

Report on fiscal and economic policy issues

Liu Shaoqi

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In terms of theoretical issues, there are two main issues:

First, the name of the exploiter and the capitalist. They asked if this term could be changed, and I said; good, but how to change it? They thought for a while, searched for the Greek word, but failed to find an appropriate word. Qixin's manager Zhou was more open-minded. He admitted to exploitation, but he said that because of exploitation, he developed a Qixin factory into a Huaxing factory, and later a Daye Cement Factory. According to the development of production, a fourth factory should be established, but the more factories there are, the more exploitation will be. Exploitation is a crime, and the greater the crime, the result will not be shot in the future. In short, he felt that there was no future in the future. Mr. Li Zhuchen does not recognize exploitation, saying that production is social, and advocates the three-three system: employee dividends account for one-third; provident funds account for one-third, and dividends account for one-third. Or distribute the stock to the workers. He wants to avoid the term exploiter, which is a heavy burden on them. I said: No matter whether the term is changed or not, I agree with the change to a nice term, but exploitation is an objective reality. Song Diqing said: They don't have capitalists, East Asia has 10,000 shares, and managers are hired, so they also ask to join a trade union. Once, the worker was in a meeting and the manager ran away. The worker was embarrassed to refuse him. The chairman announced at the meeting that the manager was a guest and welcomed him. The manager thought about it; how could he be a guest as a manager, so he was very sad. He asked again, do shareholders who have only a few hundred yuan count as capitalists? I said: Of course there is no problem with socialized production. We understand that socialization means socialism. All production is social. As long as there is a commodity economy, even the products of small producers are social production. But the problem is

Possession is private. Production methods such as houses and machines are private possession. Socialism turns these private possessions into social ownership. Now you own the houses, machines, and commodities. No matter how much money you make, you can get a one-third or even a quarter of the dividend. Exploitation exists objectively. No matter if there are 10,000 shareholders or more, you are the manager, the general representative of the shareholders, responsible to the shareholders, and have obligations and responsibilities. If you want to distribute dividends to the shareholders, are you not an exploiter? The problem is not whether you are willing to exploit, but the social system determines whether you are exploiting others or being exploited. The middle peasants are self-cultivating, as if they are not exploiting others or being exploited by others, but they are

exploited for tax collection, and they are also exploited for buying soap and other daily necessities. You exploited the workers, and the four major families and imperialism exploited you. You are twofold. Only if you are against imperialism and feudalism can we unite with you, because you are also friends of the revolution. The new-democratic revolution has three enemies and four friends. We put you among friends, not enemies. Exploitation is a fact, but is exploitation good? Mr. Zhou Shutao said that exploitation is a sin, and you also say that it is guilty. I said that there is not only no sin but also merit. Unemployed workers request resumption of work because they want you to exploit them, and the pain of workers is that you do not exploit them. East Asia now has more than one thousand workers, if there are more than two thousand, okay? it is good! Good workers, good society, you and the Communist Party, can collect more taxes. Not to mention two thousand, more than twenty thousand is better. Mr. Zhou plans to set up a fourth factory. It would be better to run factories 5, 6, 7, and 8. The more exploitation, the better. It is better for private factories to be exploited by people than by no one. Capitalist exploitation has its progressiveness under certain conditions, not necessarily reactionary but progressive. You are progressive forces and friends of the revolution. You have credit, but exploitation is still exploitation. The Marxist Communist Party does not deny that the bourgeoisie has certain merits. It is clearly stated in the "Communist Manifesto" that the bourgeoisie has its historical merits. "The bourgeoisie has created more merits than all other things in the past. The generations add up to more and greater productivity." As long as there is private capital, even if one third is counted as a dividend, it is still exploited. If Mr. Li and the workers' shareholders are the same, then this is a cooperative. Otherwise, if the shareholders are big or small, then some people will get more dividends, which is exploitative. In this case, they think it is reasonable.

The second is the issue of socialism. First of all, many people hate the restriction policy. I said: What's wrong with restrictions? Freedom of trade is not absolute, there are always some restrictions. Mr. Li asked us to restrict the price of Linqing salt from falling, and the price of salt from trading companies does not fall, and you also do not fall in price. Another example is that Peiping has too many soaps and requires government guidance. This is not to restrict the development of soap factories. The restriction is to ensure production. "Public and private consideration" is a restrictive policy. Your slogan is "Private public and private". Both parties must take care of each other and restrict each other: "Benefits between labor and capital" means "two benefits". Just for you, there are no restrictions on the scope of activities except for speculative capital and railways, and even ships can be used. It is free development now, and it will be restricted in the future. Today, there are too many soap factories to do so, we need to restrict it; if there are too many wool weaving factories tomorrow, should we also restrict it? ! The meaning of the four restrictions is the same. Chairman Mao's proclamation was written in 1947. Chairman Mao only talked about the small and medium bourgeoisie, but he did not say that the small and medium bourgeoisie has become bigger. No way, you added it yourself.

We openly say that we must engage in socialism. If you do not enter socialism, you will enter imperialism. There is no third way to go; if you find a third and better way, our Communist Party will definitely support you. If you do not approve of imperialism, then you have to take the road of socialism. There are only two paths for China to industrialize: one is imperialism and the other is socialism. History has proven that many industrialized countries have taken the path of imperialism. If you specifically wanted to industrialize before industrialization, it would be very dangerous if you don't think about it in the future. Japan and Germany are examples. There is no industry now, and it

will be a problem if there are too many goods in the future. Too many goods will be two ways: 1. It is closed. The workers are not welcome, the people are not willing, and you are not willing. The other is to grab the market and raw materials. Hitler still can't grab the market. Your skills are probably worse than him. Since we don't want to take away imperialism, we must find a way now, and if we don't want it now, there will be no way. If the Yellow River does not flow into the Bohai Sea, it will be impossible to set up a gate in Shandong. The gate must be set up from Qinghai, with restrictions at the beginning to prevent the Yellow River from flowing into the Bohai Sea. Now give some restrictions, and finally you can enter a socialist society peacefully. In this talk, they understand better, but they ask me how to do it? I said that this is a matter of decades later, and I can't talk about it concretely now. They must ask me to talk about it, so I have to talk about it.

Socialism is the confiscation of factories, Marx said it is revolution, and Chairman Mao said it can be achieved peacefully. To achieve peace, we must set the gate now and do it slowly. But what about peace law? It is difficult to say, as an analogy: For example, the East Asia woolen mills are well managed and are more advanced than us. We must learn from them. Their productivity is high. The productivity of a worker is greater than that of a country's factory workers. A bank clerk is worth it. Going to the second or third of us, if we raise the productivity of national workers to such a high level, wouldn't it be progress? ! You are technically up, tactically up, but not strategically, and we are on the contrary. This should learn from you. If after 20 years, one East Asia factory has grown into eight, this is enough! Maybe these factories will be nationalized in 20 years. As long as you don't object, Mr. Song Diqing has the skills, and you will be invited to be the factory director. At that time, there were more factories, and you had great skills. Eight factories were not enough and another eight. Can you do sixteen factories? "What not to do then!" Do it, good! This is socialism, and the country is willing to leave it to you. He said: "What about my shareholders?" At this moment, he thought of the shareholders. These industries were nationalized at a cost, and the shares could not be retired in a year, and retired in ten years. Ten years can't be refunded, so you can call on some people in the village to donate land, and the city can also call to donate shares. You can return a part or donate a part. You can't retreat for twelve, three or four years in ten years. At that time, the situation was different. There were many factories and many occupations; they did not live on dividends, and there were more funds and low dividends. Even if the factories are not nationalized and overproduction, they have to be closed, but the result is still handed over to the state. Until then, this will be in the best interests of the most people. Maybe it's just a step-by-step implementation, slowly over the years, anyway, there is no need to worry, everything can be accommodated, only the "most people's best interests" cannot be sacrificed. You have to find the bottom, this is the bottom. At that time, everyone felt that they would be repossessed if they were to be repatriated. Slowly, you will feel that it doesn't hurt. If it doesn't hurt, you won't oppose it. If you don't oppose it, it will be beneficial to everyone. If someone must object, then ask him to go to a place-the prison. Some people are unwilling, as long as they don't oppose it verbally, it doesn't matter. As long as there is no resisting action, it doesn't matter. Only those who resolutely oppose are sent to prison.

Expanding the scope of exploitation is meritorious to the people.

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