

Appendix A: Interviewee Summaries

Aaliyah is 26 and lives in with housemates. She describes her ethnicity as black African (parents from Zanzibar), her class as working-class and her sexuality as bisexual.

Alice is 35 and lives with her husband. She described herself as white British, middle-class and bisexual.

Aoife is 22, lives with house mates and describes herself as British-Irish (white), her family as working class and herself as middle class and her sexuality as straight.

Amira is 29 and lives with her parents and her daughter. She describes her ethnicity as mixed (Arab and white), her social class as working class and her sexuality as heterosexual.

Andee is 34 and lives with her two daughters and her partner. She describes her ethnicity as white British, her social class as working class and her sexuality as heterosexual.

Anna is 32 and lives in London. She lives with her partner. She describes herself as British, middle class and heterosexual.

Beatrix is 35 and lives with her husband and two young daughters. She describes her ethnicity as white, her social class as middle class and her sexuality as heterosexual.

Beth is 22 and lives with housemates. She describes herself as white, working class and queer heterosexual.

Catherine is 22 and lives in with housemates. She describes herself as white, middle class and bisexual.

Edel is 27 and lives with her husband. She is white Irish, middle class and a cis straight queer woman

Elizabeth is 22 and lives with housemates. She describes herself as white British, middle class and heterosexual.

Emma is 25 and lives with housemates. She describes her ethnicity as white British, her social class as middle class and her sexuality as open.

Ruby is 20 and lives with housemates. She is white British/European, lower-middle class and heterosexual, but with an open mind.

Hannah is 35 and lives with her partner. She describes herself as white British Jewish, middle class and heterosexual.

Jean is 22 and lives in with housemates. She describes herself as white, middle class and lesbian.

Jenny is 33 and lives with her husband and seven-year-old daughter. She describes herself as white British, working class and heterosexual.

Lisa is 20 and lives with her mum and two sisters and describes herself as white British, working class and bisexual.

Mair is 26 and lives with housemates. She is white, welsh, British, lower-middle class and queer.

Nancy is 33 and lives with her husband. She describes herself as white, middle class and straight.

Poppy is 26 and lives with her fiancé. She describes herself as white British, middle class and heterosexual.

Priya is 26 and lives with housemates. She describes her ethnicity as British-Indian, her social class as middle class and her sexuality as straight.

Rebecca is 32 and lives with her husband. She describes herself as white British, middle class and heterosexual.

Richa is 26 and describes herself as Indian, upper-middle class and her sexuality as undetermined.

Rowen is 25 and lives with housemates. Rowen is German/Italian and describes her class as 'working-class parents, first in family to study' and her sexuality as lesbian.

Sally is 27 and lives with her partner. She describes herself as white (British/Australian), middle class and straight.

Appendix B: Memory-Work Participant Summaries

Alexandra is 29. She is white, middle class and describes her sexuality as ‘in a long-term monogamous relationship with a cis hetero man but previously have had same-sex experiences/attractions—so I guess I pass as heterosexual but would not call myself 100 % straight—ugh, complicated!’

Sam is 30 and describes herself as multi-heritage Indian-English, middle class and bisexual.

Nina is 34 and describes herself as white British, middle class and straight.

Vicky is 35 and describes herself as white, middle class and straight.

Appendix C: Guidelines for Writing Memories (Haug et al. 1987)

1. Write a memory.
2. Of a particular episode, action, person or event.
3. In the third person.
4. In as much detail as is possible, including even 'inconsequential' or trivial detail (it may be helpful to think of a key image, sound, taste, smell and touch).
5. But without importing interpretation, explanation or biography.

The memories should be as detailed as possible; they can also be accompanied by a photograph. There are no 'right' or 'wrong' memories, just write about whatever the trigger phrase provokes.

Appendix D: Memory-Work Analysis Guidelines (Haug et al. 1987)

1. Each group member expresses opinions and ideas about each written memory in turn.
2. The collective looks for similarities and differences between the memories. The group members look for continuous elements among the memories whose relation to each other is not immediately apparent. Each member should question particularly those aspects of the events that do not appear to be amenable to comparison, without resorting to biography.
3. Each member identifies clichés, generalisations, contradictions, cultural imperatives, metaphor, etc. This is one way of identifying the markers of the 'taken-for-granted' social explication of the meaning of recurring events.
4. The group discusses theories, popular conceptions, sayings and images about the topic, again as a way of identifying the common social explication of meaning around the topic.
5. The group also examines what is not written in the memories (but that might be expected to be). Silences are sometimes eloquent pointers to issues of deep significance, but are painful or particularly problematic to the author (Haug et al. 1987).

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