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# ***JPRS Report***

## **East Asia**

***Korea: KULLOJA***  
*No 1, January 1990*

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**17 October 1990**

**1**

**New Year's Address**

*00000000 Pyongyang KULLOJA in Korean No 1,  
Jan 90 pp 3-11*

[Speech by Kim Il-song; published in FBIS-EAS-90-001,  
2 Jan 90 pp 11-16]

**Holding High the Revolutionary Banner of Chuche, Let Us Add Luster to the 1990s as a Period of Great Victory and Glory**

00000000 *Pyongyang KULLOJA in Korean No 1, Jan 90 pp 12-16*

[Article not translated]

**The Socialist Idea Will Inevitably Triumph**

902D0012A *Pyongyang KULLOJA in Korean No 1, Jan 90 pp 17-24*

[Text] More than a century has passed since socialism was transformed from a vision to a science. During that time the socialist idea has put down deep roots in many countries of Asia, Europe, Latin America, and Africa.

Because of its aspirations and its truth, socialism is an immortal concept which displays its great vitality as it triumphs over the severe trials of history. There is no idea more revolutionary or sublime than socialism, which manifests the unanimous aspirations of the oppressed and exploited peoples who are groaning under all manner of national and class oppression.

Now more than ever the imperialists are viciously carrying out an antisocialist uproar while clamoring about the "demise" of socialism. Under such conditions, to go ahead without yielding in order to complete to the end the cause of mankind's independence, holding higher the banner of socialism, is the sacred historic task that stands before our party and people, who are carrying out the revolution.

Our people, who have been dynamically advancing along the road of socialism under the wise leadership of the WPK [Workers Party of Korea], will gloriously accomplish their sublime mission to history and the age by steadfastly fighting stubbornly for the victory of the cause of socialism and communism.

(1)

Socialism is a sublime idea that embodies the highest ideals of mankind.

Mankind has long thirsted for a society in which freedom and equality have been achieved, where there is no exploitation or oppression. The centuries-long ardent desire of the working popular masses for an ideal society that conforms to mankind's independent nature is embodied across the board in the socialist idea.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and Secretary of the Central Committee of the WPK, pointed out as follows:

"The working class demands that people form a socio-political entity, that lives free from all kinds of exploitation and oppression and sharing life and death, hardships and good times while living independently and

creatively. The society that embodies such demands of the working class is none other than the socialist society."

Socialism is an idea that sets forth the most sublime ideals and objectives.

People do not wish to live any place or any time enslaved by something. To live in freedom is the intrinsic demand of mankind. This kind of demand of mankind is put forth differently according to social system and the methods for achieving it differ.

Socialism and capitalism have fundamental differences in ideals.

Capitalism clamors about so-called individual freedom and equality. In the exploiting society, however, there can be no perfect equality among people, nor can genuine freedom be guaranteed. The freedom and equality that capitalism espouses is freedom and equality for the extremely small minority of the capitalist class.

Unlike capitalism, socialism makes as its highest ideal an independent life in which all people live fruitfully as the masters of the state and society. Human beings, who are social beings, must in every respect live independently as the masters of society before they are able to achieve their intrinsic demands and feel the real worth of living. The ideal set forth by socialism leads people to be united into a single socio-political organism in which they share their destiny and protect the sovereignty of the socio-political collectivity. Only under this kind of ideal can the freedom and equality of the individual be guaranteed. The ideal of socialism is an ideal of the higher dimension when compared with the ideals of capitalism, which noisily clamor about individual freedom and equality.

The goal set forth by socialism is also distinguished fundamentally from the goal of capitalism.

Capitalism says that it protects the so-called life of the individual and the interests of the individual. However, that is in every respect for the bourgeoisie, for the exploiters. Capitalism creates conflicts and mutual restraints among people and causes the law of the jungle to predominate. In the relations between the individual and his society it puts the individual into a confrontation with society and forces the interests of society to submit to the interests of the individual.

However, socialism makes the protection of the socio-political life of the social group and the interests of the social group the highest goal. This kind of goal, which is most sublime and proceeds from the social attribute of man, lets people cherish real glory and high esteem and enjoy a fruitful life that meets the intrinsic demands of man and makes it possible to achieve more fully freedom and equality among people on the basis of comradely love and mutual help.

The socialist idea, which sets forth such sublime ideals and goals, is achieved for the first time in the socialist,

the communist society, which provides for man's independent and creative life. In socialist society the working popular masses, who have thrown off exploitation and suppression, legitimately exercise political freedom and democratic rights as the real masters of the state and society. Firmly rallied together with one mind and one intent, they help and lead each other while enjoying an independent and creative life. The real socialist society is when the entire society is ideologically pure and firmly solidified organizationally and the interests of the social-political life of the social collectivity and the interests of the social group are thoroughly protected and all members of society work and live filled with vitality.

Indeed the socialist idea, which embodies the beautiful ideals concerning the independent and creative life of man, is the most sublime and greatest that has opened the real pathway for the working popular masses who wish to eliminate for once and for all the exploitation of man by man and become the real masters of their own destiny.

The truth of thought and idea is proven through practice. The justness and vitality of the socialist idea is being proved in the historical experiences of the struggle for socialism and communism and in the real life of socialist countries. Socialism is by no means a concept that is divorced from reality.

The historical course developed by socialism has been arduous and socialist countries have had to overcome a series of difficulties in the course of pioneering the unexplored new road. The people of socialist countries had to struggle to protect the revolution, building socialism in the face of military threats and economic blockade schemes of the imperialists. However, the socialist countries smashed all sorts of imperialist schemes and as a result of vigorously carrying out a struggle to realize the socialist idea, not only brought about fundamental transformations in the field of ideological and political life, but also achieved great advances also in material and cultural life. Today in socialist countries the popular masses all are the masters of the state and society and a happy life is taking root in which the popular masses, the masters of state and society, are enjoying to their hearts content an independent and creative life.

In our country all of the people are actively participating in the political life of the state and fully exercising sovereign rights. They are giving luster to a more precious life by a creative struggle to realize the grand far reaching objectives set forth by the party, being firmly united by comradesly love and revolutionary duty, helping and leading one another. Our people are guaranteed all kinds of material and cultural conditions necessary to be fed, clothed, and housed, and stable jobs that suit their abilities. They receive state and social benefits including free education and free medical treatment while equally enjoying a happy life. The life our people enjoy is indeed a real socialist life that knows no social abuses, a fruitful and happy life that cannot be imagined

in the rotten, sick capitalist society, where money is paramount, a society that pursues only individual ease and pleasure.

Whether in terms of the historical course it has traveled or in terms of the real life that the people are enjoying, socialism possesses a great vitality that capitalism cannot begin to compare with.

Seeking to deny the historic achievements that the socialist countries have accumulated in embodying the socialist idea or to repudiate the fact that socialism is actually flourishing is the ingrained way of thinking of imperialist "politicians" who are anticommunist fanatics and their paid trumpeters and stems from the traitorous stance of politicians who have lost their human reasoning, having been steeped in capitalist thought.

Reality is the fairest judge. The socialist idea, which embodies the inevitability of history, is deeply rooted in reality. It is a most vital concept that does not waver in the slightest in the face of savage, raging seas and continues to be achieved exuberantly.

The concept of capitalism is a sublime concept in which the future is firmly guaranteed.

The greatness of thought and idea lies in their ability to foresee the future and open up the correct road of development. Only such a thought and idea imparts to people a belief in the victory of the revolution and can act as the motive force to vigorously advance history.

The socialist idea sets forth the grand objective of completely achieving the independence of the working popular masses and opens up the clear prospect of boldly occupying that objective.

The vast prospect of the future that the socialist idea unfolds is achieved only by means of the goal-conscious activities of the working popular masses. Because it possess all kinds of conditions to make possible the expansion of social assets and enabling the popular masses to display across the board their revolutionary capabilities, socialism vigorously advances toward the communist future developing continuously.

Unlike socialist society, capitalist society is a society that languishes in crisis and is headed toward destruction. Here because of the anti-people and corrupt nature of the society, vast amounts of socialist wealth are being squandered and man's creativity wasted. Even should today's crisis be overcome, not only will a new crisis arrive tomorrow, but also it will be more intensified.

With respect to the future of social development and its prospects, socialism possesses incomparable superiority compared with capitalism.

Indeed, socialism is a great idea that is vigorously advancing toward a bright future with unlimited prospects.

Having a skeptical and pessimistic attitude toward the future of socialism and denying the socialist future both are reactionary schemes that seek to denigrate the invincibility and attraction of the socialist concept. The machinations of the imperialists and all kinds of traitors seeking to ignore the bright future of socialism are merely the childish, imprudent actions of those who have been abandoned by the forward movement of history.

Persons who are carrying out a revolution must hasten the bright future of mankind, the day of victory of socialism and communism, with lofty pride of struggling to achieve the great socialist idea.

## (2)

The socialist idea can triumph only in a violent struggle to oppose capitalism and imperialism.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and Secretary of the Central Committee of the WPK, pointed out as follows:

"... In a situation in which imperialism remains in the world the struggle for the victory of socialism goes hand in hand with a sharp and complicated struggle to oppose internal and external enemies." ("Let Us Go Dynamically Along the Road of Socialism and Communism Holding Higher the Banner of Anti-Imperialist Struggle," monograph, p 18)

Between socialism on the one hand and capitalism and imperialism on the other there are mutually intolerable contradictions. With socialism existing and its might growing stronger, the imperialists feel an even greater threat to their existence. Therefore, the imperialists stoop to every means to destroy the might of socialism. All the schemes of imperialists who oppose socialism are byproducts of their crisis mentality.

That the struggle to achieve the socialist idea goes hand in hand with a struggle to oppose capitalism and imperialism is an immovable truth which already has been proved by historical practice.

Socialism was born from the struggle to overcome all kinds of outmoded things that trampled the sovereignty of the working popular masses. It grew and was strengthened in the course of the struggle to oppose capitalism and imperialism. There never has been a socialism that has not been accompanied by a struggle. Throughout the entire period that socialism has existed, imperialists have used very single method and means up to and including armed aggression in order to "destroy" the might of socialism. One such example was the armed aggression of the imperialist allied forces that sought to get rid of the Soviet state—the child of October—in its infancy. Another was the aggressive political and military and economic schemes of the imperialists who planned to destroy the socialist system that was newly formed in the wake of World War II. However, even with

all their vicious aggressive machinations, the imperialists were unable to do away with the socialist camp and, rather, the socialist force grew and was even more strengthened. It is a profound teaching bequeathed by history that as long as imperialism exists, the threat of aggression cannot fade and socialism can triumph only in a struggle to oppose imperialism.

This lesson still shows its universal validity even in today's reality.

Today the imperialists with their combined strength are launching a large-scale counterrevolutionary offensive to oppose socialism. The imperialists' anti-socialist racket is becoming even more vicious and brazen, taking advantage of the international situation, which is characterized by a gradual detente and temporary difficulties that have been encountered by socialism on its road of advance. This means that imperialism has by no means abandoned its fundamental trait of hostility toward socialism.

The struggle against modern-day imperialism always has a sharp political nature. Today the imperialists are wielding their nuclear weapons while hanging their hopes on a strategy of making the socialist countries disintegrate from within. While creating abnormal situations within the socialist countries by instigating hostile elements, they denigrate the socialist political system and socialist democracy and seek to stir up the winds of "liberalization" in the socialist countries and scheme to create illusions concerning imperialism and trends toward Westernization among the people. No scheme of the imperialists to revive capitalism can destroy the intrinsic superiority of the socialist democracy over bourgeois democracy and the absolute superiority of the socialist lifestyle over the capitalist lifestyle.

The imperialists are linking their political and ideological offensive against the socialist countries with an economic aggression scheme. One of the important aspects of the vicious and cunning anti-socialistic schemes of the imperialists is to jingle their moneybags while tempting the peoples of socialist countries and making them submit. The imperialists are denigrating the economic systems of the socialist countries and fabricating facts to make it appear that the socialist economies are inefficient, have no vitality, and cannot achieve progress in the development of science and technology and productivity. They talk of "assistance" and "most favored nation treatment" and buy out some of those countries that are experiencing economic difficulties. On the other hand, they are further strengthening their economic blockades and sanctions against socialist countries that are maintaining their revolutionary principles.

We always see through the aggressive nature of the "dual tactics" of the imperialists and must never allow traitorous acts such as abandoning the working class principles by envying a paltry sum of money. The history of the communist movement leaves the lesson that to abandon

political interests linked to the fate of the revolution for the sake of immediate economic advantage is betrayal of the revolutionary cause.

The imperialists seek to block the attainment of the socialist concept and redirect social development along a capitalist road and carry out an anti-people scheme, but that cannot escape the fate of bankruptcy.

That imperialism will be destroyed and socialism will triumph is an historical inevitability.

The struggle between socialism and imperialism is a struggle between the new and the old. That the new will triumph and the old will perish is an inviolable law of historical development. The triumph of the new may suffer all kinds of vicissitudes, but this law of history can never vary.

People who carry out a revolution must struggle to the very end for the completion of the socialist cause, firm in the belief that the new will inevitably triumph.

The modern history of mankind shines with a glorious history in which imperialism is destroyed and the socialist idea is victorious.

(3)

To protect the socialist idea and staunchly struggle for its attainment is the task of the times that confronts the party and communists who are carrying out revolution.

A basic problem arising in achieving the socialist idea is to firmly adhere to the revolutionary stand of the working class in revolution and construction.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and Secretary of the Central Committee of the WPK, pointed out as follows:

“Under conditions in which the reactionaries of the world, headed by the U.S. imperialists, are putting up a last-ditch effort to save themselves from their fate on the road to final destruction, it is proper that communists must defend thoroughly the revolutionary stand of the working class and more creatively advance the theory, strategy, and tactics concerning revolution and construction to meet the new environment.”

The socialist idea is the most revolutionary and creative idea which embodies the aspirations and demands of the toiling popular masses, beginning with the working class. The struggle to achieve the socialist idea requires that the revolutionary principled and creative nature of the working class be followed at all times in all places.

The environment and conditions of the revolution to achieve the independence of the popular masses are continuously changing and the theory and methods of the revolution cannot but change accordingly. We must not commit the error of dogmatism by ignoring the gradually changed environment and conditions by clinging mechanically to outmoded theories and

methods. However, no matter how the environment and conditions of the revolution may change, there can be no change in the revolutionary stance and basic demands of the toiling popular masses, especially the working class, who seek to achieve chajusong completely. Even within the changed environment, only by thoroughly defending the revolutionary stance of the working class is it possible to have firm faith in revolutionary victory and to defend to the end the socialist banner without the slightest wavering.

In order to resolutely protect the revolutionary stance of the working class we must firmly adhere to the principle of the class revolution.

The establishment of the socialist system is a historic turning point in achieving the socialist idea. Just because a socialist system has been established does not mean that the socialist idea is being completely achieved, however.

Even after the socialist system has been set up, the party of the working class, which has seized political power, must continue to the end the struggle to achieve the socialist idea even after the socialist system has been set up. Otherwise, if they consider that the revolution has been completed simply by establishing a socialist system and do a slipshod job of the continuing class struggle in the socialist society, and weaken the dictatorship of the proletariat as its weapon, then they abandon the struggle to oppose the remnants of the old society. This can give rise to serious aftereffects which spread the non-working class elements in society.

Early on, the great leader Comrade Kim Il-song prescribed the three revolutions—social, technological, and cultural—as the basic content of the revolution, the basic method that must be continued in the socialist society. And he set forth the strengthening of the people’s regime while vigorously carrying out the three revolutions as the general line of socialism-and communism-building. The general line of our party for the building of socialism and communism is a firm guideline that makes it possible to overcome finally the remnants of the old society which remain even after the socialist system is set up and completely achieve the chajusong of the popular masses.

The general line to which our party consistently adheres in implementing the general line of building socialism and communism is to firmly put priority on the work of remaking man while vigorously pushing forward both nature remaking and social reformation work.

Communist society is not automatically achieved just because the economy has developed and material wealth is becoming bountiful. If we are to develop communist society, along with economic construction, we must push forward both the remaking of man and the remaking of society. And among these, the remaking of man must come first. Inasmuch as the masters of society in every respect are the people, we must first reform people in a communist manner so as to successfully propel the work of developing the economy and reforming society. In the

past, our party firmly gave priority to the work of reforming man in leading socialist construction and firmly rallied the popular masses about the party. By making our fundamental goal the rallying of the popular masses about the party and exalting to the maximum their revolutionary fervor and creativity, the party was able to achieve endless upsurges in socialism-building without committing any deviation.

The practical experience of our revolution shows that dynamically carrying out the three revolutions—ideological, technological, and cultural—while strengthening the people's regime and putting priority on the work of remolding man above all other work is the only correct road that will make it possible to successfully accomplish the historic cause directed at achieving completely the chajusong of the popular masses, holding high the banner of the continuing revolution even after the socialist system has been established.

In order to firmly defend the revolutionary stance of the working class and go forward on the socialist road to the very end, we must correctly solve the problem of guaranteeing the unitary nature of ideology and leadership.

In the original sense, a socialist society is a society of the working class. The fundamental characteristic of the society which has become working-classed lies in all members of society joining together into a single ideologically pure entity, a single organ. If we are to materialize this kind of characteristic of socialist society, we must dye the entire society with one ideology, the guiding thought of the party, and firmly guarantee the monolithic nature of leadership based on it. In order to guarantee the monolithic nature of thought and leadership we must vigorously carry out a struggle to dye the entire society with the revolutionary ideology of the working class.

To dye the society with one color serves as the keystone that can guarantee the monolithic nature of leadership. Only by basing everything on the idea of dyeing the one color of ideology is it possible to firmly achieve unitary leadership and make the unified solidarity of the entire society its strongest. If heterogeneous ideological elements different from the revolutionary thought of the working class are permitted in society, not only will we be unable to guarantee the purity of the independent social-political organism, of course, but also we cannot achieve even unitary social management, and great impediments to continuously upward development of the society will be created.

Our party is setting forth the remolding of the thoughts of man as the keystone in the struggle to occupy the ideological and political fortress of communism and is creating an ideological indoctrination completely permeated by the great chuche thought. In our country, the historic task of arming all members of society with the revolutionary ideology of the working class by means of the wise leadership of our party, is being brilliantly solved. This is because the party is giving primacy to

remolding people's thoughts and firmly adhering to the principle of putting ideological indoctrination work ahead of all other work.

In guaranteeing monolithic thought and leadership the basic thing is to thoroughly set up the unitary ideology system within the party of the working class.

Only when the unitary ideology and leadership is firmly guaranteed within the party is it completely possible to imbue the entire society with one ideology and to guarantee unitary leadership over society. The party of the working class must necessarily be organized and guided on the basis of one ideology. The party that cannot guarantee the uniqueness of thought cannot be said to be one party in reality. The party of the working class must be united and solidified about one center and must carry out all activities under a solitary leadership. If not, the party will be torn asunder.

Having the party of the working class achieve the imbuing of an ideology based on the guiding thought of the party and making the entire party move as one under the unitary leadership of the Central Committee means setting up the unitary thought system within the party. Our party prescribes as the basic principle in party building that the unitary ideology system be established within the party. By vigorously carrying out a struggle to embody the unitary system, the party has been able to firmly protect its revolutionary character and guarantee the rank and file's organizational and ideological solidarity at the highest level and satisfactorily accomplish the party's function and role as the staff headquarters of the revolution.

Correctly managing and operating the socialist society is a very important problem that we must by all means solve in order to firmly protect the revolutionary stance of the working class and go along the road of socialism to the very end.

If we are to correctly operate and manage socialist society, we must set up management and operational principles and methods and systems that conform to the intrinsic nature of socialism.

In socialist society the relationship between comradesly cooperation and solidarity based on a collectivist life view predominates. A socialist society in which a collectivist life view is dominant must by all means be managed and operated according to collectivistic principles, methods, and systems. In a socialist society, only if political and economic relations and forms of activities of people are all firmly established and coordinated on the basis of collectivism is it possible to accurately materialize the intrinsic demands of socialism in social relations. When a socialist society based on collectivism is managed and operated in accordance with individualist principles, methods, and systems, the social system is socialist, but its relationships come to be essentially non-socialist. And later this gives rise to the serious aftereffect of reviving individualistic elements in the society.

In order to firmly defend the revolutionary stance of the working class in social management, we must manage the people's economy according to thoroughly collectivist principles, methods, and systems.

Here the urgent problem that emerges is to continuously strengthen the socialist elements with respect to the means of production. The ownership of the means of production is the basis of all social relations, and socialistic ownership of the means of production is the economic basis of the socialist state. The management and operating methods are prescribed according to the character of the form of ownership. Therefore, all attempts to weaken collective ownership and socialist ownership of the means of production are, in the final analysis, precursors of injecting individualistic elements into socialist economic management.

Today, in any field of economic life today in which the imperialists are seeking to infiltrate individualistic elements—the vanguard of antisocialist schemes—into socialist countries, we cannot tolerate the phenomenon of renouncing collectivist management methods.

In our country the problem of management and operation of the people's economy in accordance with the demands of collectivism is being brilliantly solved in the process of embodying the Taean Work System. The Taean Work System firmly establishes in enterprise management a group leadership system by the party committee. It makes it possible to operate the economy in a revolutionary and scientific way by providing a unified and concentrated production guidance system and an orderly production guarantee system. Here, the people on the top help those below; those who know teach those who do not know; and all units cooperate with one another intimately. The might of the Taean Work System is the power of solidarity and cooperation and adhering to the collectivist principles and methods is the genuine way in which we can highly exalt the superiority of socialism in the field of economic management.

In order to stay on the socialist road to the very end, firmly protecting the revolutionary stance of the working class, it is important to continuously enhance the leadership role of the party to meet the realistic demands of socialist social development.

Socialism is an idea that embodies the intrinsic demands of the working class. The socialist idea, as a matter of course, can be attained only under the leadership of the party, which is the vanguard unit of the working class.

Today, in a situation in which the imperialists are resorting to vicious schemes in order to destroy the party's leadership role and drive a wedge between the party of the working class and the popular masses, the matter of protecting the revolutionary character of the party as the political leadership organization for the whole society and enhancing its leadership function emerges as a very serious problem.

The party of the working class is the backbone of the independent sociopolitical organism. The direction and role of the party, which the party occupies in the chuche of revolution, cannot be weakened no matter how far the socialist society advances. This is because the process of change and development of socialist society is the process in which society becomes working-classed. And the more socialist society is able to develop, the more its working class character is strengthened. It is an inevitable phenomenon that as the building of socialism and communism the party's leadership role, revolutionary character, and leadership become more strengthened and the solidarity of ideological-will between the party and the popular masses is strengthened.

Of course, such inevitability cannot be automatically converted into reality. Only by the goal-conscious activities and correct party work and activities of the party of the working class, which has taken political power, is it possible for the party's revolutionary character and its leadership role to be guaranteed. Therefore, if the ruling party cannot put forth correct party building principles and party work principles and continuously enhance the party's work level commensurate with the demands of actual development, the party cannot get the trust of the masses and will lose its control over society.

Our party grasps as its major line the establishment of the party's unitary ideological system based on the principle of building the party of chuche. It is able to vigorously advance the building of socialism and communism without committing any deviation by firmly maintaining the party organizationally and ideologically and strengthening in every way the kinship ties of the masses and the party and endlessly enhancing the leadership role of the party in all fields of revolution and construction.

Historical experience shows that what we term the development process of socialism is a glorious course that can triumph only by taking the firm revolutionary stance of the working class and brilliantly opening up the untrodden path. When the party of the working class takes a firm revolutionary stance and vigorously carries out a struggle to embody the socialist idea, it can brilliantly complete man's historical task of completely achieving the chajusong of the popular masses.

Our party will further strengthen the attraction of socialism and display to the fullest the superiority of our country's advanced socialist system by invariably and consistently adhering to and thoroughly implementing the guidelines on endlessly enhancing the transformation of the entire society into chuche thought; the line of the three revolutions, ideological, technological, and cultural; the guideline on endlessly enhancing the leadership role of the party; and the guidelines on embodying the Chongsan-ri spirit and Chongsan-ri method and the Taean Work System.

Our party will steadfastly struggle to firmly protect the socialist idea from all kinds of attacks and criticism of the imperialists and reactionaries, proudly holding high the banner of socialism, and will stoutly defend peace and the socialist camp.

**It Is the Firm Will of Our People To Go on to the Very End Completing the Chuche Cause, Embracing a Belief in the Victory of Socialism**

00000000 *Pyongyang KULLOJA in Korean No 1, Jan 90 pp 25-30*

[Article by Chong Chun-ki; not translated]

**Party Policy Implementation and the Functionaries' Revolutionary Spirit of Absolutism and Unconditionality**

00000000 *Pyongyang KULLOJA in Korean No 1, Jan 90 pp 31-36*

[Article by An Tong-yun; not translated]

**Functionaries Must Possess a High Political Level and Skilled Organizational Ability and a Capacity for Developing the Revolution**

00000000 *Pyongyang KULLOJA in Korean No 1, Jan 90 pp 37-41*

[Article by Pak Chong-sun; not translated]

**Dedicating Oneself to Society and the Collectivity Is the Worthwhile Life of Independent Man**

902D0012B *Pyongyang KULLOJA in Korean No 1, Jan 90 pp 42-45*

[Article by Kang Min-ku]

[Text] Everyone earnestly wants to live a worthwhile life. From the time people first began to turn their attention to problems of life, they have deeply contemplated over and over the problem of what kind of life is the most worthwhile and what must one do in order to enjoy such a life.

The worth of life to social man is the pride one has in one's life and the value of that life. Inasmuch as people are social beings, the question of the worth of life of social man relates to the value of one's life. It is determined not according to how long one lives, but how he lives and for what.

For independent human beings, scientifically clarifying how one should live for the most worthwhile life is one of the important questions people face in establishing a correct outlook on life and in seeking to enjoy a genuine life. That is related to the fact that one's life view is the outlook and point of view toward man's life. One's life view answers the questions of what is the goal of a person's life and how must one live in order to attain it. Therefore, the matter of what is the most fruitful way to live must be scientifically explained before people can brilliantly embellish their lives by setting up proper live goals and ideals and devoting their own lives to achieving them.

Devoting oneself to society and the collectivity is the most fruitful life of socialist man.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and Secretary of the Central Committee of the WPK, pointed out as follows:

"If man's life is to be worthwhile, he must contribute to the collectivity, which is immortal, and leave something behind." ("On Firmly Establishing the Chuche Revolutionary View," monograph, p 29)

Devoting oneself to the society and the collectivity means struggling and dedicating one's all to the revolutionary cause of the popular masses, not for the benefit or fame of the individual.

Devoting oneself to the society and the collectivity means that individual people devote everything in order to display a positive attitude toward the interests of the social collectivity and helping to strengthen the independent vitality of the eternal socio-political organ.

The socio-political collectivity is the nucleus of the individual's socio-political life. By becoming members of a socio-political group that struggles in order to achieve the chajusong of man, people receive socio-political life from that nucleus. The destiny of individuals is intimately connected to the fate of the socio-political group and the working class and when the rest of the popular masses are liberated from class oppression and subservience to the reactionary exploiting class, the individuals who belong to it also can achieve socio-political chajusong. When the socio-political group receives a share, the individual also receives a share. The greater the advantage to the collectivity, the more advantage accrues to the individual. Therefore, the interests of the social group and those of the individual are fundamentally congruent.

However, in the course of achieving the advantage of the social group and strengthening its independent vitality, the demand can arise that the interests and lives of individuals be sacrificed. When it is necessary to sacrifice unhesitatingly the interests of the individual to strengthen the independent vitality of the socio-political group, independent man sacrifices even his physical life.

Dedication to society and the collectivity is based on a love for the revolutionary comrades who belong to that collectivity.

Insofar as the social group is formed by an organic association of individual persons, one cannot imagine dedication to society and the collectivity apart from love for the comrades who belong to the collectivity. People feeling love for one another is one of the basic guarantees for combining their socio-political lives with one another and making the social group a stronger socio-political organism. By trusting their revolutionary comrades as much as they trust themselves, they transform the union among themselves into something genuinely concrete. Having trust in their revolutionary comrades, people look upon their comrades as the most precious entities and in times of joy or sorrow, in harsh days or days of glory, they always share happiness and grief, life and

death, and suffering and joy. People not only trust their comrades as themselves, but also help them sincerely. This means dedicating one's own creative abilities for the sake of others. Seen thus, devoting oneself to one's comrades is sacrificing oneself for one's comrades. If one only feels one's comrades' joy and sadness and does not render practical assistance, a genuine relationship among comrades cannot be established and the interests of the socio-political group and its firm development of its life cannot be firmly guaranteed.

In this way, when people devote their all to the interests of the socio-political group, basing themselves on love for the comrades who belong to the socio-political group, it can be said that they are leading a genuine life of contributing to the society and the collectivity.

Strengthening solidarity and cooperation while devoting oneself to the society and the collectivity is the fundamental style of human existence. As an individual unit, a person is powerless, but by combining himself with society and the collectivity, he becomes a strong, influential social entity. Man the social entity can live and develop only in a social collectivity. Insofar as man not in isolation, but as a member of a society and collectivity, the value of life is assessed according to how much he contributes to the society and the collectivity.

A person who lives his life contributing to the collectivity with his own devoted struggle receives the love and respect of the collectivity and its members. Such a person is confident that the melding of the everlasting and powerful socio-political group with his own limited and feeble individual life forms the inner support socially and enables him to lead a life filled with happiness and a sense of well-being. Conversely, a person who pursues only his own pleasure and desires, regardless of the society and the collectivity, is ostracized from the collectivity and detested because he has transgressed against the interests of the social collectivity and consequently he comes to wander about in loneliness and isolation.

Therefore, to the extent that a life contributes more to the country and the nation and to the revolutionary cause of the popular masses, it is a more valuable life and only people who lead such a valuable life can feel the genuine worth of life.

The reason devoting oneself to society and the collectivity is the most fruitful life of independent man lies in the fact that above all it makes it possible for people to become the real masters of an independent and creative life.

The most worthwhile life of man flows from and is compatible with the intrinsic nature of man. Because of his independent and creative nature, man comes to regard an independent and creative life as the most worthwhile.

An independent life is one in which man occupies the position of the master—having cast off all sorts of

restraints and impediments of nature and society—and fulfills the demands as the master and through the role of a master. It is a creative life in which man highly displays his creative abilities and develops himself as a stronger being. Such a life is based on making sacrifices for the society and the collectivity.

Persons who place their life goals on contributing to the society and the collectivity link together their own destiny with that of the social collectivity and regard the independent demands and interests of the collectivity as their own demands and interests. Consequently, such people are the real masters of the society and the collectivity and they lead an independent life.

The road to an independent life can be opened up through a creative life. And a creative life can be firmly guaranteed only when it sets as the goal of life making sacrifices for the society and the collectivity. Inasmuch as creative abilities are intrinsic to people and the popular masses, they can not be satisfactorily promoted by an individual who is separated from the masses. No matter how much ability and talent one might have, a person who lives for himself alone cannot continuously burn with creative fervor. A person who has a self-sacrificing awareness of the independent cause of the popular masses links his own destiny with that of the popular masses. He displays to the maximum his own energy and talents for the infinite prosperity and development of the popular masses and takes the road of endless creation and development.

A life dedicated to society and the collectivity is an independent life of living as the master of the social collectivity in both name and reality. It is a creative life of living as a pioneer of the destiny of the social collectivity. When a person sacrifices for the sake of society and the collectivity, he comes to achieve his own desire to live and develop independently and creatively and to feel from this the worth of life and happiness. At the same time, he comes to experience a lofty sense of pride and responsibility in developing the destiny of the collectivity.

The reason devoting oneself to society and the collectivity is the most worthwhile life of independent man lies in the fact that it is a life that is creating the everlasting future of society and the collectivity.

The everlasting future of society and the collectivity is not only for the sake of oneself and one's generation, but also for the sake of a worthwhile life for future generations. Independent man comes to feel the worth of a real life also in the struggle to create the eternal future of society and the collectivity.

A life of living only for one's individual self is a life without a future, because it ends with the single life of the individual. Therefore, to that extent it cannot be regarded as anything more than a unworthy, meaningless life. The life of a man who leaves nothing behind and contributes nothing to the society and the collectivity is

like a leaf dangling from a rootless sprout. The life of a person who has lived like that is akin to never having been born to this world.

The life of the individual has an ending, but society and the collectivity live and develop forever. The life of an individual in the historical movement of a social collectivity, the popular masses, is but a brief moment. The worth of the life of an individual who is born and spends his whole life in the social collectivity lies in becoming a part of the process of advance of the historic social movement by contributing to society and the collectivity.

The life of the individual has an ending, but contributing to creating the future of the collectivity in the process of living and rendering assistance in strengthening the independent life force of the collectivity remains forever with the society. Therefore, his life continues endlessly in the stream of history and consequently to that extent has value and becomes worthwhile.

The eternal future of independent man is the cause of socialism and communism. Communist revolutionaries who struggle devotedly to achieve the cause of socialism and communism, the cause of the independence of the popular masses, regard a life of dedicating oneself to preparation for a happy life as more worthwhile than a life of enjoying happiness. They regard a life of contributing to the prosperity of one's people and all humanity as the greatest worth. The reason communist revolutionaries struggle for the revolutionary cause of the popular masses is not for the sake of themselves and their own generation, but for the sake of future generations, and not just for their own people but for the prosperity of all of mankind. The achievements of communists who struggled with a spirit of self sacrifice for the sake of the future of their own people and mankind will remain forever in history and their lives will continue to shed glory even into future generations.

To sacrifice in this manner for society and the collectivity does not just enable people to become the masters of an independent, creative life. Since it is a life that creates an eternal future of the society and the collectivity, it is a worthwhile life for independent man.

By showing that the most worthwhile life for independent man is a life of sacrificing for the society and the collectivity, the chuche life view has opened up the road of real life.

People in the old days were deeply concerned about the most fruitful and valuable life and set forth various opinions concerning it.

Some people, seeing a life of sacrifice as an imaginary life, said that a worthwhile life could be enjoyed only in the afterlife. On the other hand, refuting the surrealistic, visionary life-view theories, the view also emerged among enlightenment thinkers that a happy and fruitful life should be enjoyed in the present. Among them, there is the view that the value of life and happiness lies in

leading a life that conforms to the natural aspiration for individual life, the desire for acquisition of wealth, and the preservation of private property. And there is also the view that holds that the greatest happiness lies in the satisfying of physical desires and physical pleasures. Such claims are all individualistic life views that originate in regarding people as isolated entities.

The revolutionary theory of the progressive working class rejects the individualistic view concerning a happy and fruitful life and puts forth the idea that the worth of man's life and his happiness lie in struggle.

The chuche life view for the first time in history provided people with a powerful ideological-theoretical weapon for living a worthwhile life by explaining for the first time that a life lived independently and creatively while sacrificing for society and the collectivity is the most worthwhile life that conforms to man's nature.

Our party, exalting the overall superiority of the socialist system and smashing the vicious offensives of the imperialists who oppose socialism, put forth the slogan of "Let us all live and struggle heroically!" The slogan stemmed from the idea of hastening the building of socialism and communism, and demands that all party members and workers sacrifice for society and the collectivity.

In many masterpieces such as "Some Problems Arising in the Indoctrination of Chuche Thought," "On Firmly Establishing the Chuche Revolutionary View," "Let us All Live and Struggle Heroically," and "The Present Era and the Duty of Youth," the dear Comrade Kim Chong-il has profoundly elucidated in terms of scientific theory that making sacrifices for society and the collectivity is a worthwhile life for independent man.

All party members and workers must deeply master the profound thought concerning sacrificing for society and the collectivity, which was clarified by the dear Comrade Kim Chong-il.

Above all, the important thing in having party members and workers sacrifice for society and the collectivity is to possess endless loyalty to the leader with revolutionary faith and make it their life view.

The leader is the center of the life of the socio-political collectivity and its supreme brain. The demands and interests of society and the collectivity are represented by the leader and only under the leadership of the leader can they be achieved. Therefore, being loyal to the leader is the highest expression of loyalty to society and the collectivity and means being genuinely devoted to the society and the collectivity.

In sacrificing for the sake of society and the collectivity, the important thing for party members and workers is to deeply master as their life view the fact that the interests of the collectivity are incomparably more precious than those of the individual.

Socialist society is based on collectivism. Therefore, only when it is deeply realized that the interests of the collectivity are more precious than those of the individual can people struggle, sacrificing even their lives, for the cause of socialism and communism.

All party members and workers must fight, devoting their entire lives to the revolutionary cause of *chuche* by deeply cherishing loyalty to the leader as a revolutionary

faith and thoroughly arming themselves with the collectivist life view that regards the interests of the collectivity as more precious than those of the individual.

**Enhancing the Function and Role of People's Government Is a Basic Requirement for Accelerating the Remolding of Society**

00000000 *Pyongyang KULLOJA in Korean No 1, Jan 90 pp 46-51*

[Article by Son Song-pil; not translated]

**The Revolutionary Tradition Is a Precious  
Revolutionary Treasure Achieved in the Process of  
Struggle for the Chajusong of the Popular Masses  
Under the Leadership of the Leader**

*00000000 Pyongyang KULLOJA in Korean No 1,  
Jan 90 pp 52-57*

[Article by Choe Hyok-ku; not translated]

**Forming a Harmonious Whole With the Popular  
Masses Is the Source of Our Party's Invincible  
Strength**

*00000000 Pyongyang KULLOJA in Korean No 1,  
Jan 90 pp 58-63*

[Article by Choe Kun-sik; not translated]

**Strengthening the Material and Technological  
Foundation of the Rural Economy Is a Firm  
Guarantee for Increasing Agricultural Production**

00000000 *Pyongyang KULLOJA in Korean No 1,*  
*Jan 90 pp 64-68*

[Article by Kim Chang-chu; not translated]

**Putting Priority on the Power Industry Is the  
Consistent Policy Demand of Our Party**

00000000 *Pyongyang KULLOJA in Korean No 1,*  
*Jan 90 pp 69-73*

[Article by Yi Chi-chan; not translated]

**On the Basic Characteristics of Chuche-Oriented  
Culture**

00000000 *Pyongyang KULLOJA in Korean No 1,*  
*Jan 90 pp 74-79*

[Article by Kang Nung-su; not translated]

**Organizational Political Work of the Party  
Committee Directed at Expanding Production of  
the People's Consumer Goods With a Mass  
Movement**

*00000000 Pyongyang KULLOJA in Korean No 1,  
Jan 90 pp 80-85*

[Article by Choe In-tok; not translated]

**Let Us Accomplish the Historic Cause of  
Fatherland Reunification Through the United  
Strength of the Nation**

*00000000 Pyongyang KULLOJA in Korean No 1,  
Jan 90 pp 86-91*

[Article by An Pyong-su; not translated]

**The Establishment of a New, Just International  
Economic Order in South-South Cooperation**

00000000 *Pyongyang KULLOJA in Korean No 1,*  
*Jan 90 pp 92-96*

[Article by Tae Hyong-chol; not translated]