Smash Yang Hui-chun's Erroneous Theory That Opposes Socialism

- Notes of a Forum Held by Old Workers of the Pu-yang Cotton Mills in Tientsin in Criticisms of the "Theory of the Comprehensive Economic Base".

(Taken Ta-kung Pao, Jan. 24, 1955)

The Struggle Between Capitalism and Socialism Is a Life-and-Death Struggle: How Can There Be Any "Balanced Development" or a "Merg- ing into a Single Entity"?

Yang Hui-chun, Li Pei-chuo, Wu Chia-chu, and others jointly pointed out that Comrade Yang Hui-chun held that in our country's transition period the economic base included five economic elements and that capitalism and socialism were to be developed in a balanced way. This is to conceal class contradictions and to close one's eyes and not see the fact of the struggle between the two roads. In actuality, this view does not want us to engage in class struggle or to annihilate capitalism; it wants us to give up the policy of reform of capitalism and to abandon the struggle against the bourgeoisie. This is an erroneous theory opposing socialism, and we workers strongly oppose this.
Ed. Ming-ho said: The relation between the capitalists and the workers is that between two classes. The capitalists are the owners of the means of production and the workers are governed with bags as numerous as ants. All year long the capitalists would not let the Workers go out of the gates; and even though the Workers worked more than ten hours per day, they did not have enough to eat or to wear. So only as the capitalists to show "conscience" and not exploit people would be a myth to deceive people.

Ed. Ping-shu and Ngok Po-lam said: In order to make money, the capitalists socialized and fabricated, composed work and cheated on materials. They were capable of anything. After the liberation, up to the time of introduction of joint-state-private ownership of enterprises, they were still acting like this. They would substitute second-rate cotton for quality cotton and divide the state. At times of difficulty, if the balance of cotton were not heavy enough, they would sold the surplus to your water on it. There were losses, but the interests of the state and the people were never considered. How could the capitalist economy form part of the economic base for our building of socialism? We only know that we will go along with the Party and not be fooled by Yang Han-ch'ei.

Us Chiao-ch'i and Ngok Wai-chung said: The Party's general line for the transition period had laid down mass of reform of agriculture, handicraft industries, and capitalist industry and commerce. Every non-socialist economic aspect must be changed into a socialist one, and the oppressed, exploited working class must be thoroughly liberated. This represents our basic interests. Comrade Yang Han-ch'ei said that every economic component can develop in a balanced and mutually inter-related way. He meant that the socialist economy and the capitalist economy can peacefully coexist. I believe that this view opposes the Party's general line and totalitarian.

When the Party adopts policies of using, restricting, and reforming capitalist industry and commerce, it is for the purpose of better destroying capitalism, and not to bring peaceful competitions. The bourgeoisie only pursues its own interests and is purely self-regulated. If we allow capitalist industries to operate in order socialism will not be able to develop, and the interests of the state and the people will be ignored. "All means are used by the bourgeoisie to restrain the 'capitalists' which were disclosed and the various orders of bourgeois merchants in trying to manage secretly. The People's Volunteers are all effective proof of this. Judging by the way the capitalists accepted reforms, we can see that they had to be forced to do so. Under the conditions of the proletarian nature of political power and establishment of a strong dictatorship of the proletariat, bourgeoisie-capitalistic-socialist agriculture was cooperativized, and the worker-peasant alliance was thus formed, there was less and less room for capitalism, and the bourgeoisie was compelled to agree to joint public-private management. After this, the bourgeoisie was still not trustworthy, and even given the opportunity, it would try to restore capitalism. The two competing systems of capitalism and socialism are completely opposed to each other and cannot achieve balanced development. Comrade Yang Han-ch'ei's approach to the problem of capitalism and socialist exploitation and exploitation is definitely not a proletarian theoretic and we must absolutely fight it.

Ush Shuang-ch'en and Cheung Ho-sing said: Capitalism and socialism cannot exist together, and there is a life-and-death struggle between them. In the past we all supported cooperation and exploitation by the capitalists. In the old society, uncompromising officials would try to harm you in every possible way. At times the food prices would be fully, but they would not sell because they were waiting for prices to rise. When floods and drought came, they'd all the more raised the chance to make money legally. The poor people suffered all the more and countless numbers died. Now, we lived through consecutive years of natural disasters, and industrial machinery was still and production rapidly recovered. The Party definitely won the superiority of the socialist system, and the awesome power of the three red banners.
If we had not undertaken reform of capitalist industry and commerce, the capitalists would be causing trouble. They would be using every opportunity to carry out large-scale speculative activities, to hoard goods and cause prices to rise. Thus the socialist economy would necessarily meet with destruction, and how could the people's livelihood be ensured? It is only by consolidating a socialist economy that we can consolidate socialism.

If Ping-ho and Huo Ng-yeang said: The standpoint of the workers and capitalists is different and the differences are both very large and very small. Before the liberation, there was only one small area for the medical room at the Pei-ying Cotton Mills. When the workers injured themselves and went there, they first had to wait, and then were indifferently given a small amount of medication and that was all. What the outcome was was not the factory's concern. After the liberation, under the Party's leadership, the workers waged struggle and finally built a hospital building. We traded our labor for this building, and everyone calls it the "happiness-prosperity building." However, the capitalists say that they showed their conscience and had it built for the workers. They inscribed on the wall the names of those on the board of directors to prove that the building was theirs. See, even in such an affair, the workers and capitalists cannot get together, much less anything else. How can we "peacefully coexist" and oblige class struggle?

Capitalists Seek Only Profit and Don't Care If Theirs Live or Die; They Block the Development of Productive Forces
Huo Ng-yeang and Wang Hsien-chen said: When capitalists hire people, it's to get profit from their persons, and when they can no longer do this, or when the profit is small, they no longer want them. Their attitude to the workers is this: After the teacher has instructed the pupil, the teacher should be kicked aside. They don't want the old, they don't want the little ones, nor the weak ones; they throw out the sick and the disabled, and do not care whether workers live or die. Under these conditions, who could work well for him? If we don't annihilate capitalism, there will be a great hindrance to the development of the productive forces.

Chang Hui-chun said: The capitalists' oppression of the workers was fierce: No one cared about production efficiency in working in the factory. Before the liberation, I saw the following incident with my own eyes in the Pei-ying Cotton Mills: once the wife of a capitalist running dog fell ill and needed a blood transfusion. So as to save money, he told the workers to take turns in going to the hospital to give blood. The outcome was that some got sick and couldn't go to work, while others died of sickness. At that time, the workers worked very poorly, without any activities. As long as capitalism exists, we workers will not be liberated, work activities will not be developed, and society will not advance.

After liberation, the Party formulated the general line and all capitalist industry and commerce was put under joint public-private management. The workers became masters of their own houses and their activities was particularly high and they carried on production according to the needs of the state and the people. Everyone consciously thought up ways to raise the quality of the products, to lower costs, and production developed rapidly. The employees at the Pei-ying Cotton Mills have already developed production to seven or eight times the pre-revolution times, and this is a result obtained under the brilliant radiance of the general line. Comrade Yang Hsien-chen opposes the Party's general line; this is something we could never agree with.

Political Power Is a Tool for Class Struggle; The Dictatorship of the Bourgeoisie Serves Capitalism. The Dictatorship of the Proletariat Serves Socialism. We Definitely Cannot "View Both in the Same Light."
Wang Wen-hu and Wu Chia-chih said: Any political power serves a definite class, and in the past when the exploiting class had political power, it exploited and oppressed the workers. After liberation, the working class seized the seal of power and only then transformed itself. Comrade Yang Hsien-chen says: The socialist
superventure cannot serve only one type of economy: the socialist and capitalist economies should both be viewed with equal benevolence. This means that the working class should be served and the capitalists served as well. If we acted according to his ideas, we would let capitalism develop and let the capitalists exploit the workers at will. We wouldn't need to struggle against the "five poisons" of the capitalists, and we wouldn't worry about a capitalist restoration. We could consider class revenge by the capitalists as a neighborhood dispute and handle it by "viewing both with equal benevolence." With this idea of Comrade Feng Shien-chen, neither class boundary or class struggle can be seen. Will this not change the nature of the dictatorship of the proletariat? What guarantee then would be around for the interests of the working class?

Huaming Meng-yung said: Under the Party's leadership, after several decades of struggle, we workers first grasped the handle of the sword and the bourgeoisie was overthrown. We must definitely safeguard our political power and we cannot have "two combine into one."

In the old society, the sword handle was in the hands of the exploiting class and the empire was theirs. In walking along the streets, the workers had to walk to one side near the walls; in going to and coming home from work, the workers and capitalists could not use the same gate; they used the front gate, and we used the back gate. Once, a worker made a mistake in taking the wrong way. After the head or the guards learned of this, he dragged him out before the front of the gate, struck him up and beat him. The capitalists were so severe that even the wild vegetables around the place grounds could not be picked. Once, a worker plucked a few wild vegetables. After this was discovered, the worker was kicked. The police and officials at that time were all protecting the interests of the capitalists.

When Comrade Feng Shien-chen proposes that the proletariat's state political power can also serve capitalists, he is in fact calling on us to bend over again the handle of the sword which was seized by us only after decades of bloody sacrifices. He is calling on us to return to the path of accepting oppression and humiliation, we resolutely oppose this.

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