer, 2017). Its core premise is that people think of themselves and others as group members, rather than as unique individuals. Social identity theory is the portion of an individual's self-concept derived from perceived membership in a relevant social group, the core assumption of social identity theory is that group member of an in-group will seek to identify negative aspects of an out-group, thus increasing their self-image (ibid). Also, it focuses on social context as the key determinant of self-definition and behaviour (van Dick & Haslam, 2012).

Thus, understood in terms of subjective beliefs about different groups and the relations between them, instead of the relationship between interdependencies and concerns, objective individual and group characteristics, or individual difference variables (Haslam, 2011). Therefore, social identity theory provides this framework to understand the difference among variable groups. Social identity theory has been used as a theoretical framework in countless empirical investigations and has informed the analysis of a range of topics in group processes and intergroup relations (Tajfel, 1974). Therefore, social identity theory captures the dynamics of intragroup cohesion and intergroup differences (Callero, 2015; Brown, 2001; McLeod, 2008)

which has proven to be particularly useful in understanding public opinion on immigration (Mangum & Block Jr., 2018). Social identity theory has suffered many expansions, refinements, and updates since 1970s (Tapper, 2013). Thus, social identity theory has inspired a large body of research and it has been applied to inform the analysis of many issues and problems in group dynamics and intergroup relations (ibid). Social identity theory has been applied to solve entrepreneurship and ethnic issues (Alsos Carter & Ljunggren, 2014; Heberer, 2005), for example focusing on the migrant entrepreneurs' localization, and balancing the multiple identities within an entrepreneur. It has also been discussed on how the social identity of an entrepreneur influence entrepreneur's behaviour and explore the relationship between the social identity of the entrepreneur and subsequent entrepreneurial behaviour (Alsos et al., 2016). However, most researchers (Sieger et al., 2016; Hu et al., 2012; Smith & Woodworth, 2012) focused on social identity and entrepreneurship relationship and how social identity influence the entrepreneurs to make social entrepreneurial decisions in business.

This study also applies social identity theory to discuss entrepreneurial behaviours and the impact of identity from Chinese female migrant entrepreneurs' social identity. Additionally, social identity theory also helps this study to analyse Chinese female migrant entrepreneurs' disadvantages concerning business and family. Social identity theory could help to understand the intergroup behaviours and social situations. The core of its premise is that in many social situations people think of themselves and others as group members, rather than as unique individuals (Ellemers, De Gilder & Haslam, 2004). In the next section, this study will review social identity theory.

2.3.1 Origins of social identity theory and basic principles

2.3.1.1 Definition of social identity theory

As social psychology developed, psychologists wanted to explore the personal experiences of discrimination and intergroup conflict. In his early writing, Tajfel (1969) explained that he was motivated to understand how people had been living together as neighbours, colleagues and friends, and how they could come to see each other as enemies during World War II. Contemporary research focused on discussion about the research study approach and explored the scientific understanding of time, which was discussed largely by realistic conflict theory (Sherif & Sherif, 1967). Realistic conflict theory provides a view to think about conflicts between members of different groups arising from competition over scarce resources.

This resulted in a series of experiments of Tajfel's assumptions, which became known as the "minimal group studies" (Tajfel et al., 1971). The significance of these studies which pointed out in the observation. The results described these very minimal conditions proved sufficient to induce ingroup favouritism: the tendency to systematically allocate more points to a member of the own group than to an individual from another group (Tajfel et al., 1971). The original concept separates individuals into group which makes people consider themselves and others as terms of "us" and "them", and social identity theory was sufficient to induce them to differentiate ingroup and out group members (Brown, 2020; Scheepers & Ellemers, 2019).

Social identity theory and Tajfel's findings emerged from the minimal group studies and encouraged a significant number of researchers to examine the relevant concepts (Diehl, 1990). In addition, Tajfel introduced the concept of social identity and developed social identity theory, explaining how the minimal group studies pointed to the fact that people sometimes behave as group members rather than as individuals (Tajfel & Turner, 1979).

The concept of social identity is defined as:

"that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the emotional significance attached to that membership" (Tajfel, 1974). (p.73)

2.3.1.2 Basic principles of social identity theory

Social identity theory explains how people perceive themselves as members of particular social group and how those perceptions influence opinions (Tajfel, 1978; Tajfel & Turner, 1986). The main aim of social identity theory is to understand and explain how people can come to adopt and behave in terms of such social identities. The basic principles of the theory address three main issues:

First, they describe the psychological processes that explain how people's social identities are different from their personal identities; second, they distinguish between different strategies people can use to derive a positive social identity; third, they specify the key characteristics of

the social structure that determine which of these strategies is most likely to be used in any given case (Ellemers, 2012).

A social identity is an individual's concept that a person is a member of a particular social group and that belief is derived from comparisons between members of the selected group and other groups (Stets & Burke, 2000; Hogg & Abrams, 1988). Social identity comprises of belonging to the group, behaving and appearing similar to members of the group, and adopting the group's viewpoint in place of one's own (Mangum & Block, 2018).

These aspects differ from members of other groups. For example, social identity theory tried to answer questions such as: when do people think of themselves using "we" instead of "I"?; why is it important to know whether others can be seen as representing "us" or "them"?; how does social identity theory impact personal feelings, thinking, and behaviours? Through the above questions to explore, Tajfel (1974, 1975, 1978) pointed out the implications of social identity for the perceptions and behaviours of individuals, and found the impact on social relations between individuals and groups.

Social identity theory conceives of processes of social categorisation, social comparison, and social identification as ways in which people actively define social reality and their own position relative to others in that reality (Tajfel, 1975). Social identity theory explicitly addresses the dynamic nature of social situations. In order that the self is implicated in the group, people are motivated to emphasise and secure the ways where their group is positively distinct from other groups (Haslam, Powell & Turner, 2000). The groups should be motivated to enhance and retain their positive social identity (Ellemers, 2012). However, many groups in

society are devalued, for example the unemployed group or migrants (Tajfel, 1978). In addition, the question of how members of these groups set about defining individual positively becomes theoretically very significant (ibid). Therefore, this study will discuss the so-called devalued group, namely Chinese female migrant entrepreneurs in Scotland.

Based on the discussed literature, a core feature of social identity theory is that it specifies different strategies. And the members of low-status social group can adopt in order to address their situation and try to improve the values of their social identity. On the contrary, social identity theory has profound implications for the ways where members of high-status groups tend to protect and secure the current standing of their group's benefits and interests (Tajfel, 1978; Turner & Brown, 1978). At some time, Tajfel and his colleagues (1979) had their own predictions to guide research, building on the above principles. Their predictions have received empirical support across a range of intergroup contexts and applied settings in research using a number of different research methodologies (Haslam et al., 2010).

To the extent that individuals internalise a group membership as a meaningful aspect of their self-concept, they will strive to make favourable comparisons between this group and relevant outgroups, in order to achieve or maintain a positive social identity. As a result, social categorisation can be sufficient to engender intergroup discrimination and intergroup conflict. In addition, the search for positive may take different forms, depending on consensual definitions of social reality that pertain to socially shared justifications and perceived cognitive alternative to current status relations (Ellemers, 2012; Tajfel & Turner, 1986). The above dimensions set the development for social identity theory for the next forty years.

However, several researchers such as Elsbach and Kramer (1996) and Brown (2000) have reported social identity theory is ambiguous or unclear, such as ambiguous categorizing. Thus, social identity theory inspired people to clarify theoretical statements in an attempt to address the misunderstandings, and in order to clarify how can be derived from the theory (Haslam & Ellemers, 2005; Ellemers et al., 2003). Therefore, a number of researchers and different research groups have been involved in the development and extension of social identity theory.

In practice, social identity theory emerged which provides more inspired and various accounts of the theory can be found in the literature (Nason, Bacq, & Gras, 2018; Klimstra & Denissen, 2017). These often emphasise specific fields to explore in social identity theory or focus on the theory relating to a specific concern (Klimstra & Denissen, 2017). In addition, social identity theory is at play when the problems and troubles arise in immigration (Schildkraut, 2005) and entrepreneurship (Stoyanov, 2018). Based on immigration and entrepreneur issues, the conceptions regard in-groups and out-groups as being able to espouse the Chinese female migrant entrepreneurs' identity.

2.3.2 The minimal group paradigm

Understanding the psychological basis of prejudice and intergroup discrimination has long been of interest to social psychologists (Brown, 2020; Sherif & Sherif, 1953). The minimal group paradigm has been used as a method to demonstrate intergroup discrimination between arbitrary groups for several decades (ibid). One of the main principles of social identity theory

is that max the difference between ingroup and outgroup increases positive social identity and self-esteem (Oakes & Turner, 1980; Tajfel et al., 1971).

Prior research on the drivers of intergroup discrimination had focused on the importance of social context and intergroup experiences (Pechar & Kranton, 2017). Based on the explanation about intergroup conflict, which emphasises assumed differences in attitudes and beliefs between groups as the cause of prejudice and intergroup discrimination (ibid). The minimal group paradigm's perspectives assume the intergroup discrimination is a symptom of intergroup relationships, resource conflicts, or stereotypes about the other group (Hoyt & Goldin, 2016).

In the minimal group paradigm, the difference between ingroup members and outgroup members should be the fact of their belonging to different groups or categories of a trivial nature (Diehl, 1990). Social identity theory was conceived and born as a theory of intergroup relations and conflict and cooperation between groups (Tajfel et al., 1979). This was based on the minimal-group paradigm research to the proposal the social identity theory (Tajfel & Turner, 1985). The minimal group paradigm created by Tajfel (1970), who felt the context-dependent approach to intergroup conflict, and the minimal group paradigm could focus on differential in-group-out-group behaviours.

Over the years, hundreds of minimal group experiments have been conducted across the globe with a very wide range of participants (Hogg, 2020). However, the Chinese community where exists the intergroup and outgroup behaviours in the same community. Based on prior

experiments, they used to do an experiment where participants are divided into two different groups (Tajfel et al., 1979).

The aim of minimal group paradigm was to demonstrate that social categorisation is sufficient to elicit intergroup discrimination (Tajfel et al., 1979). The difference between ingroup members and outgroup members should be the fact of their belonging to different groups or categories of a trivial nature (Diehl, 1990). Many experiments have been conducted concerning the intergroup relationship and intergroup discrimination, which separate people into different two groups (Gagnon & Bourhis, 1996; Lemyre & Smith, 1985; Billig, 1973). Their studies used psychological technology to support their findings in psychology (Tajfel, 1970). However, minimal group paradigm impact influences in psychology (Otten, 2016; Amichai-Hamburger et al., 2014; Otten & Moskowitz, 2000), and his research concerns North America and Europe.

The main purpose of minimal group paradigm attempted to understand the psychological basis of intergroup discrimination, and the original minimal group paradigm was to create groups with as little meaning as possible and then analyse their unfair behaviours (Gaertner & Insko, 2000). There are findings which helps scholars to explain the minimal group behaviours (Gaertner & Insko, 2000; Tajfel et al., 1971). However, they did not offer any real explanatory or predictive power (Wetherell, 1982). It also could use minimal group paradigm to discuss the social identity theory's motivational explanation (Brown & Pehrson, 2019; Brown, 2020). In social identity theory, people are thought to award more affinity to their own group than to the out-group in the minimal group paradigm. In those circumstances, in-group favouritism is the only way in which to achieve positive distinctiveness (Brewer, 1979).

2.3.3 From in-group and out-group to internal and external social identities

Identity can be represented as a hierarchical structure in which set of identities are related to categories of features and attributes, for example, the research can address questions about position and salience (Deaux, 1993). One might ask whether categories that are most salient in person perception such as gender and ethnicity, also have priority in a typical identity structure (Kinzler, Shutts, & Correll, 2010). Therefore, the structure of social identity is an important part of identification of internal and external social identities (Hornung, Bandelow & Vogeler, 2019).

Particular positions may have important affective and behavioural correlates, as recent study of women suggests (Piehler, et al., 2016). For example, Stirratt and his colleagues (2008) conducted research about women with lupus, identities as a person with lupus as well as an image of the self before lupus was explored, using basic hierarchical classification methodology. Therefore, people's identity as a patient was combined with other subjectively negative identities, which were likely to show higher depression (Cruwys et al., 2014). Information about the position of an identity within the overall structure may be an important predictor of affective state, behavioural selection, and response to interventions (Maes, & Karoly, 2005). Therefore, following the above discussion, when people met multiple identities, they focused on the negative identity which brings dominated impact (Banchefsky & Park, 2018). However, the identity will also impact behaviors and their emotion. Although they have

right to choose the advanced identity, the most dominated identity could be the most significate impact factor to affect their life and family (Wielsma & Brunninge, 2019).

The above example not only present individuals' selection from their multiple identities, and themselves through the characteristics to classify themselves into different groups. However, individuals generally pay attention to their lower-than-average income, and individuals choose the group automatically self-abasement (Liu, 2016). This kind of choice by individuals and personal emotions depends on current environment and situations, and artificially distincts between internal group and external group by high state to low state (Barreto & Ellemers, 2003). Therefore, self-esteem building, and enhancement is the next topic concerning social identities.

A major function of group identification is the enhancement of self-esteem. In social identity theory, self-esteem is enhanced through favourable comparisons between one group and an out-group (Deaux, 1993). The significance of self-esteem as a motivation for social identity could be exaggerated (Abrams & Hogg, 1988; Abrams & Emler, 1992). After the minimal group paradigm discussion in Tajfel's research, he discussed himself about the importance of a coherent self-conception in his early analysis of social identity (Tajfel, 1978). Later, in linking social identity to social comparison processes, he relied more heavily on self-enhancement as a motivational force (ibid).

As Abrams and Emler (1992) suggested, the motivations impact people to recognize their social identity, such as needs for wealth, power, or other high level symbolise. Based on the 16 functions that group membership can serve people who are highly satisfied with their group see more functional utility in the group membership than people who are less satisfied with the

group (Forsyth et al., 2015). Therefore, the in-group and out-group usually were separated by the above functions, and people believe they are in their own group and they separate themselves and others by internal and external groups (Lampinen, Tamminen & Oulasvirta, 2009).

The research and theoretical literatures of social identity theory lacks an interface between the individual and the group as such has been a focus of explicit consideration (Clarke, 2018). In addition, people's membership to particular groups has been taken as a given (Barreto & Ellemers, 2003), on the basis of which it is assumed that they will automatically perceive their context and environment and act in terms of group (Clarke, 2018). Thus, individuals assess self-behaviours and self-categorisation to find the most common points to add self into the specific group (Bjerregaard, 2014). For example, the studies examine the position of different individuals within the group and consider the individual features objectively in relation to group characteristics (Seta & Seta, 1996; Hinkle & Brown, 1990). Also, research mentioned differentiation between different ways where individuals subjectively relate to the group and explored how to influence their responses (Barreto et al., 2003).

Social identity theory and self-categorisation theory suggest that people classify themselves as belonging to certain groups such as the individual external appears for example nationality, gender, or other appearances (Trepte & Loy, 2017; Barreto & Ellemers, 2003). Social identity theory focuses on how group memberships guide intergroup behaviour and influence an individual's self-conception (Hogg, 2020). In addition, self-categorisation is an individual's evaluation of the in-group, in order to reach positive evaluations, people engage in processes

of social comparison (ibid). They derogate and slander the out-group's reputation in order to increasing their own self-esteem (McAndrew, 2019). Self-categorisation theory raises that depending on salience in a situation, either personal identity and interpersonal behaviours, social identity and intergroup behaviour, or dynamic interplay prevails (Trepte & Loy, 2017).

Children are more likely to engage in prosocial behaviour when the recipient is more familiar or they found the more similar characteristics (Blandon & Scrimgeour, 2015), and they automatically classify themselves as members of their in-group (Yang & Dunham, 2019). People attend to social category distinctions from infancy and use social information to navigate their social worlds (Shamoa-Nir et al., 2020). At the age of four, children identify out-group individuals and display social preferences based on ethnicity (Nesdale & Flesser, 2001), and different identity and preferences for in-group members do not mean that out-group attitudes are negative (Nesdale, 2004). However, following discussion of individuals' growth and social identity theory, the personal social categorisation and in-group preferences may develop into out-group prejudice in attitudes and actions (Shamoa-Nir et al., 2020).

In social psychology, one complication is that in real social issues, generally, more often than without groups concept instead of individuals concept as the social actors (Lewin, 2016). As a result, people are likely to perceive themselves and others as well as behave in terms of their membership in these groups (Ellemers & Haslam, 1997; Oakes, Haslam & Turner, 1994). The translation from individual to group-level phenomena, which involves more than substituting individual with groups as the relevant social entities (Oakes, Haslam & Turner, 1994). In addition, in order to establish how interpersonal processes can be represented at the intergroup

level, it is crucial to understand how the individual is making a link between the individual and the group (Ellemers, Spears & Doosje, 2002).

Additionally, empirical evidence is relevant to issues of discrepancies between internal and external social categorisations, which will influence people's subjective identities and social behaviours (Barreto & Ellemers, 2003). This is on the basis of theoretical notions of social categorisation and social identification that are relevant to the test of the interplay between internal and external social identities (Ashforth & Mael, 1989).

According to social identity theory perspectives, neither self-categorisation nor pro-group behaviour can be simply inferred from an external observation of which group an individual appears to belong to the group (Barreto & Ellemers, 2003). Therefore, the important and novel research should focus on personal self-categorisation. However, an individual's appearance becomes the most significant characteristic and function to address an individuals' group belonging (Osterman, 2000). Social identification constitutes a subjective process through which externally assigned category distinctions are accepted and ingroup characteristics are adopted to define by individual self. The distinction between internal identities and external identities is the core of the social identity theory (Huddy, 2001). Social identity theory assumes this internalisation and then addresses the motivational consequences of the acquired identity. In addition, self-categorisation theory focuses more explicitly on the activation of internal identities, such as relationships between external and internal categorisations (Barreto & Ellemers, 2003). This has not constituted a topic of systematic investigation.

The theoretical statements refer to possible differences in the way a particular individual is categorised by the self and by others, Tajfel (1979) pointed out that when people are repeatedly treated by others in terms of a particular group membership, they are likely to internalise this definition of themselves eventually. They mainly address mechanisms that lead internal and external categorisations to converge in the end (Tajfel, 1978). As this study targets Chinese migrant female entrepreneurs, the literature concerning the migrants' internal and external identities; the migrants may initially aim to integrate with the host group, they may come to adopt or even embrace their ethnic identity in response to systematic ethnic categorisation by others, which will reinforce segregation. Conversely, Turner (1987) mentioned people may actively try to bring external perception of self in line with internalised self-categorisations. The group constitutes an important part of their self-definition.

The possibility that internal identities may not coincide with external categorisations because of each individual can potentially be categorised in multiple functions of the identity structure (Barreto & Ellemers, 2003). In practice, these two categorisations emerge from different situations, with motivational considerations coming into play for one's own identity. External categorisations are most elicited by the accessibility of visible functions (Ellemers, Kortekaas & Ouwerkerk, 1999). At a cognitive level, these factors may have similar effects in sociality.

2.4 Intersectionality

In the past research, most of the scholars paid attention to ethnic minority entrepreneurs or female entrepreneurs (Ramadani et al., 2019; Nazareno, Zhou & You, 2019; Fuller-Love, 2006;

Birley, 1988; DeCarlo & Lyons, 1979). For example, reseach among immigrate female entrepreneurs look at the various reasons why they start a business (Rahman, 2018; Audretsch & Lehmann, 2017). Immigrate female entrepreneurs may spot an opportunity, and some are motivated by wanting to make money or flexible working hours, while others may want to employ family members or feel they have no other option. (Fullere-Love, 2006).

The diversity of entrepreneurs' argument is around the ethnic and racial study in the early 21 century (Vertovec, 2007) The diversity of entrepreneurs' research provides the evidence which explain the ethnicity, gender, language and cultural background within female immigrate entrepreneurs and discuss the ethnic and racial dimension (Yamamura & Lassalle, 2019; Vertovec, 2007). Intersectionality theory addressed the most central theoretical and normative concern within feminist scholarship, namely the acknowledgment of differences among women (Davis, 2008). Intersectionality analysis leads to a better specification of the concept of entrepreneurship, and it provides the perspective to analyse the female migrant entrepreneurs' experience, identities, and coping strategies (Lassalle & Shaw, 2021; Martinez Dy & Jayawarna, 2020).

2.4.1 Definition of intersectionality

Women face risks in their private lives that can maintain their subordinate position, including sexual aggression (Crenshaw, 1991). Formerly African Americans, people of colour, and gay and lesbians were regarded as isolated and individual identity characterised in society (Collins, 2004). For all these groups, they have been a source of strength, community, and intellectual

development (ibid). In the early twenty-first century, intersectionality has been widely taken up by scholars and other social activists in many places (Collins, 2020). Collins (2020) defined the newest definition of the intersectionality:

"Intersectionality investigates how intersecting power relations influence social relations across diverse societies as well as individual experiences in everyday life. As an analytic tool, intersectionality views categorise of race, class, gender, sexuality, nation, ability, ethnicity, and age – among others- as interrelated and mutually shaping one another. Intersectionality is a way of understanding and explaining complexity in the world, in people, and in human experience." (p.45)

Therefore, dominant conceptions of social justice separated and categorised people by race, gender, and other identities (Roberts & Jesudason, 2013). Such characterisation can exclude or marginalise those who are different, and intragroup standpoints are ignoring the differences between groups that contributes to tension among them (Sasaki & Vorauer, 2013). Another problem of identity politics that bears on efforts to politicise violence against women (Crenshaw, 1991). In dealing with political violence, female experiences are often moulded by other dimensions of their identities, such as race and class (Block & Corona, 2016)). Racism and sexism readily intersect in the lives of real people, and intersectionality theory proposed that overlapped social identities of people create complex experiences of discrimination (Crenshaw, 2017).

Intersectionality is a feminist sociological theory which was highlighted by Kimberle Crenshaw in 1989. This theory explained how multiple social identities (e.g. Race, gender,

disability, sexual orientation etc.) intersect at the micro level of an individual to affect one's privilege or oppression at a macro social-structural level (Bowleg, 2017). In addition, intersectionality as a framework explains social phenomenon such as relationships among multiple dimensions and modalities of social relationships and subject formations (McCall, 2005). Since individuals usually have multiple social identities, once an individual from another community entered in a new community, s/he tend to interact with people who share similar identities in the existing community to expect sense of belongingness (Collins, 2019). The process of interacting with familiar people and looking for belongingness in a new environment reveals multiple dimensions of social relationships, and the process can be explained and discussed under a perspective of intersectionality (Walker et al., 2019).

Intersectionality is a way of understanding and analyzing the complexity in the world, in people, and in human experiences (Crenshaw, 1991). The events and conditions of social and political life and the self can seldom be understood as shaped by one factor (Henning, 2020). They are generally shaped by many factors in diverse and mutually influencing ways (ibid). When it comes to social inequality, people's lives and the organization of power in a given society are better understood as being shaped not by a single axis of social division, by it race or gender or class, but by many axes that work together and influence each other (Agénor, 2020; Romero, 2017). Intersectionality as an analytic tool gives people an angle to address specific intersectional issues and explains the complexity of the world and of themselves (Collins & Bilge, 2016).

This authoritative version of the history of intersectionality is widely accepted, although these straight-line interpretations of history typically included some groups at the expense of others and emphasised certain experiences over others (Collins & Bilge, 2016). In the US, the official narrative of US history paid attention to the ideas and actions dominated by white men (Lamont & Molnár, 2002). Currently, the inclusion of people of colour, women, LGBT people, poor people, and undocumented people was an improvement, but correcting the dominant history was not enough (ibid). Thus far intersectionality has become a central tenet of feminist thinking which is the mutually constitutive relationship among social identities. Crenshaw (1991) proposed when investigating black feminism, single identity either black people or women cannot comprehensively explain experiences of black women. Considering interactions between black people identity and women identity is an approach to reach an objective result, as these identities reinforced each other and affect the black women group (Gines, 2011; Sheila, 2004). McCall have advocated which intersectionality is the most significant contribution to feminist theory to the general understanding of gender (McCall, 2005).

Intersectionality's core ideas of social inequality, power, relationality, social context, complexity, and social justice formed within the context of social movements that faced the crises of their times, primarily, the challenges of colonialism, racism, sexism, militarism, and capitalist exploitation (Collins & Bilge, 2016). For example, Valdez mentions that an intersectional perspective starts from the premise that multiple dimensions of identity of identity and collectively, such as those based on class, gender, race, legal status, and not only primarily ethnicity, intersect to create, maintain, transform, and reproduce the life chances of

members who share similar social locations within a highly stratified society (Valdez, 2011).

In this research, the key objectives are Chinese female migrant entrepreneurs who possess several social identities, such as female, migrants, entrepreneurs and Chinese, and interactions among these identities affect their lives. Intersectionality as a theoretical lens can provide the author an angle to investigate and understand how vary social identities and interactions of identities affect Chinese female migrant entrepreneurs' domestic barriers among family, community and society.

2.4.2 The development and dimensions of intersectionality theory

2.4.2.1 The history of feminist movement and the progress of intersectionality

As early as the nineteenth century, African-American women understood that addressing the oppression they faced could not be solved through a race-only, class-only, gender-only or sexuality-only framework. For example, the speech "Ain't I a woman" made by Sojourner Truth (1851) is a benchmark for intersectional sensibilities. Cooper (1892) has been reclaimed by black women as a core text of black women, and she developed an analysis of black women's experiences that saw intersecting oppressions of race, class, gender, and sexuality. However, she lacked the resources to make her voice heard (Cooper, 2008). Thus, initial statements of intersectionality permeated black feminist intellectual production because other women of colour developed similar sensibilities and because a social context of social movement activism provided venues for working on these ideas (Collins, 2002). By the late 1970s and into the 1980s, the core ideas in social movement settings began to develop a shared vocabulary, or

signifiers of intersectionality. One of the earliest examples of intersectionality is "jeopardy" (Beal, 1995).

The landmark paper concerning intersectionality theory is Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics by Kimberle Crenshaw (1989), who introduced the term to address the marginalisation of Black female with the antidiscrimination law and in feminist and antiracist theory and politics. After two years, she elaborated on intersectionality to highlight the approaches in which social movement organisation and advocacy around violence against women disarmed the vulnerabilities of women of colour, particularly those from migrant and socially unfavourable communities (Carbado et al., 2013).

Beal's analysis of intersectional examines racism, sexism and capitalism as social processes (Beal, 1995). In addition, Beal's analysis of Black women's life experiences, conditions, and subjectivities are firmly based on a conception of identity that is strongly associated with structural forces (ibid). This tradition of collective work, bringing together feminists of colour from different ethnic, religious, linguistic, and racial backgrounds, as well as different sexualities and gender identities, persists to this day. This anthology illustrates the vision forged by radical feminists of colour of the 1970s and 1980s who sought to foster cross-movement dialogs and engage their differences creatively, rather than muting them for the sake of unity (Collins & Bilge, 2020). The differences included class, religious, ethnic, racial, linguistic, sexual, and national differences or different combinations of them. Intersectionality as systems, not individual identities, oppressions or experiences (Aguilar, 2012).

2.4.2.2 Multiple dimensions of intersectionality

The intersectionality theory not only applies to the black female movement; it also utilises minority cultural theory (Knudsen, 2006). In the early 1980s, This Bridge Called My Back, a collection of the writings of radical women of colour from different ethnicities, was published (Anzaldúa & Moraga, 1981). It not only influenced Chicana cultural theory, but it also became an important core text for studies of race, class, gender, and sexuality (Gonzalez, 1995; Anzaldua, 1987). Simultaneously, the launching of the first journal, Asian Women, originated from the efforts of Asian-American women enrolled in college courses in 1971. There are the two anthologies published in the late 1980s that were significant for the formation of Asian-American feminism, which brought together many writings, including short stories, poems, and artwork, backgrounds (Lim, Tsutakawa & Donelly, 1989). In addition, Chow's examined lived realities of Asian-American women as part of organising Asian-American feminism (Chow, 1987). Another example, indigenous feminism faced including colonialism as well as patriarchy, white supremacy, and poverty.

Intersectional analyses concern race, class, gender, sexuality, which is honed within and across multiple social movements. Intersectionality was originated from the US, while in the the UK there were often migrants from different places within the British Empire (Collins & Bilge, 2016). With women of colour or racialised women in Britain facing a different set of concerns intersectionality theory not only developed in the African-American women's movement, but also among other minority group feminism (ibid). In Europe and the United Kingdom, since

the 1970s, intersectionality has been applied to analyse the experience of minority female groups such as Pakistani and Chinese women (Tariq & Syed, 2018; Rosette et al., 2016; Purkayastha, 2010).

Scholars and activists have broadened intersectionality to engage in a range of issues, social identities, power dynamics, legal and political systems, and discursive structures in the US and beyond (Carbado et al., 2013). As intersectional lens cannot only be applied to analyse black women group, experiences of other minority groups who have various social identities can be explained by intersectional theory as well (ibid). This engagement has facilitated intersectionality's movement within and across disciplines, pushing against and transcending boundaries, while building interdisciplinary bridges, and prompting some theoretical and normative debates (Moradi & Grzanka, 2017). This movement of intersectionality has left behind a lively and provocative travelogue characterised by adaptation, redirection, and contestation (Gilleard & Higgs, 2014). Crenshaw's article is to improve the telling of that location by exploring the race and gender dimensions of violence against women of colour. In ethnic minority female entrepreneurs' research, they have against the new live environment, business environment, variable cultures and families' structures (Piperopoulos, 2012; Essers & Benschop, 2007; Dhaliwal, 2000). Contemporary feminist and antiracist discourses have failed to consider intersectional identities such as women of colour (Crenshaw, 1991). Reality feminist and ethnic minority discussion have failed to think of intersectional identities, including ethnic minority women. Concentrating on two dimensions of ethnic female entrepreneurship, which the experience of women of ethnic background are frequently the

product of intersection patterns of ethnicism and sexism, and how these experiences tend not to be represented within the discourse of either feminism or anti-ethnicism. Their intersectional identities regard both women and ethnic minorities. Women of colour are marginalised within both.

2.4.3 Inspiration in minority ethnic female entrepreneurship from intersectionality theory

The single axis framework erases black women in the conceptualisation, identification and remediation of race and sex discrimination by limiting inquiry to the experiences of otherwise-privileged members of the group (Crenshaw, 1989). In this research, in ethnic liability cases, liability tends to be viewed in terms of gender Chinese, and liability tends to be viewed regarding ethnic women. Moreover, Chinese female migrant entrepreneurship is excluded from the feminist theory and from minority ethnicity; both are a discrete set of experiences that often do not accurately reflect the interaction of ethnicity and gender (Roberts & Jesudason, 2013).

In the historical case of DeGraffenreid, which is a suit concerning five Black women who sued the company General Motor, the courts refused to consider the plaintiff's (five Black women) discrimination claim, reasoning that: the prospect of the creation of new classes of protected minorities, governed only by the mathematical principles of permutation and combination (Crenshaw, 1989). However, GM company not discriminatory against White women nor Black men, plaintiffs have no legal case if they cannot prove they had been discriminated as black or women. Under this view, the Black women are protected only to the extent that their experiences coincide with those of either of the two groups. In another case, Moore is typical

of a number of cases in which courts refused to certify black women as class representative in racism and sexism discrimination actions (Crenshaw, 1989).

Black female claims are seen as hybrid, and they not purely face sex discrimination. Crenshaw (1989) stated that as a result, Black women—the class of employees which, because of its intersectionality, is best able to challenge all forms of discrimination—are essentially isolated and are often required to fend for themselves. As Black women are unable to represent white women or Black men; they could not use overall statistics on sex disparity either on race (Steffensmeier & Demuth, 2006). Even in the US antidiscrimination doctrine essentially erases black women's distinct experiences and deems their discrimination complaints groundless (Crenshaw, 1989). Likewise, Chinese women could not represent all women or ethnic minorities. In UK official statistics, which lacks Chinese female migrant entrepreneurship data, Chinese female business contributions are merely regarded as a part of minority ethnicity or a part of female business.

Black women experienced discrimination in the ways that are both similar to and different from those experienced by white women and Black men. Black women sometimes experience discrimination in ways similar to how white women do (Crenshaw, 1989); and sometimes it overlaps with that of Black men. They suffer double discrimination. Chinese female migrant entrepreneurship similarly endure a double liability—the combined effects of practices from ethnicity and gender. They suffer the liability of outsidership and sex discrimination (Bhaumik et al., 2018). The paradigm of sex discrimination tends to be based on the experiences of white women and local women; the model of minority ethnic discrimination tends to be based on the

experiences of minority ethnic people (Fredman, 2009). Such as Black women, notions that constitute race and sex discrimination are narrowed to only a small set of circumstances, none of which include discrimination against Black women (Bhaumik et al., 2018).

Chinese female migrant entrepreneurship, none of which include liability against them in the UK. They are included not only in the minority ethnic groups but also in female entrepreneurship; conversely, they are not able to represent both groups. They are regarded as a marginalised position, as a result, both feminist theory and politics have protected them. Around the equation of ethnicism with what happened to minority ethnicities, and the equation of sexism that happened to white women (Bourne, 2007).

Feminist politics and theory were established for local and white women. Black women have traditionally worked outside the home in numbers far exceeding the labour participation rate of white women. Yet the very fact that Black women must work conflicts with norms that women should not, often creating personal, emotional and relationship problems in Black women's lives (Crenshaw, 1989).

Although there is less political and emotional vigilance toward barriers to Black female privileges which have been regarded equal by race, they have been denied and discriminated based on sex. Black women continue to face gender barriers and conflicts with the anti-racism agenda. Their degree of political and social networking illustrated the ambivalence. Chinese female migrant entrepreneurs face a similar problem, although they benefit from political equality, they are tough to define on social networking. Chinese women live in a community

that has been defined and subordinated by colour and culture, which describes their ambivalence in balancing family and business as well.

2.4.4 The internal contradictions and limitations of intersectionality

When the term "intersectionality" enter usage in the 1990s, it appeared to be a good fit for this emerging form of critical inquiry and praxis that worked in border spaces between social movements and academic politics (Collins & Bilge, 2016). Yet naming also raised a new challenge that was associated with straightening intersectionality's history (ibid).

Some scholars see intersectionality as a tool for critical intervention and use intersectionality as an analytic tool to facilitate necessary institutional changes within their universities and related social institutions (Collins, 2019; Walby Armstrong & Strid, 2012; Dill & Zambrana, 2009). Some scholars argue that intersectionality would benefit from a better disciplinary integration, for instance in political science and in the sociology of stratification (Warner, Settles & Shields, 2018; Shields, 2008). Others are more skeptical about the positive outcomes of institutionalising intersectionality, suggesting that incorporation depoliticises and co-opts intersectionality (Choo & Ferree, 2010; Ferree, 2010). Yet Bilge (2014) see institutionalisation as a complex issue that should be tackled with cautions. Other scholars point out specific problems with intersectionality institutional incorporation, such as strategic intersectionality should vary by institutional context and social justice and activism could to be integrated in intersectionality (Collins, 2017; Ramirez et al., 2006). Some claim that the form of black feminism and intersectionality that are increasingly institutionalised within the academy are no

longer critical enough (Bilge, 2014). Such criticism does not imply that counter-histories, such as the one presented here that connects intersectionality to social movements, romanticise intersectionality's pre-intersectional period as if it were unaffected by power's operations of capitalism and the state (Robertson, 2017).

Intersectionality has experienced more than 30 years of development. It is not mature among the theories because of internal contradictions, dynamics, and limitations that exist.

Intersectionality has a dilemma in the definition (Collins, 2012). Intersectionality has become a central approach for feminist research to understand how women are positioned in patriarchy as well as within other systems of oppression, such as class and race (Yuval-Davis, 2016; Davis, 2008). Despite this, the perspective is quite well used, which is also conceptualised and applied inconsistently. For example, intersectionality has been illustrated as a theory, a method, a perspective, a concept, and a framework (Mattsson, 2014). Different understanding and uses of intersectionality argue that the perspective may be utilised as a method to understand individual's multiple identities, interlocking systemic inequalities at the level of social structures or multiplicity of social, historical, and cultural discourses (McCall, 2005).

The metaphor of social inequality changed from the classical intersectionality to the axes of difference and dynamic process (Ferree, 2009). If researchers regard intersectionality as a theory, it would need to strengthen its explanatory power, how to better use the intersectionality to explain the intertwined power of reality and to shape the subject of mechanisms (Nash, 2008). Hesse Biber deemed intersectionality as a methodology to support scholars to analyse the specific groups (Hesse Biber, 2007). There is no conclusive argument on how to use

intersectionality as a methodology. Scholars have taken advantage of intersectionality in empirical research while there is a lack of discussion in methodology (Torres et al., 2018; Marfelt, 2016). Although the emergence of intersectionality as a dominant paradigm of research on women's studies and elsewhere, there has been little discussion of how to study intersectionality, that is, of its methodology (McCall, 2005).

Whether it defines intersectionality in the particular discipline, or cross the boundaries of the disciplines to expand the intersectionality, or subvert entirely the traditional way of knowledge production to deal with intersectionality (Collins, 2009)? If intersectionality is defined clearly in a particular discipline that may lead to itself being too narrow to develop in the future (ibid). If intersectionality is used widely, that would draw to the over-understanding and loss of its meaning, for example, scholars are free to apply this theory according to their own understanding (Moradi & Grzanka, 2017; Collins, 2015).

Collins published an article in 2015 in which she attempted to find a way out for the definition of intersectionality, and she argued that racial formation theory provides the possibility to solve the intersectionality definition dilemma (Collins, 2015). Collins (2015) not only focuses on the social process but also pays attention to individual's actions, and she provides a possibility to jump out of the definition dilemma. Collins (2015) argued that, according to the racial formation theory, intersectionality can apply in three dimensions. First, regarding knowledge creation to consider which propositions, concepts, and context will be included in intersectionality. Second, in terms of analytical strategy to think about how to use intersectionality to analyse a variety of social phenomena, policies, and problems. Third, in

terms of critical practice to explore how to apply the intersectionality in the reality practice. Collins's solution provided inspiration, which can fundamentally decipher the intersectionality definition dilemma.

The internal contradictions of intersectionality are the identity problem. For intersectionality, identity is one of the most controversial concepts (Grzanka, 2020). Some scholars criticise intersectionality as a static theory that does not capture the dynamic and contingent processes of identity formation, and it is overly invested in subjects (Ilmonen, 2020; Cho, Crenshaw & McCall, 2013). A consensus on the issue of identity or subject has not yet been reached (Carbado, 2013). Identity and process of its formation are the most important part of intersectionality (Davis, 2008). However, there are different opinions on how to conduct identity research. Shields (2014) criticised that psychological studies to manipulate identity to the category into self-image and self-esteem. In the study of intersectionality, scholars only paid attention to the difference among groups, and they did not take into account the inequality behind the formation and origination of differences and did not affect understanding and changing the oppressive system, instead of reinforcing stereotypes (Choo & Ferree, 2010; Shields, 2014).

Other scholars have emphasised individual narratives, and they put research on identity into the exploration of knowledge genealogy (Rose, 1996; Nash, 2002; Cole, 2009). They began to question the foundations of modernity, including the philosophical foundation of modernism, as well as the various concepts and categories of disciplines. There was the challenge between the category and internal category, which lead to the deconstruction of inequality (Davis, 2008).

Opponents argued that the postmodern turn of identifying research has shifted to individual experience, which emphasises the particularity of the individual, and there is no effect on improving the status of marginalised female and promoting social revolution (Nicholson & Maniates, 2016; Levine-Rasky, 2011). They insisted that if intersectionality theory is directed to the postmodern, it will depart from the original intention of itself (Villares-Varela, 2018; Villares-Varela, Ram & Jones, 2017). However, in entrepreneurship research field, intersectionality was introduced to investigate behaviours and experiences of female migrant entrepreneurs, and defined intersectionality as a theoretical framework which could explain complex issues caused by individual's diverse background (Lassalle & Shaw, 2021). Without intersectional lens, experiences faced by specific ethnic minority groups cannot be completely understood (Wagaman, 2014).

Intersectionality, the critical theory, as developed in the black feminist movement in the United States, can be applied to analyse the third world and other countries and groups (Collins, 2015). For this issue, there remain a number of different sounds within intersectionality. Collins mentioned that she has gradually looked to the various social practice in different countries, as well as how she believed intersectionality could be extended to all aspects of race, class, gender, ethnicity, age, ability, state, and sexual orientation (Collins, 2012). In reality, feminists utilised the theoretical and analytical methods of intersectionality as a tool against colonialism in the third world countries (Mehrotra, 2010). Additionally, feminists studied the inequality of female migrants which promote the female social status (Choo, 2012).

However, some scholars have recognised that the barriers to the development of intersectionality as a political lens in the third world (Few-Demo, 2014; Dill & Kohlman, 2012). American feminists used intersectionality to treat female in the third world as victims, and they blindly emphasised the protection rather than listening and discussion from the female in the third world (Grzanka, Santos & Moradi, 2017). If American feminists refuse to think about post-colonialism and neo-colonialism in intersectionality, they would form the intellectual colonialism (Anderson, Khan & Reimer-Kirkham, 2011). Moreover, some scholars have criticised American feminists for ignoring the differences and inequalities of process and formation of the States and Countries in the third world (McEwan, 2001; Parpart, 2005; Herr, 2014). They argue that intersectionality should incorporate the countries, borders and migrants in the research framework (Patil, 2013). Howbeit, globalisation poses an enormous challenge. Globalisation has increased the flow of migrants from some countries, and these migrants may be the dominant group in the outflow, while the inflow is made up of vulnerable groups (Castles, 2014). This dual identity increased the intersectionality analysis's difficulty. Despite the existence of the limitation of intersectionality, it is accepted by feminists in many countries. Also, intersectionality was introduced in Europe and Asia, for example, intersectionality guided women's welfare policy in Germany (Yoder, 2011; Williams, 2018).

Chapter 3. Research methodology

3.1 Introduction

This section describes and provides adequate ground for the adopted research design, evaluating strengths and weaknesses of this study's research method. The capability of the research design and the limitations of the research design are evaluated through Chinese female migrant entrepreneurship. The conceptual frameworks and specific research aims were formulated in the previous chapters to proceed with that research objective. Based on the research questions and research targets, to explore Chinese female migrant entrepreneurs' experience, this chapter outlines the methods and methodological consideration and discusses the validity and reliability for the methods design and choice.

Briefly introducing this study methodology, this study uses interpretive paradigm and interviews with seventeen Chinese female migrant entrepreneurs via face-to-face interviews to explore their disadvantages between business and family.

As a point of departure, this chapter discusses the philosophical assumptions of the research (3.2), which undertakes the author's ontological and epistemological positioning and the philosophical paradigm employed to explain the research. And 3.3 section interprets the reasons for using a qualitative approach as a data collection method as well. Subsequently, the 3.4 section presents the research setting and the rationale behind the selection of the research methodology, additionally, data collection techniques and the design of the interview questions. The 3.5 section describes the data collection process of the pilot interviews. And in the 3.6 section, the data analysis approach is explicated, and the constraints elucidated. After above

sections, 3.7 section explains how to process analysis and the analysis technology application. Section 3.8 justifies the quality of the research, evaluation the strengths and discussing limitations of the research method and debated ethical issues, which further contributes to the strengthening of the research design in the face of potential criticism. And the last section 3.9 discusses the limitations of this study' methodology.

3.2 Research philosophy

The methodology is the specific procedures or techniques used to identify, select, process, and analyse information about a specific topic, but a study of the relationship bridge between theoretical concepts and conclusions about the real world (Blaug, 1992). The methodology bridges the gap between philosophical considerations and practical research findings. In this study, the findings summarised from the empirical practice and methodology builds a bridge to extend the empirical into the theoretical concepts. The investigation of Chinese female migrant entrepreneurs' challenges, this study analyses the empirical phenomena and develops into the theoretical concepts and theories.

Methodology provides the considerations about how to collect and summarise the circumstances and then generate or fill the theories' defective. Based on Wass and Wells (1994) statements, the common objective of social science research is a way to explain social behaviour and a way one interprets explanations which can be achieved through the empirical research and practical world. Chinese female migrant entrepreneurs' empirical experience to summarise the common concepts and then integrate it and theoretical suggestions to structure.

Briefly, the methodology is the bridge to link phenomena and theories, to explore the phenomena's internal mechanism to conclude and establish the common theory or concept, in order to generate the concept.

Burrell and Morgan (1979) conceptualized the nature of social science as a contention set comprising ontology, epistemology, human nature and methodology. The ontological assumption is related to one's beliefs about the nature of reality under investigation. Accordingly, a basic ontological contradiction question would be: "whether the reality is naturally given in the world, therefore, independent of an individual or the product of one's mind?" Briefly said, it is concerned with what actually exists in the world about people gain knowledge. This study applies subjectivism, because of the research questions, to understand Chinese female migrant entrepreneurs family barriers in family level and how identities work with Chinese female migrant entrepreneurs to balance household, and to understand Chinese female business issues within identity and how they challenge the barriers in community level; additionally, to explain how multiple identities could work with a person and how to switch identity can address Chinese female migrant entrepreneurs barriers between family and business in society level. Therefore, this study explores Chinese female migrant entrepreneurs identities switch and balance on account of above research questions following their past experience.

Chinese female migrant entrepreneurs are social actors who create social phenomena. Interpretivist position is necessary to explore the subjective meanings motivating the actions of social actors in order to understand their actions (Angen, 2000). Interpretivists argue that

the human society should go beyond empirical and evidence which include subjective views, opinions, emotions, values. Although the phenomena are difficult to directly observed and counted (Scotland, 2012; Kaptchuk, 2003). The actions and feelings are presented by their business and family behaviours and their multiple identities.

In this study, the context of the interpretive paradigm adopts an approach which though its subjectivist approach to the analysis of the social situations. Therefore, epistemology assumption provides the view to help researcher to explore the internal and epistemology mechanism. Regarding the same phenomenon, different people may construct meaning in different ways (Adida et al., 1998).

Chinese female migrant entrepreneurs and their experience are social actors and social phenomena. Chinese female migrant entrepreneurs are social actors who dominant their behaviours and dominant their families and business. The interpretive paradigm is informed by a concern to understand the fundamental nature of the social phenomena at the level of subjective experience (Burrell & Morgan, 1979). Thus, this study's epistemology is interpretive paradigm, which is the most suitable paradigm for this study, because this study via interviews explores their "historical" sufferings and experience and discusses their narrative expression to understand the interpretive paradigm work with this study. After the consideration about the research target and research subject analysis, the interpretive paradigm's foundations reflect a social philosophy. The interpretive epistemology is one of subjectivism which is based on real world phenomena. The world does not exist independently

of knowledge of it. For example, Crotty (2020) used the tree metaphor interpretive epistemology,

> *"We need to remind ourselves here that it is human beings who have constructed it as a tree, given it the name, and attributed to it the associations we make with trees." (p.45)*

As he mentioned a tree is not a tree without some to call it a tree. Interpretive epistemology is constructed though the interaction between consciousness and the world. As Chinese female migrant entrepreneurs' disadvantages, this phenomenon is not discovered by this study. The disadvantages are existing in practical, for example the prior work about the gender entrepreneurship and immigrant entrepreneurship disadvantages and phenomenon (Aliaga-Isla & Rialp, 2013), but this study via the investigation analyses these and generates the common theoretical concept to help others to understand the phenomenon and their disadvantages between family and business.

Consequently, a standpoint on a combination of certain ontology, epistemology and human nature models will direct a research toward distinct methodology possibilities (Kawulich, 2012). The research starts from the ontological aspect which actualities are of a socially constructed nature. Epistemological aspects are considered with knowledge, the way of knowledge, criteria for deciding from adequate and legitimate.

3.2.1 Interpretivism

Interpretivism is an epistemology which advocates to understand different between humans as social actors, which emphasises the vary between conducting research among people rather than objects (Saunders, Lewis & Thornhill, 2007). Researchers interpret the actions of others with whom people interact and this interpretation leads to adjustment of personal meanings and actions. Chinese female migrant entrepreneurs' disadvantages and sufferings between business and family as a phenomenon, their experience and their actions need to integrate into a concept to guide and deduce to help others understand the mechanism of the phenomena.

In interpretivism, social reality is regarded as the product of its attributes: it is a world that is interpreted by the meanings which create and reproduce by participants as a necessary part of their everyday activities together (Blaikie, 2010). And interpretivism focused on the nature of meanings of social action, researchers' role in understanding patterns in social life, and how this meaning can be assessed. This research puts emphasis on the key to the Chinese female identity in the business and family. Therefore, the experience, the conflict of family and business, as directly dependent on social actors' mental mind and interpret, which would be better analysed through the interpretivist.

An interpretivist approach addresses that multiple realities exist and all of them depend on background, timing, and context settings, which is believed to be a better approach suits for to analyse the specific research case (Ormston et al., 2014). The interpretivist perspective provides the other method to let the researchers to consider the business situation, because of its complicated and distinctive, which has a unique nature that is difficult to represent with

generalizations (Bell, Bryman & Harley, 2018; Scotland, 2012; Saunders, Lewis & Thornhill, 2009).

Critical to the interpretivist epistemology perspective is that the researcher has to adopt objectivity of the research subjects. The challenge is entry of the social world of the research subjects understands their world from their point of view (Kincheloe & McLaren, 2011). Also, some would argue that an interpretivist is highly appropriate in the case of business and entrepreneurship (Packard, 2017, Leitch, Hill, &Harrison, 2010), particularly in some fields, such as female entrepreneurship, which is dependent on their personal interpretation to describe their experience and their activities (Omeihe, et al., 2019).

This epistemology proposals questions about the generalizability of research that aims to capture the rich complexity of social situations. However, the interpretivist would argue that generalizability is not of crucial importance, the researchers are more interested in the specific fields such as personal feeling and the reason behind the phenomenon. The question of whose meanings are used to construct the understanding has been a matter of some dispute. For example, the observer's point of view will be used to attribute likely meanings to social actors; otherwise, the meanings be followed the social actor's point of view. But Blaikie (2007) argues that meanings used in social theories must be derived from social actor's concepts and meanings.

Moreover, David Marsh and Martin Smith (2001) have stated, in their powerful metaphor derived from Marsh's earlier article, that "In the social sciences . . . subjective ontological and epistemological positions should not be treated like a pullover that can be put on". When

researchers are addressing such philosophical issues and "taken off" when doing research (Marsh & Smith, 2001). The positivists treated as a "pullover" as temporary measure in the social science research; therefore, this study follows the interpretivism structure to explore the experience and thoughts. Thus, this research is focusing on the social phenomenon, Chinese female migrant entrepreneurs' disadvantages and sufferings have been happened and these social phenomena are existing before this study, such as Chinese female migrant entrepreneurs' experience. This research applies the interpretivism to investigate the personal identity, experience, and conflict of the perspective of Chinese female migrant entrepreneurs between family and business.

3.3 Research method

3.3.1 Qualitative approach

Researchers argued that the interpretivist paradigm predominantly uses qualitative method (Glesne, 2016; Silverman, 2013; Nind & Todd, 2011; Tomás, Mas & Casacuberta, 2003;). Even Willis (2008) said that interpretivists tend to favour qualitative methods such as case studies and ethnography, the interpretivists focus on the personal experience and the reason behind the phenomenon. In addition, based on the character of interpretivists, qualitative approach often gives rich reports that are necessary for interpretivists to fully understand contexts (Thanh & Thanh, 2015). Qualitative methods are usually supported by interpretivists, because the interpretive paradigm which includes socially constructed, complex, and ever

changing in reality world and it focuses on language, signs, and meanings from the perspective of the participants involved in the social phenomenon.

This research is looking forward to the social actors' personal experience and explores the disadvantages between family and business. Also, this study's target group is Chinese female migrant entrepreneurs, which is small-medium enterprises. In addition, this study pays close attention to the personal experience and through the interviews to dig their reality disadvantages between business and family, especially in identity issues. Thus, this study emphasises and applies the qualitative method to collect data and analyse the interviews. McQueen (2002) mentioned interpretivist researchers seek methods that enable them and others to understand in depth the relationship between human beings and social environment.

Most of qualitative method research tends to be concerned with words rather than numbers, which stresses the subjective aspects of human activity by focusing on the meaning, rather than measurement of social phenomena. There are three further features:

(1) an inductive view of the relationship between theory and research, via the theory is generated out of the research;

(2) an epistemological assumption explained as interpretivist, contrast with the adoption of a natural scientific model in quantitative research, the emphasis is on the understanding of the social world through an examination of the interpretation of that world by its participants;

(3) an ontological position interpreted as constructionist, which implies that social properties are outcomes of the interactions between individuals (Bell, Bryman & Harley, 2018).

Making a bridge which is link between the research and personal class and ethnic background have affected and continue to affect life experience (Weber, 1947).

Qualitative research approach usually starts and participates in limited samples and are used to explore phenomena which are not proportionally apportioned in the society (Dillon et al., 1993), to explore Chinese female migrant entrepreneurs' businesses and family's situation and conflict in Scotland. Chinese female migrant entrepreneurs are still an important component to promote business world and balance the family. Thus, this study collects seventeen Chinese female migrant entrepreneurs as samples to in-depth analyse their stories and experience.

Quantitative research requires larger sample sizes, statistical methods, but it often makes the conclusions from quantitative research generalizable. (Polonsky & Waller, 2005). Additionally, qualitative research is more suitable for this research, quantitative research methods are often lost, and the participants view largely misrepresented once data is quantified (Kaplan & Maxwell, 1994). Based on the research group and research exploration nature of the study, and this research's goals develop the relevant literature by exploring the complexities of the formation and implementation of research strategic decisions. This research is served by a qualitative approach rather than qualitative approach.

3.3.2 Inductive research strategy

A series of possibilities strategy is available for responding and analysing the research questions. The answers can be found by collective data and summarising from them, or by

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finding an appropriate theory which will provide some hypotheses to exam. A research strategy provides a starting-point and set of steps by means of which "what" or "why" questions can be answer (Blaikie, 2010). The research strategy focuses on the main logic of social enquiry, rather than types of research designs or range of methods of investigation. There is often represented as two contrasting approaches to the reasoning adopted, which are deductive and inductive. Each strategy has links with particular philosophical and theoretical traditions (Blaikie, 2007). Inductive strategy is a gap in the logic argument between the conclusion and the premises observed. In contrast, deductive strategy occurs when the conclusion is derived logically from a set of premises (Ketokivi & Mantere, 2010).

The inductive research strategy answers to build limited generalization about individuals and social phenomena (Blaikie, 2010). The purpose of inductive strategy focuses on the feeling and understanding the nature of the social activities (Saunders, Lewis & Thornhill, 2007). Inductive strategy provides the novel dimension to consider and address the data which comes from personal experience and stories. The Chinese female entrepreneurs' disadvantages between business and family, individuals have their own feelings and results to explain their experience. The research applying inductive strategy is likely to be particularly considered with the context in which such events were taking place. This research focuses on a specific group, which is difficult to find more appropriate participants to develop this study with deductive strategy.

The inductive strategy is possible to generate elementary descriptions by referential individuals and social activities, researchers need more product descriptions which are about the characteristics of the groups and target people to answer the questions and find the solutions.

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The research strategy requires the researchers to opt a series if characteristics, collect data related to them and then draw generalizations from them (Blaikie, 2010). After consideration and analysis, this study applies inductive strategy to explore Chinese female migrant entrepreneurs' experience and to discuss their family background and context to product the common concepts.

Although, the researchers narrow down the data collection into a specific location or specific groups. The answer to research questions will be influenced by the research social actors' background and context. In this study, Chinese female migrant entrepreneurs' background impact by Chinese community and the patriarchal culture dominates the Chinese community order and family structure. In this research, the aim is investigation the ethnic female entrepreneurs especially Chinese female migrant entrepreneurs in Scotland, they are the minority group people in here. And they have their own characteristics and context. But there is lack of the secondary data which is difficult to access and obtain. In addition, the research is investigation on account of the social phenomena and social actors' characteristics, this research adopted inductive strategy to explore the social phenomena and actors.

Deductive strategy origins from natural sciences research, which involves the development of theory that is subjected to a rigor test. Deductive strategy usually utility an existing theory to research in order to explain patterns. The aim of the deductive research strategy is to explore an explanation for an association between the two concepts or theories (Blaikie, 2010). The deductive strategy presents the basis of explanation, allows the anticipation of phenomena, and predict the phenomena occurrence and permit them to be controlled (Collis & Hussey, 2003).

Nevertheless, deductive strategy emphasizes scientific principles, without any context and personal experience, which can produce the generalization. And moving from theory to data with hypotheses, then the selected samples need to sufficient the abundant data which from the collection of quantitative approach in order to generalize conclusions.

However, this research is a social science investigation of and looking forward to the small population group, Chinese female migrant entrepreneurs consider their social identity and their family and business, and the investigation on account of their experience and understanding to explore the social phenomena.

And the research emphasizes an understanding of the meaning humans' behaviours from Chinese female migrant entrepreneurs, who build to social phenomena. Based on the aim of the research, this study applies an inductive strategy. Therefore, the research uses the inductive strategy rather than other unaccommodated strategies.

3.4 Research setting

3.4.1 Context of the research

The research is focus on Chinese female migrant entrepreneurs' family and business disadvantages, and this study applies the interview to explore the phenomena. Chinese female migrant entrepreneurs as the ethnic female entrepreneurs in Scotland, they are regarded by society as a small size group in Scotland, and the research intends to explore the personal experience and their context in their business and family. Additionally, the traditional Chinese

culture and family structure are not supporting the female in their business. Chinese female migrant entrepreneurs grown in the Chinese culture community. Their background is different with local people in Scotland, because Chinese female migrant entrepreneurs followed the principle of feudal moral conduct to guide their behaviours. They are living in Scotland, they still believe some rules, man is charge of the outside affairs. The reason is the traditional Chinese culture which inherited more than two thousand years, and it the basic rule for every Chinese family from feudalism era, until after 1949, founding of new China. Therefore, the context between local people and Chinese female migrant entrepreneurs are different.

The context of this research should be considered. the local female entrepreneurs in masculine business would, they meet the general five barriers (Brush, De Bruin & Welter, 2009) such as management, money, motherhood, marketing, and meso/macro environment. In addition, Chinese female with the strong Chinese culture and context, they meet the different barriers between the business and family. Feudalism not only limits a country administrative system, but also rules every detail of the family. Chinese culture, patriarchal culture, which are the feudalism's product. These are the significant factors to impact Chinese business environment, even impact Chinese family structure. Comparing with local entrepreneurs, Chinese female migrant entrepreneurs have to meet more disadvantages such as the family's supports, community unfair treatments, and difficult to entry local business circle.

In Scotland, the Chinese people accustomed to living together, which is the reason of the emergence of the Chinatown and ethnic community ties, and following the other communities research. The development of most Chinatowns typically resulted from mass migration to the

area with very few Chinese resident (Miller-Cotto & Byrnes, 2016). In addition, the most of Chinese do their own businesses in Chinatown, and because of the Chinese social network, through the social network, the researcher can be easy to embed their living circles and easy to ask a help to invest them to the investigations. In the next part, this study will discuss how to designate the participants and the reasons.

3.4.2 Research design

The research uses semi-structured interviews to investigate Chinese female migrant entrepreneurs' disadvantages. Before the interview, the researcher needs to know who the research samples will be and who will willing to participate this research. Through the literature review, the research focuses on the three themes to investigate the specific group people, Chinese female migrant entrepreneurs. First of all, identification of participants, this study focuses on Chinese female migrant entrepreneurs who are in Scotland, and the age above 18 and up to 55. Secondly, preparing the interview guide, the researcher designs the first draft of interview questions which are 84 opening questions, and there are covered many different fields such as their financial situations, yet the researcher did not organize those questions following the literature reviews and research questions.

After discussion with the supervisors, the interview questions narrow down in the three themes which are relevant with the research topics and research questions and reject some questions which are irrelevant research questions. It is imperative to start the analysis of the conducted interview with a discussion about the format, content, and the order of questions, which impact

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on the interview process and the issues that arise should be discussed. Also, to design the open-ended questions for the interviews, which makes the interview not suddenly interrupt and makes the participants comfortable.

The opening questions will help both interviewer and interviewee to warm up before the formal interview. And the ending questions will also contribute the research for the further perspective and suggest for the next generation Chinese female migrant entrepreneurs. Hence, the research interview questions finally were set three themes, the first theme interview question are three mainline questions, and each mainline question includes three probe questions, the first theme is relevant with the intersectionality theory. And the second part includes eleven main questions and probe questions were followed the theme which is about the social identity and self-identity. The last part of questions was focused on the conflict between families and businesses, and the six theme questions with probe questions. For example, what factors are the big preventions for the business growth, and then the researcher probed the biggest barriers for the business.

The research questions were set, and then the researcher apply the ethics application form, which includes the location of the investigation, duration of the investigation, and participants. The researcher evaluates these questions to consider about the participants and the interviews, also because of the interview questions, the researcher should narrow down the participants' range. The participants will be the volunteers, and they have their own businesses in Scotland, and the interview will happen in the public area in Scotland. And the age range between 18 to 55, who has full capacity for civil conduct. Before the active interview, the researcher could settle down the characteristics of the participants and prepare the next step for active interview.

3.4.3 Data collection method

Due to the above philosophy discussion and research strategy, and research approach, the research utilizes the inductive strategy and qualitative research approach and contribute to the social constructionism. Thus, this study employs the semi-structured interviews.

Table 3 Research main steps in the data collection process

Steps	Description
Initial information	Internet search the relevant participants and to make friend with the Scotland-China innovation and Technology association founder and let her to call the relevant participants. Building and maintaining the social network in Chinese community, and encounter through own network in the community; and to know more Chinese female migrant entrepreneurs in Scotland in social event.

Participants selection	Defining the criteria and selecting main characteristics of participants, identify the prospective the participants information which follows the ethic proof rules.
Initial contact	First, using WeChat to contact the participants / and introduction the research topic and research aim to make sure that they are willing to join the interviews.
Initial meeting or visiting	Visiting their businesses if possible, for example, the Chinese take away, having a look and having a lunch in there. To make sure their businesses are really existing and legally businesses in Scotland.
Initial chat	Understanding the background and context and essential information about the participants

Interviews	Interviewing the participants in public area and processing the one hour or one and half hour's interviews, all relevant but would need to be completed with what actually happened.

3.4.4 Research setting and participants selection

Because the different contexts and above discussion, the research group setting is concentrating Chinese female migrant entrepreneurs whose businesses were started in Scotland, and they do the full-time legal business in Scotland and fully owned. And this study particular focuses on small and medium enterprises. Based on the research time limitation and the sample size, the research uses the semi-structured interviews to investigate their understanding and their experience.

The research starts in the Chinese community, and the summarise of the female entrepreneurs' participants whose age over 18 years old, and first or second-generation immigrant with or without kids, Chinese or Chinese descendants with Chinese nationality or British nationality. However, the research rejects to select the female entrepreneurs who are doing illegal business in Scotland, or who live in Scotland but the business in China or another place, investment immigrant, or illegal identity for living in Scotland. And the investigator through the founder

of the Chinese-Scotland innovation association to organized and called the relevant participants and through the social event organized by Chinese Embassy in Edinburgh to know the participants. The social event is a platform to invite around 100 Chinese entrepreneurs to share their business experience in order to open more resources to new entrepreneurs to help their fast start-up their business in Scotland.

Based on the research requirement, the initial interview plan is 15 participants, but in the Chinese female circles, there are a few females want to share their experience to help the research which will help the Chinese female migrant entrepreneurs' right and attentions in Scotland, and they share their conflict and struggling experience between the family and business. And the investigation starts in October 2018 and ends up in March 2019. The total investigation is 17.

3.4.5 Research interviews process

Research interview is the main method to collect the data for this study. The interview is probably the most widely employed method in qualitative research (Bryman &Bell, 2011). And the interview is considered to be the most relevant to the nature of social science research, as it is often regarded as a tool for promoting research construction and development (Oppenheim, 1992). The interviews may be the depth of detail, the participants can describe their perspective of the event, as well as give other social cues. And the information such as body language and voice can give the researchers many additional information that can be added to the verbal answer of the participants on a question. This detailed description can show the hidden

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relationship that exists between emotions, people, and relationship (Boynton, 2005). Hence, interviews are particularly appropriate for the social theory construction in exploratory research (Piekkari & Welch, 2006), which is reason to select this method to explore Chinese female migrant entrepreneurs.

In this study, Chinese female migrant entrepreneurs are small group, which means it is difficult to collect the quantity investigations, in addition, the questions about the business and family relationship. Although, prior work and studies explored the questions follow the quantitative methods, when we discuss the feelings of sufferings, coping methods with their experience, and changing of the family structure, the more suitable methods is interview, even the opening questions to let the participants to describe their experience. This study also explores the in-depth information about their circumstances and their coping methods between business and family by interview (Appendix A shows the information sheet for participants).

The data collection method that has been acknowledged as the best fit for the research questions is semi-structured interviews, which requires researcher will have a list of theme and questions to be covered. Therefore, before the interviews, the interview questions design is the most important stage, although the questions experienced many times to be considered, in practically, the interviewer should flexibly ask questions following the situation and actually happened (Appendix D shows interview questions). For example, some questions are about the partner, if the participants are single mothers, the interviewer could skip that part, unless the participants are willing to share their stories, or their marriage is the most important factor to influence their business and family structure.

Although, in each interview, researcher could use various methods to ask the same theme questions. For example, the researcher asked the younger entrepreneurs about the relationship, and the mature entrepreneurs about how many kids do you have, these questions explore their marriage situation and family situation. If the participants refused to answer the marriage questions, the researcher would change the question about the family of origin. And if the participants are willing to discuss about the kids, the researcher started the kids to explore the family situation and household structure.

The nature of the interview setting questions and the subsequent discussion which requires data will be captured by audio-recording the interview and the note taking. Besides, the containing the list of themes and questions to be covered, the interviews may include the open discussion, a possible list of cues for further discussion, and comments that conclude the discussed (Saunders, Lewis & Thornhill, 2007). The semi-structured interviews usually allow the participants to open their minds to share the experience and their understanding and views, the openness of the dialogue can hardly be achieved by using another research method. In addition, the application value of interview method which increases the limitation of the number of samples. The less the total number of interviews, the better can the researcher management for unexpected situation (Piekkari & Welch, 2006).

In this research, the researcher uses the semi-structured interviews as the main research method to investigate Chinese female migrant entrepreneurs with the fixed questions and then let them to open their minds to describe their experience, for example, their identity cognizations, although they are from China, they have their own identities and social identities, and conflict

between their businesses and families, because each family has their own hard book to read (from Chinese proverb), different families have different difficulties. In addition, at the end of interview, the participants have time to share their experience and suggestions.

The interview is considered to be an unparalleled method of clarifying the ~~true~~ position of the participants (Piekkari & Welch, 2006). Hence, the semi-structured interview method needs to be strengthened through the passive active participation of researcher. Active participation and active planning are critical to obtaining the data necessary to answer research questions before and during this process.

The most of interviews were process smoothly and passive, at first the interview processed by setting themes and relevant questions. After some basic questions, following the participants' interests and issues, the researcher extended to ask the probe questions. In addition, the probe questions are opening questions, which let the participants to open their minds to share their experience and coping methods. Some of the participants talked and shared more detailed information about their "historical" experience. They considered the interviews, and this study will be the output to relieve the pressure from business and family. Even, they complained their family members and unhappy business deals in the interviews. For example, they complained the household duty in family and business fair treatment in community and society, through the complain they provide the coping methods to face the disadvantages. Also, this information contributes this thesis and theoretical thinking in the discussion chapter.

3.5 The process of data collection

3.5.1 Active interview

Most qualitative researchers identify the interactive of interviews (Knox & Burkard, 2009; Brotherson, 1994). Interview might affect by prejudice, bias, inaccuracies, and misunderstanding (Opdenakker, 2006; Bauer & McAdams, 2004). All of these constitutes a set of questions which can be minimized by the investigator's corrective authority. The investigator not only through channel and sharing the information, but also find the way to be purified and conveyed the detailed information. The concept of the two parties playing an important role in this process, claiming that the role of the interviewer was to mine relevant data through a framework of design questions and cues. Many methodological studies on interviews suggest that by overcoming the defensive attitude of the interviewees to form obscure questions and create an atmosphere conducive to communication (Hathaway, 2020; Holstein & Gubrium, 1995). Active interviewers stimulate and inspire respondents by narrowing the scope of the answer and asking for more focused information. The researchers who are conductor guides to the disclosure of narration, knowledge, strategies and examples. Action interviews not only develop more in-depth issues of interest, which will be easy to open the participants' experience, but also require more interpersonal skills and preparation time (Schutz, 1967).

Based on the above considerations, the preparation of action interviews which separated three main steps in the active interview. For example, interview questions design, preparation for the interview, and active interview. I discussed the interview questions design before, in the next part, I will present and explain how prepare the interview and how to act interviews.

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3.5.2 Preparation for the formal interview

1) Contact and selection participant.

The good preparation is indispensable process for the successful conduct of an interview (Doody & Noonan, 2013). Also, some initial information is that to help to contact the participants and narrow down the participants characteristics (Sharp, 2003). The researchers cannot prepare for very occurrence during the interview but thought out the constructed interview questions always lay the foundation for successful interaction and communication. *"Data collection plans with respect the both the content of the data and procedures to be followed (Yin, 2009, p:48)"*. Hence, the below presents the general steps to prepare the interview.

The general steps to know the participants will be the following steps:

I. First, there researchers used internet search to find the relevant participants, and then contact the participants and organize the time schedules for the interviews. But interviewing in ethnic minority group, the researcher should acknowledge their culture and their behaviours. In Chinese culture, the people believe social networking and acquaintance, therefore, the Chinese social network also called acquaintance society. The researcher followed the traditional Chinese social networking rules, for example the female entrepreneurs in Chinese community, who only willing to help the people they already have knew before via the same hometown, the same acquaintances, even

the same experience to boost the relationship and gain trust between each other. Thus, building the first social network was very important step in the interview, although the researcher did not apply the snowball strategy to explore and develop the participants in this study. Generally, to entrance into the Chinese female business circle via visiting their business locations and the consumption to make the researcher know Chinese female migrant entrepreneurs, whether also can check and confirm their businesses' legality. In this research, the researcher searched online and found the Scotland-China innovation and technology association, and via the acquaintances to know the founder of this association. The researcher had some cooperation with Chinese Consulate Edinburgh, the founder invited the researcher to her association social events to introduce this study and called the participants during the social events. Using the social events opportunity, the researcher knew some Chinese female migrant entrepreneurs and collected their general information as the first detailed step before the active formal interviews and prepare the next step, participants selection.

II. Before participants selection, the researcher consumed long time to maintain the social network in Chinese community, the researcher needed to join some Chinese associations to know the participants in the dinner or the events. After collection the participants information, the researcher followed the ethics application form then sift the participants and selected out the unqualified participants. The second step in preparation, define the criteria and select main characteristics of participants, identify the perspective the participants information.

III.   And then, the third step is initial contact with the qualified participants using Chinese social media, WeChat, to maintain the relationship with the potential participants.

IV.   Last, preparation for the research description and introducing the research topic and the aims in Chinese and English both to validate the participants are willing to join this interview and study. Especially, after the initial contact, most of participants are willing to use Chinese in the interviews, the researcher translated the all the interview questions in Chinese. In case of the participants exaggerate their businesses or guarantee their businesses legitimacy, the researcher visited the participants' businesses if possible, the Chinese bakery store and the Chinese take away, having a lunch or buying a slice of cake. Also, the consumption is effective way to make friends and maintain the relationship with the participants. For example, the researcher used to give dinners and send gifts to keep in touch with the participants.

Through, the above four steps for contact and selection the participants, the participants and investigator made a schedule for the interviews. Before the formal interview, the participants and investigator had initial chat to discuss the understanding of this research and to make both comfortable for the interview (Goode & Hatt, 1952), and the investigator provided the PIS form, in order to the participants to know the basic the research information and willing to volunteer in this research. Also, the researcher needed to be asking for approval to record the conversation.

The interview was structured by this research aimed at providing a framework of questions for one hour or one and half hour's interviews which conducted with semi-structured and in-depth

questions. The open-ended questions were developed to smooth and assist the narrative sharing. And the interviews were separated by three parts of questions, which depend on the three themes, intersectionality theory, social identity theory, and conflict between business and family. And the research interview happened in the public area or opened area, for example, the café or their businesses offices.

2) The interview location selection

In order to creating a safe environment for the interviews, where can provide more comfortable atmosphere. The researchers considered all detailed process of the interview, although, the interview took place in the public area where is high noise levels and distraction for the participants, the investigator followed the participants' preferred locations for conduct of the interviews, which can improve the confidence for both parties and willingness to share the stories from the participants.

In addition, the public area increased the trust between both participants and investigator, if participants did not know the environment, the participant may feel nervous and influences the information flow. And if the researcher and participant can trust each other, information sharing be much easier between both parts who have established good relationship, such as fellow-townsman, partners (Ellis & Mayer, 2001). Certainly, the investigator tries to use good relationship, the active investigator, obtained comprehensive information about the participants. In addition, investigator and participants created a good relationship which helped the researcher to conduct the interviews.

The quality of answers, the researcher asked whether participant felt more comfortable with taking passive answer. Thus, the high level of comfort in the interview which is an important factor to affect the sharing information. Therefore, before the interview, the researcher found the good and comfortable place to take place the interview, made sure the participants to know the interview information or research questions, and signed the PIS form to establish the confidentiality contract between the two parts was believed to increase the validity of the data obtained (Israel & Hay, 2006).

3) Before the formal interview

Before the formal interview, the researcher prepared some icebreaking questions, for example, the fundamental family information, or the background information. Although, the interview questions have included the three basic background information, in order to avoid the embarrassing at the beginning moment, and those questions had the purpose of bridging the two parties by implying the informality of the process (Douglas, 1976). The purpose of this process was to reduce potential power dynamics related to participants' perceptions of experts in the field and to eliminate the notion that investigators are a censorship process (Briggs, 1986). The first set of the icebreaking question was intended to make the impression, and these questions were not existing potential answer in the interviews.

Based on the interviews' objective and interview design, the interview questions only needed participants to provide their understanding and feeling, which would not be judged under any circumstances. For example, the first set question is "Could you do an introduction about

yourself?" And the following questions which are about age, marital status, and family situation, which includes the background and context of the participants. The first icebreaking question included the information about participants' family situation, education background, and marital status. The second and the third questions which are "Could you tell me a little bit about your education and career journey so far? For example, when you finished the education and what major, do you have any work experience or business history?" And "Could you tell me a little bit about the business you are running?". These two questions will provide the personal experience and the currently business situation about the participants.

The informal questions in this section were intended to reduce the initial tension and facilitate of the question from looser to more focused was believed to create a natural flow and ease the next step, formal interview, while increasing the credibility of the sharing experience and understanding.

The next set questions were strictly relevant to the research questions. In this section was designed to provide highly focused information that is considered critical for this study (Dewalt & Dewalt, 1998). All this section questions were opening questions and in interpretive research never has a wrong answer. The interviews concentrated on the participants' chronical experience and feeling, and how to interpret relationship between their business and family. In view of the importance to this study, the interview questions were requested highly structured responses. The investigator was quested to probe into greater detail with their narratives when a question of a particular question which was discussed later. The use of prompts facilitated to gain the in-depth perspective, which hard to ignore the detailed information from the

participants, and the answers helped the investigators and readers can better understand the information which provided from the participants (Weiss, 1995). In addition, the research deeply explored Chinese female migrant entrepreneurs' personal experience and feeling under the three themes. Chinese female migrant entrepreneurs as a group in Scotland which is a minority group, they were not paid much attention to in Scotland and in entrepreneurship study field.

And the last part of the interviews took the dialog to thought-provoking questions and warm conclusion, the researcher asked the participants about the suggestions for the further female entrepreneurs, and how deal with the conflict between family and business. In order to prevention potential information loss or omission, the investigator had the opportunity to talk about the unclear part. This practice increased the trust and freedom between both parties, and they continued to move in a direction that the participants felt more comfortable with the interviews. Also, the researcher used this chance to regain the participant's attention. Maybe the interview time was beyond 90 minutes, but the researcher and participants can continue the interview, until the all the information was covered in the interview.

3.5.3 Active formal interview

After the participant selection, the interviewer selected 20 participants, and the investigator contacted all the participants, 14 of them replied that they are willing to do the interviews and check the schedules, the 14 interviews process started from in October 2018 and ended in December 2018, and the rest of interviews follow the participants schedules, would take place in 2019. And the total is 17 participants in this study.

The interviews were conducted with 17 participants who are Chinese female migrant entrepreneurs and they started and ran their business in Scotland. The first interview as the tester in the research, the investigator followed the research design and interview question design to ask the questions to the participants, with a few minutes warm up chat and then the formal interview, the icebreaking questions (15 minutes) to gather the background information about their family situations, education level, and the business stage. To structure the interviews and data collected, the next couples of questions were relevant to the three themes, intersectionality, social identity, and conflict family and business. At first, the investigator thought the whole interview would accomplish a composition in one breath, but the participant asked a break after the second theme's questions finished. Hence, the interview added 15 minutes for the participants to have a rest or get a cup of coffee and then continued the interview with the third theme's questions. And the core interview took 50 minutes in the first and second theme's questions and then the third theme's questions would take 20 minutes and 10 minutes in the ending questions. While conducting the first interview, the investigator recognized that although the participants and investigator already knew each other and had very friendly warm-up chat, the participants still feel nervous and intensive concertation when the investigator turn on the recorders to record the interview. The interview had 15 minutes break. And the first interview was smooth and prosperous, and the participant reflected she was happy with this process.

Although the nature of the research and the chosen of the method are highly compatibility and the design of the interview questions. The information from the interviews still is limited in

scope and depth. Due to this limitation in which an interview is conducted and the dynamics of communication that took place during the course of the interview. Hence, it is considerable to test the investigator's ability to navigation through a turbulent interview process and guide the participants to share their knowledge and perspective. Therefore, the following three abilities to improve the interviews' viability and objectivity, the active listening, active exploration, and active control.

1) Active listening

Listening is the most important skill in interviewing. The most important work for many interviews is to keep quiet and to listen actively. The interviewers must listen on at least three levels (Seidman, 2013). First level is listening surface context, the investigator should listen to participants' saying. The researcher must concentrate on the substance to make sure that the research can understand the participants' surface meaning and boost the overall assessment of the interviews. Thus, the first level of listening, the researcher not only focused on the interviews' context, but also created the coding, formatted the categories during the interview time. The researcher is able to follow and check the process of the interview, evaluate its comprehensiveness and relevance as well. Based on Seidman (2013) mentions that the interviewers must concentrate on the internalization of the information from the participants' saying. Their internalization of the information will influence the following interview questions. For example, in this research, the participants are willing to share their stories and families'

history, through their knowledge sharing process which will help the researcher can ask the following the relevant questions.

The second level, the researcher should listen the "inner voice" from the participants' saying, the public or the surface voice always reflects on awareness of the audience, the outer voice covers sensitive issues by hiding the emotions that involved subjective attitudes and reality feeling. Although each interview only involves two people, the participants would use the language of the outer voice to which interviewer can become sensitive. Especially, the interview refers the conflict, the participants would use positive words and attitudes to describe the struggle. Thus, before the formal interview, the research designed the initial chat to warm up the environment and reduce the initial tension and to know the basic information from the participants. During the formal interview, careful listening on that level is believed to encourage the participant to provide more details. For example, the participants mentioned their family members, researcher encouraged them to describe their sons and daughters with different calling in order to present the different emotions. In Chinese culture, they use "middle school daughter" to present the girl who has good score in the school, and they use "baby boy" to express the most spoiled boy in the family. Therefore, researcher encourage the participants to present more information about family and business.

However, probing the word choice should not be overused as it might cause the interviewee to become even more defensive (Seidman, 2013). In this research, the female entrepreneurs habitual told the successful business stories, and they were difficult to admit their conflict

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between their family lives and the businesses, for example, complain their husbands. In some Chinese culture, complaining the husband, that means the wife was unable to good organize the family, and the public would look down on her. In some way, most of female who has a role as wife are not willing to share the family troubles in their surface saying. Thus, the requirement of the researcher is to explore the participants' inner voice behind their saying and encourage them to speak out the inner feeling.

The third level of active listening requires the interviewer must be aware of the content covered and interview process (Seidman, 2013). Although, the interview should listen the participants' saying, the interviewer must to know the process and check the process of the interviews, for example, what context has been covered and how much has been covered. And the interviewer needs to stay aware of the progress and should read the clues that the other party gives. Also, the investigator checks the energy of participants who have to continue of the interview, because lack of energy, the participants would give the perfunctory results, and the interviewer is hard to explore the in-depth information. In this level, the requirement of the interviewer is very high and concertation in the interviews. Interviewers must listen hard to assess the progress of the interview and to stay alert for cues about how to move the interview forward as necessary (Seidman, 2013), for example, the interviewer could use nonverbal cues to offer the participants to put forward the interviews. But it is also difficult to achieve this level for the researcher. After discussion with the supervisors, they suggested that taking notes during the interviews enhances the understanding and tracking the process and helps the interviewer to concentrate on the interviews. And other tips to help the interviewer concentration, one is

interviewer involve to the conversation with participants. Another is motivation the participants to explain the detailed information.

2) Active exploration

The listening is an important part of the interviews, but the interview is a process of the two parties' activities. The aim of the interview is to explore the real world, and explore the participants' understanding and experience. Although, before the formal interview, the researcher had the general information for the business, and prepare the initial chat to know the background of their families' information. Every participant has own characteristic and story, it is required the interviewer has ability to comprehend the following unclear answers and ask the detailed and relative questions for each individual participant, and in this process, the interviewer should not have preparation before the formal interviews. If the interviewer does not take the initiative to explore participants' detailed information, which will miss the important information (Turner III, 2010). Thus, active exploration is a critical part in the interviews, for example, the interviewer does not really understand participants' saying, how the interviewer to analyse the saying to promote the research and spare the accurate information. Hence, probing is imperative when it is difficult for the interviewer to understand the historical stories, which may later have an impact on the later analysis. It is essential for investigator to digest the shared understanding in the context of time.

In the research interviews, the participants may tell the positive information or deliberate understudy the troubles and conflict between the family and business, hence the interviewer should make detailed inquiries about the facts or their metaphor, additionally, the interviewer should make clear to understand the saying from them, which would help to analyze the context in the next step. Also, the interviewer should depend on the participants' responses to ask the following relevant questions later on. And exploration not only prevents misunderstanding, but also shows the participant that the interviewer is interested and eager to know more. However, too much probing might make the participants uncomfortable and defensive in the further questions (Seidman, 2013). Therefore, the interviewer should imply the participants' genuine interest and both common topic in the details instead of suspicion.

In addition, the interviewer should mind the behaviours in the interviewees, although the interviewer could check the interview process, the main of the interview still is led by the participants. The interviewer should stand in a good position in the interviews regard as the listener and explorer (Oakley, 1981). And interviewer should take the opportunity to play an inexperienced role in the interview for influencing the thoroughness of the subsequent narratives. If the interviewer knows abundant knowledge, the participants would like to hear from interviewer instead of sharing information. Because the participants would share more detailed and specific information, also the interviewer could ask easy and obvious questions in the interviews. This approach is believed to result in more elaborated and detailed subsequent narratives as the participants will feel more comfortable and will talk in a more personal way (Spradley, 1979).

Therefore, the active interviewer gives proper guidance to make the participants tell their stories rather than answer the yes or no in the interviews. The experience and stories usually reflect characters and their present identities, past conflicts and how the participants dealt with them and overcame themselves. All factors necessary for clearly conveying the strategy formation, development and implementation (Mishler, 1986). This is requirement that interviewer should explore and probe for their experience and stand a listener position.

3.6 Analysis approach

In this research, how to analyse the interview, it is a core of the research, due to the data collection method and the philosophical position, the research decided to use grounded theory. Grounded theory is one of the data analysis approach and a systematic methodology applied to qualitative research conducted by researchers. Grounded theory is suitable and involves the application of inductive reasoning (Hyde, 2000). Given the nature of this study, data collection methods and analysis approach which are in line with practice developed by Gioia and Gioia's colleagues (2013). The analysis started with the time of data and ended before the thesis was written-up. As important as the data structure, a front-and-centre focus on ultimate goal of building a vibrant inductive model that is grounded in the data, which captures the information's experience in theoretical terms. And the resulting of grounded theory model will be a model shows the dynamic relationship among the emergent concepts that describe or explain the phenomenon of interest and makes clear the relevant data-to-theory connections (Mees-Buss, Welch & Piekkari, 2020).

Once the data are collected, grounded theory analysis involves the coding text and theorizing, memo and theorizing, and integrating, refining and writing up theories. In order to ensure the accuracy of the data analysis, this research will be following the six actions below.

1. The interview protocol should focus on the initial research questions for this study. To ensured interview questions were open-ended in nature and allowed the participant to detail their information to present.

2. Following the first-time contract with participants to make several minor iterations of the initial interview question, which will be the best reflect the questions' validity.

3. After collection the data, the first time to read the transcribes, I used different colour highlighter pens to display the important themes and higher frequency words. The purpose of this process was to prepare the coding stages. And typing the coding into NVivo software system.

4. In this stage, the first-order level of analysis was conducted by data collection point. And there were a hundred and three different insights emerging from interview data. In order to establish the themes of this study, the researcher should narrow down the coding into various similarities groups. After this stage, the number of categories reduced to a manageable number.

5. Following the coding narrowing down, a detailed analysis of all transcripts was conducted. And via NVivo, the important themes emerged which gave insight into the

Chinese female migrant entrepreneurs' barriers and disadvantages and the influence their identities.

6. From the interview data, the important themes and the findings would be summarised by NVivo, and the software would provide the process and explain in relation to the identity change; and the researcher could use the information from the software to match the relevant theories to started the contributions in this study.

In the finding and discussion chapters, the specific data analysis process which was taken for answering the research questions and the detailed of the analysis methods and processes.

3.7 Process of analysis

3.7.1 Analysis step-by-step

This part discusses qualitative data analysis and analytical approaches utilized in this study. Analysis is a complicated stage in a study. In qualitative data analysis process, which includes data collection, data display, data reduction and drawing and verifying conclusions; those steps happen in the same time (Miles & Huberman, 1994). In addition, Yin (2009) mentioned some specific techniques which are pattern matching, explanation building, time-series analysis, logic models, and cross-case synthesis are available to use during those processes. Also, qualitative data analysis requires the researcher who needs evidence objectively, producing convincing conclusions, and preventing alternative interpretations. Those are the key aims to achieve a rigorous qualitative data analysis.

Data analysis involves categorizing events such as interviews and then characterize them and data reduction refers to the process of investigation, selection, transformation, and modelling data with the aim of researching relevant meaningful information. Moreover, data analysis presents a role of the making decision and discussing the conclusion of the research. Based on the definition and understanding, the researcher transcribed the data collection and reviewed interviews.

The data analysis's aim is the generation of the new theories or results from the massive first-hand data or examines the currently theories from the relevant research data. Following the research methodology and data collection approach, the researcher decided to use NVivo as the analysis software.

This study adopted a step-by-step process for reviewing the data. The researcher started open coding during the first time reading the transcription, after the data collection, organization the interviews, and translation. The data collection, transcription, and analysis were conducted with high temporal proximity, which required the researcher to adopt the constant comparative method during the analysis process (Miles and Huberman, 1994). Constant comparative method is applied in an inductive data coding process in order to categorizing and comparing qualitative data for analysis purposes (Mathison, 2005). Using this method, the researcher collected the data from different participants, the constant comparison of data which is allowed the researcher to prove the validity of the initial interview and evidence and in order to enhance the validity with identified relevant theories and dimensions.

This research from the data to grounded theory by applying the processes of constant comparison method, which is utilized by the researcher to develop concepts from the data by coding and analysing concurrently (Kolb, 2012; Taylor & Bagdan, 1998). And constant comparative methodology includes four stages:

(1) comparing incidents to different category likely open sampling,

(2) integrating categories and properties for instance relational sampling,

(3) delimiting the theory such as discriminate sampling, and

(4) writing the theory (Glaser & Strauss, 1967).

The first step of this qualitative analysis is listening the interview, reading the interview transcripts, and observation note (Maxwell, 2005). During the first step, the researcher wrote some key words such as family and childhoods which are recurring in the interviews. In order to developing provisional concepts' core words into categories and relationships. And then, the researcher exported the interviews' transcript into NVivo, which is the software helps the researcher to conduct the next step.

Second, based on the first step, the software could category the topics and themes with the interview context. For example, all the questions could categorise following the family or business and using key words to balance the different categories.

Third, after analysis the coding, which is followed the core topics and themes, the researcher will review the relevant theories to understand the phenomena and theories.

Last, comparing with theoretical and empirical gaps, the reasonable novel theory, concept, and framework could be written. And the novel concept could fix the gap between practical and theoretical, which will contribute to the other group and people to help them understand the phenomena.

3.7.2 Research analysis software

Qualitative research usually conducted by a plenty of the skills which are very challenging and important for qualitative researchers, also research analysis requires time and energy from researchers (Lincoln & Denzin, 2008). In order to reducing the risk for factious fault such as omissions, qualitative data analysis is often utilized with the help from modern technologies. Computer assisted qualitative data analysis software has utilized in qualitative research in the current research study.

This study applied the research analysis software to help the researcher and ensure the accuracy of data description. The NVivo software is selected to support and assist the researcher to coding and categorize the themes, in an attempt to raise the overall reliability of this study.

NVivo research software is a qualitative analysis tool, which widely applied in in-depth interviews or transcription, the purpose of this software is identifying different concepts and themes which emerge from the database. It helps to organize the raw data or unstructured data to categorize and arrange the information; in addition, it makes links between the data and theories.

The qualitative data analysis software is generally applied as assistance in qualitative research which can replace manual analytic methods that needs a large amount of time, the most significant benefit of research software is its potential to increase the thoroughness and the scope of the analysis (Gerson, 1984), the software providing the more time to giving researchers can spend on thinking and developing the research finding. This software provides that the ease of searching and reviewing the data in order to positively affect and increase the analysis of the created codes; it specially designed for researchers who can easily build the relationships between concepts and phenomena through the large amount of data (Baxter & Chua, 2008). In addition, the available technology enables social researchers to gain the benefit from the unlimited codification possibilities of NVivo and accomplish in-depth research investigation (Blismas & Dainty, 2003). NVivo is the most suitable software which can be use in this study.

In this research, the initial approach was a first-order analysis (Clark et al., 2010; Van Maanen, 1979) which involves a thorough coding of the interview and meeting transcripts from the NVivo. The first-order codes could be many coding because of raw data (Strauss & Corbin, 1998). In the first-round coding creating, more than hundreds of codes are in the open coding process, and then researcher developed a fine-grained coding scheme consisting 90 codes as first-order codes. Using the constant comparative method, the researcher compared the interviews data again and again and relied on participants' own language as the source of concept labels. The researcher used short phrases to describe in first-order terms. After the

first-order analysis, the researcher though analysis different and same to summary all the codes into main themes in this study.

3.7.3 Data structure and process of analysis

A myriad of informant terms, codes, and categories emerge from the beginning of this study. The first-order analysis in this study, the researcher should adhere faithfully to informant terms from participants, in this stage, the researcher makes little attempt to distil categories (Gioia, 2021), hence the large number of categories that emerge from the first ten interviews.

And the second order, it aims to narrow down the codes. The researcher started searching and comparing similarities and difference in the large number of categories which is similar to axial coding. This process eventually reduced the first-order categories to a more manageable number of categories. The second-order codes summaries into themes, dimensions, and narrative which can answer the theoretically questions. Subsequently, the latter interviews' categories were increasingly focused on concepts and tentative relationship emerging from the interviews (Gioia & Chittipeddi, 1991).

In the second-order analysis, the researcher now firmly in the theoretical concepts, and verify the emerging themes can describe and explain the observable phenomena. The researcher investigated whether it is possible to distil the emergent second-order themes even further into second-order aggregate dimensions (Gioia, Corley, & Hamilton, 2013).

Researcher established basis data structure, which extends to configure data into a sensible visual aid, also provides a graphic or map to represent the progressing from raw data to term and themes which can conduct the analysis processes in qualitative research (Tracy, 2010; Pratt, 2008). After data collection and initial analysis, the researcher started cycling among emergent data, themes, concepts, and dimensions. In order to reviewing the previous theories and discovering the new concepts. Upon consulting the literature, the research process may be regarded inductive research to adductive research, in this process the researcher should consider the data and existing theories in coincidentally (Alvesson & Karreman, 2007).

Data structure is helpful of qualitative research analysis, the researcher should concrete on building an inductive model which is grounded in the data. And this model presents the information and theoretical terms which include the participants' experience and interviews content (Gioia, 2021).

In order to understanding this study, the researcher provided the grounded theory model and essential concepts, themes, and dimensions which involve in data structure. These are well represented in the models. However, the relational dynamics among those concepts are made transparent. Because the intimate knowledge of the data, which can be considered to build relationships among the emergent concepts (Gioia, Corley & Hamilton, 2013). Through the possibility of theoretical insights that would not be apparent simply by inspecting the static data structure itself. Here are the different steps to enhance ground theory development:

Table 4 Different steps to enhance ground theory development

Step	Key function
Research design	Describe a well-defined phenomenon from the society and discuss research questions
	Summary the existing literature in this field, with suspension of judgment about conclusion to allow discovery of new concepts
Data collection	Present extraordinary voice to informants, who are treated as knowledgeable researchers
	Preserve flexibility to adjust interview protocol based on participants presentation
	Review informants' context to ask questions follow subsequent interviews
Data analysis	Create initial data coding, and start to organize the integrity of first-order terms
	Develop a comprehensive compendium of first-order terms
	Organize and summary first-order codes into second-order themes
	Distil second-order themes into assembling theoretical dimensions
	Summary terms themes, and dimensions into a data structure
Grounded theory	Formulate dynamic relationships among the second-order concepts in data structure

Stage	Action implemented
	Transform static data structure into dynamic grounded theory model
	Conduct additional consultations with the literature to refine articulation of emergent concepts and build the relationships among the concepts

3.7.4 Analysis stages and actions

In this study, the researcher described how the constant comparison method as the analysis method to analyse the data and generate the new concepts. And below sheet presents the stages and action implement. This process of analysis is a powerful tool for relating concepts built from the informant' response such as the ideas, thoughts, and the participants' attitudes with the existing theories.

Table 5 Analysis stages

Stage	Action implemented
Open sampling/ first order	• Open coding: creating concepts • Recognize the prominent nodes from the interviews, the questions should focus on the how to better understand the data, and create the terms then

	running the terms frequency test on the interview content.
Relational sampling/ second order	• Axial coding: categorizing and integrating categories. • Search the relationship among the terms and then summary the different or similar term into themes.
Discriminate sampling/ aggregate dimensions	• Selective coding: delimiting theory • Reducing data, narrowing the number of themes, integrating categories, and link the phenomenon and theories.
Theory writing	• Memos, column the themes, and reviewing literature.

Constant comparison methods and the different stages of the constant comparison are the significant parts of the inductive research process, based on this research design and data collection approach, this method is employed in this study.

3.7.5 Coding

There are three stages of coding in order to test the categories for the data, which are open coding, axial coding and selective coding (Strauss & Corbin, 1998).

First, open coding is one of the significant analysis processes in grounded theory method. It helps researchers to analyse the concepts from the observed data and phenomenon in qualitative data analysis. Open coding intention is developing substantial codes describing, naming the phenomenon and data under consideration and literature review gaps. It is achieved by trivial conversations and segmenting data into meaningful description and explanation, also using single words or short phrases (Flick, 2009). Second, Axial coding is the breaking down of core themes in qualitative data analysis, which is the process of identifying relationship among the open coding in order to construct an expressed set of phenomena under interviews. The third is selective coding, which can select the core variable and central phenomenon that presented as fundamental for this research. Building a preliminary notion of the character of the available information and revealing the theoretical issues which are hidden in the data (Strauss & Corbin, 1998).

Coding exercise provides the researcher to condense data into categories. In qualitative research, the aim of coding is not only to summarize the participants terms, but also to break the data and rearrange the codes into categories that assist comparison between things in the same category in order to developing the abstract theoretical concepts (Maxwell, 2005). The researcher applied these codes, which from the primarily information from participants' own language and term to the NVivo database of the interview transaction, in order to analysed and

consolidated them into 17 participant-centric concepts. And NVivo is effectively facilitate the exploration of the linguistic dimensions in the data analysis. The emergent information should categorize by labels in order to be easily recognized and compared among labels for the following steps. Therefore, proper labelling and coding are considered crucial as it eased the recognition of the themes and the phenomena in the data.

According to the current codes, the research summarized them into different themes. For example, the answers are about the family and how to balance the family should be placed in the same theme, and the questions about disadvantages from the Chinese community and the unfair treatment from Chinese businessmen should be classified in a topic. Therefore, the first open coding stage, the researcher created 90 coding, and summarized those into different themes, and the researcher categorised and integrated categories. Experiencing above processes, the researcher searched and found the relationship among the terms and then summary the different or similar term into themes. Under the second round, the researcher focused on the 14 themes which included the balance family, coping method with family, business barriers in identity, business barriers in family, different between Chinese and local. These themes also discussed about the disadvantages from business and family and explored the reasons behind the superficial phenomena. The last step is selective coding, at this stage, the researcher reduced data, narrowed the number of themes, integrated categories, and linked the phenomena and theories. Therefore, the three theories would guide and make links to explain Chinese female migrant entrepreneurs' disadvantages.

However, there are the dangers of qualitative research is not being able to make sense of a large amount of raw data. Although qualitative research provides abundant inspirations about phenomena being studies, due to the untidy and unstructured nature of data which is difficult to describe and interpret. Hence, reducing data and documentation are two important processes to output the qualitative data as descriptive document and combination the concepts. Therefore, the displaying data is presenting in a visual output that presents data and meaningful information so as the researcher could depict conclusions.

3.8 Summary and ethical considerations

3.8.1 Summary and quality of the research design

This chapter describes and justifies the adopted research methodology of the study, such as philosophy, theoretical perspective, research strategy, and data collection approach and method. This researcher presented the research methods which would be more proper for the research questions and research objects in this chapter. This chapter starts with outlining the constructionist premises of meaning creation and why this position is particularly appropriate for testing Chinese female migrant entrepreneurs as minority ethnic female identities and conflict between families and businesses. Reflecting on the posed research questions, this chapter defends the use of the qualitative method which is dependent with interpretivist perspective. The interview is the proper method to allow the test of context rich setting, which helps the researcher to explore the ethnic female entrepreneur's real-life styles and real social and business conflict. The interview approach as a data collection method will consider about

the two criteria, one is construct validity of the research (Yin, 2009), second is reliability of the research (Kidder & Judd, 1986).

The construct validity of the qualitative research, the precision in which the findings accurately reflect the data. Therefore, there some factors will influence the validity of the research and may affect the result of the study, for example the truth value which is recognizes that multiple realities exist; also, the researcher's guide line the personal experiences and default knowledge that may have resulted in methodological bias; clearly and accurately analyses and presents the participants' perspectives (Noble & Smith, 2015). Thus, the interview method requires investigator should be an unexperienced people to generate the information, do not assume the participants answer and guide them to answer the questions. In addition, this study would use the Interpretative phenomenological analysis approach to analyse the participants' saying to precisely explore the implication and accurately present the real situations from Chinese female migrant entrepreneurs.

The goal of reliability is to minimize the errors and biases in a study (Yin, 2009). This is consistency of the analytical procedures. Although, achieving reliability is challenging because each participant is unique in some way. This variation can be because there are differences between interviewer in terms of the questions asked, the data collected and the way that the data is interpreted. This is not necessarily a deliberate effort to distort the process on the part of the interviewer but rather due to the interactive nature of the interview and the various biases and limits that impact on human decision-making (Conway, Jako & Goodman, 1995). Consistency which relates to the trustworthiness by which the methods have been undertaken

and is dependent on the researcher maintaining a decision-trail; that is, the researcher's decisions are clear and transparent. Ultimately an independent researcher should be able to arrive at similar or comparable findings (Noble & Smith, 2015). One-to-one interviews with standardized questions appeared to have the highest reliability (Conway, Jako & Goodman, 1995).

Table 6 Validity and Reliability

Tests	Tactic	Phase of research
Construct validity	Initial contact & initial chat	Research design / data collection
	Record notes	Data collection
	Unexperienced performance	Data collection
Reliability	Standardized questions setting	Research design
	Research design	Data analysis

This research thorough examination of the selected eighteen cases, the study applies semi-structured interview and in-depth enquires to accumulate empirical data from the female entrepreneurs who have their families and businesses in Scotland. Besides the interviewer's preparation and professional performance in the interviews, the tactics would help to enhance the construct validity and reliability of this study.

3.8.2 Ethical consideration

Since this a study of "*a contemporary phenomenon in its real-life context*" (Yin, 2009), which is important ethical practices has to be considered and followed in relation to the persons and their businesses and families involved in this research. and the participants may influence the research results by their interview performance. The following guideline were used to keep a sound relation to the information source and to avoid negative consequences (Yin, 2009). First, the interviewer clearly to explain the aims of the research and the informed the nature of the interview. Second, the researcher respects all the potential participants, and respect their choice to involve this research as voluntary participants. Third, informed consent was achieved from all person's agreement who are willing to be part of the research, before the interview. Fourth, privacy and confidentiality were protected, specific the participants information, according to participants requires, the interviewer should make them feel comfortable and protect their information, for example, using alpha codes instead of the real names, not sharing any information to their relatives, not sharing their businesses information to other participants. Last but not the least, the researcher refrained from revealing or quoting specific information to the public domain without explicit consent from the sources (Appendix B shows the consent form for participants).

During the research design and initial contact period, the researcher proposed and completed the University's Ethics Application Form, PIS form, and S20 form, which had signed by the main researcher, supervisors, PGR director, and the head of department (Appendix C shows

the application form). The research and the main researcher should both respect and notice the behaviours for data collection stage and following the information which were presented on these forms. And these forms include the nature of research and research objectives, interview location and duration, funding resource, forms of consent, the research methodology, data collection, data storage and security, potential risks or hazard, and other issues.

3.9 Limitations of inductive strategy and interview method

Therefore, this study has been chosen the inductive strategy, which is the best option for this study, because of exploring Chinese female migrant entrepreneurs' experience and their feelings. Although, the inductive strategy is the best method explores the social phenomena and social actors; and this research employs the inductive strategy. Inductive strategy has some limitations to apply this study. The common issue with most research strategies stems from the potential difficulty of researchers separating personal perspectives from data collection and analysis. The researcher can contract participants and to know their pervious personal knowledge, experience, and background, which may affect the research. For example, the marriage background, the interviewer may know the marriage and family situation before the interview, the researcher could not to ask some questions about their reluctant stories and memories.

And the inductive strategy emphasizes a realization that the researcher is a part of the research process. Hence, the researcher should maintain an objective attitude and impartial behaviours and undertake to avoid the personal pervious perceptions to guide participants' responses. In

addition, the advantage that the inductive strategy is over the other available research strategies on the strength of its ontological and epistemological stance and the research approach. The inductive strategy intertwined the social actors' understanding and social phenomena, and the research in terms of investigation the rooted reasons for the Chinese female migrant entrepreneurs.

This study also was applied the semi-structured interview which is the best option for this study using the list of themes to dominate the interviews, which means that researchers may omit some questions in particular interview, given a specific organizational context that is encountered in relation to the research topic. The order of questions might also be varied depending on the flow of the conversation. Additional questions may be required to explore the research question and objectives given the nature of social phenomena with particular organizations (Saunders, Lewis & Thornhill, 2007). Therefore, the barrier of semi-structured interview is the setup questions and themes, it limited the participants' expression and their thought. For example, the researcher will explore the family relationship, but the participants are willing to express how they success to educate their kids. The interviewer did many works before the interviews, the interview as the main method to collect the data, it still has some limitation. First of all, the process of the interview is a long-time consumption, the design of the timeline should finish in three months, yet actually the interviews consumed around half year. The interview process may be disruptive the participants and researcher, the schedule settled and cancelled reversal between the participants and researcher, research based exclusively on interviews, is a highly attractive alternative for the collection of qualitative data

(Bryman & Bell, 2011). Interviewing, the transcription of interviews, and the analysis of transcripts are all very time-consuming.

Secondly, the validity of the research relies on the participants, the participants' moods or emotion of the day and their sharing levels. Although the interviewer used warm up questions to comfort the participants; their personal defensive could not be taken off. Even the weather could be a factor to impact the validity. This process could be problematic, which is no indisputable approach to how to develop the depth of the interviews. Thus, it is necessary that a requirement of the active interviewer who has ability to extract the proactive information. Interview might affect by prejudice, bias, inaccuracies, and misunderstanding.

Another limitation is the gap between the interviewer and participants, for example, the epochal background gap and knowledge gap, because of the different born era and experience. A part of epochal information, the interviewer would ask and probe the questions, and the participants could cover and explain the specific epochal information. For example, the interviewer born after 1990s, and in northeast of China, the background and environment might different from the other participants. In addition, the era is different, some of the participants were born 1960s. Great changes have taken place in China in thirty years, such as changes in communication, transportation, ideas and thoughts. Such as the suggestion from Oppenheim (1992), the construction of questions what will indirectly extract the desired information. This way will help the interviewer to reduce the limitation's risk and increase the validity of the research.

Chapter 4. Coping with identity-based disadvantages at the Household level

4.1 Introduction

Findings in chapter 4,5,6 are made up of seventeen semi-structured interviews held with Chinese female migrant entrepreneurs who work in Scotland. The questions asked during these interviews can be found in Appendix D. Evidence related household concerns female minority entrepreneurship and intersectionality, and evidence is presented in the form of direct quotes from respondents to the questions asked.

In this chapter, findings related to disadvantages of Chinese female migrant entrepreneurs at the household level are presented firstly. These disadvantages mainly include identity inertia and gender essentialism. Notwithstanding being an entrepreneur, highly educated, living abroad, the identity of Chinese female migrant entrepreneurs at home is simply Chinese Female (mother, homemaker), and the way it has been for 2000 years (Ray, 2019). While main reasons that caused these disadvantages are patriarchal obstinance amongst men and patriarchal ambivalence amongst women, all 17 interviewees mentioned the patriarchal culture exists in their family life. Even two single mothers believed the patriarchal culture is a reason result in divorce.

In the meantime, the author also presents corresponding coping strategies learnt from interview participants. There are three coping methods at the household level. The first method is acquiescence, which indicates most participants prefer to just accept current situation and keep their female identity and roles intact. The second method is outsourcing, which means Chinese female migrant entrepreneurs tend to hire house helpers to undertake their "female" tasks and

preserve their male identity or roles. The third method is defiance, which refers to their

willingness of creating a new identity and refusing to accept the unfairness.

4.1.1 The form of the interviewees background

Base on the introduction of interview process and the results of the analysis, the author used

the form to introduce the basic information about the seventeen interviewees. There is some

general information with business types, nationality identity, age, family composition,

customer relationship, and business stage/years. Also, some codes will explain below the form.

NO.	Business type	Personal identity Recognize	Age	Family	Marriage relationship	Education background	Migrant situation	Length of time in the UK
1	Design	Chinese/ British artist	28	Chinese boyfriend	unmarried	UK master	Chinese/UK entrepreneur	4
2	Take away	British business woman	42	Chinese husband	married	high school	first generation	20
3	Social media	Chinese female entrepreneur	25	British Chinese boyfriend	unmarried	UK master	Chinese/UK entrepreneur	6
4	Accounting firm	British accountant	25	British Chinese boyfriend	unmarried	UK bachelor	second generation	25
5	Take away	British business woman	40	Chinese husband with 3 kids	married	high school	first generation	24
6	Baker	British business woman	30	single mom with 2 kids	divorced	high school	first generation	12
7	Traveling	Chinese/ British female entrepreneur	28	netherlandish husband	married	UK master	marriage immigrant	5
8	Traveling	Chinese female entrepreneur	31	Chinese husband with a kid	married	UK master	Chinese/UK entrepreneur	8
9	3D cake	Chinese female entrepreneur	27	Malaysia boyfriend	unmarried	UK master	Chinese/UK entrepreneur	4
10	Building networking	British female entrepreneur	27	German husband	married	UK master	marriage immigrant	3
11	Beauty shop	British business woman	33	single mom with 2 kids	divorced	high school	first generation	18
12	Take away	British business woman	36	Chinese husband with 2 kids	married	high school	first generation	18
13	Whiskey export	Chinese/ British female entrepreneur	27	Scottish husband	married	UK master	marriage immigrant	3
14	Event planning	Chinese/ British female entrepreneur	27	British husband	married	UK master	Chinese/UK entrepreneur	2
15	English school	Chinese female teacher	30	Scottish husband	married	UK master	first generation	2
16	Agency	Chinese/ British business woman	37	divorced	divorced	UK bachelor	first generation	17
17	Photographic Studio	Chinese female entrepreneur	40	Chinese husband	married	UK bachelor	first generation	9

Table 7 Demographic information of interview participants

In this study, there are 7 participants married and 5 of them are married with Chinese men. And they are three participants are divorced with Chinese husbands.
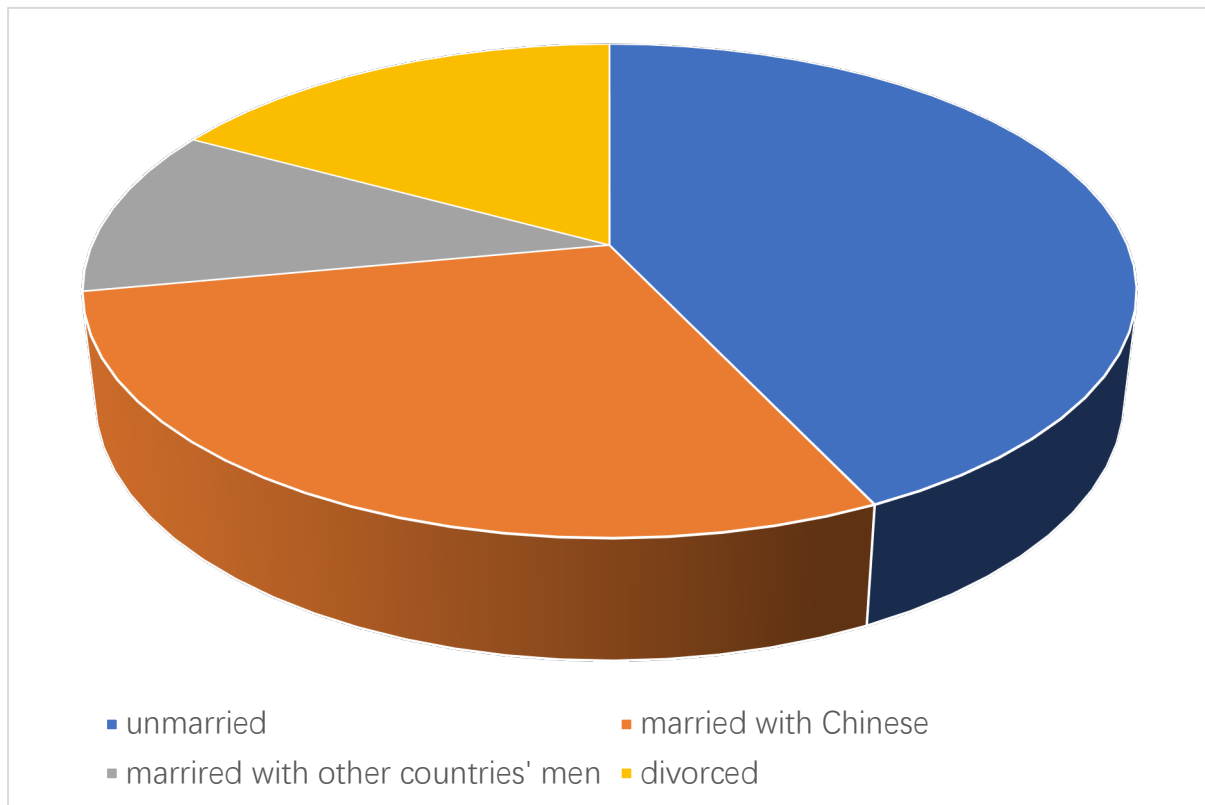
Figure 3 Marriage situation of Participants

4.2 Identity & Gender as factors to impact household in micro-level

Many traditional Chinese rules were raised and managed the family in order to help the men to establish their career in ancient times (Ho, 1962; Davin, 2019). Most rules required women to serve their husbands.

"However, nowadays in Scotland Chinese community where is still follow these rules to manage the family."

There are more than five times mentioned this sentence with the interviewees named Anna, Xinyu, Joye, Helen, and Gaoyan. Especially, most Chinese female migrant entrepreneurs shared their family life experience, and they used the term "patriarchal culture" many times in their interviews. The parents' generation would pressure the Chinese female migrant entrepreneurs to follow the patriarchal rules and most of them have grown in this kind of culture families. Therefore, they learnt from their parents and followed in their footsteps.

One of the findings in this research was that the patriarchal culture continues to exist in Chinese families and the community at large, even when located in more gender equal countries such as the UK. They understand both gender equality and patriarchal culture, and they know the differences between the two. However, the continue to tolerate unequal gender attitudes in their families, but they know that culture is an unfair situation and treatment (Hicks, Mohsin, Silove, Fisher, Moussa, Steel, & Rees, 2021). They do not want to change this unfair situation and attitudes in their families. Here are two reasons:

First, they do not have the ability to violate the two millennia rule;

Second, some women prefer living within the patriarchal culture family structure.

In the traditional view of the patriarchal culture, there is the picture below could show the core. The core of patriarchal culture is male should control everything in the family (Daniel, Venkateswaran, Singh, Hutchinson, & Johnson, 2022); also, the relationship between the male

and his wife and descendants is affiliation, therefore the male in the family has sovereignty, all the family members should follow the male's rules. Even the family members' behaviors.

4.2.1 Identity inertia

At the family level, the patriarchal culture was presented in the family household, with most families still following the patriarchal culture to press female to enforce them to do the household. And household is the most obvious place to express the unfair and unequal situation in Chinese family.

> *"The most of families, the husbands aren't willing to do the household, even they did not undertake the household in the families. Even they are living in European countries, some of them are the successful businesswomen, they still sustain the whole household for the family."*

In the Chinese female community, most of Chinese female always complete their husbands (Leader, 1973), because of patriarchal culture. Based on two single mothers' interview, both of them mentioned above. Therefore, the patriarchal culture is an influential culture among the Chinese community.

The Chinese female migrant entrepreneurs grown in developing country, China, and live in European country, UK. They are impacted by Chinese traditional culture and grown in patriarchal families in China (Santos & Harrell, 2017).

Chinese female migrant entrepreneurs shared their views of patriarchal culture, believing this to be an unfair situation with its roots in historical tradition. For example, Joye who is single mother, shared her experience of understanding patriarchal culture.

> *"I won't divorce, if my husband did not compel me to do the housework and take care the kids in the family, and he is a male chauvinist"*

Although she is a single mother, without the direct impact of patriarchal culture in her family now, she still forgives the result from patriarchal culture. And result of patriarchal culture cause far-reaching consequences in a female life.

In traditional views, the husbands should undertake outside work to support the families. The female in families focuses on supporting the family and staying at home. The culture rule becomes the pillar of the families, which means every Chinese citizen should obey this culture (Adisa, Abdulraheem, & Isiaka, 2019); under the patriarchal culture, which has existed for two thousand years, family balance and values are seen to be maintained. Zhibo shared her experience, she lives under the traditional cultural rules, although she has her own business, she has household responsibilities expected of her too.

> *"In our traditional sense, men are in charge of things outside and women are in charge of things at home. So Chinese women have to take care of their business as well as their families, compared with Chinese men. So, I think women have to work harder and more tired than men in business, and they have to bear more pressure than men when doing business, such as partners do not trust women or something. When you get home, you have to do housework, which is what I am doing now."*

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Zhibo mentioned the different duties expected of men and women in the traditional Chinese culture structure, and the core of the structure is "men outside the home, women inside", under this structure, women can feel trapped within the family (Zhao & Lyu, 2019). However, when the Chinese female migrant entrepreneurs are back home, they must take on household work. This culture not only impact Chinese people lifestyle, but also influence the locals' thoughts. Therefore, locals could believe that Chinese women should be trapped in the family (Braga, Hosny, Kakooza-Mwesige, Rider, Tripathi, & Guekht, 2020).

The most frightening possibility is that the locals believe Chinese families should follow this unfair culture, also they did not have any measures to intervene this culture or misconception (Guo, Guo, Yochim, & Liu, 2022). In addition, the locals are not willing to care about the minority ethnical communities' domestic problems. They did not know the traditional rules from the minority ethnical culture, and as strangers in the communities, they do not have right to judge the communities' culture (Watson, Harrop, Walton, Young, & Soltani, 2019). They avoided misunderstandings; therefore, they are also following and respect the minority ethnical culture. For example, Xinyu discusses how the locals viewed her family culture:

"Because many people think that women should do housework at home."

Despite living in the UK, some Chinese female migrant entrepreneurs believe they are weaker than men and are willing to be subdominant in their families. In the Chinese community, the patriarchal culture is still strong and impacts the Chinese female migrant entrepreneurs, and some of them are willing to follow this culture. Their experience leads them to believe they could not succeed as well as men. For example, Liyao has a Chinese takeaway, she is the boss

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of the business, however, she still believes the main 'career' for her is mother and housewife, and her husband is the mainstay of the business. Liyao shared her view about her family status, saying:

> "*I am willing to be his rock, taking care of the household chores, and child rearing. I would like to have one of us not bothered by the tiresome side of life.*"

She sacrificed herself to release her husband from family chores, and she is willing to take the initiative and assume responsibility for the household, although she is a boss in her takeaway. She does not let her husband be concerned about the household and children. She also shared the reason why she is willing to undertake the household chores to help her husband.

> "*Well I think I am not independent enough; I rely too much on my husband……Kitchen work requires physical work. I don't think it is friendly to the women.*"

First, she would be a traditional Chinese wife with a traditional culture and follows patriarchal rules in her life and undertakes the household work. She confirmed men can do more tough, physical work than women, therefore, she is willing to understand her husband and undertake more household chores to relieve his stress from family and work, although, Liyao has more pressure between business and family. Some Chinese female migrant entrepreneurs are willing to support their husbands and they are revered by patriarchal culture, because they grow up in traditional families and they followed their parents' example (Santos & Harrell, 2017).

4.2.2 Gender essentialism

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In this study, most Chinese female migrant entrepreneurs recognised their sacrifices for their family over business. They know they need to prioritise their families' needs. For example, they need to decide how to balance the family and business, Zhibo shared her future plan for business and her family,

> *"Women have to think about trivial things like daily housework and big things like having children in the future, which are women's sacrifices."*

In her plan, she mentioned, as a woman, she has to consider the children in her future, and this plan not only applies to herself, but also to most Chinese female migrant entrepreneurs who would consider the children as an impact factor; when they have children, they have to share more time with their families. Some will give up their business after they have a baby, for example, Xinyu states that her children's future is important to her hence her willingness to be a full-time housewife. She is willing to share time with her children instead of to spend time on the business development. Despite this, she still considers herself to be a feminist, but her family must come first.

Most Chinese female migrant entrepreneurs are married to Chinese men or have Chinese partners. In their families, the female should take care of the household, because of the patriarchal culture and unwillingness from men. The men in the family are reluctant to do the household work, in part due to their mothers holding this responsibility (Daminger, 2019). Also, the men watch these circumstances daily and do not seek to change them. They did not think it against females' wishes and gender equality, living with this unfair lifestyle as a matter of

course (Akanji, Mordi, & Ajonbadi, 2020). For example, Eva shared a story about why Chinese men are reluctant to do the household work:

> *"We have to say that, according to the education of Chinese men, for all along they just want to marry a woman, have kids and take care of the family, they think it is face-losing to do housework. Doing housework makes men feel inferior at home, and even if you see that I am the one running the business, outside I would still say that my husband is the boss. Men want their face, whether inside or outside their family."*

She demonstrates much consideration for her husband's feelings. She understands that her husband needs to save face inside and outside of the family, and most Chinese men would not like to do the household chores in order to save face in front of people. Although her husband is not the boss in the business, he is prepared to present himself as such to others. Even if they are the main breadwinners of the family, Chinese female migrant entrepreneurs must take on the household responsibilities due to their husband's unwillingness to help (Nyiri, 2020). For example, Eva. who runs a business, asked her husband to help her do household chores, but the consequence of the discussion between was to hire a housekeeper:

> *"Although he knew that he should do some housework and each time he said this, and later I became the one taking care of housework. And now I hire people to do housework for me to lessen my pressure."*

Chinese female migrant entrepreneurs are willing to hire someone to do household chores instead of asking their husbands to help. Linda encountered a similar situation, asking her

husband to help, leading to arguments between them both. Hence, she decided to hire a housekeeper for cleaning each week:

> *"We'll ask the nanny to come home and clean it at the weekend. So now housework will not become the main conflict of the family."*

In these two cases, the Chinese men are not willing to do household chores, despite a lack of significant income, they instead hire a housekeeper to do household work instead they do household by themselves. The Chinese female migrant entrepreneurs and their boyfriends and husbands have arguments because of the household responsibilities, they avoid harming their relationship, they choose to hire someone to do housework rather than ask their boyfriends and husbands to do it (Thebaud, Kornrick, & Ruppanner, 2021). However, most men did not recognise their behaviours as being unfriendly to women. Some participants live with patriarchal culture in their families, knowing this culture is unfriendly to Chinese women.

Zhibo shared her experience. Although her boyfriend supported her in starting a business and becoming an entrepreneur in Scotland, the traditional culture exists and impacts her family, Zhibo said:

> *"Although China is very open now, the original families like my parents and my boyfriend hold the traditional opinion that whether women have jobs or not, they have to do housework. So now, even if we are all working and running businesses, it seems that I have to bear all the household affairs alone. Although I have told him about it and he agreed to giving me a helping hand, every time it comes to reality, I am still the one to do the housework."*

Although Zhibo and her boyfriend both live in the UK, received higher education in the UK, they still have Chinese cultural views that dictate their lives. Zhibo also mentioned that her boyfriend's family follow the patriarchal culture, as well as her own family. This means her parents support patriarchal culture in her lifestyle, thinking Zhibo should undertake the household work to ensure harmony and happiness for the family. Although, Zhibo is not an obedient Chinese girl, who also argued with her boyfriend, actually, her argument was never accepted

However, Chinese female migrant entrepreneurs were educated by this culture and have watched their parents' lifestyles. For example, the participant Ting said:

> *"It's mainly my mother to do housework, but usually it's still my mother who is busy, tired and make more money. Because in our Guangdong region, the phenomenon of preference for men over women is very common, even though there's a man in a family, it still doesn't let men do housework, so my mother is busy at home and outside. When I was a child, my mother trained me to do housework because she was afraid that when I am old enough to get married and still can't do housework, the man might not marry me."*

Ting shared her experience, her mother also asked her to follow the patriarchal culture; her mother also considered the patriarchal culture could protect the family balance and maintain family stability (Akanji, Mordi, & Ajonbadi, 2020). She said her mother and older generations follow this culture without any divorce or separation. Therefore, in some areas the men and women both believed in the contribution of stable marriage to patriarchal culture. However,

the patriarchal culture aims to educate Chinese women, hence, some taught their children how to balance marriage with other responsibilities (Akanji, Mordi, & Ajonbadi, 2020).

In the family, Chinese female migrant entrepreneurs find it difficult to gain recognition and support from their nearest and dearest, and they have to undertake the household work without gratitude from the family. Anna told her story about her ex-boyfriend, who grew up in a very strong patriarchal family, hence he would not do any household chores:

> *"He thought I should do all the housework. No matter what time I finished classes, he just left takeaway boxes and threw them on the table after eating. He didn't even put away his chopsticks. I asked him why you didn't tidy up, and he took it for granted that he said, "I can't. I never do housework." I am also a little princess in my home, and I was spoiled by my parents."*

Anna shared her experience with someone living under patriarchal culture, she could not endure this lifestyle, however, such circumstances are very common in China and the Chinese community. Even though she earned more than him, her ex-boyfriend and his family ask her to be a housewife and to start a family. She used a sentence to describe her feelings:

> *"I don't know where his confidence comes from."*

She could not understand her ex-boyfriend's attitude; therefore, she broke up with him. Her experience illustrates that men follow the patriarchal culture would harm their partner, even divorce. Her words which is the best evidence to prove the Chinese men's patriarchal thought, which has deep roots in their lifestyle. As independent Chinese female migrant entrepreneurs

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would not continue to bear the unfair rules to guide their families' lifestyles. Not only did Anna break up with her ex-boyfriend, but also other Chinese female migrant entrepreneur who could not stand patriarchal culture prepared to divorce from their husbands. In order to gain freedom and self-esteem. Currently, Anna has a local fiancé, she said:

> *"When I began to find a boyfriend in the local circle instead of in the Chinese circle after I came to Britain was that I really had a shadow from my ex-boyfriend."*

Although she leaves her ex-boyfriend, she still has the shadow of strong patriarchal culture hanging over her, hence she wished to leave the Chinese circle to avoid the patriarchal culture lifestyle affecting the rest of life, therefore after she moved to Glasgow, she decided to find a boyfriend without a patriarchal culture background, because she cannot stand the patriarchal family environment, and it brought her more harm and pain. She shared that she lost herself and she had to obey her ex-boyfriend family's requirement and demands in the patriarchal culture. However, now her fiancé is different, willing to share the household and family pressure with her. They live in an equal atmosphere instead of a patriarchal culture. She is not the only Chinese female migrant entrepreneur seeking to escape the patriarchal culture. Xinyu, who runs a whiskey business, shared a similar situation about marriage, stating she would not want to marry a Chinese man:

> *"So that's why I reject Chinese men when choosing a spouse. And they habitually think that men have an advantage over women at home, so they actually bully Chinese women at home. Male chauvinism is very serious in China."*

She did not consider Chinese men for marriage, because she understands that most believe women in the family should undertake secondary roles. She could not follow the patriarchal culture to live, therefore she rejected the idea of marrying a Chinese man. She protected herself from the patriarchal culture. She informed her friends about the consequences of marriage to Chinese men.

4.3 Coping strategies at the household level

4.3.1 Acquiescence

Chinese female entrepreneurs are entrepreneurs, they are the main income providers. But, they are housewives who take care of the family at home. Even if they are running a successful business, they cannot avoid household responsibilities. For example, Eva says:

> *"That's not possible. With or without the business I have to do housework."*

Most Chinese female migrant entrepreneurs have to do housework without any justification. Whatever they have jobs or not, the household becomes an unavoidable responsibility for women.

Therefore, most Chinese female migrant entrepreneurs could not avoid the identity switch from entrepreneurs to housewives in their families. However, they use their money power to solve the issues between family and business. For example, Chris, who has a successful agency business in Glasgow states:

"I also hope that I would have a business that can help me get rid of my housework. But it's nearly impossible. Even though I hire a nanny to take care of our children, there are still many things to do at home. People just help us take care of our children when we are not at home, but not our housework, we can only afford to hire a nanny."

She dreamed she could not undertake household, she hired a nanny to help her to take care of her children, however, she still needs to undertake other household responsibilities such as laundry. She used to ask her husband to do housework, but her husband refused, considering it not his duty. Most Chinese husbands had the same consideration as Chris' husband, or they confirmed husbands should undertake some household chores, but in reality, they do not, for example, Eva shared an experience which she against her husband to deal with household, stating:

"One day I read an article saying what kind of husband is a qualified one, and after I read it, I sent it to my husband, and he said himself that he was not qualified. Although he knew that he should do some housework and each time he said this, and later I became the one taking care of housework. And now I hire people to do housework for me to lessen my pressure."

4.3.2 Outsourcing

According to the interviews, most respondents encountered household issues. They would ask for help from their partners, however most of time they were refused. Therefore, they seek

alternative solutions. Zhibo, for example, shares her experience of attempting to balance the household:

"I will pay someone to clean up the house. It's a good deal to pay 35 pounds for two hours once a Sunday."

She and her boyfriend are not willing to do housework, therefore, they discussed household issues and agreed to hire a housekeeper instead as a compromise. Also, Xiyun met the same issue between family and business, although she married a Scottish man, she still needs to undertake more housework, and deals with it by herself now, however, she has a plan to balance the family and business, she is also willing to pay someone to take care of the household in her family, she planed that:

"Now we can do housework as well. If I really have enough money but no time to do housework, I am sure to have enough money to hire someone to do housework."

She has a successful business in Scotland, but she still struggles with it herself, therefore once she was earning enough, she would get someone to do this for her. Linda also shared her experience about how to deal with the household within her small family. She also hired a housekeeper:

"Sometimes if we really don't want to do it, we would hire a housekeeper to clean the house, forty pounds for three hours."

Chinese female migrant entrepreneurs are prepared to hire someone if needed to perform duties they do not wish to do.

4.3.3 Defiance

In above two cases, the husbands are not willing to do housework. They believe their wives should take care of the household and children. Therefore, the Chinese female migrant entrepreneurs could not avoid their identity as housewives in the family. However, they could hire a housekeeper or nanny to reduce the pressure from family and reduce the arguments between them and their husbands. In the investigation, Joye and Chris both mentioned:

"If the man could contribute more in the family level, maybe I won't divorce."

And Xiyu chose to hire a person to help them to take care of the housework. And how to deal with the housework and how to balance business and life are the most significant questions to impact Chinese female entrepreneurs. Even the men's attitude can decide their marriage life.

Based on above discussion, Chinese female migrant entrepreneurs cannot switch their identity in family, and the household is an unavoidable responsibility for women, but because of their businesswomen identity and income, they could choose to hire housekeepers or nannies to help share household responsibilities in order to reduce family arguments about the household. Although, this is not best method to overcome household issues, this is a way to help female entrepreneurs reduce pressure and save time to deal with business challenges; they try to use their advantages to cope with household issues.

4.4 Summary

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Through the above cases and experiences, this chapter presented what disadvantages Chinese female migrant entrepreneurs face and how Chinese female migrant entrepreneurs cope with family conflicts at the household level. The most of troubles in the household are from the traditional patriarchy culture structure, based on the 17 investigations.

Chinese female migrant entrepreneurs depend on their many years' experience to struggle with family and business, although they are difficult to solve the disadvantages of their identities, they still work on how to cope with the current unfair treatments in family level, Chinese female migrant entrepreneurs used their entrepreneurial identity to alleviate family household, and they are willing to hire someone to instead of them to do the household. The second option, they discussed with their partners to let them to help the household. However, the majority of them choose the first one in Chinese family. The second coping method has been selected by the international family, for example, Xinyu' family. And the last option is defiance, there are four participants had divorce experience or break up experience.

There is a chart to explain the options, although this study has 17 interviewees, only 4 participants did not have trouble with the household, and more than 75% Chinese female entrepreneurs believe that household is the biggest trouble within their life, and following the investigation, the participants mentioned patriarchy is the root of the household. Chinese female entrepreneurs have more pressure in balance their business and household.
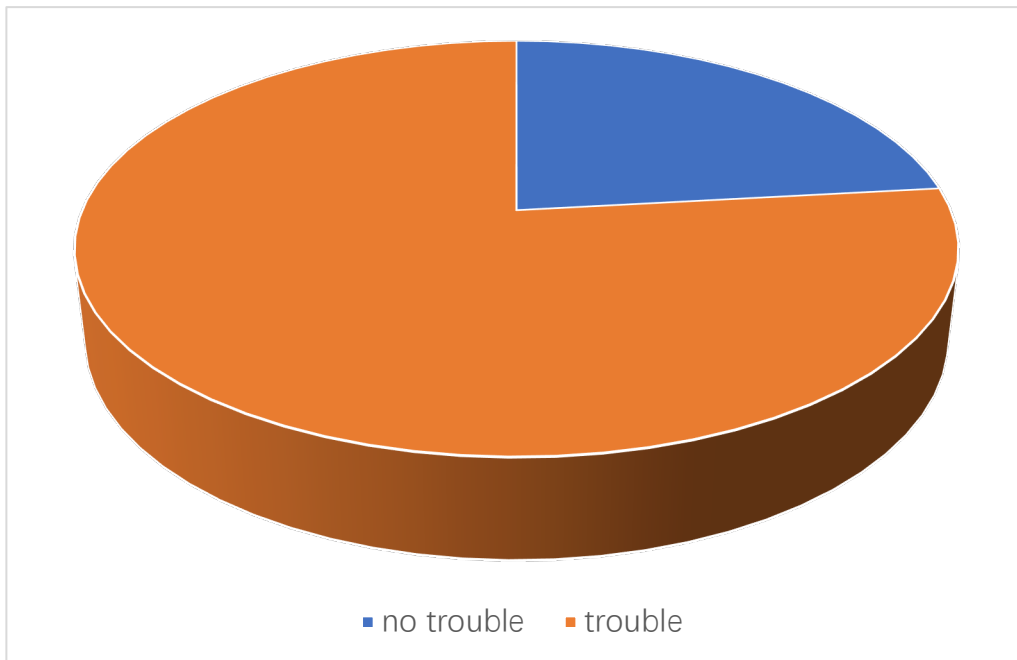
Figure 4 Household trouble

And the chart below, it can show the most participants chosen acquiescence with the patriarchy culture and live under this culture to maintain family relationship. In order to maintain the family relationship, participants choose acquiescence and outsourcing. Only few people have the courage to challenge patriarchy culture in household.
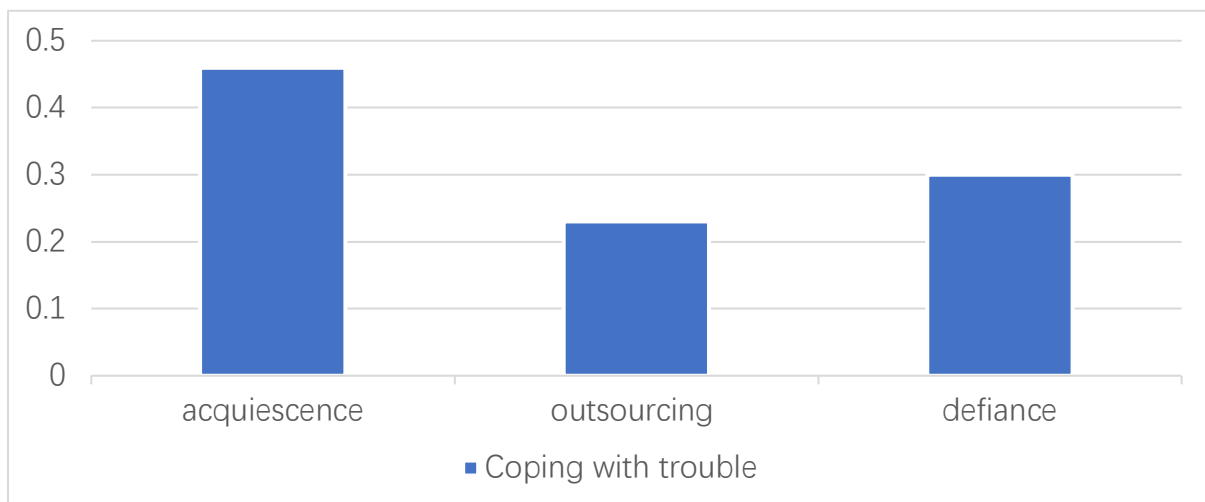
Figure 5 Methods of coping with trouble

Chapter 5. Coping with identity-based disadvantages at the Community level

5.1 Introduction

This chapter analyses that Chinese female migrant entrepreneurs face disadvantages in their community, and they provide some coping methods to against disadvantages at the community level. At the community level, the author will use the interview to analyse Chinese female migrant entrepreneurs' some disadvantages which are obstructions to impact the family and business.

Although, limited resources for Chinese female migrant entrepreneurs are concerned (Riverola &Miralles, 2018). The Chinese community provided some support such as conference, association to Chinese female migrant entrepreneurs, their businesses remain restricted because of limited resources and opportunities.

> *"Chinese businessmen did not believe me and they only open some inessential or non-core resources and technologies"*

> *"In Chinese community, people still think patriarchy culture could influence female life, businessmen think I could not continue my business in long time, even they did not give me an opportunity to promote the plan."*

Corresponding coping strategies at the community level include gender opportunism and identity mobilisation. By switching identities, Chinese female migrant entrepreneurs can take advantages of their femininity in some circumstances, which indicates gender opportunism can

turn their disadvantages as advantages when femininity is needed. While identity mobilisation indicates that Chinese female migrant entrepreneurs formed Chinese female migrant entrepreneurs' groups for mutual interests, and they try to help change the perceptions of Chinese female migrant entrepreneurs within the Chinese community as well. By having a group, Chinese female migrant entrepreneurs can earn more respects from others and grow Chinese female migrant entrepreneurs' legitimacy.

5.2 Social identity & gender as factors bring unfair treatment in community level

5.2.1 Identity inertia and legitimacy

Chinese female migrant entrepreneurs shared their unfair experiences with Chinese businessmen who do not expect to work with female entrepreneurs in the long term. For example, Zhibo used to negotiate with Chinese bosses, however, some of them thought she is just a secretary and representative of the company, despite in fact being the boss. The businessmen did not believe this to be the case. Also, she states:

> *"Actually, the Chinese businessmen want to reject it, then they will say that they prefer to have a long-term cooperation with an experienced man. Usually when I go to see a Chinese boss, the first impression I leave on them is that I'm the secretary of the company's boss."*

Based on her experience, she mentioned a very common situation; most Chinese businessmen assume that long-term cooperation should be with other men and not businesswomen. In the

traditional Chinese view, the male is a stereotype who should be a businessman, and the female image is that of a secretary to the man.

Limited resources from the Chinese community stems from gender discrimination. This plays an obstructive role and impedes female entrepreneurs' business development. Joye used to run a cloth store in Glasgow but her male partner sought to take her business without even doing it officially through acquisition. She said:

> *"I used to work with people in a store, and because he was the owner, I was kicked out of cooperation by him. But normally speaking, he's a man, he may be stronger than me. Probably because of gender, because I am a woman, he was not behaving in accordance with the procedures to drive me away. But if he was facing a man, he might not dare to speak, or dare to take action or dare not go further to do things that are not procedural, if you are a man, but compared with a woman who came out to do business, he will feel that a woman is easy to bully. What I'm talking about now is all about business."*

In her case, she almost stopped her business because of gender discrimination from Chinese businessmen. If the business cannot ensure its future, this would be a terrible barrier to overcome for Chinese female migrant entrepreneurs. Also, this case indicated that Chinese businessmen aren't willing to share opportunities with Chinese female migrant entrepreneurs because they wanted to eliminate women in business without consequences. In this process, the female entrepreneurs lose self-confidence to start and develop their businesses, even in their own community, their businesses and behaviours were not understood by their

community's members. For example, Chinese businessmen did not understand why the women could be entrepreneurs. In addition, Chinese female migrant entrepreneurs find it very difficult to start their businesses, even in the Chinese community. They should also beware local markets changes, local government policy alterations, and compatriot competitions in business, including Chinese businessmen. However, the Chinese female migrant entrepreneurs believe that the Chinese businessmen would not bully other male entrepreneurs in the Chinese community. Chinese female migrant entrepreneurs consider that Chinese businessmen assume Chinese female migrant entrepreneurs should back to home and then take care families instead enter business. Chinese female migrant entrepreneurs feel they are also vulnerable group in Chinese community in Scotland, and they are treated unfriendly by Chinese male entrepreneurs.

5.2.2 Biological or anatomical essentialism

Unfriendly treatment happened in Chinese female migrant entrepreneurs in the Chinese community in Scotland and in Chinese business circles, with some Chinese business deals only cooperate with Chinese businessmen, for example, Gaoyan mentioned:

> *"Once I came across this business group from China which required specifically that they need a male guide. It is not uncommon to make such a request given the situation in China. But here in Britain we all know it has involved the issue of sexual discrimination."*

Although, the requirement is not a legal requirement in the UK, and it involves gender discrimination, most of Chinese female migrant entrepreneurs did not have conception of the rights protection, and they could not find the place to appeal their unfair experiences. Gaoyan still followed the customers' demand. Hence, Gaoyan did not have a solution to address the gender discrimination, she merely avoided embarrassment, therefore, Gaoyan needs to ask her husband to help her. For example, her husband worked as driver and guider to serve to Chinese business traveling groups in order to maintain the customers' relationship and maintain the business development. They are afraid of losing any resources and cooperation opportunities, because they are female.

In addition, gender discrimination and unfair treatment can also come from Chinese women. For example, Linda started her photograph shop in Glasgow. She mentioned a story, saying gender discrimination exists in the Chinese community; and Chinese women believe other women to be incompetent. Linda met some customers who are female and questioned her ability to take good quality photos. She was upset about this situation, she mentioned her confusion as to why Chinese women do not believe female entrepreneurs, because she thought women who used to suffer or endure misunderstanding from husbands and men should sympathise and understand other female entrepreneurs, however the situation and facts are not as expected. For example, her customers, who are also Chinese women:

> "*But compared with male entrepreneurs in China, female customers' attitude towards me is rigid after all, that is, they will have very questionable attitude towards me, and then I may be graded only 7 or 8 points of my ability in terms of modifying graphics.*

But they will give me a preconceived judgment, thinking that I am only at the level of 3 points, so they are particularly satisfied with the 7 or 8 points of modifying effect. So, I just can do nothing about it. But customers prefer to choose male photographers."

In her case, at first, she despaired over the reaction from Chinese women. Over time, she learned to tolerate this reaction. Despite this, it remained difficult to deal with customers who did not trust her, customers who considered female photographers to be inferior to their male counterparts. Therefore, the customers would underestimate and hold prejudice of the service. Linda was so confused by the customers' attitudes, Chinese female migrant entrepreneurs faced such challenges not only from Chinese businessmen, but also from the Chinese public in the community. The female customers did not trust Chinese female migrant entrepreneurs, looking down on the Chinese female migrant entrepreneurs' ability. Although, they are female these customers still provide barriers and bias that creates challenge for Chinese female migrant entrepreneurs.

5.2.3 Social mores

However, in the Chinese community, even the Chinese female migrant entrepreneurs themselves do not think they can compete with their male counterparts. Some of them thought they are vulnerable groups, believing themselves to be weak not only psychologically but also physically. For example, a takeaway business boss, Liyao said she believed female entrepreneurs lack the power to require gender equality, for example, she said:

"I think I am not independent enough; I rely too much on my husband. If I were a man, I would want to learn to be a chef. But I doubt I could make it be a woman. Kitchen work requires physical work. I don't think it is friendly to the women."

She shared her feelings and her experience, admitting she cannot do tough physical work, and considers gender to be a barrier. For example, she cannot do some jobs such as being a chef, because she is female In Liyao's opinion, she also lacks the ability to learn things that men can.

Even some of the Chinese female migrant entrepreneurs themselves believed they are weaker than men, and the male entrepreneurs have more advantages than women, because of masculine power consciousness. Therefore, the Chinese female migrant entrepreneurs lack the opportunities to seek for and obtain business opportunities and capital. For example, Annie who used to face awkward situations when she contacted other Chinese businessmen, shared her experience and thoughts:

"Men certainly have an advantage. Because in the course of starting a business, women entrepreneurs have to contact a lot of people, including suppliers, customers, government organizations, and other different objects, such as businessmen, suppliers and partners, and many of them may not just have a simple purpose when dealing with you. As a woman, you don't dare to be too close to them. Then in terms of the relation between customers, suppliers and them. I dare not offend each of them. But you can't have too close a relationship with them. Once there is any gossip, I have to clear up such misunderstandings, which will be more difficult, and a trial for my personal ability

and level of service, so this is a kind of double-edged sword, and if you handle them well, you can take advantage of your gender."

Chinese men have more advantages when compared with Chinese female migrant entrepreneurs, because they control Chinese business opportunities and most successful partners and capitalists are male. Between male entrepreneurs and male capitalists, they have common topics for communication, also they do not need to concern about the communication barriers and social distance because of gender. In addition, another Chinese female migrant entrepreneur shared her experience comparing with male, she has her own photograph shop, she said:

> *"Because sometimes we have to look for angles when we take photograph, maybe men are more open-minded and don't care much, like lying on the ground, standing on trees. Moreover, female photographers have physiological periods, which can be a bit inconvenient, so employers are generally reluctant to hire female photographers."*

In her industry, male photographers have more advantages than female photographers due to their reduced need to think about the image, and female photographers have physiological characteristics which are difficult to solve. Also, asking female to overcome their characteristics is not fair to female entrepreneurs. Hence, Chinese female migrant entrepreneurs lack the opportunities to compete for resources with Chinese businessmen, with men not able to understand businesswomen's physiological periods, as well as using physiological situations as an excuse to refuse Chinese female migrant entrepreneurs' cooperation.

5.3 Coping strategies at the community level

5.3.1 Gender opportunism

Chinese female migrant entrepreneurs choose the best identity to gain an advantage when starting their business. For example, Joye's describe's her experience starting a business in the beauty industry. This industry requires the salesmen to be patient and scrupulous, therefore, Joye believed she is best candidate to do this business. As she found this kind of business is friendlier to female entrepreneurs, she recognised her identity as female. In her interview, she compared the differences between female, Chinese, and British identities, for example, she said:

> "It's better to regarded as a woman. The identity as a businessman or a Chinese doesn't really help my business. Instead, being a woman will make other female consumers trust me more."

She discussed the reason why she recognized herself as female, because of the customer who care about the entrepreneurs' gender. At the beginning, she used the female identity to win over customers, because this identity will help her business. However, she cannot use this identity to do the business all time, for example this identity would not help her to apply to be a company in the UK. In Scotland, the city council will help the entrepreneurs to start a business and apply for licenses, checking the appliers legal identity, such as resident permit or legal visa, yet they won't check the appliers' gender. When Joye applied as a company to Glasgow city council, she used her UK citizen identity, this is the basic conditional for the entrepreneurs,

they need to proof the right to stay in the UK. Now, she has the British passport, she also compared British citizen and others, stating:

> *"I am now a British citizen. Everything is the same as the native English and Scottish. There are no obstacles, only the difference in my language and way of thinking."*

She used British citizen identity to help her business. To prove the basic condition, she recognised herself as British citizen. In this case, although Joye is willing to recognise herself as a female in her business, she also recognised as a British citizen when she applied for the company license. She is a mother to her two children in the family as well. She has multiple identities in business and in the family, she can use a different identity to face different people, she cannot use only one identity to confront all people. She also switches her identity when needed.

Also, Songzhen started her business after obtaining a UK passport. Before gaining her British legal resident permit, she had many ideas, but she was unable to start the business:

> *"This is mainly the impact on identity issues, when I got a passport in here, the situation is good now. There are no identity barriers right now."*

5.3.2 Identity Mobilisation

Most Chinese female migrant entrepreneurs in this study mentioned they started the businesses depending on community support and Chinese mutual help, for example, Liyao and Eva were influenced by other Chinese female friends, who were supporting them and encouraging them

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at the beginning. Other Chinese females shared the menu and recipes to help them starting their businesses. Later, they started their successful business, the Chinese businessmen also want to join the Chinese female migrant entrepreneurs circle. In addition, they found the first wave Chinese businessmen who cooperate with Chinese female migrant entrepreneurs gained more resources and business opportunities in the Chinese female migrant entrepreneurs' circle.

Chinese female migrant entrepreneurs are willing to open their resources to the businessmen who are friendly to them. They make use of WeChat to build a Chinese female migrant entrepreneurs group chat, with Anna and Annie using this approach for cooperation. In this group chat, the manager is a Chinese female migrant entrepreneur, and she opens this group and its resource to all group members. She welcomes male entrepreneurs who are friendly to Chinese female migrant entrepreneurs. Therefore, the Chinese male entrepreneurs who are friendly and cooperate with Chinese female migrant entrepreneurs.

At first, most Chinese female migrant entrepreneurs started their business with encouragement from others, for example, Zhibo said:

> *"I know a lot of Chinese women entrepreneurs, because maybe we are all women, and there are a lot of topics in common, so we help each other more."*

She thought that it was easy for Chinese female migrant entrepreneurs to communicate with each other. They can understand other and have much in common with each other, hence they can make and build a powerful group to protect themselves, while also exchanging their limited resources to start and develop their businesses. In addition, the women trust each other, and built a good credit system. For example, most Chinese female migrant entrepreneurs have

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children and families, so need to stay in Scotland, therefore, they would not seek to cause trouble with others. Therefore, the Chinese female migrant entrepreneurs trust each other, and the Chinese businessmen found their characteristics and advantages from their group, the Chinese businessmen were attracted by the Chinese female migrant entrepreneurs. Zhibo felt the group had clout, as did Annie, who started her business with the Chinese female migrant entrepreneurs' group, stating:

"I began to have a lot of contacts with many other female entrepreneurs."

She found it difficult to integrate into local business circles and the Chinese venture capital community, hence, she only gained help from other Chinese female migrant entrepreneurs, sharing the reasons and experience of how the Chinese female migrant entrepreneurs help her, stating

"By comparison, I have more female entrepreneurs because it's easier for girls to talk with girls. And when we chat with each other, we can understand each other's meaning without explaining something so clearly."

The girls can understand each other easier, and they do not need to explain more, and they can trust each other in the group. Then, she found that some Chinese businessmen began to be interested in her business and contacted her to ask and check the partnership. Also, Linda had a similar situation, mentioning the Chinese female group had helped her significantly, for example, saying:

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"In terms of female entrepreneurs, I know several of them, but it's also because after I do business, they come to me for cooperation. But talking about help, many friends help me to promote my business."

The Chinese female migrant entrepreneurs group helped her to develop her business and to promote it. The group helped not only her, but also every Chinese female migrant entrepreneur in Scotland who are looking forward to cooperating with her and with the group members. Gradually, she found the Chinese female migrant entrepreneurs' group via their online community to provide a good platform to let them exchange their resources. However, the Chinese businessmen found the Chinese female migrant entrepreneurs' group is united and powerful, able to reach more resources.

Also, today most Chinese individuals use WeChat to build a group chat to discuss topics with others or people who are interested in this business. Hence, the WeChat group chat is used by Chinese female migrant entrepreneurs instead of associations and the community. In particular, the Chinese graduate entrepreneurs and Chinese female migrant entrepreneurs are willing to use group chat to discuss and share their experiences and resources with others. For example, Xiyu, Lichen, and Annie, knew each other via a group chat which focuses on female entrepreneurs and how to start a business in Scotland.

They learn business experience from other group members. All the members encourage others in the group, if anyone has problems, all of them would help to solve the problems. Then, the Chinese businessmen are willing to join their group, because they find more opportunities among the group members. They changed their view of Chinese female migrant entrepreneurs;

however, the Chinese female migrant entrepreneurs also know their abilities, therefore, they remember the previous experience with the Chinese businessmen. The Chinese female migrant entrepreneurs only like and welcome the businessmen who are willing to cooperate with Chinese female migrant entrepreneurs and respect them. The Chinese female migrant entrepreneurs only cooperate other Chinese businessmen, and they do not open and share their circle, resources, and opportunities with the Chinese businessmen.

Chinese female migrant entrepreneurs built a small online community. This group works together to support each other in the face of unfair treatment from others. They help all group members, sharing resources and opportunities amongst themselves. One of the Chinese female migrant entrepreneurs, Liyao, mentioned the group running model:

> *"They have introduced me to many low-price suppliers…… In Glasgow, Chinese restaurant owners tend to keep a close contact with each other. We have this chat group where we can share promotion information and brochures of other types. We help each other out a lot."*

They encouraged and helped her at first, sharing the resources and opportunities with her, and she knew all the group members encourage and support each other, and she started a successful takeaway business and her case become a result to attract more people and establish an example to encourage other Chinese female migrant entrepreneurs and potential entrepreneurs, also helping them to build confidence. Therefore, the group is becoming a powerful community for Chinese women based in Scotland. In the group, although the Chinese female migrant entrepreneurs started similar businesses, they do not regard each other as competitors, seeking

to cooperate for mutual benefit. Therefore, this group not only helps Chinese female migrant entrepreneurs starting out, it also attracts other businessmen seeking cooperation and experience with potential new partners and organisations.

5.4 Summary

There are three main dimensions to analyse Chinese female entrepreneurs' situation in community:

Firstly, identity inertia and legitimacy issues influence their business development, which indicates that Chinese female migrant entrepreneurs are concerned as weaker entrepreneurs by their business partners, associates and customers, and some female entrepreneurs also have low self-efficacy.

Secondly, biological or anatomical essentialism implied women are not as muscular as their male counterparts. Also, women need to deal with pregnancy, periods etc., which limits the things they can do or expected to do.

Thirdly, social mores expect women to be modest, and maintain social distance with males in social interactions, which limits business development for Chinese female migrant entrepreneurs.

Through the above cases and experiences, this chapter presented what disadvantages Chinese female migrant entrepreneurs face and how Chinese female migrant entrepreneurs cope with limited resources at the community level.

In the Chinese community level, the biggest disadvantage is unfair treatment from Chinese businessmen, who limited Chinese female migrant entrepreneurs to gain the resources and enter to the market. And Chinese businessmen believed Chinese female migrant entrepreneurs cannot insist their business. In addition, Chinese businessmen understood the limited marketing, they do not share their own resources and market to Chinese female migrant entrepreneurs to obtain the leading position. Obviously, Chinese female migrant entrepreneurs suffered the disadvantages and unfair treatment in Chinese community business circle because of their gender identity. Even in society level, Chinese female migrant entrepreneur also difficult to embed the local business, however, the disadvantages from this level are ethnical identity and gender identity both.

Chapter 6. Coping with identity-based disadvantages at the Societal level

6.1 Introduction

This chapter concerns the work family conflict, which shows disadvantages Chinese female migrant entrepreneurs face at the societal level. Chinese female migrant entrepreneurs find it difficult to integrate within the local business circle to reach resources and opportunities following the interviews (Bartlett & Ghoshal, 1992; Hart, 2005; Buckley & Casson, 2010).

"Society and the public, even in Scotland, consider Chinese female migrant entrepreneurs not to be reliable and credible partners in business"

The above argument is from the interviews, most of the Chinese female entrepreneurs when their received the interview, they want to have a channel to present their demands. Most of them thought their dilemmas in society continue to exist and become barriers between their families and business (Salganicoff, 1990; Reis, 2002).

There are four disadvantages found from interviews. First, ascribed identity or stereotyping affects the way Chinese female migrant entrepreneurs do business, as Scottish misunderstand of Chinese culture, and they think Chinese female migrant entrepreneurs are stuck in the patriarchal system. Second, limited networks and access to resources influence development of Chinese female migrant entrepreneurs. Third, formal legitimacy, such as visas and licences, is a well-known issue for migrants in general, which affects Chinese female migrant entrepreneurs' business. Forth, "glass walls" which indicates women stuck in limited sectors (e.g. takeaways, restaurant etc.) is another barrier for Chinese female migrant entrepreneurs.

Though some Chinese female migrant entrepreneurs have certain qualifications, they still find it is hard to enter other business sectors.

Main corresponding coping strategies include identity diversification and identity versatility. Identity diversification indicates that Chinese female migrant entrepreneurs can try to build new additional identities by being British once they have a passport, marrying into Scottish families, or learning language or culture through schools etc. Identity versatility is a representation of dynamic identity switch, which demonstrated that they can switch identity quickly when it suits. Thus, besides building multiple identities, they can use their multiple identities as a "resource", since they naturally have multiple identities.

6.2 Social identity makes difficult to integrate into local societal level

6.2.1 Ascribed identity and Stereotyping

Although, most Chinese women started their businesses in Scotland, they still find it difficult to operate locally. However, UK is a more gender equal country, there remains a patriarchal culture and gender inequality in specific communities, including the Chinese community. The local people recognise and default the patriarchal culture could existing in the minority ethnical communities. In this study, one of the participants Na used to suffer misunderstanding from local people, believing patriarchal rule to be the norm. Na shared her views:

"Many people still have the misconception that is dominance of patriarchal mentality in Chinese community, even this misconception influences the local people thought. And this is our traditional ideological education from old generation."

6.2.2 Access to resources

With regard to access resources, there are two potential reasons for Chinese female migrant entrepreneurs. First is identity, which has become a barrier due to the difficulty they have establishing local social networks. The second barrier is gender. For example, Xiyu runs a whiskey business, which depends on Scottish whiskey marketing and suppliers. She states:

"I have to admit that the local people have the advantage of resources, such as father-in-law, for example, sometimes it is difficult for me to integrate into the local business circle, but my father-in-law can recommend me to the locals. Local contacts are beyond my reach as a foreigner. Then whether you have the ability and resources is the ultimate focus. Compared with the local people, of course sometimes I feel that the local people know more about their culture, or know more people, maybe the local people happen to be relatives and friends in the winery, so they can directly use such resources."

She shared an example, her father-in-law could easily integrate into the local business circle, because of local identity, however, as a Chinese female migrant entrepreneur, who find it difficult to contact the local business circle and develop partnerships and a customer base, she is unable to develop her business in the same way. In addition, local people can use plentiful

social networks and family help to start and develop their businesses. For example, local people can ask their friends and families to introduce the suppliers and customers to reach the useful resources.

Also, they can use their social networks to find the latest business information. However, as outsiders, Chinese female migrant entrepreneurs find it difficult to reach such resources. In addition, the Chinese female migrant entrepreneurs did not totally understand and follow the local culture, which becomes a barrier in their start-up business road. Compared with her father-in-law, she felt that it is difficult to start a whisky business and access the market, and difficult to integrate in the local business circle. She shared the reason for this:

> "…*because I am not a native Scottish, I do business without enough resources of the local people.*"

Therefore, Chinese female migrant entrepreneurs believe they can only access limited resources to help them start their businesses, with local people able having a wider reach available to them. This is not a barrier to Xiyu only, for most Chinese female migrant entrepreneurs also meet the challenge of limited resources. Most of them did not have any plan to overcome this challenge. Although, Xiyu married a British man, and her father-in-law introduced her to his business circle, she still feels the local market is cut off from her. She feels the need to use her father in law's name when speaking to other business owners in order to improve her standing.

Zhibo is an entrepreneur and boss of a social media company and did not have any local resources to use for her business at first. She encountered a similar situation to Xiyu, finding it

difficult to access the local market. She elected to start a business between China and the UK though her background limits her available resources to Chinese social networks. She started a social media platform business between China and the UK. She chose this business as she lacked access to the local business markets, she thought she did not have more opportunities to start a different business type. She also shared the reason, stating:

> *"Compared with the local people, we have nothing unique except occupying Chinese resources. So, we are missing too many resources. Comparatively, if I were a local, I was born and brought up here, I have primary school classmates, middle school classmates, college classmates, parents' interpersonal relationships, parents' friends, neighbours."*

She mentioned repeatedly about the social networks. Her background means only being able to make use of Chinese resources and not effective use of what is local. Although, she successfully started the business, she still wanted to access local social networks. This is difficult for Chinese female migrant entrepreneurs. She only uses the limited local resources and Chinese social networks to develop the business. To grow her business, she must work with the local market, however, this is very difficult for her to do. She also complained that:

> *"Local women and men will have more opportunities and resources than I do."*

Zhibo believed local people have more opportunities and resources than Chinese female migrant entrepreneurs, are able to use their social networks which they have built up over years with friends, family and neighbours. Therefore, she only can think about the first step for her business, and how she has to exploit her strong points and mitigate her weaknesses. She

discussed how she did not know how to enter local business circles and she wishes she could export Chinese brands and products to sell into local markets in the future. She did not know how to overcome this barrier and how to acquire the resources to help her achieve this business goal.

In this study, not only Zhibo and Xiyu mentioned this barrier to business development. Anna, who runs an online teaching business, also discussed this issue, stating:

> *"Because local entrepreneurs have the opportunity to rely on local resources, without worrying about visas or even profitability."*

6.2.3 Formal legitimacy

For Anna, not only are limited resources a barrier for her business, she also has concerns about her visa. She felt that local people utilise their resources can discover and develop their business opportunities. Even they think the identity and visa could be a factor that restricts their business opportunities. However, local people not only can use their social network to extend their resources, but also, they do not have visa concerns, required for Anna, as an obstacle to their business. In addition, Liyao also talked about the limited resources as a barrier in her business, saying she tried to fit into the local business circle, however, it was difficult. She shared her experience, stating:

> *"Besides, I think, as a Chinese British, I don't have as many business options as the local people...... It is not easy for me to fit in. This is by far the biggest challenge for me and a huge confinement to the development of my business."*

Also, she compared herself with local businessmen, feeling she is at a disadvantage when accessing local resources. In addition, she said that her self-identity and background introduce a barrier for her, which is limited resources rather than local people. Therefore, she had to use her Chinese resources to start her business. If she was local, she does not think she would start this kind of business, saying:

> *"If I were a local, I would have more choices of professions. I would have better business opportunities. As a Chinese British, I have been given very limited resources. My identity makes it hard for me to run a business other than restaurant."*

She feels that local people have more options available for starting a business and have more resources available to help them in business. On the contrary, for her, she lacks local business resources, therefore, she started her Chinese takeaway business, although, she received higher education in Glasgow, she still lacked the rich local resources to start a business without Chinese characteristics. Until now she still uses the local Chinese social networks to start her business, despite looking to develop a Glasgow based business. She can only use the Chinese resources in her business. In her case, we can see that the Chinese female migrant entrepreneurs lack resources, especially local resources, even if they have been educated in the UK, have a local passport or married someone locals.

6.2.4 "Glass walls"

Some even feel they are at a disadvantage relative to other minority groups. Eva has three children in Scotland, and runs a takeaway business, and states:

> *"However, we don't have such resources, because no matter how serious a thing we have met, there is no one, except our family to turn to. Besides, we start everything from scratch in Britain and a lot of people from other minority backgrounds are actually second or third generation immigrants. Maybe for our kids, they are born and grow up in Britain, so they have us, their friends, and other resources they have. They will be having better resources and choice than us."*

She knew that now she lacked the resources to extend her business locally. Therefore, she puts more hope into their next generation, believing her children will have more resources than her. Their children can use their friendships and partnerships from primary school through to higher education, and their children understand the local culture and local business circle rules. Her experience and thinking are similar to Liyao's. Both of them believed if they were local people, they would have more business opportunities and resources to help them develop and expand the market in Scotland. Also, that is the reason why they pay particular attention to their kids' education. They hope their children would have more resources than them and have more opportunities to access local markets. In addition, they are willing to help their children to know both Chinese and local culture. They hope their children can have more opportunities between China and UK. Therefore, Chinese female migrant entrepreneurs not only focus on their business, but also care more about their children's education.

Chinese female migrant entrepreneurs complained they lack the resources to help them development their business. However, the limited resources not only impact the expanding local or business markets, but also influence potential business opportunities. They talked about when they want to start a new business, they did not know how to obtain the resources to open it. Also, they read the news, wanting to follow local businessmen to develop their business, but they cannot find the resources to support them. Some of them are not professional in English, they cannot understand the local rules and policies, so that they lost so many chances to know and recognize the business. For example, Eva mentioned, because of her limited resources and limited education level, she has only the option to start a takeaway business:

> *"However, for a lot of industries, we don't have the resources, either. We could only do what we can do within our capacity scope, which is the industry that we are occupied with right now. Local people might have a lot of opportunities to look for other paths in life, whereas for us Chinese people, especially us without diplomas, the dining industry might be one of the only way-outs."*

She discussed how limited resources and education restrict her business when compared with local businessmen and how she has difficulty joining local business circles. In Eva's case, one is limited education and skills to restrict her exploration of new industries; another is limited resources to block her obtained information methods to develop her business. Both reasons became barriers for her future business plans, also these are the barriers that restrict Chinese female migrant entrepreneurs. Not only Eva, but also other Chinese female migrant entrepreneurs who would gain higher education in Scotland also met the same situation. Some

Chinese female migrant entrepreneurs, who lack education, can only do business based on their cognitive perspective and ability to discover new opportunities, however, their limited cognitive perspective impacts their business resources as well. As local people through the social networks and education to start their local business markets, however, some Chinese female migrant entrepreneurs only have limited English. Although, some of them received higher education in Scotland. For example, Liyao graduated from University of Glasgow, she is still unable to recognise new business opportunities. She also opened takeaways in Glasgow. She only can use the Chinese social networks to help her, however, Chinese social networks do not support local businesses. For example, she states:

> *"It is not easy for me to fit in. This is by far the biggest challenge for me and a huge confinement to the development of my business."*

Her experience indicates how difficult it is for Chinese female migrant entrepreneurs to fit into local business circles, even if they have local friends. Their background and identity are barriers that prevent them accessing resources and opportunities to develop their business. Despite having friends from university, she still struggles to fit in with local business circles. This is in part due to the feeling of being an outsider, even among friends.

6.3 Coping strategies at the societal level

6.3.1 Identity diversification

Songzhen used her British citizen identity to start her business, when she start her business she recognised her identity as British due to the benefits it brings, also she mentioned, before she get a citizenship, she knew it will be difficult, she needs to prepare a plenty of the documents and every year she also needs to report to the immigration and city council to make sure she can continue her business and apply for a visa. However, now she is a British citizen, she can establish a business in the same way local people can. Visa concerns are no longer an issue for her, something that could cause business uncertainty. In addition, Songzhen shared her previous experience. Before obtaining her UK resident permit, she mentioned she started a fashion business before the bakery and did not have protection from the government. Her lack of citizenship made it difficult for her to handle situations with difficult customers if police needed to be involved. She felt uncomfortable asking the government or police to protect her. After obtaining her UK passport, she did not worry about immigration questioning or city council checking. But when she back to home, she immediately becomes a single mother, caring for her two children, even sometimes, she has to make concessions with her children to stop work for the day, in order to share time with her children. Although, she felt she is fully Chinese, but she also confirmed the British resident permit is more important for her business, especially at the start-up stage. She is also a mother when she leaves her business. She switches between her different identities depending on what she has to deal with.

Although, most Chinese female migrant entrepreneurs recognise themselves as Chinese, sometimes they need the legal resident identity to help them. Not only Joye and Songzhen when they met the barriers, they try to use the advantage identity to overcome the barriers, such

as being a British resident. Linda also faced a similar situation, starting her business after she became a permanent resident. She shared her experience and thoughts:

"…if I had started a business before, with the identity of a foreigner, there would be many requirements, venture capital, and every year I would have to report entrepreneurship situation like writing a report essay. But there's no pressure after I get the permanent residency, because you're treated the same as the British. But before I had the right to permanent residence, I was afraid to start a business because I knew identity would be a big problem."

Her story illustrates the benefit of the British citizen identity.

Compared with other Chinese female migrant entrepreneurs who are not British, Joye, Songzhen and Linda felt no different from other British citizens, with the same rights available to them. When they met any problem in Scotland, they have the right to speak up and voice their concerns. Before they became residents, when they wanted to express their needs, the government and the police would check their licences before listening to them. In their views, they felt the resident identities are protective factors to help their businesses. Therefore, the Chinese female migrant entrepreneurs also recognised themselves as British residents in order to gain more protection and to help their business development. In the above cases, all the participants mentioned how they recognised themselves as British residents, because of business interests.

Not all the Chinese female migrant entrepreneurs have the same rights as local people as they are not all British permanent citizens. For the other Chinese female migrant entrepreneurs who

are not British residents, for example, Anna, she felt totally different compared with Joye, Songzhen and Linda, saying:

> "*But the identity as Chinese, in Britain at present, has brought me more negative impact, because the pressure on me is too great.*"

However, for the Chinese female migrant entrepreneurs who are not British citizens, they felt more of a negative impact on their businesses. Not only Anna's experience, but also Zhibo's feelings. For example, Zhibo said:

> "*But I think the biggest obstacle is identity, visa. Maybe I have a lot of good projects, but because of the policy and government's restrictions on foreign entrepreneurs, I have to report my projects to the government every year. It often takes a good while to prepare such a report. If I have better projects or long-term projects, I can't implement them, because I have to report once a year, and I have to see the benefits and profit within a year. So, because of the entrepreneur Visa's problems, there are many opportunities that I can't implement. So, it can be said that the identity as a woman are not necessarily obstacles, but the identity of foreigners is an obstacle.*"

Therefore, we can see the Chinese identity can have a negative impact on female entrepreneurs, though some of them have a British identity to overcome the barriers brought about by their foreign identity. The Chinese female migrant entrepreneurs used their existing resources and identities to help them to overcome barriers to develop their businesses. However, not everyone is able to use the positive identities to help them and their business. Zhibo and Anna both felt the biggest barrier is identity, because the Chinese identity would not help their business,

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however, it becomes a big problem in their businesses, as Zhibo said, they have to consider the reports and visas, put them first instead of the business, and they worry about their permit to stay in the UK. They felt it is unfair, for example, when compared with local people, who do not need to consider annual business reports, and they are not afraid the government will stop their resident permit because of the business reports.

Sometimes, they are uncomfortable seeking help from local government, for example, as Joye said:

> "…it's more difficult for me to go to the government to deal with some things, because the differences between language and habits, including the differences in government administrative departments, may make me feel difficult when I do things."

While Joye has British passport and she recognises herself as British, she still finds it difficult to understand the local rules and culture. The local culture and background are very different from China, she felt as an immigrant it is difficult to overcome the barriers when she worked with local government, for example, she said such as registering a company, the local people know the process   better and and do it more efficiently. Also, the language barrier made it difficult to follow the online instructions. Her experience illustrated that Chinese people find it difficult to understand the common rule or legal process in the UK. Joye has a Chinese culture background, therefore, she attempts Chinese ways of addressing difficulties. She likes to ask other Chinese to help her or ask them to give her some suggestions, with her life circle still firmly in the Chinese community. Therefore, most Chinese female migrant entrepreneurs recognised themselves as Chinese, such as Joye, she quite understands and follows the Chinese

culture and Chinese behaviour, and she does the business with Chinese in Scotland, she prefers to recognise as Chinese. Among the Chinese female migrant entrepreneurs, except started the business or applied the business licenses from the city council or applied a visa from immigration, most of them are willing to recognise themselves as Chinese. As all of them extended customer depends on Chinese communities or China. They need to show their Chinese background to earn customer trust and interest.

Chinese customers like European product or services, and they like to do business with Chinese due to shared background and culture, both entrepreneurs and customers understand them. For example, Chinese customers are willing to choose Chinese traveling agencies to guide them. For example, Gaoyan started her business, traveling agency because she knows Chinese people behaviours and habits. Chinese customers are willing to choose a Chinese traveling agency for travel in part because they trust Chinese entrepreneurs, but also because of language barriers. In addition, China is a country which stresses the importance of social networks and social relationships. The Chinese female migrant entrepreneurs use their Chinese identity to build their business. Therefore, Chinese female migrant entrepreneurs such as Gaoyan pay more attention to how to make good relationships with their customers or suppliers by using their identities. They are willing to use their Chinese background and Chinese identity to attract the customers to help their businesses. Hence, they are willing to recognise themselves as Chinese when they need to develop their businesses in Chinese communities, or they need to negotiate with Chinese suppliers or Chinese customers. They gain some business advantages, for example, Gaoyan said:

"Most of my clients are Chinese, who are foreigners in Scotland. They may find a British guide hard to communicate with."

She found the gap between the Chinese customers and local traveling condition, and the language barriers is a difficulty for Chinese customers, hence, Gaoyan used her Chinese identity and Chinese background to attract Chinese customers.

6.3.2 Identity versatility

Zhibo used both identities to help her business. She used the Chinese identities and Scotland resident both experience to start and develop her business. For example, she extends her customer groups, she found that to develop Chinese market. Based on her identities, she recognized as a Chinese to start her first order with Chinese customer group. But her business is media platform which helps the brandings to develop and advertise to the other countries. She also needs to prove she can help Scottish people and business to enter the Chinese market, also she helps Chinese companies to start operating in Scotland. For example, she shared her experience:

"I am running the media platform because I know China and Britain, and because I am a Chinese, I know the needs of Chinese social media and their curiosity in the external network, as well as the British's desire for the Chinese market. It can be said that there are demand on both sides."

She knows Chinese markets, Chinese customers, and how to help the British people enter the Chinese market. Her Scottish life and study experience helps her understand local companies' requirements, and she can win trust from Chinese partners, who need to expand their businesses to the UK. Therefore, she needs meet customer and partner demands and her identities can help her to prove her experience and background. Hence, she used the different identities and switches her identities to the different customers. She said when she faced customers who are willing to know the Scottish experience and Scottish lifestyles and how to open Scottish market, she would discuss her four years Scottish experience and Scottish residents, and she discussed with customers her internship experience and part-time experience, including three years of media, in Scotland. When she wanted to cooperate with British brands, the British businessmen are willing to know the Chinese markets, she would share her Chinese social networks and her Chinese background to make them trust her. However, she said it is difficult to use the simple identity in her business, she thought if she only emphasised herself as Chinese female migrant entrepreneurs, she would lose some business opportunities, for example, the Chinese partner was not interested in her and her business. She said if she recognised herself as a Scottish resident, the Chinese partners are interested in her Scottish experience instead of her gender. It is a way to reduce the gender discrimination risk and avoid embarrassment. Therefore, she used the different identities to face the different backgrounds and demands from customers and partners. Also, switching identity helps her to gain more benefits and develop her business.

All Chinese female migrant entrepreneurs in this study would use their different identities in their business in order to reduce business risks, attract customers, or increase their profits. They

do not use one identity to start or develop their businesses. They use their different identities as a bridge to connect Chinese and British businesses. For example, Xiyu shared her story on starting her business between Scotland and China, stating:

> "*After leaving the Europe Union, Scotland is more interested in the Chinese market. I am a person who knows something about the Chinese market. Then they think I am a person who can communicate with them. After all, they want to find people who can speak Chinese if they want to enter the Chinese market. And it must be someone who understands British culture and takes up a position in the business circle of Britain.*"

She used two fields' market requirements and her different identities to gain business trust from both sides. For example, she can speak Chinese and English, is well acquainted with both cultures and is familiar with business latent rules. She can use her Chinese identity to analyse Chinese marketing and Chinese customer demands, also she can use this identity to enter Chinese business circles, in order to develop her business and gain more benefits. Also, in Chinese business circles, the Chinese businessmen believe and trust Chinese people rather than other countries' businessmen, because some detailed information, they can ask her directly and easily, however, when Chinese businessmen faced British partners, they cannot ask some detailed questions because of language differences.

In addition, she also used her British identity to negotiate with local people, in particular for her whiskey business. For her, this business depends on her family culture, her father-in-law is a whiskey businessman; and her family is a traditional Scottish business family, she learned the business skills and started her business with her father-in-law's suggestions. However, in

her view, without her family and her father-in-law, she cannot start this kind of business. She gives an example, in her experience, the individual Chinese businessman finds it difficult to enter the whiskey business. Therefore, she is willing to use her British identity to enter the local market. Because the Scottish identity will help her and her business to close the cultural gaps between China and Scotland. In her opinion, people will believe and trust others who are from the same culture or same background. Also, this is the reason that Chinese people like to stick together and establish China town in cities. Although, in Scotland, local people would not emphasise the partnership' identity, the Chinese partners still believe their culture such as building good relationship and social networks can help them to develop their businesses in Scotland, hence Xiyu thought using both identities will help her business. She is not the only Chinese female migrant entrepreneur who believes the British identity to help them to enter to local market or make them easy to negotiate with local suppliers. In this case, Xiyu and other Chinese female migrant entrepreneurs hold a British passport or have European families and feel more relaxed and confident to conduct business in Scotland and cooperate with local people.

The participants in this study cannot disguise their various identities, namely that they are Chinese, British residents and female. However, they can use the different identities to avoid disadvantages for their business, for example, the Chinese female migrant entrepreneurs met gender discrimination in the Chinese community, therefore, they will weaken their disadvantaged identities and then emphasise their British resident identity to mitigate unfair circumstances. Chinese female migrant entrepreneurs switch their identities phenomena are

very usually to appear in their business life. As they recognised themselves as ethnic minority women by their background, their nationality, their skin colour, their appearance, and their social identity.

Not only did Gaoyan find this gap and used Chinese identity to develop their business, but also, other Chinese female migrant entrepreneurs met the same situation, for example, even Eva holds a British passport, using her British identity to help her start a business in order to simplify the procedures, but she still recognises herself as Chinese when she cooperated with Chinese suppliers, saying:

> *"This is because our supply chain is from China and all the things are done by Chinese people. Only with the help of Chinese people can we work out to situation like this."*

Also, we can see, in this case, Eva used her different identities with different people, using her British citizenship to start her business in Glasgow, and when she needed Chinese suppliers, she used the Chinese identity to work and negotiate with other Chinese businessmen. She knows the Chinese suppliers are willing to talk with Chinese partners, there are also two reasons; first is Chinese culture is common sense for all Chinese; second, most Chinese businessmen do not speak English, preferring to make deals with people who speak Chinese. Eva uses her Chinese identity to negotiate with the other Chinese businessmen and she knows the Chinese culture, such as bargaining, to help develop her business. In another example, Annie recognised herself as Chinese because:

> *"So on my way to starting my business, I will take into account some products for Chinese people, so that my business can get cash flow directly to guarantee my survival,*

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after my survival is safeguarded, we have more strength to expand and develop to British market."

She believed using the Chinese identity can help her to attract more customers to develop her business. Although, in her future business plan, she will do business among local people, but it is at the development stage, and she prefers to ask Chinese friends to her business, advertising it in the Chinese community. Her business developing strategy is that she used her Chinese identity to advertise her business and then enter the local market.

6.4 Summary

Through the above cases and experiences, this chapter presented what disadvantages Chinese female migrant entrepreneurs face and how Chinese female migrant entrepreneurs cope with barrier at the societal level.

There are four disadvantages found from interviews.

First, ascribed identity or stereotyping affects the way Chinese female migrant entrepreneurs do business, as Scottish misunderstand of Chinese culture, and they think Chinese female migrant entrepreneurs are stuck in the patriarchal system.

Second, limited networks and access to resources influence development of Chinese female migrant entrepreneurs.

Third, formal legitimacy, such as visas and licences, is a well-known issue for migrants in general, which affects Chinese female migrant entrepreneurs' business.

Fourth, "glass walls" which indicates women stuck in limited sectors (e.g. takeaways, restaurant etc.) is another barrier for Chinese female migrant entrepreneurs. Though some Chinese female migrant entrepreneurs have certain qualifications, they still find it is hard to enter other business sectors.

Based on the above findings, Chinese female migrant entrepreneurs have avoided and confronted their disadvantages from identities, through the past years, Chinese female migrant entrepreneurs found and groped the coping methods to releases their business and family stress. They emphasise their advantage identity within different situations and different positions. They change their identities to suit and match the demand of opposites to avoid the unfair treatment. Also, based on their commons, they started to build their own group to attract the resources to develop Chinese female migrant entrepreneurs' business.

In the next chapter, the findings are analysed and discussed in order to address to the established research questions. It will discuss the solutions female entrepreneurs find to cope with family and business, and how to address access to limited resources.

Chapter 7. Finding

Following the previous research and literature review, Chapter 4, Chapter 5 and Chapter 6 analyze Chinese female migrant entrepreneurs' situations under three different levels, in the household, in the community, and society. Chinese female migrant entrepreneurs' circumstances point out the factors to impede their business and family, and they mentioned many issues about their identities. Based on the methodology support and grounded theory analysis. This finding discusses a novel concept which is the dynamic identity switch, and this concept is from identity theory, to explain Chinese female migrant entrepreneurs' experiences at the family level, community level, and societal level.

Dynamic identity switch reveals that Chinese female migrant entrepreneurs used their multiple identities and switch their multiple identities to cope with the disadvantages because of in the analysis, participants mentioned the significant issues are from identities. Thence, identity theory provides an explanation concerning the coping strategy for Chinese female migrant entrepreneurs (Alsos et al., 2016). Multiple identities are the salient concept which brings another perspective to identity theory, and it develops and perfects identity theory in self-complexity and self-esteem (Cast & Burke, 2002). Therefore, multiple identities provide another view to the analysis of Chinese female migrant entrepreneurs' experience and their sufferings (Balmer & Greyser, 2002). The dynamic identity switch concept can explain and help Chinese female migrant entrepreneurs to balance their business-life, to protect their family in the household and endeavour for their greatest benefit in the community and society.

Identity theory and the multiple identities concept explain people have different identities (Kang & Bodenhausen, 2015). Identity theory describes how the self is classified as an occupant of a role and how that role is performed (Burke & Tully, 1977). The self is reflective in terms of the identity theory concept. Individuals categorise themselves in their own unique ways to consider their identifications (McCall & Simmons, 1979). People have multiple identities, which means they create their own self-identity and take on various roles in order to ensure social categorisation and identify their place in a social and family setting (Stryker, 2001). Identity theory is a foundation concept, which helps people to analyse individuals recognize identities (Turner et al., 1987).

Multiple identities can refer to several different identities, including race, gender, age, sexual orientation, and occupation (Gaither et al., 2016). For example, they are wives in family, they are entrepreneurs in business. Chinese female migrant entrepreneurs have multiple identities in Scotland; they are Chinese, they are female, they are entrepreneurs, they are mothers, and they are professional. They are not single identity persons, and they have opportunities to present different identities in various circumstances.Chinese female migrant entrepreneurs use their multiple identities and switch different identities to cope with disadvantages in business and family. This study uncovered a novel concept namely dynamic identity switch which builds on identity theory and identity work. This argument not only contributes to theoretical identity field, but also provides an explanation in practical experience between Chinese female migrant entrepreneurs' business and family circumstances.

7.1 Novel identity concept – Dynamic identity switch

In this study, the concept of dynamic identity switch was explore based on practice and identity theory and multiple identities. Dynamic identity switch reveals that Chinese female migrant entrepreneurs used their multiple identities and switch their multiple identities to cope with the disadvantages between business and family and develop their business and balance their family household. Thence, identity theory provides an explanation concerning the coping strategy for Chinese female migrant entrepreneurs (Alsos et al., 2016). Identity theory leads researchers to explore the relevant identities types and works. Multiple identities are the salient concept which brings another perspective to identity theory, and it develops and perfects identity theory in self-complexity and self-esteem (Cast & Burke, 2002). Therefore, multiple identities provide another view to analysis Chinese female migrant entrepreneurs' experience and their sufferings (Balmer & Greyser, 2002). Dynamic identity switch concept can explain and help Chinese female migrant entrepreneurs to develop their business and balance business and family commitments in Scotland; otherwise, this finding can extend to minority female entrepreneurs who start their business in abroad.
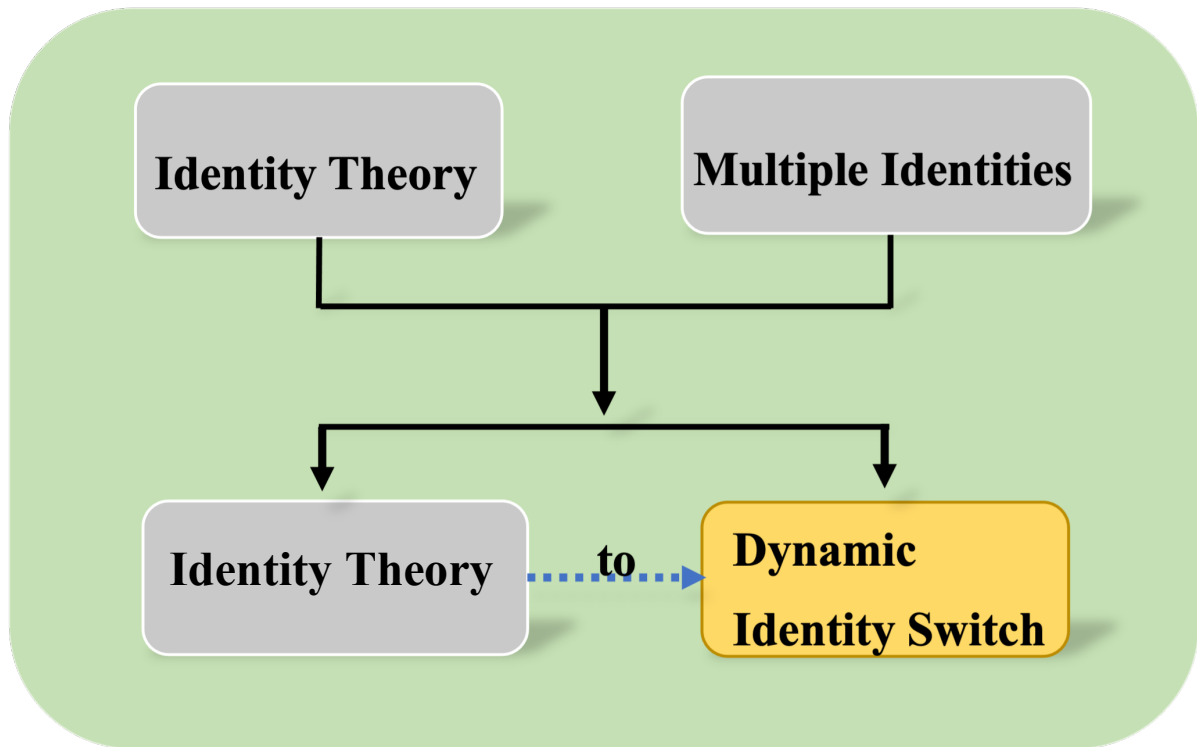
Figure 6 Identity theory and dynamic identity switch

Chinese female migrant entrepreneurs have multiple identities in Scotland; they are Chinese, they are female, they are entrepreneurs, they are mothers, and they are professional. They are not single identity persons, and they have opportunities to present different identities in various circumstances. For example, they are wives in family, they are entrepreneurs in business. In addition, they are Chinese when customers need Chinese services, they are Scottish residences when they sale their products which are from Scotland. Chinese female migrant entrepreneurs' experiences reflect multiple identities within a person. Thus, identity theory and the multiple identities, in Figure 6 concept explain their situations (Kang & Bodenhausen, 2015).

However, identity theory and multiple identities are difficult to accurately discuss Chinese female migrant entrepreneurs' suffering and solutions for unfair treatments. Therefore, Identity change which in Figure 7, a sub-concept of identity theory, has been a topic of theoretical development in recent years (Tanti et al., 2011; Burke, 2006) to explain how multiple identities work. Identity change mechanism needs the long term to change person's identity within influence by the context of the individual's environment (Schwartz, 2002).

7.2 The usefulness of identity theory in this study

Identity theory is inclined to balance personal identities and individuals act because of their identity meanings, and they regulate the meanings of their behaviour so that they are consistent with their identity meanings (Stets & Carter, 2011). Identity theory is a foundation concept, which helps people to analyse individuals recognize identities (Turner et al., 1987). Though identity theory is originated from psychology, it also applies in sociological research (Hogg, Terry & White, 1995)).

In addition, identity theory helps the researcher to build a structure and direction to answer research questions. According to this investigation, Chinese female migrant entrepreneur behaviours are controlled by society and social structure. Chinese female migrant entrepreneurs mentioned their sufferings and disadvantages even their coping methods, these are relevant with identities. Identity theory can be extended into entrepreneurship field to explain Chinese female migrant entrepreneur behaviours (De Vita, Mari & Poggesi, 2014). Therefore, using

identity theory helps to analyse the Chinese female migrant entrepreneurs' disadvantages and circumstances (Azmat, 2013).

One of key process of this study is to determine how individuals define their identities. The core of the identity is self-complexity, and the main goal of self-complexity is focusing on internal dynamics of the self to identify the roles in situations (Morgan & Janoff-Bulman, 1994). Generally, there are several components in identity theory, for example, identity standard, behaviour in situation, reflection, and emotion (Stryker & Burke, 2000). Current literatures concerning identity theory emphasise common characteristics such as moral self and gender issues (Carter, 2014) to explore identity theory. Also, identity theory is commonly applied in psychology and sociology, but it is not often considered in entrepreneurship, which is the theoretical gap (Pan, Gruber & Binder, 2019). This study uses this theory to explore entrepreneurs' situations. Additionally, introducing a novel concept in entrepreneurship research, which is the theoretical contribution. Especially, this concept applies in Chinese female migrant entrepreneurs appropriately. Although, identity theory used to apply and discuss the group work with large group (Scheepers & Ellemers, 2019). This study follows prior works' guide to explore identity theory with the participants' storytelling and experiences in small group.

Although the Chinese female migrant entrepreneurs did not mention identity theory terms and multiple identities, even they did not know and understand identity theory as a psychological meaning. This study found identity theory could explain their behaviours between business and family. Identity theory originated from psychology research, since McCall and Simmons'

(1979) research on social interaction, they imported identity theory to explain the social structure and social phenomena. Therefore, this study followed social interaction structure to discuss Chinese female migrant entrepreneurs' circumstance in Scotland, they are important components of local business to contribute Scottish business. This study used identity theory to extend it into entrepreneurship research field, which helps Chinese female migrant entrepreneurs to analyse their identity predicaments in business and family.

7.3 The usefulness of multiple identities in this study

Multiple identities can refer to several different identities, including race, gender, age, sexual orientation, and occupation (Gaither et al., 2016). Prior research has traditionally focused on the effects stemming from one identity, such as gender or race, rather than trying to measure how belonging to multiple identities may impact personal behaviour. The multiple identities concept is the currently suitable theory to analyse Chinese female migrant entrepreneurs, because diversity exists among the people with distinct and different group affiliations of cultural significance are found within a group (Richard & Jones, 2008). Thus, at analysis and finding stage, the researcher believed multiple identities could analyse Chinese female migrant entrepreneurs to recognise themselves and explain their coping strategies and behaviours.

As Chinese female migrant entrepreneurs have different contexts and backgrounds comparing local people, they naturally have multiple identities. They have Chinese culture background, for example the three cardinal guides and the five constant virtues as specified in the feudal ethical code and Confucianism. These concepts dominant Chinese people and Chinese

community's value. In addition, Chinese female migrant entrepreneurs received their education in China or in Chinese community, where is oriental culture, the traditional Chinese culture is formed in Chinese female migrant entrepreneurs' minds. Since they moved to Scotland to live and work, they also have western culture experiences. Under these experiences, they have diverse backgrounds and contexts; they have multiple identities; they have eastern context and mind, also have western thinking and experiences. Observably, Chinese female migrant entrepreneurs have multiple identities, and most Chinese female migrant entrepreneurs recognise their different identities in different circumstances.

This study focused on personal experiences and feelings to analyse the personal multiple identities and how they treat their multiple identities. In addition, multiple identities could explain the diversity among Chinese female migrant entrepreneurs. This study discussed from social impact to analyse multiple identities, which influence social perceivers' impressions and social targets' own experiences of identity, thereby shaping perceptions, experiences, and interactions in fundamental ways. This stud emphasised personal feelings held by individuals via interviews with Chinese female migrant entrepreneurs. The aim of this study is to explore the individual identities recognition and individual multiple identities by individual experience, and how to switch on and switch off the display identity among multiple identities.

A persons' behaviours and identities are based on the social structure and environment, such as Chinese community and their education background, and current live circumstances (Goodman & Chen, 2013). Also, interpersonal interaction is to generate social structure (Mik-Meyer, 2007); for example, in the findings chapter, Chinese female migrant entrepreneurs

worked together to build a new in-group to attract the outside resources to help their business development. It will enable to incorporate the effects of interaction conducted with symbols (Abrams & Hogg, 1990). Based on above analysis, Chinese female migrant entrepreneurs live in two different social structures, Scottish business life and Chinese family tradition, and they impact and are impacted by the social structure. Furthermore, based on the interviews and their experiences, it was found the original identities bring about a negative impact onto both business and family (Leung, 2011). Chinese female migrant entrepreneurs tried to present their different identities to people in order to disguise the negative impact to their business (Chu, 2000). Thus, Chinese female migrant entrepreneurs uncovered which identities were appropriate when facing both business and family issues (ibid). Based on their long-term experience, Chinese female migrant entrepreneurs know the most suitable identity in the business, while the suitable identities for Chinese female migrant entrepreneurs differ individually, everyone has the suitable identity to face the customers and meet the suppliers. Even they know when they need to emphasise the entrepreneurial identity to alleviate household workload. Therefore, the author analysed each of them, through their experience to explore the multiple identities and how individuals apply multiple identities in the entrepreneurship field.

Therefore, this study used identity theory to explore how Chinese female migrant entrepreneurs use their multiple identities, and whether multiple identity brought about more opportunities in their business (Shepherd & Haynie, 2009). Using or emphasising the suitable identity helps Chinese female migrant entrepreneurs to endeavour more resources and opportunities in

business (Ram, Jones & Villares-Varela, 2017). In addition, the researcher discusses how Chinese female migrant entrepreneurs integrate their different identities and roles into their business and family lives. However, identity theory and multiple identities could not explain their behaviours accurately, thus, this study introduces a novel concept which is dynamic identity switch. Dynamic identity switch contributes to identity theory and fixes the gaps between long-term identity change and multiple identities (Oksama & Hyönä, 2008). As a result, this study indicates that identity theory is proven to be valid and useful in this research.

7.3.1 Symbolic interaction

Chinese female migrant entrepreneurs use storytelling to realise themselves and as an introduction to others. Context collapse may a barrier between Chinese female migrant entrepreneurs and business partners or customers (Thue et al., 2007). Chinese female migrant entrepreneurs also meet these kinds of issues, which makes it difficult to accurately portray themselves in business. However, Chinese female migrant entrepreneurs used their practice to explore the frameworks of symbolic interactionism and narrative theory in order to shape personas and identity with others.

Previous studies about identity research emphasised the biological identities, with the researcher using the biological characteristics, such as appearance symbols, as evidence to research identity theory, including gender and ethnicity (Mcleish & Oxoby, 2011) or gender and age (Sherif, 1982). Additionally, the studies involved ethnography or migration to explore the personal identity, using race as a symbol to research (Tajfel et al., 1971). Therefore, the

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previous research lacked exploring of the research objectives self-recognise their symbols, even if the researchers used their understanding to categorise the symbols. The lack of reliable symbols from the participants is particularly problematic for studies of identity theory. Thus, through storytelling to import the participants' experience in this study. It addresses to fix this gap in multiple identity and identity theory research. Chinese female migrant entrepreneurs present that they are willing to use storytelling as symbols to recognise their identities instead of skin or gender as symbols to regard their identities. Therefore, this study respected Chinese female migrant entrepreneurs' subjective willingness of their identity symbols. Most believed that storytelling is the best method to present their identities, and storytelling would be the symbol to help others recognise their identities (Ilmonen, 2020; Forsyth et al., 2015).

Context of diversity could provide background and experience, which impacts the person to verify the identities (Turner & Reynolds, 2010). For example, Chinese female migrant entrepreneurs are from China or the Chinese community, they also have Scottish life and education experiences. The context of diversity makes the people full and stereoscopic, with the participants in this investigation are clear to consider their multiple identities. This concept is important to identity theory because it allows for symbols to have different meanings and expectations in different social context or in different identities. This study found that Chinese female migrant entrepreneurs indicated their identities and their multiple identities not only to themselves, but also to others or society as a whole. They need the carriers to deliver their identities, they have used the communication as symbolical interaction approach to indication. Although, the symbols have many expressions and the same symbol can have many different

meanings, this study found communication to be an important symbol within the Chinese female migrant entrepreneurs' group. In addition, communication is the most effective approach to switch identities on and switch off. Therefore, the researcher found the best choice of Chinese female migrant entrepreneurs to present their identities, which is communication.

Chinese female migrant entrepreneurs also found that interaction not only works with their self-identity verification and their personal expression, but also involve other understandings and society interaction in their business experience (Wang & Warn, 2018). They should verify their display identity and express their display identity. The symbols also need the carriers to present the real meanings for the people who want to use the symbols to display their identities. Therefore, Chinese female migrant entrepreneurs found multiple symbols which belong to them, that communication is the most effective method to be a symbol to help them to display their identities (Weiss, 2001). Also, in the business field, they have to satisfy customers, suppliers, and partners' demands, hence, they need to effectively prove their suitable identities to match the business deals. Furthermore, Chinese female migrant entrepreneurs found that interaction with others would be the most effective method to present their display identities. Symbol interaction could be crucial to Chinese female migrant entrepreneurs to display identities, and the communication could be an important symbol to help Chinese female migrant entrepreneurs interact with others to show their suitable identities for seeking business opportunities (Altheide, 2000).

Chinese female migrant entrepreneurs used conversation with others to display their advantage identity; hence, communication as a symbol is the most effective method to present their

identities (Blumer, 2017). They have the same aim, which is to switch their identities. They are willing to present the identities which are different, for example, some Chinese female migrant entrepreneurs in business display their national identity to negotiate with suppliers, while others present the professional identity to attract customers. They use communication as a symbol interaction method to present their suitable identity, but the aim and purpose are the same. In this study, Chinese female migrant entrepreneurs choose the suitable and display identities from their multiple identities, using the same method to present the identities, but the same method to present the different identities for Chinese female migrant entrepreneurs. Each time, the same person used the communication to present the different identities when facing different people's demands. Therefore, this study also found that Chinese female migrant entrepreneurs use communication to present the different identity, however, their purpose which is using communication to switch off their negative identities and switch on the advantage identity in order to develop their business.

7.4 Dynamic identity switch -- multiple identities to dynamic identity switch

Based on the findings and Symbolic interaction discussion, Chinese female migrant entrepreneurs have multiple identities, including family role, entrepreneurial identity, and other identities between their business and family. Chinese female migrant entrepreneurs find it difficult to show the suitable identity at first glance to others by their appearance. Therefore, they have to use other symbolic interactions to express their identities. Chinese female migrant entrepreneurs generally use the storytelling method to deliver their display identity or present

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their experience to prove their multiple identities in order to verify their identities. Such as Chasserio and his colleagues (2014) stated that female entrepreneurs can address numerous and various identities, and the problem is female entrepreneurs intertwine their identities with their business and personal lives. Therefore, Chinese female migrant entrepreneurs should settle their identities by themselves in order to avoid clashes between various identities (Chasserio, Pailot & Poroli, 2014). The verification of the self-identity can be considered in three steps.

First, individual recognizes self-identity by personal circumstance, through the meanings of the identity standard and their context (Clarks et al., 2010). The first step is people believing their identities from their context and background. For example, Xinyu proves her identity is Scottish, verifies herself as Scottish instead of her Chinese nationality. Second, the identity should be authentic and verifiable (Ellemers, Spears & Doosje, 2002), as in the above example, she has to prove her Scottish characteristics, such as life experience, culture and background, or any symbols which prove the specific identity. If someone could not find evidence to prove the identity, even if he or she recognizes or believes selves with the specific identity, is difficult to move to the next step. The last step is effectiveness in displaying the identity, after the above two steps, the person could share effective information to through storytelling in order to verify the display identity to others (Heberer, 2005).

Furthermore, this study provides a discussion about how Chinese female migrant entrepreneurs recognise themselves identities. Their experience and sufferings helped them to find the most suitable identities, through ongoing efforts and practices, they found the most advanced or

suitable identity in order to conclude a business agreement and make a business deal. Typically, because Chinese female migrant entrepreneurs emphasise their identities and they are willing to develop their business or gain the benefit depending on their specific identities. Therefore, they verify their suitable identities mainly because of business profits or satisfaction of personal business aims. Chinese female migrant entrepreneurs' aim is using self-identity and verification of self-identity to assist their business. As they stay in different positions and environments, the original identity may not help the business.

On account of the business development purpose, Chinese female migrant entrepreneurs would switch off their negative identity and switch on their suitable identity to address others. They wished the suitable identity could gain verification from others in order to promote their business development (McAndrew, 2020). The research provides the understanding on both the nature of individuals who are creating society, as well as the nature of the society in which the individuals are acting. The nature of the individuals and the basis of their actions and action choices, such as their motivations. As the nature of the individuals and what they do depends in large part on the social structural positions in which they are located, this research does not intend to neglect the social structural side of the analysis.

Therefore, it refers the how to use the multiply identities, which is the long-term question in identity research (Burke & Stets, 2009; Stets & Burke, 2000; Callero, 1985). This study found Chinese female migrant entrepreneurs have their own approach to copy and control the multiply identities within themselves. They use the different identities to face the different people and to avoid revealing negative identities. They switch on the advantageous identities

and switch off the negative identities via communication. In addition, dynamic identity switch is the most significant and novel finding, and how to use their multiply identities and why they need to switch their identity are discussed below.

How to present and claim their suitable identities? Chinese female migrant entrepreneurs via two methods present their identities, first is passive recognition by others. People use their own knowledge and background to consider others' identities by themselves. This process for the people who are recognised is unfair because this process will generate misunderstandings from personal experience and views. For instance, based on Chinese female migrant entrepreneurs' appearance and gender, people regard them as Chinese female, and use their own view to treat them with an Asian face. Another example, Chinese female migrant entrepreneurs suffer unfair treatments in the community because of their gender identity. This kind of process means Chinese female migrant entrepreneurs lack an introduction for themselves. Therefore, this process to recognise a person's identity is a passive approach.

The other approach is an active approach to recognise someone's identity. Usually, the participants mentioned they used storytelling to present their identities, or they used their signs or symbols to prove their experience and background to present their identities. For example, the people show their certifications to prove their advance or prominent identity, and they wish the others can regard them as their representative suitable identity. This approach relates to symbol interactionism and identity theory.

Through this study's investigation with Chinese female migrant entrepreneurs, it was found most of them had negative experiences when people ignore their multiply identities. Most of

them are regarded as Chinese female, based on their appearance, but Chinese female migrant entrepreneurs mentioned they feel more negative impacts concerning their appearance in the business area. Especially in Scotland, they are regarded as a minority female group, they find it difficult to connect with the local business circle and gain resources to help them to start and develop their businesses. They have negative experiences and fail business consequents, which impede their business development. In addition, the gender identity also brings more negative consequents to them. Because they are Chinese, and most of them still live in the Chinese community; although, Scotland where gender equality is developed, the business field remains male dominated (Connell and Wood, 2005), even Chinese community is still controlled by patriarchal culture and structure. Therefore, gender identity is brought the more negative results in business. Hence, Chinese female migrant entrepreneurs used to test their multiple identities to others to find the most prominent and suitable identity to help them develop their business.

Therefore, Chinese female migrant entrepreneurs summarised the disadvantages and advantages among their multiply identities. They have known how to show the most preferable and suitable identity to others depending on the different situation. Although, they did not know the identity theory and identity control theory, they practice these theories daily in business. In order to avoid the negative business consequents and results, they have to cover their appearance identity, which means they have to choose a suitable identity to present and represent them. However, Chinese female migrant entrepreneurs could not get benefit from their appearance identity, they should use other approaches to present their identities. In this

study, the participants usually share their experience or background and education to prove their invisible identities.

For example, Chinese female migrant entrepreneurs who need to negotiate with a potential partner who emphasise longevity of cooperation in China, instead express their professional and long-term experience and indicate they are independent and of a western background. At this moment, most Chinese female migrant entrepreneurs share their experience, they also shared their education, life experience, or even British passports to prove their identities. They believe that the suitable or prominent identity will help them to mitigate disadvantages. Typically, they do not try to present their multiply identities before the introduction, once they know the opposites demands, they will find the most suitable identity from their multiple identities and present it by oral method. Hence, the opposites or customers or suppliers or partners' attitudes are very important point for Chinese female migrant entrepreneurs. When Chinese female migrant entrepreneurs gain the effective information, they choose the best and most suitable identity as their primary one. Furthermore, they believe their expressive identity will help them in business. However, Chinese female migrant entrepreneurs would not have a stable identity to deal with all business issues, because they have to identify every single customer, supplier, and partner. They know everyone has their own demands.

After Chinese female migrant entrepreneurs have identified the best or most suitable identity for their business, in order to avoid a negative impact on their business and ensure family harmony, they should switch their identity to change their disadvantages to advantages. This process, which is the key contribution of this study, called the identity switch, Chinese female

migrant entrepreneurs use their experience to prove their different identities and share their story to enhance others' impression in order to make others agree with their expressive identities. In this study, Chinese female migrant entrepreneurs generally use communication to prove their identities, therefore, symbol interaction will help people to understand their behaviours and explain Chinese female migrant entrepreneurs' expression process.

Therefore, communication becomes to the most important link to Chinese female migrant entrepreneurs to switch identities from the disadvantage identity to the advantage identity. For example, Chinese female migrant entrepreneurs experienced the misunderstanding and negative impression of their inherent identities. In the Chinese community, male entrepreneurs are not willing to cooperate with female entrepreneurs. Therefore, Chinese female migrant entrepreneurs should weaken their gender identity and through communication, such as conversations and negotiations, know the requirements and demands of others. Then Chinese female migrant entrepreneurs choose the advantage identity to cover the gender identity and prove their ability to do business.

7.5 The usefulness of identity change in this study

Identity change examines discrepancies or what occurs when one's identity, whether social, role, or biosocial individuals, is challenged in a situation (Cantwell & Martiny, 2010). Though there is a little dispute, the demonstration of the theoretical mechanism involved in this change has not been fully resolved, in part because such mechanisms must account for both the stability and the change of identities over time (Burke, 2006). At beginning, the researcher considered

the identity control theory to be effective within their multiple identities, therefore this study discussed the identity change to extend identity theory in the entrepreneurship field and in practice. However, this study found that identity change could not satisfy the analysis of Chinese female migrant entrepreneurs in entrepreneurship. Also, this study argues with identity change, which is not enough to describe Chinese female migrant entrepreneurs' identities issues. This study found a novel concept which is dynamic identity switch, in order to explain the short-term identity change.

7.6 Dynamic identity switch -- identity change to dynamic identity switch

Identity change may occur when people have multiple identities that are related to each other in the sense that people share meanings and are activated at the same time (Burke, 2003; Stets, 1995; Deaux, 1992). Identity change thus is ubiquitous in identity control theory, but in normal circumstances the change is small and slow (Stets, 1995). Burke (2003) articulated that as identity verification occurs and people successfully bring meaning in the situation into agreement with the meanings in their identity standards. More recently, according to Cramer's (2016) research that identity changes happened to participants aged between 18 and 35, he found after graduation, people slowly change their identity. However, this study will challenge prior work, demonstrating that the person could switch their identities within minutes and could change her/his identity through communication, which is faster and more effective (Cramer, 2016). Therefore, this study extends the current identity change concept, which is difficult to narrate the key identity to impact others' views. Additionally, these results of findings fill the

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"short-time" identity change. Although the concept of identity change emphasises person multiple identities, and from one main identity to totally change to another identity. But dynamic identity switch emphasises in specific circumstances, people display and emphasise the different identities in order to gain interests in business and family.

Identity change could explain many situations with identity problems, and prior studies proved individuals spend significant time matching and adjusting their identities within the environments. In some cases, Burke experimented with Korean soldiers and housewives, showing they spend a long time, perhaps even their whole lives, changing their identities (2006). However, in this study, most Chinese female migrant entrepreneurs have multiple identities and switch their different identities quickly in order to align with their environments. Therefore, this study proposed a novel concept, namely dynamic identity switch, to explain the fast role changes by narrative and verbal methods. Although, dynamic identity switch is not the totally changing from one identity to another identity, it is effective to help people clear their identity in particular environment to avoid disadvantages and amplify the predominant identity.

7.7 Dynamic identity switch

Dynamic identity switch is a novel concept which is enlightened by identity theory, and identity switch mechanism presents a quick process to changes person's identity based on different circumstances, in order to adapt to diversified business environment and family households (Lu et al., 2018). Dynamic identity switch makes people can change their display identity immediately by their oral presentation (Vignoles, Schwartz & Luyckx, 2011). Dynamic

identity switch provides the benefit for Chinese female migrant entrepreneurs because the mechanism of identity switch is via a conversation or other oral methods to give people an opportunity to choose the most suitable identity to display with others within temporal environment and circumstance (Stets & Burke, 2014). After interviews, the findings indicate that Chinese female migrant entrepreneurs frequently emphasised their different identities and how they made use of them. Therefore, the novel concept provides a theorical guide to help Chinese female migrant entrepreneurs to cope the unfair treatments and suffering between family and business, furthermore this concept can be generalization into minority female entrepreneurship to help them to cope with disadvantages and balance business and household.

Dynamic identity switch proposes that using suitable identity to cope with disadvantages which impact their business and family in Scotland (Otten, 2008). Chinese female migrant entrepreneurs display their business identity to alleviate their household load in family. They present suitable identities to win respect and business opportunities in community, and they choose resident identity not only earn more business resources but also build their own group to withstand pressure from out-group. Chinese female migrant entrepreneurs' experiences and stories to explore the identity theory in practice and discuss how identity theory is applied in entrepreneurship and ethnicity. Moreover, the finding was that the researcher analysed interviews to detail the identity switch processes, in order to fill the gap between the findings and literatures.

7.8 The usefulness of Dynamic identity switch -- Entrepreneurship and identity

7.8.1 Entrepreneurship and identity

This study examined entrepreneurs' sufferings and their coping strategies. Therefore, both entrepreneurship and identify must be considered together. In addition, in earlier research, many scholars have made contributions concerning identity concepts and entrepreneurship. Alsos and his colleagues (2016) found identity has become an object of interest in many areas of life and work, and entrepreneurship is no exception. The entrepreneurial identity was extended into the identity theory and entrepreneurship and fixed multiple identities within an entrepreneur. An identity is defined as a cognitive schema that results from the internalisation of a role into a person's self-concept (Stryker & Burke, 2000).

This study also found Chinese female migrant entrepreneurs practice different identities and play different roles in their life. Especially in entrepreneurship field, managing their multiple identities and switching to a suitable one to face customers or suppliers. In addition, they realised they are entrepreneurs in the business, and playing entrepreneurial identity is also important during the business deals and trades.

Moreover, entrepreneurship cannot be discussed without social structure and social context. Personal self-identity can be recognised by the social structure and needs of others (Aquino & Reed, 2002). Therefore, self-identity does not exist in isolation. Chinese female migrant entrepreneurs followed their needs of the business, they switched to a suitable identity, such as entrepreneurial identity. For example, in business model canvas, the entrepreneurs have to face customers and suppliers (Osterwalder, 2008), Chinese female migrant entrepreneurs are no exception, they need to face different people to negotiate on behalf of their business. Hence,

how to identify the display a suitable identity is a question for Chinese female migrant entrepreneurs.

Obschonka and his colleagues (2014) found that self-identity could be predicted based on past behaviour, personality structure, and early parental role models in order to engage in entrepreneurial activity. Because identity theory provides expectations and meanings form a set of standards that guide behaviour (Burke, 1991). In this process, the self-identity verification is the first step for Chinese female migrant entrepreneurs. Hence, the self-identity verification has been generated by the symbolic interaction. They have to verify themselves with a suitable identity to display to themselves and others. Chinese female migrant entrepreneurs' identity recognition for their multiple identities usually comes through their experience, skills, background and education (McKay & Wong, 1996).

In the identity system is identity verification, which involves congruency between the meanings in the perceptual input and the meanings in the identity standard (Stets & Carter, 2011). However, Chinese female migrant entrepreneurs use their context and experience to fit in with the meanings in the identity standard in order to verify their identities (Wang, 2019). Chinese female migrant entrepreneurs also need to build a bridge between their multiple identities and how to output their identities, and Chinese female migrant entrepreneurs should present their identities to help them face others (Zhou, Xu & Shenasi, 2016).

7.8.2 Entrepreneurial identity

Entrepreneurial identity, as a real social object, is therefore distinct from any particular conception of it (Chasserio, Pailot, & Poroli, 2014). Furthermore, the scholars conceptualised entrepreneurial identity as a set of concerns emergent from the embodied practices of agents committed to new venture creation and management in relation to their natural, practical and social environments (Kasperova & Kitching, 2014). Research on entrepreneurial identities focuses on how individuals come to see and understand themselves as entrepreneurs (Alsos et al., 2016; Cohen & Musson, 2000). Therefore, Chinese female migrant entrepreneurs regard their entrepreneurial identities not only from themselves, but also, they regard this identity within their social structure, which includes social environments, and diversity (Azmat, 2013).

The dominant approach in the entrepreneurial identity literature is to conceptualise identity as a dynamic process constituted by a range of narrative or discursive practices, performed in relation to identity and social structure (Jones, Latham & Betta, 2008). This social constructionist approach to identity, according to Down (2010), overcomes mind-body dualism by challenging the existence of the self as a mind and by arguing that the self, and the mind itself, are socially constructed. Down (2010) recognises the biological basis of the self, but it is difficult to explain the social and economic significance of identity. This study is aligned with Down's concept. Although Chinese female migrant entrepreneurs have been considered by biological identity, this study's investigation of Chinese female migrant entrepreneurs found they are willing to be regarded as entrepreneurs or social attributes. Scholars agree that entrepreneurial identity is not formed in isolation but in relation to significant others (Mouraviev & Avramenko, 2020). To extend their successes in business, to access resources

and market opportunities, Chinese female migrant entrepreneurs evaluated their identities, because the suitable identities will bring about more opportunities to develop their business (Dheer, 2018).

As identity work mechanism, identity work crucially highlights the interplay of social structure and agency, this occurs only in the social environments, through narrative and discursive practices (Lawrence & Phillips, 2019). Therefore, Chinese female migrant entrepreneurs utilised storytelling to create an atmosphere to verify the social structure. The social constructivist view of identities understands them as emergent and fluid, a process of becoming, and often relies on a narrative or discursively constructed view on identities (Kasperova & Kitching, 2014; Hytti & Heinonen, 2013).

Despite the increasing engagement of women in entrepreneurial ventures and entrepreneurial identity research with female, scholars have argued that entrepreneurship remains a masculine construct (Gupta et al., 2009; Lewis, 2006; Fagenson & Marcus, 1991). Conversely, the female entrepreneurial archetype is portrayed as maternal, caregiving, nurturing, and struggling to balance their work and domestic responsibilities, and they are also shown to be less successful and innovative than their male counterparts (Debroux, 2010). However, following the findings of this study, Chinese female migrant entrepreneurs received unfair treatments within the community, but they still hope their partners and customers can regard them to their entrepreneurial identity, instead of their female identity. In addition, entrepreneurial identity is one of the identities in Chinese female migrant entrepreneurs' multiple identities. Though, it is

a significant identity for Chinese female migrant entrepreneurs to manage the business and

utilise the resources in order to maintain the customers.

Chapter 8. Discussion

8.1 Introduction

8.1.1 Dynamic identity switch

Following the investigation of Chinese female migrant entrepreneurs' narrative, the findings pointed out the factors to impede their business and family, and they mentioned many issues about their identities. Therefore, this chapter follows the findings and combines the theories to discuss dynamic identity switch contributions of the study.

Based on the exploring research questions and the results of findings, this discussion applies identity theory, social identity theory, and intersectionality theory to explain Chinese female migrant entrepreneurs' experiences in family level, community level, and society level. The three theories are indivisible in this study, and they build a structure to help the author to analyse Chinese female migrant entrepreneurs. Most of issues are caused by their identities, for example, their female identity means they must undertake most of family household in family level. And in community business level, Chinese female migrant entrepreneurs face the unfair treatments, because of their female identity. In the local business environment, they are difficult to embed the local business circle because of their language and identities. Although, they have multiple identities, they still confuse with their identities which bring more barriers and disadvantages within their business and family.

8.1.2 Social identity theory

Social identity theory (Tajfel et al., 1979) is a social psychological theory, which introduced the concept of a social identity as a way of explaining intergroup behaviours. Social identity theory has been used as a theoretical framework in many empirical investigations, and has informed the analysis of a range of topics in group processes and intergroup relations. Furthermore, social identity theory is the portion of an individual's self-concept derived from perceived membership in a relevant social group, the core assumption of social identity theory is that group member of an in-group will seek to identify negative aspects of an out-group, thus increasing their self-image (Hogg, 2020). Why this study used social identity theory to analyse Chinese female migrant entrepreneurs' disadvantages in business and family. Because Chinese female migrant entrepreneurs have applied the social identity theory as method to cope with their business disadvantages in Scotland. This study explored Chinese female migrant entrepreneurs' barriers within their multiple identities, therefore I found that Chinese female migrant entrepreneurs are often treated differently by others, such as Chinese people and Chinese businessmen. However, Chinese female migrant entrepreneurs recognised the circumstances. They were excluded by Chinese entrepreneur groups, who did not share resources and information with them. This was because Chinese businessmen did not consider them as being in the same group. Thus, Chinese female migrant entrepreneurs started to build their own group to cope with unfair treatments.

Social identity theory argues that social identity underpins intergroup behaviour and sees this as qualitatively distinct from interpersonal behaviour. The concept of social identity is to understand and explain how people can come to adopt and behave in terms of such social

identities (Ellemers, Gilder & Haslam, 2004; Drury & Reicher, 2000; Tajfel, 1974). The study through identity theory to analyse their personal behaviours, but the most important result was in the Chinese female migrant entrepreneurs' group, they chose the same behaviour to face the disadvantages, although they selected different identities. Each of the Chinese female migrant entrepreneur's behaviour constitutes common behaviours and form the intergroup behaviour. The intergroup behaviour impacts the people identification themselves belonging group (Hennessy & West, 1999). Also, the social identity specifies different strategies people employ to cope with a devalued social identity, and it focuses on social context. For example, context of diversity, as the key determinant of self-definition and behaviour (Drury & Reicher, 2000). Also, it explains how people's social identities are different from their personal identities, which is the aim of the social identity theory's basic principle (Ellemers & Haslam, 2011).

8.1.3 Intersectionality

Concerning identity issues, such as discrimination or disadvantages, intersectionality provides a novel view to regard the personal identities (Rogers, Scott & Way, 2015). Intersectionality has become a significant transdisciplinary theoretical framework for conceptualism a person, group of people, or social problem as affected by identity (McCall, 2005). It considers people's overlapping identities and experiences in order to understand the complexity of prejudices they face. Directly, individuals' identity is multiple structure, as discussion above, Chinese female migrant entrepreneurs have multiple identities to face the different situations. As a framework, intersectionality reminds the researcher that any consideration of a single identity, such as

gender, must incorporate an analysis of the ways that other identities interact with, and therefore qualitatively change, the experience of gender.

The intention of intersectionality is addressing gender issues. Since 1989 Kimberlé Crenshaw created intersectionality, which is becoming a key analytic framework to solve and explain in different and various fields within females (Cooper, 2016; Crenshaw, 1989). Intersectionality has been considered which is the most important theoretical contribution for female study, also it has been believed intersectionality in conjunction with related fields (McCall, 2005). Therefore, intersectionality theory as a contribution to the advancement of entrepreneurship, for example, intersectionality provides a lens of analysis the entrepreneurial behaviours and experiences of women (Ahl & Marlow, 2012). Additionally, intersectionality uncovers the complexity of different dimensions in entrepreneurship such as gender and entrepreneurial identity.
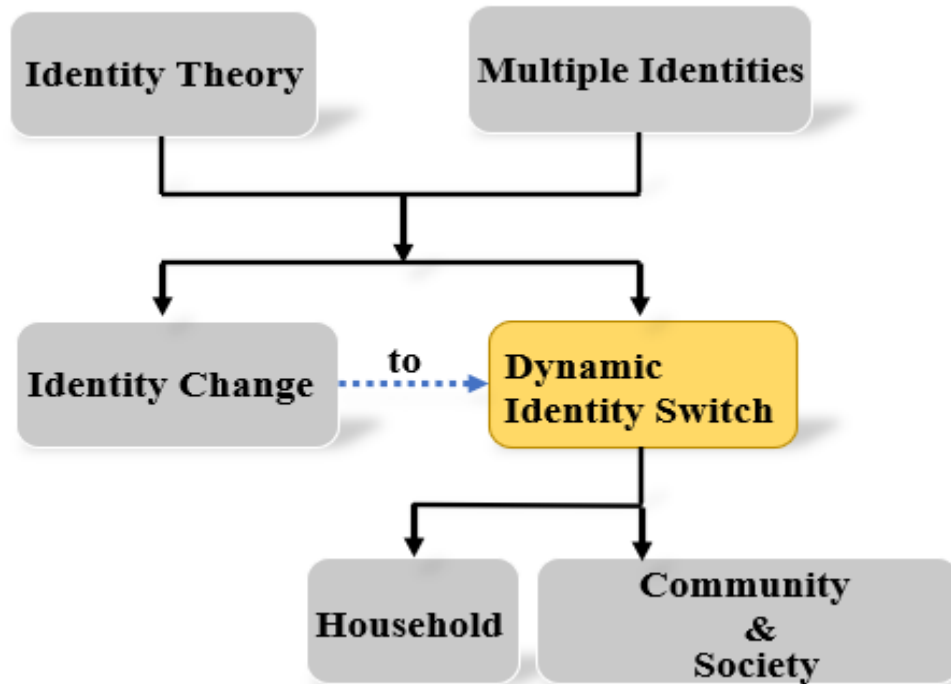
Figure 7 Dynamic identity switch framework

8.2 Household

8.2.1 Dynamic identity switch in household

Chinese female migrant entrepreneurs started to use different identities and dynamic identity switch in their business in order to avoid unfair treatments. However, they have multiple identities, including family roles, when returning from business to the family. Dynamic identity switch is not intentional behaviour to happen, under Chinese culture family structure, Chinese

female migrant entrepreneurs must intentionally switch their identities to balance conflicts between family and business.

According to the Chinese patriarchal culture, which has existed for two thousand years, Chinese female migrant entrepreneurs also suffer unfair treatments from their family (Blair & Liu, 2020). In the traditional Chinese family, the female should undertake all household chores instead of pursuing a career (Chiang, Low & Collins, 2013). Recently, women Chinese female migrant entrepreneurs have developed their own business, however, they still must fulfil household obligations to their family (Collins, 2002).

Some Chinese women choose to marry European men to avoid this patriarchal married life. However, in this investigation, most of the Chinese female migrant entrepreneurs still live under the patriarchal family structure. They still suffer unfair treatments from their family. Thus, Chinese female migrant entrepreneurs also use dynamic identity switch in their families.

Generally, Chinese female migrant entrepreneurs have been expected to fulfil the mother or wife role at the expense of others (Gerke & Menkhoff, 2003). Even Chinese female migrant entrepreneurs have their own business and income to support the family, household obligations remain (ibid). Chinese female migrant entrepreneurs switch on their family role, accompanied by a changing environment. They play their suitable identities in their business in order to attract more business opportunities, and their behaviour is intentional. However, they switch off their suitable identities in the business environment, and switch on their family role, because the environment and comparator have been changed, the family environment and families' members could help Chinese female migrant entrepreneurs into character to undertake the

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mother's or wife's responsibility to the family. In addition, most Chinese families continue to follow the patriarchal family structure, Chinese female migrant entrepreneurs have to undertake all household obligations, which includes housework and care (Siriphone, 2019). Moreover, Chinese husbands and boyfriends did not undertake any household responsibilities to their family. Therefore, Chinese female migrant entrepreneurs are caught between business pressures and family responsibilities.

Chinese female migrant entrepreneurs could not change their identity and refuse their responsibility to their family. Significant business pressures are draining, both in terms of time and energy, making it hard to look after the household and family. Under the patriarchal family structure, the family conflict has been created by the main family members. In this study, the researcher also found Chinese female migrant entrepreneurs use dynamic identity switch concept to process and finish identity switch to cope with household problems.

Chinese female migrant entrepreneurs experienced too much family issues and found it difficult to balance their family role and business pressures (Siu-lun, 2011). Therefore, they also use switch their identities to cope with the onerous household. They switch on their career identity to discuss with their family members on how to divide the household, although in some families, it does not work to alleviate female household responsibility, but the female could indicate their standpoint concerning the household. Therefore, Chinese female migrant entrepreneurs switch their business identities such as entrepreneurial identity to display to the family in order to have other options to take care of the family (Wang & Warn, 2018).

In this study, Chinese female migrant entrepreneurs who are not willing to take care of the whole household use their business identities to hire others to help them with family housework. In some patriarchal Chinese families, the notion of a female not looking after the household is unheard of, unless help is hired. In other words, Chinese female migrant entrepreneurs could get rid of all housework only with considerable income or finance contribution to families under this study' investigation (Wha, 2005). Chinese female migrant entrepreneurs switch on their career identity to negotiate with family members. Also, Chinese female migrant entrepreneurs share their business experience with the family members in the hope that others can appreciate their efforts.

In Chinese families, Chinese female migrant entrepreneurs used to divide housework through two methods; first, by gaining the understanding from family members to share the housework, second, by hiring someone to help them undertake the housework (Siu-lun, 2011). Therefore, Chinese female migrant entrepreneurs display their identities which support the family instead of the family identities or gender identities. Chinese female migrant entrepreneurs also used communication to share their effort in order to switch their identities. Chinese female migrant entrepreneurs have multiple identities, with even the context of diversity such as patriarchal culture bringing pressure on their daily business and family life, but through identity switch they can alleviate pressure from the family and household.

Although, the hierarchical view of identity change involves three identities, environment, and perceptions within a person, and Burke and Cast (1997) performed experiments to the people change their identities which requires the environment and perceptions, and long-term, also

identity change may not be intentional behaviour. People change their identities because of the external environment or external factors. Even identity change occurs when people have multiple identities that are related to each other in the sense that they share meanings and are activated at the same time (Burke, 2006,2003; Deaux, 1992; Stets, 1995). Chinese female migrant entrepreneurs used their multiple identities at same time to prove their different advantages, in order to conclude business transactions and alleviate family pressures. However, earlier literature maintains that identities change will shift slowly, and people change their identities unconsciously. However, Chinese female migrant entrepreneurs attempted to perceptions to know the others' demands and then they used communication to create the environment, they switch on the active identity to others to avoid the negative impact intentionally.

8.2.2 The usefulness of social identity in household

Chinese female migrant entrepreneurs have suffered unfair treatments and bias in business. This is not the only concern; Chinese female migrant entrepreneurs have also experienced unfair treatments within household. In family, Chinese men believe women should undertake most, if not all, household work. Chinese patriarchal culture places clear obligations, for example, "Three Obedience and Four Virtues" is the code of conduct and moral code used to restrain women in ancient Chinese feudal society, and the combined name of "Three Obedience" and "Four Virtues". According to the principle of "internal and external differentiation (the social division of labour between male and female)", Confucian etiquette

sets standard requirements on women's morality, behaviour and cultivation throughout their life. "Three obedience" refers to a woman's unmarried obedience to her father, married obedience to her husband, and divorced obedience to her son. "Four virtues" refer to women's virtue, women's speech, women's appearance, and women's merit. Therefore, females should take care of the family, they should not leave the family, and only males can go outside. Although, Chinese females' social status is higher today than before, Chinese males still wish females could undertake all household obligations.

In this study, participants expressed that they suffered unfair treatments from family, forced to undertake most household work. Therefore, facing this issues, men and women have different responsibilities to draw a clear distinction between in-group and out-group. Therefore, Chinese female migrant entrepreneurs get treated differently from Chinese men. Chinese female migrant entrepreneurs' experience explores and extends social identity theory.

According to the above discussion, Chinese female migrant entrepreneurs were excluded from Chinese business circles and endured unfair treatments both in business and in their family. Therefore, Chinese female migrant entrepreneurs' experiences could use minimal group paradigm and social identity theory to explain their suffering. Although they felt unfair treatments between them and Chinese businessmen, they believed they are in the outgroup, they seek closer links with other Chinese female migrant entrepreneurs, creating a new intergroup to build their own in-group favouritism and achieve positive business results via their own intergroup.

8.3 Community & Society

8.3.1 Dynamic identity switch in community & society

Identity change involves the environment and long-term period to change the identity, even when the change is slow and small (Burke, 2006). However, in entrepreneurship, Chinese female migrant entrepreneurs emphasised efficiency and cost (Hernandez, Nunn & Warnecke, 2012).). Even in business negotiations, people could not wait for entrepreneurs who take a long time to create a suitable environment and background to prove their suitable identity, in order to gain from business trades (Ramadani et al., 2013). In business circumstances, entrepreneurs should satisfy both customer and supplier demand to continue and develop their business (Kerr, Kerr & Xu, 2017). Hence, timeliness extends to business deals, Chinese female migrant entrepreneurs cannot create a suitable atmosphere to negotiate with people (Elkington & Hartigan, 2008). However, they can switch their identity, and Chinese female migrant entrepreneurs catered to the opposites' requirements or customers' needing to use a suitable identity with communication.

Chinese female migrant entrepreneurs use communication as an effective method to verify their identities (Zhu, Shen & Lee, 2018). For example, Chinese female migrant entrepreneurs have their own multiple identities, as discussed above, through communication to address the opposites' demands, in order to satisfy their requirements. Also, communication is the most effective approach to build an advantageous environment to switch among their suitable identities. This process usually only requires a few minutes, Chinese female migrant entrepreneurs attempt to know the other side's demands. For example, the female customers,

who need more careful and aesthetic people to serve in beauty industry. In this circumstance, Chinese female migrant entrepreneurs use their experience and stories to persuade others to trust their display identities to conclude business deals.

In this investigation, most of the participants, including Joye, Xinyu, Zhibo, Anna, and Annie, mentioned their multiple identities within their business, hence, they selected the most suitable identity from their own multiple identities in order to conclude the business. They have their multiple identities, although they have some similar experiences and identities, they select the different identities to face the similar situation, or they select the same identity in different situations. This study focused on their personal experience, to explore identity switch mechanism. Therefore, Chinese female migrant entrepreneurs as a group, have the same method to face the business disadvantages within identity, which is to use dynamic identity switch, but they depend on their personal experience to switch on the most suitable identity.

The dynamic identity switch mechanism has three steps to finish an identity switch process. First, the person should recognise the opposite side's demands, for example, if customers need a Chinese style service, Chinese female migrant entrepreneurs could identify the customers' requirements or learn the customers' interests. Even Chinese female migrant entrepreneurs could know the disadvantages of their identities to face the specific customers or suppliers.

Second, the person should follow the first step cognitive process to analyse the opposites' needs to select the suitable identity from the person multiple identities. For example, based on the customers' interests and demands, the entrepreneurs analyse their preferable identity. Also, they have to analyse the disadvantage identities from themselves. If the customers are mothers,

and they need a service which is taking pictures of their kids. The entrepreneur could analyse mothers' demands, leading them to conclude that they may need a professional, enthusiastic, maternal, and patient photographer. Then the entrepreneur could select the female identity or mother identity as her suitable identity from her multiple identities. If the supplier who is a traditional Chinese businessman with traditional Chinese culture factors, such as patriarchy, Chinese female migrant entrepreneurs need to cover or weaken the gender identity and then enrich their business experience and entrepreneur identity or other satisfactory identities to conclude their business.

Finally, how to express the most suitable identity, generally, the environment could cause the person to change their identity (Burke, 2006), however, in business transactions, there is not opportunity to create a suitable environment to help the person change the identity. Therefore, the person could build a suitable environment in order to identity switch intentionally, hence the person could use communication to create a preferable environment to verify their suitable identity to others. Chinese female migrant entrepreneurs used to apply communication to discuss their product or service to the consumers or suppliers. Therefore, after identity switch, the reflections from others could be examined to test the success or not of identity switch. if it is successful, the entrepreneurs continued to present a suitable and comfortable background and experience to persuade the opposites to conclude the business deals. The suitable identity could enrich successful business transactions.

The three steps discussed above could conclude the whole process of dynamic identity switch in business. From the cognition to analysis to expression, which is intentional behaviour. In

this investigation, Chinese female migrant entrepreneurs expressed dynamic identity switch, which is an approach to increase their business success rate and to help them gain more business opportunities.

In the previous chapter, this study discussed disadvantages of Chinese female migrant entrepreneurs, who suffered many unfair treatments; hence, they had to address disadvantages in business. Chinese female migrant entrepreneurs met many issues depend on their identities; they used their multiple identities to cover their disadvantage identities in order to select those suitable to develop their business opportunities. For example, they emphasised their British experience to customers in order to avoid the gender identity which brings unfair treatments in Chinese communities. Chinese female migrant entrepreneurs highlighted their Chinese background and Chinese identity in the Chinese supply markets to attract suppliers who offer lower costs. Or they switched on their professional identity and switched off the disadvantage identity to cater for customers' interests to gain the business opportunities.

In business, the suitable identities impact and reflect the business consequents, and good results lead Chinese female migrant entrepreneurs to express positive emotions and confidence to self-verification identities. Therefore, identity switch is an important part of processing the impact of Chinese female migrant entrepreneurs' successful development of their business.

8.3.2 The usefulness of social identity in community & society

In Chinese business environment, businessmen have their own group biases, such as favouritism towards their own group and prejudice towards Chinese female migrant entrepreneurs' group. Chinese female migrant entrepreneurs mentioned Chinese businessmen occupy more resources, and even they monopolise on some resources in order to deny Chinese female migrant entrepreneurs' business contributions and refuse Chinese female migrant entrepreneurs' requests to join in the ingroup. Additionally, Chinese businessmen built their own group without women and share their resources only in their group. Briefly, Chinese businessmen built ingroup and outgroup in Chinese business circle, they are in the group, and Chinese female migrant entrepreneurs are in out-group.

This raises the question: why Chinese businessmen impede Chinese female migrant entrepreneurs come into the group? First, Chinese businessmen have more commons minds, for example they believe female should undertake more family responsibility and household tasks. Hence, Chinese businessmen think they are different from Chinese female, they only need to focus on the business and career. And Chinese female should pay attention on the family. Based on this unfair thinking, Chinese businessmen are willing to build their own group and share more resources within group. Therefore, they build an invisible wall to separate in-group and out-group. Above thinking is came from the patriarchal culture, and it impacted the Chinese culture and Chinese lifestyle.

Chinese female migrant entrepreneurs discussed the patriarchal culture and system, which is continues to exist in the Chinese community, although efforts have been made to reduce bias and unequal treatments, Chinese businessmen maintain their biases towards Chinese female

migrant entrepreneurs. Therefore, Chinese female migrant entrepreneurs must face unfair treatments in business from their own community. Second, the participants mentioned Chinese men have their own ingrained thoughts and hold traditional attitudes towards the treatments of Chinese women. In Chinese patriarchal culture, men are held in greater esteem than women, with the latter expected to look after the family and household. Thus, Chinese female migrant entrepreneurs live in a Chinese cultural community, which means they fail to receive understanding from the Chinese community and Chinese businessmen. In the eyes of Chinese businessmen, Chinese females should stay at home and take care of the family; thus, they do not want to share their business platforms with females.

Chinese female migrant entrepreneurs face the unfair treatments and difficult to involve into the mainstream groups wherever in Chinese community or in local. Because others built the group with their similar characters and behaviours, however Chinese female migrant entrepreneurs' characters and behaviours could not match to their groups. Thus, social identity explains the situation between Chinese female migrant entrepreneurs and other groups. But the disadvantages still impact their business. For example, Chinese female migrant entrepreneurs were excluded by Chinese businessmen's group, because of language, background and context, and education, Chinese female migrant entrepreneurs also are difficult to integrate into local business circles, even local female business circles. They are in different circumstances, although they have more commons, Chinese businessmen and local female entrepreneurs could not represent Chinese female migrant entrepreneurs' rights and benefits. Therefore, Chinese

female migrant entrepreneurs could not find the suitable group and other groups are not that welcoming Chinese female migrant entrepreneurs.

Since Chinese female migrant entrepreneurs recognised, they are an "out-group" group in Chinese business circles, they also recognised they suffer unfair treatments in the same Chinese business circle. However, in the investigations, Xinyu and Zhibo mentioned they used to be regarded as secretaries, and Gaoyan also discussed that customers requested a male leader. Therefore, unequal treatments existed in the Chinese community for two reasons. First, a long-term patriarchal culture exists in the Chinese community, with most Chinese people believing businessmen would perform better than women. Second, Chinese businessmen monopolised the resources of the markets and Chinese business circles. On account of the investigation, Chinese female migrant entrepreneurs are generally barred from resources and sharing information in business. They also have family commitments including taking care of children, laundry and cooking. Chinese female migrant entrepreneurs suffered unequal treatments from different dimensions. Therefore, Chinese female migrant entrepreneurs started to find the solutions to face these barriers. They had to cope with disadvantages in business and at home.

Although social identity theory, in-group and out-group, which could explain Chinese female migrant entrepreneurs' experience. Chinese female migrant entrepreneurs also understand the intergroup relationship and in-group favouritism within social identity theory. They suffered the disadvantages and biases from those who regard them as out-group members. Therefore, they learnt the core of social identity theory, they utilised the in-group favouritism to protect their profit and own resources to help them maintain the advantage position in business circles.

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Chinese female migrant entrepreneurs also realised and understood that it is difficult build a business alone. Especially, based on their own unfair treatmentss in both business and family, they have known the importance of building a "in-group" group to bring together group members to maintain their advantages; consequently, Chinese female migrant entrepreneurs avoid unfair treatments. Chinese female migrant entrepreneurs started to build their own group to share information, not only on business, but also on household commitments, with a group chat on the WeChat social media platform to gather and discuss household issues. Although they know the group could not help them more, they believe the group work could help them to reduce pressure from family.

Therefore, Chinese female migrant entrepreneurs started to build their own group to cope with both business unfair treatments and household issues. In their own group, they could share the business information and resources to protect and develop their business; additionally, they could share their household issues with the group members to learn better ways. They used the social identity theory to build their own group and this then developed, based on Chinese female migrant entrepreneurs' experience, many joined to support other members in the group. Hence, the scale of Chinese female migrant entrepreneurs' own group has gradually grown and has been become an attractive group for new members to join. Their own group is an attractive one, which also attracts other people, including Chinese businessmen and local business circles.

This study found Chinese female migrant entrepreneurs are a group which receives unfair treatments from the Chinese community. They also use the social identity theory to build their own group to use their advantages to avoid suffering. Chinese female migrant entrepreneurs

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have been squeezed out of Chinese business circles and local business circles. Therefore, they know and understand the social identity theory and in-group favouritism which are important to their businesses in Scotland. Conversely, they learnt from unfair treatments from both from business and households and built their own group to cope with these. Their own group became powerful and attractive. They used their advantages to reduce the negative impact and built confidence to develop their business and reduce household pressures.

8.3.3 The link between social identity theory and Chinese female migrant entrepreneurs

Immigrant entrepreneurship is increasingly becoming part of the business landscape in Scotland. Chinese female migrant entrepreneurs contributed to Scotland, both socially and economically, something which could not be ignored (Ensign & Robinson, 2011). Entrepreneurship is a social activity that could influence the salience of certain social identities (Steyaert & Katz, 2004).

Chinese female migrant entrepreneurs' experience can be explained and understood their issues by social identity theory. Chinese female migrant entrepreneurs' identities are not only verified by themselves, but also by social context and structure. These processes match social identity theory mechanism which can explain and discuss how people recognise themselves' identities and how others recognise Chinese female migrant entrepreneurs' identities. The different identities bring the different effects to impact their business and family, social identity theory could help Chinese female migrant entrepreneurs to know the advantage of identities. In addition, Chinese female migrant entrepreneurs suffered many disadvantages in their family

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and business, according to social identity theory analysis, it helps researchers and Chinese female migrant entrepreneurs to find the barriers. Social identity theory provides the coping methods to make them understand their disadvantages and how to overcome their own weaknesses.

Therefore, social identity theory mechanism can explain Chinese female migrant entrepreneurs' situations. However, one's identity can be influenced by social factors. It is predicted by the social identity theory, which states that people think, feel, and act as members of the groups with which they identify and that their group identities make up an important part of their collective self-concept (Hogg & Abrams, 1998; Tajfel & Turner, 1986). Chinese female migrant entrepreneurs suffered different treatments between them and other groups, such as between them and Chinese businessmen. In prior research, scholars regarded minority entrepreneurs as a group, while in the Chinese community, businessmen and women do not stay in the same stage, that is, they are not in the same group. Chinese female migrant entrepreneurs have been excluded by Chinese entrepreneurs, and Chinese businessmen built their own group without female entrepreneurs. Social identity theory could explain the intergroup behaviours and social situations. The core of the social identity premise is that in many social situations people think of themselves and others as group members, rather than as unique individuals (Ellemers & Haslam, 2011). Additionally, this situation can be explained in social identity theory and intersectionality theory both. And later discussion will explain the detailed.

During the interviews, Chinese female migrant entrepreneurs not only mentioned that they have suffered prejudice in business, but also undertook all family tasks and household. They still endure unfair treatments from the Chinese community, both from family and in business. In addition, Chinese female migrant entrepreneurs faced this unfair treatment, who ascribed that they are outgroup; therefore, social identity theory provides a concept to understand and analyse Chinese female migrant entrepreneurs in Scotland. Social identity theory crystalised around an attempt to explain the findings from Chinese female migrant entrepreneurs', and it could explain the prejudice, discrimination, and conflict in society (Hogg & Abrams, 1988).

8.4 Intersectionality in household, community & society

Chinese female migrant entrepreneurship is being recognised as an important vehicle for economic growth, and Chinese female migrant entrepreneurs have become a significant subject of inquiry in Scotland. Although Chinese female migrant entrepreneurs could not represent the majority people' interests, they are also an important group in Scotland business and society. Intersectionality as a framework provides a framework to analyse the issues between multiple identities, and this framework discusses their interests and their identities could not be separated. In this study, the findings told us, Chinese female migrant entrepreneurs' identities are related to the barriers that they encounter between family and business. Additionally, this study will be based on intersectionality framework to analyse identities' impact in Chinese female migrant entrepreneurs' current barriers between business and family. Also, the intersectionality concept provides a new consideration to help Chinese female migrant

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entrepreneurs cope with their disadvantages in their business and family and maintain their interests. For example, their family issues are coming from the patriarchal culture, the community issues are from the gender unfair treatments, and the social environment issues are from the background and context. Therefore, using intersectionality framework to analyse Chinese female migrant entrepreneurs' disadvantages, we can see the internal mechanism of their identities.

Chinese female migrant entrepreneurs' verification depends on their understandings of self-identity and social identity in a sociological perspective on identity research. The literature review concerning intersectionality and identity, we all know identity as a dynamic, emergent and ongoing process of becoming. In addition, this process perspective recognises both the dynamism within and between identity categories and self-identity and social identity as they change over time. Originating in Black feminism (Crenshaw et al., 2015; Crenshaw, 1991), the concept of intersectionality described the interaction between non-dominant race and gender categories as a specific form of oppression, wherein markers of social identity are 'inextricably interconnected in the production of social practices of exclusion' (Crenshaw, 1997).While the literature in ethnic entrepreneurship has discussed the facilitating role of ingroup ties, and social identity work which are more widespread in research, most of the research on comes from finance, labour, and cultural differences to name a few (Fuller-Love, Lim & Akehurst, 2006). However, there still lack the discussion from family and ethnical cultural rules to analyse Chinese female migrant entrepreneurs' circumstances in Scotland. Chinese female

migrant entrepreneurs often rely on themselves to solve problems in business, but the conflict between family and business remains a barrier to impede their business and household.

Chinese female are not the core groups to dominant business circles between Chinese community and local even in their families, in addition, they are the non-dominant race in Scotland; and they endure barriers from the Chinese business circle and local business environment in business. Furthermore, they endure Chinese traditional patriarchal culture in the family environment. Thus, from the micro-level family circumstances, the gender identity is the biggest barriers to lead Chinese female migrant entrepreneurs to suffer and undertake the most household in family. And the meso-level community environment, the gender identity and national identity both form Chinese female migrant entrepreneurs' disadvantages in Chinese business circle. The national identity limits Chinese female migrant entrepreneurs' start-up and business circle and resource, and gender identity restrict their business status in Chinese community and Chinese business resources. the Chinese culture impacts Chinese, Chinese businessmen also believe females should stay at home and undertake the household. Additionally, the meso-level disadvantage could not be explained and analysed by the single identity, therefore, the axis of intersectionality analysis framework provides the novel view to analyse Chinese female migrant entrepreneurs' dual pressure in community. The macro-level disadvantages are from the local environment, although, local female entrepreneurs met the problems with gender identity, however, their issues are different from Chinese female migrant entrepreneurs', local female entrepreneurs face the disadvantages maybe from their gender

identity, but Chinese female migrant entrepreneurs have to face multiple disadvantages from their multiple identities.

In intersectionality theory's complex analysis of marginality, intersectionality disengages from the extensively problematized single-axis and additive perspectives (Forson, 2006), the literature review also mentioned the intersectionality theory axis perspectives from different complexity. Instead, exclusionary categories, and the social inequalities they precipitate, are understood as interdependent and mutually constitutive (Bradley & Healy, 2008). Based on Chinese female migrant entrepreneurship circumstances, Chinese female met the exclusionary categories and different axes of identity, such as Chinese community unfair treatments and lack of local resources. Although a contested construct, it is nevertheless efficacious in revealing how multiple dimensions of social inequality shape experiences of Chinese female migrant entrepreneurship, and the intersectionality theory could help Chinese female migrant entrepreneurs to explain and understand their circumstances. In addition, this study uses intersectionality theory and integrates Chinese female migrant entrepreneurs' circumstances to find the solutions for helping them to cope with barriers and help them to understand their business issues and family household problems separately.

8.4.1 Intersectionality among Chinese immigrant women and Chinese female migrant entrepreneurs

Intersectionality advocates the political imagination and the practical work of organisations mobilising among black women. Intersectionality helps women of colour invent and inhabit identities that register the effects of differentiated and uneven power, permitting them to envision and enact new social relations grounded in multiple axes of intersecting, situated knowledge (Chun, Lipsitz & Shin, 2013). A way of Gilmore (2002) proposed that fatal couplings of power and differences into actions that deepen self-identity and self-activity. When people discuss intersectionality of Chinese women, of its origins lie in the Asian Immigrant Women Advocates (AIWA) in California, the US. Despite intersectionality theory having been developed among Chinese women nearly three decades ago, which should provide a vivid illustration of social movement intersectionality in action, such as the black female movement. However, Chinese women suffered the same issues as their black counterparts, and had they not established AIWA (Collins & Bilge, 2020), Chinese women would not have made progress in equality. This organisation helped Chinese females to find solutions in low-wage and limited-ability, which are visible conditions in their life (Cho, Crenshaw & McCall, 2013). Chinese female migrant entrepreneurs still suffered unfair treatments such as in the household because of difficulty estimating time and energy consumption. Therefore, AIWA could help them to suffer and challenge the measurable works and support intersectionality theory development (Broad-Wright, 2017; Tormos, 2017), while Chinese women continue to live in a patriarchal cultural lifestyle.

Intersectionality theory concept provides a novel view to analyse minority female issues. And the researchers believed that women, especially Chinese women, whose experiences at the

intersections of sexism, racism, class oppression, nativism, and language discrimination equip them with evidence, ideas, insights, and ambitions that can help solve serious social problems (Lassalle & Shaw, 2021; Chiang, Low & Collins, 2013). AIWA used Intersectionality theory to seek not only to develop and explore Chinese female power but to create new definitions of leadership appropriate for and inclusive of democratic society (Chun, Lipsitz, & Shin, 2013). In Scotland, Chinese female migrant entrepreneurs advocated equality in both business and family. They are neglected by other groups and other people. As most Chinese entrepreneurs are male in Scotland, Chinese patriarchal culture dominate their business world, even though they believed women should stay at home to take care of the household and children, therefore Chinese businessmen did not concern female entrepreneurs' interests.

This study addresses the gap between Chinese female migrant entrepreneurs and intersectionality theory, and intersectionality theory concept could help the researcher to analyse Chinese female migrant entrepreneurs' circumstances and their dilemmas between business and family. But it is not the aim of this study. This study helps Chinese female migrant entrepreneurs to understand their barriers and disadvantages in business and family. In addition, Chinese female migrant entrepreneurs' experience and their coping methods to contribute to intersectionality theory development and fix the gap with intersectionality theory which extend Chinese female migrant entrepreneurs start and run the business abroad. One of the aims of this investigation discusses and explains Chinese female migrant entrepreneurs suffering, although contemporary intersectional perspectives understand gender, ethnicity and class as discursive categories, produced by a range of discourses and practices that convey contextually

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shifting social meaning (McRobbie, 2009; Byrne, 2006). Chinese female migrant entrepreneurs have their own cultural background which is different from the local female entrepreneurs. Even if the local businesswomen claim their rights with gender categories, they could not consider the ethnic entrepreneurs right in their appeal. Although, intersectionality theory has been applied in current feminist entrepreneurship theory (Carter, Mwaura, & Ram, 2015; Ahl & Marlow, 2012), most of the discussion has focused on feminist theory application and business issues such as finance, market selection and management skills. In addition, Chinese female migrant entrepreneurs as a group have not been discussed as a main research object in previous research. This is in part because Chinese female migrant entrepreneurs are an ethnic minority group in western countries. Therefore, this study examines the experiences of Chinese female migrant entrepreneurs and apply intersectionality theory to discuss their disadvantages and barriers between family and business.

The special issue of ethnic and racial (Steffensmeier, Painter-Davis, & Ulmer, 2017; Ahl & Marlow, 2012; Hancock, 2007; McCall, 2005) studies brings together a group for this study which will research ethnic entrepreneurship from a critical perspective. Chinese women are regarded as ethic individuals. These are the axes. This study does not discuss feminism, there was a lack of understanding of discriminatory differences between groups (Sidanius & Veniega, 2000; Abrams & Hogg, 1988).

However, intersectionality theory can solve race and gender interacted junctions. The ethnic entrepreneurship approach identifies what factors are significant and how they combine for particular groups in specific contexts (Romero & Valdez, 2016; Essers & Benschop, 2009).

The emphasis on and primacy of ethnicity tends to conflate other social group formations with ethnicity, consider their effect as an additive or secondary consequence only, or ignores their influence altogether. This study based on the intersectionality of race and gender to analyse from two dimensions also discusses in two different contexts, namely family and business. This study also continues the intersectional framework to examine the conditions for businesses, the role of the family and community, and barriers and experience of running a business. In addition, intersectionality theory devoted to solving more complex relationships between individual and group structural inequality (McCall, 2005).

The prior research concentrated on the ethnic entrepreneurship tradition tend to assume similarities between immigrant entrepreneurs by gender (Carter, Mwaura, & Ram, 2015; Cowling & Taylor, 2001), for example, comparisons between their success, creativity, and political skill (Phipps & Prieto, 2015). Alternatively, research is considered from a different dimension, such as immigration. In such a scenario, education, English speaking proficiency and training certificates with local entrepreneurs may be used to verify their hypothesis.

8.4.2 New opportunities within intersectionality

This study not only explored how Chinese female migrant entrepreneurs addressed barriers created because of their gender and ethnicity. It also considered their solutions to coping with the disadvantages from micro-level, meso-level, and macro-level. Intersectionality framework supports researcher to analyse and provide the novel concept to understand Chinese female migrant entrepreneurs' multiple identities. In addition, it supports dynamic identity switch.

Although traditional intersectionality studies concentrated on the individuals who are in different groups; however, Chinese female migrant entrepreneurs are ignored in their legal right and experience. In recent decades, research has focused on the disadvantages and neglect between the mainstream and ethnic minority groups (Valdez & Golash-Boza, 2017). For example, this study's subject are Chinese female migrant entrepreneurs, although they are females, they meet the problems within family and business are different from local female entrepreneurs.

The original intention of this study was also to find the disadvantages and barriers within their experience or interviews. As a result of investigation, the researcher found Chinese female migrant entrepreneurs faced significant challenges and barriers to their business and family created by their gender and ethnicity. However, they also found ways to solve such issues using their gender and ethnic group as well. Since Chinese female migrant entrepreneurs used their multiple identities to balance their interests, and based on the investigation and analysis, Chinese female migrant entrepreneurs use switch identity to display and cover their different identities in order to mitigate business risk and balance family household commitments.

Regardless of whether the emphasis is on gender, ethnicity or some combination by intersectionality theory, regardless of whether the emphasis is on disadvantages or benefits, this study shares in common with a concern which analysed multiple dimensions of identity and collectively, and how these distinct yet interdependent social group formations combine to shape entrepreneurial outcomes by Chinese female migrant entrepreneurs. In previous intersectional research, ethnicity, gender, race, and class intersect to condition ethnic group people on opportunities and obstacles, access to and use of social resources, relationship to the community, their customers and suppliers, and interactions with the mainstream majority.

In Scotland, Chinese female migrant entrepreneurs are not born and growth in Scotland local community. However, they have to embedded in the local and capitalist social structure. They must simultaneously endure a patriarchal social structure in their Chinese community. Based on this structural context, "understanding inter- and intra- group differences entails a concern for the social spaces created by the intersection of race, class, gender (Zavella, 1991), as these aspects of social location are indications of social inequality and reflect power relations. Therefore, intersectionality theory brings structural forces to ethnic female entrepreneurs, especially Chinese female migrant entrepreneurs.

In this study, Chinese female migrant entrepreneurs struggle between their Chinese, female, and entrepreneur identities, therefore we can see they have multiple identities that can potentially conflict. They have multiple choices from their identities. Although, they are lucky to have multiple identities, they also have various identities to face customers and suppliers in business, as well as their household responsibilities. In Scotland, their multiple identities can

be detrimental. Their main identities are all minorities, whether ethnic, gender or career identity. They are never the mainstream in any circle. Despite increasing research on ethnic female entrepreneurship, secular eyes still drive them out of the most profitable group. Therefore, intersectionality theory could explain their issues in conjunction with their identities.

Dynamic identity switch explains how identity work with Chinese female migrant entrepreneurs before, also switch identity explores how Chinese female migrant entrepreneurs cope with disadvantages. However, these disadvantages are rooted in the ethnic and gender identities of the Chinese female migrant entrepreneurs. Chinese female migrant entrepreneurs should be in Chinese business group to develop their business, but they are side-lined by Chinese businessmen. Chinese businessmen represent the mainstream to claim and argue their rights, they do not care about female entrepreneurs' requirements. Also, as political representative, governments, believed they satisfy the mainstream arguments which means they make it right. But in this example, both two sides forgot Chinese female migrant entrepreneurs' rights between their games. They are being pushed out of the mainstream, but because of multiple identities with them. They seek the new opportunities in business.

Chinese female migrant entrepreneurs, though a known group, have had their rights overlooked. In this study, the author found Chinese female migrant entrepreneurs did not have enough courage to claim their rights as 1980s black women did. They still suffer unfair treatments in business and family. In the traditional Chinese community, females have to undertake household responsibilities without any help from men. In the interviews, most Chinese female migrant entrepreneurs choose to remain silent and endure unfair treatments. They have not

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organised the movement to claim their rights and equality. They never stop to find the comfortable methods which will help themselves to improve their living quality and status not only in business but also in family.

Chinese female migrant entrepreneurs never stop in the face of difficulties, knowing their disadvantages. They use their advantages to avoid barriers between family and business. In addition, they have full experience to face and cope with their identities, knowing which identity would encourage the negative impacts, and which ones would benefit them. They use storytelling to present the most advantageous identities to face relevant people in order to minimise negative impacts or extend the positive results. For example, when they negotiate with Chinese suppliers, they used to present their background and their national identity to matey with others, in order to avoid the risks and magnify the advantages. Despite this, Chinese female migrant entrepreneurs until now did not know how to stand up to or argue with unfair treatments. They have learnt methods to avoid disadvantageous with their identities. In addition, they could use their multiple identities to jump into a profitable group to maximise their benefits, which is the opportunity for Chinese female migrant entrepreneurs.

Intersectionality theory is an analysis tool and a novel system to discuss the people with multiple identities. Chinese female migrant entrepreneurs in Scotland are a neglected societal group; and in family, they lack decision rights; in the Chinese community, their gender weakens their position. Intersectionality theory provides structure to help me analyse their circumstances. However, intersectionality theory brings negative and pessimistic thinking, in practice, Chinese female migrant entrepreneurs challenge negative and pessimistic thinking to

continue their impact on life. They successfully use their multiple identities and switch to the advantageous identity to face barriers and disadvantages. They explored their multiple identities and they know how to balance them and how to work with different identities. Coping methods are provided by intersectionality theory. Chinese female migrant entrepreneurs are using intersectionality theory in reverse.

Chapter 9. Conclusion

9.1 Chapter overview

This chapter concludes the whole thesis, beginning with an outline of the theoretical contributions made concerning identity theory and how ethnic female entrepreneurs address the disadvantages they face both in their business and family lives. In addition, this chapter discusses the limitations of the research and potential avenues for future studies that explore this subject.

In the next part (7.2), it concludes the results from findings and theoretical discussion. Additionally, this part reviews the research questions and concludes each question. Also, this chapter (7.3) discusses the implications for the practically, for example the practice implications and policy implications to help Chinese female migrant entrepreneurs to cope with the disadvantages and develop their business abroad. Although, this study concentrates on Chinese female migrant entrepreneurs, this thesis's contributions could generate into the ethnic female entrepreneurs to understand their identity issues within business and family. The limitations of this study discuss in 7.4, and the implication for future research presents in this part. At the end, final concluding comment concludes the whole work of this study.

9.2 Research contribution

This research began with the researcher's interests and experience, and its aims are emphasising the practical situations of Chinese female migrant entrepreneurs in Scotland. This

section presents an overview of the contribution from the findings and discussions from answering the employed research questions. The emerged contributions are applied to particularly several streams of research, all of them are listed below.

9.2.1 Overall conclusions

This thesis discussed one significant topic, identity, which is the obstructive factor to impact Chinese female migrant entrepreneurs' business and family. Therefore, based on the literature review, the identity issues used to define by difficult to cognize the self-identity (Jenkins, 2008; Jenkins, 1994) and how others regard group social identity (Peterson & Stewart, 2020). However, both above concepts are hard to answer the questions about Chinese female migrant entrepreneurs' disadvantages from identity. Thus, this study accepted the three layers method to analyse the identity issues, but the identity issues still need to more explanations and theoretical background to support.

Therefore, this study is accepted the three theories to analyse Chinese female migrant entrepreneurs' disadvantages in business and family. The first one is identity theory, although this concept was born for psychology, identity theory is imported in other fields since 1970s (Stryker & Burke, 2000). This study used identity theory to analyse Chinese female migrant entrepreneurs' dilemma between different situations with their multiple identities. This study not only explain Chinese female migrant entrepreneurs how to deal with their multiple identities within various circumstances, but also this study proposed the novel concept to fix the current identity theory perspective, in order to help the minority female group to switch

their multiple identities within different situations to avoid the disadvantages and gain more benefit from their multiple identities. In addition, this study explained the how identity switch dynamic and how Chinese female migrant entrepreneurs apply this concept in their reality life.

And the second is social identity theory, which discussed Chinese female migrant entrepreneurs internal and external identity issues within family and business, the reasons of unfair treatments are came from the internal and external identity, for example in the findings, Chinese female migrant entrepreneurs mentioned the unfair treatments within family and business, because of Chinese patriarchal culture. Chinese men regarded females as external group, and they collected themselves by gender as internal group. Therefore, Chinese female migrant entrepreneurs' sufferings could use social identity theory and internal and external identity concept to explain, in addition, Chinese female migrant entrepreneurs found the internal social identities could help them to build a new community to against the external group's risk and disadvantages from other groups. Social identity theory not only provides the explain for Chinese female migrant entrepreneurs' sufferings, but also the internal social identities concept offers the solutions to help Chinese female migrant entrepreneurs cope with the disadvantages from identities.

The third theory is intersectionality theory, it provides the framework to help researcher to identify Chinese female migrant entrepreneurs' disadvantages within identities, and these disadvantages were analysed by family, community, and society layers. Intersectionality theory concept provides the framework, but also based on intersectionality theory development, which is lack of research on Chinese female migrant entrepreneurs. In addition, the new viable

Chinese female migrant entrepreneurs' group to cope with the disadvantages applied intersectionality concept. This study contributes on the framework analysis application, also it fills the development concept analysis strategy. This study used three layers analysis to discuss the two salience identities with Chinese female migrant entrepreneurs.

9.2.2 Contribution from question 1

To understand Chinese female migrant entrepreneurs' business barriers which are from identity field and how identities work with Chinese female migrant entrepreneurs to cope with disadvantages.

The contribution made by answering the above research question lies in a significant se of ideas from identity theory and social identity theory literatures to the question of how Chinese female migrant entrepreneurs to face the disadvantages in their business.

Identity theory and social identity theory explain the current disadvantages for Chinese female migrant entrepreneurs in business, in addition, this study elaborated the solutions for the business disadvantages. This study found Chinese female migrant entrepreneurs mentioned they challenge the business difficulties from three layers and all of the layers which are depending on their daily life and business. The first level is family level, in the family the biggest barrier is gender identity, and traditional culture. Chinese female migrant entrepreneurs are difficult to get support from their family, in addition, they need to undertake the whole household. Due to their identities in family, most of them are identify their identities such as

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mother, wife, or daughter. In Chinese patriarchal culture, they believe female should undertake household and take care of family. Under this atmosphere, Chinese female migrant entrepreneurs' gender identity could not bring any benefit in their business development. They have to emphasise their other identities to persuade family members to alleviate their household workload. However, most of them choose to hire someone to work with their family household. Obviously, they emphasise their business or entrepreneur's identity to alleviate their household responsibility in order to save their energy and time to dedicate their business.

The second level is community, in Chinese community, Chinese businessmen have their own biases with female, their biases are from the patriarchal culture. In the family level, Chinese businessmen think female should take care of household, also, this thinking continue to impact their minds in community level. Chinese businessmen still believe Chinese female should stay at home instead of running a business outside. Therefore, it is difficult to embed Chinese business circle to Chinese female migrant entrepreneurs. In this level, Chinese female migrant entrepreneurs suffered the identity issues which are from the deeply ingrained notion to regard as female. However, how to regard Chinese female migrant entrepreneurs' position in business, it is a question for Chinese female migrant entrepreneurs themselves. Although they have been regarded as external social identities group from Chinese businessmen group because of gender categorizing. Chinese female migrant entrepreneurs identify themselves as entrepreneurs, they demand to fair treatments in Chinese community, with their entrepreneurial identity. Therefore, Chinese female migrant entrepreneurs in Chinese community to develop their business, they

avoid the gender identity with disadvantages and dwelling on their entrepreneurial identity to win the more resources for business development.

The third level is society, Chinese female migrant entrepreneurs are difficult to enter local business circle and embed the local business culture to expand their business. They are female and they are from abroad, thus, they are difficult to obtain the local resources to open the business and in-depth to explore the local markets. But the benefit from their identities is gaining support from local people and others. Therefore, how to handle the identity switch is the critical issues to face.

Based on the findings and discussion around three layers, Chinese female migrant entrepreneurs have their own coping method which is sizing up the situation to switch their identities in business. Although, dynamic identity switch is not the solution for Chinese female migrant entrepreneurs to overcome the disadvantages, it is the experienced coping method to fill identity theory gap, identity theory and identity change can provide the concept to help Chinese female migrant entrepreneurs to understand their sufferings. Dynamic identity switch explains Chinese female migrant entrepreneurs' multiple identities work. And it could extend and develop the identity control theory and identity change concept to ethnical group. It can explain the short-term identity switch to present their advantages to attract customers and suppliers, which is the cornerstone to develop the business.

9.2.3 Contribution from question 2

To understand Chinese female migrant entrepreneurs' family issues within identity and how they challenge the barriers.

The most of disadvantages in family is coming from the traditional Chinese culture, in the family, Chinese female migrant entrepreneurs suffered household workload. In patriarchal culture, the men believed female should stay at home and undertake the whole household. It is a barrier from traditional view. Chinese female migrant entrepreneurs are tough to confront this concept. But they choose to emphasise their entrepreneurial identity instead of female or household identities to avoid the disadvantages. Although, intersectionality theory as a framework to analyse Chinese female migrant entrepreneurs' challenges in family with different identities.

Dynamic identity switch concept provides a method to balance the conflict between family demand and business development. Chinese female migrant entrepreneurs have to maintain the family and business both, they spend more energy and time on both. Entrepreneurial identity is not only useful in business field to negotiate with other, it is but also useful position to discuss the family responsibility and undertake the household. Running a family is like running a business, Chinese female migrant entrepreneurs switch their different identities to explore the more benefit for the family. Though, the men could not undertake the household in Chinese family, Chinese female migrant entrepreneurs hire someone to take care of household, Chinese female migrant entrepreneurs use entrepreneurial identity and money power to exchange a moment of silence and no blame for household and even some support from their family members.

9.2.4 Contribution from question 3

To explain how multiple identities could work with a person and how switch identity can address Chinese female migrant entrepreneurs' barriers between family and business both.

Based on the above analysis, Chinese female migrant entrepreneurs have multiple identities, in different situations, they emphasise the suitable identity to others to avoid potential disadvantages. Dynamic identity switch is the coping method to their practice disadvantages both in family and business.

The theoretical contributions of this study are though building the dynamic identity switch concept to fill the identity theory perspective framework to analyse and provide the explanation to understand the "short-term" identity change and identity control work. In addition, the analysis with Chinese female migrant entrepreneurs' internal and external social groups, the study explores the social identity theory analysis into Chinese female migrant entrepreneurs' business barriers. Therefore, Chinese female migrant entrepreneurs experienced the negative impact as external group. They also learn how to maintain an internal group and establish a new attractive group to grasp the resources to protect themselves profit. This study contributes into social identity theory practice, Chinese female migrant entrepreneurs suffered the limited because of the external social identity theory, and now they gain more benefit also depends on the internal social identity theory.

9.3 Practice implications and police implication

9.3.1 Practice implications

In practice, all previous chapters, Chinese female migrant entrepreneurs bore the disadvantages from three layers, micro-level, meso-level, and macro-level to challenge their business and family, they have more pressure to balance family and business, and need to strive to maintain business and opening new and more resources to survive the business world and industries. Also, in the community, they endured unfair treatment from their male counterparts. Hence, Chinese female migrant entrepreneurs struggle in business and compare with rich resources local entrepreneurs and at same time they have to take care their children and family. The above disadvantages were taken from their identities.

Hence, Chinese female migrant entrepreneurs suffered many disadvantages in their lives, not only in business, but also at home. This study's novel concept, dynamic identity switch, came from Chinese female migrant entrepreneurs' experiences. In practice, a person understands the concept and internal mechanism of identity. Or who is skilfully and flexibly to switch between their multiple identities, it will help people to increase the business resources and opportunities and build confidence to cope with disadvantages between business and family.

Dynamic identity switch fixed the current identity theory in the theoretical field, fixing gaps between identity change (Cantwell & Martiny, 2010) and multiple identities within a person (Gaither, 2009). Identity change occurs when people have multiple identities (Burke, 2003; Stets, 1995; Deaux, 1992), but identity change involves the environment and long-term period to change the identity (Cramer, 2016). However, dynamic identity switch emphasises in

specific circumstances, people display and emphasis the different identities in order to gain interests in business and family in "short-time" within people's oral presentation.

9.3.2 Policy implication

Although this study did not investigate policy, findings from the interviewees determined that Chinese female migrant entrepreneurs hope policies could be amended to benefit ethnic entrepreneurs, and they proposed some points for the Scottish Government to consider:

First, they hope local government could pay closer attention to ethnic groups. For example, in the literature review, ethnic entrepreneurs contributed more to the economy the local population. The biggest challenge for migrants is the language barrier, although these issues is included in ethnic identity. Chinese female migrant entrepreneurs hope local government could provide a language service or allow them to use Mandarin to apply for business licenses.

Second, Chinese female migrant entrepreneurs live in the Chinese community, they hope the current policy can cover their lifestyles and increase more research about ethnic communities to positively intervene where traditional culture negatively impacts them. The government could help to encourage gender equality in the Chinese community.

Third, Chinese female migrant entrepreneur hoped the government could provide entrepreneurial skill training as some of them lack experience starting a business. Therefore, they hope local government could follow ethnic female entrepreneurs' characteristics to help them with professional training. Also, they hope the government could organise some activity

to exchange experience among ethnic entrepreneurs to communicate business information and family strategies.

Forth, there are a few organisations run Chinese female migrant entrepreneurs, however, some of them are difficult to manage. Chinese female migrant entrepreneurs suggested the government can establish funding to help such organisations. And the local government can provide the children care service to reduce their household workload.

9.4 Limitations and future research

This study does have several limitations that need to be addressed.

First, the sample of seventeen Chinese female migrant entrepreneurs is relatively small. The participants although from different industries and their lifestyles are different. The sample is still small, which is difficult to involve all Chinese female migrant entrepreneurs' disadvantages and their experience for analysis. This study only sought out the participants that provide interest into the subject matter. The aim was not to generate statical generalisations but to expand theoretical development (Yin, 2003). The small sample of seventeen in-depth interviews was justifiable for the creation of a theoretical concept and the insights that emerged from the interview. Entrepreneurship and identity studies that have successfully utilised quantitative methods (Obschonka, Moeller & Goethner, 2019). Quantitative methods may provide more data to analyse entrepreneurship and identity issues. This study could still generalise the theory to wider entrepreneurial populations.

Second, this thesis focused on their multiple identities within a person, and how the different identities to impact Chinese female migrant entrepreneurs, but the contribution developed on identity theory. Although this thesis made a link between identity theory, social identity theory, and intersectionality theory, the novel concept and contribution is built just on identity theory.

Third, the discussion is limited to theories, this study actually covered many fields. Based on the research questions and theoretical perspectives, this study discussed identity, social identity, and intersectionality theories. All of them are identity theories. Market, money, management, motherhood, and environment (Brush, De Bruin & Welter, 2009) could be discussed in the future; all are factors that are important to female entrepreneurs.

Fourth, the focus of this study was on the individual's identity. Following the influences found at the organisation and group level. The investigation paid much more attention to the personal experience. This assumption limited the scope of the theoretical model, and it provides interesting avenues to explore. Likewise, building on extant research on group identities, Chinese female migrant entrepreneurs are, as a group, different from Chinese businessmen and local female entrepreneurs.

Fifth, the qualitative methods employed mean that the study is subject to researcher and participant bias. Based on the interview's characteristics, the researcher and participants might put more personal emotion and human aspect during the interviews to influence the study results. Therefore, before the interviews, the researcher prepared interviews with informal conversations to help start the process, in order to make sure the participants' situation can

finish the interview objectively. However, this study interviewed Chinese female migrant entrepreneurs to generate theoretical development into other groups.

Future studies should apply not only qualitative methods, but perhaps also a mixed methods approach to explore more disadvantages from their business and family. Additionally, increasing the sample size and using triangulation to support the development of research logic (Stake, 2000). The contributions of the study should seek more theoretical development. This study enriches social identity theory and intersectionality theory. Speaking of Chinese female migrant entrepreneurs' disadvantages does not merely involve identity issues. The market, management, money, and environment should also be included to consider the barriers. Thus, future research can explore more detailed information about Chinese female migrant entrepreneurs or extend this novel concept into diversity groups.

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Appendix A Participant information sheet

Participant Information Sheet

Name of department: Hunter Centre for Entrepreneurship

Title of the study: Ethnic minority female entrepreneurs' barriers influencing the business and family, a study of Chinese female business in Scotland

Introduction

This is Zishuo Shao, a PhD student from Hunter Centre for Entrepreneurship of the University of Strathclyde. This investigation sincerely invites you to join a research project about the ethnic minority female entrepreneurs' barriers influencing the business and family in which the University of Strathclyde sponsor**.**

What is the purpose of this investigation?

The objective of this research is to identity reasonable cognition and knowledge of the barriers which are the factors influencing the ethnic minority female entrepreneurs' business and family. In addition, the research will find the way to help the ethnic minority female entrepreneurs balance their business and family.

Do you have to take part?

Your participation is needed for achieving the research target. Due to your participation, the research will collect the first-hand data information of the ethnic minority female entrepreneurs'

barriers, which is critical to acquire the enlightenment and reference significance in academical and practical female entrepreneurship and ethnic minority entrepreneurship fields both by enhancing the understanding of the barriers and find the balance method between the business and family. Indeed, you should realise that the participation is under the principle of voluntary and refusing to participate or withdrawing participation will not affect any other aspects of the way a person is treated.

Why have you been invited to take part?

This research will help the ethnic minority female entrepreneurs to find the barriers for their business and family, the participants should be female and who are original from China or born into Chinese family as well as start-up or operation a business in Scotland.

What are the potential risks to you in taking part?

All the answers to the interview questions will be only used for the academic purpose, which will not cause any discomfort or risks for participants, the supervisors of this research, and the University. On the one hand, the interview will use the anonymous which means the researchers will keep the participants' identity secret, the name of participants will be coded into the pseudonyms. On the other hand, the raw data extracted from the interview will be kept into the encrypted mobile hard disk that cannot be accessed by anybody except the inquirer.

What happens to the information in the project?

All the information from the interview discussed in the research thesis will not involve the family and business secret, which is given by an anonymous way. While, for guarantee the confidentiality, the data of the interview will be stored on an encryption mobile hard disk that cannot be accessed by anybody except the inquirer. Lastly, all references to individuals or organisations will be given pseudonyms if data is to be included in the submitted study article unless express permission has been given. Any time you will keep the full authority to deal with the data of the interview.

The University of Strathclyde is registered with the Information Commissioner's Office who implements the Data Protection Act 1998. All personal data on participants will be processed in accordance with the provisions of the Data Protection Act 1998.

Thank you for reading this information – please ask any questions if you are unsure about what is written here.

What happens next?

If you are happy to be involved in the project, you will be asked to sign a consent form to confirm this.

If you do not want to be involved in the project, then thanks for your attention.

You will receive the feedback after the investigation in complete.

The investigator will inform the participant if the results are to be published.

Researcher contact details:

The researcher name: Zishuo Shao

The contact address in University of Strathclyde: Stenhouse Wing Level 4, Hunter Centre for Entrepreneurship, University of Strathclyde Business School, 199 Cathedral Street, Glasgow, G4 0QU

The email address: zishuo.shao@strath.ac.uk

Phone Number: +447828237232

Chief Investigator details:

The supervisor's name: Dr Samuel Mwaura

The contact address in University of Strathclyde: Duncan Wing Level 8, Hunter Centre for Entrepreneurship, University of Strathclyde Business School, 199 Cathedral Street, Glasgow, G4 0QU

The email address: Samuel.mwaura@strath.ac.uk

Phone Number: +441415484848

The supervisor's name: Dr Stoyan Stoyanov

The contact address in University of Strathclyde: Duncan Wing Level 8, Hunter Centre for Entrepreneurship, University of Strathclyde Business School, 199 Cathedral Street, Glasgow, G4 0QU

The email address: stoyan.stoyanov@strath.ac.uk

Phone Number: +441415483226

This investigation was granted ethical approval by the University of Strathclyde Ethics Committee.

If you have any questions/concerns, during or after the investigation, or wish to contact an independent person to whom any questions may be directed or further information may be sought from, please contact:

Secretary to the University Ethics Committee

Research & Knowledge Exchange Services

University of Strathclyde

Graham Hills Building

50 George Street

Glasgow

G1 1QE

Telephone: 0141 548 3707

Email: ethics@strath.ac.uk

Appendix B Consent form

Consent Form

Name of department: Hunter Centre for Entrepreneurship

Title of the study: Ethnic minority female entrepreneurs' barriers influencing the business and family, a study of Chinese female business in Scotland

- I confirm that I have read and understood the information sheet for the above project and the researcher has answered any queries to my satisfaction.

- I understand that my participation is voluntary and that I am free to withdraw from the project at any time, up to the point of completion, without having to give a reason and without any consequences.   If I exercise my right to withdraw and I don't want my data to be used, any data which have been collected from me will be destroyed.

- I understand that I can withdraw from the study any personal data (i.e. data which identify me personally) at any time.

- I understand that anonymised data (i.e. .data which do not identify me personally) cannot be withdrawn once they have been included in the study.

- I understand that any information recorded in the investigation will remain confidential and no information that identifies me will be made publicly available.

- I consent to being a participant in the project

- I consent to being audio and/or video recorded as part of the project

Where human biological samples are taken e.g. blood samples or biopsy samples then the following wording should be included: I consent to the taking of biological samples from me, and understand that they will be the property of the University of Strathclyde.

Where it is proposed to carry out DNA analysis of material in any samples then the following statement should be included in the consent form: I consent to DNA in the samples being analysed.

For investigations where it has been decided that "no fault compensation" cover will be provided the following wording needs to be included: In agreeing to participate in this investigation I am aware that I may be entitled to compensation for accidental bodily injury, including death or disease, arising out of the investigation without the need to prove fault. However, such compensation is subject to acceptance of the Conditions of Compensation, a copy of which is available on request.

(PRINT NAME)	
Signature of Participant:	Date:

Appendix C Ethics application form

Ethics Application Form

Please answer all questions

1. Title of the investigation
Ethnic female entrepreneurs' barriers influencing the business and family, a study of Chinese female business in Scotland
Please state the title on the PIS and Consent Form, if different:

2. Chief Investigator (must be at least a Grade 7 member of staff or equivalent)
Name: Samuel Mwaura
☐ Professor
☐ Reader
☐ Senior Lecturer
☒ Lecturer
☐ Senior Teaching Fellow
☐ Teaching Fellow
Department: Hunter Centre for Entrepreneurship

Telephone: 0141 5484848

E-mail: samuel.mwaura@strath.ac.uk

3. Other Strathclyde investigator(s)

Name: Stoyan Stoyanov

Status (e.g. lecturer, post-/undergraduate):   Lecturer

Department: Hunter Centre for Entrepreneurship

Telephone: 0141 5483226

E-mail: stoyan.stoyanov@strath.ac.uk

Name: Zishuo   Shao

Status: postgraduate

Department: Hunter   Centre   for   Entrepreneurship

Phone: 0782   8237232

E-mail: zishuo.shao@strath.ac.uk

4. Non-Strathclyde collaborating investigator(s) (where applicable)

Name:

Status (e.g. lecturer, post-/undergraduate):

Department/Institution:

If student(s), name of supervisor:

Telephone:

E-mail:

Please provide details for all investigators involved in the study:

5. Overseas Supervisor(s) (where applicable)

Name(s):

Status:

Department/Institution:

Telephone:

Email:

I can confirm that the local supervisor has obtained a copy of the Code of Practice: Yes

☐   No ☐

Please provide details for all supervisors involved in the study:

6. Location of the investigation

At what place(s) will the investigation be conducted

All the interviews will take place in respondents' business premises or public place such as coffee shops in various towns and cities in Scotland

If this is not on University of Strathclyde premises, how have you satisfied yourself that adequate Health and Safety arrangements are in place to prevent injury or harm?

All respondents run suitably registered businesses. It is therefore expected that their premises would not be out of line with the applicable Health and Safety regulations applying to businesses. I will also have all my interviews properly entered in my university diary, including the addresses of the venues the interviews will take place.

7. Duration of the investigation

Duration(years/months) : 3 months

Start date (expected): 05 / 10 / 2018 Completion date (expected): 30 /12 / 2018

8. Sponsor

Please note that this is not the funder; refer to Section C and Annexes 1 and 3 of the Code

of Practice for a definition and the key responsibilities of the sponsor.

Will the sponsor be the University of Strathclyde: Yes ☒   No ☐

If not, please specify who is the sponsor:

9. Funding body or proposed funding body (if applicable)

Name of funding body:

Status of proposal – if seeking funding (please click appropriate box):

☐ In preparation

☐ Submitted

☐ Accepted

Date of submission of proposal: /   /   Date of start of

funding: /   /

10. Ethical issues

Describe the main ethical issues and how you propose to address them:

The main ethical issues in this research involving people are:

(1) Participant consent: all the participants will be provided with participant information sheet and will be requested to sign a participant consent form which is attached. Respondents will be advised that their participation is voluntary and that they may withdraw at any time without being required to provide any reasons.

(2) Maintaining anonymity and confidentiality: all interview data collected will be anonymised by changing the names of the respondents. Any other information that may lead to the identification of the respondent or their businesses will not be disclosed. Data will be stored securely in university data authorisation principle.

11. Objectives of investigation (including the academic rationale and justification for the investigation)   Please use plain English.

The project is researching on the Chinese female migrant entrepreneurs who meet the barriers when they set up their business, especially the family-business conflict. This research will provide the benefit for the ethnic minority female entrepreneurs in the business, as well as valuation for the people who willing to do their own business in the UK. And the investigators are researching and analyse the family-business conflict in ethnic minority female entrepreneurs' group. In the practical, the aims of the research are to (1)help the entrepreneurs who are running existing enterprises to balance the business and family and find the method to overcome the barriers in the business; (2) help the preparing

ethnic minority female entrepreneurs to analyse the barriers they will confront when they start up a business, in addition help they to assess themselves in order to make a decide to be entrepreneurs and evaluate their family, which can or cannot support female business; (3) help the female entrepreneurs to reduce the family-business conflict and the risk for their start-up business and try to obtain more support from the family. In the theoretical, the research will apply the three theories to analyse the ethnic minority female entrepreneurs in Glasgow. The research will develop the intersectionality theory into Chinese female migrant entrepreneurs, integrate the social identity perspective to analyse the Chinese female migrant entrepreneurs' social situation and family situation, and analyse the business barriers by family-business conflict.

12. Participants

Please detail the nature of the participants:

Chinese female migrant entrepreneurs especially first-and second-generation immigrant who are working on their own business in Scotland

Summarise the number and age (range) of each group of participants:

Number:15 to 20   Age (range) over 18 -64

Please detail any inclusion/exclusion criteria and any further screening procedures to be

used:

inclusion: Chinese, Female, Doing legal business in Scotland, first or second generation immigrant, with or without kids, with or without family, Chinese or Chinese descendants with Chinese nationality or British nationality

Exclusion: Doing illegal business in Scotland, entrepreneur who live in Scotland but the business in China or another place, investment immigrant, illegal identity for living in Scotland

13. Nature of the participants

Please note that investigations governed by the Code of Practice that involve any of the types of participants listed in B1(b) must be submitted to the University Ethics Committee (UEC) rather than DEC/SEC for approval.

Do any of the participants fall into a category listed in Section B1(b) (participant considerations) applicable in this investigation?: Yes ☐ No ☒

If yes, please detail which category (and submit this application to the UEC):

14. Method of recruitment

Describe the method of recruitment (see section B4 of the Code of Practice), providing information on any payments, expenses or other incentives.

All the participants who involve this investigation will be the volunteers, they are invited by the network of the investigator. In addition, the participants have the authority to deal with the interview data. The participants should realise the investigation is under the principle of voluntary and refusing to participate or withdrawing participation will not affect any other aspects of the way a person is treated. No payments will be made to respondents or those facilitating respondent

Participants will be Chinese female migrant entrepreneurs in Scotland and they are recruited by the network of the investigator. And the investigation will start from Chinese Chamber of Commerce in Scotland and Scotland-China Innovation and Technology Association which are already joining with. The leaders of the two associations will facilitate recruitment by oral and identify Chinese female migrant entrepreneurs who have an interest in this research.

15. Participant consent

Please state the groups from whom consent/assent will be sought (please refer to the Guidance Document).   The PIS and Consent Form(s) to be used should be attached to this application form.

All participants will read and sign the PIS and consent form once they accept the invitation of the interview. All participants will be recruited in Chinese community in Scotland who are Chinese female migrant entrepreneurs, and they are working for their own business as entrepreneurs. Therefore, the researchers are confident that all participants will be able to consent freely. Information sheets have been developed in English and Chinese both and have been used in language suitable for the Chinese female migrant entrepreneurs. The research is explicitly explained in the information sheet, which will be provided to participants in advance of the week of the interviews. The researchers will be able to provide an adequate verbal and fluency in English and Chinese to explain the research. The researchers will also fully explain the nature of the research at the start of the interviews. If participants have any further questions the contact details of the researchers are available on the information sheets. Participants will be requested to return a copy of both their own completed consent form whilst retaining their own second copy for reference. If the receive an "opt out" slip after the research has been completed, the participants' data will be removed from any transcript, analysis or write up resulting from the research.

Participants will be given the information sheets and consent forms for them prior to the interview. They will also be provided with a verbal overview immediately prior to the research to ensure all details of the research have been understood. Information about the nature of the study is provided on the sheet, explaining that participation is entirely voluntary and will make assurance that participants' confidentiality will be protected.

16. Methodology

Investigations governed by the Code of Practice which involve any of the types of projects listed in B1(a) must be submitted to the University Ethics Committee rather than DEC/SEC for approval.

Are any of the categories mentioned in the Code of Practice Section B1(a) (project considerations) applicable in this investigation? ☐ Yes ☒ No

If 'yes' please detail:

Describe the research methodology and procedure, providing a timeline of activities where possible. Please use plain English.

Stand on the discourse of the methodology and literature review of this research program, a qualitative research strategy would be adopted. Under the guidance of the interpretive research paradigm, this research would apply an inductive approach to conduct the

qualitative research strategy. Moreover, the multiple case study design would be employed for analysing the qualitative data collected by the semi-structured interview technique. To start with potential respondents will be contacted to request an interview. And they will be given some information about their background and their business situation then the researcher will give a brief introduction to the research before the interview and formal participant consent sought. In addition, the interview will take one hour and will be recorded on a digital recording device.

What specific techniques will be employed and what exactly is asked of the participants? Please identify any non-validated scale or measure and include any scale and measures charts as an Appendix to this application. Please include questionnaires, interview schedules or any other non-standardised method of data collection as appendices to this application.

The semi-structured interview will be used in this study project for collecting the raw data. The participants, as ethnical minority female entrepreneurs, of the interview will be asked several questions about the conflict of family and business, as well as gender balance in the family and business. The specific interview questions can be reviewed in the appendix as one of the attachments of this application.

Where an independent reviewer is not used, then the UEC, DEC or SEC reserves the right to scrutinise the methodology. Has this methodology been subject to independent scrutiny?

Yes ☐ No ☒

If yes, please provide the name and contact details of the independent reviewer:

17. Previous experience of the investigator(s) with the procedures involved. Experience should demonstrate an ability to carry out the proposed research in accordance with the written methodology.

Dr. Samuel Mwaura and Dr. Stoyan Stoyanov's previous experience is demonstrated by their academic positions as full research lecturers who have led many other researches and published many articles in the discipline.

The investigator, Zishuo Shao, used to adopt the interview in her study project of the postgraduate at the University of South Florida. In addition, Zishuo Shao used to do interviews in her internship to help the Leengo.com company to analyse the customers segment. In the PhD period, she helped the other researchers to collect the data by interviewing the Chinese entrepreneurs in Glasgow.

18. Data collection, storage and security

How and where are data handled? Please specify whether it will be fully anonymous (i.e. the identity unknown even to the researchers) or pseudo-anonymised (i.e. the raw data is anonymised and given a code name, with the key for code names being stored in a separate location from the raw data) - if neither please justify.

Interview data will be collected in person using a digital recording device. All the information from the interview discussed in the research thesis will not involve the business secret and family trouble which is given by an anonymous way. All reference to individuals or organisations will be given pseudonyms if data is to be included in the submitted study article unless express permission has been given. Any time the participant will keep the full authority to deal with the data of the interview.

Explain how and where it will be stored, who has access to it, how long it will be stored and whether it will be securely destroyed after use:

To guarantee the confidentiality, the data of the interview will be stored on an encrypted mobile hard disk that cannot be accessed by anyone except the investigator. In addition, after the project ends, the investigator will ask the permission from the participants for keeping or destroying the interview data.

Will anyone other than the named investigators have access to the data? Yes ☐ No ☒

If 'yes' please explain:

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19. Potential risks or hazards
Briefly describe the potential Occupational Health and Safety (OHS) hazards and risks associated with the investigation: There are no potential occupational health and safety hazards and risks associated with the investigation. The data collection is conducted in the offices, meeting rooms or working place, and café shops.
Please attach a completed OHS Risk Assessment (S20) for the research. Further Guidance on Risk Assessment and Form can be obtained on Occupational Health, Safety and Wellbeing's webpages

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20. What method will you use to communicate the outcomes and any additional relevant details of the study to the participants?
Email, telephone, or face to face

21. How will the outcomes of the study be disseminated (e.g. will you seek to publish the results and, if relevant, how will you protect the identities of your participants in said dissemination)?

All the outcomes of the study will be discussed and addressed in the PhD thesis, and the investigators will contact the participants to acquire the permission of the other uses of the interview data. The identities of the participants would be concealed by giving them the pseudonyms in all cases.

Checklist	Enclosed	N/A
Participant Information Sheet(s)	☒	☐
Consent Form(s)	☒	☐
Sample questionnaire(s)	☐	☒
Sample interview format(s)	☒	☐
Sample advertisement(s)	☐	☒

OHS Risk Assessment (S20)	☒	
Any other documents (please specify below)	☐	☐
	☐	☐
	☐	☐
	☐	☐
	☐	☐

22. Chief Investigator and Head of Department Declaration

Please note that unsigned applications will not be accepted and both signatures are required

I have read the University's Code of Practice on Investigations involving Human Beings and have completed this application accordingly. By signing below, I acknowledge that I am aware of and accept my responsibilities as Chief Investigator under Clauses 3.11 – 3.13 of the Research Governance Framework and that this investigation cannot proceed before all approvals required have been obtained.

Signature of Chief Investigator

Please also type name here:	Samuel Mwaura

I confirm I have read this application, I am happy that the study is consistent with departmental strategy, that the staff and/or students involved have the appropriate expertise to undertake the study and that adequate arrangements are in place to supervise any students that might be acting as investigators, that the study has access to the resources needed to conduct the proposed research successfully, and that there are no other departmental-specific issues relating to the study of which I am aware.

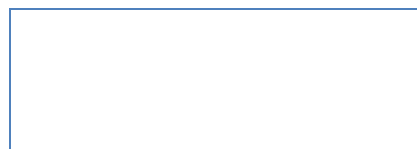| Signature of Head of Department	
Please also type name here	
Date:	/ /

23. Only for University sponsored projects under the remit of the DEC/SEC, with no external funding and no NHS involvement

Head of Department statement on Sponsorship

This application requires the University to sponsor the investigation. This is done by the Head of Department for all DEC applications with exception of those that are externally funded and those which are connected to the NHS (those exceptions should be submitted to R&KES). I am aware of the implications of University sponsorship of the investigation and have assessed this investigation with respect to sponsorship and management risk. As this particular investigation is within the remit of the DEC and has no external funding and no NHS involvement, I agree on behalf of the University that the University is the appropriate sponsor of the investigation and there are no management risks posed by the investigation.

If not applicable, tick here ☐

Signature of Head of Department

Please also type name here

Date: /   /

For applications to the University Ethics Committee, the completed form should be sent to ethics@strath.ac.uk with the relevant electronic signatures.

24. Insurance
The questionnaire below must be completed and included in your submission to the UEC/DEC/SEC:

Is the proposed research an investigation or series of investigations   No conducted on any person for a Medicinal Purpose?

Medicinal Purpose means:

- treating or preventing disease or diagnosing disease or

- ascertaining the existence degree of or extent of a physiological condition or

- assisting with or altering in any way the process of conception or

- investigating or participating in methods of contraception or

- inducing anaesthesia or

- otherwise preventing or interfering with the normal operation of a physiological function or

- altering the administration of prescribed medication.

If "**Yes**" please go to **Section A (Clinical Trials)** – all questions must be completed

If "**No**" please go to **Section B (Public Liability)** – all questions must be completed

Section A (Clinical Trials)

Does the proposed research involve subjects who are either: Yes / No

   i.   under the age of 5 years at the time of the trial;

   ii.   known to be pregnant at the time of the trial

*If "**Yes**" the UEC should refer to Finance*

Is the proposed research limited to: Yes / No

   iii.   Questionnaires, interviews, psychological activity including CBT;

   iv.   Venepuncture (withdrawal of blood);

   v.   Muscle biopsy;

   vi.   Measurements or monitoring of physiological processes including scanning;

   vii.   Collections of body secretions by non-invasive methods;

   viii.   Intake of foods or nutrients or variation of diet (excluding administration of drugs).

*If ''**No**'' the UEC should refer to Finance*

Will the proposed research take place within the UK?   Yes / No

*If "**No**" the UEC should refer to Finance*

Title of Research

Chief Investigator

Sponsoring Organisation

Does the proposed research involve:

a) investigating or participating in methods of contraception?   Yes / No

b) assisting with or altering the process of conception?   Yes / No

c) the use of drugs?   Yes / No

d) the use of surgery (other than biopsy)?   Yes / No

e) genetic engineering?   Yes / No

f) participants under 5 years of age(other than activities i-vi above)?   Yes / No

g) participants known to be pregnant (other than activities i-vi above)?   Yes / No

h) pharmaceutical product/appliance designed or manufactured by theYes / No
   institution?

i) work outside the United Kingdom?   Yes / No

If **"YES"** to **any** of the questions a-i please also complete the **Employee Activity Form** (attached).

If **"YES"** to **any** of the questions a-i, <u>and this is a follow-on phase</u>, please provide details of SUSARs on a separate sheet.

*If "Yes" to any of the questions a-i then the UEC/DEC/SEC should refer to Finance (*insurance-services@strath.ac.uk*).*

Section B (Public Liability)

Does the proposed research involve :

    a) aircraft or any aerial device   No

    b) hovercraft or any water borne craft   No

    c) ionising radiation   No

    d) asbestos   No

    e) participants under 5 years of age   No

    f) participants known to be pregnant   No

    g) pharmaceutical product/appliance designed or manufactured by theNo

          institution?

    h) work outside the United Kingdom?   No

*If **"YES"** to any of the questions the UEC/DEC/SEC should refer to Finance (*insurance-services@strath.ac.uk*).*

For NHS applications only - Employee Activity Form

Has NHS Indemnity been provided?   Yes / No

Are Medical Practitioners involved in the project?   Yes / No

If YES, will Medical Practitioners be covered by the MDU or other   Yes / No

body?

This section aims to identify the staff involved, their employment contract and the extent of

their involvement in the research (in some cases it may be more appropriate to refer to a group

of persons rather than individuals).

Chief Investigator		
Name	**Employer**	**NHS Honorary Contract?**
		Yes / No

Others		
Name	**Employer**	**NHS Honorary Contract?**

Yes / No

Yes / No

Yes / No

Yes / No

Please provide any further relevant information here:

Appendix D Interview questions

General questions

1.Could you tell me a little bit about yourself? For example, your age, marital status, and family situation?

(The information needs to provide: name, gender, age, marital status, education background, family situation (family members, ages of members, occupations of members))

2.Could you tell me a little bit about your education and career journey so far? For example, when you finished the education and what major, do you have any work experience or business history?

(The information includes: education level in which country and when finished the education, what major, work experience, business history)

3.Could you tell me a little bit about the business you are running?

(The information contains: location of the business, when the business has been established, what kind of production/services the business is offering, what size of the company is, who the majority customers is, and what kind of business model running, multinational business or local business, how many employers in the company)

Female and minority entrepreneurship (intersectionality)

1.   Why did you decide to start your business?

Probe: (1) And did you think starting a business is easier than finding a regular job in the UK?

   (2) Did you establish a business because you felt ethnic minorities or female get paid a lower wage than locals?

   (3) Did you think that as a female doing business is the best choice for your career or this decision is necessary, no other choice for the career?

2.   What or who would you say influenced your decision to establish your business?

Probe: (1) Do your ethnic minority culture or your ethnic minority group impact your decision?

   (2) Did you receive any help from your ethnic minority community or same sex (female) entrepreneurs?

   (3) What percentage of your close business contacts are people from your ethnic community in the UK? What percentage of your close business contacts are people from other ethnic community in the UK?

3.   As a Chinese female entrepreneur, do you feel any different compared with local business man or Chinese male entrepreneurs in the business? And what do members of your family think?

Probe: (1) Do you think you suffer more difficult in business and family comparing with local business man and other Chinese male entrepreneurs, could you tell me some examples?

(2) Do you think people or customers/suppliers treat you in different way comparing with local or men?

Social identity and gender as factors and barriers to impact the business

1. When meeting someone for the first time, would you say to them you are an entrepreneur when introducing yourself?

Probe: (1) How strongly do you feel about people recognizing you as a woman, Chinese and business owner? Do you feel that it is important that people see you in this way as a Female Chinese Entrepreneur?

(2) If not, how would you identify and define yourself?

(3) Based on your identity, do you think is it difficult to create a business in the UK?

2. What are the differences between China and the UK running a business in your views or in your experience?

Probe: (1) Do you think these differences are difficulties? /How do you overcome these differences or problem you meet in your business?

(2) Do you think these difficulties what you meet because of your identity, such as Chinese or female?

3. Have you encountered any issues that you felt you faced because you are a Chinese woman doing business in the UK?

Probe: (1) What is the most common set of problems that your business face?

(2) How do you overcome these problems?

4. As a Chinese female entrepreneur, do you think the way you run your business is unique?

5. In what ways would you say it is different (from other minority/ immigrant women, White Scottish women, Chinese men, other minority males, Scottish/ British men?)

Probe: (1) Are there any ways of doing or managing a business that you have copied or adapted from other people? What were their gender and ethnicity?

(2) Do you think men find it easier to achieve success in business than you? Why do you feel that way? How about Chinese men, do you think they have the same chances as White British men?

6. Does the fact that you are a female Chinese entrepreneur present new or unique

opportunities for business? Do you think your multinational identity and being female helps you recognize business opportunities?

7.   Do you participate in one or more organisations with links to your home country or another country?

Probe: What you learn and gain from these organisations? Are these organizations help your business? Could you give me examples to explain the help?

8.   Do you participate in one or more organisations with links to female association?

Probe: What you learn and gain from these organisations? Are these organizations help your family? Could you give me examples to explain the help?

9.   What is the purpose of your participation in such organisations?

Probe: (1) Did you use any of your identity advantage such as Chinese identity to start your business?

(2) Did you use any of your gender advantages such as female identity to start your business?

(3) Did your ethnic reputation or sex lead to any additional help or goodwill?

(4) Did you use any of Chinese networks or female networks to start the business or run the business?

10. As an Chinese female entrepreneur, do you think the identity could be a barrier for your business further growth?

If yes, which one is the biggest barriers, Chinese or female?

If no, what factors are the big barriers for your business to achieve further growth?

Probe: (1) Do you think your identity is a big barrier for you to achieve success in your business?

(2) Are there everyday things that you do in line with the Chinese culture that you feel are a barrier for you in doing business in the UK? For example, how you say hallo to people?

(3) Are there things that you would say are normal in China that people consider to be inappropriate here? Do you feel these types of things can affect the way Chinese people do business and interact with local British people?

(4) How do you overcome these types of issues?

11. Does your partner help you when you encounter business difficulties? For example, the suppliers or customers do not trust your business because you are a Chinese female entrepreneur?

Probe: (1) Do you think your partner would have an easier time with such issues because they are male?

Work-family conflict

1. Thinking about your business and your family, what is the relationship between business and family? How do you balance work demands and family duties and expectations?

Probe: (1) For example, if there was a more profitable opportunity in Edinburgh for your business, but all your family is based in Glasgow, what would you do?

2. Before starting your business, was your family one of the motivating factors encouraging you or was it more of a barrier holding you back?

Probe: (1) If you started the business for your family, what factors or situations in your family would be motivations?

(2) Did your family help your business, how the family support?

(3) If your business is a barrier for your business, could you describe the barrier, and how did you balance or overcome the barriers?

3. Do you think your business impact your family after you started your business?

Probe: (1) What kind of impact the business brings to your family, negative or positive?

(2) If you think the business take the negative impact on your family, could you give some examples?

(3) If you think the business bring the positive impact to your family, could you give some examples?

4. Thinking about everyday household duties (for example, cooking, cleaning, looking after children), who is mainly the person responsible for these in your family? are you mainly the person responsible for these in your family?

Probe: (1) Do you feel running a business allows you an opportunity to balance work and household duties better?

(2) Would you say your partner helps out more when you are busy with the business? ?

5.   Did your children or their needs influence the decision to start your business?

Probe: (1) If a conflict happened between your business and your kids (for example, you needed to attend a meeting with a client, but schools were closed), what would you do?

(2) Do you take your children's preferences into account when making major business decisions?

6.   An approximation, how many numbers of hours you spent working each week, how many hours you spent with family, and how many hours you spent with kids?

Finish questions

1. Is there any piece of advice that you would have liked somebody to give you when you were starting your business?

2. What advice would you give Chinese female migrant entrepreneurs about setting up a business in the UK?

3. Advice about balancing business and family responsibilities

4. Is there anything you would like Chinese men to change to support their female partners who are thinking about starting a business or are running a business?