

A review of Sun Yat Sen's people's livelihood

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Abstract: Sun Yat Sen's exposition on people's livelihood is very rich, which focuses on four aspects: land, capital, industry and education. Therefore, the core content of Sun Yat Sen's people's livelihood doctrine is to average land ownership, control capital, set up industry and develop education. This paper starts with Dr. Sun Yat Sen's understanding of people's livelihood issues, and summarizes the limitations of Dr. Sun Yat Sen's ways to solve the problems of people's livelihood under the background of that time and the enlightenment to modern society.

1. Introduction

The principle of people's livelihood is an important content of Sun Yat Sen's three people's principles theory and the fundamental goal of Sun Yat Sen's life. Sun Yat Sen's exposition on people's livelihood is very rich, which focuses on four aspects: land, capital, industry and education. Therefore, the core content of Sun Yat Sen's people's livelihood doctrine is to average land ownership, control capital, set up industry and develop education.[1] Sun Yat Sen's remarks on people's livelihood aroused a warm response among foreign radicals. Some of his speeches were translated into French and published in the people's daily of Brussels, the organ newspaper of the workers' Party of Belgium on July 11, and then translated from French into Russian and published in the Russian Bolshevik newspaper Neva star. Lenin published "China's democracy and Populism" in this issue, and spoke highly of Sun Yat Sen's program.

2. Sun Yat Sen's understanding of "people's livelihood"

What is people's livelihood? Dr. Sun Yat Sen believed that people's livelihood was a social problem, and the origin of social problems began with the industrial revolution. "The issue of people's livelihood has become a trend in the world today," he said Why did this problem happen in modern times? In short, it is because over the past few decades, the material civilization of various countries has been extremely advanced, the industry is very developed, and the productivity of human beings has suddenly increased. In fact, the invention is the machine. " [2] However, "since the invention of machines, many people have lost their jobs for a while without jobs and food. This great change is called" industrial revolution "in foreign countries. Because of this industrial revolution, the workers suffered a lot. In order to solve this pain, social problems have occurred in recent decades. " "And this social problem is what we call people's livelihood today."

Dr. Sun Yat Sen believed that one of the causes of social poverty at that time was the social and economic inequality brought about by industrial economic development and the resulting social inequality between the rich and the poor. Therefore, he put forward that the first problem to be solved in Chinese society was the people's livelihood problem. From this, we can draw a conclusion that Dr. Sun Yat Sen advocated the principle of people's livelihood, with the following four main purposes: first, to achieve economic equality Purpose. [3] According to the spirit of the three people's principles, we should seek equality not only in politics but also in economy. The opposite of economic equality is to break social or economic inequality. Therefore, the principle of people's livelihood is to break the social injustice. That is, the rich and the poor are monopolized by the capitalists and the rich in society. The second is to support the people. According to the book, "virtue is the only way to govern well, and the government is to support the people." The aim of

people's livelihood is to support the people. Capitalists produce for making money, while people's livelihood principle produces for the support of the people. The aim of Dr. Sun Yat Sen's proposal is to "raise the people", such as the equalization of land rights, the ownership of land by the tillers, the control of private capital, the capital of developed countries, and the solution of food, clothing, housing, transportation, education and entertainment. They are all problems to be solved by the principle of people's livelihood.[4] Third, it aims at the great harmony society. The so-called "people's livelihood doctrine", that is, Datong doctrine, should be seen not only as a definition, but also as an end. Dr. Sun Yat Sen said in his military spirit education that "the three principles of the people mean that the people have, the people govern and the people enjoy.". This means that the state is owned by the people, governed by the people and enjoyed by the people, that is, the state is owned by the people, politics is jointly managed by the people, and interests are shared by the people. According to such a law, the people are not only Communist to the country, but also share all powers. This is the real principle of people's livelihood and the great harmony that Confucius hopes for. "

The issue of people's livelihood is a dynamic, sustainable and rising concept. It is a historical and specific process, involving all aspects of people's life. Different times lead to different connotations. At this stage, people's livelihood is no longer a simple worry about food and clothing, but a comprehensive and high-level livelihood problem.[5] It includes not only basic issues such as education, employment, income distribution, social security, medical and health care, but also higher demands for fairness and justice, democracy and legal system. In other words, the core of people's livelihood issues in the new era is the comprehensive development of people, including the respect and protection of all kinds of legitimate rights and interests.

Today, people's livelihood is still the focus of the society. Due to a series of problems brought about by the reform, especially under the impact of the global financial crisis in recent two years, the gap between the rich and the poor has increased and social contradictions have increased. In the report of the 17th National Congress of the Communist Party of China, General Secretary Hu Jintao proposed to speed up social construction focusing on improving people's livelihood, and made a clear plan for it: on the basis of economic development, we must pay more attention to social construction, strive to ensure and improve people's livelihood, promote social system reform, expand public services, improve social management, and promote social equity and justice. This is a major decision and deployment made by our party with a view to developing the cause of socialism with Chinese characteristics, promoting scientific development, promoting social harmony and achieving the goal of building a moderately prosperous society in an all-round way.

These problems seem to belong to the economic and social aspects of people's livelihood, which are directly related to the government's public services. People's livelihood problems in economic and social aspects are closely related to social fairness and justice in a certain period of time. In addition, this kind of people's livelihood problem at the economic and social level is also related to the institutional arrangement of a country and the government in a certain period of time.

3. On the theory of earnings value.

Marxism holds that surplus value is created by workers, and capitalists' free possession of surplus value created by workers is exploitation. However, Dr. Sun Yat Sen believes that "according to Marx's theory of class war, he said that the surplus value of capitalists is deprived from the labor of workers. All the credit for production should be attributed to the labor of workers, while the labor of other useful elements in society should be ignored. " Mr. Sun Yat Sen traced the source of surplus value to the producers of raw materials (such as the raw materials of cloth, the growers and farmers of cotton) and the consumers of products (for example, if cloth is produced, no one will buy it, it will not produce surplus value). Therefore, surplus value is created by the whole society. Therefore, Sun Yat Sen believed that "the surplus value produced by all industries is not only the result of the labor of workers in factories, but also the contribution of all kinds of useful and capable members in society, whether directly or indirectly, in production or in consumption. Those who are useful and capable make up the majority of the society He further holds that "therefore, Marx studies social

problems only for a part of the society's defects, and does not invent the law of social evolution."

On this key issue, Sun Yat Sen confused the characteristics of surplus value and capitalist commodity production. Commodity value naturally includes the value of raw materials, labor and management, but surplus value refers to the value of the product greater than the sum of all other values. Therefore, we can not simply attribute the value of raw materials related to the product to the surplus value of the product. It must be limited to a certain range to explore the surplus value of goods, otherwise it will be inexhaustible.

Sun Yat Sen did not advocate the elimination of private ownership and capitalists. Therefore, in his book "industrial plan", he proposed that China should implement two economic systems. He said: "China's industrial development should be carried out in two ways: (1) individual enterprises; (2) state operation. All things that can be entrusted to individuals, or are more suitable for the operation of the state, should be left to the individual, rewarded by the state and protected by law. As far as it can not be entrusted to individuals and has exclusive nature, it shall be operated by the state." This view of Sun Yat Sen has been proved to be completely correct by the practice of our country today. Therefore, he repeatedly claimed that "people's livelihood is communism and socialism. Therefore, we can not say that communism is in conflict with people's livelihood, but we are good friends. Those who advocate people's livelihood should study it carefully." "Since the National Party members are in favor of the three people's principles, they should not oppose communism."

One of the problems we should reflect on now is how to look at today's private capital and capitalists. Do capitalists have to be vampires to extract workers' blood and sweat? We should face up to the role of capitalists in the development of social history. Objectively, they promoted social progress. It has made great contributions to the development of science and technology, the enrichment of commodities, social employment and even public welfare undertakings. So, how to treat private capital and capitalists? Sun Yat Sen was very cautious on this issue. He said: "the purpose of Marx's socialism is basically to overthrow capitalists. Should capitalists be pushed down? It will not be clear until we have a detailed study later."

4. On the problem of average land right

Sun Yat Sen said: "the KMT has decided on the principle of people's livelihood. The Kuomintang has made two measures for the principle of people's Livelihood: the first is to average land ownership, the second is to control capital. As long as we follow these two measures, we can solve the problem of people's livelihood in China." He believed that to solve the problem of people's livelihood, we should implement two economic programs: equal land ownership and capital control. These two programs are the guiding principles of bourgeois democratic revolution. Their essence is to solve the two problems of land and capital, and clear the way for the rapid development of capitalism.

In order to liberate the peasants who account for 80% or 90% of the population, we must carry out the policy of "average land ownership" and "the tiller has his own land", mobilize the enthusiasm of farmers to work, develop agricultural production, and solve the livelihood problems of farmers.

The main content of "average land right" is "to stipulate the land price, tax according to the price, buy it according to the price, and return the increased price to the public". The specific method is that the landlord himself should first declare the land price to the government as the national price of the land. If the price quoted by the landlord is too low, he can buy it at the declared price; otherwise, if the declared price is too high, the tax will be levied according to the quoted price. In this way, the price quoted by the landlord was close to the reasonable price at that time. In the future, due to social progress, land needs to be increased, and land prices also rise with this. Therefore, on the one hand, the part of the price increase is "shared by the people"; on the other hand, the income from the price increase can be used to purchase land and then be distributed to farmers for farming, and the farmers only pay a single land tax to the state. Sun Yat Sen believed that by doing so, the feudal land ownership could be gradually eliminated.

In fact, Sun Yat Sen's method is not feasible. Because the land tax is levied according to the land

price, no matter how heavy the tax is, the landlords can pass on the land tax to the peasants, which will not do harm to the landlords but also harm the peasants. If the state wants to buy land at the quoted price, it does not have the financial resources. In fact, it is difficult to solve the land problem with such a compromise that "the peasants can get benefits and the landlords will not suffer losses". The main reason why Sun Yat Sen's idea of average land ownership could not be realized was that his peasant family's birth background made him sympathize with the peasants. However, because of his lack of thorough understanding of the land relations in China at that time and his bourgeois dual character, he was unable to put forward a program to solve the problem of farmers' land. However, Sun Yat Sen's thought of average land ownership could not solve the practical problems, but it was of historical significance to oppose feudalism and promote democratic revolution.

To review the real estate situation with Sun Yat Sen's theory can at least provide us with useful enlightenment. One of the most important reasons for the soaring real estate prices is the rise of land, which makes it more difficult to realize the ideal of home ownership. According to Dr. Sun Yat Sen, "the rise in land prices is due to social improvement and industrial and commercial progress. The credit for this progress and improvement is still managed by the people. Therefore, the land price increased after the improvement and improvement should belong to the public, not to the private. "In the past ten years, with the development of the real estate industry and the rapid advancement of urbanization, China's land price level has greatly improved. That is to say, the range of land value-added is very large. However, who is the owner of land value-added? Governments at all levels, developers and housing speculators split up the land value-added income. From the perspective of social equity, the rising part should be owned by the society instead of the original owner or land user, otherwise, it will be suspected of damaging social equity.

5. On controlling capital

Controlling capital is another economic program of people's livelihood, which is "controlling capital". As early as the preparation period of democratic revolution, Sun Yat Sen already had the idea of controlling capital. However, it was not until the new democratic revolution that he formally listed it together with "average land ownership" as the economic program of the bourgeois democratic revolution. The basic content of capital control is: on the one hand, all domestic monopolistic enterprises, whether owned by Chinese or foreigners, should be returned to the state for operation, so as to prevent private capital from manipulating the national economy and people's livelihood; on the other hand, "all things that can be entrusted to individuals or are more suitable for state operation should be allowed to do by individuals, rewarded by the state and protected by law." That is to say, to give various conveniences to the activities and development of private capital. Therefore, controlling capital is essentially to create more favorable conditions for the development of capitalism with the help of state power. It combines the development of national capital and the control of private capital, and it is a subjective socialist thought that we should not only develop capital rapidly but also prevent the emergence of monopoly capital.

The most fundamental purpose of "controlling capital" is to prevent the emergence of private enterprises and groups monopolizing the national economy and people's livelihood in China, so that China can avoid the excessive concentration of wealth and the excessive disparity between the rich and the poor like the European and American countries while fully developing its economy. The reason why Sun Yat Sen put forward the idea of "capitalist capital" was that there was no capital control in China. After the revolution, the main energy of the state is to develop economy and seek wealth and strength. In this way, capitalism will develop greatly. If we do not take measures in time, the capitalist monopoly economy will certainly appear. Therefore, Dr. Sun Yat Sen proposed "controlling capital".

In New China, it was only after 1992 that private capital began to develop in a dignified way. Its jurisprudential symbol is the amendment of the Constitution in 2004, and the biggest policy achievement is the "several opinions of the State Council on encouraging, supporting and guiding the development of private and non-public sectors of the economy" issued in 2005. It focuses on relaxing the market access of non-public economy and encouraging private economy to enter all

"industries and fields not prohibited by laws and regulations". The purpose of "capital in developed countries" can not be achieved by restricting private capital. It will only hurt both sides. Since the reform and opening up, especially since the establishment of the state market economy in 1992, the overall good development of China's economy shows that the two kinds of capital can achieve "win-win" in equal competition.

The aim of Dr. Sun Yat Sen's "people's livelihood principle" is to avoid making China repeat the increasingly serious social problems in Europe and the United States since the industrial revolution, and strive to solve the economic problems of developing industries and increasing production in China. He tried to find a balance between social problems and economic problems through personal observation and research, in line with China's environmental conditions, so as to establish an equal wealth society with both production and distribution.

6. Conclusion

Sun Zhongshan's thought of people's livelihood has advanced and reasonable. It shows that the bourgeoisie represented by Sun Yat Sen has begun to pay attention to solving the land problem of farmers, which is in line with the requirements of historical development. Its essence is to change the feudal land ownership system and implement the bourgeoisie's "state-owned land" by "determining the land price", which is a capitalist land program. However, this program of agrarian revolution is far from thorough and has obvious utopian nature. It has never been carried out in the actual struggle. The fundamental reason lies in the fact that the development of the bourgeoisie headed by Sun Yat Sen is not sufficient, and there is no absolute power to overthrow the rule of feudalism in China. Therefore, China's bourgeoisie has two sides - revolutionary and compromise. The two sides of the bourgeoisie decided that the bourgeoisie headed by Sun Yat Sen did not dare to propose to confiscate the landlords' land for the peasants, and could not fundamentally touch the feudal land ownership system. The course of China's modern development shows that only the revolutionary road of new democracy is the correct road of China's modernization.

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