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KULLOJA

[No 5, May 1988]

The Social Communist Cause Is Ever-Victorious and Invincible

41090017 *Pyongyang KULLOJA in Korean No 5, May 88 pp 3-11*

[Editorial not translated]

The Chuche Ideology Is the Ideological and Theoretical Foundation of Our Party's Leadership Art

41090017 *Pyongyang KULLOJA in Korean No 5, May 88 pp 12-17*

[Article by Chong Tong-uk]

[Text] Establishment of the right leadership art is of great significance in party building and party activity, particularly in leading the masses.

However accurate party lines and policies, however intense the enthusiasm of the mass, it will be impossible to give full play to the revolutionary fervor and creative positiveness of the broad masses and successfully implement party lines and policies if party organizations and functionaries lack a scientific and revolutionary leadership art.

The party's leadership art is the party's way of setting the masses in motion and leading them, and it is the party's leadership skill.

The working-class party, only when it has a revolutionary and people-oriented leadership art, can become a militant vanguard organization and forcefully organize and mobilize the broad masses in the revolutionary struggle and construction.

The party's leadership art is established on the basis of the guiding thought of the revolution and a scientific world view; and the essential nature, characteristics, and scientific and revolutionary qualities of the leadership art are defined by the right leadership ideology.

The right guiding thought of the revolution, by reflecting the demands and interests of the masses of working people, provides the ideological and theoretical foundation of leadership art upon which the party sets the goals and direction of the revolution and sets the masses in motion and leads them toward these goals. The leadership art of the working-class party can become superior only when it is based on the guiding thought of the revolution reflecting the demands and interests of the masses.

Our party's leadership art, created by the great leader Comrade Kim Il-song and developed by the dear Comrade Kim Chong-il, is a chuche-oriented leadership art based on the immortal chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"Our party's leadership art is a chuche-oriented leadership art based on the chuche ideology and embodying the revolutionary mass line." ("Kim Il-song Selected Works," Vol 9, p 402)

The basic thought underlying our party's leadership art is the immortal chuche ideology, our party's unshakable guiding thought which leads our revolutionary cause on the sole road of victory.

The chuche ideology is a through-and-through revolutionary ideology which holds it as the cardinal objective of the revolution to protect and cultivate an independent stand and attitude vital to social beings, and which demands that the revolution be carried through to the end until this objective is fulfilled. The chuche ideology is the most perfect revolutionary doctrine, seeking to turn human beings into the complete masters of the world and of their own fate by thoroughly remaking themselves as well as nature and society to suit the social instinct of man to live and develop in his own way and that illuminates the road to the everlasting happiness and prosperity of mankind.

The immortal chuche ideology, the guiding thought of our revolution, is the ideological and theoretical foundation of our party's leadership art in leading the broad masses toward the complete attainment of an independent stand and attitude.

To say that the great chuche ideology is ideological and theoretical foundation of the leadership art of our party is to say that it provides, above all, the starting point for establishing leadership over the masses.

To firmly establish a revolutionary and people-oriented leadership art, the party should begin by establishing the right view and viewpoint toward the masses. Having the right view and viewpoint toward the masses is a prerequisite for establishing a true leadership art. When the party has the right view and viewpoint toward the masses, it can establish a revolutionary and people-minded leadership art capable of organizing and mobilizing the broad masses, whereas if it were to base itself on the outmoded reactionary viewpoint of looking down upon the masses, there could only be the method of reigning over the masses, the bureaucratic ruling method of subjecting them to exploitation and oppression.

The chuche ideology enables the party to establish a revolutionary and people-oriented leadership art by providing the right view and viewpoint toward human beings, the masses, on the basis of the philosophical principle which elucidates the position and role of man in the world.

As elucidated by the chuche ideology, man is the master of all things and the basic factor determining all things. To say that man is the master of all things is to say that he is the master of the world and his own fate, and to say that man decides all things is to say that he plays a decisive role in remaking the world and shaping his own fate. This is the man-centered philosophical principle that elucidates the place and role of man in the world. When the philosophical principle of chuche that man is the master of all things and decides all things is applied to the revolutionary struggle to have the masses attain their independent stand and attitude, it is translated into the basic principle of the revolution that the masters of the revolution and construction are the masses, and the driving force of the revolution and construction also resides in the masses.

The chuche ideology, by elucidating the basic principle of the revolution that the masses are the masters of the revolution and construction and the driving force of the revolution and construction also resides in them, accurately defines the goals and direction of leadership art in successfully carrying out the revolution and construction by continually improving the position and role of the masses.

Setting correct objectives and goals for leadership art is an important requirement in establishing a scientific and revolutionary leadership art. Only when the purpose and direction of leadership art are set correctly, will it be possible to insure the coherence of the whole system of leading the masses and of its substance and establish a genuine leadership art.

The chuche ideology is the true revolutionary thought which defines the objectives in leading the masses. The purpose of leadership art is to set the masses in motion and lead them to the successful execution of the revolution and construction. By elucidating for the first time the truth that the masters of the revolution and construction are the masses and that the masses are also the driving force of the revolution and construction, the chuche ideology teaches us that the leadership art of the working-class party should base itself on the goal of enabling the masses to maintain their position and fulfill their role as the masters of the revolution and construction.

The chuche ideology correctly defines the direction of the party's leadership art also. The leadership art of the party constantly deepens and develops in the direction of setting the masses in motion and leading them to continually improving their position and role as the masters of the revolution and construction.

The position and role of the people in the revolution and construction are determined by many factors. The most basic of all factors are the independent ideological consciousness and creative ability of the people. It follows that if the direction of the party's leadership art in setting the masses in motion and leading them is to be set correctly, it should be set in the direction of enabling the masses to improve their ideological consciousness and creative ability in accordance with the demands of the chuche ideology. Only then will the masses be able to enhance their position and role as the masters of the revolution and construction and constantly improve their position and role in keeping pace with progress in the revolutionary struggle and construction task.

The chuche ideology not only defines the objectives and direction of the party's leadership art but also makes it possible to establish the right method for leading the masses.

Formulation of the right methodology is one of the principles that should be observed in leading the masses as well as in remaking nature and society. Success in leading the masses depends on whether the methodology is formulated to suit the aspirations and demands of the masses of working people and the concrete environs and conditions and on whether work is performed on the basis of this methodology.

To place man at the center of all thinking and to make everything serve him is the starting point in establishing the right methodology for leading the masses.

The secret of leadership over the masses lies in successfully executing the revolution and construction by bringing the broad masses together as one and making one person move 10, 10 move 100, 100 move 1,000, 1,000 move 10,000, and so on. To do this, the party should merge the demands and interests of the masses into one and give maximum play to their creative ability. This truth has been scientifically elucidated by the immortal chuche ideology.

By establishing a man-centered viewpoint and stand of placing man at the center of all thinking and by making all things serve man, the chuche ideology provides the true guiding principle for leading the masses with the right methodology. This is because the chuche ideology elucidates the viewpoint and stand toward the world with the interests of man, the master of the world, as the starting point.

To deal with the world by making the interests of man the starting point, as elucidated by the chuche ideology, means that all things and phenomena in the world are viewed and evaluated by using the interests of man as the standard, the measuring stick, and that all activities for remaking the world are intended to bear fruits beneficial to man. What is important in leading the masses when seen from this viewpoint and stand is to solve all problems arising in the revolution and construction on

the basis of the demands and interests of the masses and to make all activities for remaking and transforming nature and society produce good results beneficial to the masses. Only then will the masses actively participate in the revolution and construction with keen interest. The masses launch into revolution and construction because they want to fulfill their independent demands and further their interests. Therefore, in order to insure its correct leadership of the masses, the working-class party should always place the interests of the masses at the center. Only then will the party be able to correctly set the objectives of its leadership of the masses, set the masses in motion and lead them to suit these objectives, and accordingly, to fulfill its functions and role as the general staff of the revolution.

The chuche ideology enables the party to formulate a correct methodology for its leadership of the masses because this ideology elucidates the viewpoint of dealing with the changes and development of the world on the basis of the activities of man, the remaker of the world.

The chuche ideology demands that from the point of view of enabling man to insure his role as the remaker of the world, the law of the motion of the world be understood and voluntary activities be carried out conscious of the goal to remake and transform the world, while putting man's own ability and the capability of the outer world to rational use. This provides the starting point, the basis, for the formulation of the correct methodology for the party leadership of the masses.

To lead the masses properly, the party should not only bring the demands and interests of the masses into harmony but also satisfactorily insure their activities. There is nothing in the world that is more potent and resourceful than the masses. All problems arising in the revolution and construction can be successfully solved only by the inexhaustible ability of the masses and its embodiment, their creative activities. It is the masses who demand revolution and construction, and it is also the masses who assume responsibility for the revolution and construction and put them into execution. The masses fulfill their demand for revolution and construction by relying on their own inexhaustible creativity. Therefore, to successfully execute the evolution and construction, the working-class party should start from the demands and interests of the masses and keep a tight grip on their activities as the basics.

If the party sets the wisdom and energy of the masses in motion and enhances their role, it can firmly insure the victory of the revolution by breaking through whatever bottlenecks and obstacles it may encounter. This tells us that the immortal chuche ideology is a great thought that elucidates the man-centered viewpoint and stand of dealing with the world, with the interests of man as the starting point, and coping with the changes and development of the world on the basis of man's activities, and through this elucidation, makes it possible to formulate the right methodology for the party leadership of the masses.

Thus by elucidating the basic principle of the revolution that the masses are the masters of the revolution and construction and they are also the driving force of the revolution and construction, the immortal chuche ideology serves as the basis for defining the aim and direction in leading the masses and for formulating the right methodology of leading the masses.

To say that the great chuche ideology is the ideotheoretical foundation of our party's leadership art is to say that this ideology is the basic thought that consistently runs through the substance of leadership art.

The great leader Comrade Kim Il-song taught as follows:

"What constitutes the important substance of our party's leadership art is the revolutionary party work system, the revolutionary and people-oriented work method and work habit." ("Ibid, p 402)

In skilfully leading the masses in the revolutionary struggle and construction task, it is necessary to establish an orderly system and order capable of unitarily setting them in motion and solve problems concerning the work method and work habit of functionaries and their personalities. Our party's leadership art contains in it what it takes to be the most scientific and revolutionary leadership art, all the ingredients capable of successfully solving all problems that are bound to arise in vigorously pushing the revolution and construction by organizing the masses and developing their action-consciousness.

The orderly party work system and the revolutionary and people-oriented work method and work habit, which constitute an important substance of our party's leadership art, are thoroughly based on the chuche ideology.

The chuche ideology is the basic thought that runs through our party's revolutionary and people-oriented party work system.

The party work system is the system and order by which party activities are organized and carried out. The work and activities of the working-class party in leading the revolutionary struggle of the masses to realize their independent stand and attitude are performed always in accordance with certain norms and order designed to set people in motion in a unitary manner. Only when a revolutionary work order and system is established within the party, will it be possible for the whole party to move as one and successfully exercise leadership over the broad masses. Without a revolutionary party work system, it would be impossible to insure unity in the ideological will and action of the party ranks, to avoid disorderliness and confusion in party work and activity, and in the end to successfully carry out the task of leading the broad masses in the revolution and construction. Therefore, a revolutionary system and order and a revolutionary party work system are an essential requirement for the party in establishing a genuine leadership art.

The chuche ideology provides the guiding principle for establishing a revolutionary party work system.

The chuche ideology scientifically elucidates that the independent spirit, creativity, action-consciousness are the essential attributes of man, and on the basis of this elucidation, clarifies the position and role of man in remaking and transforming nature and society. The chuche ideology illuminates the truth that it is necessary for the masses to be under the unitary leadership of the leader if they are to maintain their position and play their role as the independent subject of the revolution. Thus the chuche ideology makes the party work system into a work system capable of firmly insuring the unitariness of the leader's thought and leadership and giving utmost play to the revolutionary fervor and creativity of the masses.

The chuche ideology is the foundation of the revolutionary work method. The work method occupies a very important place in leadership art. Leadership is exercised over the masses through a certain work method. The work method is a powerful weapon for leading the masses, and success in the exercise of leadership over the masses depends in the last resort on what kind of work method is used in this exercise. Therefore, the working-class party should always attach importance to the work method in leading the revolution and construction, establish a scientific and revolutionary working method, and make great efforts to constantly deepen and develop it.

What is basic to the revolutionary work method is to trust the inexhaustible energy of the masses, rely on them, and solve all problems arising in the revolution and construction by giving full play to the wisdom and creativity of the masses. This basic requirement is met when the work method is based on a revolutionary ideology; and the chuche ideology is the ideological and theoretical basis for the establishment of a revolutionary work method.

The chuche ideology provides the guiding principle by elucidating that revolution and construction are an undertaking for the good of the masses and should be carried out by the masses themselves upon their own responsibility.

The masses have a keen interest in the revolution and construction because the revolution and construction are an undertaking for the good of the people. Also because the masses are the people directly in charge of the revolution and construction, they know the concrete aspects of the revolution and construction better than anybody else.

Therefore, it should be for the purpose of arousing revolutionary fervor in the masses that priority is given to political work, an important ingredient of the revolutionary work method; and it also should be for the purpose of enhancing the role of the masses as the

masters and charge people of the revolution that the upper level always assists the lower level and cadres go among the masses and carry out revolutionary tasks by relying on them. It also should be for the purpose of strengthening the ties with the masses that party tasks are adapted to reality and concrete conditions; and the waging of active mass movements should become the process of giving full play to the wisdom and inexhaustible energies of the masses. The work method of our party is run through with the purpose of thoroughly implementing the basic principles and demands of the chuche ideology.

The chuche ideology becomes the guiding thought in establishing not only a revolutionary work method but also a people-oriented work habit.

The party work habit is the work habit of the working-class party struggling for the revolution and serving the people and a sum total of the political and moral features of party functionaries and members. It is an important indicator of the attitude and viewpoint of functionaries toward the masses and of their political and moral characteristics.

Only on the basis of the chuche ideology can functionaries have the right attitude and viewpoint toward the masses and establish the right political and moral features.

By elucidating the position and role of the masses in the revolution and construction, the chuche ideology provides functionaries with the guiding principle in defining their viewpoint and stand toward the masses and their political and moral features.

Only when they hold the chuche ideology as the guiding principle can functionaries cultivate the fighting spirit of making continual innovation and forward movement in the revolutionary struggle, the revolutionary spirit of self-reliance and fortitude, and the habit of working and living with overflowing ambition and enthusiasm. Only then will they also be able to love and respect the people from the bottom of their hearts, regard the pains of the people as their own, always lead in difficult and arduous tasks, and serve as an example in all aspects of work and life, labor and study. Functionaries can cultivate the traits of humbleness, simplicity, and integrity only when they hold the chuche ideology as the guiding principle. This tells us that the chuche ideology, which illuminates the correct viewpoint and stand on the masses, is the true guiding principle in establishing a people-oriented working habit.

Thus, by elucidating for the first time, on the basis of the man-centered philosophical world view, the truth that the masters of the construction and revolution are the masses and the driving force of the revolution and construction also resides in the masses, the chuche

ideology has provided a firm ideological and theoretical basis for the leadership art of the party in setting organizations and the masses in motion and leading them.

It is because the great chuche ideology serves as the ideological and theoretical basis of our party's leadership art that this leadership art can be a revolutionary people-oriented leadership art, a people-centered leadership art, capable of using all methods and ingenious skills of mass mobilization thoroughly to lead the masses of working people to maintain their position and play their role as the masters of the revolution and construction.

Our party's leadership art, based on the immortal chuche ideology, is suited to the intrinsic nature of the communists struggling for the good of the masses of working people and is the perfect communist leadership art which can solve all problems arising in the revolutionary struggle and construction to suit actual conditions by relying on the creative ability of the masses and which can bring up people as more competent and more independent and creative beings.

The leadership art of our party based on the chuche ideology is also an encyclopaedic leadership art providing comprehensive answers to all problems arising in the revolutionary leadership of the working-class party.

The power of leadership art is determined by the scientific character and diversity of its composition and content. The leadership art of our party consists of powerful methods of mass mobilization, such as the presentation of militant slogans, the organization of and guidance to mass movements, the revolutionary work method, and the people-oriented work habit. The content of this leadership art provides scientific answers to problems arising in all aspects of leadership, along with general and basic methods applicable to all stages of development of the revolution. It clarifies concrete ways and ingenious skills for successfully solving all problems arising in revolutionary leadership, ranging from methods of drawing up plans, formulating strategies, and organizing and executing tasks to methods of meeting and talking with people, making them realize their mistakes, and organizing and mobilizing their efforts.

Because it is based on the immortal chuche ideology and has been developed and enriched in the course of the protracted revolutionary struggle, the leadership art of our party can be a most comprehensive, multifarious, revolutionary, and people-oriented leadership art.

The chuche-oriented leadership art created by the great leader Comrade Kim Il-song is shining as a leadership art further developed and enriched by the dear Comrade Kim Chong-il.

With a rare acumen and insight, the dear Comrade Kim Chong-il is developing and enriching the leadership art of the party still more while leading the chuche revolutionary cause, with an innovative eye to dealing with all problems in a fresh perspective, with an unequalled revolutionary ability to map out a strategy for all tasks boldly and daringly and pushing them doggedly, with seasoned organizational skills, with a strong desire to work, and with untiring revolutionary energy. As a consequence, the leadership art of our party is getting developed and enriched still more on a new scientific foundation, not only in terms of the system, method, and form but also in terms of concrete ingenious skills and means which should be relied upon in setting the masses in motion and leading them.

Our party has waged a vigorous struggle to establish a leadership art based on the chuche ideology. As a result of the vigorous struggle to establish a chuche-based leadership art, our party has taken upon a new look; party work and party activity have been carried out in a more spirited and lively manner; and the relationship between the party and the masses has become an inseparable kindred relationship.

By implementing the chuche-based leadership art, our party has made the masses into the true masters of the revolution and bound them together airtight around the party and the leader, has triumphantly advanced the revolution and construction by relying on their inexhaustible energies. The brilliant victory won by our party and people in the struggle for sovereignty, independence, and socialism by overcoming multilayered obstacles and trials represents the shining fruition of the chuche-oriented leadership art.

To cultivate the chuche-oriented leadership art with depth and practice it with thoroughness is a firm guarantee for strengthening and developing our party forever as a chuche-oriented revolutionary party and for staunchly advancing the chuche revolutionary cause on the single shining road of victory, by setting the masses in motion and leading them vigorously.

We should strengthen the main force of the revolution and hasten the ultimate victory of the cause of socialism and communism by more thoroughly implementing the leadership art of our party based on the immortal chuche ideology.

**The Basic Mission of the Philosophical
Worldview Is To Illuminate the Way To Shape
the Destiny of Man**

*41090017b Pyongyang KULLOJA in Korean No 5,
May 88 pp 18-24*

[Article by Kim Chang-won]

[Text] How to raise the question of the basic mission of the philosophical worldview and how to solve it is a critical issue which influences the overall system and content, the progressiveness, and the viability of the philosophical worldview.

Philosophy is a branch of learning which provides a unified outlook on the world, with a viewpoint and a stance toward the world. A unified view of the world and a viewpoint and a stance toward the world constitute the essence of the philosophical worldview. The philosophical worldview formulates its content and evolves its principles and themes, its theories and methodology, by its own unique system. The whole system, content and principles, and themes and methodology of the philosophical worldview are raised, formulated, and systematized in a manner consistent with the basic mission of the philosophical worldview.

The basic mission of the philosophical worldview is the totality of tasks that philosophy should perform to achieve its objectives as a science whose duty it is to provide a worldview. Only when the basic philosophical worldview's mission is correctly clarified will it become possible to accurately solve all problems concerning it. Fundamental problems of philosophy and problems concerning an outlook on the world and a viewpoint and stance toward the world can then be solved according to this mission, giving maximum play to its revolutionary character and vitality.

In the document "Several Problems Arising in Indoctrination in the Chuche Ideology," the dear Comrade Kim Chong-il not only clearly defined the basic mission of the philosophical worldview and scientifically proved its validity, but also elucidated the essential characteristics and superiority of the chuche-based philosophical worldview.

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:

"The basic mission of the philosophical worldview is to illuminate the way to shape the destiny of man." ("On Several Problems Arising in Indoctrination in the Chuche Ideology," monograph, p 4)

As pointed out by the dear Comrade Kim Chong-il, the basic mission of the philosophical worldview is to illuminate the way of exploring the destiny of man.

That the basic mission of the philosophical worldview is to illuminate the way of charting the destiny of man, is related above all to the basic purpose of human activity.

Human activity consists, on the one hand, in cognitive attempts to uncover the attributes, essential characteristics, and law-governed nature of phenomena and things in the surrounding world, and on the other, in practical attempts to remake nature and society in order to suit the independent demands of man. The basic purpose of all the cognitive and practical activities of man is to chart his own destiny. The question to which man as a social being pays constant attention, with utmost concern, is that of his own fate. This is because the question

of destiny is a vital issue concerning the social and political life and future of man. The question of man's destiny concerns the life and death of man: the conditions for his survival, social status and his future. To say that man charts his destiny is to say that man improves upon his position and role in the world, and makes his life more independent and creative. Accordingly, to man, nothing is more urgent and important than the question of exploring his own destiny. Out of his intense desire for an independent and creative life, man becomes more concerned about his current social status than anything else and becomes keenly interested not only in his present life but also in the question of what prospects the future holds for his life. That is why man struggles always with the aim and desire to remodel his life into a better one and to live and enjoy an independent and creative life. Accordingly, the basic purpose of man as a social being boils down, ultimately, to the exploration of his own fate.

The purpose and mission of the philosophical worldview are defined by that cardinal objective of human activity.

Originally, the philosophical worldview had its provenance in man's demand for exploring his destiny, a matter of the first and foremost concern to him because of his intrinsic characteristics. The philosophical worldview is one form of social consciousness as a generalized expression of certain class interests in charting man's destiny. As man explores his destiny in relation to the world he should, above all, correctly solve such problems concerning the worldview as the origin and development of the world. The original philosophical thinking was not a product of the thinking of pure reason. This simple, materialistic view, in opposition to the religious superstition that "God" is the creator and controller of the world, found the origin of the world in some material things, such as water, fire, earth and air or ether—or the simple dialectical view that all things and phenomena, instead of moving and changing in accordance with the will of "God," exist and constantly move and change by themselves. This thinking may be viewed as a reflection of the class demands of the progressive forces in slave societies who sought to provide people with some happiness in their contemporary life and to free them from the fetters of religion—the means of spiritual oppression that the reactionary ruling classes used in their attempt to apotheosize and maintain their privileged position through the religious mysticism that the fate of the world and man is controlled by "God," the supernatural being. Inasmuch as the philosophical worldview in this way emerged and has developed as a reflection of certain class interests with respect to the exploration of man's destiny, its basic mission should naturally be to illuminate the exploration of man's destiny and it should provide the most correct answer to the question of this exploration.

The basic mission of the philosophical worldview, to illuminate the exploration of man's fate, is also related to the purpose of man in establishing his worldview.

By a worldview is meant the unitary system of a unified view, viewpoint, and stand toward the world as a whole.

The purpose of man in establishing his worldview is not merely to uncover the essence of the world and the natural laws governing its change and development, but also to find the way of charting his own destiny by conquering and remaking the world.

Man lives in the world of nature and society and charts his own destiny in the context of his relationship with the world. Nature is the object of human labor, the material source of human life, whereas society is the collective in which people live and carry out their activities. Man can neither survive nor develop apart from the world surrounding him. Inasmuch as people live and carry out their activities in the world, they can successfully explore their destiny only when they correctly answer questions concerning the essence of the world and the inevitability of its motion and change, questions such as: What is the world? How do numerous things and phenomenon in the world move and change? What kind of being is man? What relationship does man have with the world? The purpose of man in unraveling the essence of the world and the inevitability of its movement and change is not merely to acquire a knowledge of the pure world but to establish the right worldview on the basis of this knowledge and find the way of charting his destiny.

Thus the basic purpose of man in studying the worldview is to illuminate the charting of his destiny through the establishment of a worldview.

In illuminating the charting of man's destiny, the philosophical worldview is distinguished from specific sciences.

Needless to say, philosophy has something in common with specific sciences in that it contributes to charting the destiny of man. Generally, the duty of science is to contribute to charting man's destiny by illuminating the way of remaking and controlling the world. In this sense, philosophy and specific sciences have something in common.

However, in charting the destiny of man, philosophy has a peculiar characteristic distinct from specific sciences.

Through creative activities to remake nature and society, man charts his own destiny. However, the objective world, the object of the remaking, exists and moves and changes according to its own essential qualities and the natural laws governing its motion and change. For this reason, to make the objective world serve by remaking it to suit the independent demands of man, man should above all have an accurate knowledge of the essential nature of things and phenomena in the objective world and the laws of its motion. Natural and social sciences contributes to the creative activities of people to remake

and transform the world, precisely by providing a knowledge of the essential properties and characteristics of things and phenomena in the objective world and the laws of their motion.

Each specific science studies the essential nature of a specific field and aspect of nature and society, surveys the natural laws at work therein, and clarifies ways to remake nature and society, thereby illuminating the way of exploring the destiny of man. Natural sciences, such as mathematics, physics, chemistry and biology unravel the characteristics and the laws of motion of life and natural phenomena—physical, chemical, and biological, and find ways to transform them to suit the independent demands of man, and through these functions, illuminate the way of exploring his destiny. Social sciences, such as economics, jurisprudence, aesthetics, literature, linguistics, and history, illumine the way of exploring man's destiny by clarifying the essential nature of social life—political, economic, and cultural, and the laws of its development, and by showing ways to transform various aspects of social life.

Philosophy, unlike specific sciences, does not investigate the characteristics peculiar to and the laws operative in any particular aspects of nature and society but has the world as the overall object of its study and clarifies the general characteristics of the existence and motion of the world and provides a general methodology that should be followed in all areas of human activity, thereby illuminating the way of charting the destiny of man. Herein lie the essential characteristics of philosophy as distinct from specific sciences, and the essential content of the philosophical worldview.

The view toward the world which constitutes the important content of the world outlook is neither a knowledge of specific things and phenomena in the world nor a simple sum of such knowledge. It provides an understanding of the general characteristics of the existence and motion of the world, namely answers to questions such as: What does the world consist of? What are the common characteristics of all beings that make up the world? What are the general characteristics of all movements that take place in the world? No specific science provides such a general view of the world. Philosophy alone can provide such a general view of the world that constitutes one aspect of the world outlook.

Only when people have not merely a knowledge of the essential characteristics and of the laws of specific motion of different things and phenomena but also a general view of the world such as a view on the general characteristics of the existence and motion of the world as a whole, will they be able to chart their own destiny by remaking the world with the right stand and attitude toward the world.

However, a mere knowledge of the general characteristics of beings and motions common to the world that had existed before the human race appeared and the world

that has existed since then is not sufficient to provide a perfect understanding of the world and of the natural law-governed properties of its change and development, namely, to provide answers to questions such as how far this world where mankind lives is advanced and how it will develop in the future and in what direction. This is because such knowledge alone cannot unravel the essence of real world as it exists in which man occupies his position as the master, and the natural law-governed properties of the change and development of this world. Man as the most advanced material being occupies his position in the world as its master. The more his independent stand and attitude and his creativity and consciousness are enhanced, the more his position and role improve. Therefore, to understand the essence of this real world in which man lives and the natural law-governed properties of its change and development, it is imperative to know the essential qualities of man, the most advanced and competent being that has a unique position and role in the world, together with a knowledge of the general characteristics common to the material world, and on this basis, correctly perceive the position and role of man in the world. In other words, the essence of the world and the natural law-governed properties of its change and development should be understood in relation to man. Only by correctly elucidating the essential characteristics of man and his position and role in the world, as well as the general characteristics of the material world, will it be possible to provide the right answers to the basic, primary questions which arise in illuminating the way of charting the destiny of man, questions such as: Who is the master of the world?; who has the ability to remake the world?; who is the master of man's fate?; who has the ability to chart his fate?

The philosophical worldview has its as its essence the viewpoint and stand on which man should rely in remaking and controlling the world, along with a general view of the world.

To chart his own destiny, man should carry out activities to explore his fate, activities to remake and control the world surrounding him. Man's activity to remake and transform the world can successfully proceed only when it is based on the right viewpoint and stand.

For this reason, man has a critical stake in establishing a viewpoint and stand toward the world and the right methodology in his activity to understand and remake the world.

The reason people seek to establish the right view of the world is in the last analysis that they seek to have an accurate methodology for their activities to remake and transform the world and chart their own destiny. Therefore, the basic purpose of the philosophical worldview is defined by the question of man's fate, and it is the basic mission of the philosophical worldview to illuminate the way of exploring the fate of man by providing the right worldview.

Inasmuch as it is the basic purpose of human activity and the purpose of the worldview itself to chart the fate of man as noted above, the philosophical worldview holds it as its essential mission to illuminate the way of exploring man's destiny.

The church-based philosophical worldview is a philosophical worldview that has most scientifically elucidated the way of charting man's destiny, the essential task of a philosophical worldview.

Inasmuch as the essential task of the philosophical worldview is to illuminate the way of exploring man's destiny, the progressiveness and viability of the worldview depends in the last analysis on how accurately it illuminates the way of charting man's destiny. Philosophy, even though it regards it as its essential task to illuminate the way of exploring man's destiny, will be unable to accomplish the task if it fails to correctly formulate the question of the worldview and give an accurate answer to it. Only when it accurately illumines the way of shaping man's destiny will the philosophical worldview be able to fulfill its duty to suit its essential purpose.

It was not until the philosophy of the working class emerged that there appeared a philosophical worldview that held it as its essential task to illumine the way of charting man's destiny.

The reactionary exploiting class interpreted the world in the wrong way in order to suppress the independent goals and demands of the masses of working people and maintain and preserve the system of exploitation.

The philosophy of idealism representing the interests of the reactionary class negates that the world exists in itself and preached the mysticism that the fate of the world and man is in the hands of the supernatural "power," claiming that all things in the real world are the products of the "Absolute Idea," a transcendental spiritual being, or of subjective "consciousness" or the "senses." Speaking of the metaphysical worldview, it, too, denied the fact that all things in the world are interrelated and constantly change and develop, claiming that they are isolated from one another and in a fixed and immutable state, and advocated the fatalistic idea that people should obediently follow their given destiny. As a consequence, it foiled the masses of working people from finding the right way of charting their destiny and made the philosophical worldview serve the purpose of justifying the reactionary ruling system.

The philosophies which played a progressive role in bygone days at best stopped at holding it as their duty to serve for the struggle to remake nature and oppose the reactionary exploiting class, failing to advocate that it is their duty to eliminate the system of exploitation root and stem and illumine the way of exploring the fate of the masses of working people. The latter-day materialistic philosophy, the philosophy of the newly emerged

capitalist class against feudalism, took as its philosophical task the provision of answers to various questions associated with the charting of man's destiny, such as: What is the origin of the world? Can man's thinking accurately understand the real world? However, this philosophy did not regard it as its duty to illuminate the way of charting man's destiny and it failed to provide the right answer to the question of man's destiny.

The early philosophy of the working class made philosophy into an ideological weapon for the social and class emancipation of the masses for the first time in history, by overcoming the class limitations of the earlier philosophies that had failed to serve the masses and by scientifically elucidating that the purpose of philosophy is not to interpret but to transform the world. Meanwhile, when the early philosophy of the working class was born, an important task confronting philosophy was to overcome idealism and metaphysics and establish a scientific and revolutionary worldview in order to ideologically prepare the working class that had risen up in struggle against capitalism. Reflecting this demand of the time, Marxist philosophy set it as one of the primary tasks of philosophy to provide a scientific worldview for the working class, by elucidating the most universal natural-law governed properties of nature, society, and human thinking and the right methodology of cognition.

But, to fully illuminate the way of shaping man's fate, philosophy should, in addition to clarifying the general characteristics of the material world, accurately formulate and provide scientific, theoretical answers to questions concerning the worldview, questions dealing with the intrinsic characteristics of man, the position and role of man in the world, the inevitability of the task to chart man's fate, and the basic stand and method that should be maintained in charting man's fate.

Under the circumstances when the dialectical materialistic worldview negating the mystic and determinist view on the fate of man was established, the chuche-based philosophical worldview clearly set it as its essential task to give an answer to the question of the fate of the masses of working people and provided the most scientific answers to all problems concerning the worldview that arise in the course of performing this task.

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:

"The matchless superiority and essential characteristics of the chuche-based philosophical worldview lie in that it elucidates in a most scientific manner the basic method for shaping man's destiny on the basis of the philosophical principle that clarifies the position and role of man in the world." (Ibid, pp 4-5)

The chuche-based philosophical worldview elucidated the basic principle on shaping man's destiny—the philosophical principle that defines the question of the position and role of man in the world, the basic question arising in charting man's fate, as an essential question of philosophy and provides a most correct answer to it—and on the basis of this principle, scientifically clarified the inevitability of the task of shaping man's destiny and the methodology that should be maintained in charting man's fate.

Inasmuch as man's destiny is shaped through the process of remaking and transforming the world and expanding his sphere of domination, above all philosophy should, if it is to elucidate the basic method for charting the fate of man, give answers to questions such as: Who is the master of the world? Who has the ability to remake the world? Who is the master of man's fate? Who has the ability to chart the destiny of man? as well as the question of the position and role of man in the world.

The chuche-based philosophical worldview raised for the first time the question of the position and role of man in the world—a basic question arising in shaping man's destiny—as a basic question of philosophy and elucidated the principle that provides the most correct answer to this question on the basis of a scientific clarification of the essential characteristics of man—the principle that man is the master of all things and decides all things. To say that man is the master of all things is to say that he is the master of the world and his own fate; and to say that man decides all things is to say that he plays a decisive role in remaking the world and charting his own destiny. Man with his independent stand and attitude, creativity, and action-consciousness—inasmuch as he is an independent and creative being—not only occupies his position as the master of the world but also plays a decisive role in remaking and developing the world.

It is because man occupies his position as the master of the world and plays decisive role in the development of the world that he plays a decisive role in charting his destiny as the master in control of his own destiny. That is why the chuche-based philosophical principle which elucidates the position and role of man in the world becomes the basic principle that illuminates the way of shaping his destiny.

To fulfill its basic mission, the philosophical worldview should elucidate not only the basic principle governing the exploration of man's destiny but also the natural law-governed nature of this exploration.

The process by which man explores his destiny is the process of turning the world surrounding him into a world in his service by remaking and transforming it, the process of enhancing his position and role in the world, and this process is governed by certain natural laws.

Through the elucidation of the new view of the world that the world is controlled by man, the chuche-based philosophical worldview sheds light on the natural law-governed nature of the process by which man's destiny is explored.

Man's destiny is shaped in the process by which the world is controlled and transformed by man. To say that the world is controlled by man is to say that nature and society are controlled and subordinated to suit the independent demands of man; and to say that the world is transformed by man is to say that nature and society are changed into such environments and conditions as are beneficial to man seeking to enjoy an independent and creative life.

As the independent stand and attitude, creativity, and action-consciousness are enhanced and as his creative activity is stepped up, the sphere of man's domination in the world expands; and the more this sphere expands, the more independent and creative his life becomes. The strength of man's position as the master of the world and the magnitude of the sphere of his domain in the world are a barometer of the extent to which man's destiny has been explored. Because man can survive only within the bounds of the living sphere under his control, the more this sphere expands, the brighter become the prospects for his survival and development. At the same time, as the creative role of man in remaking and transforming the world increases, his position as the master in control of the world is enhanced and the world turns more serviceable to him. Through his creative activity to remake the world, man at once enhances his position as the master of the world and all the more vigorously carries out his creative activity by taking advantage of his improved position as the master. Through this process the position and role of man in the world improve constantly at an ever accelerating pace and the sphere of the world in his service widens accordingly.

Thus, by elucidating the natural law-governed nature of the process by which man dominates and transforms the world and improves his position and role, the chuche-based philosophical worldview accurately illumines the way of charting his fate.

The philosophical worldview, if it is to satisfactorily fulfill its duty, should not only elucidate the natural law-governed nature of the exploration of man's destiny but also provide the right methodology that should be maintained in that exploration.

Man occupies his position as the master in the world and plays a decisive role in the transformation and development of the world and charts his destiny through the process of continually enhancing his position and role by remaking and transforming the world. For this reason, to provide people with the right methodology for charting their destiny, it is imperative for the philosophical worldview to firmly establish the viewpoint and stand of

dealing with the world and solving all problems on the basis of the basic demands and interests of man and of his position and role in the world.

The chuche-based worldview provides the right methodology for charting man's destiny by elucidating that his independent and creative stand is a basic stand, a basic method, that should be maintained in all cognitive and practical activities.

The independent position is one which demands that man, the master of the world, thoroughly maintain his position as master in all cognitive and practical activities. Man can thoroughly maintain his position only when he, conscious of his position as the master of the world, attends his independent demands and protects his interests in all his cognitive and practical activities and holds fast to the position of solving all problems by his own efforts under his own responsibility. The creative stand is one which demands that man, who plays a decisive role in the transformation and development of the world, enhance his creative role as the master. Man can fulfill his role as the master only when he, conscious of his position and role as the master of the world, maintains the position of being creative in all his cognitive and practical activities so as to enhance his position and role.

In this way the chuche-based philosophical worldview clearly sets it as its goal to illumine the way of charting man's destiny and provides most scientific answers to all problems arising in charting man's fate, thereby providing the masses, the subject of history, with a powerful ideothetical weapon for shaping their destiny independently and creatively. Herein lie the essential characteristics, unequaled superiority, and great viability of the chuche-based philosophical worldview.

In his writing "Several Problems Arising in Indoctrination in the Chuche Ideology," the dear Comrade Kim Chong-il profoundly elucidated that the basic duty of the philosophical worldview is to illumine the way of shaping man's destiny, and this elucidation is of singular significance in bringing about a radical turn in understanding the mission of philosophy, brilliantly proving the greatness and creativeness of the chuche-based philosophical worldview, and increasing the power of attraction of this view.

With the basic mission of the philosophical worldview formulated and elucidated in the most scientific manner, a perfect understanding of the mission of the philosophical worldview has been made and the theoretical cornerstone has come to be laid for most accurately formulating and providing answers to all philosophical questions, including the fundamental questions, in such a way as to be able to solve problems associated with the world outlook which arise in illuminating the way of shaping man's destiny. As a result, the chuche-based philosophical worldview has been able to become the most accurate philosophy that, charged with the most

revolutionary mission, illumines the most accurate way of shaping man's destiny, a great philosophical thought that excellently contributes to the independent cause of the masses.

With the essential characteristics and matchless superiority of the chuche-based philosophical world outlook brilliantly corroborated on the basis of the elucidation of the basic mission of the philosophical worldview, it has become possible to further augment the formidable vitality and power of attraction of the chuche ideology, the invincible banner of the struggle to shape the destiny of the masses.

All party members and workers should actively contribute to the consummation of the cause of converting all of society to the chuche ideology by studying in depth and learning the profundity of the chuche-based philosophical worldview which illuminates the true road to human liberation in a most scientific manner and thus by working and living all in accordance with the demands of the chuche ideology.

It Is a Revolutionary Duty of Functionaries To Unconditionally Implement Party Policy to the End
41090017 Pyongyang KULLOJA in Korean No 5, May 88 pp 25-30

[Article by Yi Pong-kil]

[Text] Ten years have passed since the dear Comrade Kim Chong-il published his work "On Unconditionally Implementing Party Policy to the End."

This work of the dear Comrade Kim Chong-il's serves as the guiding principle to which functionaries and party members should always adhere in their struggle to implement the great leader's teachings and party policy.

The validity of the thought expounded by the dear Comrade Kim Chong-il in this work is being demonstrated all the more powerfully with the continual intensification of the revolutionary struggle and construction task.

In the course of their vigorous efforts to unconditionally implement the great leader Comrade Kim Il-song's teachings and party policy to the end, the ideological and mental features and struggle ethos of functionaries and party members have taken on a new look, with continual epochal miracles and changes taking place in socialist and communist construction.

All those great changes that have taken place in socialist construction in the past period represent the shining fruit that has been borne in the course of struggle by our functionaries and party members to implement the teachings of the respected and beloved leader Comrade Kim Il-song and party policy.

The reality of today, when a 200-day battle is vigorously going on in all fronts of socialist construction in response to the letter and call of the Party Central Committee, demands that functionaries and party members establish still more firmly the revolutionary trait of implementing the great leader's teachings and party policy to the end.

As in the past, we will more actively wage the struggle to unconditionally implement the great leader's teachings and party policy to the end.

It is a revolutionary duty and struggle ethos to unconditionally implement party policy to the end.

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:

"It is the duty of party functionaries and the basic criterion of loyalty to the party and the leader to unconditionally and thoroughly implement the great leader's teachings and party policy."

To unconditionally implement party policy to the end means to accept the great leader's teachings and party policy as laws and supreme orders per se and thoroughly implement them by demonstrating infinite devotion and sacrificial spirit, without the slightest excuse or pretext or grumbling about conditions.

Communists can fulfill their duty as revolutionaries only by supporting and implementing to the end a line and policy set forth by their leader.

That to unconditionally implement party policy to the end is a revolutionary duty of functionaries is related to the intrinsic nature of revolutionaries.

Essentially, communists, revolutionaries are conscious fighters who have embarked upon the road of revolution, pledging to devote themselves to the struggle to resolutely defend and brilliantly implement the revolutionary thought of their leaders and the policy of their party. Communist revolutionaries are not making revolution because they were ordered or coerced to do so by somebody else or because they want to show themselves off.

Revolutionaries and communists struggle, giving their all to free the masses of working people from all constraints and build the ideal society of mankind: a socialist, communist society, in which they have completely attained an independent stand and attitude, and they find their worth and happiness of life on the road of this struggle.

Our functionaries are the Korean revolutionaries, communists who are putting into practice the farsighted vision of the great leader and the dear Comrade Kim

Chong-il, the idea of building the ideal society of mankind, socialist, communist society, in which the masses will have completely attained an independent stand and attitude. Our functionaries, only by thoroughly implementing the party's line and policy without an inch of deflection, can fulfill their duty as Korean communists, revolutionaries, who are striving to bring our party's far-reaching vision to realization.

For our functionaries, the struggle to implement our party's line and policy is in itself a revolutionary struggle, the struggle to build socialist, communist society in this land. Apart from the struggle to implement the party's line and policy, there can be no revolutionary activities of our functionaries, nor the construction of socialist, communist society in which the masses of people will have attained an independent stand and attitude.

Our party's line and policy are the strategy and tactics of our revolution for the implementation of the chuche ideology and the most accurate compass that firmly guarantees the victory of the cause of socialism and communism. In the party's line and policy, the revolutionary duties and fighting goals of our party functionaries and members are set forth in concrete terms and scientific methods for realizing the cause of the masses to attain their independent stand and attitude are fully elucidated.

Apart from the party's line and policy, our functionaries cannot advance even a single step nor successfully fulfill the historical cause of the masses to attain their independent stand and attitude. Only when they brilliantly implement the party's line and policy with a tight grip on them, will they be able to vigorously push the revolutionary struggle and construction task and discharge their duty as revolutionaries.

That to unconditionally implement party policy to the end as a revolutionary duty of functionaries is related to their position and role in the revolution and construction.

Leading functionaries are the core force of the party and the commanding personnel of the revolution.

The party's line and policy are conveyed to the masses by leading functionaries, and blueprints for their implementation are drawn and executed amid reality. Therefore, how well the party's line and policy are implemented with depth and breadth depends upon how leading functionaries work. When leading functionaries who are at the wheel of the revolution in each unit and post study the great leader's teachings and party policy in depth and execute their tasks in a responsible manner by grappling with them earnestly and persistently, only then will the party's line and policy be implemented to the end and bear fruit. This tells us that to struggle to implement party policy is a revolutionary duty of party functionaries.

To unconditionally implement party policy to the end is an important requirement for functionaries in discharging their duty and glorify their precious political lives as the revolutionary fighters of the party and the leader.

To implement the leader's teachings and party policy to the end is a binding duty of the chuche-oriented revolutionary fighters who have learned the truth of the revolution and been brought up as commanding personnel of the revolution under the guiding hands of the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il.

Chuche-oriented revolutionary fighters are the revolutionaries who have a thoroughly revolutionary view of the leader, holding the chuche ideology as their thoroughgoing revolutionary world view and taking their loyalty to the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il as the foremost priority in their lives.

Chuche-oriented revolutionaries have turned the revolutionary thought of the great leader Comrade Kim Il-song into their faith and creed, know no thought but the leader's teachings and party policy, and struggle to implement them with the spirit of infinite devotion and sacrifice. This is precisely the obligation and noble ideological and mental character of chuche-oriented revolutionary fighters to the leader and the party that raises and leads them.

To accept party policy unconditionally and implement it to the end is the loftiest requirement of life for chuche-oriented communist revolutionaries.

It is a common desire for people to live a most valuable and worthy life.

The question of the value and worth of life is the question of what people do, how they live, and how much pride they have in their lives.

The true value and worth of life in the age of revolution are found in lives spent in making revolution. A short lifespan spent in making revolution is more valuable and worth than a long, long idle life wasted doing nothing.

A life spent in making revolution is so noble because revolution brings happiness to the multitude as well as to people engaged in revolution.

A valuable way of life for chuche-oriented communist revolutionaries is to struggle devoted to implement and follow the thoughts and leadership of the great leader and our party. Any deviation from this is to act contrary to true life. Only on this road of struggle can chuche-oriented revolutionaries fulfill the most worthy and glorious revolutionary cause, the noble cause of enabling the masses to attain their independent stand and attitude, and constantly glorify their immeasurably valuable sociopolitical lives.

For chuche-oriented communist revolutionaries, there can be no road of life and struggle more valuable than that of devoting their lives to the implementation of the teachings of the respected and beloved leader Comrade Kim Il-song and party policy, loyally upholding their leadership. That is why chuche-oriented communist revolutionaries fully recognize the implementation of the teachings of the great leader and party policy as the noblest requirement of life before accepting it as an order or duty and struggle giving their all to implement these teachings and policy, accepting them with an infinite sense of happiness and honor.

Indeed, to unconditionally putting the great leader's teachings and party policy into practice to the end is an honorable task for chuche-oriented revolutionaries to do to fulfill their lofty mission and duty undertaken for the time and revolution, and a worthy requirement of life in walking the true road of life and continually glorifying their precious political lives.

Particularly, the unconditional implementation of party policy to the end is an important guarantee for further vigorously accelerating the grand march of construction which has already taken gigantic steps.

Currently, in our country the grand march of construction designed to brilliantly achieving the grand goals of the Third 7-Year Plan under the sagacious leadership of the great leader and the dear Comrade Kim Chong-il is vigorously in progress on an unprecedentedly formidable scale. This reality demands that our functionaries give fuller play to the revolutionary trait of mapping out bold operational plans for their tasks, carrying them out spiritedly, and assiduously pushing the great leader's teachings and party policy with a tight grip on them.

When they plan and organize in a substantive manner tasks to implement the great leader's teachings and party policy and spiritedly push them, with a tight grip on them, it will be possible to successfully solve all problems arising in socialist construction, all the more vigorously accelerate the grand march of construction which is currently in progress on a formidable scale, and brilliantly fulfill the grand program of the Third 7-Year Plan. More immediately, it is possible to successfully accomplish the tasks of the 200-day battle set forth in the letter and slogans of the Party Central Committee and glorify the 40th founding anniversary of the republic as a grand festival of the victor.

To unconditionally implement the great leaders' teachings and party policy to the end is an important guarantee for successfully fulfilling the Third 7-Year Plan, our immediate task, and advancing on to a new, higher stage our revolution which has vigorously developed under the revolutionary banner of chuche.

We should, by unconditionally implementing the teachings of the great leader Comrade Kim Il-song and party policy to the end, successfully fulfill the militant tasks set

forth in the latter and slogans of the Party Central Committee and once again bring about a great upswing in all fronts of socialist construction aimed at fulfilling the Third 7-Year Plan.

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:

"All party organizations and functionaries should bring about a new grand upsurge in all fronts of socialist construction by assiduously pushing tasks to thoroughly implement the great leader's teachings and party policy."

What is important above all in implementing the great leader's teachings and party policy to the end is to accept them with intense loyalty and warm enthusiasm.

From what ideological point of view and with what measure of enthusiasm one accepts the great leader's teachings and party policy is one of the important questions on which hinges success or failure in brilliantly implementing party policy to the end.

Only people with intense loyalty to the party and the leader and with keen self-consciousness as party members can accept the party's line and policy as absolute truths and a vital requirement and go forward to carry them out without an inch of deflection.

Upon receiving the teaching of the great leader Comrade Kim Il-song on launching a project to expand the production capacity of Huichon Machine Tool Factory, functionaries, construction workers, and people in Chagang Province have waged a struggle to put this programmatic teaching into practice. This struggle shows that when party policy is embraced with fervent enthusiasm, any task, however difficult, can be accomplished.

The great leader Comrade Kim Il-song assigned Chagang Province the honorable task of carry out the production capacity expansion project of Huichon Machine Tool Factory under its own responsibility.

The provincial party committee, receiving the programmatic teaching of the great leader, convened an enlarged meeting of its executive committee to work out concrete measures to implement the leader's teaching before commanding the battle of construction with lightning speed. The leading functionaries first went among constructors, party members and workers in the province to plan and organize political work designed to help them solve problems as they arose and set their ideology in motion, by living under the same roof with them. In its political work, the provincial party committee pivoted its attention on efforts to make all functionaries and construction workers warmly embrace the great leader Comrade Kim Il-song's programmatic teaching on carrying out a production capacity expansion project of Huichon Machine Tool Factory with fervent loyalty. At

the same time, the provincial party committee saw to it that the performance of functionaries and construction workers should be evaluated on the basis of their stand and attitude toward the leader's teaching and the degree of their loyalty displayed in its implementation. As a result, functionaries, constructors, and all party members and workers in the province came to embrace the great leader's programmatic teaching with fervent enthusiasm and wrought new miracles and accomplished great achievements day after day in the struggle to implement it. In less than a month after the ground was broken on the construction site, they quickly completed the foundation work for the erection of pillars and actually erected several hundred posts despite the depth of winter. With the prowess and will power bestowed by the party, they also devised and introduced the new method of assembling a truss by using a binding method and putting up the whole truss and increased the truss assemblage speed five to six times, thereby working the miracle of completing the steel-structure work as of the end of February. They are hastening the date for the newly expanded facilities into operation by vigorously pushing the construction project with the same enthusiasm and spirit.

Through this process we came to believe all the more firmly that with what stand and attitude people respond to the great leader's teachings and party policy and how people are ideologically mobilized to implement them are the important questions that are of crucial importance on which hinges success or failure of the struggle to implement party policy.

In implementing party policy to the end, it is also important to give play to the attitude of being the master of the revolution and the revolutionary spirit of self-reliance.

The attitude of being the master of the revolution and the revolutionary spirit of self-reliance is the revolutionary spirit and struggle ethos of chuche-oriented revolutionaries dedicated heart and soul to the consummation of the chuche cause with absolute faith in the chuche ideology. The hearts of chuche-oriented revolutionaries who live in accordance with the demands of the chuche ideology and who struggle to put it into practice should always pulsating with the flow of chuche-type blood and burn with an intense revolutionary spirit and ardor to accomplish their revolutionary tasks by their own efforts under their own responsibility. He who lacks this revolutionary spirit, this ardor, is bound to flag and waver when confronted with even a minor obstacle, even unable to get out at the open door. The revolutionary spirit of solving all problems by one's own efforts, the revolutionary stand and indomitable willpower to accomplish tasks to the end even without any material support, although outside support is welcome—this spirit and stand is the struggle ethos and work style which our functionaries should have in this age of struggle, the age of revolution.

Only with the revolutionary spirit of self-reliance and fortitude is it possible to successfully building socialist

and communist society, overcoming whatever difficulty and trial that may crop up in the middle of the forward march.

The struggle to build socialist, communist society is an arduous and complex struggle accompanied by numerous barriers and trials. The revolutionary struggle and construction task are not always smoothly carried out under a sufficient condition but an unfavorable condition may crop up on the way and unexpected difficulties may stand in the way. However, if all functionaries and party members tackle head-on the barriers encountered seeking out what is in short supply and making what is nonexistent, then adversities will turn into favorable conditions, something will come of nothing, and a continual upswing will take place in the revolution and construction.

The shining history of the glorious struggle by which our party and people have erected a self-dependent, self-supporting socialist state with self-reliant defense in this land, shows that when we regard the teachings of the great leader and party policy as our creed in struggle and life and give full play to the revolutionary spirit of self-reliance, we will be able to produce miracles and exploits beyond human imagination.

In the postwar period, under the sagacious leadership of the great leader Comrade Kim Il-song, our party and people, by giving full play to the revolutionary spirit of self-reliance and fortitude, were able to rise like the phoenix from the ashes in our land which had completely been ravaged by war without leaving even a single brick intact, remove the scars of war, and lay the firm foundation of society by rolling up our sleeves and getting to work. Even under the difficult condition in which the enemies at home and abroad were stepping up their vicious machinations and a multilayer of barriers stood in the way, we were able to accomplish the historic task of industrialization in no more than 14 years and created a history of great miracles and innovations, by dint of which our revolution has reached the summit from which we now see a clear prospect for the complete victory of socialism and the consummation of the chuche cause. are now clearly. When the revolutionary spirit of self-reliance and fortitude is given full play, there is no obstacle that cannot be overcome.

All functionaries and party members should translate the far-reaching vision of our party into reality by courageously breaking through barriers they encounter head-on with the revolutionary spirit of self-reliance and fortitude, the indomitable fighting spirit of crossing the blazing river of fire and wading through the boggy road.

In particular, our functionaries should make a new opening for advance by standing in the van of the struggle to implement party policy. Only when there are vanguard fighters who make breakthroughs at the head of the masses is it possible to win victory in the revolutionary struggle. In our work we should always follow the noble

examples set by the late revolutionary fighters, such as Kimn Hyok and Cha Kwang-su, who went through the flaming sea of fire and found breakthroughs on the 10,000-ri trek of the bloody anti-Japanese war. Functionaries who unhesitatingly put their shoulders to difficult and arduous tasks and pull their weight fully in putting the thoughts and intentions of the party and the leader into practice are the command personnel of our revolution, the real revolutionaries the party demands, who are profoundly conscious of their mission assigned by the times. Our functionaries should always cogitate and exert themselves to better implement the teachings of the great leader and party policy and become the standard-bearer of the struggle, leading the masses by example at the head of the ranks of combatants.

For all functionaries to adapt their politicoadministrative qualities to developing reality is an important requirement in brilliantly implementing party policy at a high level of performance.

Today the economy of our country has become expanded in scale beyond comparison, its sector-to-sector links have grown more complex, and the level of its technical provisions has been markedly improved.

The ever-developing socialist economy needs functionaries who are fully prepared not only in political and ideological terms but also in scientific and technological terms.

Only with economic knowledge and scientific and technological know-how and organizational finesse to skillfully organize and mobilize the masses, will functionaries be able to satisfactorily fulfill their role and correctly direct socialist economic construction which is intensifying and developing more with each passing day.

The Third 7-Year Plan currently undertaken by us is an economic construction program the implementation of which is insured by the development of the nation's advanced science and technology, and as such, it can be successfully fulfilled only when its implementation is organized and command by able functionaries armed with advanced science and technology. Therefore, to successfully fulfill the Third 7-Year Plan, all functionaries should not only be solidly prepared in political and ideological terms but also possess rich economic knowledge and advanced scientific and technological know-how. In the past, functionaries could manage to somehow get by as long as they had zeal for work. But the situation is different now. If functionaries lack a high level of politicoadministrative capability and is empty-headed, they would be unable to perform their work the way the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il want them to and properly command production and construction which are rapidly developing on the basis of advanced science and technology.

Decisively improvement the level of the politicoadministrative qualities of leading functionaries is an important guarantee for quickly accelerating socialist construction as intended by the great leader and the party. Accordingly, it is not merely an administrative requirement but an important political task for our functionaries to possess a high level of economic knowledge and modern scientific and technological know-how.

With a deep sense of their heavy responsibility to the party and the revolution, functionaries should exert themselves many times harder than others to continually improve their politicoadministrative level in keeping with the developing reality. Only then will they be able to fulfill their duty as the commanding personnel of the revolution and repay the ample trust of the party with high achievements in their work.

The struggle to unconditionally implementing party policy to the end is really an honorable and worthy task to translate the visions of the great leader and the dear Comrade Kim Chong-il into reality.

We will glorify the 40th founding anniversary of the republic as a grand festival of the victor and hasten the complete victory of socialism and the ultimate victory of the revolution by waging the struggle to implement the teachings of the great leader and party policy with lightening speed with a tight grip on these teachings and policy and bringing up a grand upswing on every front of socialist construction.

Having an Intense Revolutionary Spirit Is a Basic Requirement for Becoming a True Revolutionary
Pyongyang KULLOJA in Korean No 5,
May 88 pp 31-35

[Article by Kim Yu-son]

[Text] Currently, all party members and workers are launching into the 200-day battle as one in response to the letter and slogans of the Party Central Committee.

The whole country is seething with the 200-day battle to glorify the 40th founding anniversary of the republic as a grand festival of the victor, and this reality demands that all functionaries continually effect new miracles and innovations in the grand march of construction by giving more play to their revolutionary spirit than ever before.

The revolutionary spirit is an intrinsic ideological and mental trait of communist revolutionaries. The revolutionary spirit is, in a word, infinite loyalty to the revolution. It is the spirit of devoted service in defense of the interests of the revolution, a resolute spirit of fighting to the end on the road of revolution led by the party and the leader.

The core of the revolutionary spirit is loyalty to the leader. Loyalty to the leader is the basic foundation on which the revolutionary spirit is firmly maintained and

given the fullest play. An intense revolutionary spirit is cultivated and manifests itself on the basis of the revolutionary view of the leader.

To have an intense revolutionary spirit is a basic requirement for becoming a true revolutionary.

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:

“Communists are the people who have embarked upon the road of revolution with the mission to serve the working class and the people, the vanguards who fight giving their all for the sake of the party and the revolution.”

For functionaries to have an intense party spirit is a primary requirement above all for fulfilling their honorable mission as revolutionaries in consummating the arduous and complex cause of revolution.

True revolutionaries are the conscientious fighters who have embarked upon the road of revolution with the mission to serve the interests of the revolution. The life of communist revolutionaries with an intense revolutionary spirit and honor consists in devotedly fighting heart and soul for the victory of the revolution.

The revolutionary struggle to have the masses attain their independent position and attitude is a glorious and worthy undertaking, but it is an arduous and complex path of struggle. That is why revolutionaries should have a firm determination to defy all difficulties for the sake of the revolution and cultivate an intense revolutionary spirit to resolutely devote themselves heart and soul to the struggle for the revolution. Only then will they be able to unswervingly walk the road of revolution and fulfill their honorable mission as true revolutionaries. The road of revolution is arduous and complex, but anyone who, caring for nothing but his own comfort, wavers in the face of the arduous struggle and fails to fight giving his all to the revolution will be unable to fulfill his mission as a revolutionary. A man lacking the revolutionary spirit cannot be called a revolutionary.

Functionaries can fulfill their loftiest mission to be infinitely loyal to the leader only when they have an intense revolutionary spirit.

The loftiest mission of true revolutionaries is to consummate the revolutionary cause by being loyal to the leader to the finish.

The revolutionary struggle is one aimed at accomplishing the revolutionary cause of the leader, upholding his revolutionary thought as guiding principle. The revolutionary cause of the working class pioneered by the leader proceeds and is brought to completion under his leadership. Therefore, one should display his loyalty to

the leader by giving himself to the struggle for the revolutionary cause. Anyone who merely pays lip service to loyalty to the leader but fails to give full play to an intense revolutionary spirit cannot be a true communist revolutionary loyal to the leader.

For functionaries to have an intense revolutionary spirit is also an urgent requirement for accomplishing the Herculean revolutionary tasks confronting us.

The higher the stage socialist construction reaches, and the more difficult and enormous tasks it calls for, the more intense is the revolutionary spirit that people are urgently required to display. Further, the more that socialist and communist construction progresses, the greater becomes the role of the ideological awareness of the people; and the more intense their revolutionary spirit grows, the more successfully can all difficult, complex problems which arise in the revolution and construction be solved.

Our revolution, launched a half century ago, has come a long way and now has reached a very high stage, with more Herculean tasks confronting us.

This year we have to accomplish the militant tasks of the second year of the Third 7-Year Plan, aimed at fulfilling the 10 major prospective goals of socialist economic construction set forth by the Sixth Party Plenum. The Third 7-Year Plan set forth by our party is a grand program for socialist construction designed to accelerate the complete victory of socialism and the independent and peaceful reunification of the fatherland.

The Party Central Committee called for a 200-day battle to bring about an epochal turn in the struggle to fulfill the Third 7-Year Plan. The tasks of the 200-day battle as proposed by the party are very difficult and enormous tasks which can be accomplished only by dashing at a very high speed.

Our party scientifically analyzed not only the immense potential of our self-supporting national economy, but also the revolutionary spirit of our functionaries and workers, who never fail to meet the demands of the party with an intense revolutionary spirit. On the basis of this analysis, our party has unfurled the blueprint for the enormous, formidable tasks of the 200-day battle. The economic foundation which has been laid in our country is very powerful and its productive potential is unlimited. In addition, our party members and workers, cherishing the intentions of the party and the leader deep in their hearts, are vigorously rushing forth to produce revolutionary exploits in the great struggle for socialist construction. The question is how high the revolutionary spirit of functionaries will soar in energetically organizing and executing the 200-day battle.

The complex situation caused by the vicious machinations of the U.S. imperialists and their lackeys urgently demands that our functionaries maintain a more ardent revolutionary spirit than ever before.

International imperialism headed by the U.S. imperialists, which has long been experiencing an acute political and economic crisis, is, on the one hand, steeping up the exploitation and plunder of the people of developing countries by resorting to cunning neocolonialist methods and, on the other, directing the arrowhead of attack at socialism while clinging to armament expansion and the arms race of an unprecedented scale. In particular, the U.S. imperialists, by banding together world imperialists such as the Japanese reactionaries, are carrying out political and military machinations of aggression more viciously than ever before against our republic which is moving forward holding the red flag of intense revolution.

History shows that each time counterrevolutionary forces intensify their offensive, two currents diametrically opposed to each other appear. Those cowards who have a tenuous faith take the road of betrayal of the revolution and surrender to the enemy, while true revolutionaries hold the banner of revolution high and lead the revolution to an ever greater level, countering the offensive of the enemy head-on.

Our functionaries should smash the machinations of the enemies and bring about a great upsurge in the revolution and construction and discharge their duty as true revolutionaries, by maintaining an intense revolutionary spirit to cope with the current situation in which the enemies are stepping up their vicious offensive.

At this time, the revolutionary ethos of our functionaries should manifest itself above all in accelerating the grand march of construction launched by our party, through the unconditional and thoroughgoing implementation of party policy.

The course of implementation of party policy is essentially the process of revolutionary struggle. When functionaries give full play to the revolutionary ethos of absolutism and unconditionality toward party policy in the current majestic march of construction, they can thoroughly protect the interests of our revolution.

Naturally, the struggle to unconditionally implement party policy in the grand march of construction is not always clear sailing. In the course of this march, we will have to overcome many barriers and trials and solve numerous knotty problems. Therefore, functionaries should demonstrate their intense revolutionary ethos by giving full play to the revolutionary spirit of self-reliance and fortitude and by unlocking locked-in links through their own efforts in the implementation of party policy,

by overcoming all barriers that they encounter. It does not conform to the work style of revolutionaries to solely engage in the exercise of empty words, not putting one's shoulder to arduous tasks.

Functionaries should follow the examples of the late anti-Japanese revolutionary fighters who in the period of the anti-Japanese revolutionary struggle, carried out the orders and instructions of the great leader Comrade Kim Il-song to the end by their own efforts, with the spirit of absolutism and unconditionality, and also emulate the revolutionary spirit of self-reliance and fortitude displayed by the 10 party members in Nagwon who fulfilled their pledge to the respected and beloved leader without fail in those most difficult days. By following these examples, functionaries should all the more vigorously accelerate the grand march of construction with the indomitable revolutionary spirit of crossing the blazing river of fire and wading through swampy roads.

The party's line and policy are implemented in the concrete reality of the life and work of the masses. Accordingly, the intense revolutionary spirit of functionaries should be demonstrated in their work to go among the masses and energetically organize and mobilize them in the grand march of construction. It is contrary to the revolutionary ethos to avoid going among the masses and seeking out reserves for economic construction and spinning in the office instead of going down to the base level.

Bearing deep in mind that the site of the struggle is where they should be in the grand march of construction, functionaries should kindle more ardent zeal for exploits in the hearts of the masses through political work and spirited agitation, by sharing joys and sorrows with them, and thus bring about a further upswing in the 200-day battle.

The struggle to implement party policy proceeds always under certain subjective and objective conditions, and in the course of this struggle, some conditions may be favorable and others may be unfavorable. Therefore, the intense revolutionary spirit of functionaries should manifest itself in grappling with their tasks in a revolutionary manner and exerting themselves hard by putting favorable conditions to maximum use and overcoming unfavorable conditions, while voluntarily seeking out and creating work in order to accelerate the grand march of construction. No trace of the revolutionary spirit can be found in any functionary who does not exert himself to solve problems as they arise, doing nothing but grumbling about conditions.

Functionaries should always make earnest and persistent efforts to solve whatever problem the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il intend and want to solve, by seeking out and creating tasks to suit objective conditions and turning unfavorable conditions to their advantage with the attitude of being the master of the revolution.

Next, the revolutionary spirit of functionaries should manifest itself in resolutely struggling against the enemies and living and working always in the revolutionary way, holding fast to the principles of the revolution to the finish in whatever adversity.

The revolutionary struggle is accompanied by a fierce struggle against all hues of class enemies. The enemies of the revolution go berserk in their desperation to trample under foot the independent stand and attitude of the masses of working people. All stripes of opportunists scheme in every way in collusion with the enemies of the revolution to make people who come forth to join the revolutionary struggle betray revolutionary principles, while running amuck with efforts to spread the bourgeois way of life among them.

The inherent aggressive nature of the imperialists and the exploitative nature of landlords and capitalist scoundrels will never change until they die. Should people entertain even the slightest illusion about imperialism and capitalism, they would find themselves disarmed ideologically. Our functionaries, whatever work they do in any place, should harbor infinite hatred for imperialism and the system of exploitation and continue a resolute struggle against them.

For functionaries to hold fast to the chuche revolutionary principle and the class principle of the working class to the end is a firm guarantee for giving full play to their revolutionary spirit. Functionaries should firmly ensure party leadership in every field, thoroughly observe the collectivist principle of the working class in conformity with the inherent nature of the socialist system, and fully defend and implement the Taean work system, the most superior chuche-oriented socialist economic management system.

The way one lives and works is one of the important indicators of whether or not one has the revolutionary spirit. Only by living and working always with alertness and militancy can functionaries maintain a high degree of revolutionary spirit and hold fast to revolutionary principles in all fields. Therefore, the intense revolutionary ethos of functionaries should manifest itself in working and living always with alertness and in a simple, revolutionary, and militant manner as befitting revolutionaries in the age of revolution, the age of struggle, resolutely opposing all forms of the of outmoded decadent bourgeois way of life. We should accept and turn into our own only the revolutionary principle of life, our own socialist way of life, as elucidated by the great leader and the dear Comrade Kim Chong-il and independently and vigorously move forward on the road of socialism in our own way, holding aloft the revolutionary banner of the chuche ideology.

The revolutionary spirit of functionaries also manifests itself intensely in the revolutionary ethos of making continual innovation and advance, confident of victory and with revolutionary optimism.

The ultimate ruin of imperialism and the victory of socialism and communism are the inviolable law of historical development.

It is an important requirement of victory in the revolution to accomplish the tasks of one stage and move on to the tasks of a new, higher stage and advance the revolution through continual innovation. Therefore, the intense revolutionary spirit of functionaries should manifest itself in constantly struggling and advancing without the slightest stagnation and standstill, always with a firm faith in the justness and victory of the revolutionary cause of communism and with expectations and hopes for the future.

As in bygone days, when the anti-Japanese revolutionary fighters dauntlessly fought even under the worst possible adversity, confidently looking forward to the fall of Japanese imperialism and the victory of the revolution, so too, should functionaries demonstrate their intense revolutionary spirit by making continual innovation and forward movement even under the worst possible adversity to realize national reunification and consummate the cause of socialism and communism, brimming over with the conviction of sure victory and with optimism, firmly confident of the ultimate victory of the chuche cause.

For us, the conviction of sure victory means an immutable faith in the sure victory of the great chuche ideology and the chuche revolutionary cause, and revolutionary optimism means the optimism that is manifested in the course of carrying on the chuche revolutionary cause pioneered by the respected and beloved leader Comrade Kim Il-song from generation to generation. With a firm faith in and optimism about the justice and ultimate victory of the immortal chuche ideology and the chuche revolutionary cause, functionaries should not weaken in the face of barriers and obstacles encountered in the middle of the forward march but effect continual innovation without being complacent with the achievements they have already made.

The revolutionary spirit of functionaries also manifests itself in their high revolutionary organizational spirit and disciplinary character.

The revolutionary organizational spirit and disciplinary character are one of the intrinsic ideomental characteristics of revolutionaries emanating from the essential nature of the communist movement. The communist movement is a highly organized one, a collective struggle which sets in motion the people who have set out on the road of revolution, by a single unified standard of discipline. The communist movement can triumphantly advance only when the party, the working class, and the masses organize themselves into a unified body under the leader and wage a organized struggle under iron-clad discipline.

The revolutionary organizational spirit and disciplinary character are particularly vital to the party, the supreme organization of the working class and the weapon of class struggle, the weapon for the revolution and construction. Only when an iron-clad organizational spirit and disciplinary character are insured within the party will it be possible for the working-class party to become a truly revolutionary and militant party and lead the revolutionary struggle to victory. Therefore, only by giving full play to their revolutionary organizational spirit and disciplinary character will functionaries and party members be able to triumphantly march forward on the road of the communist revolution under the leadership of the party.

Functionaries should have the right organizational view and work and live always by thoroughly relying on organizations, voluntarily observe revolutionary discipline in every aspect of party and state life, and wage a staunch struggle against liberalistic and disorderly phenomena, thereby discharging their duty as true revolutionaries having an intense revolutionary organizational spirit and disciplinary character.

To prepare themselves firmly as true revolutionaries having an intense revolutionary spirit, functionaries should thoroughly establish the *chuche*-oriented revolutionary world view.

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:

"To heighten the revolutionary spirit, party spirit, and working-class character among cadres and party members, efforts should be made to have them firmly establish the revolutionary world view."

Revolution is a reflection of the revolutionary ideology, the revolutionary world view, in the way of doing things and life. Accordingly, only by possessing the revolutionary ideology, the revolutionary world view, will it be possible to work and live in the revolutionary way in all realms, political, economic, cultural, and moral. The *chuche* ideology is the great idea which elevates the value and character of man onto the highest level, and it serves as ideological and mental nourishment for making functionaries cultivate a high revolutionary spirit.

To arm themselves with the great *chuche* ideology, the revolutionary world view, functionaries should constantly step up their revolutionary studies, organizational life, and revolutionary practice.

By intensifying revolutionary studies and make the *chuche* ideology assimilated into flesh and bone and firmly establishing the *chuche*-oriented world view, functionaries should prepare themselves solidly as true *chuche*-oriented revolutionaries possessed with the through-and-through *chuche*-oriented world view and securely armed with the party's line and policy.

At the same time, functionaries should more firmly consolidate within them the *chuche*-oriented revolutionary world view as their own unshakable faith, through the process of intensifying their revolutionary organizational life and revolutionary practice. Revolutionary organizational life and the revolutionary practice are the crucible for ideological steeling and the school for revolutionary indoctrination.

Through revolutionary organizational life and revolutionary practice, we should strive to constantly cultivate and steel ourselves in the revolutionary way while combating all descriptions of outmoded thoughts and elements. In particular, functionaries should brilliantly adorn the 40th founding anniversary of the DPRK as the grand festival of the victor by closely linking their revolutionary organizational life to the revolutionary practice for the 200-day battle unfurled by the party and by vigorously accelerating the grand march of construction and bringing about a revolutionary upswing on all fronts of socialist construction.

A Revolutionary Organizational Conscience Which the Members of the Anti-Japanese Guerrillas Possessed

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 36-40

[Article by Kang Chun-kun; not translated]

Work With People Should Be Carried Out in a Manner Suited to the Individual Characteristics of the People

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 41-46

[Article by Pak Chong-ho]

[Text] Work with people is the essence of party work and a unique form of party activity. All party work proceeds with work with people as its basis and is carried out through the work of setting people in motion and energizing them.

Work with people—the task designed to indoctrinate party members and workers in the revolutionary way and band them together organizationally and spur them on to voluntarily launch into the evolutionary struggle and construction task—can successfully proceed only when it is creatively carried out in a manner adapted to the concrete characteristics of the 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:

"Work with people should be carried out in a way suited to the level of preparedness and characteristics of the people."

Generally, the substance and form of a work are determined by the characteristics of the people and the concrete environment in which the object is placed, as well as the goals of the work. Accordingly, to carry out work in a manner suited to the characteristics and concrete environment of the people, is a principled requirement which must be met in any work.

Party work, work with people, is a wide-ranging task encompassing people of all classes and strata of society, a creative task which has as its object the people who have different levels of ideological consciousness and preparedness and who perform diverse revolutionary duties under different circumstances. People, the object of party work, have all their own peculiar characteristics—no matter how many of them you count, 1,000 or 10,000, they live and work in different environments. That is why work with people should be carried out in a manner suited to the characteristics of the people.

To say that work with people is performed in a manner suited to the object is to say that various forms and methods are used in work with people in a creative manner to suit their varying levels of preparedness, their different minds, concrete revolutionary duties, different conditions and circumstances.

That work with people should be carried out in a creative manner is related to the fact that people have levels of consciousness and preparedness different from each other.

People's levels of consciousness and preparedness are one of the important ingredients which make up their characteristics. The characteristics of the people manifest themselves in the form of different levels of their consciousness and preparedness.

Difference in people's levels of knowledge and ideological consciousness shows up in different ways they see, hear, feel, and absorb things. People see, hear, feel, and absorb things just to the extent of their knowledge and preparedness. The more people know, the greater are the depth and breadth with which they absorb reality. On the contrary, if they do not know much and their level of knowledge is low, they will be limited in their ability to see, hear, feel, and absorb things.

Therefore, if work dealing with people with different levels of ideological consciousness and different degrees of preparedness were to be carried out uniformly by the same method with an identical content, it would be impossible to hit the nail on the head and touch their heartstrings. Just as different patients afflicted with the same kind of ailment can be best treated by dispensing different prescriptions based on their individual physical conditions, so work with people can hit the nail on the head only when it is carried out in a creative manner by using various forms and methods on the basis of the level and degree of preparedness of each individual. Accordingly, in dealing with people with a relatively low level of

preparedness, work should begin with the rudimentary and make people open their eyes by teaching them methodically, one thing after another, using living examples and concrete materials, whereas in dealing with people with a high standard of preparedness, everything should be explained theoretically and logically and more demands should be made of them. In rectifying shortcomings that have surfaced, some should be criticized sternly while others should be educated by the method of calling them in and gently admonishing and reasoning with them, depending on the level and degree of preparedness of each of them. In assigning tasks also, if irrespective of the levels of preparedness and ability, people with a low level of preparedness are assigned too difficult tasks, they would lose their confidence and courage and hang back; on the contrary, if too easy a task is assigned to an able person, he would become self-complacent and would not do his best. All this indicates that only when work with people is carried out on the basis of the level of ideological consciousness and the degree of preparedness of each person, they can be indoctrinated in a substantive manner and their efforts and wisdom can be successfully organized and mobilized in the revolutionary struggle and construction task.

That work with people should be carried out in a manner suited to the object is related to the fact that different people have different minds and individualities.

To adapt work with people to the mental state of the masses is an important factor ensuring its success.

Every man speaks, behaves, and lives according to his own ideas, mind, and spirit. The various ideas and notions and particular thoughts, will, and feelings of an individual are merged into one to form his inner world. The mind is essentially the totality of mental experience gained in the process of forming these ideas and notions of a person as reflections of the outside world.

Demands and aims are an important psychological phenomenon that appears in man. This psychological phenomenon materializes in the form of desire, ideal, hope, and interest.

That is why in work with people, tasks should be well planned and organized to suit the demands and aims of individuals, leading them to have fine desires and ideals and noble interest and tastes. In this connection, it is important to make proper assignments adapted to the ideals and desires and the interest and taste of each individual.

When we know each individual's ideals, desires, interest, and tastes, and on the basis of this knowledge, give him an assignment, he will work in high spirits, feeling no stress at all.

The mental traits of an individual manifest themselves through his personality and character. One's personality and character occupy an important place in each individual's personal traits. Different people have different personalities and characters and different interest and tastes.

Essentially, personality is a personal character of a man as a social being with an independent stand and attitude and creativity.

The independent stand and attitude and creativity which constitute man's essential character appear as personality when they manifest themselves in individuals and take diverse, concrete forms combined with characteristics peculiar to them.

The creative ability also manifests itself in diverse forms in individuals. Creative ability, like the independent stand and attitude, is an attribute common to all, but it manifests itself in diverse forms as the talents and ability of each individual. Just as there are no two identical persons in the world, no persons have exactly the same ability and makings.

Under the circumstances where every individual has his own peculiar likes, character, individuality, if work with people is not carried out in a manner fitted to each person, it would be impossible to bring his individual stand and attitude and ability into full play and foster and develop his good qualities and positive personality. Work with people can prove fruitful only when various forms and methods are used positively, to suit the psychological peculiarities of the people, such as the character and personality, temperament and individuality, of each individual.

That work with people should be carried out to suit the characteristics of the people is related to the fact that different people have different revolutionary duties assigned them and have to fulfill these duties under different conditions and circumstances.

The content of revolutionary duties differs from individual to individual, and the condition and circumstances of their execution differ from duty to duty. Some people carry out their revolutionary duties under relatively favorable conditions, while others have to carry out their practical activities under unfavorable conditions.

Accordingly, in dealing with people working under a favorable condition, work with them should be conducted in such a way as to lead them to achieve higher results by taking advantage of that condition, whereas in dealing with people working under an unfavorable condition, work with them should be carried out with a view to inspiring and spurring on them to overcome their unfavorable condition and turn it into a favorable one, with unflinching determination and perseverance. No good results would come of work with people if the same

methods and forms should be employed to all individuals despite of the differences in their given conditions and circumstances, or if the same old method should be used when the condition and circumstance have changed. Work with people can touch the heartstrings of the masses and produce great results only when it is carried out positively in a manner fitted to the concrete duty of each individual, the place and time, and the peculiar condition and circumstance at which he performs his duty.

This we have come to realize keenly through our practical experience.

Our Yomju County is a typical farm county. That is why proper execution of rural party work, work with farmers, always remains an important duty confronting the county party committee.

The farmers, unlike the workers, work scattered in the wide open fields, subjected to natural and seasonal constraints, and the results of their productive work appear only after the passage of a certain length of time. Particularly, farm work deals with living things, if it fails once, the damage cannot be recouped in the same year. The peculiarities of farm work dealing with living things and of farm labor conducted scattered in the wide fields demand that party members and farm workers in rural areas perform all farm work as required by the numerous farming processes, in accordance with the requirements of the *chuche* farming method, and with a high sense of responsibility and the attitude of being the master, until the whole year's farming is completed.

In view of this demand, the county party committee exerted great efforts to carry out work with people, political work, among the farmers by using various forms and methods, in order to inculcate in them the self-awareness and sense of responsibility befitting the master.

It was at the corn humus pot transplanting season. While going among the farm workers and transplanting corn humus pots with them, we uncovered a fact that could not be glossed over, the fact that here and there in the furrows of the field, corn was not planted in accordance with the demands of the *chuche* farming method. At that moment, we felt an urge to turn back and curse and swear and make them plant the misplaced ones all over. However, we knew that this method might work temporarily but would not be a basic solution. What was needed was the kind of agitation that would touch the heartstrings, political work that would hit the nail on the head. We marked the places where the corn planting was skipped. When the farm members turned around after finishing one furrow each and were about to move on to the next furrows, we let them stretch their backs and carefully examine the furrows they had just finished. In each furrow, there were one or two spots where corn was perfunctorily planted or not planted at all. We wasted no time in explaining that if one corn plant is missed each

pyong, the loss will total 3,000 ears each chongbo, and if each ear bears 100 grams of corn, the loss will amount to 300 kilograms, bringing that much less food to the state's granary. We appealed to the farmers that for this reason, they should not neglect even a single corn plant but meet the demands of the chuche farming method by performing farm work in a responsible manner, with the consciousness and sense of responsibility befitting the master.

The political work we conducted without ceremony and formality to suit the concrete conditions of the workplace and the peculiarities of farm labor could hit the nail on the head and touch the heartstrings and produce a great practical effect. All farm members had a reflection on their work style unbecoming the master, with a keen sense of self-reproach, and planted each corn plant with sincerity, without missing even a single spot.

Through this experience, we have come to realize that only the kind of political work adopted to the concrete nature of the revolutionary duties of the farmers and the actual condition of the workplace can be a political work that can touch their heartstrings and substantially contribute to helping them heighten their self-awareness and sense of responsibility befitting the master.

From its inception, our party has defined work with people to be the foundation of party work and endeavored to solve all problems arising in party building and party activity through work with people.

The dear Comrade Kim Chong-il—who has brilliantly inherited the chuche-oriented party building thought and principles evolved by the great leader Comrade Kim Il-song and is now thoroughly implementing these principles and thought—has clearly defined the direction and method for improving work with people to suit the demand at the new, higher developmental stage of the party and the revolution for converting the whole party and the whole society to the chuche ideology and taken concrete measures and active steps to carry out work with people in a manner suited to the characteristics of its object. Thanks to our party's active measures and wise leadership, deviations manifested in work with people have disappeared, an orderly work system has been firmly established with work with people as its basis, and party work and party activity have been definitely converted to work with people. Party work, work with people, is proceeding with vigor and originality in a manner suited to the characteristics of the people; and with the revolutionary fervor and creative wisdom of the people given greater scope, a new upswing and advance are being scored in the revolution and construction. As a result, our party has been strengthened and developed into a great organized and tested revolutionary party, a militant party brimming over with vigor and vim, which is excellently exercising political leadership in society in a manner suited to its character and mission as a party exercising political leadership and leading the revolution and construction.

The new revolutionary turn which has taken place in the work and activity of our party represents the priceless fruition of none other than the leadership of the dear Comrade Kim Chong-il, who has led us to definitely convert party work to work with people and carry out work with people to suit the characteristics of the people.

The reality of today, when our revolution is advancing at a new, higher stage and when the level of ideological consciousness of the people is improving as never before, demands that work with people be further intensified to suit the characteristics of the 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:

"If work with cadres, work with party members, and work with the masses are to be conducted properly, you should understand them profoundly and learn about them in great detail, down to the living condition of each individual, his personality, tastes, health condition, and level of ability, and carry out your work to suit the characteristics of each object."

To have an accurate understanding and knowledge of each individual is a prerequisite for conducting work with people in a manner suited to the characteristics of each object.

Learning about people is the starting point in work with people. Work with people begins with an understanding of people. To conduct work with people with no knowledge of them is like attempting to treat a patient without any definite diagnosis and prescription. It is obvious that just as a random diagnosis and haphazard prescription cannot cure a disease, so, too, no good will come of work with people when it is carried out with no clear knowledge about people, because such work will be nothing but an exercise in empty words. Only with a full, in-depth systematic knowledge about people will it be possible to carry out work with people properly in a manner suited to the characteristics of each object.

An important way of learning about people is to go among the masses.

For party functionaries to really go among the masses, they should go into the hearts of the masses. One has not really gone among the masses unless he has gone into their hearts and opened them up. Only when party functionaries make their way into the inner hearts of people and mix with the masses, revealing their true hearts to each other, will the functionaries get their ideas across to the masses and talk by laying bare their hearts to each other, and finding out what the masses think at heart, even their innermost feelings. Only then will functionaries be able to learn more concretely about those many cadres, party members, and the masses

whom they have not fully understood or of whom they have had only a superficial knowledge, and go forward to intensify work with these people to suit their known characteristics.

An important requirement of party functionaries in accurately understanding people is to analyze in depth and vivisectionally the phenomena appearing in the work and lives of people, instead of viewing them as they are.

A phenomenon is a manifestation of the essence, which manifests itself only through a phenomenon, which in turn can manifest itself only when it has the essence behind it. Therefore, in understanding people, we should not stop at viewing only a phenomenon but invariably see through the essence.

Man's mind, his thought, is expressed in words and deeds, but one should not hastily conclude that a single word or a single action of a man will reveal his whole heart. Apart from two-faced persons, even some guileless people may lack an ability to express themselves clearly that others may not be able to understand them correctly, and in some cases, their actions may not mirror their true intentions for one reason or another. Therefore, in understanding and grasping people, party functionaries should not view only the phenomenal side piecemeal but know how to see through the essence hidden below the surface phenomenon by viewing the phenomenon in close conjunction with various related factors and systematically studying and analyzing it.

People, the object of party work, are always concrete and real beings, concrete and real in terms of thinking and feeling, will and action. That is why to set their thinking in motion, stimulate their feelings, solidify their will, and add positiveness to their actions, functionaries should understand them concretely, down to all their psychology, such as their thinking and feeling, demands and desires, ideals and hopes, and likes and tastes, and on the basis of this knowledge, adapt work with them to their characteristics.

In adopting work with people to their characteristics, it is important to conduct work with people with a concrete methodology.

Methodology is a scientific means for making a proper use of the general universal content of a work method to suit the characteristics of the people and the concrete situation. The universal and general substance of work with people is applied through a scientific and concrete methodology.

Just as no two persons in the world are exactly identical, so too can there be no single method applicable to all. Accordingly, party functionaries should not attempt to conduct work with people in accordance with any uniform formula. Work with people is something that cannot be carried out according to any uniform formula.

The method for work with people consists in looking for the means of indoctrination adapted to the characteristics of the people, in other words, in seeking out a methodology applicable to each case and each individual. Methodology makes it possible to seek out a concrete measure and excellent skill for conducting work with people by using a particular form and method adapted to a given condition and circumstance, and for this reason, it provides a means for achieving good results in work with people.

Methodology should be worked out concretely so as to achieve the greatest possible result in the task by carefully checking the content and requirements of the given task, the characteristics of the people, and the circumstances in which the task is performed and by adapting it to these factors.

Party organizations and functionaries should step up collective consultation and work out the right methodology and search for an accurate methodology by making a serious study with an intense spirit of inquiry. By so doing, party functionaries should creatively formulate and implement a methodology in work with people to suit the characteristics of the particular units and fields in which they operate and of each individual they deal with.

To meet and talk with people on a routine basis is an important requirement in conducting work with people in a manner adapted to the characteristics of the people.

Words are a basic means of conversation, and they express ideas. People express their ideas and feelings, tastes and interest through words, and their intellectual and cultural levels are revealed by their words. That is why in order to conduct work with people to suit the characteristics of the people, we should hear what people have to say and talk with them face to face.

Conversation helps create a favorable atmosphere for meeting and talking with individuals separately, in a face to face situation, or meeting with a limited number of people in a group situation. This is done with a view to bringing out individual characteristics, with consideration for the circumstances, so that these people will voluntarily speak their minds. In addition, conversation can be held anywhere, unhampered by circumstances or conditions. Conversation also does not need any particular formality or means. Accordingly, no method is more effective than conversation in adapting work with people to the characteristics of the people.

Party functionaries should meet and converse with people on a routine basis, regarding it as their duty.

To improve the performance levels and ability of party functionaries is an important means for skillfully conducting work with people in a manner suited to the characteristics of the people.

How well work with people is adopted to the characteristics of the object is totally dependent upon the performance levels and ability of party functionaries in charge of the work.

In their work, party functionaries deal with people in various fields, all having different occupations, different intellectual standards, different personalities, different ages, and different living conditions. That is why to conduct work with people well enough to suit the characteristics of the people, functionaries should know what each individual is doing and have certain knowledge of his work.

Only with an acute political eye, rich knowledge, and broad views will functionaries be able to view, analyze, and judge all problems from the point of view of party policy line, learn the demands and desires of people from the first word they speak and the first move they make, swiftly distinguish the tell-tale heartbeats of the people that others fail to detect, and carry out work with people skillfully and expertly.

Inasmuch as work with people requires the refined leadership of a man who is highly subtle, prudent, mature, and very composed, party functionaries should be well versed in all fields—political, economic, scientific, and cultural, so that they may be fully prepared in every aspect.

Along with extensive knowledge, party functionaries should possess rich sentiment and a high standard of cultural attainment. If they are lacking emotion and have a low standard of cultural attainment, they cannot mix with the masses, nor go among the masses and skillfully conduct work with people to suit their psychological characteristics and levels of preparedness. Functionaries should strive to become men of emotion, men with rich sentiment, who know better than others how to enjoy life, so that they may stimulate the sentiment and ideological feelings of people at times through words, with a smile on some occasions, with tears on other occasions, and sometimes with a song, as dictated by the logic of life.

An extensive knowledge and rich cultural attainments are the product of ardor and the fruit of fervent efforts. The performance levels of functionaries do not improve of themselves but only improve under persistent study with burning ardor.

There is no such thing as a born revolutionary, nor a perfect revolutionary. Party functionaries should patiently learn and study hard to become adept functionaries, prepared multifacetedly, and not regard themselves as perfect men or totally prepared.

Today all our party members and workers are seething with the 200-day battle to glorify the 40th founding anniversary of the republic as the grand festival of the victor, by upholding the militant tasks set forth in the letter and slogans of the Party Central Committee.

We will still more vigorously encourage and inspire party members and workers into the successful completion of the 200-day battle by substantially conducting party work, work with people, to suit the demands of the developing realities.

Strengthening Kindred Ties With the Popular Masses Is the Party's Intrinsic Demand

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 47-52

[Article by Kang Chun-kun; not translated]

The Party Member Should Live a Worthy Life Moment by Moment for the Party and the Leader

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 53-58

[Article by Kim Ui-sun; not translated]

The Normalization of Production Is an Important Means of Accelerating the Grand March of Construction

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 59-62

[Article by Song Chu-kyu]

[Text] Today all our party members and workers are vigorously pushing the grand march of production by launching into the 200-day battle as one in response to the militant call of the party.

One of the important problems arising in actively speeding up the grand march of construction and successfully attaining the major goals of the Third 7-Year Plan is that of normalizing production at a high level in all sectors of the national economy.

The great leader Comrade Kim Il-song taught as follows:

“Normalizing production means that factories not only continue production without a letup by operating at full capacity but also completely take on a face worthy of their name.” (“Collected Works of Kim Il-song,” Vol 28, p 260)

Normalizing production means fulfilling assignments under the state production plan without fail by the day, by the 10-day period, by the month, by the quarter, and by the indicators, and systematically boost production by operating existing equipment at full capacity.

In socialist society, normalizing production at a high level is an important requirement for the development of the national economy in a planned and balanced way.

The socialist economy is a highly organized economy, all sectors and units of which go in gear with one another, a planned economy in which the economic activities of the country are carried out under unitary state planning. In socialist society, only when all units of production fulfill their state-assigned plans without fail by the day, by 10-day period, by the month, by the season, and by the indicators, is it possible to develop the economy in a dynamic and stable manner and develop the nation's economy at a fast pace by effectively utilizing the existing economic foundations to the utmost. If production is not normalized even in any one link of the economy, it will affect the fulfillment of the production plans in other related sectors, impeding the planned and balanced development of the national economy as a whole.

In the entire course of socialist economic construction, our party has always waged a vigorous struggle to normalize production and brought about a continual upswing in production and construction by wisely leading all our functionaries and workers to fulfill on schedule their specific plans under the overall state plan. Today, when we are faced with enormous economic tasks designed to lay the solid material and technological foundations for the complete victory of socialism, our party demands that all sectors and all units continue to normalize production at a high level.

Normalization of production at a high level enables us above all to more vigorously push grand socialist construction by accelerating production and construction through the maximum effective use of the existing economic foundations.

The grand march of construction—designed to successfully ensuring the completion of the major construction targets, including projects aimed at satisfactorily solving the people's food, shelter, and housing problems, by expanding and strengthening the productive and technological foundations of the key industrial sectors—is progressing on an immense scale without parallel, and it is an arduous and complex undertaking that should be accomplished in a short period of time while maintaining the highest level of quality.

To successfully accomplish these enormous tasks in a short space of time, it is imperative to clearly set the step-by-step goals of major target projects and the fighting tasks that should be carried out at each stage and vigorously push ahead with construction work as scheduled. All sectors and units participating in the grand march of construction should draw up construction plans for each day, for each 10-day period, for each month, for each season, and for each indicator, and fulfill them on time without fail by concentrating every effort on them. Only by doing so will it be possible to carry out the enormous construction projects as planned

and put newly built factories and enterprises into operation on schedule. If we should be unable to fulfill the construction plans on schedule through failure to normalize construction, it would seriously affect whole construction and makes it impossible to ensure the quality of construction at the highest level and shorten the time required for construction. Only by normalizing construction in major construction sites and fulfilling the construction plans without fail by the day, by the 10-day period, by the month, by the season, and by the indicators, will it be possible to vigorously carry out the major target projects and actively accelerate the grand march of construction as intended by the party.

When the state plans are fulfilled thoroughly on schedule, not only in the construction sector but in various other sectors and units, we will be able to vigorously accelerate the grand march of construction.

Grand socialist construction which is progressing on an immense scale and at a high speed requires huge quantities of production facilities and materials.

The more satisfactorily construction materials and machinery and equipment such as processed iron and steel and cement are produced on schedule as planned by normalizing production, the faster the major target projects can be pushed forward. If we should fail to normalize production and thus become unable to supply necessary equipment, materials, and plant facilities to construction sites, it would be impossible to normalize construction and we would end up wasting a great deal of social labor. Therefore, to speed up the grand march of construction, all branches and units should secure the qualitative production of equipment and materials by normalizing production. Only then will it be possible to complete the major target projects as soon as possibly as desired by the party and people, and magnificently erect monumental structures according to the plan for the ages.

Normalization of production at a high level will bring about a rapid growth of the economy and constantly increase the sources of socialist accumulation, thereby satisfactorily accelerating the grand march of construction.

The grand march of construction, designed to successfully fulfill the Third 7-Year Plan, is a worthy struggle to create an additional production capacity by building new modern factories and enterprises on a large scale and to change the face of the country by speeding up a number of major target projects such as the Kwanbok Boulevard and other major construction projects in Pyongyang.

The Third 7-Year Plan can be satisfactorily fulfilled only by creating a large additional production capacity while effectively utilizing the existing foundation of production. In successfully ensuring socialist construction which has increased in scale without parallel, not only huge quantities of equipment and materials but also a

large fund are needed. To successfully ensure the grand march of construction designed to create an additional production capacity, it is imperative to decisively increase investment in capital construction by creating abundant sources of socialist accumulation.

When the existing production capacity is fully utilized by normalizing production at a high level, it is possible to expand the sources of socialist accumulation and actively increase investment in capital construction. The higher the level at which production is normalized, the more labor productivity increases, resulting in the conservation of labor and the means of production and a reduction of production costs, and moreover an increase in the ratio of the net income to gross national product. This indicates that only on the basis of fully utilizing the existing production capacity by normalizing production is it possible to more satisfactorily secure the sources of funds necessary to create an additional production capacity.

As you see, to fulfill the state plan without fail by the day, by the 10-day period, by the month, by the season, and by the indicators through the normalization of production in all sectors and units of the national economy is an important means for successfully capturing the major targets of the Third 7-Year Plan through an acceleration of the grand march of construction.

As a result of the brilliant implementation of the chuche-oriented economic construction line under the sagacious leadership of the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, the solid foundation of a self-supporting national economy with enormous potential has been laid in our country today. Everywhere in the country, large-scale national-level industrial factories and small and medium-scale local industrial factories have been erected, their technical provisions have been improved, and the substructure of industry has been further perfected. This solid economic foundation provides sufficient conditions and possibilities for continually increasing production. If in all sectors and units of the national economy, the existing economic foundations are effectively utilized by normalizing production, it will be possible to accelerate the formidable battle of construction of an enormous scale and successfully attain the 10 major goals of socialist economic construction. Then and only then will it be possible to lay the solid material and technological foundations of the socialist society that will be realized when socialism attains its complete victory and to satisfactorily meet the independent demands of the people in their material life.

That is why we should accelerate still more the grand march of construction that has already taken gigantic steps, by actively waging the struggle to normalize production at a high level in all sectors and units of the national economy to suit the realistic requirements of the present period in which socialist economic construction is vigorously progressing at a new, higher stage.

In normalizing production in the present period, it is important above all for all functionaries and workers to give full play to the revolutionary trait of accomplishing their assignments unconditionally with the revolutionary spirit of self-reliance and fortitude.

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:

“Functionaries and party members should thoroughly implement the party’s decisions and instructions by seeking out more of what is in short supply, making what is nonexistent, and breaking through all barriers by their own efforts, by giving full play to the revolutionary spirit of self-reliance and fortitude.”

The revolutionary spirit of self-reliance and fortitude is the noble communist struggle ethos which people living in the age of revolution, the age of struggle, should cultivate; a work style that should always be brought into full play in the revolutionary struggle and the construction task. Only with this revolutionary spirit is it possible to thoroughly accomplish party-assigned revolutionary tasks by breaking through whatever barrier, in accordance with the principle of absolutism and unconditionality, and normalize production to meet the demands of the developing realities.

All economic guidance functionaries and workers, keenly realizing the importance of normalizing production in the struggle to fulfill the Third 7-Year Plan by accelerating the grand march of construction, should bring the revolutionary spirit of self-reliance and fortitude into play. The struggle ethos that functionaries should cultivate is that of putting their shoulders to, and throwing themselves into, the execution of the revolutionary tasks and accomplishing their assignments to the finish, by standing at the head of the ranks as befitting the command personnel who directly organize and command the grand march of construction. Functionaries should always go deep among the producer masses and vigorously carry out political work, work with people, and by giving full play to the high revolutionary fervor and creative initiatives of the workers, mobilize and utilize all reserves and potential and accomplish their assigned revolutionary tasks unconditionally and in a thoroughgoing manner. At the same time, functionaries and workers work out proper measures for increasing the utilization of facilities and conserving raw materials, supplies, fuel, and power, and wage a vigorous struggle to implement those measures in a planned manner.

What is important in normalizing production at this time is to coordinate efforts in working out an airtight organization of production and command.

Currently, in our country the scale of the national economy is constantly expanding and the links between various economic sectors, between factories, between

enterprises, and between work shops are getting increasingly tight. Given this condition, only by properly coordinating and planning work to organize production and command will it be possible to secure raw materials, fuel, supplies, and cooperative products on time, carry on production without interruption, and normalize production at a high level, by rationalizing all managerial operations, such as the management of equipment, the management of materials and supplies, labor management, and financial management.

The first and foremost problem arising in normalizing production at a high level is that of properly managing equipment.

Proper equipment management is a basic requirement for normalizing production at a high level and it is a principle that should invariably be observed in organizing production. Only by properly maintaining and managing equipment is it possible to give full scope to the capacities of various facilities.

To manage facilities well, we should work out an airtight planned preventive maintenance system for plant machinery. Factories and enterprises should prepare an accurate maintenance schedule for each piece of machinery and establish a strict system of carrying out maintenance work on a routine basis according to this schedule. At the same time, it is important to see that workers acquaint themselves with the maintenance rules and standard operational procedures for the machinery under their charge and handle equipment according to the prescribed technical specifications. In particular, they should vigorously wage the "movement of loyalty by learning from lathe model No 26" in order to manage all equipment meticulously and operate it at its full capacity.

What is important in normalizing production at a high level is to tackle the work of providing the necessary conditions for delivering raw materials and supplies and properly organizing cooperative production.

Production process is a process of consuming numerous raw materials, fuel, and supplies, and to normalize production, we should provide these resources promptly.

Economic guidance functionaries, in accordance with the requirements of party policy for providing raw materials, fuel, and supplies prior to production, see to it that these resources are secured and delivered on time in sufficient quantities. Functionaries should always keep tabs on the state of supply and consumption of raw materials, fuel, and other supplies and plan and take airtight measures to ensure the flow of these materials with mobility to suit the constantly changing situation. At the same time, they should establish a thoroughgoing system of supplying cooperative products 15 days in advance, while vigorously waging the struggle to economize on the use of these products by preventing any phenomenon of hoarding or wasting them.

To organize transportation in a planned manner is an important requirement in the organization of production aimed at normalizing production.

Transportation is an essential ingredient in production, inseparably linked to production, and forms a link in the successive process of production. Only by hauling raw materials, supplies, and products on time by actively making transportation catch up with production will it be possible to normalize production.

Functionaries in the transportation sector should work out scientific transportation plans on the basis of a minute assessment of the demand and capacity and eliminate various inappropriate transport modes by dovetailing them in concrete terms. In particular, by thoroughly implementing the party's policy on the transportation revolution, mobility in transportation should be ensured by properly carrying out concentrated as well as bulk transportation and strengthening coordinated transportation by rail, by truck, and by ship.

In normalizing production at a higher level at this time, it is important to unconditionally establish stringent discipline in fulfilling state plans.

Socialist production is planned production, highly developed cooperative production. When all factories and enterprises fulfill their production plans without fail, cooperative production will smoothly proceed in the whole society and it is possible to normalize production at a high level.

Economic guidance functionaries should work out thoroughgoing technical and economic measures to fulfill production plans without fail by the product indicators and establish a stringent discipline of fulfilling them unconditionally by the day, by the 10-day period, by the month, by the season, and by the indicators, so that all sectors and units may normalize production.

The struggle to normalize production at a high level is an honorable and worthy struggle aimed at vigorously accelerating the grand march of construction.

We will increase the speed of the grand march of construction still more and actively contribute to the successful fulfillment of the Third 7-Year Plan by continually normalizing production at a high level to suit the realistic demands of socialist construction.

The Thoroughgoing Implementation of the Chuche Farming Method Is a Sure Guarantee for Growth in Agricultural Production
41090017 Pyongyang KULLOJA in Korean No 5, May 88 pp 63-67

[Article by Yi Ha-sop]

[Text] Currently, functionaries and workers in the rural economic sector are confronted with the honorable task of glorifying this significant year, the 40th founding

anniversary of the republic, with a bumper harvest by bringing about a continual upswing in agricultural production, in response to the letter and slogans of the WPK Central Committee.

One of the important tasks in making the great agricultural production leaps and innovations intended by the party is that of the thoroughgoing implementation of the chuche farming method.

Continually boosting agricultural production is an important task into which our party is putting the greatest effort in the struggle to solve the people's food, clothing, and shelter problems.

Of primary importance in the daily material and cultural life of the people is the problem of food, clothing, and shelter, and of all these problems, the food problem is of particular importance. Solving food problems is a basic requirement for securing an independent and creative material and cultural life for the people. As the saying goes, goodness flows from the rice jar. The state of people's consciousness improves and everything goes well when there is a plethora of food supply.

Basic to solving food problems is to concentrate efforts on agriculture and to produce rice in great quantities.

Rice is communism per se. When rice is produced in great quantities, communist construction can be successfully pushed forward, and when plenty of rice is available to meet the demand, communist society is realizable. Increasing agricultural production is a very important task to successfully implement the respected and beloved leader Comrade Kim Il-song's far-reaching vision of realizing the communist way of distribution beginning with the supply of rice.

Early on the great leader Comrade Kim Il-song set forth the theses on the socialist agrarian question and the agriculture-first policy and founded the chuche farming method, thereby opening a dazzling prospect for agricultural development, and since then has sagaciously led functionaries, workers, and all the people into the worthy struggle to implement his theses, policy, and method. As a result, a new turn has been made in agricultural production.

More immediately, boosting agricultural production arises as an urgent requirement in satisfactorily solving food problems for the people. A sure guarantee for continually increasing agricultural production to suit the reality of rapidly progressing socialist construction lies in the thoroughgoing implementation of the chuche farming method.

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:

"...we should make agricultural workers thoroughly implement the chuche farming method. The implementation of the chuche farming method offers a sure guarantee for boosting agricultural production."

The chuche farming method is a unique method adapted to the actual circumstances in our country, a highly intensive method based on the achievements of modern science and the solid foundations of agricultural production.

That the thoroughgoing implementation of the chuche farming method is a sure guarantee for the growth of agricultural production is because, above all, it is a scientific farming method, a method of farming in a scientific way.

Unlike industry, agriculture, one of the two major sectors of the national economy, uses land as its basic means of production, and its process of production consists mainly in a biological process dealing with crops. Naturally, agricultural production is greatly influenced by land, weather, and climatic conditions and its success depends on how well the biological needs of the crops are met.

Different countries cultivate different crops under different natural conditions. To increase agricultural production in a specific country under these circumstances, it is imperative to scientifically analyze the soil, weather, climatic conditions as well as the biological conditions of the crops of that country and employ scientific farming methods adopted to these conditions.

The weather and climatic conditions in our country differ from area to area, valley to valley, and, even in the same valley, from field to field. Different crops growing in different natural environments have different requirements for temperature, light, nutrition, humidity, and so forth at each stage of growth. To farm scientifically, it is imperative to plant and raise crops to suit the concrete climatic conditions in each part of the country, and properly understand and fully meet the biological needs of the crops.

The chuche farming method comprehensively elucidates a scientific way of farming to suit the weather and climatic conditions of the country and the biological characteristics of the crops. Chuche farming clarifies the general principles that should be observed in accurately assigning all varieties of crops to the right fields to suit the soil, weather, and climatic conditions in accordance with the principle of the right crop at the right place, and the right crop in the right season. At the same time, it sets forth concrete ways to accurately survey and analyze the soil and climatic conditions in specific areas and fields and grow the right crops to suit these conditions. The chuche farming method clearly indicates scientific ways of farming to suit the biological conditions of crops, as well as the climatic conditions.

The productivity of each crop depends in the main on how to meet its biological needs at each stage of growth. The chuche farming method makes the overall productive and technical processes of farming and methods of cultivation scientific by preparing work far in advance so that all conditions necessary for growth, such as temperature, nourishment, and humidity, may be satisfied fully at each stage of growth, and by planning and organizing all farming processes in accordance with scientific and technological principles.

Thus, synthesized in the chuche farming method are all well-founded methods and concrete ways to farm in a scientific way to suit the weather and climatic conditions of our country and the biological needs of the crops. Therefore, when the chuche farming method is thoroughly implemented, we can successfully overcome unfavorable and abnormal environmental or weather conditions and gather in a stable, rich harvest.

Another reason the thoroughgoing implementation of the chuche farming method offers a sure guarantee for growth in agricultural production is that it is an intensive farming method by which agricultural production is highly intensified on the basis of modern science.

In modern farming, intensive farming is the most advanced method that enables the continual boosting of agricultural production by concentrating the means of production and labor on each unit acreage on the basis of the latest agricultural science and advanced farming technologies. Introduction of intensive agricultural production makes it possible to overcome the natural limitations of land under cultivation to a certain extent and produce a higher yield with a smaller input of funds and labor per unit of the crop produced, thereby satisfactorily meeting the ever increasing demand for food, grain and other farm products.

There are many ways of intensive farming. When the scientific and technological standard of agriculture is relatively low, the general method is to put more labor power into each unit of land, but at a higher level of agricultural science and technology, the basic method is to make a greater input of the means of production. Only by putting in more machinery, fertilizers, and agricultural chemicals per unit of land is it possible to free the farmers from backbreaking labor and effectively boost agricultural production from even a small acreage of cultivated land.

In introducing intensive farming, it is important to increase the productivity of land by improving the fertility of dry fields and paddies and putting land to maximum use. The chuche farming method makes it possible to increase the fertility of dry fields and paddies by actively ameliorating the fields so as to complement each other. Thus the chuche farming method makes it possible to create a necessary condition for achieving intensive agricultural production by turning arid land into fertile land, constantly replenishing nutrients consumed in the process of soil utilization, and further

improving the fertility of the soil. In addition to improving the fertility of dry and wet fields, the chuche farming method makes it possible to reap a maximum yield from each plant by planting crops as densely as possible and taking good care of each plant.

The intensification of agricultural production can be successively accomplished only by modern material and technological means. The chuche farming method makes it possible to farm on time and ensure quality in farming by carrying out all farming processes with the power of machines, electricity, and chemistry—processes such as improving the fertility of the soil, preventing insect and blight damage, and providing favorable conditions for the growth of the crops.

This tells us that the thoroughgoing implementation of the chuche farming method makes it possible to maximize the utilization of land and further increase its productivity by satisfactorily solving all problems arising in the intensification of agricultural production.

Practical experience in socialist rural construction in our country indicates that the thoroughgoing implementation of the chuche farming method offers a sure guarantee for growth in agricultural production.

Agricultural production in our country, which continues to increase at a fast pace from the early days when we began to build a new society, has made a new epochal turn since 1973.

With the thorough implementation of the chuche farming method created by the great leader Comrade Kim Il-song, grain production in our country registered a 36 percent increase in 1973 over the previous year and a 31 percent increase in 1974 over 1973. The grain output in 1974 was more than 7 million tons. By continuing to implement the chuche farming method thoroughly, we produced 9 million tons of grain in 1979 and 10 million tons of grain in 1984, 5.3 times the output in 1946, the year immediately after liberation.

The per chongbo food grain output, such as rice and corn in our country has reached a very high level today.

As elsewhere, with the chuche farming method implemented under the sagacious leadership of the great leader Comrade Kim Il-song, a new turn in farming has taken place in our North Pyongan Province. As a result of the thoroughgoing implementation of the chuche farming method, the total feed grain output in our province increased by 18 percent in 1985 over 1972 and by 18 percent in 1987 over 1985, and the per chongbo food grain yield in 1984 increased by 48.8 percent in unhulled rice and by 108.6 percent in corn over 1972.

All this success in agricultural production represents the brilliant fruition of the wise leadership exercised by the great leader Comrade Kim Il-song in implementing the chuche farming method which he himself created, and it also represents a proud achievement made possible by

the dear Comrade Kim Chong-il, who has set forth the concrete direction for and ways of implementing the chuche farm method and has vigorously organized and mobilized party organizations, workers, and all the people in the countryside in the implementation of the chuche farming method. The achievements made in agricultural production under the wise leadership of the party and the leader powerfully demonstrate the might of our country's foundation of socialist agricultural production—which firmly ensures a stable and rich harvest each year—and the powerful vitality of the chuche farming method.

All this clearly proves that the chuche farming method created by the great leader Comrade Kim Il-song is our own unique superior farming method best suited to the real circumstances in our country and the developmental tendencies of modern agricultural science, and that a sure guarantee for a continual upswing in agricultural production lies in the thoroughgoing implementation of the chuche farming method.

By keeping a tight grip on the chuche farming method, the superiority of which has been proven in the course of socialist rural construction, we should achieve another bumper crop this year and successfully capture the 15 million-ton food grain height in the near future.

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:

“To do excellent farming, it is imperative to thoroughly implement the chuche farming method.”

To thoroughly implement the chuche farming method, all functionaries and workers in the rural economy should first of all have the firm conviction that the only way to continually increase agricultural production is to farm in accordance with the requirements of the chuche farming method from beginning to end.

Every farm policy set forth by our party has been proven most justifiable and accurate. Because our people have struggled always along the road indicated by our party's agricultural policy, they have been able to produce such proud achievements in socialist rural construction which have amazed the whole world. Today, when our revolution is progressing at the high stage of converting the whole society to the chuche ideology, the key to accelerating socialist rural construction lies in continuing to thoroughly implement the party's agricultural policy, and the way to increase food grain production also lies in farming in accordance with the requirements of the chuche farming method from beginning to end.

With the spirit of absolutism and unconditionality toward party policy, with the firm belief that they should act only in accordance with party policy, functionaries and workers in the rural economy should have the indeflectible conviction that for them there is no other farming method than

the chuche method and that agricultural production can be continually increased only by farming in a scientific way through and through, in accordance with the requirements of chuche farming. At the same time, they should make an extensive study of the chuche farming method to profoundly understand its validity and superiority, and also step up the study of modern agricultural science and technology. In increasing farm production through the thoroughgoing implementation of the chuche farming method, it is also important that leading functionaries in the rural economy plan and organize an airtight organizational guidance work suited to the process of farming.

Generally, crops have a long productive cycle, having different characteristics in each stage of growth. Therefore, to increase farm production, an accurate stage-by-stage farming process suitable to each stage of growth of the crop should be set forth and the biological elements for each stage of the farming process should be met in a satisfactory manner. If any one stage of farming process is not conducted properly, or if the right time for any one stage is missed, it will have a grave consequence in agricultural production. Particularly under the present circumstances, when farm production has become highly systematized and intensive, it would be impossible to properly meet the demands of the chuche farming method and expect to produce a high crop yield on a stable basis unless all operations required of each stage of farming process are concretely organized and led.

Functionaries in the rural economy should plan in detail all farming processes ranging from farming preparations to rice transplanting, weeding, fertilizing, and harvesting, and plan and organize airtight organizational guidance work in order to accomplish farm work required of each farming process on time without fail. In this connection, it is very important to enhance the role of the functionaries of the provincial rural economy committee and the county cooperative farm management committee, who have direct control of and provide guidance in agricultural production in their respective areas. The functionaries of local guidance organizations should, in accordance with the requirements of the new agricultural guidance system, actively assist the base level and grasp and guide farm operations at the base level in a substantive manner, and go deep into reality and intensify organizational and guidance work on the basis of a concrete grasp of the real circumstances. In particular, they should exert great efforts to responsibly ensure the delivery of machinery and technical provisions and farm supplies required of each farming process, including rice transplanting, which is farm work.

All leading functionaries in the rural economy should pay due attention to developing agricultural science and technology, while seeing that farming is done according to a scientific and technological standard.

To thoroughly implement the chuche farming method, it is also imperative to have functionaries and workers in the rural economy to give still fuller play to the attitude of being the master responsible for agricultural production.

Functionaries and workers in the rural economy are the masters of socialist construction and the people directly in charge of agricultural production. The honorable duty to satisfactorily meet the growing demand for food is assigned to none but functionaries and workers in the rural economy. Success in the struggle to increase farm production depends wholly on how deeply functionaries and workers in the rural economy are aware of their honorable party-assigned duty and how they implement the *chuche* farming method. Inasmuch as farm work essentially is done scattered in the field, it is not until the harvest season comes that the outcome of labor becomes apparent, the *chuche* farming can be properly implemented and further agricultural production can be boosted only when functionaries and workers in the rural economy do all farm work conscientiously and sincerely with the awareness of being the masters responsible for agricultural production.

The achievements made by many counties and cooperatives in our province bear witness to the truth that when functionaries and workers in the rural economy work with the self-consciousness of being the masters in charge of the granary of the country, they can bring about a new turn in agricultural production. In Chongju and Changsong counties in our province, functionaries and workers in the rural economy have systematically increased farm production by doing all farm work as befitting the master, under the guidance of party organizations and the Three Revolutions Teams, conscious of their honorable duty assigned by the party. To cite some proud achievement, compared with 1985, the food grain output in 1987 increased 13 percent in Chongju County and 30.4 percent in Changsong County. Yaksu Cooperative Farm, in particular, which is situated in the mountainous area of Changsong County, increased food grain production by as much as 45 percent in the same period.

With a high sense of honor and pride as the masters of the socialist countryside that they are thanks to the keen attention and tender care of the party and the leader, functionaries and workers in the rural economy should assiduously do their farm work according to a high scientific and technological standard as required by the *chuche* farming method created by the great leader Comrade Kim Il-song in person. Leading functionaries in the rural economy should always put their shoulders to difficult tasks, work brimming over with ambition and fervor, and in all farm work make farm members give full play to creative zeal and the attitude of being the master under the slogan "The plots of the farm are my plots."

Stepping up support for the rural economy is one of the important ways of implementing the *chuche* farming method.

The *chuche* farming method is a scientific method of farming, an intensive farming method. The implementation of the *chuche* farming method requires various material and technical provisions such as farm machinery and farm supplies in large quantities. When tractors, trucks, various farm machines and parts, chemical fertilizers, and diverse farm materials and supplies are produced in greater quantities and delivered on time by stepping up

assistance to the rural economy, and when the countryside is assisted vigorously in terms of materials, technology, and labor, then the *chuche* farming method will be better implemented and agricultural production will drastically increase.

The question of speedily accomplishing the four major tasks of the technical revolution outlined in our party's theses on the socialist agrarian question and implementing the agriculture-first policy, in the last resort, depends largely on the work of supporting the rural economic sector.

The implementation of the *chuche* farming method is an honorable task to glorify forever the priceless achievements accumulated by the great leader Comrade Kim Il-song in socialist rural construction and to give full play to the superiority of the socialist rural economic system in our country.

We should once again vigorously demonstrate the heroic mettle of *chuche* Korea before the whole world by securely supporting and thoroughly implementing the *chuche* farming method and thus achieving a bumper harvest this year, the 40th founding anniversary of the republic.

Let's Enhance the Role of Scientists and Technicians To Achieve an Epochal Turn in the Development of the Country's Science and Technology

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 68-72

[Article by Kim Kyong-pong; not translated]

Establishing the Revolutionary Trait of Creation and the Trait of Life Is an Urgent Demand To Effect New Creative Upsurges

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 73-78

[Article by Paek In-chun; not translated]

Organizational Political Work of the Regional Party Committee To Guide Economic Tasks Through the Modernization of Party and Policy

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 79-84

[Article by Yi Kwang-pom; not translated]

Establishing a Confederal State Is the Most Rational Method in Solving the Issue of National Reunification

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 85-90

[Article by Yom Tae-chun; not translated]

A Vicious Scheme of the Japanese Reactionaries To Conquer Asia and the Pacific Region

41090017 *Pyongyang KULLOJA* in Korean No 5, May 88 pp 91-96

[Article by Yi Haeng-ho; not translated]

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