

Appendix 1

A Brief Note on Romanisation of Chinese Names and Pronunciation

Small things matter. In this book I choose not to use romanised Chinese name since there is no wholly satisfactory way of using Roman letters to represent the sounds of Chinese. For example, with a few exceptions such as Sun Yat-sen and Yuan Shih-kai, who remain much better known by other forms of translation, Chinese terms and names mainly adopts the pinyin system used in the People's Republic of China.

During most of the nineteenth and twentieth centuries, English speakers used the so-called Wade-Giles system, devised by British Sinologue Sir Thomas Wade in 1859 and then modified by another British Sinologue, Herbert Giles, in 1912. It is in this system of romanisation that English speakers first met Mao Tse-tung, Teng Hsiao-p'ing, and the rest of the dramatis personae of China's long history. However, in the early 1980s things changed. 'Mao Tse-tung' became 'Mao Zedong,' and "Teng Hsiao-p'ing" became 'Deng Xiaoping.' Another important Chinese name is 'Fei Hsiao-tung,' who is a well-known Chinese sociologist in Western scholarship, becoming 'Fei Xiaotong' now.

This new system was called *hanyu pinyin* (*pinyin*, to be precise), a system first put into use in 1958 in the People's Republic of China and officially adopted there in 1979. Since then, *pinyin* has been adopted by the Library of Congress, the American Library Association, and the International Organisation for Standardisation. Even so, the system is still not universal within the Chinese-speaking world. The Republic of China on Taiwan devised a close cousin of *hanyu pinyin* called *tongyong pinyin* and adopted it in 2002, but local jurisdictions still retain the right to adopt the romanisation system of their choice, and some have exercised it.

None of this would matter to the ordinary English reader, except that the *hanyu pinyin* system often uses the letters of alphabet in confusing ways, which in turn misleads the uninitiated about which sound is being represented. For example, different letters are used to represent the same sound. Thus, Chou En-lai, who signed the Geneva Accords of 1954 and who famously shook the hand of Richard Nixon in 1972, is now Zhou Enlai. His surname comes first and is pronounced 'Joe' either way. But 'zh' is not the only way alphabet 'j' sound is represented to English readers. When the 'j' sound is followed by a long 'e' sound, then the syllable is

written ‘ji’ (as in ‘gee whiz’). And just when you think you have learned that an ‘i’ represents the long ‘e’ sound, you will come across the syllable ‘zhi’—which is to be pronounced as if it had an ‘r’ tacked on, as in ‘Ger’ in ‘Germany’. The same rule applies to ‘shi’ (as in ‘shirred’) and to ‘chi’ (as in ‘church’). But when the ‘ch’ sound is followed by English long ‘e’ sound, it is represented by a ‘q’ so that ‘qi’ is pronounced ‘chee,’ as in ‘cheesecake,’ and ‘qu’ is the ‘choo’ in ‘choo-choo train.’ This is how the Ch’ing (rhymes with ‘ring’) dynasty, which ended in 1912, and which figures prominently in this thesis, became the Qing dynasty.

Appendix 2

Problems of Using Ethnographic Methods in China

Assumptions of Western ethnographic research methods	Cultural differences in China
1. Relying on Chinese local language translators to interpret information	Local Mainland Chinese translators with a communist upbringing might not be familiar with the Western or capitalist ways of working and concepts. Translators outside the domain of design and ethnographic research might misinterpret information and important concepts
2. Recruit respondents randomly from a market segmentation database to ensure objectivity	As China is a relationship-oriented society, research teams might encounter difficulty in recruiting when ‘knocking on the door cold.’ Chinese people do not respond well to strangers as the social structure differentiates ‘in-groups’ (friends/family) from the ‘out-groups’ (strangers) (Blackman 1997)
3. Ask questions in an objective or scientific way, inquiring about the ‘truth’	Chinese people are more interested in maintaining a harmonious relationship when interacting with each other. Researchers asking a similar question repeatedly in multiple ways with an inquisitive attitude might come through as an offensive interrogation to the Chinese
4. Treat respondents as ‘subjects’ of study (users). Keeping emotionally distant from respondents to maintain objective results	The separation between ‘friendship’ and ‘business’ dealings in the U.S. might come through as an insincere gesture and create distrustful feelings in the Chinese towards Westerners. In China, friendship is a prerequisite to dealing with business and money

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5. Assume respondents will verbally express themselves communicating truthful feelings or opinions	Chinese traditional education is dogmatic and requires the young to be obedient and silent to show respect for teachers, elderly and superiors. This upbringing discourages openness in verbal communication. Chinese will refrain from giving criticisms openly in public especially to strangers and say 'appropriate thing' so as not to offend, giving the opposite party 'face'
6. Assume respondents will participate creatively in the making of artifacts revealing deeper inner thoughts	Chinese education traditionally does not encourage the expression of individual creativity but to excel in imitating the master of classics. Chinese thinking also tend not to challenge the norm but to conform to social expectations and benefits of the group, therefore stifling individual ideas and expressions

Resource Ann (undated). The original research report has been attached at the end of the study

Appendix 3

Categorisation of Chinese ‘Class’ in the Book

China’s rapid economic growth during the past two decades has been accompanied by an equally impressive increase of personal income for urban residents. According to the National Bureau of Statistics of China (2001), per capita annual disposable income of urban households had increased from RMB 343.4 (GDP 33) in 1978 to RMB 6859.6 (GDP 684) in 2001. Even after adjusting for the inflation, the magnitude of increase is still a remarkable 225 %, corresponding to an average annual growth of 6.4 %. To put these numbers into perspective, we note that in the same time period, the annual growth rate of real wage for employees in the US averaged merely 0.54 % (calculated from figures at the US Department of Labour’s Bureau of Labour Statistics website at <http://www.bls.gov>).

Therefore, in urban areas, their population and income characteristics are so different and changing so rapidly that the concept of ‘middle-class’ has always been confusing and misleading (see Watson 1984). In this thesis I use the standard created by the world leading management and strategic consulting firm McKinsey & Company (see McKinsey 2011) in my categorising of my participants’ family background. Generally speaking, according to Chinese household annual income, there have been six classes in contemporary Chinese society:

1. Very wealthy (>RMB 10 million in income or assets) (>GBP 1 million)
2. Wealthy (RMB 300 thousand–RMB 10 million) (GBP 30,000–GBP 1 million)
3. Mass affluent (RMB 200 thousand–RMB 300 thousand) (GBP 20,000–GBP 30,000)
4. Upper middle class (RMB 100 thousand–RMB 200 thousand) (GBP 10,000–GBP 20,000)
5. Lower middle class (RMB 55 thousand–RMB 100 thousand) (GBP 5400–GBP 10,000)
6. Aspirants (<RMB 55 thousand) (<GBP 5400).

Appendix 4

A Brief Introduction of China's Tiered City System and City Geography of Shanghai

As mentioned in the book, my participants in this research project were born and grown up in different inland Chinese cities. Here, I first provide a brief introduction of Chinese city system and the recent structural change. In the 1980s, instead of opening up the whole of China, China decided to develop Special Economic Zones (SEZs) and to open up cities near the coast for foreign investments as part of an economic risk reduction strategy. Since then, resources from western China were drawn and consolidated to support these strategically positioned coastal cities prominently for Beijing in the north, Shanghai in the midst, and Guangzhou in the south, with Shenzhen acting as a gateway from Hong Kong. As such, cities begin their economic reform at different stages and thus with time, this became known as the Chinese tiered city system with cities given the connotation as first, second, third or fourth tier cities (Nee and Cao 2005).

Presently, first tier cities, such as Beijing, Shanghai and Guangzhou, are fuelled by their own domestic demand and consumption, providing the platform for improved living standards, better business and job opportunities and an international showcase to the rest of the world. Yet, we can also see that more of the second tier cities (with over 20 cities in this category) are also taking action to develop as the backbone of China's future economy. For example, already armed with a relatively medium to high disposable incomes and an average GDP per capita of RMB 30,000, these second tiered cities provide a lucrative option for firms to apply blue ocean strategy on Chinese domestic markets (see Nee and Cao 2005).

Then, I sketch out the city geography of Shanghai—where this research project takes place—and the dramatic change experience by Shanghai in recent decades. Located at the mouth of the Yangtze River, Shanghai has been considered as 'China's most Westernised city' (Hayhoe 1988). As a result of the Nanjing Treaty in 1842, Shanghai was forced to be one of five Chinese trading ports open to foreign countries. Since then, Shanghai became a semi-colony with settlements dominated by world powers (including Britain, French, Japan, the USA, and the former Soviet Union) until the return of settlement rights to China in 1945 (Goto-Shibata 1995; Lu 2001a). After the implementation of the economic reform and opening up policy in the 1980s, Shanghai had been given strategic priority for its economic development by the state. Deng Xiaoping, the patriarch of China's economic reform,

argued that if China wanted to acquire international status in finance, it needed to depend primarily on Shanghai (Sung 1996). Presently, Shanghai has been viewed as an aspiring international city in the twenty-first century, serving as an economic engine in leading mainland China to transform from a secondary player in the Second (or Third) world to a central force in the global capitalist system.

Now Shanghai spreads across 6300 km² (10 times larger than in the 1840s) and is one of China's 33 administrative regions. Demographically, Shanghai is also widely known as a migrant society in China. According to the statistic, the population of Shanghai comprised 13.2 million people with Shanghai resident status (64 % of the population) in 2000, whilst the rest of the population were mainly Chinese migrants (36 %) (Shanghai Municipal Statistical Bureau 2001). In Shanghai, Mandarin is the national common oral language of communication for public occasions and in schools, whilst the major local dialect is Shanghainese, which has no standard written form.

Particularly in recent decades, Shanghai has made serious efforts to achieve its economic goal of becoming an aspiring global city in mainland China, sharing the same fame as other international centers, such as London and Tokyo. For example, since the 1990s Shanghai local government has committed more resources to education by expanding higher education, promoting continuing education for adults and learning in the workplace to improve the quality of its workforce (Chan et al. 2004). It also introduced a series of initiatives to improve students' transnational skills, particularly information technology and English proficiency (Hills and Fleisher 1997). In 1998 Shanghai launched a pilot scheme for bilingual teaching beginning with key point primary or secondary schools and foreign language schools. It is expected to establish about 100 (about 5 %) schools in bilingual teaching in the early 2000s, and to extend the bilingual teaching to more subjects from previous elective ones (Xiao and Lo 2003). This English strategy taken by the Shanghai Municipal Education Commission enables Shanghai to go ahead of Beijing in this respect for three years.

The year 2002 witnessed Shanghai winning the bid to host the 2010 World Expo. In 2004 Shanghai was ranked as the leading mainland Chinese city in terms of general production, growth in GDP and general urban competitiveness (Ni 2005). The existing national competitive edge gives the Shanghai Municipal Government sufficient confidence to achieve its goal to become an international metropolis, the third regional tourist centre in Asia (after Hong Kong and Tokyo), an international cyber port as well as one of the world's international economic, financial, trading and shipping centres through every available means (Gu and Tang 2002). Moreover, the Shanghai Garment Trade Association (SGTA) has formalised its efforts of promoting Shanghai as the new fashion capital of world by forming a new federation that would bring representative organisations from the five major fashion capitals (New York, London, Milan, Paris and Tokyo) together.

In the education arena, Shanghai has also carried out a series of education reforms for its citizens since the late 1970s as a response to social change including globalisation and marketisation. For example, many scholars (Price 1992; Lee 1996; Hawkins et al. 2001; Wan 2004) have identified significant ideological

changes in Shanghai, in which the local government has shifted its attention away from socialist revolution to the use of capitalist means for modernisation and international competition. Accordingly, there has been an increased tension between the domination of the CCP-oriented collectivism and the recognition of individual rights and responsibilities. Mak and Lo (1996) observe that education in Shanghai is caught between economic task and moral demand, arguing that this tension is difficult to solve because political and market spirits are antithetical. By examining the citizenship education in Shanghai, Goodman (2002), Zhang (2002) and O'Brien (2001, 2002) have also expressed their new concerns for urban China from the perspectives of the rise of localism (He 2005), the internal local identity struggles between native residents and migrants, and students' weak global citizen identity as a result of lacking global education provision (Lee and Gu 2004; Law 2007).

Appendix 5

Participant Demographics

No.	Name	Age	Studying subject	Status*	Family category	Place of birth	Years in SH	Father's job	Mother's job	Degree of trust ^{***}
1	Qian	24	Chinese literature	PG	Lower middle class	Yunnan	6	Teacher	Teacher	High
2	Ivy	20	Information technology	UG	Mass affluent	Shanghai	20	Engineer	Civil servant	High
3	Rain	25	Education	PG	Lower middle class	Sichuan	8	Civil servant	Retired	Lower
4	Nancy	23	Psychology	PG	Lower middle class	Hunan	6	Civil servant	Teacher	Lower
5	Lily	23	Media study	UG	Mass affluent	Guangdong	5	Self-employed	Accountant	High
6	Dan	20	Foreign language	UG	Upper middle class	Beijing	2	Engineer	Doctor	Medium
7	Lucy	21	Foreign language	UG	Upper middle class	Shenzhen	3	Company employee	Teacher	Medium
8	Jane	22	Finance	UG	Lower middle class	Hunan	4	Company employee	Retired	Medium
9	Helen	24	Physics	PG	Upper middle class	Hubei	6	Doctor	Doctor	High
10	Fay	25	Psychology	PG	Upper middle class	Shenzhen	3	Self-employed	Accountant	High
11	Julie	23	Finance	UG	Mass affluent	Shaanxi	5	Banker	Accountant	Medium
12	Pearl ^{**}	18	Language course	Pre-Uni.	Mass affluent	Shaanxi	5	Banker	Accountant	Medium
13	Ning	26	Chemistry	M.Sc.	Upper middle class	Beijing	1	Civil servant	Engineer	Lower
14	Wendy	24	Business	PG	Upper middle class	Jiangsu	2	Company employee	Teacher	Medium

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15	Sue	24	Business	B.Sc.	Mass affluent	Zhejiang	20	Self-employed	Self-employed	Medium
16	Zoe	19	Management	UG	Upper middle class	Fujian	1	Self-employed	Company employee	High
17	Irene	19	Human resources	UG	Lower middle class	Hunan	1	Company employee	Teacher	Medium
18	Momo	22	Sociology	UG	Lower middle class	Shanghai	22	Civil servant	Company employee	High
19	Beth	22	Management	UG	Upper middle class	Zhejiang	18	Self-employed	Self-employed	Medium
20	Emily	23	Management	UG	Upper middle class	Fujian	16	Self-employed	Accountant	Medium

*UG: current undergraduate student; PG: current postgraduate student; Pre-Uni.: pre-university

B.Sc.: Bachelor of Science degree holder; M.Sc.: Master of Science degree holder

**Julie and Pearl are sisters

***Degree of trust is measured by the times of interviews. For example, once interview with the participant produces lower degree of trust; twice interviews produce medium degree of trust; interviews with the same participant for three or more times produce high degree of trust

Appendix 6a

Participant Information Sheet

The Impact of Contemporary Social Change in China on Urban Young Chinese Women's Life

The purpose of this project is to develop an in-depth understanding of contemporary urban young Chinese women students' life experience and their perceptions and concerns about gender-related issues in their study and future career. It will provide insight into the strategies used by young Chinese women to achieve equality in both public and private spheres. From this I will develop materials and strategies that support Chinese women in their self-realisation and personal improvement, including further education progression, career development and so on.

The research is co-funded by the Cambridge Overseas Trust (COT) and the China Scholarship Council (CSC), and it will be conducted by Ms. Jiaran ZHENG at the University of Cambridge. The results of the study will be written up and published in a variety of formats in the public domain.

You have been invited to take part in this project as you are a young Chinese woman currently living and studying in Shanghai. Participation is entirely voluntary and you are not obliged to participate. Should you initially decide to take part and then later change your mind, you are free to withdraw from the project at any time. Information collected will be anonymised and safely stored. Further permission will be sought from you regarding using your photos. Otherwise, no reference, either direct or indirect, will be made to you as an individual in any publications of any kind.

If you have any queries, please do not hesitate to contact:

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**YOU WILL BE GIVEN A COPY OF THIS TO KEEP,
TOGETHER WITH A COPY OF YOUR CONSENT FORM**

Appendix 6b

Participant Consent Form

The Impact of Contemporary Social Change in China on Urban Young Chinese Women's Life

- I agree to take part in this research which is to investigate the impact of contemporary social changes in China on my life as a young woman.
- The researcher has explained to my satisfaction the purpose of the study and the possible risks involved.
- I have had the principles and the procedure explained to me and I have also read the information sheet. I understand the principles and procedures fully.
- I am aware that I will be required to answer questions about my experience of being a young woman in the family, school, university, and workplace. I am also aware that I will be asked about my attitudes towards sex and personal opinion on Chinese politics, and I feel comfortable to express my opinion as much honestly and freely as I can.
- I understand that any confidential information will be seen only by the researchers and will not be revealed to anyone else.
- I understand that the results of this project will be published in the form of reports, conference papers, journal articles and other academic outputs, although all data provided by myself and other participants will be anonymised as much as possible.
- I understand that I am free to withdraw from the investigation at any time*.

* However, in the event that I withdraw from the investigation, I give permission for data to continue to be used in an anonymous form.

Name (please print):

Signed:

Date:

If you have any queries, please do not hesitate to contact:

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Appendix 7

Samples of Interview Questions

Opening Statement: The purpose of this research is to learn more about the impact of China's social changes (i.e. higher education expansion, urbanisation and economic transformation) on the post-reform generation of young women's lives. I want to know more about your values and beliefs concerning family, education and work. I'm seeking to listen to your life stories, opinions, and concerns as a young woman in today's China. I plan to use the information I collect to write my dissertation and possibly published papers or books. A pseudonym will be used to protect your confidentiality, as stated on the consent form. In exchange I will offer my assistance to you in regard to providing any information I can which may help you solve the problems and difficulties you are confronting with. I would also like to provide you copies of what I write about your experiences for your review for accuracy, additional information, or concerns you may have. I am requesting to record the interview and if you would like the MP3 recorder to be turned off at any time during the interview, please let me know. Do you have any questions before we begin?

Topic 1: Female Body, Beauty and Fashion

1. How would you like to describe yourself? In other words, if you were to think to yourself 'who am I?' then describe yourself, what would you say? Please use one or two sentences.
2. If you had to choose one primary or centralising characteristic concerning your identity, what would it be? Could you say a little more about why you chose this particular aspect of your identity?
3. How do you think of the saying 'a man is mainly assessed by his talent and ability whereas a woman is purely judged by her appearance' (*Langcai Numao*)?
4. How do you think women express their beauty? How do you think Chinese women express their beauty?
5. Do you think your hairstyle matters in your daily life?
6. How do you think hair, especially naturally black straight long, means to Chinese women?
7. Why you choose this hairstyle?
8. Which hairstyle do you think is a 'good' hairstyle for you?

9. How often do you change your hairstyle? And for what reasons do you think you will change your hairstyle?
10. How do you see fashion? Do you think clothes are associated with power in any way?
11. What do you think of Western brand clothes and Chinese brand clothes?
12. How do you see luxurious goods?
13. Which kind of lifestyle are you dreaming for?
14. Do you think women in China have achieved gender equality in employment nowadays?

Topic 2: Education Goal, Work Expectations and Marriage Expectations

1. Why have you come to this university, in other words, what or who influenced your decision? And why do feel it is important for you to attend university?
2. What concerns, if any, do you have about your success in university?
3. Could you foresee a situation in which you would graduate from this university?
4. Thinking about your experiences with this university thus far, what encounters, relationships, or experiences have been positive, negative, or particularly memorable?
5. Could you tell me about some of your experiences thus far with university faculty?
6. Could you tell me about some of your experiences thus far related with other students?
7. What is your career goal?
8. Have you changed your goals or done any more investigation of your major or career path?
9. What is a 'good job' for you? What is your ideal job?
10. How do you think the gender issue in the labour market in general?
11. Do you have any working experience? Tell me more about your previous experience.
12. Which one do you think is more important: work and marriage?
13. Do you think marriage is important for women?
14. What do you think is the most important factor for women to get married well?
15. How do you define a 'good marriage' and a 'good husband'?
16. How do you think of campus lovers? What do you think cohabitation before marriage?
17. Whether you would consider cohabitation in your relationship?
18. What is your expectation of your future family? For example, do you want to get married? If yes, what is your ideal husband? When do you plan to get married?
19. How do you think of 'leftover women'? Will you feel worried if you are still single in your 30?

Topic 3: Family and Off-Campus Life

1. Can you talk more about your family, such as your family relation, the closeness between you and your parents, and who plays a more authoritative role in family matters?
2. Can you talk more about your parents? You can say anything about them, such as their marriage, their family philosophy, and how you feel about your relation with them?
3. What do you think of being a 'good' daughter?
4. How do you describe yourself in your family?
5. Do your parents have some expectations for you? What are their expectations?
6. Will your parents push you to do something which you don't like to do?
7. If so, will you try to argue with your parents and to persuade them to change their minds and listen to you?
8. Could you say more about your family life? For example, which things leave a deep impression on you?
9. How much control do you feel you have in regard to your financial situation and choices about your life in general?
10. What are some things you do with any free-time you may have?
11. What involvement, if any, do you have in out-of-class activities, programmes, or organisations? Can you tell me more about the experiences you've had in any of these?
12. Which other women would you take as role models, or have influenced you?

Topic 4: Politics and National Identity

1. How do you think of joining the Party in the university?
2. When and why you joined the Communist Party?
3. What other social activities do you prefer to attend in the campus?
4. In terms of your own participation in the social life on campus, do you feel very connected, somewhat connected, or isolated? And, could you share with me a little more about how important social life on campus is for you?
5. Taking the 2010 Work Expo as an example, to what extent do you get involved with this event? What do you think of China hosting the 2008 Olympic Games in Beijing and the on-going World Expo in Shanghai?
6. How do you feel about these events?
7. How do you see contemporary China's position in the world?
8. Can you imagine what China will be like in, say, 20 years?
9. What expectations do you have for the future of China?
10. What do you want to do in the future in order to contribute more to the wider society?
11. What do you think of some social problems in contemporary Chinese society, such as the wealth gap between urbanites and rural people, and any other issues which you can think of?
12. In your specific discipline and at university in general, what opportunities and constraints do you think are important for you to achieve your aims?

13. In the wider social and political context, what opportunities and constraints do you think could influence you to achieve your aims?
14. How do you understand the term 'feminism? What is your definition of 'feminism?'
15. What do you think of the term 'citizenship?' How do you think of yourself as a citizen?
16. This question relates to gender in Chinese society. What do your think on what the media, politicians, educators or others say about what women should like, act like, or do?
17. How do you introduce China (and Shanghai) to foreigners?

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