Representation, Transformation and Discussion of the Collectivist Identity of Young Chinese Employees in Foreign-Invested Enterprises

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Abstract

For a long time, Chinese employees were well recognized as generations with collective and cooperative spirits; nevertheless the once bloomed reputation has gradually disappeared among the majority of young Chinese employees today, who have presented increasing variations compared with the elder employees on the comprehension and demonstration of collectivism. The gap becomes typical phenomenon when these young Chinese employees conduct business with counterparts sharing similar cultural background from Japan, Korea, Hong Kong and Taiwan regions.

By conducting a thorough one-to-one interview with China's young employees working in the transnational enterprises in China, we have found that though they have new understandings on the conception of collectivism compared with their parents, instead of completely abdicating the core philosophy of teamwork spirit in collectivism, they are just attenuating newly-bred spirits of individualism and free development.

These changes root from both inner and outer levels. The one-child policy, the intense social competition along with the development of china's economy and the household registration reform constitutes the inner reasons. In terms of the outer level, the development of new technologies in the context of globalization and modernity, as well as easier access to Euro-American cultural productions strongly influences China's young generations' collectivist thoughts and behaviors.

Key words: China; Young employees' collectivism; Foreign-invested enterprises; Cultural identity

INTRODUCTION

Culture is a dynamically self-adjusting and constant-developing conception and process, which are also affected by the environmental changes both inside and outside the cultural community. The abiding development of the economy stimulated by the continuously deepening reform has brought tremendous changes not only on China's social structure and ideology but also on China's correspondent culture. For the long time before, Chinese employees were well recognized as generations with collective and cooperative spirits; nevertheless the once bloomed reputation has gradually disappeared among the majority of young Chinese employees today, especially for the "post 80 generation" born in the open-up and reform social context, who have presented increasingly variations compared with the older employees on the comprehension and demonstration of collectivism. The gap becomes typical phenomenon when these young Chinese employees conduct business with their similar cultural background sharing counterparts from Japan, Korea, Hong Kong and Taiwan regions.

A large number of events and relevant media reports ranging from "China's bouncy female secretary" decades ago to "a series of suicide jumping" from Taiwan Foxconn Company are imprinting a standpoint that China's new generation attach no importance to collective cooperation, become increasingly self-centered and hard to work with. Does it truly mean that they have totally changed their comprehension for collectivism? Are they truly difficult to cooperate and communicate with? We will focus on solving the aforementioned problems to disclose their

behavioral changes during collaboration compared with their parents and explore the sources of these changes.

1. LITERATURE REVIEW

The famous scholar, Geert Hofstede, once put forward the dimensions of collectivism and individualism in his cultural dimensions theory. The Dutch social and psychological expert in the IBM group conducted a large-scale study to compare cultural behavior and value differences among countries and regions (Hofstede, 1994) starting from 1960s. Through the questionnaire survey of employees from more than ten thousand different nationalities and complex quantitative statistics, Hofstede classified the cultural differences among countries and regions into five dimensions: individualism-collectivism, masculinity-femininity, power distance, uncertainty avoidance and long-term as well as short-term orientation (Ibid.). Among them the dimension of individualism-collectivism is regarded as the most significant dimension that can reflect cultural differences at the long time being.

According to the definition of Hofstede, this dimension is designed to show the relationship between the individual and the community (Ibid.). He reckoned that group interests should be upheld above individual interests in a traditional collective society, and personal sense of belonging is often based on the collective identity, and "teamwork spirit" is one of the most important values of the whole community. On the contrary, personal interests are put in the first and highest shrine in a society controlled by individualism where people have more freedom to make their own decisions instead of worrying too much about others' interests or the whole community interests. There is, indeed, no absolute individual society or absolute collective society around the world. All the countries and regions cultures are set at a certain point between the two extreme polar, either relatively closer to collectivism or relatively closer to individualism (Ibid.)

As what are pointed out by the sociologists Dianna L. Stone and Eugene f. Stone-Romero, "the individual" is not a detached being in a society hued by collectivism, but is bestowed with relationship either tight or loose with family members, work units and various other social groups. This kind of mutual-dependent relationship is regarded as a core etymology of a society and a decisive factor for social stability. Therefore everyone immerged in such a society put the collective values over their own, thus naturally establish a cooperative social relationships between each other (Stone-Romero & Stone, 2002, p.287, Gundulic, Zivnuska, & Stoner, 2006). Any individual behavior, "even lying is acceptable as long as it has positive images for the development of whole community" (Moon & Franke, 2000, p.54, Swaidan & Hayes, 2005). On the contrary, those who are not faithful to their communities are likely to be punished and marginalized. The community as a whole takes measures to protect its members to sustain their loyalty. In a society of collectivism, employees are very loyal to their bosses. They even remind people of the father-son relationship in some cultures (Hofstede, 1997). Not like employees in individualism societies who prefer their own development and interests, members of collectivism societies tend to maintain a harmonious relationship to establish trust between each other and promote teamwork to attain their common goals more efficiently. They have strong collective belongings, which have significant meanings for their images and representations in a community.

Jan Hofstede, the son of Geert Hofstede, further studies his father's theory and detailed his classifications. He pointed out that collectivism-oriented culture has the following several characteristics: First, there are seven core elements: a) the relationship within a team is much closer than those outside the team; b) "harmony" is encouraged while confrontation is avoided; c) the relationship is far more important than the job at hand, social etiquettes such as greeting and farewell are complicated; d) distinctive rules, authorities and points of view exist among different groups; e) "illegal trespassing" makes the whole community ashamed and disgraced; f) relationships between employers and employees are like family relations belonging to the moral category; g) oral communication of information is not clear. The way people speak such as pronunciation and intonation are likely to carry more important information. Speakers tend to make corresponding changes of nonverbal symbols according to message receivers. He also pointed out that collectivism-orientated members prefer "we" to "I" in the conversation. They are relatively quiet, and have a natural affinity towards other members of the same community but meanwhile keep a certain distance with members from other communities. They are willing to empty their pocket to help their friends in need, and also expect their friends help when they are in trouble (Hofstede, Pedersen, & Hofstede, 2002).

In the studies of Hofstede and his followers, Chinese culture are summarized as typical collectivism cultures and Chinese staff are known as those who have a strong sense of collectivism as well as efficient cooperative spirits (Hofstede, 1994, Trompenaars & Hampden - Turner, 2009), though the consciousness and spirit, to some extent, has a slightly difference from China's neighbor Japan (Carluer & Jiang, 2011). However, culture is not static, but it is a dynamic development process. American scholar Edgar thinks that culture can be viewed as a series of solutions a specific group of people use to tackle with both internal and external problems (Schein, 1985). Everything around the world is changing, so are the internal and external environment faced by all kinds of social groups as well as the problems they need to solve. This change is affecting the development of the culture itself (Loth, 2006). China's social, economic, and cultural life have witnessed profound changes since

1970s influenced by reform and opening-up policy and globalization. People's values, behaviors and ways of thinking have changed tremendously. In terms of the collective consciousness, more and more people feel that the younger generation in China, especially young people growing up after the reform and opening-up, are imprinted with an increasingly significant color of individualism, different from their parent generations who have a strong sense of teamwork and collective dedication. These differences present not only in daily social life, but also appear in working environments. The confrontations can be very dramatic especially when the young have to cooperate with the old from Japan, South Korea or other Asian countries with strong collective consciousness. Sometimes they can create relatively serious problems and cause some negative effects.

2. RESEARCH QUESTIONS AND METHOD

2.1 Research Questions and Objectives

We can come to the statement that the young generation of China has formed a different viewpoint and understanding towards Collectivism due to the rapid social development based on the above discussions. Does it mean that they have lost teamwork spirit and defy collectivism? Does it mean that the young Chinese employees have become absolute pilgrims of individualism and difficult to communicate? How do they understand and interpret the notion of "collectivism"? What are the fundamental causes for the series of social changes? It is these questions that push us to prompt a further study.

We hope that through a series of literature research, data analysis and scientific field study, we can give precise answers to the series of problems put forward above; give a thorough analysis of China's young generations viewpoints of "collectivism", especially those working in international enterprises. By taking the above-mentioned measures, we hope we can reach the essences of this issue and explore the fundamental reasons from a wide range of perspectives including society, economy, internal sphere and external sphere. Meanwhile we also hope that our investigation, the first stone cast in the fond, can bring a deeper awareness and further study among scholars specialized in cross-cultural communication, sociology, anthropology and many other different disciplines, which may shed new light on the values and behaviors of the younger generation in China.

2.2 Research Method

Our research is an explorative research rather than an empirical research, which means that we aim at finding foreign firm employees with different backgrounds viewpoints on China's young generation's understanding of "collectivism" through a series of investigations. We

need to prove if they encompass different values and behavioral morals on "collectivism". If the answer is yes, we need to find what these differences are, how they apply themselves in daily working life and what their causes are. Culture is a complex social phenomenon, which can't be simply summarized by a certain dimension or category. Therefore, a quantitative questionnaire investigation can't deeply reflect and interpret certain changes in reality. Taking our study as an example, we target at sub-cultural groups' value differences instead of cross-major-cultural groups value differences, where naturally will present slight differences, even to slight to be reflected by empirical data. Hence we need to conduct interviews to create a better environment where we can have a free interact with the subjects and facilitate them to illustrate their feelings and ideas with the interviewers in an open and free scenario. Obviously, only interviews can fill in the blank and defects left by data in this sphere.

Compared with other investigation methods, in-depth interviews are prominent in interactive processes. Based on completely mutual trust, interviewers and respondents can swap their information in an all-round way in this process. In this dynamic process, interviewers can obtain valuable information hard to get by other survey methods. At the same time, respondents can also control the interview environment to effectively avoid "noise" interference, which creates an effective atmosphere for respondents to answer questions from the interviewer.

For the above reasons, finally we chose one-to-one in-depth interviews rather than questionnaires to conduct this study. We successfully conducted a wide interview and communication with 50 employees working in different enterprises in different cities in China between 2010 and 2015. Relative interviews are well-selected in-depth interviews, i.e. half-structure interview with a completely open style. We made an outline in advance. Guided by this outline, we set several big question categories and detailed questions under each category. It doesn't mean the order of questions is mechanically fixed and dead. Instead we flexibly set the order of the questions according to the respondents' communication styles during the interviews. We tried to include every question in our basket but we also could skip several questions when the interviewees expressed confusion or failed to give answers to certain questions. In terms of research areas, we chose Shanghai, Beijing and Guangzhou, which constitute three largest and most aggregated regions for foreign companies in mainland China. In terms of subjects, we chose those who had sufficient experience and good communication skills. All the foreign interviewees in this investigation can either speak fluent Chinese or express their opinions with English. We didn't set specific requirement for interviewees' occupations. The 50 subjects come from all walks of life including import and export companies, high-tech research companies and media & communication companies. As the "single child policy" was adopted in

1978, we paid special attention to interviewees' ages and divided the Chinese subjects into those who are above 30-year-old and those who are below 30-year-old. The first generation of single children are roughly more than 30 years old when they took our interview. In terms of subjects' gender, we tried to keep the balance between male respondent and female respondent.

With a large territory and populous people, China harbors a much more complicated social relationship than Europe and America. As a result, we spent nearly one whole year to accomplish our research. Whereas we conducted successful interviews and collected abundant and useful information, which replenish us great materials to attain our research purpose.

3. RESULT AND DISCUSSION

3.1 Overview of Interview Result

Generally speaking, nearly all interviewees, ranging from foreign employees to Chinese employees, regardless of their ages, believe that the young generation employees in China still hold similar viewpoints as their parents on the conception of collectivism identity. Interviewees reflect that China's young generations agree the values of collective cooperation and teamwork spirit and are willing to coordinate and communicate with their colleagues. They also would like to give their hand when their colleagues are in trouble. Except fundamental interest confrontation with their companies and teams, these young employees also share feelings of team belongings and attenuate the development of their companies.

Nonetheless, interviewees acknowledge that the young generation has different understandings of collectivism. First of all, they need "guidance". Many young graduates had no strong teamwork awareness. Usually they need the veteran employees remind them of the importance of cooperation. Besides, they attach more importance to individual development and personal interest. Most of them have strong ambition towards success. They won't let any opportunity to "charge" themselves slip away so that they can earn a higher and wider development platform. Therefore, they will defend their personal interests rather than choose to sacrifice themselves like their old peers when personal interests go against collective interests. Thirdly, some interviewees to confess a portion of young employees are not socialized enough and hard to deal with, which majorly can be reflected on those single child of a family. They are all addicted to internet to a certain degree and miss some basic communicative skills and means. They embody a certain "maverick mark".

For the understanding of collectivism, interviewees have given different answers for the causes of abovementioned differences between the young and the old generation employees. In a nutshell, there are two types of reasons. The first type can be specified under the scheme of internal reasons. "One Child Policy" and high competition deeply affected young generation's understanding of collectivism. The second type can be specified under the scheme of external reasons. Globalization has reshaped China's modern social structure and bombed new media and communication technology; western culture and handy products have stimulated China's stiff market; both have left a deep impact on China's young generation's understanding of collectivism. Based on the materials from interview messages and literature review, a thorough analysis and discussion can be found in the following segments.

3.2 Discussion and Analysis

3.2.1 Internal Factors

3.2.1.1 One Child Policy

The first external factor why China's young employees working in multinational companies changed and evolved their thoughts about collectivism goes to One Child Policy adopted by China's government since 1978. The phrase "single child" occurred a lot of times in the interview. Many interviewees, especially those 30-year-old Chinese employees with brothers and sisters, have expressed their views about employees who are the single child of their families, most of which are negative judgments. A 45-year-old manager told us: "An increasing number of my colleagues are single children who didn't know how to cooperate with others when they started to work. They had no collective cooperation awareness. They can only appreciate the value of teamwork after the reminder of others." One senior executive manager from Hong Kong also told us they had lots of single-child-employees. These young employees highlighted their own development and personal interests, but neglected cooperation with their colleagues to some degree.

In order to alleviate the negative influences on social environment and economic growth brought by too fast population growth, the Chinese government had implemented the birth planning policy since the late 1970s and formulated a new national policy, which was "practicing birth planning, controlling population quantity and improving population quality". The population policy was almost simultaneously implemented together with the reform and opening-up policy and put into practice strictly. According to this policy, except some special policies made in rural areas and ethnic nationalities dwelling areas, one urban married couple is only allowed to give birth to one child. In accordance with related data from the National Bureau of Statistics, China would have more than 100 million single children by 2010, taking nearly 10% of the total population.[1]

One child policy effectively abated China's population

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[1] The 6th National Population Census Report. Retrieved from http://www.stats.gov.cn/tjgb/rkpcgb/ [Accessed: 1 August 2011].

growth, assuaged social and environmental pressure, and played a relatively positive role for economic growth and social welfare improvement. Meanwhile, this policy has brought tremendous changes to China's family structure and far-stretching influence for China's social culture. "Family" had shouldered a very important role in China's traditional culture for the long time being. It didn't just represent a simple basic social structure. The conception of "welfare society" didn't exist in China's traditional society. Family, and close relationships bonded between family members by blood have played a significant role to protect and maintain family members' interests. Chinese people would like to use a set and lucky phrase of "sons and grandsons blooming a family" to describe a successful and happy family. Therefore, in the sub-consciousness of the Chinese people, they think highly of "fertilizing branches and growing leaves", which means that giving birth to children, especially boys, is a very important thing. Multi-children families were quite normal in China in 1980s (Carluer & Jiang, 2011). Nevertheless, family planning and "one-child policy" have changed this kind of family structure from complexity to simplicity. People use 4-2-1 patterns to describe the current China's family structure. 4 represents grandparents; 2 represents parents; 1 represents the single child in the family. Some scholars use the image of a pyramid to symbolize the constitution of this kind of family. Grandparents are laid on the foundation layer of the pyramid, parents are laid on the middle level and children are laid on the top level of pyramids. That is to say that the children are put in the central places of the family. "One child" means "singularity" and "second to none". These single children in families are regarded as family assets by their parents and grandparents, who'd rather do whatever they can to satisfy children's needs and provide superior life and education opportunities for them. These children born with gold spoon are accustomed to being deemed as the center of their families and society.

Without accompany of brothers and sisters, these single children have been accustomed to play alone since they were very young. Compared with those who were born in multi-children families, these single children reckoned everything around them should belong to them. They take "owning" for granted and rarely give consideration to "sharing". As they are the single children of their families, they are bestowed as the expectations of the whole family. Traditional Chinese thought of "being outstanding and spectacular" is deeply imprinted on their bodies. They were educated and encouraged to become extraordinary talents and win society respect through hard work and enduring efforts.

The above mentioned particular characteristics demonstrated by single children also accompany them into their jobs after graduation. As what is referred to in the beginning of this study, many old employees think

these young generation need "instruction and guidance" to foster their cooperative awareness. During the interview, many single children also told me their confusion.

> I don't repugnant cooperation with others. Conversely I am crystal clear about the importance of cooperation with others. But as the only child in my family, I was used to living in a secluded space and became awkward and embarrassed when I was put into a collective environment. I even didn't know where to start.

Some other young employees think that it is normal to attenuate personal development and interests since they were told to become "the dragon and phoenix among ordinary people". To achieve this goal, they can't satisfy both personal interest needs and collective interest values.

Single children and non-single children hold different opinions towards collectivism consciousness, which also triggers a wide range of debate in China's society. Growing numbers of scholars swarm to the judgment pool, analyzing and discussing the typical id-features and relatively particular values of "post-80" employee from different perspectives. Surrounded by various schools of thoughts, it is a tough problem to say which side is right, but the differences in recognizing collectivism identity and influences on work and life caused by those differences will remain a suspending issue people can't avoid.

3.2.1.2 Social Competition Stress
Sincerely speaking of the reform and opening-up policy has largely promoted China's economic development and improved Chinese people's lifestyles, which have expanse gap due to geographical reasons unfortunately. Foreign direct investment, a major engine accelerating China's economic development, is largely unbalanced among different provinces and regions of China. Owing to geological superiority and relevant favorable polices, east coastal areas have benefited a lot from foreign investment. Its economic development speed is also far faster than middle and western regions of China, which led to the significant gap between coastal areas and inland areas.

According to 2012 statistics from famous financial magazine The Economist, as China's most developed and affluent city Shanghai's GNP per capita nearly reached 30,000 dollars, close to the rich country of Saudi Arabia in Middle East Asia. Whereas China's poorest province Guizhou's GNP per capita is only 3,300 dollars, close to India. The gap between the richest and the poorest nearly reaches 10 times. According to the same report, the top 10 GNP per capita provinces and cities in China (Shanghai, Beijing, Tianjin, Jiangsu, Zhejiang, Guangdong, Shandong and Liaoning) are all located in eastern coastal areas except Inner Mongolia Ethnic Group Autonomous Region with GNP per capita more than 10,000 dollars. But the last 5 GNP provinces and cities are all located in west areas (Guangxi, Xizang, Yunnan, Gansu and Guizhou), among which the relatively rich region Guangxi Zhuang Minority Autonomous Region enjoys a GNP per capita of

5,000 dollars, taking only half of the top 10 provinces and cities.[2]

Huge economic development and life gap plus increasingly loose household registration policies accelerated population eastwards movement from middle-west China to East China. According to the latest statistics released by the Bureau of Statistic of Shanghai, foreign workers in Shanghai have surpassed 9 million until December, 2015, taking 40% of the total permanent residents in Shanghai.[3] If taking new-comers into account, those who moved to Shanghai established their dwelling locations in this city and obscured Shanghai household registration certificates, we can have a much higher number. The non-native citizens in eastern areas are mainly composed of two groups of people: Migrant workers from countryside and newly-graduated university students along with those who left home for a better life and precious opportunities from inland China. Very interestingly, most of China's excellent universities are situated in eastern coastal areas except those adapted universities after the foundation of Communist China imitating the former Soviet Union and east Europe mechanism. Millions of thousands of China's High School graduates are weaving their dreams to study in these excellent universities by Nation College Entrance Exam, the narrow bridge and only chance to ignite the fire of their life. After graduation, charmed and allured by the prosperity and glamour of these big cities, a large portion of the chose to stay to seek their opportunities and personal development. The attractive rate of east areas towards young graduates reaches 67.3% according to 2011 China's graduates employment report, twice higher than middle and west areas of China. Analyzing the graduation flow of Grade 2008, Grade 2009, and Grade 2010, we can see the middle area and west area has no attractiveness intensification. Compared with east areas and coastal areas, Middle West areas are relatively weak in attracting and retaining talents, thus becoming talents exporting regions.

As growing number of people swarming in, the competition pressure is soaring in the coastal areas. On the one hand, companies don't have limitless job positions for employees; on the other hand, high-qualified competent job-seekers are increasing significantly. Almost all interviewees regardless of their age or profession revealed their concern about this increasingly competitive environment and their longing to get rid of this kind of pressure during our research. Some begin to spend more time with their family members, which can assuage their feelings and pressures from social competition. One interviewee told us,

> I truly hope that I can have more personal space and time as I can't spend a whole day of 24 hours and a whole week of 7 days to work with my colleges. I really need some individual space to refresh myself.

However, one's leaning towards his families can leave others the impression of no social cooperation responsibility. Also some other interviewees think that work is very important and one can't get rid of their work stress and spend more time with their family members by acting perfunctorily or overlooking their responsibilities. Other employees choose to keep learning in the face of high competition. For them, only by improving and strengthening themselves can they scrabble a favorable position in such a fast revolving planet. But learning also requires personal space; they have to abrogate some miscellaneous parts of their jobs to create such conditions. It can make others doubt their work attitudes and behaviors. One manager with more than 20 years' experience told us,

> Losing cooperation spirit has become one common characteristic for most young employees. They are too concerned about their own benefits to ignore their job principles and spirits. They even put their own development on a top position higher than company interests and development. I can't accept this kind of extreme self-center conception.

His opinion is shared and supported by quite a few employees of the same age.

3.2.2 External Factors

3.2.2.1 Influence of New Information and Communication Technology

Anthony Giddens, a famous sociologist thinks that one important characteristic of modernization is the separation of time and space. He believes that in the modern society, social relationships among people are not limited to their familiar circle of acquaintances or a certain geographical area. Globalization, a deepening and strengthening of social relationships on a global scale (Giddens, 1994, p.1994). Some social events happened in an Asian city can indirectly result from an event happened in another corner of the world, which is connected by complex technology and information transferring channels. People living in different places of the world can share their joys and sorrows at the same time, picture what it looks like in a faraway country or region they have never been and will never visit. We can communicate with others and do business with others through emails or other communication channels at different times and locations enjoying different types of connections and sharing, all of which can be traced in the theory of Giddens' framework. New information media and communication tools such as the internet and mobile-phones have accelerated this dynamic detachment between space and time, reshaping our social relationships in our lives.

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[2] *2010 statistical Report of National Bureau of Statistic of China.* Retrieved from http://www.stats.gov.cn/tjgb/ [Accessed: 5 August 2011].
[3] Statistical Report on the 2015 national economic and social development of the city of Shanghai, published by the Bureau of Statistic of Shanghai. Retrieved from http://www.stats-sh.gov.cn/sjfb/201602/287258.html [Accessed: 1 April 2016].

According to the most updated statistics from China Internet Network Information Center (CNNIC), China's netizens have surpassed 688 million, more than 50% of which are less than 30-year-old.[4] Recently apart from PC and notebooks, smart phone and tablet have become young people's first choice in surfing the internet, resorting to their excellent technology advantages and advanced market exploration strategies. These young people are using various types of information transmission tools to browse information, play PC games, write blogs and microblogs, upload photos and share their instant feelings and moments with friends all over the world by various SNS platforms.

Sincerely speaking, this kind of detachment between time and space occurred in the modernized social trend of booming new information technology transmission has rendered the young generation with better means to interact with each other. Meanwhile, we can't ignore various social problems accreted. They become addicted to virtual network, get used to communication and interaction with strangers they don't know in the real world, and run from fierce competition and complicated human relationships in the real world, hoping that they can obscure their mental comfort. Whereas they shut their doors to normal communication and human interaction in real life. They become not used to face-to-face communication and use network to shun from social obligation and responsibilities. They run from their social circle of friends and relatives as well as the social communities they reside, and become secluded and wordless. Quite a few interviewees said, "I would rather use emails or mobile phones to communicate with others instead of face-to-face communication, which makes them feel uneasy. Nonetheless, I also understand we can't talk to each other by virtual communication forever, which baffled us."

> We feel at home when contacting our colleagues on social networks and forums, where we can express ourselves freely. Whereas we feel quite stressful when talking to them face to face. It seems that we lose the ability to speak overnight.
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> The Cyberspace is not restrained by so many rules and etiquettes, and we feel at ease and relaxed, which can only be a dream in real working life. Sometimes I don't know how to balance the longing for freedom and burden from occupational requirements.

Their opinions reflect the bafflement of young generation towards collective cooperation and individual social role in such a highly-advance information and media technology era. It has become a grave concern to escape from the restraints form the virtual world and non-real social relationships, positively involve in society to better cooperation and coordinate with their colleague for an

efficient work and establish a glaring working relationship with their colleagues.

3.2.2.2 Influence of Western Culture

Various western cultural products (movies, music, TV soups and advertisements) swarmed into China's market influenced by China's reform and opening-up policy in 1980s. Relevant policies were very strict in the beginning. Complicated and redundant censorship rules along with the ardent market admittance mechanism and quota limitation made Chinese audience spend months or even years waiting for one movie or TV soup.

All of these are changed as the reform went deeper. Especially recently increasingly looser policies on overseas cultural products imports rendered more TV soups, movies and advertisements swarming into China's market and affecting China's culture. New information and technology upgrading also accelerated its circulation and distribution to some degree. Promoted by video websites such as iQIYI, YOUKU or QQvideo, people can enjoy access to these cultural products instantly and conveniently.

Today Chinese netizens can enjoy a "synchronous watch" of North American prime-time TV shows with a fairly accurate subtitle translation as well as the high quality definition nearly simultaneously with American audiences, for those TV shows come online very soon after they come on TV (of course, there also exist some copyright and legal issues.) According to the statistics in 2010 from China Internet Network Information Center of, about sixty-two percent of Chinese Internet users are accustomed to watch overseas TV and movies by internet, of which the young people take a relatively large proportion. College students and enterprises' young workers between 18 to 30 years old take the major share among those who watch American prime-time dramas (He & Yao, 2007). At the same time, the vigorous development of China's SNS in recent years also accelerated the circulation of foreign culture products in China. Growing number of young people swap information by Weibo or other similar sites, recommending or sharing all kinds of movies, TV shows and music products.

These cultural products from abroad, not only make young Chinese generation have a better understanding of other countries and cultures, but also affect their ways of thinking, points of views and social behaviors. Western thoughts are popular in their movies, TV shows and music such as individual liberalism and individual success are infiltrating and reshaping Chinese younger generation's views about relationships between the community and individuals to some extent. They acknowledge the importance of collective cooperation, but they do not fully comply with this principle and begin to pay more attention to the development of the individuals and personal interests. As a result, facing controversial issues of personal development, personal interests against

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[4] 37th Statistical Report on Internet Development in China, published by the Internet Network Information Center. Retrieved from http://www1.cnnic.cn/IDR/ReportDownloads/201604/P020160419390562421055.pdf [Accessed: 20 February 2016].

teamwork cooperation and collective interests, the young may make decisions beyond their parents' expectations or different from their instructions. As our interviews show,

> I want to earn more opportunities for personal development and attain my success like the heroes in movies. If my current company can't give me enough personal space to construct my career building and ignite my talents and potentials, I will choose another company which can do that.

"I can't cooperate with my colleagues especially when they are in errors. Collective decisions can't surpass personal values to some extent." "Though companies levy a heavy weight in my mind, I still have my personal life, which is an indispensable part of my life in the world. How to find the balance point is not easy for me." All of these comments reflect how the young look at the current world and social conceptions on collectivism as well as individualism.

CONCLUSION

A culture of a certain community doesn't remain stable forever. It is more of a process that evolves forward with both internal and external environment changes of a certain community than a stated unchangeable social ideology. Since reform and opening-up, China has witnessed tremendous political, economic and cultural structure changes. People have changed their world views and behavioral modes, which has a stronger demonstration on the young generation. The new generation of employees from foreign companies still affected by teamwork spirit of collectivism flown in their veins impressed by their parents, but they do value a lot of their own individuality, personal rights, benefits and free development.

As what French sociologist Philipe d'Iribarne comments, it has become a common sense in the management circle through intensification of employees' teamwork spirit to facilitate more efficient running of a whole enterprise (D'Iribarne, 1989). However, he also admits,

It is not an easily-accessible goal because though it emphasizes cooperation, it doesn't kill individual optimism, progressive activity and volatile reform. Stiff obedience and negative behavior are not the goals. The problem is how to mobilize everyone to partake in the cooperation without devastating their personalities.

In the end, we would also like to offer the same question: With China's booming social-economic fast development and globalization, how to foster a new generation boasting both collective cooperation with group responsible concerns and individual ideas guaranteed by enough personal space and interests so that they can better coordinate with their older peers and colleagues from communities imprinted by thick collective cultural background, thus forging a new modernized company blessed with team spirit and untied intelligent minds indeed?

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