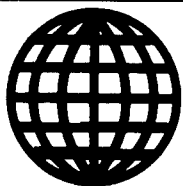


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28 June 1990

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Editorial Department

1

**Let us Even More Thoroughly Embody the
Chongsan-ri Spirit and Method in All Areas of
the Revolution and Construction**

*00000000 Pyongyang KULLOJA in Korean No 11,
Nov 89 pp 3-8*

[Article not translated]

The Chuche Idea Indoctrination Is a Principal Task Which Should Be Invariably Adhered to in the Ideological Work

00000000 Pyongyang KULLOJA in Korean No 11, Nov 89 pp 9-15

[Article by Kim Hak-Pong; not translated]

Firmly Maintaining the Revolutionary Stand of the Working Class and Its Principle of Class Is a Basic Requirement To Defend the Banner of Socialism to the End

00000000 Pyongyang KULLOJA in Korean No 11, Nov 89 pp 16-22

[Article by Yi Chong-yong; not translated]

The Ideological Indoctrination for Youths and Students Is an Important Issue To Resolutely Maintain the Lineage of the Revolution

902D0008A Pyongyang KULLOJA in Korean No 11, Nov 89 pp 23-28

[Article by Kim Yang-che]

[Text] Stepping up ideological indoctrination work for youths and students is one of the important problems in accomplishing the revolutionary cause of the working class.

The revolutionary cause of the working class aimed at realizing the independent stand and attitude of the masses of working people is a difficult long-term undertaking which it takes many generations to accomplish. If we are to adhere steadfastly to the revolutionary cause from generation to generation until its fulfillment, we need to step up ideological indoctrination work for youths and students ceaselessly.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK [Workers Party of Korea] Central Committee and secretary of the Party Central Committee, pointed out as follows: "Youths and students are the next shift of the revolution and the future masters who will go forward bearing the destiny of the country and nation on their shoulders. How to bring up youths and students is a very important issue relating to the rise or fall of the country and nation."

Youths are the precious flowers of the country and nation, the most vital component of society, the reliable inheritors of the revolutionary cause, and the future masters.

Whether or not the revolutionary cause of the working class pioneered by the leader will be carried on from generation to generation until consummation, whether or not the bloodline of the country and nation will be carried forward from generation to generation, depends largely on how youths and students are prepared.

In the revolution that continues from generation to generation, if the revolutionary party of the working class is to firmly prepare the inheritors and next shift of the revolution and thus correctly insure the inheritability and consistency of the revolutionary cause and achieve prosperity for the country and nation, it is imperative to exert great efforts to indoctrinate youths and students in the revolutionary way.

In indoctrinating youths and students in the revolutionary way, it is important to make them attain a high level of ideological consciousness, profound knowledge, lofty moral, and sturdy physique. In other words, proper ideological indoctrination, intellectual indoctrination, cultural and emotional indoctrination, and physical education must be conducted among youths and students.

Ideological consciousness determines the value of a man and controls all his activities. The value of a man is evaluated not by money or material possession but by ideology, and man becomes the most competent being in the world because of his ideological consciousness. If a man has a sturdy physique, profound knowledge, and superb skills but lags behind ideologically, loathes to work, and fails to serve for the state and society, then he will end up a mentally handicapped person, a useless being.

Therefore, indoctrination work for youths and students should pay primary attention to stepping up their ideological indoctrination so that they may cultivate revolutionary ideological consciousness and wholesome ideological and mental features. We cannot cultivate noble ideological and mental features in youths and students by means of money or material things. No weapon is more powerful than ideological indoctrination work.

Stepping up ideological indoctrination work for youths and students is an important undertaking to bring them up as genuine communist revolutionaries with the firmly established revolutionary world outlook.

One's youth and school days are the most important period in his life. In their youth and school days, youths and students form their world outlook, and this is the period in which they have an acute susceptibility, temperamentally enterprising. Accordingly, depending on what kind of influence and indoctrination were received in their youth and school days, people can become revolutionaries or fall into a counterrevolutionary path.

A man cannot automatically become a revolutionary simply because his father is a revolutionary, and not all of the new generation growing under the socialist system automatically become revolutionaries. Only through constant revolutionary indoctrination can youths and students grow up as true revolutionaries, reliable inheritors of the revolution.

It follows that in the indoctrination of youths and students, primary attention should necessarily be paid to stepping up ideological indoctrination work designed to arm them with revolutionary ideological consciousness.

Only by vigorously conducting ideological indoctrination work is it possible to establish the revolutionary world outlook firmly among youths and students, keep absolute loyalty to the party and the leader engraved in their hearts as their revolutionary faith, and prepare them solidly as true communist revolutionaries and the reliable inheritors and next shift of the revolutionary cause.

Stepping up ideological indoctrination work for youths and students is also an important task to enable the young generation of youths and students to do their obligations and duties to the time and history.

The ultimate victory of the revolution can be achieved only by protecting, preserving, and further developing the achievements made and the traditions established in the struggle and by waging a vigorous struggle for socialist, communist construction.

Today our youths and students live in a very important period of transition in the development of human history and have the honorable duty to carry on from generation to generation the revolutionary cause which the generation before them left unfulfilled.

In order for youths and students to fulfill their obligations and duties as true fighters carrying the new era on their shoulders, it is necessary to constantly enhance their role.

Characteristically, youths and students are susceptible to what is new, have a strong enterprising spirit, and feel no fears and fatigue. If youths and students band together and rush forth, they can move even the mountain and bury the sea, afraid of nothing in the world.

In creating something new, achieving social progress, and advancing the revolution, youths and students can play a significant part. But this is not to say that the role of youths and students in the revolutionary struggle is automatically enhanced. To have youths and students actively launch into the revolution and construction task, conscious of their obligations and duties to the time and history, it is imperative to step up ideological indoctrination work among them. Only by vigorously carrying out ideological indoctrination work and making the hearts of youths constantly pulsate with the revolutionary thought and ideals of our time, will it be possible to have them devote their youthful passion wholly to the struggle for the consummation of the sacred revolutionary cause. On the contrary, if ideological indoctrination work for youths is neglected and is not stepped up, there may appear among them the phenomenon of shunning struggle and seeking personal pleasures and indolence in the age of revolution and becoming so degraded ideologically and so incapacitated mentally that in the end they will turn their back on their noble obligations and duties to the time and history.

In order for youths to carry on the revolution until the masses of people realize their independent attitude and

stance in the world as well as in their own country, it is necessary to constantly step up ideological indoctrination work for them.

The historical experience of the international communist movement shows that even when an earlier generation established an advanced socialist system and made excellent achievements in economic, cultural, and all other fields by advancing the revolution far forward, even then, if ideological indoctrination work is not stepped up among the next generation who will take over the revolution, neglecting to prepare them as reliable inheritors of the revolution, the new generation would be unable to continue the revolution and rather bringing about a gradual degeneration in the character of the society and eventually endanger the revolutionary gains already achieved. The farther the revolution advances, the more ideological indoctrination work should be accelerated and developed among the new generation of youths and students, the next shift of the revolution and the future masters—this is where a sure guarantee lies for firmly securing the succession of the revolutionary cause and continuing to vigorously advancing the revolution and construction.

Attaching great importance to stepping up ideological indoctrination work in solving the youth and student problem, our party has energetically led this work. This has become a fine tradition which has been consistently preserved since the historical beginning of the chuche revolutionary cause was marked.

Setting it forth as a general goal to bring up all youths and students as true inheritors of the chuche revolutionary cause, our party has clarified the direction and methods that should be adhered to in the ideological indoctrination of youths and students to suit the demands in each developmental period and stage of the revolution, and has energetically led the efforts to follow this direction and implement these methods in a thoroughgoing manner.

Taking a tight grip on indoctrination in loyalty to the leader as basics, all League of Socialist Working Youths (LSWY) organizations carried out indoctrination in party policy, indoctrination in the revolutionary tradition, and indoctrination in communism in close conjunction with the revolutionary practice, thereby maximizing the effectiveness of ideological indoctrination work, and this makes up an important substance of our party's leadership.

With ideological indoctrination work stepped up among youths and students under the sagacious leadership of the party and the leader, the process of converting the contingent of youths to the chuche ideology has been accelerated, and a new transition in their ideological and mental features has taken place.

What is most important in the ideological and mental features of our youths and students indoctrinated and raised by our party is that they have the thoroughgoing

revolutionary view of the leader and cherish loyalty to the party and the leader as the first and foremost life, the revolutionary faith.

To have the revolutionary view of the leader firmly established and to cherish loyalty as the revolutionary faith is the basic feature that youths and students should cultivate. Only when they firmly establish in them the revolutionary view of the leader and come to regard loyalty to the party and leader as the first and foremost life, the revolutionary faith, can youths and students walk the formidable road of revolution through thick and thin and glorify their precious youth.

Today the heart of each and every one of our youths and students is pulsating with the same absolute and unconditional loyalty with which the young communists of yesterday protected and defended the great commander with their lives in political and ideological terms, out of their revolutionary faith and integrity, and is burning with the determination to continue the revolution to the end following party leadership, come what raging storm may.

The noble features of the new generation of youths and students raised by our party are also clearly demonstrated in the fact that with the right view of life, the chuche-oriented outlook on life, they are wholeheartedly devoting their youth and revolutionary ardor to the sacred struggle for the prosperity of the society and the collective, and of the country and the nation.

What point of view one has toward the value of life and happiness is of great significance in spending his youth in a worthy manner. Only when they struggle with the right view of life, can they bring the glory and hopes of youth into bloom and truly contribute to the good of the country and the revolution.

None of our present-day youths and students only seek to gratify their personal desires or live for nothing but personal fame and success in life, or money and wealth. That our youths are burning with the sole desire to better contribute to the wealth, power, and development of the country, always concerned about the interests of the party and the revolution and of the society and collective ahead of their personal interests, and this habit is settling as a unique feature of our youths.

Our youths also have warm human love and revolutionary camaraderie in their noblest form.

It is becoming a fine custom of our youths to respect whoever struggles for the wealth, power, and development of the country, and to live and work loving, helping, and leading one another.

A plain young single woman working at Munsu Cooperative Farm in Anbyon County recently joined a veteran who lost his eye sight while participating in socialist construction during his military service, to live with him

for the rest of her life—her case is precisely a manifestation of such noble human love and camaraderie. Precious models of warm communist human love and camaraderie being demonstrated among our youths can be found everywhere. This clearly indicates how heartwarming and correct our youths' established view and stand toward the value of life and happiness is.

In addition, our youths, susceptible to the new with a strong enterprising spirit, are admirably performing their duties and roles in the halls of science, at the outposts of national defense, and on the important fronts of socialist construction. Particularly, our youths are making a major contribution to the construction of monumental structures for the sake of the prosperity of the country and the happiness of the people. The grandiose and gorgeous looks of Pyongyang, the capital of our revolutionary, and the numerous monumental structures erected everywhere in the country, including the West Sea Lockgate, are symbolic of the indomitable fighting spirit and great exploits of the members of the youth shock brigades and the young constructors who are faithful to the call of the party to the end.

Our youths and students are living a wholesome social and cultural life to suit the demands of our age of revolution, steadfast in their class-oriented stand and in anti-imperialist spirit, impervious to any wind of idleness.

Indeed it is an immense joy and pride for our party and people to have the large contingent of stalwart youths and students who infinitely loyal to the party and the leader, breach barriers to open the way for advancement at every battle ground, the invincible force of the new generation of youths and students who are steadfastly carrying on the chuche revolutionary cause from one generation to another.

This is the shining fruit of the great efforts exerted by our party in ideological indoctrination work for youths and students with primary attention pivoted on it.

Our reality gives us the valuable lesson that in turning youths and students into the strong independent subject of the revolution and in triumphantly advancing the revolutionary cause, nothing is more potent than ideological indoctrination work and that only when we go forward with a tight grip on ideological indoctrination work, can we achieve great results in solving the youth and student problem.

We should vigorously advance the revolutionary cause by continuing to accelerate ideological indoctrination work, without resting on our laurels.

Intensification of ideological indoctrination work for youths and students is an important demand of our revolution at its new, higher stage of development.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central

Committee and secretary of the Party Central Committee, pointed out as follows: "Party organizations should, as in the past, regard it as an important task to step up ideological indoctrination work for youths and students and pay major partywide attention to this work."

Our revolution, which started under the immortal revolutionary banner of the chuche ideology, has come a long way. But our revolution has not consummated yet, and we have more work to do in the future than what we have already accomplished.

Today our party and people are confronted with the task to achieve the chucheization of the whole society, and more immediately, to hasten as much as possible the complete victory of socialism and the reunification of our fatherland.

We are undertaking this vast and difficult revolutionary task under the circumstances in which the situation surrounding the revolution at home and abroad is very complicated and tense.

Currently, the imperialists are desperately challenging the cause of mankind for achieving the independent stand and attitude, in an attempt to stamp it out. Particularly, the U.S. imperialists and the international reactionaries are directing the arrowhead of attack at socialist countries, the bastion of peace and progress, and brazenly scheming to stamp out the struggle of the world's progressive peoples aspiring for the independent stand and attitude. The imperialists are scheming craftily and viciously to deprive youths of their noble and beautiful temperament and life force and turn millions of promising youths into mentally crippled persons by propagating all sorts of rotten, unwholesome thoughts and decadent ways of cultural life and agitating for bourgeois liberalism. In addition, the U.S. imperialists and the South Korean puppet clique are aggravating the situation to the extreme while frantically clinging to the machinations to concoct "two Koreas."

The current situation in which the imperialists are intensifying their counterrevolutionary offensive requires that ideological indoctrination work for youths and students be stepped up still more in order to have them maintain an intense revolutionary spirit.

Ideological indoctrination work, being an undertaking to perfect people's ideological and mental features, should never be stagnant. As time moves forward, as the revolution develops, as the situation becomes more complicated, ideological indoctrination work should be intensified to suit the change. Unless ideological indoctrination work is carried out properly among the new generation of youths and students who have become the people in charge of the revolution and construction with shift in generation, as days go by they will by the by forget the bygone days when their parents were suffering from exploitation and oppression, and there will appear the phenomenon of their determination and resolve to continue the revolution growing weaker and vacillating

and regarding the happiness made possible under the socialist system as a matter of course.

There can never be an ideological void in the minds of the people. Unless ideological indoctrination work is carried out properly among youths and students, it is possible that the outmoded ideological remnants will be revived and they will easily become contaminated with morbid thoughts infiltrating from the outside and degenerate in the end. As the saying goes, it is difficult to build a tower, but it is easy to bring it down. In order to make youths and students to live and struggle in a militant manner with an intense revolutionary spirit, we must constantly step up ideological indoctrination work among them.

What is important in ideological indoctrination work for youths and students is to continue to vigorously carry out indoctrination in the chuche ideology among them.

The chuche ideology is the revolutionary world outlook that the youths of our time fighting for the independent stand and attitude should invariably cultivate, the only guiding thought that should be firmly adhered to in the struggle to inherit and fulfill the chuche revolutionary cause. Only when youths and students are armed securely with the chuche ideology, will they be able to doggedly fight on to inherit and fulfill the chuche revolutionary cause without the slightest vacillation under whatever adverse condition.

In ideological indoctrination, we should not stop at merely making people understand the principles but orient it toward cultivating in everyone the revolutionary determination to fight faithfully following the leadership of the party and the leader, with the pride and conviction that our leader and our party are wise and that our country and people are No 1.

In ideological indoctrination, profound attention should be paid to making youths and students regard the chuche ideology not only as ideological nourishment but use it as a weapon in the revolutionary practice. By so doing, everyone should be made to live in our own way and bring the attitude of being the master and the revolutionary spirit of self reliance into full play in the revolution and construction to suit the demands of the chuche ideology.

Our party's line and policy are the strategy and tactics for our revolution embodying the chuche ideology. Only with the understanding of the intrinsic nature and justness of our party's line and policy can our youths and student arm themselves airtight with the chuche ideology and resolutely defend party policy. We must carry out a substantive indoctrination work designed to drive home the intrinsic nature and justness of party policy to our youths and students so that they may cogitate and behave as demanded by party policy under whatever condition, always regarding it as the only guideline. In current indoctrination in party policy, it is important to pivot attention on having youths and students understand in depth the intrinsic nature and justness of the

chuche-oriented revolutionary line consistently adhered to by our party and implement this line—in particular, the policy of converting the whole society to the chuche ideology, the line of three revolutions, the policy of intensifying party leadership in the revolution and construction, and the policy of implementing the Chongsan-ri spirit and the Chongsan-ri method and the Taean work system.

Intensification of indoctrination in loyalty among youths and students is a basic problem arising in the fulfillment of the revolutionary cause and the main line that should be adhered to rightly in ideological indoctrination work for youths and students.

The revolutionary cause of the working class pioneered by the leader can be brilliantly inherited and fulfilled only when the new generation who will inherit the revolution are infinitely loyal to the leader and his cause.

By stepping up indoctrination in loyalty to suit the demands of the developing realities in which the chucheization of the whole society is vigorously accelerating, we should make all youths and students fight staunchly, cherishing their loyalty to the party and leader as the revolutionary faith and integrity.

Intensification of indoctrination in the revolutionary tradition is of great significance in arming youths and students airtight with the unitary ideology of the party, the chuche ideology, and bringing them up as reliable inheritors of the revolution. Everyone needs indoctrination in the revolutionary tradition, but this indoctrination arises as a more urgent task for the new generation who have never experienced the trials of the revolution.

By organizing indoctrination in the revolutionary tradition more tightly and carrying it out in a more substantive manner, we should arm all our youths and students airtight with the revolutionary tradition of our party and make them faithfully carry on from generation to generation the chuche revolutionary cause initiated on majestic Mt Peakdu, cherishing faith in sure victory and revolutionary optimism as the anti-Japanese revolutionary fighters did.

The unshakable working-class view and the noble communist moral character are the important features that our youths and students, the next generation to inherit the revolutionary cause, should invariably cultivate.

By continuing to step up revolutionary indoctrination, communist indoctrination, among our youths and students, we should make them have a firm faith in the victory of communism, entertain an unmitigated hatred for imperialism and the system of exploitation, and resolutely struggle against them, always bearing in mind how their parents were exploited and oppressed in the bygone days. At the same time, we must bring up our youths and students as communist revolutionaries who will defend their socialist fatherland and love the collective and the country, and who are fond of making

revolution and working. In this way we should see to it that the phenomenon of indolence which could arise with the progress of the revolution and the improvement in the living condition shall never appear, while preventing the corrupt bourgeois way of life and all sorts of morbid ideological elements from seeping into our society.

We should also direct great attention to indoctrinating our youths and students so that they may firmly establish a lofty esthetic view and devote all their youthful energies and wisdom to the rewarding struggle to accelerate the revolution and construction.

Enhancement of the role of LSWY organizations is an important way of intensifying ideological indoctrination work for youths and students to suit the demands of the developing realities.

The LSWY is the revolutionary school for brining up all our youths as the inheritors of the revolution and the young vanguards of the party. Whether we will succeed or not in bringing up youths and students as the reliable inheritors of the revolution and the true vanguards of the party depends largely on the role of LSWY organizations.

Party organizations and functionaries should lead the LSWY organizations to enhance its role as the school of the revolution in every possible way so that all LSWY organizations may carry out ideological indoctrination work for youths and students in a renovative and vigorous manner to suit the intention of the party.

In addition, party organizations should not take over work with youths lock, stock, and barrel, but positively put LSWY organizations at the fore front and enhance their originality and self-reliant character and back them up and lead them to actively conduct ideological indoctrination work in various forms and by various methods to suit the characteristics of youths and students, their susceptibility and highly enterprising spirit.

Today the party and the leader have a great faith in our youths and students and pin high hopes on them, and the revolutionary duties confronting us are very weighty and difficult.

We should bring up our youths and students as the reliable inheritors of the revolution and true communist revolutionaries by continuing to step up ideological indoctrination work for them to suit the demands of the developing realities, with a tight grip on this work a basic requirement, so that they may carry on the chuche revolutionary cause from generation to generation until consummation.

The Socialist Laws Are the Rules of Action and Life Which the People Should Dutifully Abide By

00000000 Pyongyang KULLOJA in Korean No 11,
Nov 89 pp 29-35

[Article by An Chon-hun; not translated]

The Anti-Japanese Warriors' Faith in Victory and Their Revolutionary Optimism

00000000 *Pyongyang KULLOJA in Korean No 11*,
Nov 89 pp 36-42

[Article by Choe In-tok; not translated]

The Shining Tradition of Collectivism Established During the Anti-Japanese Revolutionary Struggle

902D0008B *Pyongyang KULLOJA in Korean No 11*,
Nov 89 pp 43-48

[Article by Kang Chun-kum]

[Text] Today our revolution is intensifying and developing at its high stage of converting the whole society to the *chuche* ideology under the banner of three revolutions—ideological, technological, and cultural.

The most important problem in fulfilling the *chuche* revolutionary cause set forth by our party is turning our society—which has brought up our people as stalwart *chuche*-oriented revolutionaries—into a sociopolitical collective united tightly around the leader.

To inherit and develop the shining tradition of collectivism established in the period of the anti-Japanese revolutionary struggle is of great significance in strengthening the leading force of our revolution and welding our society into a powerful sociopolitical organism.

By brilliantly inheriting and developing the collectivist tradition established during the period of the anti-Japanese revolutionary struggle, we should vigorously hasten the consummation of the *chuche* revolutionary cause pioneered in majestic Mt. Paekdu.

The anti-Japanese revolutionary struggle organized and led by the respected and beloved leader Comrade Kim Il-song was the great revolutionary struggle through which our people fought and defeated the mighty imperialists under the banner of *chuche* for the first time in history, and it was the glorious struggle through which collectivism—the system in which everyone gives their all to the good of the country and the people—struck its historical roots.

Collectivism is one of the important ideological and mental features of the working class and the communist way of doing things. It is in line with the basic spirit of collectivism for members of the collective to value the interests of society and the collective and struggle giving their all to promote these interests, united as comrades helping and leading one another. Communists—inasmuch as they are the ones who struggle devotedly to free people from exploitation and oppression and enable all of them to get better off—value the interests of the collective more than their personal interests and regard it as a noble duty and honor to fight devotedly for the interests of the collective.

To begin with, people as social beings are by nature destined to regard collectivism as the principle governing their behavior. However, before the working class appeared, no class had regarded collectivism as its intrinsic feature and the basic principle governing their behavior. With the emergence of the working class, collectivism came into being as the intrinsic feature of the working class and the mode of its activity and further developed in the process of fierce class struggle against exploitation and oppression.

The collectivism of the working class was given fullest play in the period of the heroic anti-Japanese revolutionary struggle of our people in which they fought indefatigably under a severe condition for a long time.

The collectivism which was given full play in the period of the anti-Japanese revolutionary struggle under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song serves as a valuable model, the great archetype, of collectivism because it embodies the indomitable spirit of devotion and sacrifice and the spirit of camaraderie and wholehearted unity of the revolutionary fighters who did not even hesitate to give their lives for the sake of society, the collective, and the fatherland.

What is most important in the collectivist tradition established during the anti-Japanese revolutionary struggle was the full play given to loyalty to the leader as the foremost expression of collectivism.

The leader of the working class is the supreme representative who concentratively embodies the interests of the masses of working people and the interests of the society and collective. Accordingly, loyalty to the leader is in itself loyalty to society and the collective and the highest form of collectivist expression.

The anti-Japanese revolutionary fighters demonstrated their loyalty to the leader at its noblest height, infinitely true to the revolutionary cause pioneered by him.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK [Workers Party of Korea] Central Committee and secretary of the Party Central Committee, pointed out as follows: "The anti-Japanese revolutionary fighters, attending the respected and beloved leader Comrade Kim Il-song as the center for unity, the center for leadership, demonstrated matchless heroism and the spirit of sacrifice while going through all sorts of hardships and privations. They remained true to their revolutionary integrity as warriors of the leader to the end and infinitely loyal to the revolutionary cause under whatever adversity, with the rock-hard faith that it was an honor to live or die on the road of revolution led by the first popular leader our people ever had in our nation's thousands of years of history."¹

The anti-Japanese revolutionary fighters regarded it as their revolutionary duty to loftily venerate and follow the great leader with loyalty and remained loyal to him

to the end throughout the entire period of the anti-Japanese revolutionary struggle, under whatever severe ordeal and adversity, because in the course of this struggle, they came to realize keenly that their destiny was connected to the leader in blood. Through their experience in life they come to realize keenly that unless they were tightly united as one with the great leader at the center, the anti-Japanese revolutionary force would be unable to maintain its life force as an independent sociopolitical collective, nor would it be possible to carve out the destiny of our country nation. With this realization, wherever, whenever, they protected and defended the respected and beloved leader with their lives in political and ideological terms, and united tightly around him, they demonstrated matchless heroism and the unsurpassed spirit of sacrifice in the life-and-death fight against the enemy.

In the early days of our revolution immediately after its anchor was raised, young communists like comrades Kim Hyok and Cha Kwang-su who sacrificed their lives to resolutely protect and guard the great leader by making their way through layer upon layer of barriers and trials, loftily attending him as the helmsman of the Korean revolution and the center for unity and solidarity; there were also Comrade O Chung-hup, who lured the enemy troops to his unit to sacrifice it for the safety of the headquarters, and Comrade Ma Tong-hui, who when captured by the enemy, bit off his own tongue lest he should unconsciously expose the location of the headquarters. Their loyalty stemmed precisely from their awareness in the depths of their hearts that only by attending the leader with intense reverence would it be possible to bring our revolution to victory and accomplish the cause of fatherland restoration.

The noble example shown by Comrade Kim Chong-suk, the indomitable communist revolutionary fighter, in the period of the anti-Japanese revolutionary struggle serves as a shining model of loyalty to the leader. Comrade Kim Chong-suk, cherishing deep in her heart the truth that it was thanks to the presence of the great leader that our revolution was assured of victory and was able to open the way for the rebirth of our nation. With this awareness she directed her utmost attention to the health and well-being of the leader, and whenever an unexpected danger threatened his safety, guarded him using herself as a human shield. Holding it as an iron rule in life to think and act in accordance with the ideological will of the leader, she carried out his orders and instructions unconditionally to the end with strong determination and fervent loyalty, under whatever difficult condition.

Such infinite loyalty to the great leader demonstrated by the anti-Japanese revolutionary fighters is at once the highest manifestation of collectivism which demands infinite loyalty to the party and the leader and to the country and people and a shining example of collectivism that everyone making revolution should emulate.

Another important feature of the collectivist tradition established during the anti-Japanese revolutionary struggle is that the collectivist outlook on life was thoroughly established.

One's view of life is one's point of view and stand toward the life and living of mankind as social being. The collectivist view of life is one which links one's fate to that of the collective and which finds true worth and happiness in the struggle for the good of the collective. He who has the collectivist view of life places the life of the collective ahead of his own life as an individual, values his political life more than his physical life, and finds the true worth of life in living and doing his part for the good of the collective.

The anti-Japanese revolutionary fighters demonstrated the noble ethos of adhering stalwartly to their revolutionary principles and integrity until they took their last breath, always dearly cherishing their sociopolitical lives bestowed upon them by the great leader Comrade Kim Il-song. They fought undauntedly to defend their revolutionary integrity, never refusing to surrender their precious political lives as revolutionaries even in prison or on the gallows.

The young communist revolutionaries at the dawn of the Korean revolution never hesitated to give their physical lives in order to glorify their political lives bestowed by the great leader, and in the days of the armed struggle, the anti-Japanese fighters never compromised their revolutionary integrity even on the enemy's gallows. They never succumbed to all kinds of cajolery and torture by the enemy and stood staunchly by their revolutionary integrity even when the enemy rushed forward and gouged their eyes or cut out their hearts. They behaved this way because they wanted to glorify their political lives to the finish even when they had to give up their physical lives.

The anti-Japanese revolutionary fighters not only valued their political lives more than their physical life but also found the worth of life in the struggle for the collective and demonstrated the matchless spirit of devotion and sacrifice to the fullest for the sake of the fatherland and its people.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows: "In bygone days the anti-Japanese revolutionary fighters fought undauntedly, surviving on tree bark and exposing themselves to the winds and dewdrops, not because they did not know how to live comfortably, but because they were aware that even they were to live for a moment, it was honorable and rewarding to fight for the fatherland and the people."²

The anti-Japanese revolutionary fighters regarded the fate of the country and people as their own and fought giving their youth and lives for the revolutionary cause

of achieving the freedom and liberation of the fatherland. They fought for 20 years or more, surviving on herb roots and tree bark and passing the night in the open air, not for their personal riches, honors, and glory but to liberate the fatherland from the boots of the Japanese aggressors and rescue our people groaning in the state of an enslaved, stateless people. More than anyone else, the anti-Japanese revolutionary fighters immensely valued and loved the mountains and rivers of the fatherland and its natural resources and long history and culture and fought giving their all to the struggle to defend them against encroachment by the enemy. It was out of their fervent love for the fatherland that they whiffed the nostalgic fragrance of the fatherland by carrying with them a handful of the fatherland's soil in their knapsack, and that in each day when they advanced in the fatherland, they shed tears of joy as they held a stub of azalea in their arms.

The anti-Japanese revolutionary fighters did not hesitate to fight in the face of all kinds of difficulty and danger, if it was for the sake of the people. Cherishing deep in their hearts the firm belief conviction that "the guerrillas cannot survive without the people just as fish cannot live out of water," they devoted themselves to working for the people. In anticipation of the possible damage to the villages, they shifted battle grounds despite disadvantages and fought beyond their power; and once they entered the village, they swept the yards and hauled water for the villagers to lessen their burden, and risked their lives to plundered enemy-held territory of food and cloth for delivery to the villagers in order to relieve them of their sufferings. All these stories tell of the noble spiritual world of the anti-Japanese revolutionary fighters who fervently loved and held the people dear. The love of the anti-Japanese revolutionary fighters for the people was the most fervent love backed up the disinterested and intense determination to give their lives without hesitation on the road of working for the people.

The collectivist view of life entertained by the anti-Japanese revolutionary fighters becomes the archetype of the collectivist view of life because it has as its substance fervent love for the country and people described above.

Another important feature of the collectivist tradition established during the anti-Japanese revolutionary struggle is that the spirit of holding the collective and organization dear and loving them was given full play.

To hold the collective and organization dear and love them is an important demand flowing out of the intrinsic nature of collectivism. Apart from the spirit of holding the organization dear and loving it, there can be no collectivism.

Where there is a collective of people, there is an organization; and where there is an organization, there is bound to be discipline and order for organizational life, collective life. That is why collectivism manifests itself

above all in holding the collective and organization dear and loving them and in consciously observing the organizational discipline and order of collective life.

The anti-Japanese revolutionary fighters always valued the organization more than their own lives and treated it with dignity, holding it as an inviolable iron rule to live and fight by relying on the organization. They never suspended organizational life even for a moment, even if they had to skip their meal or sleep, and never hesitated to give their youth and lives for the good of the organization. No communist before the anti-Japanese revolutionary fighters held the revolutionary organization dearer as the matrix of their lives.

When Comrade Kim Chong-suk, the indomitable communist revolutionary fighter, was captured by the enemy, sent a letter to the organization saying: "Please don't worry. I would die, but the organization will survive. I am sending 2 won, my entire property. Please use it as part of the funds of the organization..." This letter is a living example showing how a revolutionary should treat the revolutionary organization and how he should hold it dear.

Because the anti-Japanese revolutionary fighters came to realize keenly the value of the organization through actual experience during the arduous anti-Japanese revolutionary struggle, they valued the organization more than their own lives and turned it into a way of life and habit to move in accordance with the will and discipline of the organization, always consciously observing the discipline and order established by the organization.

Synthesized in the collectivism which was given full play during the anti-Japanese revolutionary struggle are the living examples of the noble spirit of those who were conscious of the value of the organization, as well as their conscientious observance of the discipline and order of the organization.

Another important feature of the collectivist tradition established during the period of the anti-Japanese revolutionary struggle is that revolutionary camaraderie and the communistic humane stand and attitude were given full play.

Collectivism is based on love for people. Only people who love their comrades belonging to the collective can love the collective and devote themselves to the good of the collective. He who does not know how to love his comrades and has no concern for their fate can never devote himself to the good of collective. Only when among comrades the spirit of loving and holding one another dear is brought into play, will it be possible to establish the collectivist ethos of helping and leading one another, to firmly secure the unity and solidarity of the collective, and successfully accomplish the goals of struggle of the collective.

The camaraderie which bloomed within the anti-Japanese revolutionary force was the true model of revolutionary camaraderie and the communistic humane stand and attitude.

The anti-Japanese revolutionary fighters won great victory in the anti-Japanese war by giving full play to revolutionary camaraderie and the communistic humane stand and attitude and enduring all hardships, united firmly with one and the same ideological will. The revolutionary camaraderie and communistic humane stand and attitude demonstrated within the rank and file of the anti-Japanese revolutionary struggle manifested themselves in their loftiest height in the relationship between the warriors and the leader.

The great leader Comrade Kim Il-song always had a firm faith in the revolutionary warriors as dearest revolutionary comrades and looked after them like their real father. In the days of the arduous anti-Japanese struggle, the respected and beloved leader used to forget to take his meal while anxiously waiting for those fighters who were engaged in small-unit combat operations away from their unit; and when camping in the open air in a snow storm, he would let his men use his only blanket; and when one of his warrior suffered wounds, the leader would send him the single ginseng root he had kept for years after receiving it from some of his fighters as a gift with his best wishes; and the leader would give back to his men all the few grains of corn he received by chance, although he himself had already skipped several meals. The great leader showed true examples of really noble lofty revolutionary integrity and camaraderie by doing everything possible to look after not only the revolutionary comrades who fought side by side with him in the rigorous anti-Japanese revolutionary struggle but also their bereaved children and family members after they died in action.

It is because the great leader bestowed his love upon the revolutionary fighters just like their real father, with such a noble revolutionary camaraderie and communistic humanity, that the anti-Japanese revolutionary fighters were able to pass the peak of the unprecedentedly harsh and formidable trials laughing and fight giving their all to repay the leader for his tender love with loyalty.

The revolutionary camaraderie and communistic humanity which bloomed within the anti-Japanese revolutionary force were demonstrated fully also on the part of the rank and file. The anti-Japanese revolutionary fighters trusted one another deeply, respected one another, loved and held their comrades really dear, and helped one another with all their hearts. When they were dead tired, they dug herb roots for their comrades and caught crayfish and did not hesitate to go through whatever difficulty and danger and even risk their own lives for the sake of their revolutionary comrades.

The anti-Japanese revolutionary fighters not only held infinitely dear their revolutionary comrades but also

loved them as a matter of principle. When their revolutionary comrades showed a shortcoming or made a mistake, they did not try to cover it up or gloss it over, but admonished them and corrected their mistake, feeling as much pain as if they themselves had made the same mistake. This kind of principled love shown by the anti-Japanese revolutionary fighters for their revolutionary comrades turned the relationship among comrades into a most durable relationship of revolutionary union and helped consolidate the force of the revolutionary into a monolithic body tightly united in terms of ideological will.

Indeed the revolutionary camaraderie and communistic humane stand and attitude of the anti-Japanese revolutionary fighters were the most sublime and noble of the kind unprecedented in the world.

The collectivism that was given full play during the period of the anti-Japanese revolutionary struggle is the form of collectivism at its height, and as such it is the archetype of collectivism that every people making revolution should emulate.

The collectivism that was given full play within the anti-Japanese revolutionary force has its own inherent characteristics owing to its unique features.

Above all, one of its major characteristics lies in that loyalty to the leader, the foremost expression of collectivism, was at the core of the collectivism in the period of the anti-Japanese struggle.

Inasmuch as the leader is the highest brain of the collective and the command center for uniformly controlling the life activity of the collective, loyalty to the leader becomes at once the highest expression of collectivism and an important factor defining the depth and noble height of all other contents of collectivism. When loyalty to the leader is given full play, the interests of the collective can be protected and promoted most thoroughly and the unity of the collective can reach its highest level.

The collectivism that was given full play within the anti-Japanese revolutionary force was one that had loyalty to the leader as its basic foundation and as its nucleus.

The anti-Japanese revolutionary fighters demonstrated collectivism at its most sublime and noble form by fighting always loftily attending the great leader Comrade Kim Il-song with reverence and united tightly around him throughout the entire period of the anti-Japanese revolutionary struggle, with the intense awareness and firm conviction that when they were loyal to the leader to the end, they would be able to chart the destiny of the country and people triumphantly.

Another important features of the collectivism that was given full play during the period of the anti-Japanese revolutionary struggle is that it abundantly contains all the substance required by the collectivism of our time.

Collectivism has various contents related to the great variety in the substance of activity designed to protect and promote the interests of the collective.

The anti-Japanese revolutionary struggle was a revolutionary struggle which was diverse and rich in substance, ranging from underground struggle to armed struggle, from struggle to found the party to struggle to form an anti-Japanese united national front, and it was also a revolutionary struggle which promoted the interests of the society and collective and the interests of the country and people to the utmost. The collectivism in the period of the anti-Japanese revolutionary struggle was established, consolidated, and developed in the course of the struggle to realize the independent stand and attitude of the nation, the independence of the country, and the class liberation of the masses of working people. That is why fully synthesized in the collectivism given fully play in the period of the anti-Japanese revolutionary struggle were all requirements associated with giving play to collectivism in our time, ranging from requirements for protecting and promoting the interests of the country and people to those for nurturing love for one's own organization and collective and achieving comradely cooperation and solidarity among members of the collective.

Another important characteristic of the collectivism that was given full play in the period of the anti-Japanese revolutionary struggle is that it was formed, solidified, and developed in the flames of the unprecedentedly arduous and formidable revolutionary struggle.

It is a natural phenomenon that collectivism comes to be formed in the process of revolutionary struggle of the working class. But the substance and vitality of collectivism differ depending on the kind of revolutionary practice and struggle in which it was formed, solidified, and developed.

The collectivism that was given full play in the period of the anti-Japanese revolutionary struggle was so lofty and noble that it is exercising an immense power of attraction and an immortal vitality in the ideological and mental aspect of our people's life because it was formed in the course of the unprecedentedly arduous and formidable revolutionary struggle and solidified and developed in the process of breaking through severe trials and barriers.

The shining collectivist tradition established in the period of the anti-Japanese revolutionary struggle is one of the most valuable revolutionary assets that should be inherited and developed by our party and people without fail in accomplishing the cause of converting the whole society, and it constitutes a priceless wherewithal in turning our society into a powerful sociopolitical collective centering around the great leader.

It is thanks to the collectivist tradition established in the period of the anti-Japanese revolutionary struggle that we have been able to turn our party and our revolutionary force into a collective which is united and solidified like bed-rock and win great victory in the revolutionary struggle and construction project.

By arming ourselves airtight with the collectivist tradition established in the period of the anti-Japanese revolutionary struggle and by thoroughly adhering to it in our work and daily life, we should further strengthen the backbone of our revolution and brilliantly fulfill the chuche revolutionary cause which was pioneered by the great leader Comrade Kim Il-song and which is currently being led by the dear Comrade Kim Chong-il.

Ever victorious is our revolutionary force—the force, which united tightly around the great leader and the dear Comrade Kim Chong-il, is carrying on and developing the brilliant collectivist tradition which was established in the period of the anti-Japanese revolutionary struggle and which demonstrated its invincible vitality amid the fames of the arduous revolutionary struggle—and only victory and glory await the road ahead for our party and people!

Footnotes

1. "Let One and All Live and Struggle Heroically," monograph, p 4.
2. "On Firmly Establishing the Chuche View of Revolution," monograph, pp 29-30.

Enhancing the Party Organizations' Functions and Roles Is a Firm Guarantee for Strengthening Our Party's Combat Capabilities

00000000 *Pyongyang KULLOJA in Korean No 11, Nov 89 pp 49-55*

[Article by Yom Kyong-yun; not translated]

The True Superiority of Our Country's Planned Socialist Economy

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[By Kim Chae-so]

[Text] Socialist economic construction is one of the most important revolutionary tasks confronting the working class which has seized sovereignty in its hand. In order for the working-class party to successfully accomplish its historical tasks, it should give full play to the superiority of socialist economy over capitalist economy on the basis of a scientific knowledge of the characteristics of socialist economy.

Only by giving full play to the superiority of socialist economy will it be possible to build a solid material and technological foundation of socialism and insure an independent and creative material and cultural life for the masses of working people in a satisfactory manner and move forward to successfully capture the material fortress of communism.

Giving full play to the superiority of socialist economy arises as a particularly important issue in connection with the anti-socialist racket the imperialists headed by the U.S. imperialists are stepped up in an ever increasingly brazen manner. Today the imperialist reactionaries are mad over viciously denigrating the economic systems of socialist countries and abusing and slandering the socialist economic system. In order to crush the reactionary offensive of the imperialists and consistently maintain the revolutionary stand in economic construction, it is imperative to have the right perception of the characteristics of socialist economy and enhance its superiority to the fullest.

Only when all functionaries and workers give full play to the superiority of our socialist economy with a sound knowledge of its intrinsic characteristics, will it be possible for them to adhere to the banner of socialism to the end in the field of economic construction and bring about a decisive victory of socialism over capitalism.

Socialist economy is a planned economy.

The great leader Comrade Kim Il-song taught as follows: "Socialist economy is a planned economy which is managed and operated by the masses, its masters."¹

To say that socialist economy is a planned economy is to say that it is an economy which develops in a planned and balanced manner under unitary state planning. In other words, all economic activity of the state, such as production and consumption, is carried out and proceeds in a planned and balanced manner.

Socialist economy is a highly organized and centralized economy which is directed unitarily by the state. In a planned economy each economic unit does not manage the economy as it sees fit according to its subjective will, but the state unitarily grasps the country's all factors of

production, such as production facilities, raw materials, and supplies, uses them in a planned and balanced manner, and organizes and operates all economic activities in the country in a planned and balanced manner by making the demands and the resources go in gear with each other in a scientific manner. Needless to say, the planned socialist economy demands that each economic unit give full play to its originality in economic management. Nevertheless the initiative of each economic unit is oriented toward the fulfillment of the state plans and brought into play under the unitary guidance of the state.

A planned socialist economy is not only a highly organized and centralized economy but also an economy which moves in a scientific and conscious manner on the basis of the utilization of the objective economic laws. In socialist society, due to its transitional nature, the economic laws which reflect economic relations relative to commodity production and circulation are in operation, in addition to those other economic laws which reflect the intrinsic characteristics of socialist society. In a planned economy, economic development is oriented toward the directions and goals with a full knowledge of the objective economic laws to suit these laws and achieved by the conscious, voluntary, and creative labor of the masses of working people.

Planned socialist economy is distinctively different from capitalist economy in terms of the purposes of production. The planned economy holds it as its basic purpose to meet social demands necessary to develop the nation's economy apace and improve the people's standard of living, not to make money. The national economic plan under a planned socialist economy serves the purpose of insuring a high tempo of economic development and constant improvement in the people's standard of living by gratifying ever growing social demands for products in a satisfactory manner.

In this way the planned socialist economy is inherently different from capitalist economy. Only an economy which is subject to unitary state guidance, which develops to suit the objective economic laws, which contributes to promoting the well-being of the people, can be called a true planned socialist economy.

Our planned socialist economy is superior to capitalist economy beyond comparison.

The true superiority of our planned socialist economy lies above all in that it enables our economy to develop continuously at a fast pace.

The tempo of economic development is an important standard for measuring the superiority and vitality of socialism. Only by achieving a high tempo of economic development will it be possible to consolidate the socialist system and achieve a decisive victory of socialism over capitalism and quickly capture the material fortress of communism by giving full play to the vitality of socialism in the domain of economic construction.

Various factors are in operation in achieving a high tempo of economic development. Important among them are the requirements of achieving a balance in the national economy, promoting rapid technological development, and heightening the role of the producer masses.

In economic development speed and balance are closely related to each other. A high tempo of economic development presupposes a rational balance. Only when a rational balance is maintained between economic sectors, between reproduction mechanisms, between factors of production, and between regions will it be possible to develop the overall national economy at a fast pace and in a secure manner. When the balance is broken, it is impossible to utilize labor, materials, and money in a rational manner, and the end result will be a tremendous waste in social labor. Only when the national economy is in proper balance will it be possible to develop the economy at a high tempo by rationally utilizing various resources possessed by society.

A proper equilibrium of the economy can be securely attained only in a planned socialist economy.

In capitalist economy where the economic laws of competition and anarchism in production are at work, it is impossible to keep the economy in equilibrium on a societywide scale and a marked imbalance will result in economic development.

In a planned socialist economy the state utilizes all the human and natural resources of the country in a most rational and effective manner, analyzes what is required by the law of planned and balanced development of the national economy, and on this basis, holds monolithic control of the demands and the resources in the whole society and accurately puts them in gear with each other, thereby maintaining a rational economic balance. Planning means a balance maintained purposively, and to say that the state develops the national economy in a planned manner is to say that the state insures a reasonable balance in economic development. The planned socialist economy, in which the state sets and maintains economic balance with the goal in mind by its economic organizer function, makes it possible to achieve a rapid overall development of the national economy.

In the planned socialist economy, not only a proper economic balance is maintained but also technologies develop rapidly.

Technological development is an important factor in achieving a high tempo of technological development with increasing labor. Ours is an age of science and technology, and maintaining a high growth rate of production on the basis of highly developed science and technology is a basic trend in economic development in the present period.

The planned socialist economy has favorable conditions for technological development. In the planned socialist economy the state holds a monolithic grip on technological development and pushes it in a planned manner and

thereby insures balance in economic development, with no factors, such as "business secrets," which hamper technological development, allowed to operate.

In the planned socialist economy the revolutionary fervor of the workers, a decisive factor in the development of production, are also brought into full play.

The revolutionary zeal of the masses of working people is brought into play on the basis of their high consciousness as the masters of the society and the economy. Under the planned socialist economy, the masses of people have become the masters of society, the true masters of the economy, for the first time in history. In the planned socialist economy the masses of people are the masters of the economy, and for this reason, the results of production belong wholly to them as their due share, and this in turn make the producer masses come to strive with an intense revolutionary fervor and creative positiveness to develop production.

In this way the planned socialist economy insures a reasonable economic balance and rapid technical development and gives full play to the revolutionary zeal of the producer masses, thereby making it possible to develop the economy constantly at a high tempo.

The true superiority of our planned socialist economy also lies in that it makes it possible to improve the people's standard of living at a fast pace.

The superiority of socialism manifests itself in many aspects of social life, but finds its concentrated expression in the material and cultural life of the people.

The main purpose of the revolutionary party of the working class and the communists in making revolution is to provide an independent and creative material and cultural life for the people.

In order to provide a happy material and cultural life for the people, it is necessary to properly carry out economic construction and give play to the superiority of socialism.

One of the important yardsticks for measuring the superiority of an economy is how fully the economy insures the independent and creative material and cultural life for the masses of working people. Economy as the material foundation of social life is the domain in which material wealth necessary to provide food, clothing, and shelter for the people is created; accordingly, an economy which improves the material and cultural lives of all the members of the society evenly and swiftly to suit their needs can be a superior economy in the true sense of the words.

The superiority of an economy cannot be evaluated by the speed of production alone. The quantity of products turned out is related in a large measure to the level of the historically accumulated productive forces, among other things. The earlier a country carried out the industrial revolution and the longer the history of its economic construction, the greater its advantage of producing a

greater quantity of products by inheriting the already developed productive forces. However, no matter how great the quantity of material wealth produced by an economy may be, it cannot but be anti-people and reactionary if it generates a gap between the rich and the poor and widens the gap and fattens only a handful of the exploiting class. Today, in developed capitalist countries a large number of working people are suffering from the hardships of poverty and unemployment, and they are in this wretched state not because products are turned out in small quantities but because the capitalist economy is not an economy serving the masses of people but an economy maintained by wholly relying on the exploitation of the people, an economy working for the wealth and splendor of a handful of the exploiting class.

The planned socialist economy, unlike capitalist economy, is an economy serving the masses of working people. To say that the planned socialist economy serves the masses of working people is to say that it is an economy which has developed with the purpose of insuring an independent and creative economy life for the masses of people. Capitalist economy operates for the purpose of increasing profits for a handful of the capitalist class on the basis of the exploitation of hired workers and distributes the bulk of products in a manner advantageous to the exploiting class, invariably entailing the phenomenon of the rich getting richer and the poor getting poorer. On the contrary, the planned socialist economy has it as its basic goal to improve the people's standard of living speedily and evenly. Accordingly, in the planned socialist economy, the more productive forces develop, the greater share of products all the working people receive to suit the basic economic laws of socialism, and for this reason, a balanced improvement in the people's living standard is guaranteed with no gap between the rich and the poor.

In the planned socialist economy, production is directed at improving the people's standard of living, and what is more, the state sets the goal for the right balance between accumulation and consumption, and in accordance with this goal, increases consumption constantly while increasing accumulation rapidly on a priority basis in the distribution of the national income. Thus, while satisfactorily gratifying the immediate needs of the people in daily life, the economy strengthens the function of production in relation to consumption and the function of consumption in relation to increasing production. The state holds a unitary grip on the national income and maintains the right balance between accumulation and consumption, and this enables the people's standard of living to improve systematically and constantly.

By correctly implementing the socialist principle of distributing of income in accordance with the quantity and quality of labor performed, through economic leverages such as a cost of living allowance, a bonus, and incentive pay, the planned socialist economy gives the workers a greater additional share of benefit so that they may enjoy a more affluent and cultured life.

The ability to rapidly improve the people's standard of living to suit the demands of the basic economic laws of socialism—precisely this is where lies the great superiority of socialist economy over capitalist economy.

Our planned socialist economy has its true superiority also in that it helps solidify and develop the relations of comradely unity and cooperation among people.

The great leader Comrade Kim Il-song taught as follows: "In exploitative society, class conflict and class struggle between the exploiting class and the exploited class, between the ruling class and the class of the ruled, form the basis of social relations, but in our society where the socialist system has won victory, unity and cooperation among the working class, cooperative farmers, and working intellectuals form the basis of social relations"²

Comradely cooperation and unity among people form the basis of social relations in socialist society based on collectivism. In capitalist society the jungle law is operation and class conflict and struggle are the basis of social relations, whereas in socialist society, the producer masses are united as a sociopolitical organism, helping and leading one another through the identity of purpose and interest.

The planned socialist economy is a superior economy which also actively contributes to solidifying the comradely cooperation and unity among people under the socialist system. This is related to the fact that the planned socialist economy is based on public ownership of the means of production.

Public ownership of the means of production turns the entire national economy of the country into a single monolithic productive organism. The characteristics of an organism lies not only in that different organs in the organic body function in relation to one another, but also in that all organs move under a uniform command system.

In planned socialist economy, the means of production are socialized with the masses of people as the common masters, and the economy is managed and operated by the collective method.

In economic management, the collective method does respect the demands and interests of individuals but respects and values the interests of all the members of the collective as a whole more than individual interests, and while guaranteeing the interests of each economic unit, it values the interests of the state and society more, attaching primary importance to them. The collectivist economic management method unites the interests of the collective and those of individuals into one and places the independent demands and interests of the masses in the front, attaching primary importance to them, on the basis of the collectivist view of life, thereby inspiring all workers to launch into economic construction cooperating and banding together as comrades, with the identity of purpose and interest. The collectivist

method sees to it that a due political as well as materialistic evaluation is made of individuals in accordance with the degree of contribution they have made to the society and collective. For this reason, the collectivist method inspires the people to demonstrate an infinite spirit of devotion and mass heroism by helping and leading one another for the development and prosperity of the collective.

The individualistic method, inasmuch as it is based on the individualistic view of life which values the interests of individuals most, is limited in its capability to bring the enthusiasm and initiatives of people into play. Even when the means of production are turned into public ownership, if they are managed and operated in the individualistic way, people will give play to their initiatives only as long as it is profitable to them as individuals and egoism will revive among them and come to undermine the socialist ownership relations. With the individualistic method, it is impossible to properly insure the unity and cooperation of the collective. The collectivist method of management and operation implemented in the planned socialist economy is a superior method which can successfully insure the comradely unity and cooperation among workers and demonstrate a great power which is beyond imagination for separate individuals.

In addition, in the planned socialist economy people's labor directly assumes a public character on account of public ownership of the means of production.

Where human relations are formed in the context of economic relations relative to commodity production and circulation on the basis of private ownership, no comradely cooperative relations can develop. It may be said that the seller and the buyer are on an equal footing in accordance with the principle of parity between the value of goods exchanged, but their relationship can hardly be the relation of comradely love and cooperation. In the planned socialist economy people perform labor not through economic relations relative of commodity production and circulation but in direct social connections, and this provides an important condition for enabling people to cooperate with one another and unite through collective social labor.

All this clearly indicates that our planned socialist economy has an immense matchless superiority over capitalist economy not only in developing productive forces but also in improving the people's standard of living.

The superiority of our planned socialist economy has been proved convincingly in the practical struggle for socialist construction.

In our country, with the superiority of the planned socialist economy brought into play under the sagacious leadership of the great leader Comrade Kim Il-song, the economy has developed at a fast pace.

We successfully accomplished in only 14 years the task of industrialization—which it took capitalist countries many centuries to accomplish—with an annual average growth rate of 19.1 percent. Despite the difficult condition in which our country remained divided and confronted with the U.S. imperialists, ring leaders of world reaction, we have developed our economy continually at a high pace, built the firm foundation of a self-supporting socialist national economy, and boosted the nation's economic power beyond comparison. By developing the national economy thoroughly in a planned and balanced way throughout the entire period of socialist construction, we radically changed the economy which had lagged behind for centuries. As a result, today we are producing as we wish modern machine tools which are based on the latest development of science and technology and various machines and equipment which require high technology in the foremost front of modern science, while meeting most of the demands for goods necessary in economic construction and daily life by our own efforts.

In capitalist countries, a large army of the unemployed numbering tens of millions are wandering about in the streets, and a countless number of workers are fighting hard with hunger and poverty at the bottom of the social ladder. But in our country, where the people are the masters and have a planned socialist economy, there are no unemployed workers and beggars because everyone has a stable job and lives in happiness. In our country, the system of taxation, a legacy of the old society, was abolished for the first time in history, and the people enjoy an independent and creative life to their hearts' content, receiving enormous benefits from the state, in addition to the basic cost of living, in every aspect of life ranging from the supply of food, clothing, and shelter to education and public health.

Today our people, united airtight around the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, form a solid sociopolitical organism. All of the people, united tightly around the party and the leader in terms of ideological will, are accelerating socialist construction, helping and leading one another under the principle of collectivist way of living, "one for all, all for one." We take immense pride in this.

The practical experience in socialist construction in our country proves convincingly that the planned socialist economy is an economy suited to the intrinsic nature of the socialist system and the revolutionary principles of the working class, and that an important guarantee for achieving a high tempo of economic development and ceaseless improvement in the people's living standard and successfully pushing the work of human remolding lies in developing the economy in a planned and balanced manner under unitary state guidance. If despite change in the objective condition and environ of the revolution, we should not develop the socialist economy in a planned manner to suit its intrinsic nature and fail to continue to give full play to its superiority, we would be unable not only to have a firm faith in socialism and

prevent ourselves from falling into pessimism and defeatism, but also to resolutely fight on to defend stubbornly the victorious socialist system.

We should constantly develop our economy in a planned and balanced manner, clearly realizing that only a planned economy is the most correct form of economy capable of developing socialist society in a manner suited to the demands of its intrinsic nature, and that only by managing and operating the economy in a planned manner under unitary state guidance is it possible to vigorously demonstrate the superiority of socialist economy over capitalist economy.

What is most important in bringing the superiority of our planned socialist economy into full play is to securely insure party leadership and unitary state guidance in economic construction.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK [Workers Party of Korea] Central Committee and secretary of the Party Central Committee, pointed out as follows: "Success in socialist economic construction depends on how party leadership is exercised in economic construction."

Socialist economic construction is a very difficult and complex struggle to conquer nature and provide the people with necessary conditions for an independent and creative way of life. To accomplish this Herculean task with success, we have to have clear-cut goals of the struggle, an accurate line and policy for economic construction and properly organize and mobilize the masses in the struggle to implement this line and policy.

This important issue arising in socialist economic construction can be successfully solved only under the leadership of the working-class party, a powerful weapon for the revolution and construction and the guiding force of socialist, communist society. The one who sets forth an accurate goal, line, and policy for socialist construction and organizes and mobilizes the masses for the implementation of this goal, line, and policy is none other than the revolutionary party of the working class. Only by securely insuring party leadership in socialist economic construction will it be possible to capture the material fortress of communism by correctly developing the planned socialist economy to suit the will of the masses.

The planned socialist economy can give full play to its superiority only by unitary state guidance under party leadership. Planned economic development in itself is based on the premise of managing and operating the economy according to one unitary will. Only when the socialist state has a unitary grip on all human, material, and natural resources of the country and unitarily allocates and utilizes them, is it possible to uniformly keep production-consumption links among economic units in gear with one another on a societywide scale and firmly insure a planned and balanced development of the economy.

We should further enhance party leadership in socialist economic construction to suit the realities in which socialist construction is accelerating at a new, higher state and in which gigantic economic construction tasks are arising, and thoroughly insure the state's unitary and centralistic guidance.

Another important thing in giving full play to the true superiority of the planned socialist economy is to further consolidate and develop public ownership, a spoil of the bloody struggle of the masses.

Planned economic development is based on public socialist ownership of the means of production. Under private ownership of the means of production, the state cannot lead the economy with a unitary grip on it, and as a consequence, the economy cannot develop in a planned manner. Encroachment on socialist ownership and resulting private ownership of the means of production only leads to the collapse of a planned economy.

In preserving the planned socialist economy and giving full play to its superiority, it is imperative not only to maintain public ownership of the means of production but also to change cooperative ownership gradually into ownership by all the people to suit the inevitable demands arising in the development of ownership form. Socialist ownership established in our country is a precious spoil of the revolution our people won in the course of their bloody revolutionary struggle. We must securely preserve socialist ownership and further develop it so that we may create more favorable conditions for the planned development of our economy.

In giving full play to the true superiority of our planned socialist economy, it is also important to implement our party's policy for unified and detailed planning thoroughly.

Unified and detailed planning as set forth by our party is an effective planning system and means for managing and operating the economy in a planned manner to suit the characteristics of the planned socialist economy. Only by the thoroughgoing implementation of the policy for unified and detailed planning is it possible to eliminate subjectivism, buracraticism, and departmentalism altogether in national economic planning and insure the objectivity, practicability, and positiveness in planning, thoroughly overcome the elements of spontaneity in every detail of economic life and thus firmly guarantee planned and balanced economic development.

Economic guidance functionaries should go deep into the realities and work out all plans by consultation with the producer masses and turn the worked out plans into the masses' own. At the same time, they should establish the strict discipline of carrying out established plans, as well as the discipline of honoring contracts, and establish the revolutionary ethos of executing state plans without fail.

Firmly protecting and defending and thoroughly implementing the basic principles of socialist economic guidance and management and the chuche-oriented economic management system is an important guarantee for giving full play to the true superiority of the planned socialist economy.

A proper mixing of political guidance with administrative technical guidance, unitary state guidance with the initiatives of each unit, democracy with unitary command, political and moral incentives with material incentives as enunciated by the great leader Comrade Kim Il-song is the basic principle to which our party has adhered in guidance to and management of the socialist economy. Only by strictly adhering to the basic principles of socialist economic management and thoroughly implementing the chuche-oriented economic management system, such as the Taean work system embodying these principles, will it be possible to properly manage and operate the planned socialist economy and give full play to its superiority.

We should strictly adhere to the principles of socialist economic management and thoroughly implement them in economic management, plan and organize economic organizational work airtight under the collective guidance of the party committee in accordance with the demands of the Taean work system, and give priority to political work, so that we may actively arouse revolutionary fervor and creativeness among the producer masses.

The struggle to give full play to the superiority of the planned socialist economy is an honorable and rewarding struggle to achieve the victory of socialism

over capitalism in the economic sphere and solidly consolidate the material and technological foundation of socialism.

We should hasten the victory of socialism and accelerate the consummation of the chuche revolutionary cause by giving full play to the superiority of our planned socialist economy through its proper management and operation.

Footnotes

1. "Let Us Fulfill the Socialist, Communist Cause to the End by Holding Aloft the Revolutionary Banner of Chuche," monograph, p 15.
2. "Kim Il-song's Selected Works," Vol 20, p 429.

Making the Land of the State a Paradise Is a Rewarding Task for the Endless Prosperity of the Fatherland and the Happiness of the Coming Generations—On the Fifth Anniversary of the Publication of the Dear Comrade Kim Chong-il's Work 'On Improving and Strengthening the Land Management Work'

00000000 Pyongyang KULLOJA in Korean No 11, Nov 89 pp 63-68

[Article by Cho Yong-nam; not translated]

Stabilizing Production at a High Level Is a Prerequisite to Vigorously Stepping Up the Economic Construction

00000000 Pyongyang KULLOJA in Korean No 11, Nov 89 pp 69-74

[Article by Kim Ha-kwang; not translated]

**The Party's Policy of Preventive Medicine Is a
Basic Policy Which Embodies the Intrinsic
Demand of Socialist Medicine**

00000000 *Pyongyang KULLOJA in Korean No 11,*
Nov 89 pp 75-79

[Article by Yim Song-chae; not translated]

**Physical Strength Is an Important Guarantee for
Creative Labor and Heroic Struggle**

00000000 *Pyongyang KULLOJA in Korean No 11,*
Nov 89 pp 80-84

[Article by Pak Myong-chol; not translated]

It Is Our People's Ironclad Will To Achieve the Nation's Free Development and Prosperity in the Unified Fatherland

SK2302070090 *Pyongyang KULLOJA in Korean*
No. 11, Nov 89 pp 85-90

[Article by Chong I-kun]

[Text] To our people, who have been suffering the pain of national division for nearly half a century, fatherland reunification is the most urgent issue for fulfilling the nation's greatest, long-cherished desire.

Today, when the situation at home and abroad is developing even more favorably for the cause of our people's fatherland reunification, one of the important problems arising in advancing fatherland reunification is to positively step forward to achieve the cause of reunification with a firm conviction in the prospects for resolving the reunification problem and the will to reunify.

The great leader Comrade Kim Il-song has taught:

"To our people, division is the road of subjugation and national ruin; only reunification is the road of independence and prosperity. To end the tragedy of national division forced on us by foreign powers and reunify North and South into one and achieve the free development and prosperity of the nation in a reunified fatherland is the firm will of our people."¹

The national will of our people, who want to achieve the free development and prosperity of the nation in a reunified fatherland is one of the wellsprings of the powerful strength that makes it possible to solve their own problems by their own efforts with an independent viewpoint and smash any foreign aggressive force and achieve ahead of time the unification of the fatherland.

Our people's national determination to achieve the free development and prosperity of the nation in a reunified fatherland is firm and will not change or waver under any hardships.

Above all, that determination has its beginnings in the intrinsic nature of our country's reunification problem.

Our country's reunification problem is essentially a problem of firmly establishing the sovereignty of the nation and bringing an end to the domination and interference of foreign influence, a problem of eliminating the distrust and confrontation between North and South and achieving national union.

Sovereignty, which is the life of country and nation, is guaranteed only under the condition that the territorial integrity and national reunification are achieved. Under prevailing conditions in which the southern half of our territory is being forcibly occupied by the U.S. imperialists, one cannot speak of the complete sovereignty of the nation. Therefore, our country's reunification problem is one of recovering the sovereign rights of the nation by recovering the territory and people seized by

the foreign invaders and realizing the complete independence of the country. And it is the life-or-death demand of the nation for achieving the free development and prosperity of the nation in a unified fatherland by achieving national union.

Our nation's determination to achieve the free development and prosperity of the nation in a reunified fatherland is founded on precisely this kind of life-or-death demand of the people and is unshakable and cannot be broken by anyone.

Our nation's unshakable will to achieve the free development and prosperity of the nation in a reunified fatherland also is founded on the firm belief that if we use the wisdom and abundant resources of our people we can open up the way of endless development and prosperity of the country and the people. Reunification will enable us to mobilize and utilize in a unified way the inexhaustible natural wealth and the creative talents and wisdom of the people of the entire territory for the sake of the development and prosperity of the fatherland.

In our country are several hundred kinds of useful minerals lying in abundance underground—so many that they are called a treasure-house of national wealth. And there are fertile fields of ripening rice and other fertile grains and a sea on three sides filled with marine resources.

Our people are a courageous and wise people, a hard-working and peace-loving people. In particular, our people are a people who have fought against foreign invaders since ancient times and defended the independence of the country and dignity of the nation without yielding. And they are a gifted people who have contributed greatly to the scientific and cultural development of mankind.

When we mobilize and utilize on a unified basis the boundless natural wealth and the infinite wisdom and talents of the people, we will come to establish a strong and rich fatherland where life is good and we envy no one in the world—a prospering, reunified Korea.

Our people's will to achieve the free development and prosperity of the nation has deep historical roots.

When our nation's destiny was thrust into the life-or-death crisis in the dark period of Japanese rule, the most important thing above all for our nation was having an unshakable will to liberate the fatherland.

The great leader, who clearly elucidated the future path of victory in the great war of anti-Japanese resistance, not only led the revolutionaries and patriotic people who rushed forth to the holy war for fatherland liberation in fighting staunchly for fatherland liberation, but also taught them to have firm confidence in building a new, sovereign, prospering Korea in the liberated fatherland. In this way the pan-national will for fatherland liberation and the prosperity of the liberated fatherland came to be firmly established. This kind of national will has become

unshakable, deeply ensconced in the breast of all people who have nation-oriented consciences and hearts that love their country—not only workers and farmers, but also youth and students, intellectuals, and patriotic national capitalists and religionists.

Because our people have such a national will, our nation was able to rally firmly around the great leader Comrade Kim Il-song, the sun of the nation, and smash the treacherous and evil brigandish Japanese imperialists and brilliantly achieve the liberation of the fatherland.

After the liberation, the path of the nation's independent development and prosperity was opened wide before our people. Because of the forcible occupation of South Korea by the U.S. imperialists, however, the national territory was divided in half and the nation split apart and the road to the free development and prosperity of the people came to be blocked. In this way, if we can say that in the days of the anti-Japanese resistance, fatherland liberation was the greatest national task, after the liberation firmly establishing national sovereignty on a nationwide scale, achieving fatherland reunification emerged as the greatest national task. If the national will to create new conditions for liberating and bringing prosperity to the fatherland was the driving force for solving the problems of the nation in the days of the anti-Japanese revolutionary struggle, then the national will to reunify the divided fatherland and build a new, prospering fatherland became the driving force for solving the problems of the nation after the liberation.

From the first day our country became divided because of the forcible occupation of South Korea by the U.S. imperialists, our people have held fast to the unshakable determination to wash away the tragedy of national division and reunify North and South into one, and to achieve the free development and prosperity of the nation in a reunified fatherland. Because we have had the superior and refined leadership of the great leader Comrade Kim Il-song, who devoted his all to the freedom and happiness of the people, the complete independence of the country, and the unified development of the nation, our people have always been able to hold fast to the firm determination to reunify the divided country and achieve the free development and prosperity of the nation in a reunified fatherland.

Clarifying the basic line and basic direction of fatherland reunification, expressing our people's unwavering determination to reunify the country, the great leader adopted correct policies to achieve them and organized and led in the van the struggle to reunify the country.

With the liberation of the country, the U.S. imperialists forcibly occupied South Korea, whereupon the great leader was the very first person to keenly discern the danger of national division and rallied together the entire Korean people to the struggle to establish an independent, democratic, unified government.

By upholding and having confidence in the guidelines on establishing an independent, democratic, unified government set forth by the great leader and creating a powerful revolutionary, democratic base in the northern half of the country and vigorously supporting and assisting the struggle of the people of the northern half of the country to resist America and save the nation, our people strengthened the chuche-oriented revolutionary forces and laid the foundations for creating a unified democratic, sovereign, and independent state.

With scientific prescience and insight, the great leader clearly explained the future path our people must take and with infinitely broad magnanimity and all-embracing strength he led along the one road of national salvation and reunification all the patriotic forces of all social strata who love their country and people and who aspire to reunification under the principle of not questioning their past transgressions.

The joint meeting of representatives of political parties and social organizations of the North and South, which was convened under the initiative and leadership of the great leader Comrade Kim Il-song in April 1948, during the severe period when the nation-splitting schemes of the U.S. imperialists and their lackeys became blatant, was a pan-national political consultative conference that achieved the national unity of the patriotic forces of the North and South under the banner of national salvation and unification and displayed at home and abroad the powerful will for reunification of the entire nation.

By firmly pulling together the patriotic forces of the North and South aspiring to unification and vigorously arousing them to the anti-imperialist, national salvation struggle, this historic April joint conference smashed the 10 May unilateral election farce of the South Korean puppet clique. And it dealt a death blow to their splittist scheme and enabled us to achieve great progress in our people's struggle to establish a reunified democratic central government. In this way, the latter half of the 1940s came to be a period of opening up the road to independent reunification by finding a solution to the crisis of fatherland division by the united efforts of the nation and solving the question of establishing a unified democratic central government.

In our people's history of struggle for the reunification of the fatherland, which advanced under the wise leadership of the great leader Comrade Kim Il-song, the 1950s was the period in which our people fully demonstrated their resolute determination to crush the attempt at reunification by military force of the U.S. imperialists and their lackeys by repulsing the armed invasion of the U.S. imperialists and achieving a great victory in the just war of fatherland liberation and opening up the road to peaceful reunification once again. The 1960s was a decade in which they prepared a reliable guarantee of peaceful reunification, with the resolute determination to prepare for the great event of fatherland reunification in conformity with the demands of the enthusiasm for

reunification that suddenly surged in the wake of the April people's uprising in South Korea.

The great leader Comrade Kim Il-song, reflecting the resolute determination consistently held by our people and the demands of the development of the rapidly changing internal and external situation in the 1970s, set forth a guideline for wide-ranging North-South negotiations and succeeded in breaking the longstanding stalemate between North and South and opened up new prospects for contacts and dialogue and made our people even more resolutely determined to achieve the independent reunification and the unified development of the nation.

By means of the new guideline on North-South negotiations set forth by the great leader and the struggle of our party and people to implement it, the South Korean authorities, who had persistently refused any kind of contacts and dialogue between North and South, at last came to the dialogue table and the 4 July Joint Statement based on the three great principles of independence, peaceful reunification, and national grand union came to be issued.

The three major principles of fatherland reunification— independence, peaceful reunification, and national grand union—that the great leader embodied, reflected the urgent demands of the prevailing situation and suited the new historical conditions. It is the basic principle of fatherland reunification to which our party and the government of the Republic have consistently adhered. And it is the nation's common principle of reunification, which synthesizes the cherished desire and determination for reunification of our entire nation and was agreed upon by North and South and proclaimed at home and abroad. No matter how the situation may change in the future, these principles will be the programmatic guiding principles to which our people must resolutely adhere in the struggle for reunification.

The great leader Comrade Kim Il-song, who set forth the immortal reunification principles and opened the way for North-South dialogue, always firmly seized the initiative and blocked the delaying tactics and two-faced tactics that the South Korean rulers cunningly attempted behind the scenes of dialogue and rallied together all the patriotic forces of the North and South aspiring for reunification.

The South Korea ruling gang, who were frightened by the struggle spirit of the entire people who aspired to reunification, blatantly trampled the agreements of the 4 July Joint Statement under the instigation of the U.S. imperialists and, clinging to splittist machinations, openly announced through a "special statement" the concoction of "two Koreas" as their "policy." As soon as this happened, the great leader at once dealt it a smashing blow by setting forth his five great guidelines of fatherland reunification and saw to it that the cause of fatherland reunification was vigorously pressed forward.

Thus, our people, faced with the danger of perpetual division, hoisted the banner of the five great principles of fatherland reunification and have always been able to hold fast to a resolute will for reunification.

The great leader, who has been knocking down the barriers of division and opening up the road to reunification, opened up a decisive situation for fatherland reunification by setting forth at the 6th Congress of the Workers' Party of Korea [WPK] in the beginning of the 1980s a new, epochal plan for the reunification of the fatherland. The plan called for the North and South to form a national reunification government that would recognize and tolerate each other's ideology and institutions and establish a democratic confederal republic of Koryo (DCRK) in which North and South would participate equally and have the same powers and duties.

The plan for a DCRK, which was created by the great leader, is the most just plan. It contains the noble determination of our people to put an end to the division of the country by outside forces and achieve the unified development of the nation. It is a completely new and unique plan for creating a reunified state based on one nation and two self-governing areas on top of mutually differing systems.

The great leader set forth the plan for the creation of the DCRK and called forth the entire Korean people of the North and South, at home and abroad, to the struggle to achieve it.

The determination of our people, holding high the wise leadership of the great leader Comrade Kim Il-song, to reunify the fatherland by creating the DCRK, is becoming more resolute today than ever before.

Since the first day the tragedy of national division started, our people have lived and fought with the strong will for reunification, but there has never been a time when it was exalted on a pan-national scale as it is today.

Today, the will of the nation to reunify the fatherland and live together in a reunified fatherland is not a question limited to a specially designated class or stratum but is surging the breasts of the broad masses of workers, farmers, youths and students, intellectuals, conscientious politicians, religionists, and businessmen of the North and South and the millions of our compatriots who have scattered and are living overseas. And so the cries of "Korea is one," Reunification is patriotism; division is treachery," and "Let us drive out the U.S. imperialists and reunify the fatherland" are resounding everywhere in the North and the South of this land of Korea and are keenly felt everywhere in the world where Korean compatriots are living.

The fact that the will for reunification has become pan-national dynamically proves that in achieving reunification, all the people are subordinating everything to the one national task, transcending differences in ideology and ideas, systems, and beliefs, the sublime task of

expelling the U.S. imperialist aggressor forces from South Korea and recovering national sovereignty.

The various forms of contacts and dialogues that have been achieved between the North and South and overseas between various figures convincingly prove that the will for reunification of the nation is unshakeable and that if we continue to adhere to this determination to reunify and go on struggling with our combined strength for fatherland reunification, we can bring closer the achievement of the cause of reunification. The Fatherland Reunification Promotion Congress of Compatriots at Home and Abroad, which was held in Pyongyang last July 9th, appealed to the 70 million compatriots to make preparations for a 15 August National Congress in Panmunjom next year in order to show the determination of our entire people and create an impetus for a new turnaround in accelerating the cause of reunification and to greet 1995, the 50th anniversary of the fatherland liberation as the historic year of fatherland reunification.

Indeed, the history of our people's struggle for fatherland reunification has been a history that achieved great advances in accelerating reunification, a history in which the nation's determination to reunify has been strengthened and developed continuously.

That we still have been unable to achieve fatherland reunification despite the intensity of our people's will to put an end to the division of the country and achieve reunification and build a sovereign and prospering unified Korea, is completely due to the scheme of the U.S. imperialists and the South Korean puppet ruling gang to fabricate "two Koreas"

The successive South Korean puppet rulers, following the U.S. imperialists' aggressive strategy toward Korea, have pursued not reunification, but division. Our country's division was begun with the U.S. imperialists' forcible occupation of South Korea and became a fait accompli with the fabrication of a puppet government in South Korea. From that time on, successive puppet rulers of South Korea have held up the signboard of "reunification" under the manipulation of the U.S. imperialists while actually working for division.

Those who fly in the face of the nation's determination to reunify and pursue divisions have not been able to escape the stern judgment of history and the people.

The Syngman Rhee band—the longtime running dogs of the U.S. imperialists—failed in their wild dream of a "reunification by marching north" by military force, and the Yusin dictator Pak Chong-hui yelled about a "unification by triumphing over communism" in which reunification would come when their system was able to "win out" over someone, and his regime also collapsed.

The Chon Tu-hwan gang, which usurped power by military force, came out with a "plan for democratic reunification by national reconciliation" and advocated

a "system-first theory" and yelled about a "unification under a liberal democratic system" and ended up falling into the dustbin of history.

The present "regime" of South Korea, which is an extension of the splittist military fascist "regime" also is following exactly the previous military fascist "regime's" splittist policy.

The traitor No Tae-u, sitting in the seat of power, already has come out with a so-called "3-stage unification policy" similar to the "unification stage concept" of the previous dictator and laid out the specifics in last year's "July 7 Declaration." This "declaration," a through-and-through splittist "stage concept," seeks to make a fait accompli of and perpetuate division forever by wasting time having mutual exchanges and trade between the North and South and aims at legalizing "two Koreas" through "cross contacts" and "cross recognition."

In a "national policy speech" a little while ago, the traitor No Tae-u set forth something called "a Korean national commonwealth unification plan." Under this "Korean national commonwealth unification plan" the North and South would "recover and develop" a "national commonwealth" in the first stage, then achieve a "North-South confederation" through a transitional "intermediate stage," and finally reach the "final stage" in which "general elections" would be held in accordance with a "unification constitution," and a "democratic republic," which would be a "single state," would be set up.

This, of course, is a "stage concept" which defines as unification only unification based on a single system, while setting up a series of "stages." It is just another splittist plan that tries to postpone indefinitely the resolution of the reunification problem and to live forever divided.

If the present authorities of South Korea continue to reject the people's will for reunification and cling to the already bankrupt "stage concept," they too cannot escape the pitiful fate of the previous destroyed dictators.

Because the South Korea puppet rulers have never been interested in reunification and have been making the fabricating of "two Koreas" their policy, they have viciously schemed to break the nation's will for reunification and split the nation forever.

The present puppet rulers of South Korea in particular are suppressing the forces of reunification more harshly than any of their predecessors. They are stigmatizing as "pro-communist groups who are aiding the enemy" the off-stage democratic organizations and youth and students in South Korea, including "Chonminnyon" [National Democratic Alliance of Korea] and "Chondae-hyop" [National Council of University Student Representatives], who are aspiring to independence, democracy, and reunification and subjecting them to wholesale suppression, and people who advocate reunification, no

matter who they are, are punished cruelly. They even are branding as "spies" carrying out "operations" under our "instructions" people like Rev. Mun Ik-hwan and his party, the student Yim Su-kyong, and Father Mun Kyu-hyon, who have greatly contributed to accelerating the cause of reunification by visiting the northern half of the Republic, cherishing in their hearts the South Korean people's yearnings for reunification. And the puppet rulers are carrying out murderous trials based on the heinous, evil anti-reunification "National Security Law" and cruelly punishing those people.

However, the more extreme the machinations of splittists at home and abroad become, the more firmly our people refresh their determination to reunify and fight staunchly with unbending fighting spirit. The determination of our people to drive out foreign forces and achieve the reunification of the nation and set up a sovereign, prospering unified Korea can not be suppressed by anything.

Because of the machinations of the splittists at home and abroad, severe difficulties are still blocking as before the future path of the fatherland reunification, but the future of reunification is bright.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Central Committee, pointed out:

"Although great obstacles and difficulties lie before the future path of Korean reunification, we are not pessimistic concerning the question of the reunification of the country. We are optimistic about the prospects for solving our country's reunification problem."

If we are to endlessly develop the future of the nation, we must go on inheriting from generation to generation the will for reunification. If we lose our will to reunify

because time passes and generations change, we will never be able to achieve reunification.

The historic course of national division in our country, which has lasted nearly a half century, has been one of generational change. At the same time, it has been a process in which the will of the nation that they can no longer go on living divided, leaving one half of the country in the hands of foreign aggressors has become even more iron-clad. It is the adamant will of our nation today that we cannot turn over a divided fatherland to future generations and we must achieve without fail the cause of fatherland reunification in our generation.

Our people, who have as a leader [yongdoja] the dear Comrade Kim Chong-il, who is upholding the lofty intent of the great leader concerning national salvation and gloriously developing the future of the nation from generation to generation, are firmly guaranteed a shining future of a reunified fatherland.

All Korean compatriots of the North and South and those overseas must rush forward even more courageously to accomplish the pan-national cause directed toward the country's independent, peaceful reunification and building a prospering, unified Korea, having high dignity and self confidence in the bright future of the nation.

Our people, following the leadership [yongdo] of the great leader Comrade Kim Il-song and the dear Comrade Chong-il, without fail will accomplish the cause of fatherland reunification, the nation's most cherished desire, and will achieve the free development and prosperity of the nation in a unified fatherland.

Footnotes

1. "Answers to Questions Put Forth by the Editor-in-chief of the Yugoslav newspaper OSLOBOVENIA," monograph, pp 12-13.

**The Japanese Reactionaries' Ever-Increasing
Maneuvers To Become a Military Power and Its
Danger**

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[Article by Kang Sok-hui; not translated]