Yongliang Gao

An investigation of rural migrants' happiness status in Changsha city

A trial of social urban planning in China's second-tier cities

UPPSALA
UNIVERSITET

Abstract

Gao, Y. 2015. An investigation of rural migrants' happiness status in Changsha city: a trial of social urban planning in China's second-tier cities. Uppsala, Dept of Archaeology and Ancient History.

China has among the world's fastest growing urban region and faced enormous environmental and social challenges that require a forward thinking of urban planning, which integrates environmental sustainability and social equity into urban resilience. In China, national and provincial urban policies have long focused on economic and industrial developments, whereas social welfare was not account for urban planning until very recently. After decades of rapid socioeconomic development, China has now entered an urbanization stage at which social development becomes as urgent as economic and environmental transformation. Rural migrant as a lower social group is a product of China's rigorous rural-urban household registration (*Hukou*) that has caused plenty of social tragedies. Although governmental authorities have vowed to elevate rural migrants' social status, as a heterogeneous social group, rural migrants received very little research attention by far. To examine rural migrants' demographic information and their social status, this research employs happiness as a theme to carry out a questionnaire survey. In total, 1,267 responses were collected at bus and train stations in Changsha, a second-tier city located in the middle of China. According to the survey, rural migrants' happiness status is in close relation with some demographic characteristics such as gender, ethnicity and education. In general, men are unhappier than women; the ethnic minorities are unhappier than the ethnic majority-Han; and the highly educated are unhappier than those with lower educational attainment. By performing a stepwise regression, statistics uncover that rural migrants' happiness status in Changsha is positively associated with a stable income, a job with insurance and a well sustained family tie. Based on the study results, I propose three suggestions for social urban planning in China's second-tier cities: (1) to set up a commercial district that embraces diverse ethnic groups, where the minor ethnic rural migrants can work and live with their own cultures. (2) To gather rural migrants by industry and establish labour unions that can represent for rural migrants' interests. (3) To maintain the discriminated *Hukou* system, but define *Hukou* identity based on rural migrants' taxation conditions.

Keywords: rural migrants, demographic characteristics, happiness factors, social urban planning

Department of Archaeology and Ancient History, Uppsala University, Box 626, 75126 Uppsala, Sweden

Acknowledgement

Table of Contents

List of Figures

List of Tables

1. Introduction

As the world's fastest growing urban region, China has faced enormous environmental and social challenges that require a forward thinking of urban planning. In 1949 when China was officially founded, there were 132 cities and the urbanization rate was only 10,6% (National Bureau of Statistics of China 2015). By 2013, about 660 cities had been built up with the national urbanization rate surged up to 54,77% (idem). The unprecedented urbanization growth has currently brought China to the forefront of global environmental affairs. A lot of focus has been given to China's role as one of the world's biggest environmental polluters. This criticism has been seen both in contemporary studies as well as in the field of environmental history such as Diamond (1999). In fact, the average ecological footprints of Chinese citizens are way behind most of the Western countries (World Wide Fund for Nature 2006). Moreover, the ecological footprints of the Chinese population are unevenly distributed between regions, especially between rural and urban areas; and what within the urban areas is the problem that I will engage with in this thesis.

As a thesis in global environmental history, a reader might expect that I would concentrate on the environmental problems as created through the history of urban planning in China. This is indeed a meaningful topic but overall too large to deal with, considering China's socioeconomic imbalance and vibrant cultural differences between different regions. In my opinion, global environmental history relates closely to sustainable development and how it interacts with environmental change. For this reason I have decided to target this research on the sustainable fulfilment of social equity and justice, as it accounts for a crucial part of sustainable future.

Sörlin and Öckerman (1998) compares today's cities to cancerous cysts, but they also claim that cities may be effective in resolving sustainability problems because cities gather up people in an aggregated pattern, which means changes can be introduced and adopted rapidly. Despite the very negative report on the environmental health of Chinese cities, China has now invested a lot in green energy; and smart cities are being built up effectively as future green places (China Daily 2015). Although such developments are laudable, the progress is slow. Nevertheless, urban planning as a crucial element in achieving environmental sustainability has been increasingly discussed and ventilated in China.

In contrast, discussions on social equity and justice are not yet well covered in China's urban planning. As I will show here, both national and provincial urban policies and planning in China have centred excessively on economic and industrial developments. Social welfare was not integrated in urban planning until very recently. Moreover, as I will discuss here, the structure of urban/rural policy with the household registration system (which is termed as *Hukou* or *Huji* in Chinese language), creates an institutional inequality between urban and rural areas. The *Hukou* system rigidly classifies Chinese people either as urban or rural citizens. An urban *Hukou* supplies fruitful and superior resources that are very important for work and life in a city (i.e. housing, healthcare, schooling, and etc); whereas a rural *Hukou* provides very little access to the resources and a switch of *Hukou* identify is difficult to happen for most Chinese people. The discriminated *Hukou* system inherently has created numerous social tragedies to rural migrant workers (*Nongminggong* in Chinese language), a rural working class who was born with a rural *Hukou* but chooses to work and live in the city. As is known to all Chinese people, rural migrants are commonly profiled with lower social

welfare compared to the urban labourers. The resultant social inequality has long been reported on social media, but the aspiration of elevating rural migrants' social status has never been realized in urban planning.

The standard for measuring social status may vary from one person to another. However, happiness was seldom considered as a measurement of social status to Chinese people until 2012, when China Central Television (CCTV) made a controversial street interview about "are you happy or not?" The interview clip reported a few trenchant but hilarious responses, which immediately obtained a very high viewership, and "happiness" back then became a heated discussion throughout China's social media. Thereafter the popular interview, happiness gradually became the most regular word that has been used frequently for enquiring Chinese people's social status.

Albeit CCTV is one of the most influential TV channels in China, it is not the first medium that makes happiness relevant report. Xinhua News, in fact, has begun elected the Happy Chinese City annually ever since 2007. The annual election is judged by Chinese citizens' happiness index, which consists of 22 elements that define citizens' identity, affiliation, security and satisfaction of the city they reside in (Sina Finance 2015). According to the previous rankings, the top 10 happiest cities often refer to the second-tier cities[1] including Hangzhou, Chengdu, Nanjing, Changsha, Ningbo and Kunming (idem).

In recent years, the Happy Chinese City election had won so much public attention that more and more politicians began to use happiness as a propaganda for public support. For second-tier cities, however, particularly those in the middle and west of China, the first-tier cities seem to be unrivaled considering the political and economic powers. Therefore, many politicians who serve in the second-tier cities often flaunt their cities as the happy wonderland because of the livability, enterprise-adaptability and most importantly the social equality. Thereafter 2010, a few more politicians had begun using happiness as a slogan in urban planning (China Org 2014).

1.1 Problem statement

Statistics have predicted that rapid urbanization will keep striking China's second-tier cities particularly those in the middle and west (Xinhua 2014). As a consequence, the number of rural migrants would exponentially augment to 289 million in the next decade (idem). On one hand, the increasing number of rural migrants will supplement the cities with substantial labours and consumers in the short run. On the other hand, however, the growing inflow of rural migrants has already incurred countless occurrences of social turmoil in the cities. Considering the enormous quantity of rural migrants, the social disturbances might one day threaten national security if the society keeps neglecting rural migrants' unequal working and living conditions in the cities.

---

[1] In China, the first-tier cities refer to Beijing, Shanghai, Guangzhou and Shenzhen, where most of the political and economic resources are allocated. The provincial capitals and some perfected-level cities along the east coastline are classified as the second-tired cities.

Although governmental authorities have vowed to elevate rural migrants' discriminated social status, the situation yet remains stubbornly desperate partly because some authorities fail to come up with effective policies. One reason for this may be that the research of rural migrants' demographic characteristics is overwhelmingly scarce in China. Without sufficient demographic data, none of the authorities could possibly devise practical policies for lifting up rural migrants' social status. For this reason, I have decided to conduct a field study for this thesis on the demography of the rural migrant workers and focus the study on the rural migrants in Changsha, a second-tier city with more than 7,3 million inhabitants in the middle of China.

1.2 Research aims and questions

Here I propose happiness as a theme to investigate not only rural migrants' social status but also the diversity of rural migrants as a group. To achieve that, this research aims to enquire rural migrants' demographic characteristics and probe the factors that determine their happiness status of working and living in Changsha. Moreover, the research also attempts to apply happiness as a concept for social urban planning in China's second-tier cities based on the case study of Changsha.

To fulfill the aims, I outline three research questions. (1) Is rural migrants' demographic characteristic related to their happiness status working and living in Changsha? (2) What are the significant factors that are associated with the rural migrants' happiness status of working and living in Changsha? (3) By which means could rural migrants' happiness status become applicable for social urban planning in China's second-tier cities?

1.3 A brief structure of the thesis

To define my thesis I first review the discourse of urban studies globally in Chapter 1 and therein also the urban studies of China. In chapter 2, I start with a brief recap on China's ancient urban history, and then give a general introduction of China's urban history in modern era with a highlight on the urban evolution in Changsha, based on the few official records that are publically available. In chapter 3, I review previous literatures of both Western and Chinese happiness studies, based on which I formulate a theoretical framework for a happiness research concerning Chinese rural migrants. The theoretical framework provides the foundation for my own research, by which I will investigate the rural migrants' happiness status of working and living in Changsha. In Chapter 5, I explain in detail how a questionnaire survey is designed and revised for my own research. The empirical findings resulted from the survey will be represented in Chapter 6. Based on the results, I provide my own suggestions of applying happiness as a concept for social urban planning in China's second-tier cities.

1.4 A discourse of social equality in urban studies

As a pivotal transformation event in environmental history, urbanization has received plethora of research spotlights ever since the mid-19th century. Many pertinent publications (i.e. Hayden 1997 and Pieterse 2008) in general split up the overarching urbanization movement in two historical trends. The first trend was occurred in Europe and North America between 1750 and 1950 and was characterized by urban population explosion and rural-urban

cultural fusion. The second trend, which we are currently passing through, is featured as a phase of geopolitical and economic movement towards social equality (Hayden 1997). In view of the contemporary urban studies, research interests prior to the 1970s fell densely on spatial dynamics, which explored the intriguing correlations between resource allocation and environmental change. Thereafter the 1970s, urban planners and environmental practitioners had embarked on actualizing the idea of ecological sustainability instead of urban layout optimization (Harvey 2013).

Of all the historical consequences linked to urbanism, demographic change is perhaps the most explicit aftermath. Politicians, however, often picture a city's blueprint largely through the economic lens wherein overlook the demographic shift as an unstable element in urban planning. As a few publications have unveiled (i.e. Jonathan 2001; Epstein and Klyukanov 2012; Kee 2014), it was not until the 1970s-80s, when some European environmental practitioners promoted the imperative of integrating social equality in urban planning, that politicians subsequently hoisted social development to an equivalent position as economic growth in European urban planning.

Despite the new discourse of urban planning, Harvey (2013) manifests that the idea of social development in the 1980s European urban planning was predominant with the mid-upper classes rather than other social classes with smaller finical means and lower access to the benefits of urban planning. Amongst these urban dwellers, migrant workers, as a lower social group, have received little attention as they were not regarded as part of the urban fabric. Consequently, migrant workers received very little attention in urban planning as also in urban studies.

In recent decades, urban planners have gradually recognized the peril of excluding migrant workers from urban planning. Politicians therefore have started recognizing the significance of merging migrant workers as an indispensable group in urban planning just like the 'original' city dwellers. More accurately, politicians since the beginning of the 21st century have gradually noticed the potential risks associated with the migrant workers living and working in urban area, but with unequal rights as city dwellers. For instance, migrant workers are often regarded as a group with low or no access to the benefits of urban structures, and many urban researchers have already demonstrated that the exclusion of the migrant workers could possibly bring poverty, crime, unemployment or other social disturbances to a city (Pieterse 2008).

According to Pieterse (2008) and Harvey (2013), the conceptual awareness, which aims at integrating social equality in urban planning, has obtained particular attention by the urban planners in North America and West Europe after the 9/11 Event. As a result, many western politicians began to adopt a rectifiable urban scheme that spares specific considerations for the migrant workers as well as other groups that are politically, economically and socially under-representative, for the sake of urban safety and social equality (Pieterse 2008).

Pieterse (2008) also argues that instead of showing pale statistical analysis of a majority urban population, a new research trend that segregates urban population based on ethnicity, sex and other demographic variables has arrived, because a segmented population will yield

more accurate and representative results for urban studies. Based on this statement, Pieterse (2008) promotes to lean the research subject more on the lower classes that have long been socially and economically underestimated in urban studies. This call also provides the context and methodology for this thesis.

1.4.1 Defining social urban planning

Unlike many common terms that are often taken as granted in urban studies, social urban planning as an inane concept needs a concrete definition before it can be actualized in this research. A few publications and institutes indeed see social planning as a means for realizing urban resilience and community sustainability. For example, Wikström (2013) claims, a city will become more resilient and be able to identify, adapt to and improve the changing social patterns such as demographic changes and social exclusion majorly through employing appropriate social planning. Personally, I see social planning in an interactive relationship with urban resilience. A changing urban resilience especially when it comes to the demographic changes will bring up a need of social planning and in turn, a social planning when good policies benefit the urban resilience.

Campbell (2013) manifests three arguments to simultaneously pursue sustainability and social equality in community development. One of his arguments is that before urban planners can negotiate a merger of sustainability and social equality, they should first directly confront the political imbalance between the middle class and the poor or marginalized. According to Campbell (2013), middle-class environmental interests often trump the interests of the poor and the marginalized, which regularly leads to an exclusionary sustainability of privilege rather than a sustainability of inclusion. Campbell's argument consolidates my argument that instead of juxtaposing the goals for both the classes simultaneously, there is a research nuance to actualize the goals by separate social class, especially the poor and marginalized class, as their interests have long been under-representative and neglected in urban planning.

Above all, social planning as an active role in creating livable communities, dynamic economies, sustainable places, diverse cultural expressions and social cohesion as defined by the Planning Institute of Australia (2015), encompasses planning for the needs and aspirations of people and communities by strategic policy and action, integrated with urban, regional and other planning activity. To me, the Planning Institute of Australia by far gives the most comprehensive definition of social planning. However, there is an inherent problem here as once the community social planning is merged with urban or regional planning, the social planning itself would be subject to the urban and regional development strategies, thus a danger arises because such planning strategy will lose its virtue as social cohesion as it is no longer community owned.

1.4.2 Social urban planning in practice

The dilemma of urban planning and social planning both in constraining local innovation and in achieving its set goals is a problem, which has been extensively discussed by the environmental historian James Scott in his book *Seeing Like a State*. Social planning is often realized either by physical configuration, particularly through organizing housing patterns or through enhancing community dialogue (The UN Habitat 2014). In the real world, housing

configuration often leads to population segregation rather than integration, as people tend to live with neighbors who are demographically similar (Campbell 2013). The housing configuration that aims to lower social inequality therefore often leads to opposite scenario, where the middle-upper class lives in one community and the lower class in elsewhere (idem). As for community dialogue, Wikström (2013) demonstrates that people are inclined to communicate with those who share with similar interests and life experiences; social esteem differences in his research do not exert big impacts on mutual communications.

Although I believe enhancing community dialogue is a more helpful approach than organizing housing pattern in actualizing social planning, community dialogue in my opinion, has very limited ability of improving social equality unless the communication could bring actual benefits to the lower social classes such as equal rights to healthcare and schooling, or equitable economic conditions. From my perspective, the most effective channel to elevate social equality between different social classes is to close the socioeconomic inequality by institutional and statutory means, which is what I will suggest as part of the discussion and conclusions (Chapter 7) in this thesis.

1.5 China's urban studies in social context

Studies about China's urban planning are highly concerned either with land-use pattern and environment (i.e. Wu 1996; Wu 1998; Zhou and Ma 2000; Huang and Yi 2014) or narratives on urbanization transition after 1979 (i.e. Lin 2002; Ma 2002; Pannell 2002; Huang 2003). The urban studies that devised from social perspective are very few.

Wang (2013) attributes the shortage of social urban studies to the lack of detailed and reliable data (an issue that has also stunted my own research project), the shortage of opportunities for field study, the isolation of Western scholars from Chinese ones; and most essentially, the nature of China's planned economy and its rigorous central control of society has forced Chinese urban specialists either to join the bandwagon of the positivist paradigm or to participate in theoretical debates in the blossoming critical social theory (idem). Of the handful high-quality social urban studies, a lot of publications are excessively centered with the discriminated *Hukou* system (i.e. Chan and Zhang 1999; Pow 2012; Song 2015), as if no additional factors are relevant to people's working and living conditions in urban China.

Of the high-quality social urban research that is available, Ma and Fan (1994) conceives social evolution as the research core for post-1979 urban study. This was very rare in the 1990s when researchers selected topic related to social assessment rather than economic achievement for their research. Ma and Fan (1994) probes different rural-urban migration patterns in Jiangsu Province and described different working and living conditions of the migrants. Ma and Fan (1994) attempts to perceive demographic variations as the explanatory cause for different migration types. The demographics in Ma and Fan (1994), however, encompasses only educational and marital status, whilst omit a few overarching variables such as gender, age, income, ethnicity and so forth that are also relevant to certain migration types.

In contrast to Ma and Fan (1994), Wang and Wu (2009) adds more demographic elements and profile a more vivid image of the migrant workers in Shenzhen city. Although Wang and Wu claim their research as a social urban study, they make little effort merging the migrant workers in the context of Shenzhen's social urban planning. Unlike previous research, Wang et al (2015) examines social interaction and neighborhood attachment between the locals and migrants in Nanjing city. Wang et al (2015)'s research is a valuable entry point for employing social happiness in urban planning. Nonetheless, the term 'social interaction' in Wang et al (2015) refers mainly to housing matters, which overlooks emotional exchange and mutual understanding among different social groups.

Except the research topics mentioned above, a few other scholars have embarked on investigating the labor migration directions of certain groups (Wang and Fan 2006; Gu et al 2014; Cao et al 2015; Zhu 2015) by constructing models, performing statistical regressions and using geographic information systems (GIS). Interestingly, Gu et al (2014) put forward a novel approach of telling China's urban history, through dividing social urbanism features into different geological layers through a historic timeline. To illustrate, Gu et al (2014) perceives China's urban history as five land layers, namely traditional layer (1841), proto-globalization era (1842-1895-1948), socialist era (1949-1978), socialist market-led era (1979-2000) and globalization era (2001 to present). The geological metaphor of urbanism narrative, in my opinion, refreshes the perspective and study of urban history in China. As far as I know, most publications regarding China's urban history tend to set a timeframe first and then dig out the urbanization led consequences within the defined timeframe. Using the geological metaphor thereby enables historians as well as other urban experts to reexamine China's urban history by digging out the "layers", which enables them to engage with comparable studies of the layers in chronological order.

2. Background

In this chapter, I start with an introduction of China's urban history with a focus on contemporary rather than ancient Chinese urban history. Then I will illustrate the contemporary urban development in modern China with a specialization of Changsha's urban evolution from the 20th century onward. Besides, this chapter will provide basic knowledge of rural migrants in China. In the last part, I will update some background information of Changsha's social urban planning.

2.1 China's urban history

Throughout its millennial history, urbanization development in China was not only driven by domestic economic growth, but benefited more from the regime evolution as well as the linked political centralization and administration. Chronologically and morphologically, urbanization in China can be split up into two phases: ancient and contemporary urban developments. Environmental scholars as well as social scientists in many fields tend to attribute China's present environmental and social problems to the urbanization consequences from contemporary rather than the ancient times.

As one of the world's old civilizations, China's urban planning can be traced back as early as the Neolithic age, when several cultures formed competing states and the direct ancestor of

the Longshan culture eventually dominated in the Yellow River valley (Liu 2007). A few urban studies (i.e. He 1986; Yang 1993; Schinz 1996; Qu 2003) have claimed that the earliest Chinese urban planning was a synthesis of traditional Longshan geomancy, astrology, numerology and cosmology, which created a diagram of the cosmos that placed man, state and nature in harmony. Many historians prefer to explain that China's urban expansion was resulted from the surpluses in agricultural production (Wheatley 1971; Mumford 1989; Heng 1997; Golany 2001; Liu 2007). Although the agricultural surpluses had contributed to the establishment of large urban clusters throughout China's ancient history, China's urbanization rate had rarely exceeded ten percent at any of the Chinese dynasties (The Free Library 2015).

Reviewing ancient China's long urban history would be a great effort in itself and this is not the focus of this thesis. However, what will be important to discuss here is the longevity of the institution that has throughout time constrained the formation and growth of urban clusters in China over time, namely the *Hukou*, or *Huji* system. The *Hukou* system was in existence from the Xia Dynasty (2100 BCE-1600 BCE) with purposes of taxation, conscription, social control and population migration (National People's Congress 2014). Ancient Chinese people were categorized as either agricultural or nonagricultural classes due to the rigorous *Hukou* policy. This created an institutionalized difference between the rural and urban, which is in part reflected in China until present day. In ancient times a switch of *Hukou* identity was strictly prohibited back then. Because of this, the urbanization rate of ancient China over time has been perpetually low and the development of the urban clusters never led to the population growth in urban areas. This is in contrast to rural areas where has experienced fluctuations in population dynamics.

When it comes to the 20th century, urban scholars often distinguish China's contemporary urbanization movement in three historical trends. The first trend was referred to the period between 1949 (the foundation of the People's Republic of China) and 1957. During this period, China's urbanization rate steadily increased from 10.64% to 15.39% (Huang and Ding 2013; Li and Liu 2015). As Huang and Ding (2013) argues, Chinese leaders borrowed a few practices from the Soviet Union during the first urbanization movement. Urban planning at then was based largely on a soviet-liked hierarchy: with central authority devised an urban scheme and subjacent organizations implemented the practices. In prior to the 1960s, this hierarchy allowed the Chinese central government to play the core part in policy making and take full control of the political and societal advantages in facilitating and shortening the course of urbanization (Qiu 2011).

The second trend was occurred between 1958 (the commencement of the Great Leap Forward[2]) and 1977, which was subdivided into three streams. The first stream (1958-1960) was featured by abnormal hyper-rapid urbanization, majorly due to the aggressive agricultural and industrial reforms during the Great Leap Forward. The second stream (1961-1965) was characterized by a fluctuating but overall stable population flow from rural to urban. A few urban studies (Zhang 2006; Wang 2013) have reflected that the second stream during this trend was the sole stage that urbanization evolved in a sustainable fashion. The

---

[2] In 1958-1960, the Chinese Communist Party set up flatulent economic goals to instigate unrealistic economic achievement. The fact was, however, the whole country suffered from a catastrophic economic recession and cultural corrosion in the 1960s.

third stream (1966-1977) was considered as an urbanization retrogress, for the population flew adversely from urban to rural, partly because the Cultural Revolution [3] brought disastrous consequences to manufacturing and cultural developments in the cities. As a consequence, a large number of urban citizens had migrated to villages because the rural sector back then supplied more employment opportunities and higher living standards (Qiu 2011).

The third trend was initiated in 1978, when the Chinese central government began implementing the Reform and Opening Up policy and the trend has been persisted until the present day. In the third urbanization trend, the standard of urban construction has been lowered and the number of cities has surged overwhelmingly. Many cities, particularly those in coastal region, have experienced rapid infrastructural developments from the 1980s onward, albeit many infrastructure projects turned out to be inferior in quality due to the defective technologies and scanty financial investments. The urbanization rate, nevertheless, has risen up from 17.92% in 1978 to 53.7% in 2013 (Qiu 2011; Li and Liu 2015). The fast urbanization in the last decades has greatly accelerated China's manufacturing and infrastructural advancements. In comparison with the previous two urbanization trends, I believe that the third trend on one hand has underpinned a solid foundation for China's thriving economy; whereas on the other hand has also planted latent risks and glaring problems when it comes to social welfare and heath as also great environmental problems.

Unlike many countries that have currently been stagnated at low urbanization rate or where urbanization rates have been reversed by de-urbanization, Chinese government still proposes rapid urbanization as the shortcut to enhance national wellbeing (Zhao 2014). However, social wellbeing has not been added to the agenda of urban planning in China until very recently. In 2014, President Xi Jinping put forward the idea "people-oriented urbanization", which aimed to actualize personal freedom, social equality and integrity in prospective urbanization development (Liu 2014). To realize the idea, the Chinese central government in 2014 launched the "National Plan on New Urbanization (2014-2020)", which was the first macroscopic, strategic and fundamental plan on China's urbanization (Central People's Government 2014).

2.2 Urban China in modern day

The "National Plan on New Urbanization (2014-2020)" (hereafter simplified as NPNU in the following text) is comprised of eight parts, which contains 31 chapters in total (Central People's Government 2014). The key content revealed in NPNU is concerned about accelerating the transformation of urbanization development that will see city clusters as a major form of urbanization whilst promote "people oriented urbanization" as the core value.

2.2.1 City clusters

As the NPNU points out, a few world-class city clusters have already been shaped in China, such as the Yangtze River Delta, the Pearl River Delta and the Beijing-Tianjin-Hebei region

---

[3] An ideological event happened in 1966-1976, which Chairman Mao, Zedong and the central government strived to consolidate the Socialist regime and eliminate (revisionary) Capitalism. The Cultural Revolution brought disastrous consequences to China's economic, technological, educational and cultural developments in the 1960s-70s.

(see Figure 1). Most of the current city clusters have been intensively concentrated along the coastal areas. However, the NPNU asserts that the potential for promoting city clusters in middle and western China is substantial.
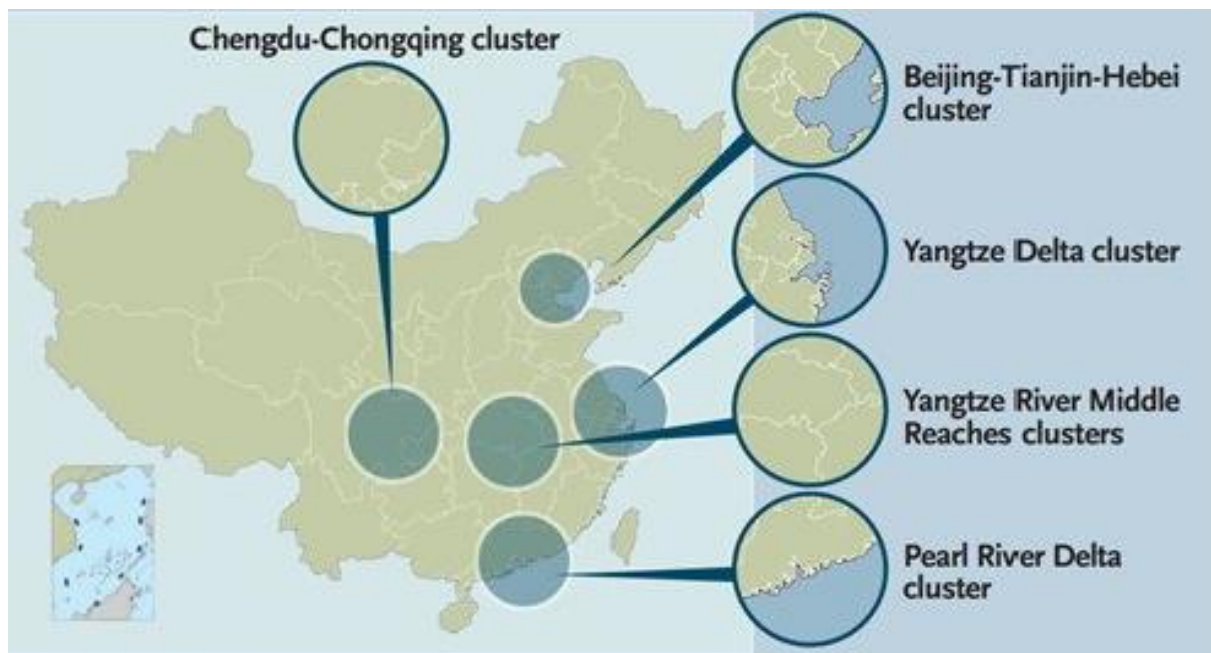
 Figure 1. Major city clusters in China; Source: Global Times 2015.

To promote the development of city clusters in middle and western China the NPNU proposes to shift some economic and industrial functions from the existing coastal megacities to the middle and western area. This is not only to relieve the fierce conflicts between growing population and decreasing urban carrying capacity in the coastal region, but also to facilitate the booming city clusters in the middle and west, including the Yangtze River Middle Reaches cluster and the Chengdu-Chongqing cluster (Figure 1). Among the newly planned city clusters in China, the Yangtze River Middle Reaches cluster stands out as it covers an area that is as big as 317,000 square kilometers and contains a few vital clusters such as the urban cluster around Wuhan in Hubei Province, the Changsha (in combination of Zhuzhou and Xiangtan) city group in Hunan Province and the cluster around Nanchang in Jiangxi Province. The Yangtze River Middle Reaches cluster in 2014 produced a GDP that exceeded 4,500 billion RMB, becoming one of China's biggest city clusters by economic measure, followed only by the Yangtze River Delta, the Pearl River Delta and the Beijing-Tianjin-Hebei Region (South China Morning Post 2015).

2.2.2 City segmentation: three-level tier cities

Instead of using the term as city clusters, Chinese people in general prefer to divide the cities by three stratums based on a few criteria but majorly by population size, GDP scale and political importance. Above all, Beijing, Shanghai, Guangzhou and Shenzhen excel the rest of the Chinese cities almost by all the criteria and are inarguably classified as China's first-tier cities. The second-tier cities refer mainly to the provincial capitals. Notably, the second-tier cities also include a few prefecture-level municipalities in the coastal region, as they have extraordinary political and economic powers within the provincial zones. The remaining

hundreds of the Chinese cities that possess moderate economic and cultural forces are termed the third-tier cities.

The first-tier cities have acquired excessive resources and political support since the 1970s. In comparison, second/third-tier cities have been consequently disfavored for decades resulting in immense socioeconomic gaps between the first and second/third cities. To amend this, the Chinese central government decided to shift the national economy center from east towards the middle and west of China, in which the majority of the second/third cities are scattered[4]. Nowadays, many believe that the gap has been tremendously alleviated and some provincial cities in the middle/west today begin transcending those in the east regarding economic, educational and cultural performances.

In relation to the first/second tier cities, the urbanization rate, economic progress and demographic changes are minimal in the third-tier cities. At the same time the natural resources there are least exploited and the social status is also relatively stable. In fact, a number of the third-tier cities are the most livable places in China, but very few Chinese people choose to live in there due to the declining urban vitality.

2.2.3 Rural migrant workers in China

Rural migrant worker (or rural migrant) in China is a term to describe those who were born and raised in rural area but move to urban areas for work and live. As I have discussed above the rural migrant phenomenon, is a result of the urban-rural dual system stretching back for millennia. Since China established a market economic system in the 1980s, the *Hukou* system became stricter and all Chinese citizens are identified either as urban or rural citizens.

Since the dawn of the Chinese economic reform in 1979, China underwent aggressive urbanization over a few decades. The former Chinese central governments adhered rigidly to the *Hukou* system and the dichotomous distinction between agricultural/nonagricultural residents. This effectively excluded rural population both from urban planning; but also to a great extent from the social welfare system. Up till the late 1990s, the rapid urbanization and rigorous *Hukou* system led China to a labor shortage in urban sector and a labor surplus in rural sector. Since the early 2000s, Chinese governments started to deregulate the household registration and encourage labor flow from countryside to the metropolitan areas. Nevertheless, it was not until the middle of the 2000s, that the word rural migrant workers became omnipresent in China's social media, when more and more tragic stories had been reported about the widening socioeconomic gap between the rural migrants and urban citizens (China.com 2015).

The current central government has stressed the importance of improving the social condition for the rural population in China's new type of urbanization, especially when it comes to the rural migrants who strive to work and live in the cities. The National Plan on New Urbanization (2014-2020) (NPNU), as discussed above, stresses it as imperative to increase rural migrants' social status in institutional and economic facets. But this requires a better

---

[4]The Chinese central government implemented the Great Western Development Strategy and the Rise of Central China Plan in the early 21st century to breach out the ascending socioeconomic gap between the west, middle and east of China.

knowledge about rural migrants demographic characteristics, like who are they, where they come from, why and what are their needs and wishes.

Rural migrants on social media are stereotyped as young or middle-aged laborers (20-40 years old), uneducated and untrained, who were originally born and raised in the impoverished rural areas, striving to work and live in adjacent cities or the first-tier cities. In the 1990s, rural migrants were inclined to travel to megacities or the urban agglomerations along the east coastline. However, as discussed in Chapter 1.4, it is important not to stereotype or simplify a group as large as rural migrants as one unit (see also in Pieterse 2008). In fact, as I will explain here the real situation is much complex. In recent years, as the national economy strategy shifted towards the middle and west of China, a growing number of rural migrants began to leave the so-called advanced cities in the east for the thriving provincial cities in the middle and west (Xinhua 2014).

In my opinion, there are three forces that drive the rural migrants westward. First, the living cost in the east is excessively high for what the rural migrants can afford; whereas the financial burden is relatively less in the middle and western cities. Second, the advanced cities in the east, especially the first-tier cities, still adopt rigorous *Hukou* policy, which means rural migrants in the eastern cities have less access to the resources necessary for living in the cities (housing, healthcare, etc.) than in the western cities, resulting in even bigger differences between rural and urban registered populations in there. In contrast, the second-tier cities can provide the rural migrants with necessary resources, which enable them to meet their basic living requirements. Third, the shifting economic strategies will supply increasing job opportunities in the middle and western cities instead of those in the east, not to mention the fact that employment competition in the middle and west of China is much lower than that in the east (The People 2014). Consequently, a growing number of rural migrants will be returning to the provincial capitals in the middle and west such as Kunming, Chengdu, Chongqing, Zhengzhou, Xi'an, Wuhan, Changsha and Nanchang.

I believe most urban dwellers are willing to include rural migrants as an equal urban fabric as the local citizens though, their dominant socioeconomic strengths could make them unable to sense the social discriminations as the way the rural migrants could. However, as I have explained in Chapter 1.1, the research of rural migrants' demographic characteristics is rather scarce in China. Without sufficient demographic data, none of the authorities could possibly come up with practical policies for elevating rural migrants' social status. It is for this reason that I focus my research on rural migrants' demographics in relation to happiness study. I choose Changsha to realize my research idea as it is among one of the happiest cities in China (mentioned in Chapter 1). Taking Changsha as a case study will therefore illuminate the experiences that other second-tier cities can learn for lifting up rural migrants' happiness status.

2.3 Changsha city

Changsha is a historical city with a time span over 3,000 years, which situates in the middle of China. As the provincial capital of Hunan Province, Changsha is a second-tier city, which is renowned for its vibrant culture, prosperous manufacturing and abundant recreational activities. The city is measured to be approximately 12,000 km² large, containing six districts,

two counties and one municipality. According to the latest local census, Changsha resides a population over 7.3 million, and yields a GDP exceeding 782 billion RMB (National Bureau of Changsha 2014).

2.3.1 Changsha in the 1950s

Prior to the 21st Century, Changsha was regarded as one of the few impoverished provincial cities in China. As Changsha's urban planning map in 1959 (Figure 2) reflects, Changsha was quite a small city in the 1950s and the industries and residential places were distributed intensively on the east riverside.
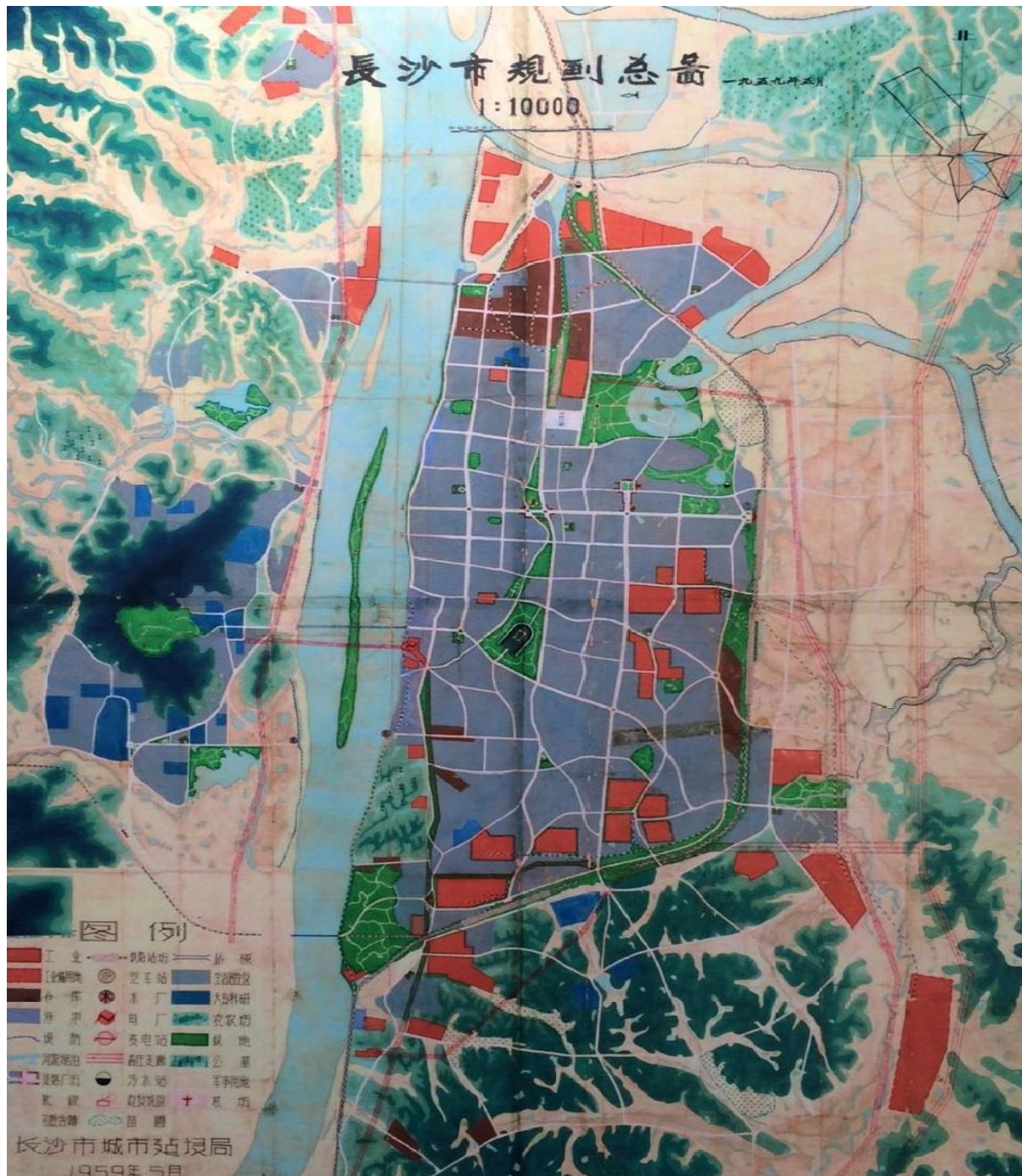
Figure 2. Changsha's planning map in 1959. Source: Changsha Planning Exhibition Hall 2015; photographed by the author.

Changsha's urban planning map in 1959 (Figure 2) shows, Changsha's urban planning in the 1950s focused heavily on industrial development as the planning map was concerned largely about factory layout (shown as the red polygons). As can be seen from, the factors indicated in the map were placed or planned to be placed in proximity to the water area, which can be linked with the fact that Changsha's industrial development in the 1950s depended highly on water resource or water transportation. On the other side, such urban planning strategies and resultant layout of industries may have created the long-term seed of water contamination. The risk was particularly serious- considering the inferior technological skills in the 1950s.

Figure 2 also shows that residential areas (depicted as dusty blue polygons) took up the largest part of the planning map, but no explicit pattern of urban planning can be deducted from the map. Notably, the greenbelt (indicated as green polygons) in the 50s had overly been neglected as it took up a rather small proportion of the map and surprisingly, majority of the residential polygons were placed away from the greenbelt.

2.3.2 Changsha city between 2003 and 2020

From 2000 onward, Changsha government had started accelerating its urbanization rate at a pace that was faster than most of the Chinese cities. Between 2000 and 2008, urban population of Changsha raised from 1.75 million in 2000 to 2.37 million in 2008. Urbanization rate increased from 44.7% in 2000 to 61.3% in 2008, which was 15.6% higher than the national urbanization rate; and Changsha by then was twice enlarged in area (National Bureau of Changsha 2009).

Changsha has now become a metropolis with growing population size and produces the highest GDP per capita among all the provincial cities in middle and west of China (National Bureau of Changsha 2014). The urbanization rate of Changsha has also climbed to 70.6% in 2013, which was much higher than the national level 53.7% (idem). Up till present day, Changsha has made remarkable achievements in industrial upgrading and competitiveness enhancement, particularly in the manufacturing, financial and educational sectors, although some scholars believe that there is great potential for Changsha's agricultural and infrastructural advancements (Shi 2010; Li 2015).
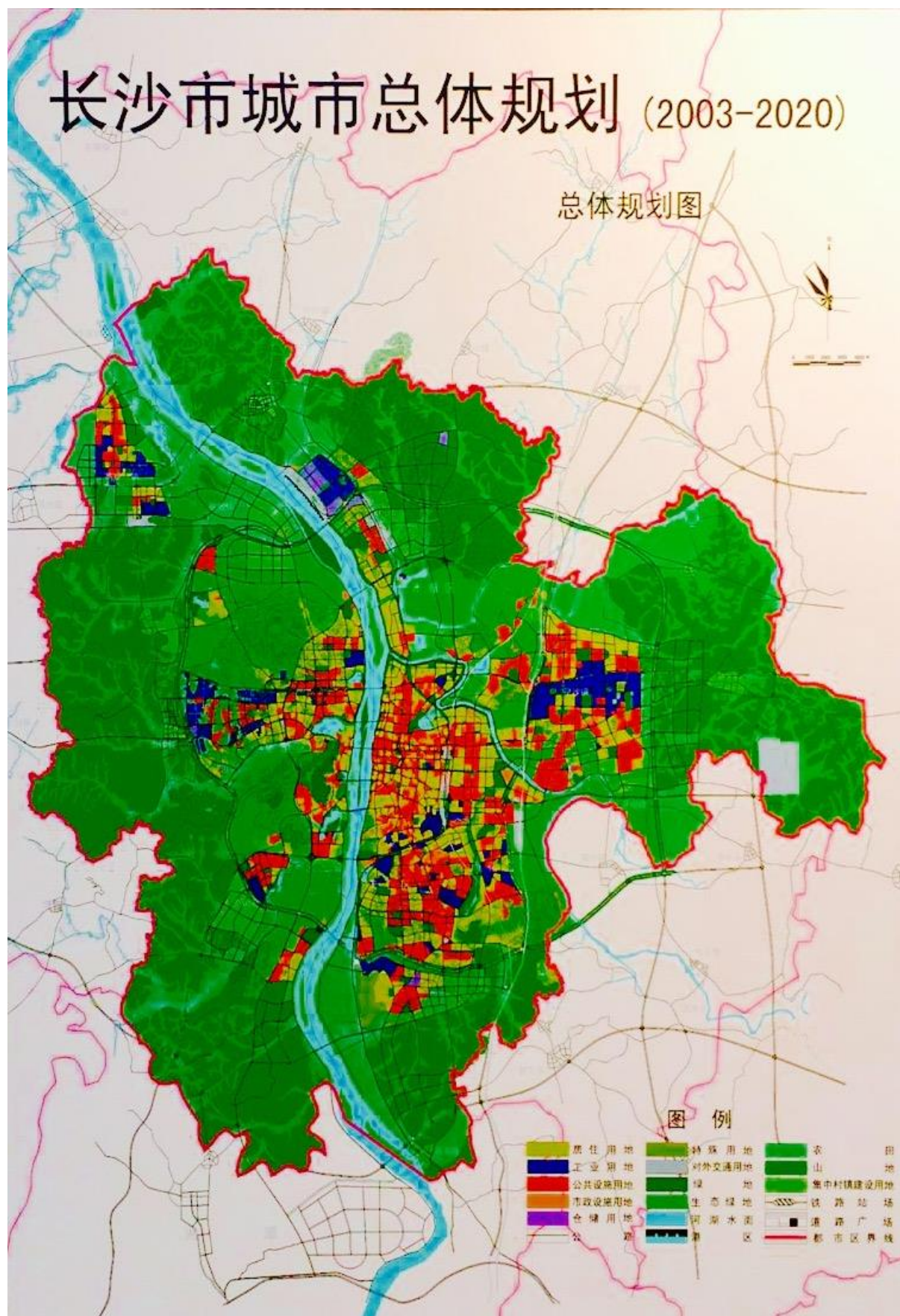
Figure 3. Changsha's overall planning map 2003-2020. Source: Changsha Planning Exhibition Hall 2015; photographed by the author.

The document "Changsha's urban planning 2003-2020" is an official governmental guideline that administrates Changsha's urban planning. As is shown from the associated Changsha's overall planning map 2002-2020 (Figure 3), the planning focus of Changsha had shifted from industrial layout in the 1950s to what can be referred as an ecological optimization for 2003-2020, as the farmland and greenbelt. In the overall planning map 2003-2020, forest land and mountain land combined (see the green areas in different shades) occupies the largest part of the planning map. Besides, the city range has been enlarged westward across the river as a few new residential (the yellow polygons) and industrial areas (the purple polygons) have been added on the west riverside. Notably, the residential places are encircled by green areas and public facilities. A lot of industrial areas had been relocated away from the river, which would thereby lift up residents' safety and convenience living in the city and reduce the water pollutants that industrial development could emit.

2.3.3 Social urban planning in Changsha

In addition to the improvements extracted from Changsha's urban planning map 2003-2020, the government of Changsha has in recent years set up a number of goals for elevating Changsha's urbanization quality. As stated in Chapter 2.3.2, the principal objectives of these goals are to promote citizens' social equality, upgrade industrial structures and enhance Changsha's competitiveness (National Bureau of Changsha 2009). According to Changsha's "urban planning 2003-2020", Changsha has been ranked in the 7th place of China's most influential city in terms of the "soft power", judged mainly by a series of immaterial indicators, such as urban culture, civil service, citizens' diathesis and image communication. By the year 2010, Changsha had been selected as China's happiest cities for three times (Changsha Gov 2015).

Unlike many provincial cities that focus majorly on economic development for urban planning in the next decades, from 2010 Changsha put forward a few social ideas into the urban planning for the next decade. For instance, Changsha's goal in social planning is to foster itself as a "people-oriented" city and strive to reduce the "social gap" between the urban and rural sectors. This "people oriented" idea has been unpredictably raised up to a high position recently and nowadays the idea is omnipresent in Changsha as political propaganda.

Figure 4. Slogan about Changsha's social urban planning. Photographed by the author.

To give just one example, I will quote a poster that depicts a renowned tourist resort of Changsha. The poster is placed on a fencing wall where the subway project is being constructed (Figure 4), which forwards a social slogan. In my translation, the slogan means:

> "Changsha's ambition for realizing the Chinese dream (which proposed by President Xi Jinping) is to enforce the goals including multiply industrial scales, increase residents' incomes and improve working and living qualities in both urban and rural Changsha."

Previously, this kind of political propaganda was concerned majorly about economic development, and as shown here the slogan still puts economic growth ahead of the social development. However, this poster does illustrate that the formulations of social propaganda has shifted increasingly to stress the importance of social development in the city.

To improve Changsha's urbanization quality, social inequality is now considered as the most urgent issue to be dealt with. Albeit Changsha has made notable achievement in socioeconomic development, most citizens in fact have received very limited social benefits. Of the 7.3 million people in Changsha, about 6.5 million have been registered as residents in Changsha's urban *Hukou* system (National Bureau of Changsha 2014), which implies that about 800,000 people are excluded from Changsha's *Hukou* system. The unregistered populations might be migrated from other cities or villages and are unable to use the social benefits in Changsha. Moreover, the socioeconomic gap between the local citizens and migrant populations who have not been registered in Changsha's urban *Hukou* system is currently widening.

The severity of the migrant populations' situation differs depend on born origin. Migrants who were born or are urban citizens in their cities are in fact registered in the originated cities; and they always have the option of returning to the cities where they have been registered. Migrants who are registered in rural areas have lower access to social benefits than the urban counterpart, as they are affiliated to the rural welfare system, which provides lower social benefits compared with the urban welfare system. Considering the enormous number of the migrant populations, especially the rural migrants, the increasing gap would threaten Changsha's progress in social achievement, if the government of Changsha could not take effective actions to lessen the social gap.

3. A review of happiness studies

Happiness or wellbeing as a term is too broad to have an appropriate definition as it concerns multifarious disciplines and more importantly, it relates closely to subjective personal feelings. This implies, although academia can define happiness in specific disciplines, the understanding of happiness may vary from one person to another. In this chapter, I will develop a happiness definition in light of the extant literatures that will suit Chinese rural migrants' actual situations.

3.1 Definition of happiness

There are various means of defining the term happiness. In comparison with the futile lexical definition, it is more precise to explain the word in specialized academia domain. Of all the disciplines, happiness is well defined by psychological and economic approaches. Despite the ambiguity, researchers with a fair degree of consensus would conceptualize happiness as a trait rather than a transient emotional state. All in all, many happiness studies approve the definition given in Lu and Shih (1997), where happiness is described a concept that essentially consists of three components-positive affect, absence of negative affect, and satisfaction with life as a whole.

3.1.1 Happiness in psychology

In psychology, happiness often refers to a long-term sense of emotional wellbeing and contentment (American Psychological Association 2001). The phrase long-term, in my point of view, implies three aspects that must be further explained. First, the phrase "long-term" is overly broad, which makes the word temporally fuzzy. Second, even if the word "long-term" can be clarified by a timeframe, I doubt if one can have a clear memory of the past for measuring his/her emotional wellbeing and contentment. Third, if a person has fluctuating happiness status during the "long term", it would be tricky for him or her to decide an overall happiness status.

Noticeably, many psychologists advice to segregate life satisfaction from being an indicator of happiness, in which life satisfaction is defined as an overall assessment of personal feelings and attitudes about life at a particular time point from being subjective wellbeing (SWB). Whitebourne (2014), for instance, reveals that a few happiness studies that include life satisfaction as an indicator of happiness have produced puzzling findings. Whitebourne

(2014) illustrates that older people tend to express higher levels of being subjective wellbeing although their actual life circumstances are less positive than those who are younger but often the unhappier people. Personally, nevertheless, I uphold life satisfaction of being an indicator for happiness because I cannot see any semantic possibility of studying happiness with life satisfaction eliminated, as the two are inherently affiliated. In terms of the questionable finding that older people with more negative life situations turn out to be happier than the younger counterpart with more positive life circumstances, it is tenable to me if the reference object for the older people is his or her own young ages instead of other people who are now in young ages. To specify, an elderly person might feel happier if life circumstances have been improved compared with the situations when they were young.

Methodologically, psychologists generally adopt Likert scaled questionnaire to examine one's positive happiness status. Psychologists Watson, Clark, and Tellegen, however, claimed that a happiness questionnaire concerns only positive happiness state would lead to biased results because they all believe just like a psychologist needs to ask "where it feels ok" in addition to "where it does not", the psychologist needs to grant people an opportunity to provide a description of their complete emotional state. Based on this claim, they devised the renowned "positive and negative affect schedule" in 1988, which contained both positive and negative items that investigate people's happiness state (Watson et al 1988). Personally, although I appreciate the methodological attempts that investigate happiness state not only from positive but also negative aspects, I doubt that a happiness enquiry designed in this fashion would intentionally control people by certain stances wherein the respondents could not express their own opinions. In my opinion, a psychologist could instead design a few items that are relevant to people's happiness state at a neutral stance and let the respondents decide their own attitudes.

3.1.2 National wellbeing as economic measurement

Happiness as a perceptual research topic in psychology is however, seldom discussed in economics before the 21st century. According to Epoch Weekly (2010), Jigme SingyeWangchuck (the deceased King of Bhutan) was the first national leader who proposed happiness as an indicator to measure national wellbeing in 1980. In recent years, David Cameron, Nicolas Sarkozy, as well as many other politicians have suggested happiness as a measurement to examine national success. Ever since then, happiness has become a prevailing measurement for national ranking around the globe.

In economics, happiness is defined largely by statistical dynamics of a few variables that economists believe are directly linked with national wellbeing such as housing, income, employment, education, environment, health and civic engagement (Yale School of Management 2010). This definition on one hand, allows economists to compile the econometric variables as numbers and digits, which will make the concept national wellbeing measurable and comparable. On the other hand, however, an econometric happiness research often excludes plentiful noneconomic indicators that are commonly believed to be highly relevant to one's happiness. The economic definition of happiness, as far as I am informed, is perhaps the principal cause for many humanists to frequently assail the legitimacy of conducting econometric happiness studies.

Of all the econometric variables that matter for national wellbeing, income accounts for the paramount one. Economists as well as many politicians generally believe the conventional notion that rising income makes people happier as extra money would feed the consumerism model. Apparently, many people would stand for the notion in certain degree, because economic progress has indeed raised people's living standards and life expectancies between and within countries in the post-industrial age. Instead of arguing the reasonability of the notion for national wellbeing, I personally would like to doubt the logic that the more is better when it comes to personal happiness state. From my perspective, happiness relates highly but not solely with income. In modern world, however, higher income is often linked with higher levels of stress, more ill health and increase in family breakdowns.

3.1.3 Happiness report by the United Nations

Since 2012, the United Nations (UN) started launching annual "World Happiness Report" (hereafter abbreviated as WHR in the following text). WHR is actually a survey of the state of global happiness, which is designed by leading experts in economics, psychology, survey analysis, national statistics, health, public policy, and etc (World Happiness Report 2015). Nowadays, a fast increasing number of local and national governments are using happiness data and research in the search for policies that could enable people to live better lives. By so far, the UN has published WHR three times. The first edition was published in 2012, the second in 2013 and the latest one in 2015. The report itself uses an identical complicated measurement to rank the different magnitude of happiness by country. The measurement is concerned majorly about nine indicators: education, health, environment, management, working time, cultural diversity and tolerance, community vitality, inner well-being and living standard, each indicator is further described by three or four factors.

According to WHR, there are eight countries that have been consistently elected as the happiest ones, including Denmark, Norway, Sweden, Finland, Switzerland, Netherlands, Canada and Australia. By contrast, three countries have continuously been ranked on the top 10 unhappiest list, including Togo, Benin and Burundi (idem). In terms of the ranking, the happiest nations belong largely to the advanced countries in the West whereas the unhappiest ones pertain mainly to the African countries where poverty and conflicts were still in existence. According to WHR, the analysis of the list concentrated overly on why some nations were happier over others, other than the opposite. In my opinion, the analysis is comprised of two parts, the macro and national success and domestic personal demographics.

In macro national facet, WHR has shown that the happy nations are often those with higher GDP per capita (i.e. the Nordic countries), rather than the states with high GDP but low by per head (i.e. China or India). For economic factors, however, WHR indicates that political freedom, social network and government probity indeed play the biggest roles determining whether a nation is happy or not. About personal demographics, women are in general happier than men; besides, stable employment, marriage, health and family relationship are the key to maintain a happy life. Adversely, the middle-aged is profiled as the unhappiest group; markedly, the unhappiness caused by unemployment is as serious as bereavement and divorce; and bad office relationship and fluctuating working time relates more to personal unhappiness rather than salary.

Personally, I question the outcomes published in WHR due to the small sample size and the biased method of data collection. According to World Happiness Report (2015), the WHR adopts a sample size of 1,000 for each country while enlisting the happiness ranking. I believe that for countries such as China and India where the population is overwhelmingly large and the ethnic and cultural differences are inexplicably big, a sample size of 1,000 is insufficient for producing reliable and credible outcomes. Seemingly, I wonder if the report has collected a trustworthy sample size of 1,000 for the under-populated nations. In addition, the data used in WHR are originated from national polls in different countries (idem). However, for a few nations where no national polls had been conducted in 2012, 2013 or 2014, I suspect the accuracy of the happiness ranking.

3.1.4 Research nuances in happiness studies

It is inarguably clear that minority of the world's happiness studies separate their population by social structure and conduct the happiness research for a particular group. This phenomenon, in my opinion, will lead happiness studies into a situation where the politicians can use the results for disguising the economic recession and social inequality. In reality, happiness studies without social classification could elevate the happiness status of the lower social classes, who entail special concern in social urban planning since they are often socially and economically underestimated. As for the happiness study in China, the need of classifying population and conducting specialized research is even more imperative because as discussed in Chapter 1 the socioeconomic differences in China are indeed very large considering economic, demographic and geographic variations. In view of China's happiness studies, nonetheless, the majority of them are targeted at national or at least provincial scales without distinguishing social classes. Most of the prior Chinese happiness studies, therefore, produce rather low research validity and reliability in representing the real situations for lower social classes.

3.2 Defining happiness for rural migrants

In view of the happiness definitions in psychology and economics, psychological definition concerns more about personal feelings whereas economic definition is given at national scale. In my case, I sense a need of redefining the word happiness for rural migrants. To start with, I believe the word happiness shall encompass the broadness of the meanings whilst focusing also on the detailed essences for this research. In this research, I redefine the word happiness majorly from economic perspective as economic factors are frequently profiled as the overarching driving forces that account for rural labor migration in China. However, my study shows there are factors other than the economic ones that matter for rural migrants' happiness status. Therefore, I include noneconomic factors in the definition. By doing so enables me to keep the broadness of the definition. In detail, happiness in this research is defined as: wellbeing and contentment in work and life that lasts for minimal three months.

Based on the psychological and economic explanations, my definition of happiness for Chinese rural migrants is modified in three facets. First, the three-month period is often considered as a temporary threshold for an internship and the majority of the jobs in China start with an internship. The criterion of three-month working experience in turn also redefines the word rural migrant. Except a rural *Hukou* condition, a person thereby will be seen as a real rural migrant in this research only if his or her working experience lasts over three months in a city. Second, the word "emotion" in psychological meaning is overly vague

to become clear in Chinese language. Instead, I choose to specify it as "working and living wellbeing and contentment". The phrase "working and living" in my opinion, not only specifies the word "emotion", but also enables rural migrants to evaluate their happiness status in a concrete context as "working and living" is semantically more detailed and measurable in Chinese language compared with "emotion". Third, the word "working" relates closely to economic factors that accounts importantly for rural migrants' happiness statuses, whilst "living" saves a room for the noneconomic factors that also matter for happiness definition.

3.3 Theories on happiness research

Although happiness as a research topic had been put forward in the 1960s, it was not until the 1970s when economist Richard Easterlin proposed the controversial "happiness paradox", that academia, especially economics, began to devote massive research efforts on happiness research. Throughout the last decades, a few theories have been built and tested in happiness research. The most cited ones are the Oxford Happiness Inventory (OHI) and Oxford Happiness Questionnaire[5] (OHQ), which were devised and revised by professors Argly, Martin and Crossland in the late 1980s at the experimental psychology department of Oxford University. Based on OHI, Lu and Shih developed the Chinese Happiness Inventory (CHI) in 1997 for happiness study in Taiwan, which had subsequently been commonly adopted for happiness research in Chinese-speaking states.

3.3.1 OHI

The OHI in fact follows the design and format of the Beck Depression Inventory (BDI), a clinic application that is used for diagnosing manic and depressive states of mind (Hills and Michael 2002). The original OHI was made up of a series of 20 multiple-choice items relevant to Subjective wellbeing. After adding 9 items to the previous version as a methodological improvement, OHI was formed with 29 items in final scale. According to Hills and Michael (2002), each of the 29 items was displayed in four incremental levels, numbered at scales of either 0-3 or 1-4. For instance, a question about personal attitude towards future can be worded incrementally as: (1) I am not especially optimistic about the future; (2) I feel optimistic towards the future; (3) I feel I have so much to look forward to; and (4) I feel that the future is overflowing with hope and promise (Hills and Michael 2002).

Comparing OHI to BDI, Hills and Michael (2002) states, answers to the OHI items might be uniformly rather than normally distributed, and would not be making a full contribution to the measurement of happiness. Therefore, the authors claim that the multiple-choice format necessitates a bulky scale that can merely be reflected as a stand-alone instrument. Personally I doubt this statement, since there is always a risk for any researcher to get uniform distributed data as long as he/she uses questionnaire as a research method. I would argue that the mode of data distribution depends more on the way respondents understand the questions and their willingness of participating in the questionnaire survey rather than the format of the questionnaire.

---

[5] OHQ is an updated theory based on OHI

3.3.2 OHQ

As a substitution, the majority of the happiness researchers prefer OHQ over OHI. In relation to OHI, OHQ (see table 1) consists of 29 single items that cover the essences of the items from OHI; the difference is however, to methodologically replace the six-point-Likert measurement for a four-incremental level scale.

Table 1. The Oxford Happiness Questionnaire

No.	Items	Likert-scale point
1	I don't feel particularly pleased with the way I am	
2	I am intensely interested in other people	
3	I feel that life is very rewarding	
4	I have very warm feelings towards almost everyone	
5	I rarely wake up feeling rested	
6	I am not particularly optimistic about the future	
7	I find most things amusing	
8	I am always committed and involved	
9	Life is good	
10	I do not think that the world is a good place	
11	I laugh a lot	
12	I am well satisfied about everything in my life	
13	I don't think I look attractive	
14	There is a gap between what I would like to do and what I have done	
15	I am very happy	
16	I find beauty in some things	
17	I always have a cheerful effect on others	
18	I can fit in everything I want to	
19	I feel that I am not especially in control of my life	
20	I feel able to take anything on	
21	I feel fully mentally alert	

22	I often experience joy and creation
23	I do not find it easy to make decision
24	I do not have a particular sense of meaning and purpose in my life
25	I feel I have a great deal of energy
26	I usually have a good influence on events
27	I do not have fun with other people
28	I don't feel particularly healthy
29	I do not have particularly happy memories of the past

Source: Hills and Michael (2002)

Hills and Michael (2002) argues, compared with OHI, OHQ reduces the likelihood of contextual and compliant answer thus is applicable for wider use and further examinations in other disciplines. By doing a self-exam, I personally became rather confused while answering the 29 items therefore I doubt the applicability in actual research practices. To illustrate, almost every question is overly general or vague to me, especially the statements like "I find beauty in some things" (item 16); "I can fit in everything I want to" (item 18) and "I feel able to take anything on" (item 20). To pick up an appropriate point to these statements, I first need specifications of the pronouns "some things", "everything" and "anything".

Besides, although Hills and Michael claim that in their research all the items have high statistical consistency and reliability, I find some statements are textually similar and replaceable, like "I feel life is rewarding" (item 3) and "life is good" (item 9). Unless the authors can exemplify the words "rewarding" and "good", I doubt the respondents will give similar points to these two statements. In addition, the questionnaire is linguistically vague regarding the adverbial words. For instance, it is uneasy to view a statement like "laugh a lot" (item 11) without defining "a lot". Apart from that, for what I know about Likert-scale questionnaire, all statements shall be designed at a neutral standpoint in order to let respondents pick up a fair point towards every statement. Referring that to the OHQ, however, the authors seem to lead the respondents in a very dominant manner as all the questions are formulated either in affirmative or negative forms.

Despite the applicability of the OHQ, Hills and Argyle as research pioneers did make a theoretical contribution by comparing the different results that OHI and OHQ could produce. By investigating 172 undergraduate students' happiness status at Oxford University with OHI and OHQ, Hills and Michael (2002) discovers the similarity of the two methods in terms of reliability and cross-scale correlations. Through running statistical tests, nevertheless, some differences are also observed such as the size of correlations, and the influences caused by the formats and order of statement presentation. As a conclusion, Hills and Michael (2002) maintains, OHQ is more compactable and less susceptible to questionnaire and respondent bias.

3.3.3 CHI

Apparently, neither OHI nor OHQ is suitable to examine happiness status of Chinese people taking cultural differences into account. To bridge the academic gap, Lu and Shih in 1997 decided to formulate a Chinese Happiness Inventory (CHI). According to Lu and Shih (1997), the most applied models in psychological happiness research are the personality model, the life event model, and the adaptation model.

Based on Costa and McCrae (1980), the personality model refers happiness to a stable trait that relies primarily on personality, and attempts to discover personality traits for its stability. A few publications (i.e. Reich and Zautra 1983; Abbey and Andrews 1985) have criticized the personality model for its static explanation of happiness. Reich and Zautra (1983) endorses the life events model, as positive and negative life events that can influence one's happiness over time. Interestingly, by comparing the personality and life events models, Headey and Wearing (1989) discovers subtle connections between the two. In relation to life events model, adaptation model suggests that people adapt so fast even to catastrophic life events therefore no effect on happiness can be detected from life events (Brickman, Coates and Janoff-Bulman 1978).

Like Lu and Shih (1997), I uphold personality model and life events model rather than the adaptation model for happiness study because I recognize happiness as a long-term emotional status and I do believe life events are able to influence ones' happiness state especially in the short run. In terms of the adaption model, it would be fair to argue, (1) not everyone is rapidly adapted to life events and I would say, more commonly, people take a long time adjusting to tragic life changes. (2) Just because people are in adapting to life changes, it does not imply that life events have no effects on their happiness. Conversely, the life events may have changed their personality and influenced their perception of happiness. By comparing the three models with other prominent literatures in the 1980s and 90s, Lu and Shih (1997) discovers that almost all the happiness research before 1997 was carried out by Western researchers. Considering the remarkable cultural differences, Lu and Shih (1997) develops the renowned CHI that reconciles with Chinese culture.

The CHI is comprised of four sections: demographic information, personality traits, mental health and SWB. Demographic information encompasses age, gender, marital status and educational attainment. For personality traits, Lu and Shih (1997) incorporates extraversion, neuroticism and social desirability in the inventory, which have become widely used and tested in psychological and psychosocial research today. In terms of mental health, a Chinese version of psychological symptoms is borrowed. Notably, Lu and Shih (1997) supplements 20 items to the OHI considering the cultural differences in perceiving happiness between Chinese and the "Westerners" and formulates 48 items in total for the CHI[6]. The 20 added items are designed based on a previous qualitative research in Taiwan, which contain "being at ease with life" (6 items); "satisfaction of material goods" (3 items); "achievement at work" (3 items); "taking pleasure at others expenses" (3 items); "harmony of interpersonal

---

[6] One item was deleted because it is discrepant to Chinese culture.

relationships with family members and friends" (3 items); and "gratification of need for others' respect" (2 items).

Although the added 20 items are not included in the article, Lu and Shih (1997) has made a great theoretical contribution to the happiness study in Chinese-speaking states. Nevertheless, I would question the appropriateness of studying happiness status with so many enquiries and items. A well-designed questionnaire, in my opinion, shall be short, simple and pertinent as respondents often lose patience answering a long, complex and tedious questionnaire. In my investigation, I choose to take away some of the OHI items from the CHI since the OHI items were previously designed for Oxford students, which should be highly irrelevant and inapplicable to Chinese rural migrants.

3.4 Factors that influence personal happiness

There are plenty of factors that can account for personal happiness. Erikson (1968) develops the concept of "ego identify" and explains it as a developmental structure that encompasses four distinct personal traits: a person's consciousness of their own position in the society; the unconscious pursuits of a person's own personality continuity; a person's own psychological activity; and to the inner integrating with some group ideal features such as ethnic, national and racial identities.

Based on Erikson's theory, Gui, Berry and Zheng (2012) observes the cultural differences between urban and rural China and attributes the cultural differences to the fundamental reason that influences rural migrants' social and place identities that affect their happiness. I personally doubt the plausible cultural explanation and feel a need of bringing in the idea what I call distance decay. Although China is a large country with diverse cultures, I wonder if all the rural migrants are able to travel that far, which enables them to cross the cultural "boarder". Instead of the cultural explanation, I tend to believe it is rural migrants' unequal competition with the local urban citizens that enable them to sense the changes in social and place identities wherein affect their happiness status.

In contrast to Gui, Berry and Zheng (2012), Hu (2012) in the Chinese happiness study depicts happiness factors in a wider spectrum. Based on previous literatures, Hu (2012) in her study of China's national happiness index categorizes happiness factors into six groups include economic, personal, external, demographic, institutional and environmental factors. In view of the six factors, Hu (2012) provides insightful but also controversial opinions on the economic, institutional and environmental factors.

3.4.1 Economic factors

Economic factors in Hu (2012) refer to income, unemployment and macroeconomic components. Based on Scitovsky (1976) and Hu (2012), national income and national happiness at a certain range are positively correlated. Once the national income surpasses the specific range, income would become less important accounting for national happiness and in some cases; the correlation could even become negative. Additionally, Hu (2012) argues, national income is an uncertain variable as it merely specifies national wealth without considering income inequality. As a methodological innovation, Hu (2012) suggests to use

"relative income" instead of national income (or say "absolute income" in economics) as the new economic component to examine national happiness.

In terms of unemployment, Hu (2012) analyzes how unemployment can reduce people's happiness directly and indirectly. According to Hu's interpretation, direct effect indicates to those who literally lose their jobs would feel unhappier than those who are employed because of the financial loss. By contrast, indirect effect means a high unemployment rate that would make the public nervous and upset, as a high unemployment rate might lead to a high probability of getting fired in the future. A downside in Hu's (2012) argument is that she does not mention the happiness situation for those who have not been employed and those in the transition stage of getting employment or layoff.

When it comes to macroeconomic variables, Hu (2012) explains two elements: GDP growth and inflation rate. Depending on Di Tella, MacCulloch and Oswald's (2003) theory, Hu (2012) claims: an increase of $1,000 in GDP per capita could lift up the national happiness level by approximately 3%. This claim, however, is in fact ambivalent to Hu's income-happiness correlation, as Hu (2012) illustrates that income could act as a negative variable after the income surpasses a specific income range. Therefore, it should be legitimate to examine where the so-called income range is and how it is associated with national happiness level.

3.4.2 Institutional factors

Unlike many other publications that develop their happiness factors enormously on the platitude ones, Hu (2012) outlines a few under-represented happiness factors, such as the institutional ones. According to Hu, institutional factors refer mainly to national political freedom, which are positively related to national happiness level. I personally believe that free and open media is an integrated part of political freedom that exert a big impact on people's daily lives as the political propagandas are enormously broadcasted through the media. This means, the more freedom in media, the more political freedom the citizens can sense. However, the notion that more political freedom makes a nation happier yet cannot is suspicious as Hu (2012) fails to demonstrate the causation between democracy and happiness.

Hu (2012), additionally, seems to maintain that Western countries in general are happier than the rest of the world and a main explanation given is that the higher democracy level in the Capitalist system that produces more political freedom. Here, I disagree with Hu (2012) on this argument and it seems Hu, like many other researchers in humanity, takes democracy as an unassailable indicator for national happiness measurement and moreover, Hu's (2012) argument supports that capitalist democracy excels socialist democracy. In my opinion, there is a necessity of considering the ideological differences when it comes to democracy-happiness relationship. As WHR has demonstrated, Nordic countries (Denmark, Finland, Iceland, Norway and Sweden) often top the World Happiness Ranking. The Nordic countries, however, are essentially the world's most "Socialist" countries, speaking of the economic structure, social equality and welfare system. The argument that capitalist democracy excels socialist democracy is therefore questionable.

3.4.3 Environmental factors

Another unique factor reflected in Hu (2012) is the environmental factors. According to Hu, research about the environment-happiness relationship is rather little. The environmental factors presented in Hu (2012) refer to natural environment and the example given by Hu specifically is weather. I strongly support weather as a reliable cause for happiness since research has proved that temperature, humidity, sunlight intensity, as well as other weather conditions are able to influence personal mood (Hanh 2009). But in addition to weather, I would add environmental pollution to be a negative contributor to personal happiness as history has witnessed repeatedly the adverse relationship between environmental contamination and personal happiness status. Besides, I also believe that environmental change can affect happiness status, as a worry of change, unpredictability or immanent environmental threats would often lead to corresponding change in personal feelings.

3.4.4 Demographics and health as happiness factors

Except the factors mentioned above, happiness studies are often used in combination with a few other factors that are more quantifiable and less disputable, including demographic and health factors. Demographic factors normally encompass gender, age, educational attainment, marital status and number of children.

Gender

Some research has found corresponding connections between gender and happiness level. For instance, Clark (1997) proves that women in general are happier than men based on the logic that women outperform men at self-cure when it comes to employment. In my opinion, gender will become a more meaningful factor speaking in religious context. To illustrate, women in Muslim or Buddhist societies on average have lower social rights compared to other religions and a few studies have also shown that Muslim and Buddhist women tend to have relatively low happiness status due to the discrimination of women (i.e. Mookerjee and Beron 2005; Florea and Caudill 2014). Thereby, I suggest a necessity of adding religion as a supplementary factor for gender-happiness investigation.

Age

By using empirical data from the UK and US, Blanchflower and Oswald (2004) claims, the correlation between age and happiness is U-shaped rather than linear. This means, childhood is the happiest stage during a lifetime span, and then the happiness level begins dropping down till the bottom at middle age. After the middle age, the happiness level will rise up, as people get older. Again, I would also see age as an interdependent variable just like gender. I would say, as people get older, they become financially richer and mentally more mature. As a possible result, people elevate or lower their life expectations and consequently, people become correspondingly unhappier or happier.

Educational attainment

Education is a very disputable cause for happiness level according to a few happiness publications. To illustrate, Michalos (2007), which based on a national survey in Canada, explains that education is positively associated with happiness because people who have

higher educational attainment seem to be healthier and as Michalos (2007) suggests, health is the fundamental determinant to guarantee positive happiness state. Besides, Michalos (2007) also claims, high educational attainment leads Canadians to safe, high-degree wage and high-benefit jobs, which enables Canadians to become happy both financially and spiritually. Besides, a recent research in the US suggests that bachelor or higher education relates closer to American's happiness compared with other factors like wage, employment or output per capita (Rampell 2010).

In view of the studies in Canada and the US, one issue that deserves research attention is that, both of the studies focus the education-happiness relationship merely on "bachelor or higher education". The method is thereby biased as the lower educated populations have been excluded. In my research, I would examine the education-happiness relationship by splitting up educational attainments into different levels such as elementary, middle and high schools, college & university, master and Ph.D or above.

Interestingly, a recent Chinese national happiness report has conducted a holistic study between different educational attainments and happiness level. According to the study, Chinese people with elementary degree are surprisingly the happiest group and the unhappiest group is those who hold Ph.D. or above degrees (Xinhua Net 2015). The study result that caused fierce public critique in China is tenable to me in some degree. Generally speaking, lower-educated people[7] in China tend to have low expectations on their jobs and lives. As a counterpart, well-educated people tend to possess high life expectations and fine working conditions, since they have devoted large investments on their educations and are well skilled and trained. However, the higher the life expectations, the harder the goal would be achieved. This means, although the lower-educated people's expectations may be lower in comparison with the well-educated population, their expectations would also be easier to be satisfied and consequently they might be easier to sense happiness in relation to the well-educated people, who have higher but also harder life expectations to fulfill.

Marital status

By using regression analysis from 17 national databases, Stack and Eshleman (1998) discovers that marriage increases happiness equally between men and women as marriage promotes financial satisfaction and benefits health. A virtue of Stack and Eshleman (1998) is their incisive points on the fact that the majority of the study result is centered about the US and the relationship is often cursively claimed without considering other cultures, particularly where divorce is not as supportive as in the US. Stack and Eshleman (1998) argues that marriage indeed could lead to unhappiness if couples suffer from their marriage but are not blessed of being divorced. In addition to this statement, I am personally interested in exploring if there would be a regression relationship between the length of marriage time and happiness level.

Number of children

To a fair extent, most cultures would consent that child is a magic gift that can enhance family happiness. Research on the relationship between fertility and happiness is rather little.

---

[7] In China, college or university degree is the cultural benchmark for differentiating lower and higher education.

But MaRgolis and MyRskylä (2011) maintains, children can affect a couple's happiness both in positive and negative manners. Positively, having a child deepens personal joy and satisfaction; strengthens social ties with families and friends; and also creates new roles for the couple that carries rights, responsibilities and a sense of adulthood. Negatively, however, being parent increases housework, which often reduces relationship quality and could thus strain psychological happiness.

Apart from that, MaRgolis and MyRskylä (2011) also shows that family happiness decreases as the number of children increases due to the growing finical burden of raising more children. Interestingly, MaRgolis and MyRskylä (2011) compares how having children can shift men and women's happiness status. In a nutshell, women seem to be unhappier compared with men, since females have to experience greater childbearing stress, greater work/family conflicts and less leisure time.

Some of the statements demonstrated above would probably not be applicable to China, because the Chinese government has implemented one-child policy for decades and Chinese families legally are allowed to have only one child. Therefore, the correlation between the number of children and happiness level should be impossible to measure. In reality, however, the one-child policy is difficult to be implemented in rural China. Unlike urban Chinese, rural Chinese often violate the one-child policy and prefer to raise more than one child because of the ancient dogma that posterity ensures familial prosperity and secures good-care for parents while getting older. That is to say, it could theoretically be feasible to examine the correlation between the number of children and happiness level for rural migrants.

Health

As a common sense, health concerns both physical and mental functionalities. In happiness research, however, health refers more to mental rather than physical respect, because many scholars preconceive happiness as a psychological term. Based on Sabatini's (2014) study in Italy, happiness is strongly associated with subjective good health, which in other words, psychological good health. According to Sabatini (2014), people feel happier when they become mentally more positive. Unlike most psychological research, Røysamb et al (2003) explores the connection between physical health and happiness status rather than the platitude mental health-happiness relationship. Based on Røysamb's et al. (2003) research in Norway, happiness is virtually unrelated to allergic disorders, but in moderate and negative association with musculoskeletal pain, and is highly relevant to one's living environment.

In my opinion, the physical-mental health dichotomy is not a dual combination. Instead, it acts like a chain effect. To explain, when someone is physically injured, he or she might also become psychological sick as the physical pain can cause spiritual pressure that simultaneously leads to mental illness. Similarly, once a person is mentally sick, his or her immune system and metabolism function may become disorder, which would consequently bring the person physical sickness. That is to say, instead of separating health into physical and mental terms, regarding physical and mental health as a joint and systematic subject is legitimate while investigating the health-happiness relationship.

3.5 Happiness research issues in China

In view of the previous Chinese happiness research, I find it necessary to demonstrate some essential issues that any researcher approaching happiness study should be aware of. First and foremost, a few Chinese happiness studies (i.e. Hu 2012; Gui, Berry and Zheng 2012) retrieve secondary data from national databases and are inclined to conduct research at national scale. Notably, using national databases usually entails a time-lag effect since the statistical bureau requires time to collect and analyze the data and then to update on a national level. Researchers therefore may be unable to use the updated data in their research.

I theoretically recommend future researchers to use their own primary data instead of the national databases to secure the updated data. If that is the case, however, the future researchers shall confine the research area to local or regional instead of national scales considering the complexities in data collection process. Honestly, a national happiness study in China, in my opinion, is often complex to conduct, because China is a large country with diverse cultures, traditions, ethnic groups, and unequal socioeconomic developments. Doing a national happiness research in China would thereby lose both the authenticity for reflecting the overall national happiness level while also discard the beauty of displaying happiness variations by geo-cultural divergences.

Last but not the least, the majority of the happiness studies in China focus excessively on data presentation whereas researchers often neglect critical analysis and political implications. In my point of view, a happiness research should contain poignant political debates, because it would enlighten the researchers as well as the readers to explore solutions for happiness improvement.

4. Theoretical framework

In a nutshell, happiness is well studied in psychology and economics. In this research, nevertheless, happiness relates more to the economic rather than the psychological definitions based on two considerations. (1) The research purpose is to approach social issues and happiness in such a way so that the results can be applicable in urban planning. Investigating economic happiness can inform urban planners with practical and institutional issues that can be dealt with in urban planning such as employment, income, housing, and etc. (2) Psychological happiness, conversely, relates closer to personal feelings that are more difficult to translate into urban planning.
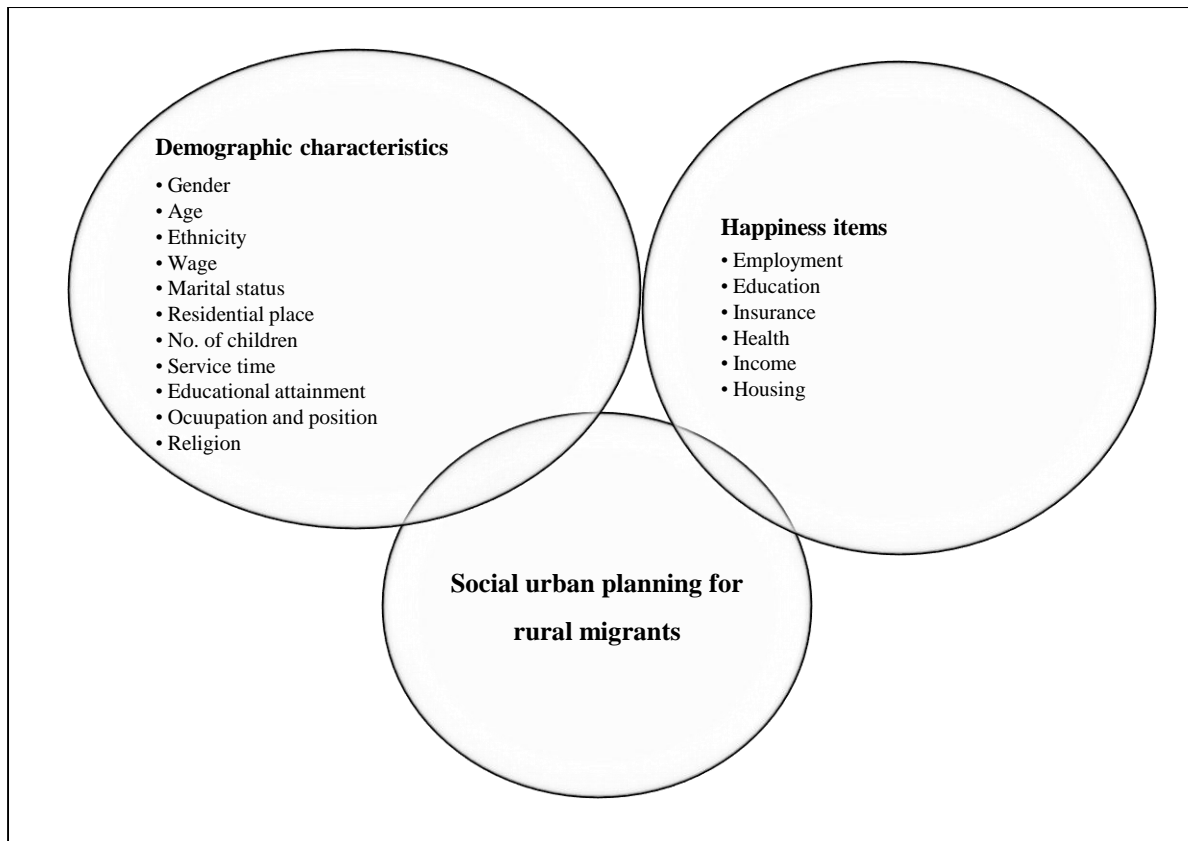
Figure 5. Drafted theoretical framework for happiness study in this thesis. Created by the author.

Insofar I have reviewed both Western and Chinese happiness studies. In order to fulfill the research aims, I construct a theoretical framework for this happiness research, which combines with pertinent and crucial information regarding Chinese rural migrants. About the theoretical framework, I integrate situational information with the socioeconomic happiness factors to explore rural migrants' happiness status (see Figure 5) that will subsequently be applied as a concept for social urban planning in China's second-tier cities.

According to Figure 5, the theoretical framework is devised as an organizational chart in which rural migrants will be studied from two aspects, demographic characteristics and happiness items. For demographic characteristics, eleven elements (gender, age, ethnicity, wage, marital status, residential place, number of children, service time, educational attainment, occupation and position, and religion) are included in light of the prior literatures. Besides, I outline six items to examine rural migrants' happiness status (including employment, education, insurance, health, income and housing), and a few happiness factors will be affiliated to further describe the items. I design and elaborate the happiness factors based on public debate and real encounters that confront the rural migrants, which I believe are the most essential and crucial indicators for measuring rural migrants' working and living conditions in urban China.

5. Methodology

In this chapter, I will explain how the research strategy is selected and how the questionnaire is designed in accordance with the research aims. Besides, this chapter will also describe in what fashion have the data been collected and processed. In the last part, I will represent the approaches of producing the empirical findings and the reliability of the data.

5.1 Research strategy

A research strategy is a plan of action that designed to fulfill a specific research aim. Survey is a research strategy that enables researchers to study a large number of respondents. This research aims to explore the demography of rural migrants in Changsha and if rural migrants' demographic characteristics are related to their happiness status. Besides, this research also aims to identify the significant factors that are explanatory for rural migrants' happiness status. To fulfil the aim, detailed information is required from a large number of respondents. Therefore, I have selected survey as a research strategy as it suits my research aims.

In general, there are seven survey types: postal survey, internet survey, telephone survey, group-administrated survey, observational survey, document survey and face-to-face survey (Denscombe 2010). Here, I have chosen to do a face-to-face survey because it produces higher response rate compared to the other survey types. Moreover, in the face-to-face context, if a respondent is confused about the purpose or any questions of the survey, I can answer and explain to his/her confusion. That is to say, by doing a face-to-face survey, I should be able to collect a large amount of reliable data.

5.2 Research method

Four research methods are popularly combined with the use of surveys including questionnaire, interview, observation and document (Denscombe 2010). Questionnaire is a useful method when a research entails straightforward information, or when a research is designed to collect data that can be subsequently used for analysis without the need to transform the data format (Gillham 2000).

Since this study aims to enquire about the demographic characteristics of the rural migrant workers in Changsha, some straightforward information is required including gender, age, occupation, income, education, ethnicity, number of children, residency registration, and etc, which suggests questionnaire a practical method for the research. Apart from this, using questionnaire as the research method allows me to pre-code some answers into nominal, ordinal or interval options in advance. Therefore, the respondents are enabled to answer some questions by selecting an alternative rather than giving an answer in words. This means, the respondents would be willing to spend their time answering the questions because selecting an alternative is faster and more convenient than formulating an answer.

Likewise, to directly ask a respondent about the factors for being happy working and living in Changsha might engender a sense of frustration to the respondents as the answer to the question might entail thoughtful considerations that could be time-consuming and

burdensome. To avoid that, a feasible way is to design a Likert-type questionnaire (see Chapter 5.4) with a series of happiness factors included. When answering a Likert-type questionnaire, all the respondents need to do is to specify a degree of agreement or disagreement for a set of statements using a Likert-scale point (e.g.1-7). When the respondent assesses each happiness factor using a Likert scale measurement, he or she is indeed indicating his or her degree of agreement or disagreement on the happiness factor for being happy in Changsha. Meanwhile, the Likert scale point (e.g. 1, 2, 3…7) that is used to assess the happiness factors will produce quantitative data that can be directly used for subsequent regression analysis (see Chapter 5.8) without transforming the data format. To better serve the research strategy and fulfil the research aims, questionnaire is thereby selected as the research method.

5.3 Questionnaire design

The questionnaire design in this research is a product of literature review with the improvements that suggested by my colleague students and the respondents while I conducted the questionnaire field trial in Changsha. In detail, I initially designed the questionnaire in light of the former literatures and theories that presented in Chapter 4. With the help of the colleague students and scholars from the Ancient History and Archaeology Department at Uppsala University, I elaborated the questionnaire to a more applicable version. Nevertheless, after the questionnaire field trial, a few more practical issues arose and therefore the questionnaire was polished again. In the following text, I will describe how the questionnaire is designed and revised step by step.

The first version of the questionnaire was designed in Chinese, considering the fact that the respondents of this research are Chinese rural migrants who should be Chinese speakers (see Table 11 in Appendix). The questionnaire was then translated into English for the courtesy of the future international researchers who might be interested in this research (see Table 13 in Appendix). Both the Chinese and English questionnaires are comprised of two sections. Before any respondent starts to fill in the first section, however, he or she must answer two questions about his/her household registration status to ensure the respondent himself/herself is a rural migrant; otherwise the survey will be terminated as the respondent is not the target respondent for the research.

5.3.1 Section one

The first section of the questionnaire is concerned about respondents' demographic characteristics including gender, age, ethnicity, income, education, religion, number of children, working time in Changsha, occupation & position, marital status, and residence places (both in the rural registered place and in Changsha city). To make the questionnaire survey time-saving and effort-saving for the respondents, a few closed questions are formulated, such as those that enquire respondents' gender, age, income, education and marital status. When designing the closed questions, I pre-coded the answers into ordinal, nominal and interval options in advance to promptly and efficiently let the respondents select the option that fits his or her situation. However, the questionnaire also adopts open questions, for the unpredictable answers or those that have so many options that could disrupt the layout of the questionnaire, like respondents' ethnicity, religion, number of children, residence places, working time in Changsha, and occupation & position. To obtain answers to the open

questions, some empty lines and spaces are provided, in which the respondents can write down their own opinions.

5.3.2 Section two

The second section of the questionnaire is designed in view of the actual situations that rural migrants might encounter while working and living in Changsha. As has been revealed in Chapter 4, the most discussed items that affect people' happiness status are categorized as education, health, employment, income and housing. Concerning the questionnaire in this research, the first edition of the questionnaire contained 12 "happiness factors" in total beneath the six "happiness items", which further described the happiness items. While assessing each happiness factor, the respondent will choose a degree of agreement or disagreement towards it by using a Likert scale measurement. The whole second section of the questionnaire lets respondents assess the happiness factors by ticking a Likert point rather than express their own happiness factors for working and living in Changsha. I design section two in identical Likert format based on two reasons.

First and foremost, all the 12 happiness factors are designed in light of the previous prominent literatures as well as the real encounters that the rural migrants could meet while working and living in Changsha. This means, the 12 happiness factors should be able to cover the answers to an enormous extent where most respondents would agree or disagree on. Secondly, letting the respondents assess each happiness factor by the same Likert scale enables me to get answers that are of uniform length and in a form, which can be easily quantified and comparable. More accurately, the second section of the questionnaire is designed for producing quantitative data that will subsequently be used for regression analysis (see Chapter 5.8).

5.3.3 Happiness status

After filling in section one and two, respondents will face a statement "I feel happy working and living in Changsha, considering the factors mentioned above" (see Question 3 in Table 13). The Likert point to the statement is crucial as it not only reflects the respondents' happiness status, a term that I will consistently use here, but also serves as the vital variable for investigating the relationship between demographic characteristics and happiness status. In chapter 5.2, I have explained my motives for designing the questionnaire in a Likert format. However, a potential pitfall of using the Likert format questionnaire is that some latent factors relating to respondents' happiness status may not be included. To alleviate the risk, I added a Question 4: "Except the factors listed above, I have other factors that associated with my happiness of working and living in Changsha" (Table 13). This question is supplemented to secure the potential factors that are insufficiently studied in academia but matters to the respondents. More significantly, if many respondents give a similar answer to Question 4, there is a need to update the happiness factors inventory with the new supplemented answers.

5.4 Measurement

The second part of the questionnaire adopts a Likert scale measurement to assess the rural migrants' happiness factors. A Likert scale measurement with small-scale points (e.g. three- or four-point) can reduce the validity and reliability of a research (Dawes 2008; Denscombe

2010). Nevertheless, a measurement with large-scale points (e.g. nine-or ten-point) cannot increase the validity or reliability of a research. Instead, the nine- or ten-point scale provides too many options that would impose a sense of uncertainty to the respondents, wherein generates data bias (Dawes 2008; Denscombe 2010; Sauro 2010). According to Owuor (2001) and Dawes (2008), a seven-point scale is the optimum measurement as it not only offers necessary choices, ensuring the reliability and validity of the study; but also reduces data bias. Consequently, I have applied the seven-point Likert measurement here. The scale 1 to 7 reflects the respondents' own assessments of happiness status in relation to working and living conditions, where "1= strongly disagree，2= disagree， 3=slightly disagree，4= neutral，5=slight agree, 6=agree, and 7= strongly agree".

5.5 Questionnaire piloting

The questionnaire was piloted by two major different means: peer-view and questionnaire field trial. Peer-view was performed while I delivered the questionnaire 1st edition to the colleague students at Uppsala University who either have similar academic background as me or have rich experiences designing and implementing questionnaire survey.

5.5.1 Peer-view on the questionnaire

In terms of the peer-view, most comments were concerned with two issues. First and foremost, many argued that I should maintain the questionnaire short and poignant, considering the survey was planned to be performed at Changsha's transportation centres such as railway and bus stations, where the participants/passengers might be in a rush of catching their trains or buses. This is indeed an incisive but also tricky issue for me to deal with. On one hand, one of the research questions is to explore the relationships between the rural migrant workers' demographic characteristics and their happiness status.

To achieve that, I need rich and detailed information in order to uncover comprehensive and tenable relationships; this suggests a demand of enlisting various questions in the questionnaire that could result in the survey of being tedious and time-consuming to the respondents. To cope with the dilemma, I chose not to shorten the length of the questionnaire, nor to lessen the variety of questions that are methodologically demanded. Instead, I decided to use as many closed questions as possible and design the whole second part of the questionnaire in a Likert scale so as to minimize the time the respondents entail for filling in the questionnaire without undermining the integrity of the questionnaire.

5.5.2 Questionnaire field trial

Undoubtedly, the questionnaire had been methodologically polished through the peer-view process. The reality, however, is that none of my colleague students are rural migrants and thus cannot fully understand rural migrants' working and living situations in Changsha. To solve the problem so as to upgrade the questionnaire to a version that will be practically meaningful to the real participants, I determined to carry out a field trial of the questionnaire. The field trial was first performed at Changsha's Bus Stations East, West, South and North between January 22nd and 23rd, 2015, half day at each bus station specifically. In total, I received 71 responses at the four bus stations. The second trial was then carried out at Changsha Railway Station and Changsha Railway South Station respectively on January 25th

and 26th, 2015; and 68 responses were collected. In total, I collected 139 responses by doing the field trial.

Through the field trial, I noticed three recurring responses to the questionnaire. First, most of the respondents skipped answering the questions about their residential places, occupation & position, and religions. To illustrate, only 10 of the 139 respondents gave information on their residential places, and 7 of the answers are either incomplete or spurious. In terms of the occupation & position, and religions enquiries, merely 8 and 6 responses were received respectively. In my opinion, the respondents avoided giving information on these enquiries because they preferred to protect their security and privacy. As for religions, most Chinese people consider only Buddhism, Christianity or Islam as 'religions', therefore regard themselves as atheism population as they neglect the roles that Confucianism, Taoism or other religions have played in Chinese culture. The omission of information in the questionnaire to me suggested that some of the questions posed made respondents uncomfortable and potentially stressed. To mitigate this and make respondents feel safe and honest while filling in the questionnaire, I decided to remove the enquiries of residential places, occupation & position, and religions from the final questionnaire (Table 13).

5.5.3 Reliability of the questionnaire

After the field trial of the questionnaire, I examined the reality of the questionnaire based on the data I gathered between January 22nd-23th and 25th-26th, 2015, in order to explore whether or not there was a need of further modifying the questionnaire. Statistically, a helpful technique of testing the reality of a Likert questionnaire is to use item analysis, which reflects the internal consistency of the questions. In my research, I used Minitab 17 (trial version) to operate the item analysis[8]. Through running the item analysis, a Cronbach alpha will be generated. In statistics, Cronbach value is a measure to evaluate how consistent and reliable the tested items are to the survey. Generally, the higher the Cronbach alpha, the more consistent and reliable the survey will become (Minitab 17 Support 2015). In general, when the Cronbach alpha exceeds 0.7, the survey is considered as reliable, otherwise there is a need of revising the questionnaire and the results produced cannot be credible (StatisticalLab's Channel 2011).

---

[8] The procedure of running item analysis by Minitab 17 follows like this: (1) copy and paste the data to Minitab 17 from the Excel worksheet once they have been coded and cleansed. (2) Select "Stat" > "Multivariate" > "Item Analysis". (3) Let all the 12 happiness factors be the "Variables", then click "OK".

Table 2. Item analysis of the 12 happiness factors

Happiness factors	Cronbach alpha
Overall Cronbach alpha	**0,7269**
Emp1	0,7000
Emp2	0,7122
Edu1	0,6674
Edu2	0,6727
Ins1	0,7506
Ins2	0,7157
Hea1	0,6771
Hea2	0,6940
Inc1	0,7174
Inc2	0,7129
Hou1	0,7396
Hou2	0,7353

Note: Emp1 is an abbreviation, which "1" stands for the first factor below the employment item ("Emp" is short for employment). The rest abbreviations can be deduced by analogy.

As Table 2 shows, the reliability of the trial survey was acceptable as the overall Cronbach alpha was 0,7269, bigger than 0,7. However, four Cronbach values of the 12 happiness factors were verified to be smaller than 0,7 (see Table 2). This suggests, the four happiness factors might have corrupted the reliability of survey. For the sake of reliability, I decided to delete the four happiness factors. Of the four omitted factors, two pertain to the education item and the other two belong to the health item. Factor "Edu1" refers to the statement "my educational attainment meets my job requirement" and Factor "Edu2" refers to the statement "I have fair education opportunities in Changsha". As for the health item, "Hea1" means "my physical and mental conditions are eligible for completing my job". "Hea2" indicates to "my workload is acceptable".

Last but foremost, when answering the question "Except the factors listed above, I have other factors that associated with my happiness of working and living in Changsha", over 97 of the 139 respondents offered their opinions. Of all the 97 answers, some were quite personal and could hardly be studied in urban planning, e.g. "I broke up with my boyfriend in Changsha" and "I dislike the city when local people start speaking dialect". Apart from these individual answers, about 76 of the answers were concerned with family topic.

Consequently, two family factors were added to the final version of the questionnaire. One factor is "My family is supportive to my work in Changsha". The other one is "my family tie keeps well after migrating to Changsha." After adding these two family related factors; I did another trail survey at the identical locations between January 29th and February 1st (two days at the four bus stations and the other two days at the two railway stations), using the updated questionnaire. In total, 167 samples were collected. Likewise, I did the item analysis for the second trial survey by using Minitab 17.

Table 3. Item analysis of the 10 happiness factors

Happiness factors	Cronbach alpha
Overall Cronbach alpha	**0,8022**
Emp1	0,7855
Emp2	0,8041
Inc1	0,7610
Inc2	0,7614
Ins1	0,8103
Ins2	0,7644
Hou1	0,8090
Hou2	0,7911
Fam1	0,7898
Fam2	0,7623

As Table 3 shows, the Cronbach alpha of the questionnaire was 0,8022, which was not only bigger than the threshold number 0,7, but also outnumbered that of the first edition questionnaire (0,7269). Moreover, the Cronbach of each factor was larger than 0,7, which implied that the questions were designed in a consistent manner and the results produced from the survey would therefore become reliable. More importantly, while doing in the second trial survey, very few respondents provided their answers to question 4 "Except the factors listed above, I have other factors that associated with my happiness of working and living in Changsha". This means, the respondents to a certain extent agree with the happiness factors inventory. After the second field trial, I concluded the final questionnaire; now consisting of two major parts that concerned about certain demographic characters enquiries and 10-happiness factor inventory.

5.6 Sample size

As has been clearly defined, the target individual in this study is the rural migrants in Changsha. However, there was no easy way for me to identify who are the rural migrant workers and who are not while conducting the survey. Therefore, I put two initial questions in front of the Section One of the questionnaire to let me filter out the rural migrant workers from other passengers. A tricky issue when doing questionnaire is how many individuals (or say sample size) should be included in the study. A few publications (i.e. Gillham 2000; Bryman and Bell 2007; Denscombe 2010) have described the methods of calculating sample size. In fact, sample size is rather easy to calculate as long as the variables such as confidence level, population size and margin of error are clearly defined. Nevertheless, in my research, I did not follow any of the formulas from the publications mentioned above because the number of the population size for the research was unknown. Although Phoenix Hunan (2015) reported that the passenger flow volume was estimated around 5.78 million in Changsha during the forty-day Spring Festival transportation, the number of the rural migrants who would take the transportations during the specific period was undefined, which made the population size of the research uncertain. Therefore, I determined to collect as many samples as possible without being confined to any ceiling or bottom numbers when it comes to the sample size.

5.6.1 Sampling approach

In general, there are two sampling approaches of doing questionnaire survey: random sampling and non-random sampling. Simply, random sampling yields comparably better quality for a research. However, random sampling is rather difficult to achieve in real survey as it is costly and complex when the research topic entails detailed and subjective information (Marshall 1996). Frankly, non-random approach is methodologically more practical for this research due to the massive number of the sample size. To make the survey more effective and timesaving, I choose non-random sampling as the sampling approach for the research. Here, what I have used is called convenience sampling, the most common non-random sampling technique. According to Koerber and McMichael (2008), convenience sampling refers to a technique, by which the researcher can select participants who are readily available and easily contacted. In my case, I never intentionally selected the participants while conducting the survey. Rather, I was forced to skip some passengers who were not available for the survey (e.g. those who were talking over a mobile phone) or those who were hard to communicate (e.g. those who spoke a dialect that I did not understand at all).

5.7 Data collection

After the questionnaire finally came into being, I carried out a convenience questionnaire survey at Changsha's bus stations (Changsha Bus Station East, West, South and North) and railway stations (Changsha Railway Station and Changsha Railway South Station) from February 4th to 19th, 2015. I selected the specific time span for implementing the survey because February 4th 2015 was the date when the Spring Festival transportation initiated, which means a great number of passengers would start returning home for the holiday celebration on that date. The survey ceased on February 19th as it was the Spring Festival Eve, and the majority of the passengers would have already left Changsha on that date. Regarding the locations, I chose all the railway and bus stations in Changsha to conduct the survey instead of any other transportation centres such as airports, wharfs or subways,

because trains and buses are the most affordable and convenient transportation means for rural migrants to take, therefore I should be able to collect the largest possible number of samples at the railway and bus stations.

Considering the fact that the railway stations regularly receive more passengers in comparison with bus stations, I allocate four days doing the survey at Changsha's two railway stations separately and left four days for Changsha's four bus stations. Each day I conducted the survey at only one place, because the time table for all the trains and buses were fixed during the Spring Festival transportation. So, doing survey at one location for a full day allowed me to access to all the passengers regardless of their trip itineraries. To specify, the survey was performed at Changsha Railway Station and Changsha Railway South Station respectively between February 4th-7th and February 8th-11st. About the bus stations, the survey was executed individually at the East (February 12th-13rd), West (February 14th-15th), South (16th-17th) and North (18th-19th) of the Bus Stations in Changsha[9]. In total, I invited 2,179 rural migrant workers to participate in the survey, and 1,576 of them agreed to fill in the questionnaire, which generated a response rate of approximate 72 percent. Notably, of the 1,576 responses, 17 of them were scanned to me via email. After data cleansing, I eventually received 1,267 responses that were complete and valid.

5.8 Multiple regression analysis

After the data had been coded and verified repeatedly, I performed a multiple regression analysis to examine whether or not the 10 happiness factors are significant to rural migrants' happiness status. Multiple regression analysis is a powerful instrument to examine whether a few predictor variables can influence a response variable (De Veaux, Velleman and Bock 2007). In this research, the predictor variables are the 10 happiness factors and the response variable is the happiness status.

5.8.1 Minitab software

There are a few platforms and software to run a multiple regression analysis, this research used Minitab 17 as the software producing results based on two conditions. (1) As has been stated above, the happiness factors quoted in the questionnaire were either derived from the prior literatures or redacted by myself; by using Minitab's item analysis technique allows me to test the internal consistency of the happiness factors and also the reliability of the questionnaire survey, which benefited the self-evaluation process while polishing the questionnaire. (2) Minitab is suitable for analysing uniform ordinal data. Since the entire second part of the questionnaire adopts a seven-point Likert scale and the data yielded were all uniformly ordinal data, Minitab thereby fits the research design.

---

[9] The routine for me to do the survey during the 16 days from February 4th to 19th was like this: I stand by the gate of a waiting room at railway or bus stations and delivered the questionnaire to the passengers by convenience sampling technique. At the Changsha Railway Station and Changsha Railway South Station, where there are a few waiting rooms, I spilt my time doing the survey at all the waiting rooms in case of omitting possible passenger groups because only those who travel in the same direction would rest in the same waiting room.

5.8.2 Key concepts

Before presenting any results, I need to introduce a few key concepts that I will use in Chapter 6 in order to better unscramble the results, including coefficients, p-value, confidence interval and R square. Coefficient is a number by which the variable in an equation is multiplied. In a multiple regression, there are a few coefficients; the higher the coefficients of the predictor variables, the bigger impacts the predictor variables will have on the response variable. In this study, the bigger the coefficients, the bigger impacts the factors will have on rural migrants' happiness status. P-value is a number to determine whether or not a result is statistically significant. The p-value is given as a percentile range (0-100%) that is used in contrast to the confidence interval for estimating how likely a regression result is significant (Minitab 17 Support 2015). In my case, I have set the confidence interval as 95% (0.95), a benchmark that has been proved as reliable for social and humanity studies. This means, a factor in this study will only be statistically significant for affecting rural migrants' happiness status, if the factor holds a p-value that is smaller than 0.05 (because 1-0,95=0,05). The R^2 is also a percentile value (ranging from 0-100%) that measures how well a regression model fits the data. In general, the higher the R^2, the better the regression model matches the data

5.8.3 Stepwise regression analysis

Apart from the coded data, a specific approach is regularly needed before running a multiple regression as different approaches may produce different regression results. Since the research aims to explore the significant factors that relate to rural migrants' happiness status, I chose stepwise regression as the approach to perform the multiple regression analysis. Stepwise regression is a practical approach for identifying the significances between the predictor variables (in my case the happiness factors) and the response variable (rural migrants' happiness status). Besides, stepwise regression adds and drops the predictor variables as would be done in a manual operation but in the meanwhile I avoid the errors that manual operations could cause[10].

---

[10] The procedure of running the stepwise regression is like this: (1) copy and paste the data that had been coded and cleansed in the Excel worksheet. (2) Select "Stat" > "Regression" > "Regression" > "Fit Regression Model". (3) Let the rural migrant workers' happiness status be the "Responses" and select the ten happiness factors as the "Continuous predictors". (4) Click "Stepwise" and select "Stepwise" for the "Method". (5) Type 0.05 for the "alpha to enter" and "alpha to remove", because the research sets 95% as the confidence interval and alpha equals one minus the confidence interval. (6) Click "OK" and "OK" to both of the windows and the stepwise regression results will be presented immediately.

6. Empirical findings

This chapter will in two parts display the empirical findings produced from the questionnaire survey. Part one will demonstrate the demographic compositions of the respondents and how the demographic characteristics are related to rural migrants' happiness status in Changsha. Part two will present the regression analyses of the happiness factors and how these happiness factors are associated with rural migrants' overall happiness and social status.

6.1 Demographic characteristics and happiness status

The demographic enquiries in the final questionnaire concern about rural migrants' eight characteristics, including gender, age, ethnicity, wage, marital status, educational attainment, service time and number of children. This part will summarize the overall demographic features of the rural migrants in Changsha and also display the relationships between the demographic features and their happiness status.

6.1.1 Gender

Based on the result of the questionnaire (see Figure 6), rural migrants in Changsha are comprised of 66% men (the blue doughnut) and 34% women (the red counterpart). Amongst the rural migrants there is a gender gap that is as big as 32% (66% - 34%)[11]. The big gender difference, in my opinion, can be partly explained by the national gender imbalance in China.
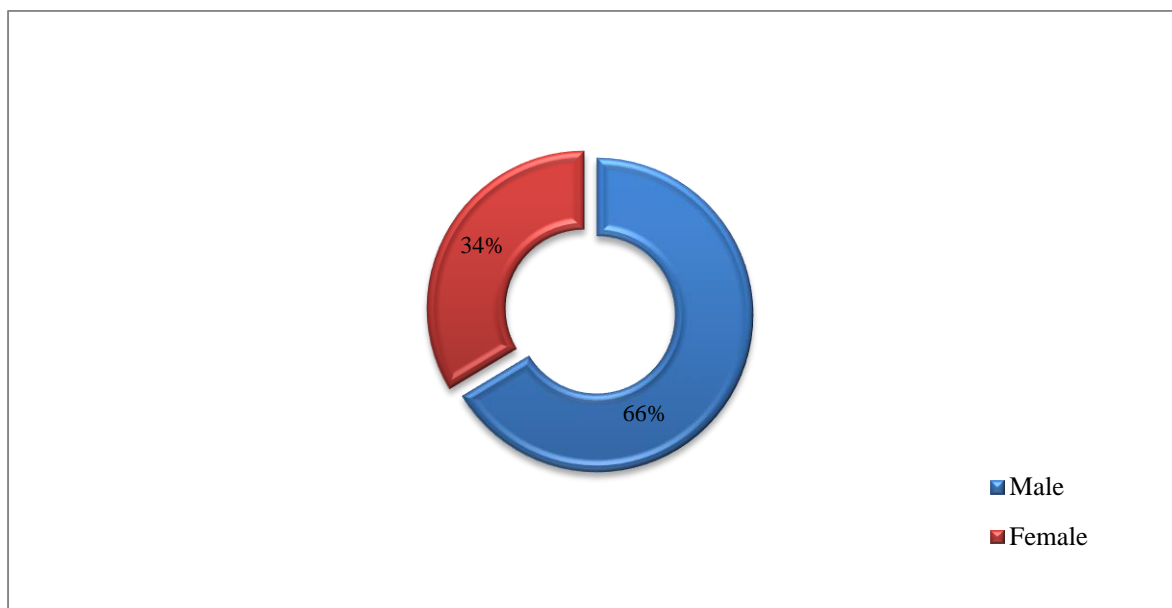
Figure 6. Gender composition of the rural migrants.

According to Xinhua Net (2015), Chinese population in 2014 consisted of 53,5% men (27,3% rural and 26,2% urban) and 46.4% women (23,7% rural and 22,7%). Comparing with the national statistics, the percentile gender difference (32%) of the Changsha rural migrants

---

[11] Noticeably, no one indicated him or her-self as a transsexual person in the survey.

represented here is approximately 10 times bigger than the national level, 3,6% (27,3% male rural population - 23,7% female rural population). This means, there must be other explanations rather than the gender imbalance for rural migrants' big sex difference in Changsha. I suggest that the reason for this imbalance is two-fold. First, male rural migrants are more willing to migrate to Changsha compared with the women. Or, Changsha's job market discriminately prefers men over women.
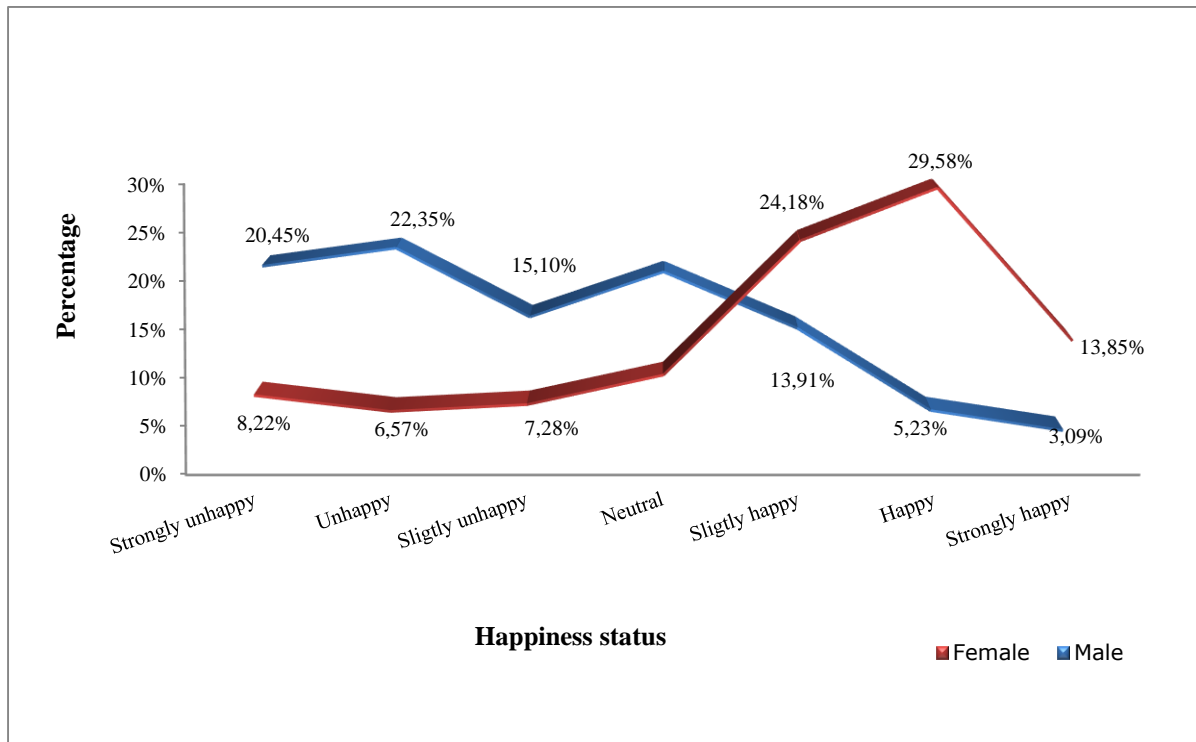
Figure 7. The relationship between gender and happiness status.

Amongst the Changsha rural migrants represented here, the numbers of male rural migrants that express negative attitudes towards the happiness status are bigger than the women; while the percentages of female rural migrants that indicate positive happiness status are higher than the men (see Figure 7). To illustrate, the percentile numbers of male rural migrants that indicate negative happiness status [12] are higher than that of the women. Amongst the respondents, 20,45% male rural migrants demonstrate that they feel "strongly unhappy" or "unhappy" (22,35%) working and living in Changsha; whereas the percentile numbers for the female counterpart are respectively 8,22% and 6,57% (see Figure 7). Although the ratio of female rural migrants who feel "slight unhappy" climbs to 7,28%, the number is yet twice lower than the male counterpart (15,10%). By contrast, the percentile numbers of male rural migrants that refer to positive happiness status is lower than that of the women. In detail, the ratio of the male rural migrants who feel "slight happy" and "happy" plummet respectively to 13,91% and 5,23%, while the numbers for the women surge correspondingly to 24,18% and 29,58%. Besides, only 3,09% of the male rural migrants feel "strongly happy", which is 10% less than the women (13,85%).

_____

[12] Question 3 in the questionnaire let the respondents use "strongly disagree", "disagree", "slightly disagree", "neutral", "slight agree", "agree" or "strongly agree" to describe their attitudes toward their happiness status. Correspondingly, the happiness status are coded as "strongly unhappy", "unhappy", "slightly unhappy", "neutral", "slightly happy", "happy" or "strongly happy". Of the different happiness status, "strongly unhappy", "unhappy" and "slightly unhappy" are categorized as negative happiness status; while "strongly happy", "happy" and "slightly happy" pertain to positive happiness status.

In my opinion, female rural migrants are generally happier than the men, partly because of the cultural convention. In rural China where men control almost everything, women are not expected to work as competent laborers in a way as the men. Rather, the rural society appreciates women on the basis of being only capable housewives. Therefore, when rural women can work and live appropriately as the men in Changsha, they may gain a sense of proud for being capable of not only housework but also employment, and the sense of proud may fulfill their positive happiness status.

6.1.2 Age

Of the Changsha rural migrants, more than half of them are either in their 30s or 40s ages (Figure 8). To illustrate, 32,28% of them are 37-43 years old, which account for the largest part of the age composition; and 27,78% are aged between 30 and 36 years, taking up the second biggest share of the age constitution. Besides, 12% and 11,84% of the rural migrants are aged 22-29 and 44-50 years. For the age groups 16-22, 51-57 and 58-64, the proportions are accordingly 9,16%, 5,05% and 1,89%.
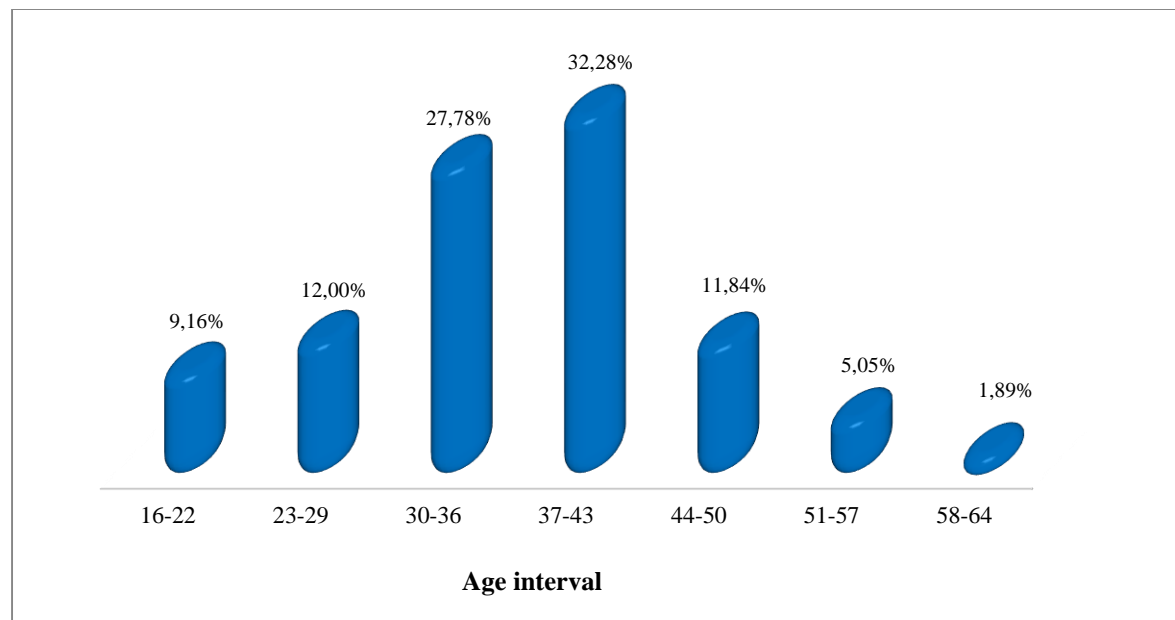
Figure 8. Age constitution of the rural migrants.

Notably, 9,16% of the young respondents who were in the school-age[13], choose to work in Changsha instead of studying at school. According to Nandu Newspaper (2015), the number of Chinese population aged 16-22 is around 60 million, divided by the total labor number 800 million, 16-22 aged youths are estimated to account for only 7,50% of Chinese labor constitution. Considering the fact that university admission rate has been soared to over 80% in China (idem), more young labors would therefore have been admitted to colleges and

---

[13] Chinese citizens, regardless of the *Hukou* condition, are legally required to start elementary education at 6 years old. The mandatory education (6-year elementary and 3-year middle school) is regularly completed by 12. After that, most teenagers will continue their education at high school (finish at 18). Then, a number of the high school students will attend higher education (college and above) while others will begin working.

universities, lowering the youth of Chinese labor constitution further. This means, the ratio (9,16%) of the young rural migrants in Changsha who began working at the age of 16-22 is higher than the national level (<7,50%). It would be fair to say on the basis of this discrepancy, the young rural migrants in Changsha have prioritized their employments before education.

In my opinion, financial burden might be the primary reason for why rural youths prefer employment over education. Education is yet not affordable to all the rural citizens, especially the tuition fees and living costs of attending college or university. However, giving up education and entering job market at young age could become venturesome, because employers in China generally expect well educations from their employees. The rural migrants who start working when they are young with low education would therefore put themselves into a risky circumstance where they will be confined to low-paid unqualified jobs and little opportunities of promoting to more qualified jobs with higher salary. In addition, 1,89% of the rural migrants who were aged 58-64 years old, choose to leave their hometown for working in Changsha. These senior rural migrants, as I see, have placed their lives in a spectacular condition, because most of them will become physically and intellectually more vulnerable compared with the young and middle aged laborers, disqualifying themselves for many jobs. Personally, I believe that many senior rural migrants are forced to out-migrate from their hometowns due to the slender income and deficient healthcare in the rural sector; otherwise they should be able to live a stable life at the retirement age.
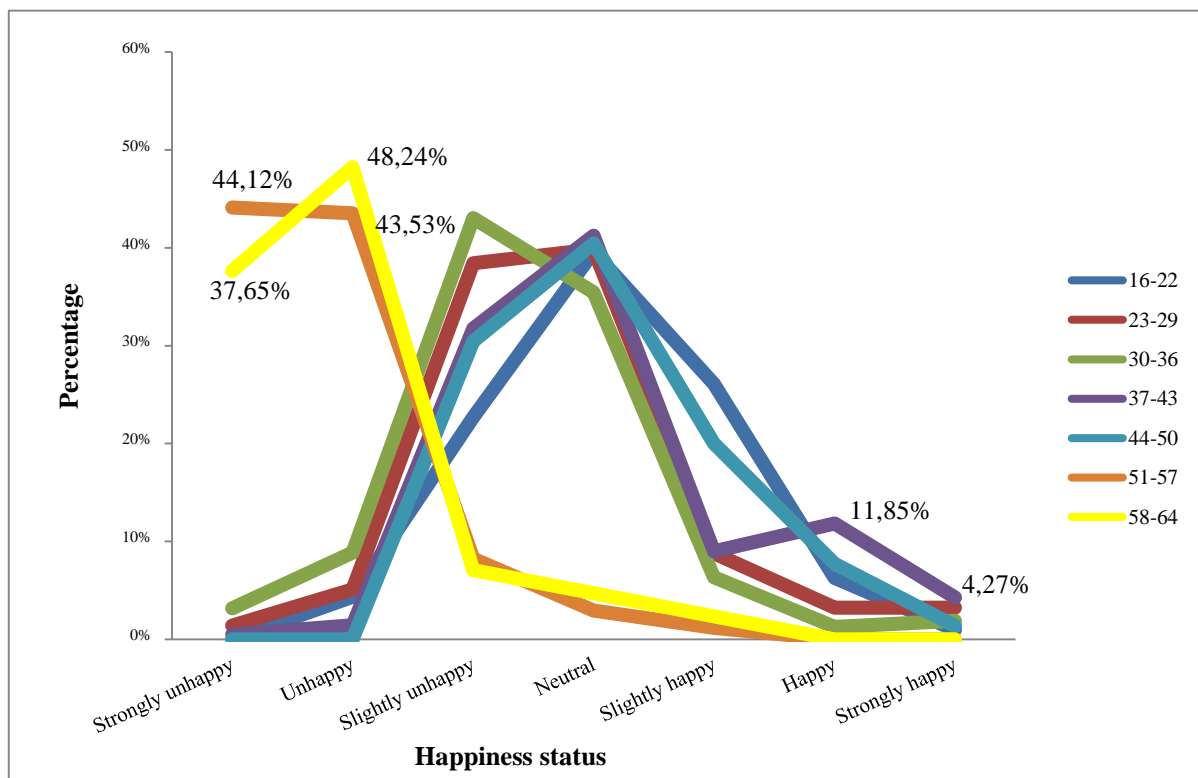
Figure 9. The relationship between age and happiness status.

As the line graph (Figure 9) depicts, senior rural migrants (51-57 and 58-64 ages) seem to garner more negative happiness status in relation to other age groups. To illustrate, nearly half of the rural migrants (44,12%) who were aged 51-57 years (see the khaki line) feel

"strongly unhappy", which would make them the unhappiest age group among of the rural migrants represented here. Fewer individuals in the age group 51-57 feel "unhappy" (43,53%), but the number the unhappy persons is the highest second only to the age group of 58-64 years. For those who were aged 58-64 (the fluorescent yellow line), 37,65% of them feel "strongly unhappy"; and the number that indicates to be "unhappy" is even the biggest (48,24%) compared with all the age references. Remarkably, the lines that reflect the senior rural migrants' happiness status decline sharply as the happiness status becomes positive. The result is tenable to me as people in their 50s and 60s ages might entail more efforts to start anew in a fast developing city without friends and relatives. However, there must other reasons that can be explanatory to senior rural migrants' negative instead of positive tendency towards happiness status.

As a contrast, 11,85% of the young rural migrants (the eggplant line) who were aged 16-22 years, express themselves of being "happy" and the number for being "strongly happy" is 4,27%. Despite the small figures, the young rural migrants turn out to be the happiest group in comparison with the middle-aged and senior ones. The results are exhibited in Figure 11 through trapezoid shaped curves, with small numbers on the sides ("strongly unhappy", "unhappy", "happy" and "strongly happy") and big numbers in the middle ("slightly unhappy", "neutral" and "slightly happy"). This graph illustrates that the young the young and middle-aged rural migrants in general possess neutral and slight attitudes of happiness status.

6.1.3 Ethnicity

Han is the only major ethnic group in China and this is also reflected in Figure 10 that among the individuals Han ethnicity occupies the biggest proportion (82,79%) of rural migrants' ethnic composition in the study. Apart from the Han people, some rural migrants are identified as the ethnic minorities such as Hui, Bai, Yao, Dong, Tujia and Miao, which respectively takes up 0,71%, 2,84%, 3,24%, 0,95%, 5,37% and 4,10% of the total ethnic constitution (Figure 10).
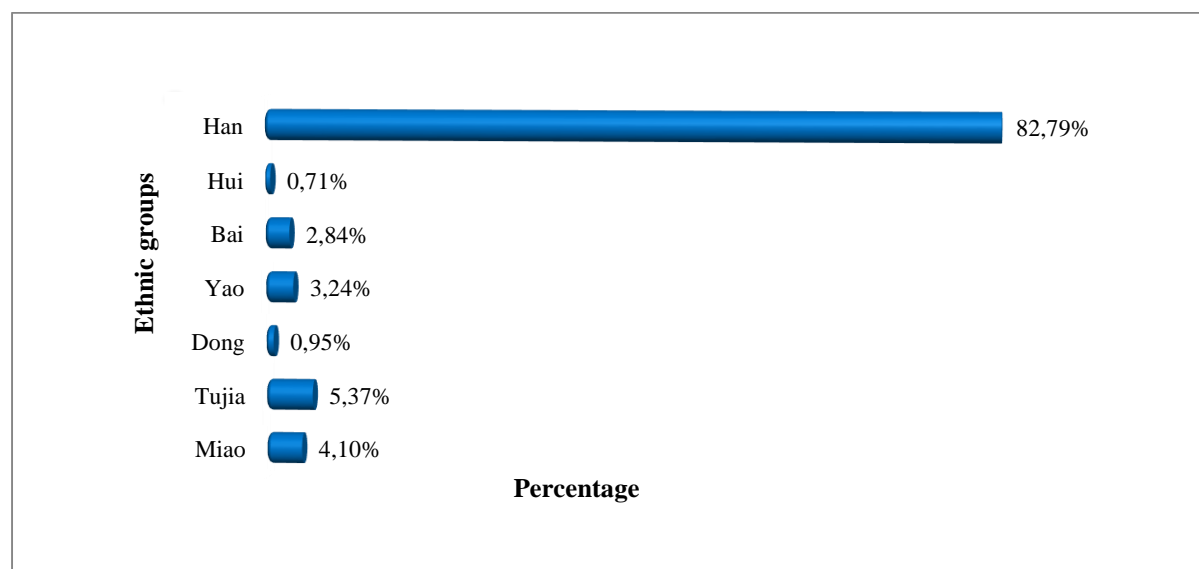
Figure 10. Ethnic composition of the rural migrants.

Remarkably, Han as the dominant population in China takes up only 82,79% for the ethnic composition, which according to Xinhua Net (2015), is 8,72% less than what Han accounts for the national ethnic constitution (91,51%). The representation of the ethnic minorities in this study conforms to the demographic census of Changsha in 2010 (Ethnicity and Religion Bureau of Changsha, 2013). Based on the census, the largest two minor ethnic groups in Hunan Province were Tujia and Miao in 2010. Besides, Dong, Yao, Bai and Hui people also accounted for large parts of Hunan's minor ethnic constitution; and the census also claims that the number of the minor ethnicities (Tujia, Miao, Dong, Yao, Bai and Hui) who live in Hunan Province is much bigger than other provinces (idem). Therefore, the representation of ethnic groups among the respondents suggests that many minor ethnic rural migrants in fact may come from nowhere else but Hunan Province.

In addition, Figure 10 also reflects two major differences in comparison with the census results. (1) This research observes only six minor ethnic groups from the survey; while according to the census, there were 51 ethnic minorities working and living in Changsha, although some ethnic minorities had quite small population size. (2) Ethnic minorities in this research account for 17,21% of the total rural migrants, but according to the census, ethnic minorities occupied only 1,1% of Changsha's overall population in 2010. Since the fertility and mortality rates of Changsha was stable between 2010 and 2014 (Statistical information of Hunan, 2014), the proportional increase of the ethnic minorities is probably resulted from population migration. In other words, increasing minor ethnic rural migrants might have moved into Changsha or the Han rural migrants had moved out from the city.
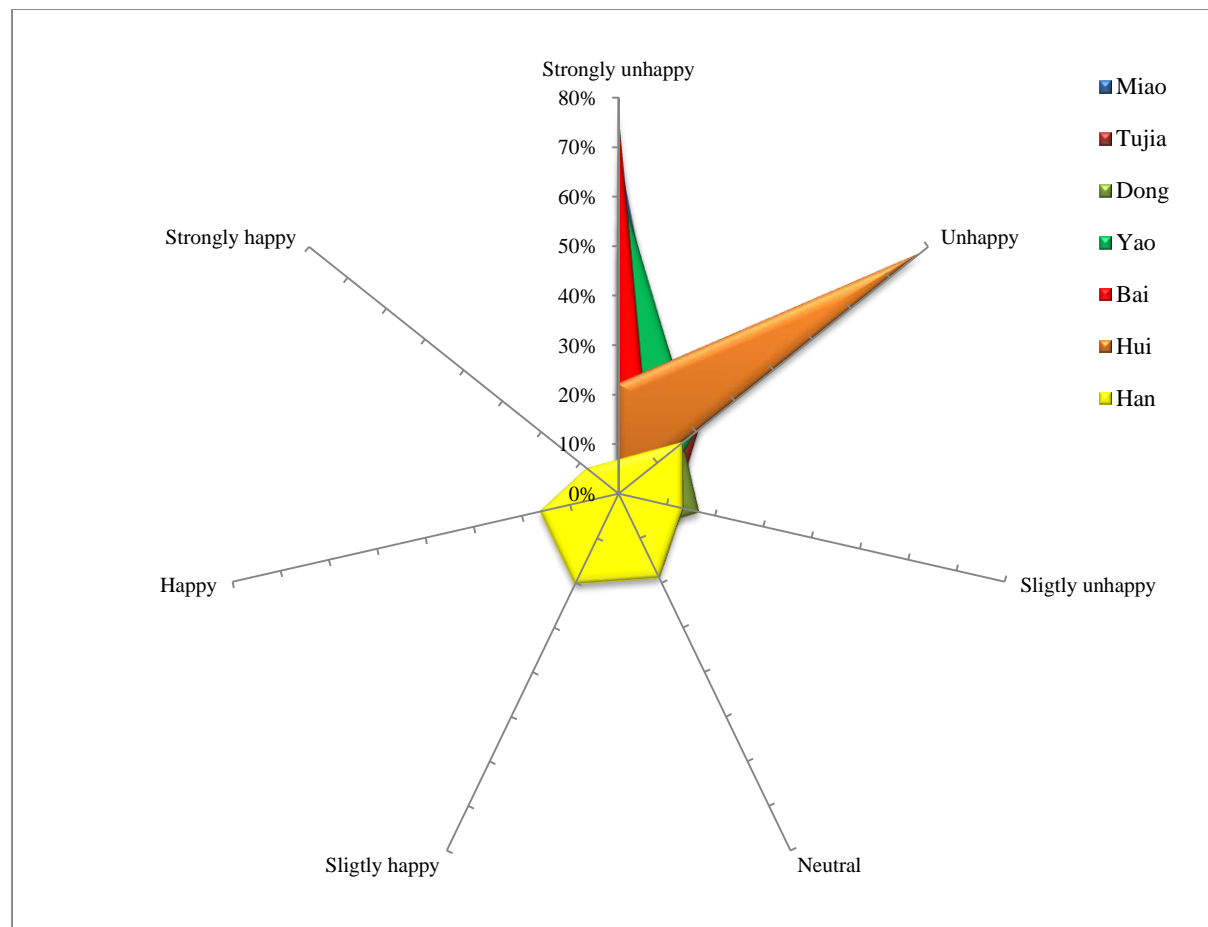
Figure 11. The relationship between ethnicity and happiness status.

The radar chart (Figure 11) clearly displays the different relationships between ethnicities and happiness status. As the ethnic majority, Han people reveal varying opinions about their happiness status (see the polygon in fluorescent yellow). Although the polygon stretches onto every axis that indicates different happiness status, Han rural migrants who express strongly unhappy are proportionally the smallest.

By contrast, most ethnic minorities demonstrate very negative happiness status. To illustrate, the majority of the Hui rural migrants (see the khaki triangle) feel "unhappy" with a small portion stretches to "strongly unhappy". Moreover, the majority of the Bai (shown in red triangle) and Yao (green triangle) rural migrants express themselves of being "strongly unhappy". As for the other ethnic minorities (including Tujia, Miao and Doing), their happiness status are also majorly demonstrated as either "unhappy" or "strongly unhappy", but the indicative polygons are highly overlapped with those of the Hui, Bai and Yao ethnicities.

In a nutshell, the results represented here suggest that minor ethnic rural migrants generally hold dramatically more negative happiness status in contrast to the Han counterpart. Compared with the Han rural migrants, the ethnic minorities may have encountered more challenges such as different languages, cultures, cuisines, as well as conflicting beliefs, traditions and customs while working and living in Changsha. If the minor ethnic rural migrants are unable or unwilling to adjust themselves to the local environment, they may easily sense the predicaments of exclusion and therefore vent more negative happiness status in relation to the Han rural migrants who are culturally similar to the local people.

6.1.4 Wage

Among the rural migrants who participated in the survey, most of them earn a monthly wage that is 3,000-3,999 RMB[14] (30,62%), 5,000-5,999 RMB (29,52%) or 4,000-4,999 RMB (27,31%) (Figure 12). Only 6,71% of the respondents receive a monthly wage above 6,000 RMB and some 5,60% of them make 2,000-2,999 RMB per month. Remarkably, only 0,16% and 0,08% of the respondents earn a monthly wage is as low as 1,000-1,999 RMB or even less than 999 RMB.

---

[14] RMB is the abbreviation of Renminbi, the currency of China; and the exchange rate between Renminbi (RMB) and Swedish Kronor (SEK) is around 1,37 (Xrate 2015).
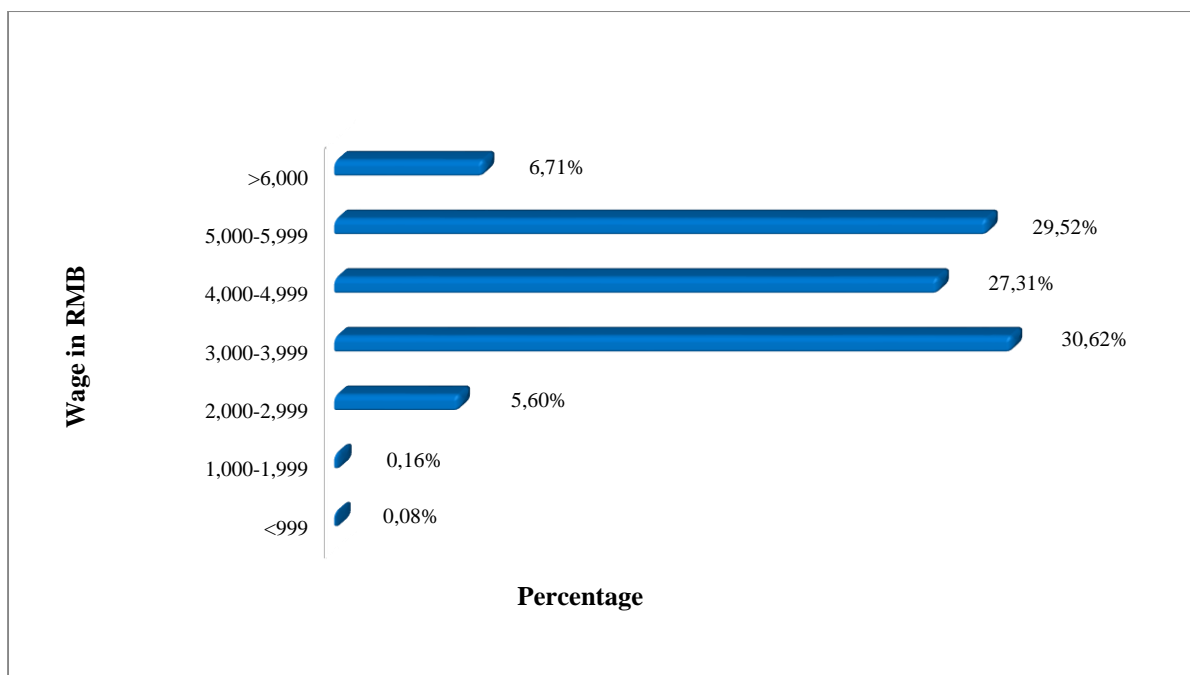
Figure 12. Wage constitution of the rural migrants.

Comparing the rural migrants' wage to the bureaucratic statistics, it is a glad surprise to uncover that over 63,54% (27,31%+29,52%+6,71%) of the Changsha rural migrants who participated in the survey earn a monthly wage that is certainly higher than Changsha's average level 3,873 RMB (about 5,306 SEK) in 2014 (Phoenix Urban 2014). On the contrary, 5,84% (0,08%+0,16%+5,60%) of the respondents receive a monthly wage that is certainly lower than Changsha's average level.

However, the relatively high income may have explanations that may not as optimistic as first seen. It is probable that most rural migrants earn a higher monthly wage than the average level because many of them are more willing to take the dangerous and filthy jobs such as construction builders, mining colliers and sanitation workers, for which the payments are high but the working conditions are hazardous. Such high-risk jobs are often despised by both urban migrant workers, as well as the local labors in Changsha, who prefer to engage with safe and stable jobs such as civil servants and white collars, even if the salaries are lower.

Notably, "<999" RMB as a monthly wage interval takes up merely 0,08% of the total wage proportion (see Figure 13), which means only one, (or two at most) rural migrant receives a monthly wage that is less than 999 RMB (0,08% multiplies the total rural migrants number 1,267 equals to 1,01 respondents). Statistically, one sample is overwhelmingly small for a sample pool of 1,267, thereby I filter "<999 RMB" for not being a representative monthly wage interval and thereby will not refer to its corresponding happiness status. Seemingly, only two (or three at top) rural migrants receive monthly wages between 1,000 and 1,999 RMB (0,16%×1,267=2,03), thereby "1,000-1,999 RMB" as a monthly wage interval is also exempted from further discussion
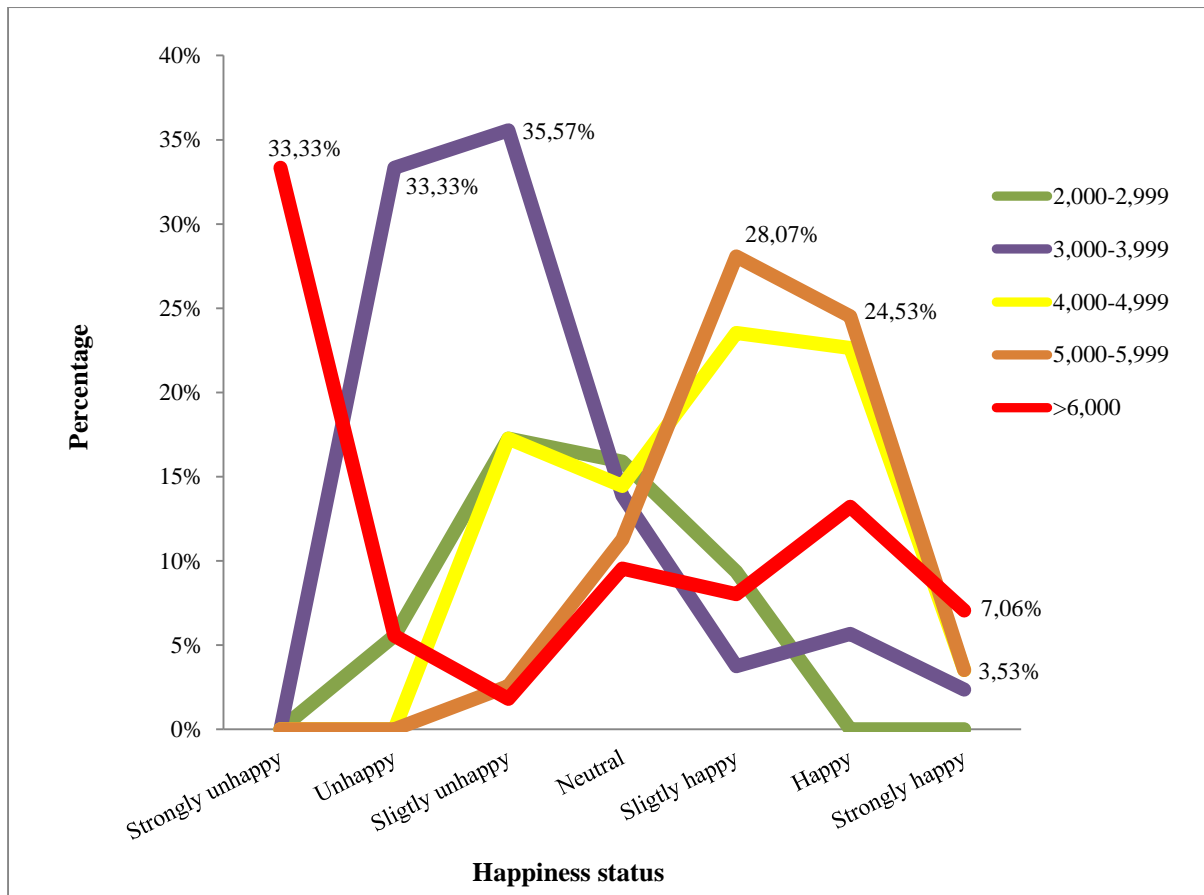
Figure 13. The relationship between monthly wage and happiness status.

As Figure 13 shows, among the rural migrants participating in the survey, who earn the highest monthly wages in Changsha, turn out to be unhappiest group. To illustrate, 33,33% rural migrants who earn over 6,000 RMB per month (see the red line) indicate themselves of being "strongly unhappy". By contrast, very few rural migrants express themselves of being "strongly unhappy" regardless of their monthly wages. As figure 13 depicts, the red line fluctuates as the happiness status turns positive, and interestingly, it turns out that the rural migrants whose monthly wages exceed 6,000 RMB are also the happiest group, with 7,06% of them being "strongly happy".

Unlike those with above 6,000 RMB monthly wage but reflect varying happiness status, rural migrants with 5,000-5,999 RMB monthly wages demonstrate relatively positive happiness status (see the khaki line). According to figure 14, 28,07% of the rural migrants who earn 5,000-5,999 RMB per month feel "slight happy" and 24,53% of them feel "happy", plus those who indicate "strongly happy" 3,53%, about 56,13% of them hold positive attitudes about their happiness status. On the opposite, however, rural migrants with monthly wages 3,000-3,999 RMB (the blue line) turn out to obtain negative attitudes about their happiness status, with 33,33% feel "unhappy" and 35,57% being "slightly unhappy".

To sum up, rural migrants' happiness status change inexplicitly as the monthly wages change, partly this is rooted in the different consumption patterns and varying financial abilities among the rural migrants. In detail, rural migrants with 2,000-2,999 RMB monthly wages

reflect varying happiness status. The majority of rural migrants whose monthly wages are 3,000-3,999 RMB hold negative happiness status. Notably, happiness status begin to turn positive as the monthly wage exceeds 4,000 RMB. Once the monthly wage outnumbers 6,000 RMB, however, some rural migrants become strongly happy whereas more of them feel strongly unhappy.

6.1.5 Marital status

The survey indicates that 74,43% of the rural migrants participating in the study are married, which account for the biggest part of the marital status group. Besides, 13,73% rural migrants are divorced, which consist of the second biggest part of the marital status group. The third biggest part is taken by the single rural migrants, which amounts to be 10,50%. For those who are engaged and widowed, the proportions are correspondingly as low as 0,71% and 0,63% (Figure 14).
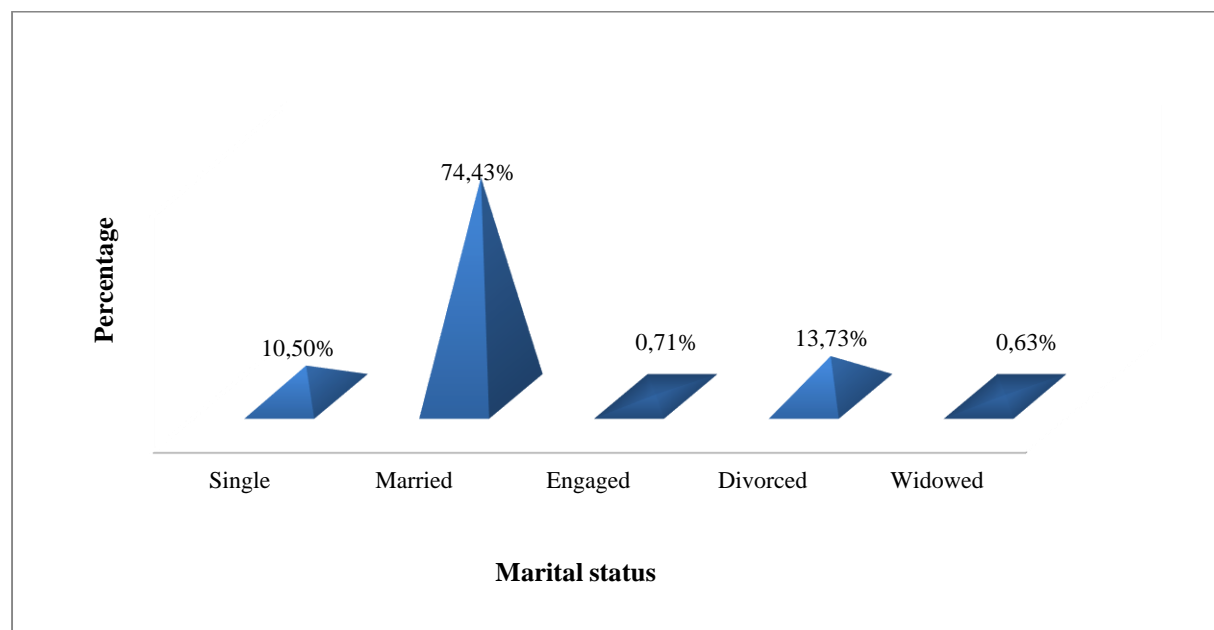
Figure 14. Marital status of the rural migrants.

The marital status, in my point of view, conforms to rural migrants' age composition (see Figure 8), as the age composition is majorly comprised of the marriage ages include 23-29 (12%), 37-43 (32,28%) and 30-36 (27,78%). Notably, the national marriage rate in recent years is 9,80% (The People 2013). Comparing that to rural migrants' marriage ratio (74,43%), it is fair to claim on the basis of this study that for rural migrants in Changsha marriage is somewhat of a norm. Besides, compared with Changsha's high divorce rate 39,50% (The Wedding Net 2015), only 13,73% rural migrants reflect themselves of being divorced. The low divorce rate of the respondents might conclude that rural migrants in Changsha generally sustain better marital conditions in relation to the local couples.

In my opinion, there are two causes behind rural migrants' high marriage rate and low divorce rate (as suggested by this study). First and foremost, rural Chinese normally stick rigidly to a conventional notion that marriage is the key virtue for adults to sustain a happy life and most rural Chinese tend to stand against celibacy. Second, unlike urban Chinese who

are in general more supportive to divorce, rural Chinese in general regard divorce as a shame, and is not well accepted by the rural community. This means, rural migrants may rather hide their marital dissentients in order to safeguard family reputation.
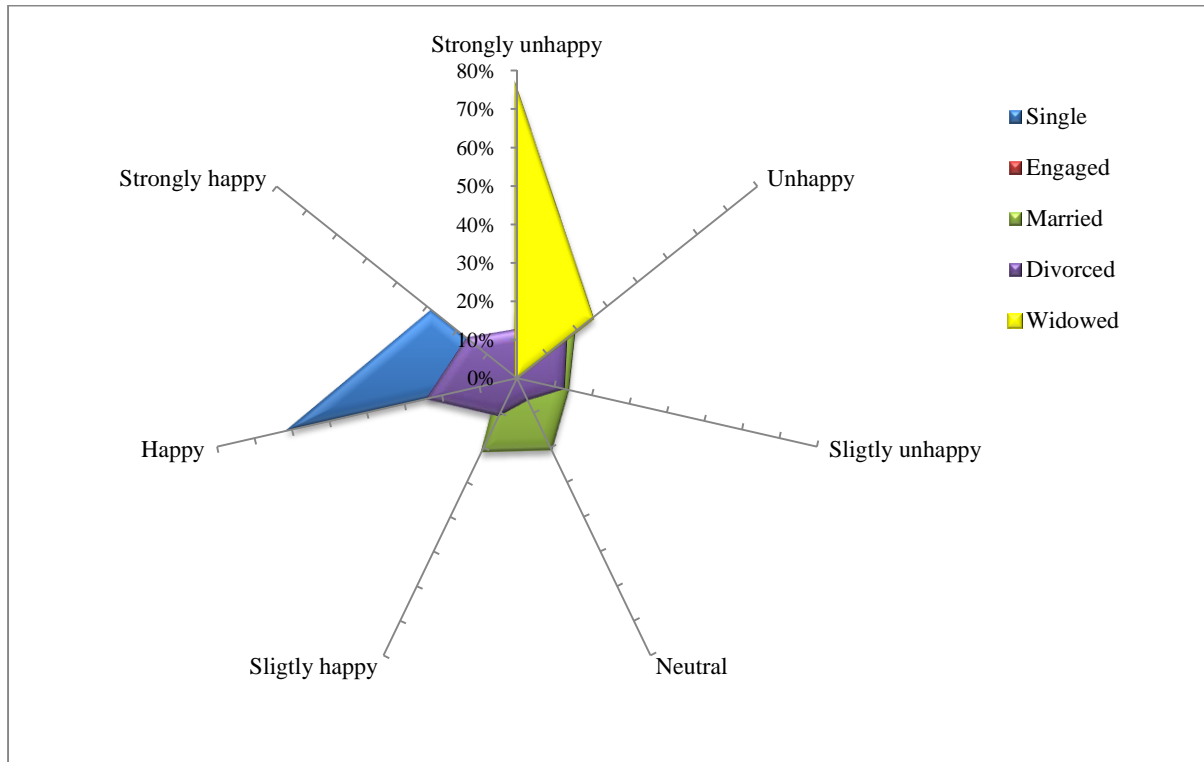

Figure 15. The relationship between marital status and happiness status.

As illustrated in Figure 15, the widowed rural migrants (see the fluorescent yellow triangle) vent the most negative happiness status, with over 20% being "unhappy" and 70% "strongly unhappy". The widowed rural migrants feel unhappier than others, because the widowhoods may have eternally cut off their spiritual sources for being happy. On the other side of the spectrum, the single rural migrants demonstrate the most positive happiness status (the blue triangle), with about 20% being "strongly happy" and 70% "happy".

This result may imply that a proportion of the rural migrants are opposed to the overwhelming rural convention that marriage leads to happiness. Instead, some of them seem to appreciate the freedom of being alone in Changsha. The divorced rural migrants (the purple pentagon) however, express diverse attitudes about their happiness status. Interestingly, the married rural migrants (the green polygon) express fluctuating attitudes about their happiness status and their opinions are evenly distributed to "slightly unhappy", "neutral" and "slightly happy".

6.1.6 Educational attainment

Among the respondents, 40,57% of the rural migrants are high school graduates, which account for the biggest part of the education composition. Those who hold College/university (24,94%) and middle school (22,10%) degrees accordingly account for the second and third largest parts of the education composition. Besides, 5,84% of the rural migrants are master degree holders and 4,50% of them receive elementary or below education. Additionally, about 2,05% of the rural migrants hold Ph.D. or above educational level (Figure 16).
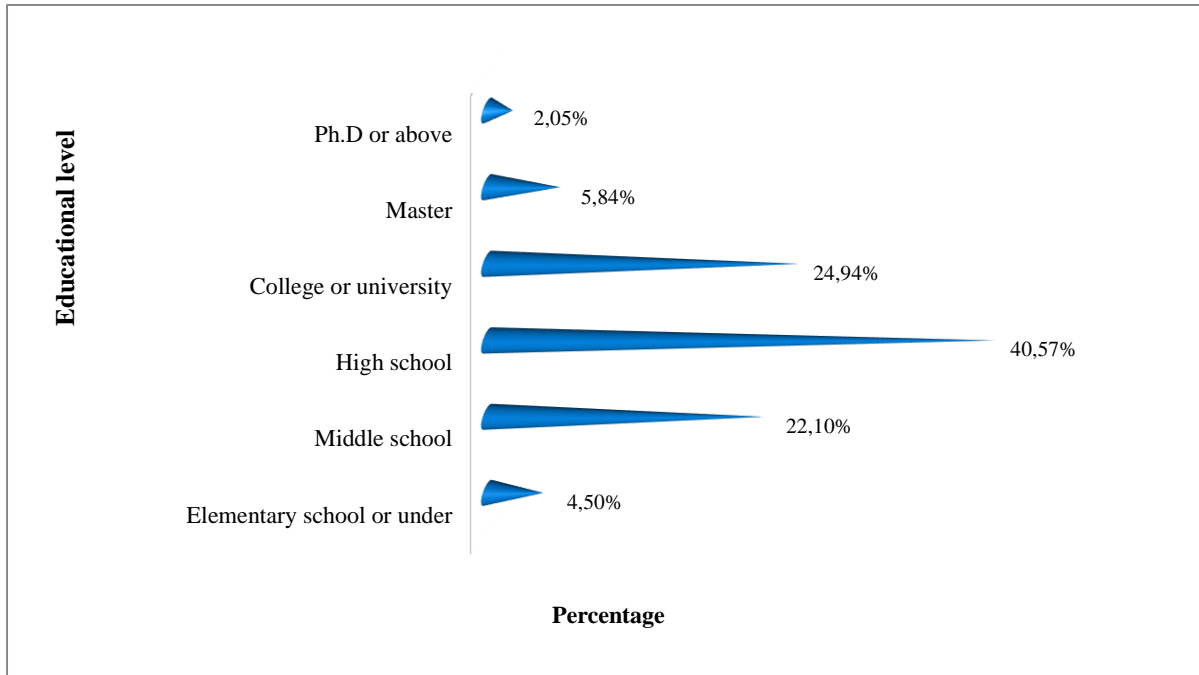
Figure 16. Educational attainment of the rural migrants.

Referring rural migrants' educational attainment to that of the national survey in 2014, the educational attainment of Changsha's rural migrants is higher at every level. To illustrate, 60,60% of Chinese rural migrants hold only middle school degree (National Bureau of Statistics of China 2015). As for the Changsha rural migrants revealed in this study, the biggest part of education composition is taken by the high school graduates (40,57%) instead of middle school students; and the middle school rural migrants occupy just 22,10% of the education composition, which is 38,50% (60,60%-22,10%) lower than the national level.

Besides, the national level of Chinese rural migrants who have elementary education or below is 16,60% (15,40% elementary students + 1,20% uneducated). Nevertheless, for the rural migrants participating in the survey, the number is only 4,50%, which is 12,10% smaller than the national level. Moreover, the national figure of rural migrants who hold a degree above college level is only 6,7%, whereas for Changsha's rural migrants, the number is as big as 37,83% (24,94% college/university+5,84% master+2,05% Ph.D. or above), which is five times larger than the national scale.
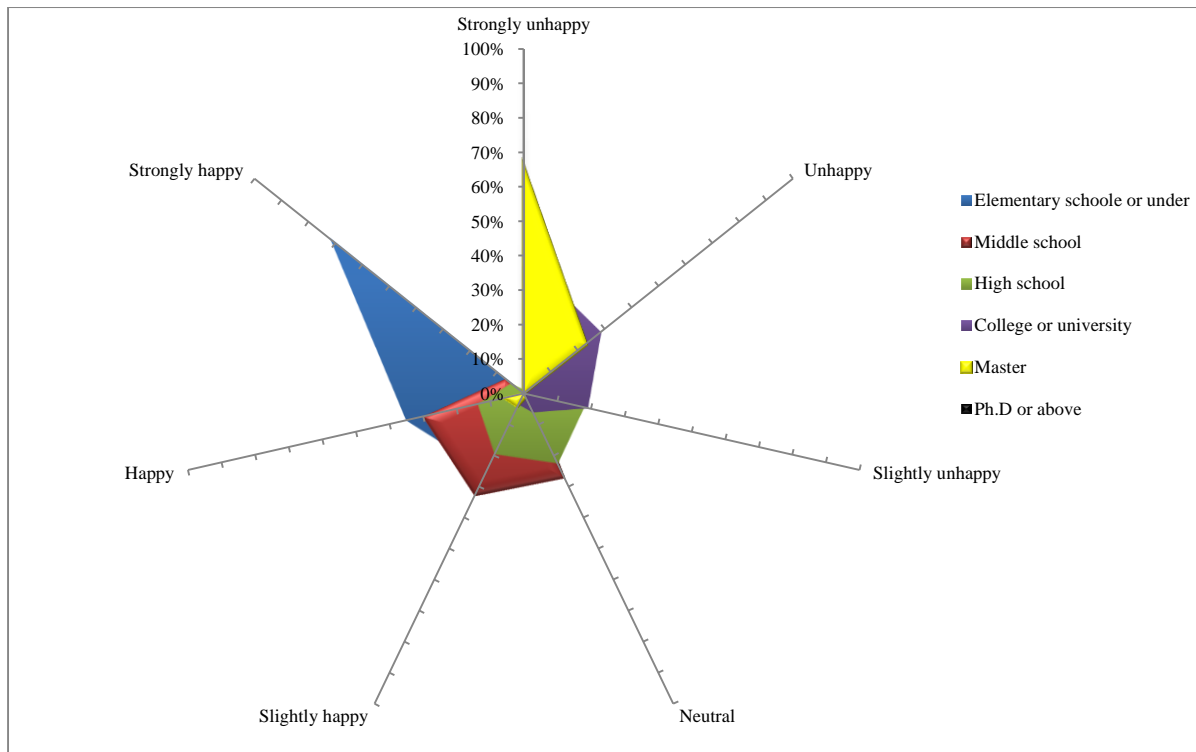
Figure 17. The relationship between education and happiness status.

As shown in the radar chart (Figure 17), it appears that the higher degree of education that a rural migrant has, the more negative happiness status the rural migrant will hold, and vice versa. To illustrate, over 60% rural migrants who had obtained a master (the fluorescent triangle) and Ph.D. level education (overlapped by the fluorescent one) state that they are "strongly unhappy". Moreover, over 30% of the highly educated[15] rural migrants express themselves of being "unhappy'. This means, nearly all the highly educated rural migrants participating in the survey reflect only negative happiness status.

On the opposite, over 70% rural migrants with elementary or below education reflect themselves of being "strongly happy", and the number for being "happy" is close to 30%. That is to say, almost all the rural migrants with elementary or below education demonstrate overwhelmingly positive happiness status. In addition, those with middle school (the red polygon), high school (green polygon) and college & university (the purple polygon) educations express diverse happiness status, while very few of them indicate themselves of being "strongly happy" or "strongly unhappy".

As previously mentioned, the Chinese national happiness report (Xinhua Net 2015) also asserts that the elementary or uneducated are the happiest people in China; and those with high educational attainments are adversely the unhappiest counterparts. My study here is in agreement with the national report. However, in addition to the explanation of the unhappiness stated above, I would like to add that in general rural students need more personal dedications to reach a same educational attainment as the urban counterparts,

---

[15] In China, college & university is the cultural benchmark to distinguish educational achievement. For those who hold an educational attainment of master, Ph.D or above degree is often profiled as the highly educated population.

because Chinese educational system inherently prefers urban students over the rural ones. Once a rural student excels at educational achievement, he or she would gain a sense of superiority for being academically excellent. In reality, however, the highly educated rural migrants may be outcompeted by the urban laborers with the or even higher education when they enter the job market. This means, their academic excellence that bring them the sense of superiority may be ruined by the defective working ability, which results in a sense of frustration   that negatively affects their happiness status.

6.1.7 Service time

By running regression analysis, Minitab best defines the relationship between rural migrants' service time and happiness status by a cubic regression model[16].
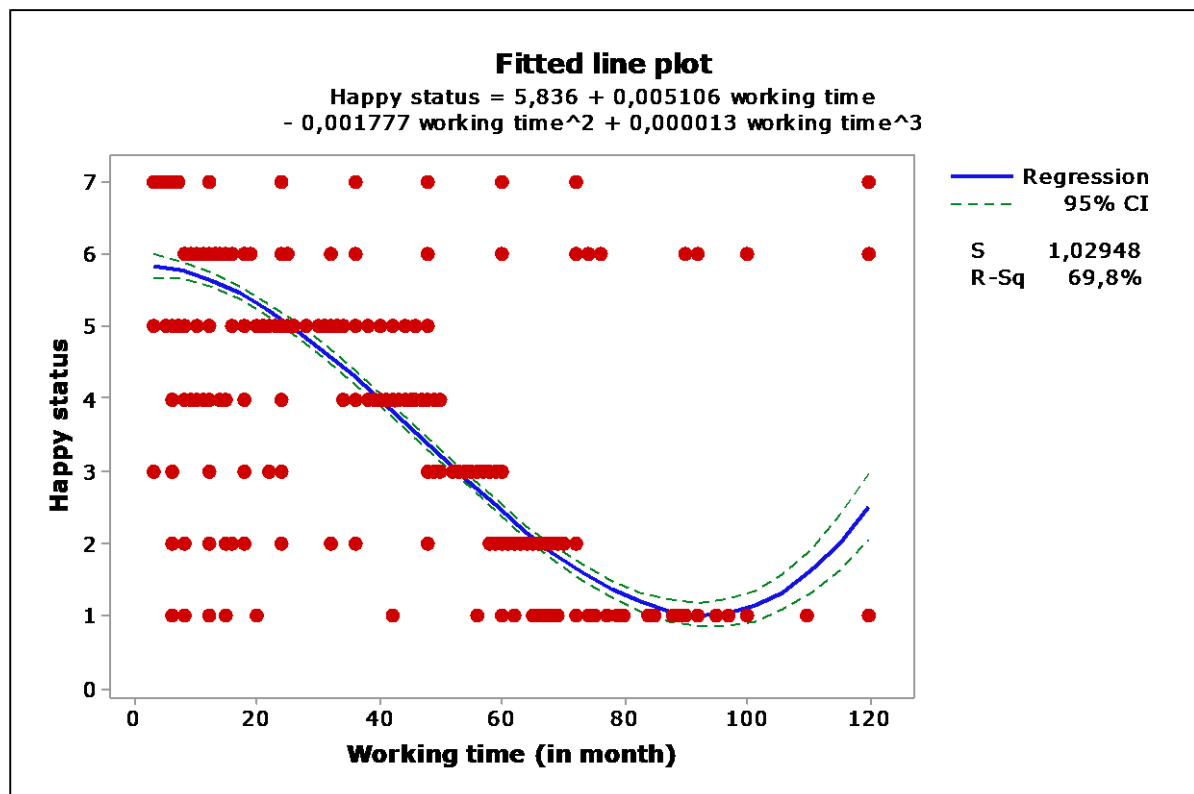
Figure 18. The relationship between working time and happiness status.

As the model reveals (Figure 18), the relationship between rural migrants' working time and happiness status is depicted by a blue concave curve with red dots disperse around. According to Figure 18, rural migrants' most positive happiness status arrives when the working time reaches three months. Once the working time surpasses three months, nevertheless, the happiness status decreases as working time increases. The declining trend, however, reverses while the time working accumulates to over 90 months. Thereafter 90 months, happiness status begins to climb mildly.

---

[16] Minitab offers three models for single regression, linear, quadratic and cubic. Statistically, the R^2 of the three models are respectively 64,2%, 66,5% and 69,8%. Since the cubic regression model produces the highest R^2 value, it best fits the data.

The regression equation (within 95% confidence interval) is expressed as: happiness status = 5,836 + 0,005106 × working time − 0,001777 × working time^2 + 0,000013 × working time^3. Notably, the R^2 value of the model is 69,8%, which in my opinion, fits the model pretty well considering the sample size of the survey is as large as 1,267.

In my opinion, rural migrants become happiest when the service time reaches three months, because 3-month generally refers to an internship in Changsha. After completing the probation, rural migrants might have become regular employees, and regular employees will normally receive an income that is a few times higher than the interns.

6.1.8 Number of children

The majority of the rural migrants in Changsha who took the questionnaire are parents and only 12,23% of them have no child (Figure 19). To illustrate, 39,46% of the rural migrants claim that they have two children. For rural migrants who have one or three children, the numbers are respectively 21,23% and 22,02%. For those who have four and five children, the numbers are accordingly 4,50% and 0,47%. Besides, 0,08% of the rural migrants raise as many as six children.
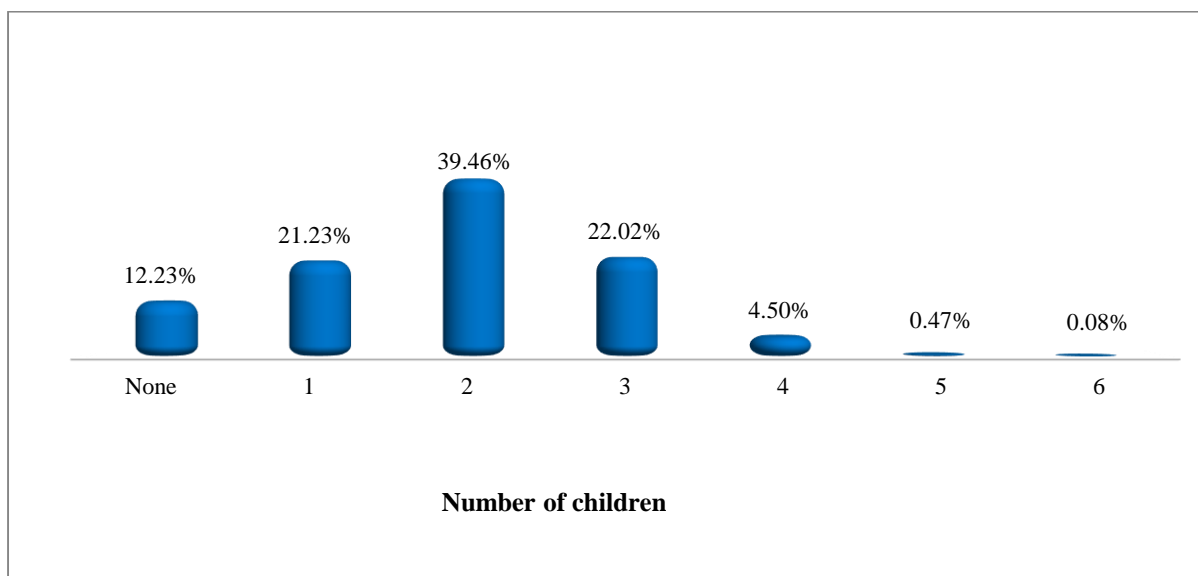
Figure 19. Number of children of the rural migrants.

Surprisingly, 66,54% (1 - 12,23% none child - 21,23% one child) of the rural migrants demonstrate that they rear more than one child. As is known to all, Chinese government has begun implemented the one-child policy to control the rapid population growth since 1979[17], which means each Chinese couple, except the minor ethnic ones, is legally permitted to raise only one child. Since half more of the rural migrants (66,54%) report that have more than two children, it is sufficient to state that the one-child policy is inapplicable to many rural couples in Hunan Province, since the rural migrants in Changsha are majorly from Hunan Province (explained in Chapter 6.1.3).

---

[17] The one-child policy has officially been abolished in 2015 while the thesis is processing. However, the abolishment does not indicate to unlimited fertility. Rather, Chinese couples can legally bear two children while some ethnic minorities can have more.
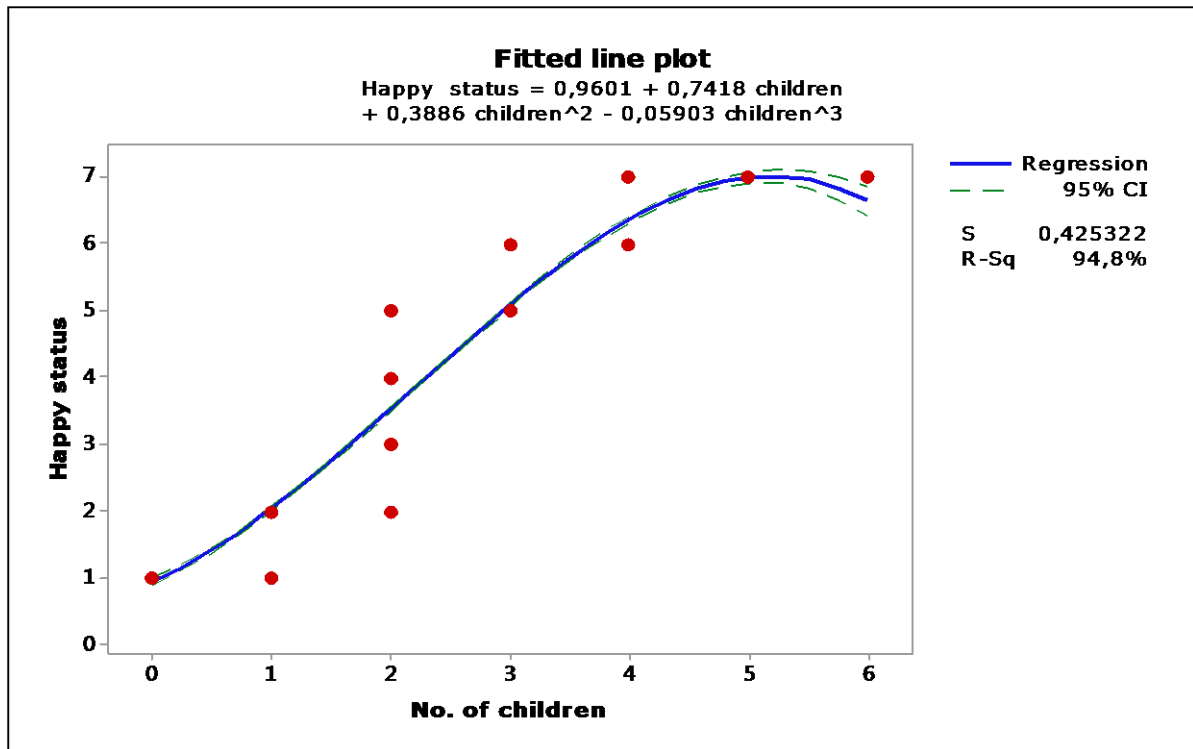
Figure 20. The relationship between No. of children and happiness status.

As Figure 20 reveals, the relationship between rural migrants' children numbers and happiness status is described by a cubic model[18]. Overall, rural migrants' happiness status are positively associated with the number of children. As Figure 20 implies, a rural migrant with no child is the unhappiest group; and a rural migrant's happiness status becomes more positive as he/she raises more children. However, the happiness status begins to drop after a rural migrant has more than five children. But the happiness status for having six children, unexpectedly, remains still more positive in relation to that of having four children.

In reality, what Figure 20 unveils is contradictory to the public consensus about the relationship between raising child and being happy. Overall, Chinese couples to a certain extent would agree that raising child is rather costly, thus more children might not bring increasing happiness to them. However, having no child will in turn not bring happiness to Chinese couples either, as they are normally expected to raise at least one child. Based on this logic, the happiness status should have reached the highest level where the child number is one, rather than what has been reflected in Figure 20. To explain this scenario, I feel like introducing the discriminated sex preference in rural China. As an ingrained custom, Chinese people especially the rural Chinese prefer boy over girl. For instance, if a rural couple gives birth to a girl, they normally would keep giving birth until a boy comes along. In some degree, I believe that what gives the rural migrants a positive happiness status is not the fact of having so many children. Instead, it is the fact that the latest born child is a boy that rises up their happiness status.

---

[18] The model consists of a blue convex curve with red dots spread around. According to figure 21, the regression equation (within 95% CI) is formulated as: happiness status = 0,9601 + 0,7418 × children + 0,3886 × children^2 – 0,05903 × children^3. Remarkably, the R^2 of the cubic model is as large as 94,8%, which means the model matches the data almost perfectly.

6.2 Multiple regression results of the happiness factors

As a part of the empirical findings, a stepwise regression analysis has been done on the whole dataset, and the procedure for doing this was explained in Chapter 5.8. Based on the regression results, three factors have been removed from the regression model, which means they are statistically insignificant for rural migrants' happiness status (indicate by *). The R^2 value, related to the reliability of the regression model is 53,70% (see Table 4). This is a moderate number, but sufficient to verify the reliability of the results, particularly because the sample size of the research is as large as 1,267, wherein the method of data collection is trustworthy.

Table 4. Regression results of the happiness factors

Happiness factors	Coefficient value	P-value
Employment		
Changsha's working environment attracts me	*	*
I have signed labor contract with employer	0,1567	0,000
Income		
I receive wage on a fixed basis	0,2844	0,000
My wage is affordable for my living	-0,2415	0,000
Insurance		
My employer purchases insurances for me	0,2206	0,000
The insurances secure my work	0,1683	0,000
Housing		
I can afford my housing in Changsha	*	*
My community provides fine facilities	*	*
Family		
My family is supportive to my work in Changsha	0,1422	0,000
My family tie keeps well after migrating to Changsha	0,1388	0,000

N.B. S= 1,28283, R^2=53,70%; * indicates that the happiness factor has been removed from the regression model.

As Table 4 shows, the remaining seven factors obtain p-values (uniformly zero) that are smaller than 0,05, which means the seven factors have enough statistical significance to be said to associate with rural migrants' happiness status within the 95% confidence interval. Of the seven significant factors, six of them are positively related to rural migrants' happiness

status, as the coefficient values are positive. However, one factor obtains a negative coefficient, which indicates it is negatively associated with the happiness status. In the following part, I will individually represent the regression results for each happiness factor and attempt to explain why the factors are statistically revealed as positive, negative or insignificant for rural migrants' happiness status.

6.2.1 Employment

According to Table 5, Emp1 ("Changsha's working environment attracts me") has been removed from the model and thus is statistically an insignificant happiness factor. In my opinion, two reasons are explanatory for Emp1's exclusion from the model.

Table 5. Regression results of employment relevant happiness factors

Employment	Coefficient value	P-value
Emp1	*	0,000
Emp2	0,1567	0,000

N.B. Emp1 and Emp2 stand for the first and second factors below the employment item

First, primary industry particularly farming, forestry and livestock husbandry has long consisted a declining part of Changsha's economy (Statistical information of Hunan 2014). This suggests, Changsha will supply less and less job opportunities for the primary industry in which rural migrants are very capable and competitive. Second, a lot of recruitments in China's major cities concern only urban applicants and inherently discriminate against rural job seekers; and unfortunately Changsha is no exception. This means, no matter how prosperous Changsha's job market could be, it is not opened to the rural migrants in a fair manner. In this way, Emp1 could act as an insignificant factor for rural migrants' happiness status.

Emp2 ("I have signed labor contract with employer") is indeed a common problem that has long faced rural migrants. As Emp2 gets a positive coefficient, for rural migrants who work with labor contracts, their happiness status are more positive compared with those whose jobs have no contracts. In reality, some employers avoid signing labor contracts with rural migrants, partly because many rural migrants are uninformed of the law and the importance of working with contracts. Without labor contracts, an employer can shirk certain responsibilities, as the employer can easily deny a labor relation as long as there is no signed labor contract. Therefore, a labor contract validates a rural migrants' labor identity, which enhances a sense of security to the rural migrant, and the sense of security itself matters for the happiness status.

6.2.2 Income

Remarkably, comparing all the coefficients by absolute value, Inc1 possesses the largest number and Inc2 the second (refer to Table 4). From statistic perspective, it would be sufficient to establish that income plays the biggest role in affecting rural migrants' happiness status, although the income relevant factors indeed act in opposite manner.

Table 6. Regression results of income relevant happiness factors

Income	Coefficient value	P-value
Inc1	0,2844	0,000
Inc2	-0,2415	0,000

According to Table 6, Inc1 ("I receive wage on a fixed basis") holds a positive coefficient (0,2844), which means factor Inc1 is positively related to rural migrants' happiness status. Thus, rural migrants who receive wage on a fixed basis hold more positive happiness status than those do not. Like Emp2 ("I have signed labor contract with employer"), Inc1 is also a common problem that has long bothered rural migrants. China's social media have repeatedly reported that many rural migrants are unable to receive wage on regular basis especially those who work in industries such as construction, wholesale and retail (The People 2015).

In my opinion, Inc1 is an aftermath derived from Emp2. Some rural migrants do not receive wage on time because they may have not signed labor contracts with their employers, and therefore could hardly appeal their employers. Or, even rural migrants working with labor contracts, they may be afraid of appealing their employers because of a cultural taboo, in addition to which an argument with employers would often lead to a risk of dismissal. Nevertheless, rural migrants would become anxious not receiving income on a fixed basis, as it is probably the major and only financial source to the rural migrants. The financial instability as a cause will therefore lower rural migrants' life quality, so as the happiness status.

For Inc2 ("my wage is affordable for my living"), the coefficient is -0,2415, which indicates a negative association with happiness status. This implies, rural migrants' financial ability is negatively linked with their happiness status. Referring the regression result to figure 14, it, in fact, conforms to rural migrants' monthly wage-happiness status relationship in a way wherein rural migrants who earn the highest monthly wage (above 6,000 RMB) hold the most negative happiness status. On the opposite, however, the regression result fails to explain why those who receive the lower monthly wage (2,000-2,999 RMB) also possess negative rather than positive happiness status; whereas the middle-upper (with 4,000-4,999 RMB monthly wage) rural migrants obtain relatively positive instead of negative happiness status.

The regression result of Inc2, in my opinion, might be heavily concerned with rural migrants' saving and consumption patterns. As far as I know, many rural migrants tend to save a large part of their wages and send the savings back home to support their families; and the rural

migrants can therefore consume only a small portion of the income. Rural migrants might suffer from an income dilemma, in which they need to save money first rather than spend it. Thus, the happiness status would not coherently turn positive as wages increase, because higher wages might bring additional saving pressures instead of increasing consumptions that may elevate their happiness status.

6.2.3 Insurance

As Table 7 shows, Ins1 ("my employer purchases insurances for me") gets a positive coefficient (0,2206), which suggests a positive happiness status to rural migrants with insurance purchased. Like Inc1 ("I receive wage on a fixed basis"), I believe Ins1 is also linked with Emp2 ("I have signed labor contract with employer").

Table 7. Regression results of insurance relevant happiness factors

Insurance	Coefficient value	P-value
Ins1	0,2206	0,000
Ins2	0,1683	0,000

In reality, rural migrants are permitted to expediently access to many living resources particularly the medical and housing resources at low prices as long as the employers purchase the insurances[19] for them. Without the insurances, rural migrants will be excluded from majority of the living resources, and the prices will then become tremendously higher. However, compared with many other jobs that include very rewarding insurances (i.e. civil servants and institutional staffs), what employers may purchase for the rural migrants is limited. Still, rural migrants' happiness status appears to become positive when insurances are included with employments, because the insurances provide the rural migrants with the necessary living resources at acceptable costs.

Factor Ins2 ("The insurances secure my work") also holds a positive coefficient (0,1127), which implies that Ins2 is positively connected with rural migrants happiness status. As a matter of fact, Ins2 is in close relation with rural migrants' featured occupations. To specify, many rural migrants often take the hazardous jobs that the urban labors rejected such as mining colliers, sanitation workers and construction builders. In my opinion, for rural migrants who work in hazardous environment, the insurances would render them a sense of safety that may contribute to their positive happiness status enormously.

---

[19] The "insurances" as a term is short for five social insurances & one housing fund, which refers to endowment insurance, medical insurance, unemployment insurance, work-injury insurance, childbirth insurance and housing accommodation fund.

6.2.4 Housing

Both Hou1 ("I can afford my housing in Changsha**"**) and Hou2 ("my community provides fine facilities") are excluded from the regression model (as shown in Table 8), which means housing, as an item is statistically insignificant to rural migrants' happiness status.

Table 8. Regression results of housing relevant happiness factors

Housing	Coefficient value	P-value
Hou1	*	*
Hou2	*	*

As far as I know, Hou1 is an insignificant happiness factor because many rural migrants in Changsha tend to seek for jobs that provide with free housing and accommodation. This means, housing accounts for nothing or very little in their living expenditure for many rural migrants and consequently plays an insignificant role in determining their happiness status. For rural migrants who are not guaranteed with free housing, an affordable housing might also be an insignificant factor because of Changsha's low housing price.

According to Phoenix Finance (2010), Changsha's housing price is almost the lowest compared with all the provincial cities in China, whereas the average income of the labors in Changsha is second highest in the provincial cities. This suggests, housing might have consumed only a small part of rural migrants' income. In terms of Hou2, I believe most rural migrants are more concerned about living in a community that is safe, clean and most importantly within the proximate walking distance to their working places rather than a place with fine facilities that usually costs higher in rental. This means, it is other housing conditions instead of the facilities that could affect rural migrants' happiness status.

6.2.5 Family

Both Fam1 ("my family is supportive to my work in Changsha") and Fam2 ("my family tie keeps well after migrating to Changsha") hold positive coefficients (respectively 0,1422 and 0,1388), which indicate that family as an item acts positively to rural migrants' happiness status (according to Table 9).

Table 9. Regression results of family relevant happiness factors

Family	Coefficient value	P-value
Fam1	0,1422	0,000
Fam2	0,1388	0,000

For Fam1, the more supportive the family, the more positive happiness status the rural migrants can achieve. Although rural migrants are demographically distinctive from one another, they might all need motives to stimulate a labor migration to Changsha. In my opinion, familial support might be seen as an extraordinary motive that will grant the rural migrants sentimental comfort, which is helpful to uphold their working and living encounters in Changsha and the more comforts the rural migrants can sense, the more positive the happiness status will become. In terms of Fam2, the better the family tie is sustained, the more positive happiness status the rural migrant will possess. From my perspective, the family tie connects rural migrants' responsibilities on the one hand with the familial stabilities on the other. Rural migrants fulfill their responsibilities mainly through financial means by saving their incomes and sending back home to lift up the living standards of their families. In return, the improved living standard of the family creates a sense of stability to the rural migrants, which satisfy them of being a responsible family member, reflecting positively on their happiness status.

7. Discussion and conclusion

This chapter will in two parts explore the possibility of applying happiness as a concept for social urban planning in China's second-tier cities, based on the study results from Changsha. Part one will be concerned about the demographic features with a focus on the minor ethnic rural migrants as they turned out to be the group with the strongest negative happiness status. Part two will target the discussions at happiness factors include the labour contract, insurance and family tie, which statistically have been proved as the significant determinants for rural migrants' happiness status. The discussions will embark on the ideas can be suggested to apply rural migrants' happiness status for social urban planning in China's second-tier cities.

Based on the empirical findings, a few demographic characteristics presented in Chapter 6 are associated with rural migrants' happiness status. Nevertheless, the survey has indicated that the majority of the rural migrants have altered their happiness status positively after migrated to Changsha. As is shown in Figure 21, 71,19% rural migrants (47,67% "strongly happy" + 5,76% "happy" + 17,76% "slight happy") express positive happiness status after moving to Changsha, although 27% of them (4,66% "strongly happy" + 9,16% "unhappy" +13,18% "slightly unhappy") reflect negative happiness status. Notably, most of the rural migrants actively position themselves on the happiness scale as few (only 1,82%) of them demonstrate neutral attitudes to their happiness changes.
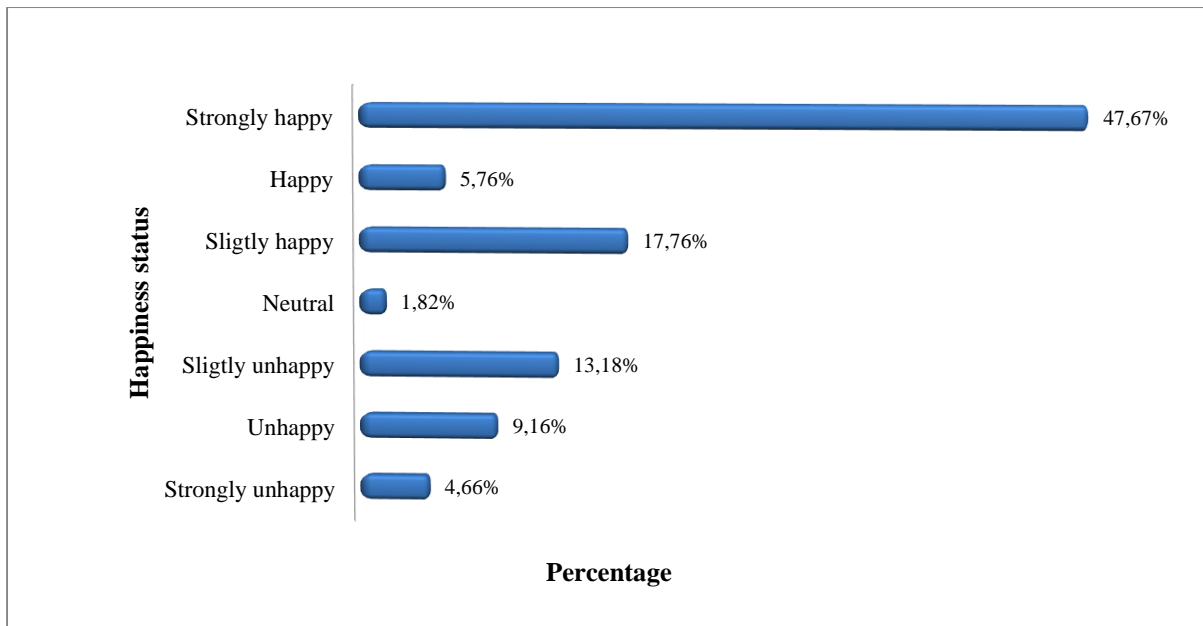
Figure 21. Happiness status after rural migrants move to Changsha.

7.1 Demographic characteristics in social urban planning

Although rural migrants' happiness status is in explicit correlations with some demographic features, some of the correlations to happiness status are not amendable to social urban planning, as the problems attached are broader or culturally embedded. For example, the survey suggests that male rural migrants are in fact unhappier than the female counterpart in Changsha. However, it would be impossible to amend male rural migrants' happiness states through urban planning as this is culturally embedded. The conservative Chinese culture defines a man as a contributor for his family and career who should always stay tough and tolerant and prioritize family harmony and career achievement ahead of personal happiness. In my opinion, there is no fundamental solution to male rural migrants' unhappiness status, unless the cultural social role that imposes men with heavy moral burden as a provider can be loosened.

Despite the fact that most of the rural migrants become happier after moving to Changsha (see Figure 21), the survey has unveiled that there are a few issues that can negatively affect rural migrants' happiness state. When it comes to demographic features like education and number of children, using institutional or legal approaches could possibly change rural migrants' situations to lift up happiness status of the rural migrants. The change itself, however, may breach the social ethics that would make the social planning untenable. To illustrate, as the survey reflects, rural migrants who receive Ph.D. and master educations are the unhappiest groups, whereas those with elementary or below educations are by contrast the happiest. There correlations obviously cannot be explained as a result of or amendable by social planning.

Seemingly, the survey demonstrates that rural migrants become happier as the number of children increases. Despite this fact, I will not formulate any policies to advocate higher fertility in China, being the world's most populated country where its people often complain

about the crowded urban lives. Noticeably, the Chinese government has now officially abolished the one-child policy. Chinese couples can now legally bear two children with exemption for the ethnic minorities. However, the Chinese government as well as the entire society would probably never appreciate a fertility rate that is as high as among the rural migrants. In summary, comparing all the demographic information produced through this study, ethnicity may be the most applicable object for social urban planning as it could be actualized through institutional improvement and policy adjustment.

7.1.1 The ethnic minorities

As is known to many outside China, a few minor ethnic groups in China such as the Uyghur and Tibetan often oppose the repressive ethnic policies of the Chinese government. In my opinion, the ethnic conflict in China derives enormously from the mutual mistrust, in which the ethnic minorities see themselves as a lower social group having less income, political freedom and restrictions on religious belief and practice in relation to the dominant Han people. On the contrary, the Han Chinese regard some ethnic groups as threats to national security for the atrocities and violence they have triggered. Despite the complex ethnic conflicts, the Hui, Bai, Yao, Dong, Tujia and Miao people compared with many other ethnic minorities, appear as reported by media to hold much milder opinions about the ethnic policies.

Based on the survey results, I take ethnic minorities' unhappiness as a consequence and attempt to seek for reasons that may have caused the ethnic differences in happiness, by comparing the minor ethnic rural migrants' demographic characteristics with the Han rural migrants. In doing so, I have not found any factual evidence that can explain the unhappiness status of the ethnic minorities (see Table 10).

Table 10. Negative happiness indicators by ethnic minorities and the Han.

Negative happiness indicators	Ethnic minorities	The Han
Male	**7,25%**	92,75%
51-64 ages	**0**	100%
3,000-3,999 & >6,000 RMB	**16,51%**	83,49%
Widowed	**0**	100%
Master above education	**0**	100%
90-100 month service time	**14,29%**	85,71%
One & no child	**0**	100%

Table 10 presents the negative happiness indicators based on the survey results. As Table 10 reflects, the Han rural migrants garner bigger shares of all the negative happiness indicators than the ethnic minorities. This means, there are supposedly other reasons rather than the

demographic features that have shaped minor ethnic rural migrants' unhappiness status. In my opinion, the direct cause may be the inability or unwillingness of the cultural adjustment. To specify, a minor ethnic rural migrant may be unable or unwilling to adjust him/her-self to the local culture in Changsha such as the language, cuisine, costume, and etc., whereas the local culture is so dominant and intolerant that it will make the minor ethnic rural migrant feel excluded and marginalized.

If that is the case, I would like to suggest a merger of cultural consideration in Changsha's social urban planning. Article 14 in "the City Planning Law of the People's Republic of China" (2007) actually states:

"In the compilation of the plan for a city,

a national autonomous area,

attention shall be paid to the preservation

of ethnic traditions and local characteristics."

As the law article clearly states, urban planning shall pay special attention to protection of ethnic traditions. However, the article confines the statement only to autonomous areas in China not those under the government jurisdiction. This is where I believe the urban planners have neglected merging the ethnic traditions into Changsha's urban planning because Changsha is not a national autonomous city.

From my perspective, there is a need of considering the ethnic traditions for Changsha's urban planning as it promotes ethnic harmony that would safeguard Changsha's social security. To include ethnic harmony in Changsha's social urban planning, I thereby propose an ethnic commercial district for the minor ethnic rural migrants. My proposal is indeed enlightened by the oversea Chinatown. If foreign culture can accommodate the heterogeneous Chinese culture, the Changsha government shall not reject the proposal as long as ethnic harmony is still the national strategy. To be more specific, the commercial district I suggest is a marketplace in which minor ethnic cultures can communicate between, and the minor ethnic rural migrants can engage with their own business and live with their familiar cultures. Ideally, the ethnic commercial district would engage and mobilize a sense of pride in cultural diversity and develop as a tourist resort that would promote Changsha's tourism industry.

Nevertheless, a few ethnic commercial districts have already been built in west provincial capitals such as Chengdu and Xi'an and notably, neither Chengdu nor Xi'an is administrated as a national autonomous city. However, commercial districts are not yet in existence in many of China's second-tier cities, predominantly because the ethnic minorities occupy a small proportion of the population in these cities. My suggested commercial districts, however, will in two fashions become distinctive to what have been established in Chengdu and Xi'an.

First, the commercial areas in Chengdu and Xi'an embrace monotonic ethnic group (Tibetan in Chengdu and Hui in Xi'an), as many Tibetan and Hui vendors have long felt of being

isolated from the Han community. According to my plan, the future ethnic commercial districts in Changsha or elsewhere in China's second-tier cities should embrace diverse ethnic groups rather than single nationality. Second, both the Tibetan commercial zone in Chengdu and the Hui Commercial Street in Xi'an have largely dominated by the Han vendors, thus the potential beauty of cultural uniqueness has already been lost. The future ethnic commercial district in Changsha or other second-tier cities should therefore prioritize the ethnic minorities instead of the Han rural migrants so as to sustain a culturally distinctive ethnic commercial district.

7.2 Happiness factors in social urban planning

As the regression results prove, rural migrants' happiness status in Changsha who participated in the survey, is highly depended on four conditions: (1) whether or not the rural migrants work with labor contracts; (2) if the rural migrants can receive wage on a fixed basis; (3) whether or not the employers purchase insurances for the rural migrants; and (4) if the rural migrants can maintain good family relationships while working and living in Changsha.

As many Chinese humanists would contend, I believe these conditions are associated with China's institutional deficiencies and legal flaws in protecting rural migrants' rights. As a matter of fact, Chinese government has repeatedly vowed to raise rural migrants' social status and a few policies have indeed been enacted in recent years. For example, the government has deregulated the rigorous *Hukou* system for rural migrants and begun incorporating them into the urban welfare system so as to supply them with necessary living resources in urban China, But *Hukou* deregulation yet remains at a limited scale and compared with urban labors, rural migrants nowadays still pay more for using the urban welfare.

From a legal perspective, NPNU has recently claimed to benefit rural migrants' social status improvement, and the revised "Labor Contract Law" has also supplemented a few articles that will better off rural migrants' economic and social security (Li and Richard 2014). In reality, even if the laws become more complete and the punishments get stricter with regard to protection and transgression of rural migrants' rights, rural migrants currently live with increasing rather than declining social tragedies.

Therefore, I believe rural migrants' social predicaments depend more on their vulnerable situation in relation to employers and the competition of other urban labors (rather than with a prejudiced institutional or legal system). Consequently, instead of focusing on the inequality of the institutional structure or the incompletion of the legal contents, I will spend some time advocating a powerful organization that will practically stand for and protect rural migrants' rights. More urgently, to establish an influential organization that will elevate rural migrants' institutional and legal position to an equal level with the employers and urban labors whenever and whatever the conflicts come up.

7.2.1 Establishing a labor union for rural migrants

At the moment, there are numerous labour unions (also termed as trade unions), which could potentially defend urban labours' interest in China but that presently has minimal power.

However, as far as I know, there is not a labour union, or at least no influential one in China that specifically represents rural migrants' interests. I am aware that in practice that to unite labours as an organization in China will encounter plenty of political, financial and legal obstacles. But, in this thesis, I am going to embark on exploring the possibility of establishing a rural migrant oriented labour union based on a western framework that embraces a labour union's rights, identities and roles (see Figure 22). In doing so, I will also uncover rural migrants' legal situations in view of the existing "The Trade Union Law of the People's Republic of China" (Hereafter abbreviated as the "Trade Union Law").

Rights

• The right of establishing labour unions

• The right of negotiation between the labour and the capital

• The right of capital management and labour law making

• The right of striking

Identites

• With political party

• With political governmnet

• With the capital

Roles

• At micro entrepreneurial level

• At macro national level
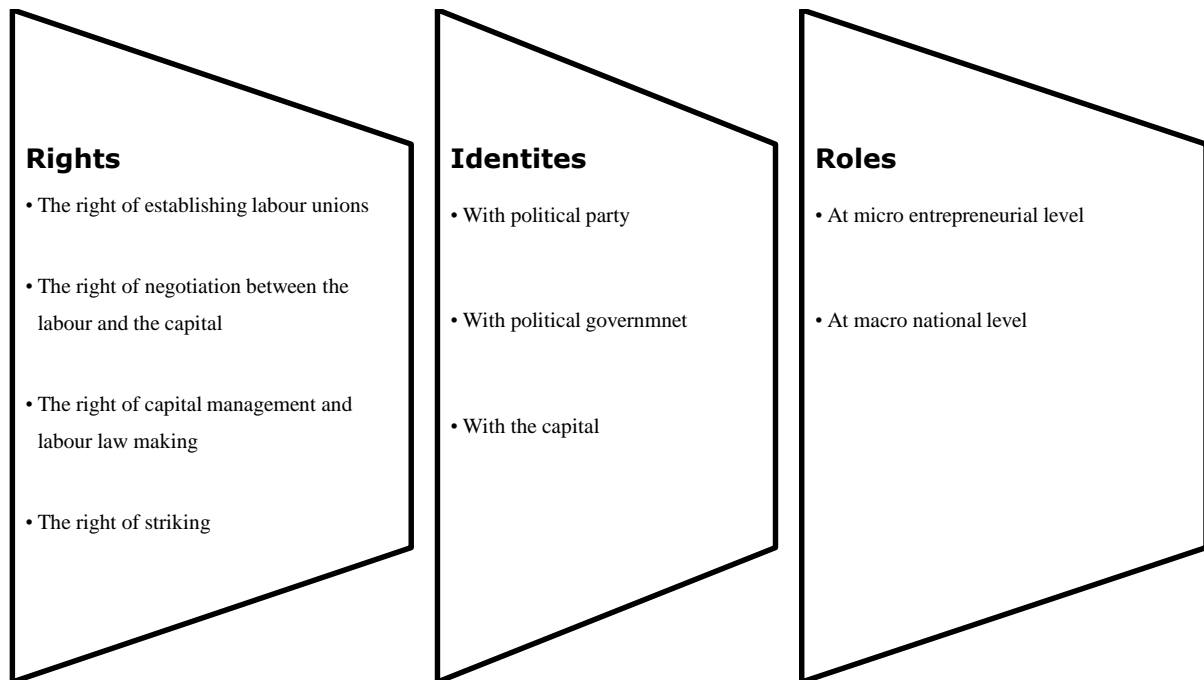
Figure 22. A Western alike structure of labor unions. Source: based on Epoch Times (2015), created by the author.

Labour unions' rights

As the list graph (Figure 22) shows, a labour union in West legally obtains four basic rights: (1) the right of establishing labour unions; (2) the right of negotiation between the labour and the capital about working and living conditions; (3) the right of participation in capital management and labour law making; and (4) the right of striking (Epoch Times 2015). As for China, Article 3 in the "Trade Union Law" (2001) states:

"All manual and mental workers…irrespective of their nationality,

race, sex, occupation, religious belief or educational background

have the right to organize or join trade unions according to law."

Importantly, Article 3 in the "Trade Union Law" does validate rural migrants' of organizing or joining a labour union, which justifies my suggestion of establishing a labour union for rural migrants. Apart from this, with linguistic differences though, The "Trade Union Law" empowers the first three rights as what a western labour union has (except the right of strike) to a labour union in China (with exemption of labour law making).

Labour unions' identities

According to Epoch Times (2015), a labour union in West identifies itself by the relationships among the political party, political government and the capital; a labour union's identity in West is validated by laws, by which the labour union is interdependent and interactive with the political part, political government and the capital. The labour union collaborates with political parties to ensure that labour legislation will benefit the union members; while a political party requires powerful financial sponsorship to survive the political election and become the political government. In a win-win circumstance, the labour union and the political party become allied. As a result, the alliance allows the western labour union to gain powerful political strength.

In China, however, the government is comprised of (1) the National People's Congress (which legislates all laws); (2) the Party Central Committee (that formulates policies); (3) the State Department (which enacts laws and policies); and (4) the Supreme Court (which regulates on the legality of actions by the government). These government structures are not independent forces, designed to monitor, or restrict each other's actions. Instead, they are all under the control of the Political Bureau of the Party Central Committee, the supreme power organ of the Chinese Communist Party (CCP). That is to say, the CCP in fact garners the leadership of the government structures. Furthermore, according to Article 4 in the "Trade Union Law":

> "Trade unions shall observe and safeguard...
>
> leadership by the Communist Part of China."

As is shown above, unlike the western labour union, which often hold overwhelming financial and political powers, labour union in China will never gain a power that can challenge the CCP. In other words, the labour union in China will remain politically vulnerable and weak.

Labour unions' roles

A Western labour union at micro level can strongly defend labourers' interests through collective bargaining, managerial participation and striking attendance, which economically and institutionally promotes entrepreneurial development in a sustainable manner (Epoch Times 2015). At macro level, a Western labour union can also play a big role in devising national economic strategy and labour legislation. In China, however, as stated above that any labour union is not allowed to participate in law making and therefore the union exerts very limited influence at macro level. Nevertheless, the Chinese labour union is able to engage with the collective bargaining and managerial participation whereas the right of striking is not guaranteed. As a matter of fact, very few of China's labour unions engage with collective bargaining or managerial participation. Rather, the major responsibility of the Chinese labour unions' is to deal with labour disputes between the labourers and the employers.

Establishing a labour union for rural migrants

Based on the above information, I believe an establishment of a labour union that stands for rural migrants in China could be initiated in two manners, either by particular industries or on the basis of by geographic regions. Rural migrants who work in the same industrial sector can collectively set up a labour union; or alternatively, those who work within the same geographic zone (in the same city or province) can aggregate and create the labour union. Personally, I suggest to establish a labour union by industry because the rural migrants who work in the same field will have better command of their actual concerns while others who work in different fields will not; the rural migrants who work in construction sector can set up a labour union based on their construction workers' urgent demands. Setting up a labour union by geography may incorporate a bigger number of rural migrants, which will form a strong power for demanding rural migrants' legitimate rights. But, this approach, in my opinion, is harder to achieve because rural migrants in different industries may have different rights to defend. For instance, some request purchasing for insurances while others insist an income on regular basis.

7.2.2 *Hukou* reform

As was discussed in Chapter 1.5, many urban studies and all the rural migrants' related studies will more or less be engaged with *Hukou*, as it is the fundamental cause for many social issues related to rural migrants. Many scholars and policy makers believe that *Hukou* reform is the optimal solution to all. Personally, I have to point out that the majority of the *Hukou* reform is approached only with rural migrants' interests while neglecting the fact that the reform of the *Hukou* system also concerns the urban laborers. As a possible consequence, another social conflict may arise wherein the reform becomes excessively advantageous to the rural migrants, with urban labors' social benefits remaining the same or become less.

From my perspective, the negative effects of the so-called *Hukou* reform can be mitigated in socioeconomically ways: (1) to cease the dichotomous agricultural/nonagricultural *Hukou* system; or (2) to supplement agricultural *Hukou* with more benefits. The two alternatives will lead to different scenarios. In this first alternative, as long as the *Hukou* system is terminated, more and more rural migrants may settle down in urban sector because of the fruitful living resources particularly the healthcare, education and employment. To complete the identity transformation, however, the rural migrants need to transfer the land contracted management right[20], which is considered as the largest possessions for many of them. A dilemma thereby appears in which rural migrants are unwilling to hand over the management right of the land, whereas they are willing to migrate to the city. For urban citizens, the termination of the *Hukou* system would lead to a more crowded city life alongside increasing competition, as few of them will move out to the rural sector due to the deficient living conditions there, while more rural migrants will move in to the city.

As for the second scenario, the success of the reform depends on how many benefits will be added on the rural *Hukou*, which can be further analyzed in three circumstances. (1) To supplement the rural *Hukou* with a few benefits but still less than the urban *Hukou*. Under

---

[20] It was a practice that first adopted in agricultural China, 1979, by which rural people were responsible for the profits and losses of a contracted land. Noticeably, urban Chinese do not have this right. This means, once a rural migrant chooses to become an urban citizen, he or she must give up the contracted management right of the land.

this circumstance, rural migrants' social condition will be increased, but still lower than the urban citizens, and discrimination remains but the gap becomes smaller. (2) To provide rural *Hukou* with the same benefits as the urban *Hukou*. In this situation, rural migrants' social status rises and discrimination disappears. (3) To supply rural migrants with more benefits than the urban people. Under this assumption, rural migrants' social status improves, but discrimination emerges again, not from the side of rural migrants but from the urban dwellers.

In reality, only the first hypothesis can be realized and the latter two are either theoretically invalid or practically impossible. For the second situation, it is theoretically inelastic because when the rural *Hukou* provides identical benefits as the urban *Hukou*, it would become pointless of dividing the *Hukou* system. As for the third assumption, once the rural migrants obtain more benefits than the urban people, more and more urban citizens would reversely transfer their identities to rural migrants. In that case, the *Hukou* reform resolves nothing but will create more rural migrants, which will lead to endless *Hukou* reforms.

Personally, I uphold a discriminated *Hukou* system, but what I suggest is different from the traditional rural-urban discrimination. In my opinion, a discriminated *Hukou* system is resulted from the enormous socioeconomic gap between the rural and urban sectors. However, an unequal *Hukou* system is exactly the solution to closing the gap. To specify, as long as the *Hukou* inequality remains, a number of rural migrants would return to the rural sector, which supply the countryside with labor resources, by this means it will increase the chance of narrowing the rural-urban social gap and in the meanwhile reduce the social tragedies of the rural migrants in urban sector.

In relation to the first-tier cities where the carrying capacities of the urban areas have climbed the peak, I suggest the second-tier to lessen the rural-urban *Hukou* restriction, so as to relieve the demographic stress for the first-tier cities. By deregulating the *Hukou* system, more rural labors will be attracted to second-tier cities, which in short run will enlarge the consumption market as well as the labor market. Above all, I propose the second-tier cities to adjust social benefits to the rural migrants depending on their taxation conditions. For instance, if a rural migrant keeps being taxed in a way as does an urban labor, he/she should be treated as equally as an urban laborer and have access to the urban welfare system. Once the taxation discontinues, his/her access to the urban welfare system will be ceased consequently.

References

Abbey, A. and Andrews, F. M. 1985. Modeling the psychological determinants of life quality. *Social Indicators Research* 16(1): pp.1-16.

American Psychological Association, 2001. *Where happiness lies.* [online] Available at: <http://www.apa.org/monitor/jan01/positivepsych.aspx> [Accessed 19 March 2015].

Blanchflower, D. G. and Oswald, A. J. 2004. Well-being over time in Britain and the USA. *National Bureau of Economic Research* 88(7-8): pp.1359-1386.

Brickman, P., Coates. D. and Janoff-Bulman, R. 1978. Lottery winners and accident victims: is happiness relative? *Journal of Personality and Social Psychology* 36(8): pp.917-927.

Bryman, A. and Bell, E. 2007. *Business research methods*. 2ed. Great Clarendon: Oxford University Press.

Campbell. S. D. 2013. Sustainable development and social justice: conflicting urgencies and the search of common ground in urban and regional planning. *Michigan Journal of Sustainability* 1(issue unknown) [online] Available at:

<http://quod.lib.umich.edu/cgi/p/pod/dod-idx/sustainable-development-and-social-justice-conflicting.pdf?c=mjs;idno=12333712.0001.007> [Accessed September 07 2015].

Cao, G., Li, M., Ma, Y. and Tao, R. 2015. Self-employment and intention of permanent urban settlement: evidence from a survey of migrants in China's four major urbanising areas. *Urban Studies* 52(4): pp.639-664.

Central People's government, 2014. *The National Plan on New Urbanization 2014-2020*. [online] Available at: <http://www.gov.cn/zhuanti/xxczh/> [Accessed January 11 2015].

Chan, K. W. and Zhang, L. 1999. The Hukou system and rural-urban migration in China: processes and change. *The China Quarterly* 160 (issue unknown): pp.818-855.

Changsha Gov, 2015. *Changsha urban planning 2003-2020*. [online] Available at :< http://www.changsha.gov.cn/xxgk/szfxxgkml/ghjh/qsfzgh/201411/t20141105_657380.html> [Accessed November 21 2015].

Changsha Planning Exhibition Hall, 2015. *Changsha's overall planning map in 1959, 1:10000*. Changsha.

Changsha Planning Exhibition Hall, 2015. *Changsha's overall planning map 2003-2020*. Changsha.

China.com, 2015. *Rural migrants' current situations and solutions*. [online] Available at: <http://www.china.com.cn/chinese/zhuanti/nmg/507760.htm> [Accessed August 08 2015].

China Daily, 2015. *Smart city*. [online] Available at: <http://www.chinadaily.com.cn/business/China-smart-city.htm> [Accessed July 18 2014].

China Org, 2014. *Top 10 happiest cities in China 2014*. [online] Available at:

<http://www.china.org.cn/chinese/2014-11/19/content_34094777_2.htm> [Accessed June 11 2015].

Clark, A. E. 1997. Job satisfaction and gender: why are women so happy at work? *Labour Economics* 4(4): pp.341-372.

Costa, P. T. and McCrae, R. R. 1980. Influence of extraversion and neuroticism on subjective well-being: happy and unhappy people. *Journal of Personality and Social Psychology* 38(4): pp.668-678.

Dawes, J. 2008. Do data characteristics change according to the number of scale points used? An experiment using 5-point, 7-point and 10-point scales. *International Journal of Market Research* 50 (1): pp.61–77.

De Veaux, R. D., Velleman, P. F. and Bock, D. E. 2007. *Stats, data and models*. 2nd ed. Boston: Addison Wesley.

Denscombe, M. 2010. *The good research guide: for small-scale social research projects*. 4th ed. Maidenhead: Open University Press.

Di Tella, R., MacCulloch, R. J. and Oswald. A. J. 2003. The macroeconomics of happiness. *MIT Press Journal* 85(4): pp.809-827.

Diamond, J. 1999. *Collapse: how societies choose to fail or survive*. New York: Penguin Group.

Epoch Times, 2015. *Independency and development direction of China's labour unions.* [online] Available at: <http://www.epochtimes.com/gb/1/1/7/n30939.htm>[Accessed March 01 2015].

Epoch Weekly, 2010. *Why Bhutan is the happiest country in the world.* [online] Available at: <http://www.epochweekly.com/b5/198/8663.htm> [Accessed 13 March 2015].

Epstein, M. and Klyukanov, I. 2012. *The transformative humanities: a manifesto*. London: Bloomsbury.

Erikson, E. H. 1968. *Identity: youth and crisis*. New York: Norton.

Ethnicity and Religion Bureau of Changsha, 2013. *Tujia is the largest minor ethnic group in Changsha*. [online] Available at: <http://szj.changsha.gov.cn/mz/fsdf/201308/t20130812_478994.html> [Accessed September 18 2015].

Florea, A. I. and Caudill, S. B. 2014. Happiness, religion and economic transition. *Wiley-Blackwell* 22(1): pp.1-12.

Gillham, B. 2000. *Developing a Questionnaire*. London: Continuum.

Global Times, 2015. *China plans new city clusters*. [online] Available at: <http://www.globaltimes.cn/content/915518.shtml> [Accessed May 05 2015].

Golany, G. S. 2001. *Urban Design Ethics in Ancient China*. New York: E. Mellen Press.

Gu, C., Kesteloot, C., and Cook, L. G. 2014. Theorizing Chinese urbanization: a multi-layer perspective. *Urban Studies* 52(14): pp.1-17.

Gui, Y., Berry, J. W., and Zheng, Y. 2012. Migrant worker acculturation in China. *International Journal of Intercultural Relations* 36(4): pp.598-610.

Hanh, N. T. 2009. *Happiness: essential mindful practices*. New York: Parallax Press.

Harvey, D. 2013. *Rebel cities: from the right to the city to the urban revolution*. 2nd ed. New York: Verso Books.

Hayden, D. 1997. *The Power of Place: Urban Landscapes as Public History*. Cambridge: MIT Press.

He, Y. 1986. *A history of urban planning in ancient China*. Beijing: China Architecture & Building Press.

Headey, B. and Wearing, A. 1989. Personality, life events, and subjective well-being: toward a dynamic equilibrium model. *Journal of Personality and Social Psychology* 57(4): pp.731-739.

Heng, C. K. 1997. *The development of cityscapes in Medieval China*. Miami: Miami University Press.

Hills, P. and Michael, A. 2002. The Oxford happiness questionnaire: a compact scale for the measurement of psychological well-being. *Personality and Individual Differences* 33(7): pp.1073-1082.

Hu, Z. 2012. *Chinese happiness index and its influencing factors analysis*. Master. KTH Industrial Engineering and Management.

Huang, Y. 2003. A room of one's own: housing consumption and residential crowding in transitional urban China. *Environment and Planning* 35 (4): pp.591-614.

Huang, Y. and Ding, L. 2013. Social problems in China's urbanization process. *Hebei Academic Journal* 33 (issue unknown): pp.116-121.

Huang, Y. and Yi, C. 2014. Invisible migrant enclaves in Chinese cities: underground living in Beijing, China. *Urban Studies* 52(15): pp.1-26.

Jonathan, G. 2001. *Humanity: a moral history of the twentieth century*. New Haven: Yale Nota Bene.

Kee, K. 2014. *Digital humanities: past play: teaching and learning history with technology*. Michigan: University of Michigan Press.

Koerber, A. and McMichael, L. 2008. Qualitative Sampling Methods. *Journal of Business and Technical Communication* 22(4): pp. 454-473.

Li, H. 2015. Policy suggestions for employing livable cities in new type urbanization: taking Changsha as a case study. *Macro Management*, (volume and issue unknown): pp.1-2.

Li, S. and Liu, Y. 2015. *China's urbanization in chronological order*. [online] Available at: <http://www.hkimr.org/uploads/conference_detail/620/con_paper_0_343_2-li-shantong-paper.pdf> [Accessed July 07 2015].

Li, X. and Richard. F. 2014. How does China's new labor contract law affect floating workers? *British Journal of Industrial Relations* 53 (4): pp.711-735.

Lin, G. C. S. 2002. Changing discourses in China geography: a narrative evaluation. *Environment and Planning* 34 (10): pp.1809-1831.

Liu, L. 2007. *The Chinese Neolithic: trajectories to early states (new studies in archeology)*. Cambridge: Cambridge University Press.

Liu. W. 2014. *Implementing people-oriented new type urbanization*. [online] Available at: <http://www.qstheory.cn/zhuanqu/bkjx/2014-10/08/c_1112734370.htm> [Accessed August 01 2015].

Lu, L. and Shih, J. B. 1997. Personality and happiness: is mental health a mediator? *Personality and Individual Differences* 22 (2): pp. 249-256.

Ma, L. J. C. 2002. Urban transformation in China, 1949-2000: a review and research agenda. *Environment and Planning* 34(9): pp.1545-1569.

Ma, L. J. C. and Fan, M. 1994. Urbanization from below: the growth of town in Jiangsu, China. *Urban Studies* 31(10): pp.1625-1645.

MaRgolis, R. and MyRskylä, M. 2011. A global perspective on happiness and fertility. *NIH Public Access* 37(1): pp.29-56.

Marshall, M. N. 1996. Sampling for qualitative research. *Family Practice* 13(6): pp. 522-525.

Michalos, A. C. 2007. *Education, happiness and wellbeing*. Prince George: Institute for Social Research and Evaluation University of Northern British Columbia.

Minitab 17 Support, 2015. *What is a Cronbach's alpha*. [online] Available at:

<http://support.minitab.com/en-us/minitab/17/topic-library/modeling-statistics/multivariate/item-and-cluster-analyses/what-is-cronbach-s-alpha/> [Accessed November 12 2015].

Minitab 17 Support, 2015. *What is a P value*? [online] Available at: <http://support.minitab.com/en-us/minitab/17/topic-library/basic-statistics-and-graphs/introductory-concepts/p-value-and-significance-level/what-is-pvalue/> [Accessed October 27 2015].

Mookerjee, R. and Beron, K. 2005. Gender, religion and happiness. *The Journal of Socio-Economics* 34(5): pp.674-685.

Mumford, L. 1989. *The city in history: its origins, its transformations, and its prospects*. San Diego: Harcourt Brace Jovanovich.

Nandu Newspaper, 2015. *Where are the 100 million Chinese people? The overestimation of Chinese labors*. [online] Available at:

<http://epaper.oeeee.com/epaper/D/html/2015-02/09/content_3386881.htm> [Accessed February 15 2015].

National Bureau of Changsha, 2009. *Urbanization upgrade accelerates in Changsha*. [online] Available at: <http://www.cstj.gov.cn/static/jcck/20091026/12620.html> [Accessed March 10 2015].

National Bureau of Changsha, 2014. *Current situations and suggestions for Changsha's urbanization*. [online] Available at:

<http://www.cstj.gov.cn/static/jcjdfx/20140401/25740.html> [Accessed May 27 2015].

National Bureau of Statistics of China, 2015. *Statistic report of Chinese rural migrants in 2014*. [online] Available at:

<http://www.stats.gov.cn/tjsj/zxfb/201504/t20150429_797821.html> [Accessed November 17 2015].

National Bureau of Statistics of China, 2015. *Urbanization rate*. [online] Available at :< http://www.stats.gov.cn/was5/web/search?channelid=250710&andsen=urbanization+rate&x=20&y=13> [Accessed November 15 2015].

National People's Congress, 2014. *Household registration policies in the People's Republic of China*. [online] Available at:

<http://www.npc.gov.cn/wxzl/gongbao/2000-12/10/content_5004332.htm> [Accessed September 19 2015].

Owuor, C. O. 2001. *Implications of using Likert data in multiple regression analysis*. Ph. D. New York: University of Columbia.

Pannell, C. W. 2002. China's continuing urban transition. *Environment and Planning* 34(09): pp.1571-1589.

Phoenix Finance, 2010. *Changsha's real estate price ranks the lowest in China's provincial cities*. [online] Available at:

<http://finance.ifeng.com/city/dhcs/20100219/1837231.shtml> [Accessed June 24 2015].

Phoenix Hunan, 2015. S*pring Festival transportation begins, high-speed train passengers increased by 60 percent*. [online] Available at:

<http://hunan.ifeng.com/news/fghx/detail_2015_02/04/3519280_0.shtml> [Accessed October 18 2015].

Phoenix Urban, 2014. *Average wage by provinces in 2014, Henan ranks the lowest.* [online] Available at: <http://city.ifeng.com/a/20141217/416177_0.shtml> [Accessed October 11 2015].

Pieterse, E. 2008. *City futures: confronting the crisis of urban development*. London: Zed Books.

Pow, C. P. 2012. China exceptionalism? Unbounding narratives on urban China. In Edensor, T. and Jayne, M. ed 2012. *Urban theory beyond the West: a world of cities*. London: Routledge.

Qiu, G. 2011. *China's urbanization and its relationship investigation from 1949 onward*. [online] Available at:
<http://www.360doc.com/content/11/0825/15/1302411_143199079.shtml> [Accessed November 09 2015].

Qu, Y. 2003. *Ancient cities*. Beijing: Cultural Relics Publishing House.

Rampell, C. 2010. *Does education make you happy?* [online] Available at:
<http://economix.blogs.nytimes.com/2010/02/18/does-education-make-you-happy/?_r=1> [Accessed 17 April 2015].

Reich, J. W. and Zautra. A. 1983. Demands and desires in daily life: some influences on well-being. *American Journal of Community Psychology* 11(1): pp.41-58.

Røysamb, E. Tambs, K., Reichbrn-Kjennerud, T., Neale, M. C. and Harris, J. R. 2003. Happiness and health: environmental and genetic contributions to the relationship between subjective well-being, perceived health, and somatic illness. *Journal of Personality and Social Psychology* 85(6): pp.1136-1146.

Sabatini, F. 2014. The relationship between happiness and health: evidence from Italy. *Social Science and Medicine* 114(1): pp.178-187.

Sauro, J. 2010. Measuring usability. *Should you use 5 or 7 point scales?* [blog] Available at: <http://www.measuringusability.com/blog/scale-points.php> [Accessed May 26 2014].

Schinz, A. 1996. *The magic square: cities in ancient China*. Berlin: Edition Axel Menges.

Scitovsky, T. 1976. *The joyless economy: an inquiry into human satisfaction and consumer dissatisfaction*. Oxford: Oxford University Press.

Scott, J. 1999. *Seeing like a state: how certain schemes to improve the human condition have failed (the institution for social and policy studies)*. New Haven: Yale University Press.

Shi, D. 2010. A study of Changsha's urbanization driving mechanism. *Economic Research Guide* 81(7): pp.132-133.

Sina Finance, 2015. *The happiest cities in China, 2015*. [online] Available at: <http://finance.sina.com.cn/china/20151101/021923643262.shtml> [Accessed November 22 2015].

Song, Y. 2015. Hukou-based labour market discrimination and ownership structure in urban China. *Urban Studies*, (volume and issue unknown): pp.1-17.

South China Morning Post, 2015. *China forges ahead with Yangtze mega-city clusters*. [online] Available at: <http://www.scmp.com/news/china/article/1758344/china-forges-ahead-yangtze-mega-city-cluster> [Accessed November 28 2015].

Stack, S. and Eshleman, J. R. 1998. Marital status and happiness: a 17-nation study. *Journal of Marriage and Family* 60(2): pp.527-536.

StatisticalLab's Channel, 2011. *Reliability and analysis by Minitab*. [online] Available at: <https://www.youtube.com/watch?v=anWJrv6TA3k> [Accessed November 16 2015].

Statistical information of Hunan, 2014. *Changsha's demographic feature in 2014.* [online] Available at: <http://www.hntj.gov.cn/sxfx/csfx/201504/t20150420_116091.htm> [Accessed October 18 2015].

Statistical information of Hunan, 2014. *Changsha's employment environment and its potential problems in the next ten years*. [online] Available at:

<http://www.hntj.gov.cn/sxfx/csfx/201407/t20140729_110965.htm> [Accessed March 17 2015].

Sörlin, S. and Öckerman, A. 1998. *Jorden en Ö: en global miljöhistoria*. Stockholm: Natur och Kultur.

The City Planning Law of the People's Republic of China, 2007. [online] Available at:

<http://www.npc.gov.cn/englishnpc/Law/2007-12/12/content_1383918.htm> [Accessed November 29 2015].

The Free Library, 2015. *Early urbanization in eastern Zhou in China (770-221 BC): an archaeological view*. [online] Available at: <http://www.thefreelibrary.com/Early+urbanization+in+the+Eastern+Zhou+in+China+(770-221+BC)%3A+an...-a016352247> [Accessed November 03 2015].

The People, 2013. *The growth of divorce rate for the first time exceeds the marriage rate.* [online] Available at:

<http://acwf.people.com.cn/n/2013/0626/c99013-21970906.html> [Accessed June 07 2015].

The People, 2014. *Urbanization accelerates in the middle and west China, and rural migrants start leaving the east*. [online] Available at:

<http://finance.people.com.cn/n/2014/0915/c1004-25658325.html> [Accessed December 24 2014].

The People, 2015. *Many rural migrants receive wage lately in 2014, especially those working in construction field*. [online] Available at:

<http://politics.people.com.cn/n/2015/0429/c1001-26923098.html> [Accessed November 02 2015].

The Planning institute of Australia, 2015. *Social planning*. [online] Available at:

<http://www.planning.org.au/aboutpia/social-planning> [Accessed November 21 2015].

The Trade Union Law of the People's Republic of China, 2001. [online] Available at: <http://www.gov.cn/banshi/2005-08/05/content_20697.htm> [Accessed November 26 2015].

The UN Habitat, 2014. *Urban planning and design for social cohesion*. [online] Available at:

<http://wuf7.unhabitat.org/pdf/dialogue-02-eng.pdf> [Accessed October 29 2015].

The Wedding Net, 2015. *Why Changsha's divorce rate is so high? What demographic features are linked with divorced population?* [online] Available at:

<http://changsha.wed114.cn/c2015083109451719432.html> [Accessed November 11 2015].

Wang, M. Y. and Wu, J. 2009. Migrant workers in the urban labour market of Shenzhen, China. *Environment and Planning* 42 (6): pp.1457-1475.

Wang, G. 2013. The basic theory of urbanization and problems and countermeasures of China's urbanization. *Demography Research* 37(6): pp.43-51.

Wang, W. W. and Fan, C. C. 2006. Success or failure: selectivity and reasons of return migration in Sichuan and Anhui, China. *Environment and Planning* 38 (5): pp.939-958.

Wang, Z., Zhang, F. and Wu, F. 2015. Intergroup neighboring in urban China: implications for the social integration of migrants. *Urban Studies* (volume and issue unknown): pp.1-18.

Watson, D., Clark. L., A. and Tellegen, A. 1988. Development and validation of brief measures of positive and negative affect: the PANAS scales. *Journal of Personality and Social Psychology* 54(6): pp.1063-1070.

Wheatley, P. 1971. *The pivot of the four quarters: a preliminary enquiry into the origins and character of the ancient Chinese city*. Chicago: Aldine Publisher.

Whitebourne, S. K. 2014. *How should psychology define happiness? Let's take a close look at the psychology of happiness*. Psychology Today [online] Available at :< https://www.psychologytoday.com/blog/fulfillment-any-age/201405/how-should-psychology-define-happiness> [Accessed February 02 2015].

Wikström, A. 2013. *The challenge of change: planning for social urban resilience*. Master. [online] Available at:

<http://www.diva-portal.org/smash/get/diva2:636112/FULLTEXT01.pdf> [Accessed November 19 2015].

World Happiness Report, 2015. *World Happiness Report*. [online] Available at: <http://worldhappiness.report> [Accessed October 19 2015].

World Wide Fund for Nature, 2006. *Living planet report 2006*. [online] Available at :< http://wwf.panda.org/about_our_earth/all_publications/living_planet_report/living_planet_report_timeline/lp_2006/> [Accessed November 28 2015].

Wu, F. 1996. Changes in the structure of public housing provision in urban China. *Urban Studies* 33(9): pp.1601-1627.

Wu, F. 1998. Polycentric urban development and land-use change in a transitional economy: the case of Guangzhou. *Environment and Planning* 30(6): pp.1077-1100.

Xinhua, 2014. *Why rural migrants return to the middle and west of China*. [online] Available at: <http://news.xinhuanet.com/fortune/2014-04/21/c_1110339400.htm> [Accessed November 24 2015].

Xinhua Net, 2015. *Chinese demographic information.* [online] Available at: <http://news.xinhuanet.com/ziliao/2003-01/18/content_695553_2.htm> [Accessed November 25 2015].

Xinhua Net, 2015. *National happiness report 2014: the elementary degree holders and the 60 aged Chinese people are respectively the happiest and unhappiest groups.* [online] Available at: <http://www.sc.xinhuanet.com/content/2015-02/14/c_1114371399.htm> [Accessed October 29 2015].

Xrate, 2015. *Currency calculator*. [online] Available at: <http://www.x-rates.com/calculator/?from=CNY&to=SEK&amount=1> [Accessed November 12 2015].

Yale School of Management, 2010. *What are the economics of happiness?* [online] Available at: <http://insights.som.yale.edu/insights/what-are-economics-happiness-0> [Accessed 18 March 2015].

Yang, D. 1997. *Ideology behind ancient China's urban planning*. Beijing: China City Press.

Yang, K. 1993. *An institutional study of ancient China's capitals*. Shanghai: Shanghai Classics Publishing House.

Zhang, H. 2006. Legitimate risks: social problems in China's urbanization. *China Academic Journal of Electronic House* (volume and issue unknown): pp.2-5.

Zhao, S. 2014. *Accelerating the new type urbanization*. [online] Available at:

<http://finance.eastmoney.com/news/1371,20141211455711875.html> [Accessed Aril 27 2015].

Zhou, Y. and Ma, L. J. C. 2000. Economic restructuring and suburbanization in China. *Urban Geography* 21(3): pp.205-236.

Zhu, P. 2015. Residential segregation and employment outcomes of rural migrant workers in China. *Urban studies* (volume and issue unknown): pp.1-22.

Appendix

Table 11. Rural migrants' happiness questionnaire 1st Chinese version

尊敬的旅客:
我是瑞典乌普萨拉大学全球环境史的一名在读研究生。目前我正在做一篇关于长沙农民工幸福感的论文，希望能够从农民工幸福感的角度来考虑长沙社会化城市规划的可能性，从而提升长沙城市规划中的公平性和幸福感。以下是我设计的问卷调查，期待农民工朋友的参与。本人保证您的个人信息不会与第三方共享，而您的回答对于完成我的研究生论文将会有极大的帮助。感谢您的支持，祝您旅途平安，新春愉快。
问题1 请问您在中国的户籍情况？ ☐ 中国城市居民 (感谢您，您已经完成了调查) ☐ 中国农村居民 (请回答问题2) ☐ 其他 (感谢您，您已经完成了这份调查) **问题2 请问您曾经连续在长沙工作过三个月吗？** ☐ 是, (请填写下面的问卷) ☐ 否, (感谢您，您已经完成了这份调查)

第一部分 背景信息

性别	☐ 男 ☐ 女 ☐ 其他	年龄	☐ 16- 22 ☐ 23-29 ☐ 30-36 ☐ 37-43 ☐ 44-50 ☐ 51-57 ☐ 58-64
民族			
在长沙税后月工资 **(人民币)**	☐ 999及以下 ☐ 1,000-1,999 ☐ 2,000-2,999 ☐ 3,000-3,999 ☐ 4,000-4,999 ☐ 5,000-5,999 ☐ 6,000及以上		
婚姻状况	☐ 单身 ☐ 订婚 ☐ 已婚 ☐ 离异 ☐ 丧偶	居住地址	长沙地址
子女数			
在本市工作时间**(按月计算)**			农村户籍所在地址

教育程度	☐ 小学或以下 ☐ 初中 ☐ 高中 ☐ 大专或大学 ☐ 研究生 ☐ 博士或以上		
职业及职位		宗教	

第二部分 请选择最匹配自己的选项，"1＝非常不同意，2＝ 不同意， 3＝比较不同意，4＝ 中立，5＝比较同意 6＝同意，7＝非常同意"

在长沙工作和生活的幸福因素	非常不同意						非常同意
就业 长沙的就业环境吸引我 我与雇主签订了劳动合同	☐1 ☐1	☐2 ☐2	☐3 ☐3	☐4 ☐4	☐5 ☐5	☐6 ☐6	☐7 ☐7
教育 我的教育水平能够满足我的工作所需 我在长沙享有公平的受教育机会	☐1 ☐1	☐2 ☐2	☐3 ☐3	☐4 ☐4	☐5 ☐5	☐6 ☐6	☐7 ☐7
收入 我能按时收到工资 我的收入能够支付我在长沙的生活开销	☐1 ☐1	☐2 ☐2	☐3 ☐3	☐4 ☐4	☐5 ☐5	☐6 ☐6	☐7 ☐7
保险 我的雇主为我购买保险 有了保险感觉工作更安全	☐1 ☐1	☐2 ☐2	☐3 ☐3	☐4 ☐4	☐5 ☐5	☐6 ☐6	☐7 ☐7
健康 我的身心状况可以负担我的工作 我的工作强度可以承受	☐1 ☐1	☐2 ☐2	☐3 ☐3	☐4 ☐4	☐5 ☐5	☐6 ☐6	☐7 ☐7
住房 我负担的起在长沙住房开销 我所住地区配套设施良好	☐1 ☐1	☐2 ☐2	☐3 ☐3	☐4 ☐4	☐5 ☐5	☐6 ☐6	☐7 ☐7

问题 3. 考虑以上因素，我在长沙的工作和生活是幸福的。

非常不同意   非常同意

☐1   ☐2   ☐3   ☐4   ☐5   ☐6   ☐7

问题4. 除了以上因素，我还有别的因素影响我在长沙工作和生活的幸福感。

☐ 是, 请列明:_____

☐ 否

感谢您的参与，您可以通过邮件将问卷答案传给我。如果方便请留下您的联系方式，以便日后有深度调查的可能

_____(本人邮箱为:yourgaogan@vip.qq.com).

Table 12. Rural migrants' happiness questionnaire final Chinese version

尊敬的旅客:

我是瑞典乌普萨拉大学全球环境史的一名在读研究生。目前我正在做一篇关于长沙农民工幸福感的论文，希望能够从农民工幸福感的角度来考虑长沙社会化城市规划的可能性，从而提升长沙城市规划中的公平性和幸福感。以下是我设计的问卷调查，期待农民工朋友的参与。本人保证您的个人信息不会与第三方共享，而您的回答对于完成我的研究生论文将会有极大的帮助。感谢您的支持，祝您旅途平安，新春愉快。

问题1 请问您在中国的户籍情况?

☐ 中国 城市居民 (感谢您，您已经完成了调查)

☐ 中国农村居民 (请回答问题2)

☐ 其他 (感谢您，您已经完成了这份调查)

问题2 请问您曾经连续在长沙工作过三个月吗?

☐ 是, (请填写下面的问卷)

☐ 否, (感谢您，您已经完成了这份调查)

第一部分

性别	☐ 男 ☐ 女 ☐ 其他	年龄	☐ 16- 22 ☐ 23-29 ☐ 30-36 ☐ 37-43 ☐ 44-50 ☐ 51-57 ☐ 58-64
民族			
税后月工资 **(人民币)**	☐ 999及以下 ☐ 1,000-1,999 ☐ 2,000-2,999 ☐ 3,000-3,999 ☐ 4,000-4,999 ☐ 5,000-5,999 ☐ 6,000及以上		
婚姻状况	☐ 单身 ☐ 订婚 ☐ 已婚 ☐ 离异 ☐ 丧偶	教育程度	☐ 小学或以下 ☐ 初中 ☐ 高中 ☐ 大专或大学 ☐ 研究生 ☐ 博士或以上
在长沙工作时间 **(按月计算)**		子女数	

第二部分 请选择最匹配自己的选项，"1＝非常不同意，2＝不同意，3=比较不同意，4＝中立，5=比较同意6=同意，7=非常同意"

在长沙工作和生活的幸福因素	非常不同意						非常同意
就业 长沙的就业环境吸引我 我与雇主签订了劳动合同	□1 □1	□2 □2	□3 □3	□4 □4	□5 □5	□6 □6	□7 □7
收入 我能按时收到工资 我的收入能够支付我在长沙的生活开销	□1 □1	□2 □2	□3 □3	□4 □4	□5 □5	□6 □6	□7 □7
保险 我的雇主为我购买保险 有了保险感觉工作更安全	□1 □1	□2 □2	□3 □3	□4 □4	□5 □5	□6 □6	□7 □7
住房 我负担的起在长沙住房开销 我所住地区配套设施良好	□1 □1	□2 □2	□3 □3	□4 □4	□5 □5	□6 □6	□7 □7
家庭 家人支持我来长沙工作 来长沙工作后我和家人关系维系良好	□1 □1	□2 □2	□3 □3	□4 □4	□5 □5	□6 □6	□7 □7

问题 3, 考虑以上因素，我在长沙的工作和生活是幸福的

非常不同意   非常同意

□1   □2   □3   □4   □5   □6   □7

问题4, 除了以上因素，我还有别的因素影响我在长沙工作和生活的幸福感

□ 是, 请列明:＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

□ 否

问题5, 与我在农村的工作和生活对比，我认为我在长沙的工作和生活更幸福

非常不同意   非常同意

□1   □2   □3   □4   □5   □6   □7

感谢您的参与，您可以通过邮件将问卷答案传给我。如果方便请留下您的联系方式，以便日后有深度调

查的可能＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿(本人邮箱为:yourgaogan@vip.qq.com).

Table 13. Rural migrants' happiness questionnaire in English

Dear passenger,

I am a master student from the Global Environmental History program at Uppsala University, Sweden. Currently I am doing a research on rural migrant workers' happiness status of working and living in Changsha, which aims to explore the possibility of applying rural migrants' happiness for Changsha's social urban planning. Every rural migrant is welcome to participate in the questionnaire survey, and I guarantee that your personal information will become confidential and never be shared with any third party. Thank you for your participation, it means a lot to my master thesis. Wish you a pleasant trip and happy New Year.

Question1. **What is your residency condition in China?**
☐ Urban Chinese citizenship, (Thank you for your time, you have finished the survey).
☐ Rural Chinese citizenship. (Please answer question 2).
☐ Other. (Thank you for your time, you have finished the survey).

Question 2. **Have you been working in Changsha for consecutive three months?**
☐ Yes. (Please fill out the questionnaire below).
☐ No. (Thank you for your time, you have finished the survey).

Section 1

Gender	☐ Male ☐ Female ☐ Other	**Age**	☐ 16- 22 ☐ 23-29 ☐ 30-36 ☐ 37-43 ☐ 44-50 ☐ 51-57 ☐ 58-64
Ethnicity			
Monthly wage after tax in Changsha (RMB)	☐ 999 or under ☐ 1,000-1,999 ☐ 2,000-2,999 ☐ 3,000-3,999 ☐ 4,000-4,999 ☐ 5,000-5,999 ☐ 6,000 or above		
Marital status	☐ Single ☐ Engaged ☐ Married ☐ Divorced ☐ Widowed	**Education**	☐ Elementary school or under ☐ Middle school ☐ High school ☐ College or University ☐ Master ☐ Ph.D. or above
Service time in Changsha (by month)		**No. of children**	

Section 2 Please select an option that best matches your opinion, where "1= strongly disagree，2= disagree，3=slightly disagree，4= neutral，5=slight agree, 6=agree, and 7= strongly agree".

Happiness factors working and living in Changsha	Strongly disagree						Strongly agree
Employment							
Changsha's working environment attracts me	☐1	☐2	☐3	☐4	☐5	☐6	☐7
I have signed labor contract with employer	☐1	☐2	☐3	☐4	☐5	☐6	☐7
Income							
I receive wage on a fixed basis	☐1	☐2	☐3	☐4	☐5	☐6	☐7
My wage is affordable for my living	☐1	☐2	☐3	☐4	☐5	☐6	☐7
Insurance							
My employer purchases insurances for me	☐1	☐2	☐3	☐4	☐5	☐6	☐7
Insurances make me secured while working	☐1	☐2	☐3	☐4	☐5	☐6	☐7
Housing							
I can afford my housing in Changsha	☐1	☐2	☐3	☐4	☐5	☐6	☐7
My community provides fine facilities	☐1	☐2	☐3	☐4	☐5	☐6	☐7
Family							
My family is supportive to my work in Changsha	☐1	☐2	☐3	☐4	☐5	☐6	☐7
My family tie keeps well after migrating to Changsha	☐1	☐2	☐3	☐4	☐5	☐6	☐7

Question 3. I feel happy working and living in Changsha, considering the factors mentioned above.

Strongly disagree   Strongly agree

☐1   ☐2   ☐3   ☐4   ☐5   ☐6   ☐7

Question 4. Except the factors listed above, I have other factors that associated with my happiness of working and living in Changsha.

☐ Yes, please state here:_____

☐ No.

Question 5. Compared with my working and living conditions in my rural hometown, I feel happier working and living in Changsha.

Strongly disagree   Strongly agree

☐1   ☐2   ☐3   ☐4   ☐5   ☐6   ☐7

Thank you for your participation, you can give me your answer via email. I would be appreciate if you are willing to share your contact information with me for potential deep interview in the future _____(my email address: yourgaogan@vip.qq.com)