

# **The Changing of the Idea “Collectivism”**

## **In Contemporary China□1949—2009□**

### **□Abstract□**

**YANG Xuegong**

□Department of Philosophy, Peking University□

In the context of contemporary China, being distinguished from individualism and holism, collectivism is usually defined as a value and moral principle that collective is superior to individual, its main idea is: group interests are superior to individual interests, and individual interests must submit to group interests.

The change of the idea of collectivism in contemporary China can be divided into three periods:

□1□The establishment of the authority and orthodoxy of collectivism□1949—1976□, which can be seen the most in the relative writings of Mao Zedong, known as the highest political and moral concept of Mao’s socialism, whose main idea is selfless.

□2□ The collectivism is questioned and shaky□1977—1991). With the failure of Mao’s socialism, a lot of people began to question the legitimacy of group interests overcoming individual interests, which brought about the validity of individual interests, which was characterized by the deconstruction of collectivism’s view of values and the rise of individualism whose core concept is liberalism, and to which adapt the diversification of the structure of ownership and of interest group.

□3□The re-establishment of collectivism□1992—2009□, which can be seen the most in the idea of “common wealthy” in Chinese socialism by Deng Xiaoping, in the idea of being on behalf of the fundamental interests of the majority by Jiang Zemin, and in the idea of scientific development and its followed policies by Hu Jintao, whose main concept is the harmony of individual interests and group interests.

In the three periods of the change of the idea of collectivism in contemporary China, if the first period is thesis, then the second period is antithesis, and the third period is the combination of thesis and antithesis, and they conform to the negation of negation. In the first period,

