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1 December 1983

KOREAN AFFAIRS REPORT

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KULLOJA

No. 3, March 1983

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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LET US ACCELERATE EVEN FASTER THE MARCH SPEED OF SOCIALIST ECONOMIC
CONSTRUCTION

Pyongyang KULLOJA in Korean No 3 Mar 83 pp 2-7

[Text] The great leader Comrade Kim Il-song set it forth in his recent New Year's Address as the most important revolutionary task facing us in the present period to energetically accelerate the march speed of socialist economic construction. Comprehensively embodied in it are the plan of our party for bringing about a new turnaround in socialist economic construction and the will of our people to race forward even faster.

The struggle to accelerate the march speed of socialist economic construction is a struggle to open up the firm prospect of fulfilling the Second Seven-Year Plan ahead of schedule and realizing the 10 major prospective targets of socialist economic construction in the 1980s. This is a very meaningful task to hasten the complete victory of Socialism and demonstrate the glory of chuche Korea before the whole world.

The upsurge in production, which is happening in all branches of the people's economy in loyal response to the New Year's Address of the great leader Comrade Kim Il-song, energetically proves the correctness of the policy of our party for further stepping up socialist economic construction, and unfurls the bright prospect of fulfilling this year's people's economic plan ahead of schedule.

All of the functionaries and party members, and working people, bearing in mind that brilliantly carrying out this year's economic construction task set forth by the great leader Comrade Kim Il-song in his New Year's Address is where a firm guarantee for moving our revolution forward at a high rate of speed is, shall go forward to bring about ceaseless innovation on all fronts of socialist construction.

It is one of the principled questions arising in the attainment of the socialist, communist cause to energetically launch socialist economic construction. Only if the party of the working class which has come to power, correctly solves this question, can it thoroughly defend gains of the revolution and go forward to step up the construction of the communist society along a straight road.

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

"The communists struggle not only for the freedom and liberation of the people but also for the people's happiness. An important duty facing the communists after overturning the old system and liberating the people from exploitation and oppression is commendably conducting socialist economic construction." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 167)

Socialist economic construction is a component part of the struggle to completely realize the independent stand and attitude of the masses of working people, and a sacred task to occupy the material fortress of Communism. The greatness of the party of the working class manifests itself not only in the task to remold social beings but also in the struggle to transform their life environment.

People's life environment is transformed through society remaking and at the same time, nature remaking.

Socialist economic construction insures a high development of productive forces which guarantee an independent and creative material life for people. Only by stepping up economic construction is it possible to free people from difficult and backbreaking labor and satisfy the growing material needs of working people.

The more the material and technical foundations of Socialism, Communism are strengthened with socialist economic construction energetically pushed forward, the more the masses of working people can be liberated from the constraint of nature and the more their independent and creative life comes to be improved.

Only by stepping up socialist economic construction is it also possible to successfully conduct the task to consolidate and develop the socialist system and remake all spheres of society the communist way.

Therefore, socialist economic construction constitutes a very important revolutionary task which the party and state of the working class must invariably adhere to until completely realizing the independent stand and attitude of the masses of working people.

Socialist economic construction aimed at completely realizing the independent stand and attitude of the masses of working people is a difficult and enormous task, a task taking on a long-term character. However, if the party and state of the working class energetically push ahead with socialist economic construction, maximally promoting the superiority of the socialist system and organizing and mobilizing the broad masses of working people, it is quite possible to lay sound material and technical foundations of Socialism and Communism and successfully occupy the material fortress of Communism.

Our party, always attaching important significance to socialist economic construction, has held fast to the revolutionary stand of energetically launching the economic construction struggle throughout the period of revolution and construction.

The sagacity of leadership of the party manifests itself in setting forth socialist economic construction as an important revolutionary task and bringing about a ceaseless upsurge in the developing economy throughout socialist, communist construction.

Our party, by precisely setting the overall direction and the basic principle of socialist economic construction and the methods for the embodiment and by firmly adhering to them, has been able to energetically launch economic construction.

To correctly set the direction and principle, and methods of economic construction to suit the law of the laying of socialist, communist material and technical foundations is the most important question arising in the leadership of the party of the working class for economic work.

Defining the construction of a self-reliant national economy as the overall direction of economic construction and the revolutionary spirit of self-reliance as the basic principle which must be adhered to in economic construction, reflecting today's historical conditions that the means of production are being socialized on a nation-state unit basis and that the economic laws are also operating within the scope of a nation unit basis, our party has set it forth as the basic line of socialist economic construction, as the principled methods for stepping up economic construction, to push for socialist industrialization and the technological revolution, large-scale central industries and medium and small local local industries simultaneously, and the chollima movement and the speed battle.

As a result of the economic construction struggle energetically launched based on the overall direction and the basic principle and the concrete methods of stepping up economic construction as set forth by our party, the developing economy in our country has walked the one road of ceaseless upsurge.

Not only in the difficult period of postwar rehabilitation and reconstruction and the period of socialist industrialization but also in the decade of the 1970s when raw material and fuel crises swept the world and economic unevenness was extreme, a high rate of speed of economic development was firmly maintained. Our country's industrial production in 1970 increased 11.6 times compared with 1956, and in the period from 1970 to 1979, it grew at the high average rate of 15.9 percent every year.

With a high rate of speed of economic development achieved throughout the period of socialist construction, our national economic strength has come to be thoroughly consolidated into a mighty one with vitality, and our revolutionary base has been strengthened further in political, economic, and military terms.

The historical experience gained in our country's socialist economic construction proves positively the truth that even a small and backward country, if it holds fast to the revolutionary stand of stepping up the economic construction struggle thoroughly relying on its own strength, is quite capable of building a mighty economy.

It is the most important revolutionary task facing our party today to step up socialist economic construction more energetically.

The great leader Comrade Kim Il-song in his New Year's Address taught as follows:

"To energetically step up socialist economic construction is the most important revolutionary task facing our party and people today. This year, keeping up continuing innovation, continuing forward movement in socialist economic construction, we must fulfill the Second Seven-Year Plan ahead of schedule and open up firm prospects for occupying the 10 major prospective targets of socialist economic construction in the 1980s."

To bring about a revolutionary turnaround in socialist economic construction is today's pressing demand of the struggle of converting the whole society to the chuche ideology which is deepening and developing onto a new higher stage.

Under the sgacious leadership of the party and the leader the historic march is energetically under way in our country toward conversion of the whole society to the chuche ideology. On this rewarding march route our party and people have scored a priceless achievement and success indeed, and in particular, in the human remolding task which did come up as a most difficult revolutionary task, a basic turnaround has come to occur. This is a priceless achievement scored under the tested leadership of our party in recent years, an achievement that cannot be traded for anything.

Achievements scored in human-remolding work must necessarily be underlain with the achievement in economic construction. Without energetically pushing the economic construction task forward which is an important component part of the struggle for Socialism, Communism, not only will it be impossible to insure an affluent material life for the working people but it will be impossible to successfully step up the ceaselessly deepening ideological-remolding and society-remaking tasks either.

The enormous task which has come up in the area of socialist economic construction in the 1980s calls for energetically accelerating the march speed of economic construction more than at any time.

The decade of the 1980s is a very important decade in our country's socialist economic construction. In this period of 10 years it is imperative to fulfill the Second Seven-Year Plan and attain the prospective targets of socialist economic construction set by the historic Sixth Party Congress.

The 10 major prospective targets of socialist economic construction in the 1980s are an extraordinarily grand economic construction program aimed at laying sound material and technical foundations consistent with the completely victorious socialist society and epochally improving the material and cultural standards of living for the people. This program realized, the might of our socialist self-reliant economy will become incomparably strengthened and our country will be joining in its own right the world ranks of advanced countries in economic development.

If the 10 major prospective targets of socialist economic construction are to be realized, it is imperative to increase the total volume of industrial production 3.1 times in this 10 years, or no less than 1,000 times compared with 1946. This is an enormous task which cannot be achieved at the normal rate of developmental speed.

Under the sagacious leadership of the party and the leader we have made during the past two years thorough preparations which will make it possible to successfully carry out this enormous task.

Our party, attaching priority significance to the occupation of the grain height in realizing the 10 major prospective targets of socialist economic construction, has been positively launching the struggle to successfully carry through the 4-point nature-remaking guideline, and has energetically called the entire party and all of the people to the struggle to occupy the height of 1.5 million tons of nonferrous metals and bring about a new turnaround in the developing machine industry. Also, through the struggle for the creation of "the speed of the '80s" the material and technical foundations for the realization of the 10 major prospective targets of economic construction have been consolidated more thoroughly in various branches of the people's economy. In this way sound foundations which will make it possible to go forward to energetically accelerate the march speed of economic construction have come to be laid, and the firm prospect of occupying the prospective targets of economic construction has come to be opened up.

This year is a very important year in realizing the 10 major prospective targets of socialist economic construction in the 1980s.

Whether or not the Second Seven-Year Plan, which is unprecedentedly awesome in terms of the height of the targets and of the enormity of the task, can be fulfilled ahead of schedule, depends decisively on this year's battle. When, commendably conducting this year's battle, we further accelerate the developmental speed which has been achieved up to now, we can admirably fulfill the enormous Second Seven-Year quota. The Second Seven-Year Plan overfulfilled, very favorable conditions will come to be created for realizing the 10 major prospective targets of socialist economic construction as well.

Therefore, to accelerate the march speed of economic construction arises as a very pressing question both in fulfilling the Second Seven-Year Plan ahead of schedule and successfully occupying the 10 major prospective targets of socialist economic construction in the 1980s.

To accelerate the march speed of socialist economic construction is an important requirement in further improving the standard of living for the people and thoroughly organizing our political force.

To ceaselessly improve the standard of living for the people is the supreme principle of our party activity.

Only by ceaselessly improving the standard of living for the working people in a manner consistent with our country's advanced socialist system is it

to make them positively display their revolutionary fervor and more thoroughly consolidate the politicoideological unity of the party and the masses of people as well.

When, commendably conducting economic construction, we insure an affluent, civilized life for the working people, they will come to feel more deeply with all their hearts the benevolence of the party and the leader who have provided them with their today's happy life, and more thoroughly entrusting their destiny to the party and the leader, will come to devotedly fight for the attainment of the glorious chuche cause.

Only by stepping up economic construction and strengthening our national economic might is it possible to thoroughly consolidate in material terms the revolutionary base in the northern half of the republic and go forward to further hasten the cause of fatherland reunification, the long-cherished national desires of our people.

Indeed, the struggle for socialist economic construction constitutes not only a task to lay socialist, communist material and technical foundations but also a very important revolutionary task which has great political significance.

In order to successfully carry out the economic construction task in the 1980s, accelerating the march speed of socialist economic construction, it is imperative more immediately to brilliantly accomplish the militant task set forth by the great leader Comrade Kim Il-song in his recent New Year's Address.

An important task arising in energetically launching this year's economic construction struggle is to put great efforts into the extractive industry and decisively uplift it, more rapidly develop the electric power industry and processing industries, and put efforts into the transportation branch and make it firmly precede production. And in the rural economic branch, it is imperative to win a decisive victory in the struggle to occupy the grain height of the Second Seven-Year Plan.

This year's economic construction tasks represent a militant task to further accelerate the march speed of economic construction and bring about a great upsurge in production and construction, maximally mobilizing and utilizing the national economic foundations and production potentialities created through the struggle to fulfill the Second Seven-Year Plan.

All of the functionaries and working people, aware that this year's economic construction struggle is a glorious struggle to usher in a bright tomorrow for our national economic construction, must keep up continuing innovation, continuing forward movement on all fronts of the people's economy.

One of the important questions arising in successfully carrying out this year's enormous economic construction task is that of more dynamically launching the struggle for the creation of "the speed of the '80s."

The struggle for the creation of "the speed of the '80s" is a rewarding struggle to bring about another upsurge in socialist construction with that spirit,

that vigor of the great chollima upswing period, and a great mass march movement based on the extraordinarily intense revolutionary preparedness and fervor of the working people.

Our people, because of their intense revolutionary spirit and mettle, have been able to dynamically move forward under the sagacious leadership of the party and the leader, with a firm faith in victory, however difficult and complex the environment, and write a history of great miracle and transformation, a new history of the great chollima upswing and the speed battle. The struggle for the creation of "the speed of the '80s" is precisely a rewarding struggle to defend and add luster to this great achievement scored in socialist construction, and a lofty task to hasten the ultimate victory of the chuche cause, bringing about a ceaseless upsurge in economic construction.

Last year, our working people, by positively launching the struggle for the creation of a new march speed, "the speed of the '80s," in loyal response to the militant appeal of the party, brought about a great turnaround on all fronts of socialist construction, and ushered in a new revolutionary upswing period. Amid the sweeping flames of the struggle for the creation of "the speed of the '80s" the initiative and revolutionary fervor of the working people have become extraordinarily heightened, and based thereon, the whole country has been able to more dynamically race forward toward the grand economic construction targets set by our party. Stepping up the struggle for the creation of "the speed of the '80s" is where a firm guarantee for brilliantly carrying out this year's enormous battle task is.

The sagacious leadership of the party and the leader, and the extraordinarily intense revolutionary preparedness and fervor of the working people are the source of the might which makes it possible to energetically launch the struggle for the creation of "the speed of the '80s." Therefore, to commendably conduct political work for the creation of "the speed of the '80s" constitutes a priority task arising in stepping up this struggle.

Party organizations at all levels, driving home to party members and working people the objective and significance of the struggle for the creation of "the speed of the '80s," must make them dynamically launch into this struggle with intense fervor. And party organizations at all levels, by going forward from start to finish with a tight grip on the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes, indoctrination in socialist patriotism and indoctrination in the revolutionary tradition, to launch the struggle for the creation of "the speed of the '80s," must make all of the party members and working people bring about ceaseless innovation in socialist economic construction, highly displaying the revolutionary spirit of self-reliance and fortitude with warm loyalty to the party and the leader and fiery faithfulness to the fatherland and the revolution.

An important question arising in accelerating this year's march speed of economic construction is also that of enhancing the sense of responsibility and role of the economic guidance functionaries.

The economic guidance functionaries are the masters of socialist economic construction and commanding personnel of the revolution responsible for running the nation's economy. Just as in all other tasks, in the economic construction struggle, too, success depends in large measure on the guidance functionaries. Inasmuch as it is imperative to accelerate the march speed of economic construction particularly under conditions that the people's economy has developed onto a higher stage and that guidance and management of the economy have become complex, it arises as an even more pressing question to enhance the sense of responsibility and role of the economic guidance functionaries.

At present the working people of the whole country with an extraordinarily heightened fervor are dynamically launching into the struggle to realize the prospective targets of socialist economic construction ahead of schedule. The spirit of the masses and their revolutionary preparedness are very high. Under such conditions, if the economic guidance functionaries with an intense sense of responsibility satisfactorily insure production conditions for the working people, it is possible to perform astounding miracles and innovations this year too.

In order that they may responsibly lead this year's economic work, the economic guidance functionaries must go forward to thoroughly carry through the economic policy of the party with a tight grip on it.

To say to thoroughly carry through the policy of the party with a tight grip on it means that the functionaries, holding the line and policy of the party as a firm guiding principle, go forward with perseverance to push ahead with all the revolutionary tasks assigned by the party without missing any one of them until they bear fruit.

All the line and policy and guideline of our party represent the organized will of the entire party wherein the wishes and interests of all of the party members are synthesized, and it is the first and foremost duty of the functionaries to carry through the guideline and decision and directive of the party.

The economic guidance functionaries must display on an even higher standard the revolutionary ethos to thoroughly protect and carry through the policy of the party, consolidating the achievement scored in displaying the spirit of absolutism, unconditionality toward the policy of the party.

The economic guidance functionaries must also strive to responsibly conduct economic organizational work and production command to suit the intent of the party and the demands of the law of the socialist economy.

Today's realities wherein the scope of the people's economy has grown very much bigger and the production linkages have become very complex, call upon the functionaries to conduct economic organizational work even more scientifically, rationally to suit the law of the socialist economy. The economic guidance functionaries must go forward to positively launch the struggle to develop the economy in a balanced way on a planned basis and normalize production, giving

priority to the branches of the people's economy which require priority, and even better balancing what requires to be balanced.

In particular, the economic guidance functionaries, enhancing their party spirit, working class character, and people-mindedness, must have the questions in working people's living conditions solved even better, turn their labor even more enjoyable and rewarding, and strive to make them earnestly, persistently struggle with the revolutionary spirit of self-reliance to carry out without fail the quotas assigned their branch.

In order to accelerate the march speed of socialist economic construction, it is also imperative to decisively strengthen partywide guidance for economic construction.

The might of the party of the working class is manifested in its leadership for the revolutionary struggle and construction task. The party work of the party which, having come to power, carries out socialist, communist construction, must be oriented in commendably conducting economic construction, and the success of party work, too, must be manifested in the success of economic construction. There cannot be party work per se which does not serve in commendably conducting economic work.

Therefore, all of the party functionaries must pay attention to economic work, and party organizations, with a tight grip on economic work, must bond together party work and economic work.

Party organizations are the political planning staff responsible for organizing and guiding the task of carrying through the policy of the party at their relevant units. Only if party organizations move briskly and conduct organizational political work commendably, can party members and working people work with an intense fervor and go forward to thoroughly carry through the line and policy of the party.

Party organizations must turn partywide guidance for economic construction thoroughly into political guidance, policy-oriented guidance, energetically organize and mobilize party members and working people in carrying through the policy of the party, and positively help them push economic work forward. In particular, party organizations must commendably help the economic functionaries so that they may, with an attitude befitting the master of the revolution, go forward to conduct economic organizational work responsibly with initiative.

The economic construction task facing us this year is very difficult and normous. But as long as there is the presence of the sagacious leadership of the party and the leader, the presence of the invincible revolutionary force united airtight around the party, the presence of the strong self-reliant economic foundations laid by arduous struggle, there can be no task that we cannot accomplish.

By accelerating the march speed of economic construction with a firm faith in victory and brilliantly accomplishing this year's battle task, we shall go forward to consolidate the might of our fatherland into the ever more invincible.

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HISTORIC DOCUMENT THAT HAS COMPREHENSIVELY SYSTEMATIZED AND SYNTHESIZED THE IMMORTAL CHUCHE IDEOLOGY

Pyongyang KULLOJA in Korean No 3 Mar 83 pp 8-14

[Text] This year marks the first anniversary of the publication of "On the Chuche Ideology," a thesis by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee.

The thesis "On the Chuche Ideology" is an immortal library of the chuche ideology in which its theories and principles have been synthesized in a monolithic system, and a programmatic document brightly illuminating the road ahead for the masses of working people to independently, creatively working out their destiny.

The thesis, for having comprehensively systematized the chuche ideology and developed and enriched it for the first time, is producing great repercussions among our people and the revolutionary peoples of the world, exerting immense revolutionary influence on the struggle of the masses of people for the independent stand and attitude.

By the publication of the thesis has come to be created a firm guarantee which makes it possible to enhance the extraordinary traction power and invincible vitality of the chuche ideology in every way and energetically push for the sovereignty cause of the masses of working people.

(1)

The thesis "On the Chuche Ideology" is a classical document which has monolithically systematized and synthesized the chuche ideology.

To comprehensively systematize and synthesize the revolutionary thought founded by the leader of the working class is one of the crucial questions arising in scientifically elucidating the greatness and truthfulness of this thought and graphically showing its historical position and transformative significance.

The historic task of comprehensively systematizing and synthesizing the immortal chuche ideology, the great guiding thought for the revolution and construction

of our era, has been brilliantly realized by "On the Chuche Ideology," the thesis by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee.

It is elucidated in the thesis for the first time that the chuche ideology is an ideotheoretical system composed of a philosophical theory, a theory of social history, and a guiding principle.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The great chuche ideology which, clarifying for the first time the philosophical theory and the law of the sociohistorical movement, the revolutionary movement, has scientifically elucidated the guiding principle for revolution and construction, has brought about great innovative change in revolutionary practice."
(Book "On the Chuche Ideology," p 80)

The guiding thought for revolution consists of interconnected component parts. Depending on what kind of parts the guiding thought consists of and on what kind of principle the guiding thought is monolithically systematized, the scientific character and might of the guiding thought are determined.

The chuche ideology is a great guiding thought that, possessing the most correct component system which the guiding thought for revolution and construction must possess, is systematized in an orderly manner on the basis of a scientific and revolutionary principle.

That the chuche ideology possesses a correct component system which the guiding thought for revolution and construction must possess lies above all in that it is systematized to suit the mission to serve in working out the destiny of the masses of people.

The ideotheoretical system of the guiding thought for revolution is determined by its mission. Only the guiding thought which puts a just mission in the forefront and correctly sets forth theory, principle and method consistent with it, can become a mighty weapon leading revolution and construction to victory.

The chuche ideology holds it as its mission to give the answer to the question of destiny of the masses of working people such as the working class. Inasmuch as it is the basic demand of the masses of working people to live freely, casting off all manner of enslavement and constraint, there are no interests for them more pressing, more vital than to work out their own destiny.

The chuche ideology, reflecting the basic demand and interest of the masses of working people and putting it in the forefront as its direct mission to serve in working out the destiny of the masses of people, elucidates in a unified way, to suit the mission, the law of the existence and development of the real world and the basic method to remake it.

The destiny of the masses of working people is worked out in terms of its relation to the world and through the struggle to transform nature and society. Therefore, if the masses of people are to work out their destiny, they must understand the laws governing the existence of the world and its change and development, on the one hand, and on the other, they must understand the action principle in remaking and transforming the world.

The chuche ideology elucidates simultaneously the philosophical theory enunciating the laws of the existence and development of the real world, and the theory of social history, and the guiding principle, i.e., the basic method which must be adhered to in the struggle to remake nature and society.

The philosophical theory of the chuche ideology holds that man is the master of everything and resolves everything, and this represents the chuche philosophical view of the world. It is the sociohistorical theory of the chuche ideology that the masses of people are the subject of history, the sociohistorical movement is the independent and creative movement of the masses of people, and the independent ideological consciousness of the masses of people performs the decisive role in the revolutionary struggle. This constitutes the basic content of the chuche view of social history. It is the guiding principle of the chuche ideology that has clarified the basic method to successfully carry out revolution and construction, promoting the independent stand and attitude, the creative stand and attitude, and the action consciousness of the masses of working people.

The philosophical theory and the sociohistorical theory and the guiding principle constituting the component parts of the chuche ideology are inseparably connected and unified in the principle serving in working out the destiny of the masses of working people. The chuche philosophical theory and sociohistorical theory are embodied in revolution and construction through the guiding principle, and the guiding principle of the chuche ideology is premised on the philosophical theory and the sociohistorical theory.

The chuche ideology is thus a monolithic component system containing even the principle for world remaking, not just a simple theoretical system limited to the elucidation of the general laws governing the existence and development of the real world.

The system of the chuche ideology serving in working out the destiny of the masses of working people elucidates the method to work out the destiny of the masses of people in close combination with the method to work out the destiny of the country and the people.

Under conditions that international boundaries exist, the distinctions of nations exist, and people live on a nation-state basis, the destiny of the masses of people is closely related to the destiny of the country and the people. If the guiding thought for revolution is to give a correct answer to the question of destiny of the masses of working people, it must set forth a guiding principle which will make it possible to work out their destiny, combining it with the independent development of the country and the people.

In the chuche ideology, the method to work out the destiny of the masses of people is elucidated in a unified way with the method to realize the independent stand and attitude of the country and the people.

With it elucidated by the thesis that the chuche ideology is an ideotheoretical system which, enunciating the law of the world in a unified way with the principle for its remaking, closely combines the method to work out the destiny of the masses of people with the method to work out the destiny of the country and the people, it has come to be eloquently proved that the chuche ideology is indeed a mighty weapon which makes it possible for the masses of working people, the countries and the peoples to go forward to independently, creatively work out their destinies, tightly holding them in their hands.

That the chuche ideology possesses a correct component system which the guiding thought for revolution and construction must have also lies in that it has been systematized on the basis of the principle centered on man, the masses of working people.

The guiding thought for revolution is evolved and systematized based on a certain principle of examination. Depending on what is placed at the center of philosophical examination for ideotheoretical systematization, the scientific character and revolutionary spirit of the thought come to be influenced.

The chuche ideology places man, the masses of working people, at the center of examination, and based thereon, evolves theory and proposition, and synthesizes thoughts and theories in a monolithic system.

Man, the masses of working people, because they possess the independent stand and attitude, the creative stand and attitude, and the action consciousness, rule and remake and transform the objective world to suit their wishes and demands, instead of living enslaved to the external world. Therefore, only the guiding thought which, placing man at the center of philosophical examination, has been systematized to suit it, can become an ideotheoretical system setting forth a mighty guiding principle providing a correct understanding of the real world being ruled and remade by man and positively promoting the independent stand and attitude, the creative stand and attitude, and the action consciousness of the masses of working people for revolutionarily transforming nature and society.

Because the chuche ideology places man at the center of philosophical examination, all of its component parts are evolved centered on man and systematized in an orderly manner.

The philosophical theory and the sociohistorical theory, and the guiding principle, which are component parts of the chuche ideology, are all centered on man. Its philosophical theory with primary emphasis on man, and its theory of social history and its guiding principle centered on the masses of working people are where the characteristics of the component system of the chuche ideology are.

The philosophical theory and the theory of social history and the guiding principles of the chuche ideology are evolved centered on man, that is, starting from the independent stand attitude, the creative stand and attitude, and the action consciousness, which are the inherent attributes of man.

The philosophical theory of the chuche ideology that man is the master of everything and resolves everything scientifically elucidates the position and role of man in the world based on the inherent attributes of man. Starting from the independent stand and attitude, the creative stand and attitude, and the action consciousness of the masses of working people, the chuche theory of social history is evolved on the proposition that the sociohistorical movement is the independent, creative movement of the masses of people and that the independent ideological consciousness of the masses of people performs the decisive role in the revolutionary struggle. The guiding principle of the chuche ideology to maintain the independent stand, embody the creative method, and grasp thought as the basics, enunciates the basic principle to step up revolution and construction based on the independent stand and attitude, the creative stand and attitude, the action consciousness.

If the guiding thought for revolution is to provide the guiding principle for people's struggle to remake the world, not only is it imperative to elucidate the intrinsic nature of the real world and the laws of its change and development but to set forth even the viewpoint, the stand of actively approaching the realities to suit the basic demands of the masses of people. Only then can the masses of working people as the master of the world change the real world through goal consciousness to suit its characteristics, and realize their independent demands with an active attitude toward nature and society.

The chuche ideology, because it places man at the center of philosophical examination, closely combines in its overall composition the view with primary emphasis on man toward the real world and the man-centered viewpoint, stand toward the realities. In the chuche philosophical view of the world are evolved in a unified way the view of the world with primary emphasis on man and the man-centered viewpoint and stand toward the world. Having evolved the view enunciating the law of social history centered on the masses of working people in combination with the viewpoint, stand viewing the course of history and social revolution centered on the masses of people is where the characteristic of the chuche view of social history is.

With it enunciated by the thesis that the overall content of the chuche ideology has been systematized centered on man, the masses of working people, it has come to be elucidated profoundly that this ideology gives the most correct view of the real world with primary emphasis on man ruling and remaking the world and provides a powerful weapon promoting the independent stand and attitude, the creative stand and attitude, and the action consciousness of the masses of people for actively, positively transforming nature and society.

The chuche ideology is a monolithic ideothoretical system where the philosophical theory, the sociohistorical theory, the guiding principle based on the mission to serve in working out the destiny of the masses of people and the man-centered principle of examination are organically combined, and a unique

revolutionary thought which has broken fresh ground for its composition. Enunciating the chuche ideology's component parts and monolithic system, it has profoundly elucidated the logical character and inner orderliness of this ideology's system and brilliantly demonstrated the truthfulness and greatness of the chuche ideology is where an important ideotheoretical contribution made by the thesis is.

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The thesis "On the Chuche Ideology" is a unique document which has developed and enriched the ideotheoretical content of the chuche ideology.

If the revolutionary thought set forth by the great leader of the working class is to lead the revolutionary struggle of the masses of people to victory with eternal life force, it must be ceaselessly developed and enriched to suit the demands of the times and the revolution. Only then is it possible to promote to the hilt the might of the revolutionary thought founded by the leader, victoriously move forward the revolutionary cause charted by the leader, and ultimately attain it.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, the chuche ideology has been developed and enriched with a fresh ideotheoretical content based on keen insights into the demands of the developing times and on a scientific analysis of the new experiences gained in the revolutionary struggle.

In the thesis, the philosophical theory of the chuche ideology is profoundly elucidated.

That, presenting the basic question of philosophy for the first time, it has enunciated that the philosophical theory of the chuche ideology constitutes the most correct answer to the question, is an important creative thought elucidated in the thesis.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The chuche ideology, presenting the basic question of philosophy with primary emphasis on man, has enunciated the philosophical theory that man is the master of everything and resolves everything." (Ibid., p 9)

The basic question of philosophy is a fundamental question which must be solved with priority in order to solve all the philosophical questions.

Reflecting the demand for further developing philosophy under conditions that the demand for enunciating the world view of the new historical era in which the masses of working people have entered the stage as the master of the world and the question of the beginning of the world have been scientifically elucidated, the chuche ideology has presented the position and role of man in the world as the basic question of philosophy.

It is enunciated in the thesis that the chuche philosophical theory, which not only presents the basic question of philosophy for the first time but postulates that man is the master of everything and resolves everything, constitutes the most correct answer to this question.

With the basic question of philosophy presented by the chuche ideology for the first time, philosophy has come to develop into a science enunciating the world view through elucidating the position and role of man in the world. With it enunciated that the philosophical theory of the chuche ideology is a theory which has provided a scientific elucidation of the basic question of philosophy presented with primary emphasis on man, the correct basis of a man-centered scientific and revolutionary world view has come to be created, and an epoch-making turnaround has come to occur in the development of philosophy.

The chuche theory on man elucidated in the thesis is a matchless theory which has developed and enriched the philosophical content of the chuche ideology.

To deepen and develop the chuche-oriented understanding of man and his activity has important significance in making more well-grounded the philosophical theory with primary emphasis on man which constitutes the basis of the chuche ideology and in more thoroughly underpinning the overall content of the chuche ideology which is a man-centered philosophical thought.

The thesis has provided the formalization that man is a being possessing the independent stand and attitude, the creative stand and attitude, and the action consciousness, an independent and creative and conscious social being. By this formalization has come to be unfurled a new stage in the developing philosophical thought which, even as viewing man in terms of social relations, grasps man based on his inherent attributes.

With it elucidated by the thesis that man conducts independent, creative, conscious activity, fresh ground has come to be broken for philosophical understanding which, acknowledging the general law of the movement of the material world operating on human activity, analyzes man's activity based on man's inherent attributes.

The thesis has comprehensively elucidated for the first time the concept with primary emphasis on man and man-centered viewpoint, stand toward the world.

To comprehensively elucidate the chuche concept of the world and the chuche viewpoint and stand toward the world is an important task arising in deepening and developing the chuche philosophical world view and enriching the content of this world view.

To have elucidated the concept of the world in terms of its relationship with man is a basic characteristic of the concept of the world set forth by the chuche ideology, and it is the content of this concept that the world is ruled, remade, and developed by man. With the concept of the world with primary emphasis on man elucidated, a new road has come to be opened up for the developing world view which grasps the world based on the position and role of man in the world.

The chuche ideology has established the chuche viewpoint and stand approaching the world starting from the interests of man, the master of the world, and approaching the change and development of the world with the activity of man, the remaker of the world, as the basics. With the elucidation of the viewpoint and stand approaching the world centered on man, fresh ground has been uniquely broken for the philosophical world view, and a powerful weapon has been provided for the masses of people to positively discern and remake nature and society while actively approaching the world.

In the thesis "On the Chuche Ideology," the chuche ideology's theory of social history is comprehensively developed and enriched.

The unique elucidation of the peculiar law of the sociohistorical movement is an outstanding contribution which has deepened and developed the chuche view of social history.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The sociohistorical movement has a law of its own distinct from the movement of nature. Of course, the social movement, too, in that it is a material movement, shares common ground with the movement of nature. On the social movement, too, the general law of the material world operates. The movement of nature has no subject, but the social movement has." (Ibid., p 15)

Only by providing a chuche-oriented elucidation of the law peculiar to the social movement is it possible to underpin in terms of theory the chuche view of history centered on the masses of working people, and most correctly interpret the course of social development centered on the masses of people who bring about the social movement and advance history.

The thesis has enunciated that the social movement, because unlike the movement of nature it has the subject which brings about the historical movement according to its independent demands and pushes ahead with the movement creatively, consciously, has a law of its own distinct from the general law of the material world operating on society. The masses of people possessing the independent stand and attitude, the creative stand and attitude, and the action consciousness, are the subject of social history, and the law peculiar to the social movement is precisely the law of this movement of the subject.

In the thesis, a new concept of the course of the law of social development is elucidated.

The chuche ideology, by putting forward a new proposition that to say that history advances means precisely that the position and role of the masses of people as the subject of history become enhanced, has established the most correct understanding of the course of the law of the advance of history. Inasmuch as the history of mankind represents the course of struggle of the masses of people for working out their destiny and the masses of people work out their destiny through enhancing their position and role, the entire

course of social history is the inevitable course of enhancement of the position and role of the masses of people.

With the most correct elucidation of the law peculiar to the sociohistorical movement provided by the chuche ideology, it has come to be made clear that the chuche view of history constitutes a new view of history elucidating the history of mankind based on the enunciation of the law of the sociohistorical movement as a movement of the subject and on the inevitability of enhancement of the position and role of the masses of people, and people's understanding of social history has come to be innovated in terms of theory.

The thesis has evolved a chuche-oriented elucidation of the laws of the advance of history and of the social revolution.

Starting from the independent stand and attitude, the creative stand and attitude, the action consciousness of the masses of people, the thesis has enunciated with clarity the general laws governing the advance of history and social revolution that the masses of people are the subject of social history, that the sociohistorical movement is an independent, creative movement of the masses of people, that it is the independent ideological consciousness of the masses of people that performs the decisive role in the revolutionary struggle. Thus a new elucidation has been provided of the intrinsic nature and character, and driving force of the sociohistorical movement which is a movement of the subject, and a turnaround has come to occur in the understanding of the law of social history.

The chuche viewpoint and stand toward the advance of history and the social revolution constitute an important part of the content of the chuche view of history which has been developed and enriched in the thesis.

The chuche viewpoint and stand toward social history are, in a word, the viewpoint and stand approaching sociohistorical phenomena, starting from the interests of the masses of people, and approaching the advance of history and the revolutionary movement with the active activity of the masses of people held as the basics. The chuche view of history elucidates the need to maintain the independent stand and the creative stand toward the advance of history and the social revolution, and hold the viewpoint and stand going forward with a tight grip on thought as the basics. By the chuche viewpoint and stand toward social history has come to be provided a mighty guiding principle for independently, creatively developing the sociohistorical movement, the revolutionary movement, and consciously push it forward.

In the thesis "On the Chuche Ideology" is provided a profound elucidation of the guiding principle of the chuche ideology.

The thesis scientifically enunciates the intrinsic nature of the guiding principle of the chuche ideology.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The guiding principle of the chuche ideology is a guiding principle for establishing chuche in all areas of party and state activity, revolution and construction. Here, the basic principles are enunciated in order to successfully carry out revolution and construction, firmly maintaining the independent stand and the creative stand and enhancing the role of ideological consciousness." (Ibid., p 37)

The chuche ideology is embodied in revolution and construction through the struggle to establish chuche. If revolution and construction are to be carried out under the banner of the chuche ideology, there has to be a guiding principle for embodying the chuche ideology in revolutionary practice. The guiding principle for combining and unifying the chuche ideology in revolutionary practice is precisely the guiding principle for revolution and construction.

The philosophical theory and the sociohistorical theory of the chuche ideology get embodied in revolution and construction and transformed into a material strength only by carrying through the guiding principle of the chuche ideology.

In the thesis, the content of the guiding principle of the chuche ideology is enunciated comprehensively, concretely.

The guiding principle of the chuche ideology for firmly maintaining the independent stand and the creative stand and going forward with a tight grip on thought as the basics enunciates the most correct method to maintain the independent stand and attitude in the activities of the party and state of the working class and step up revolution and construction, maximally mobilizing the creative strength of the masses of people and positively arousing people's revolutionary fervor.

In the thesis, everything is enunciated concretely, including even the ground for the need and method to embody the guiding principle of the chuche ideology.

With the intrinsic nature and content of the guiding principle of the revolutionary movement comprehensively enunciated by the thesis, the chuche ideology has been developed and enriched one notch higher into a new ideotheoretical heritage, and a powerful weapon has come to be provided which, with the most correct guiding principle for protecting the independent stand and attitude, developing the creative stand and attitude, and heightening the action consciousness of the masses of working people, makes it possible to go forward to launch one's country's revolution with one's own strength on one's own responsibility.

Truly, by the thesis "On the Chuche Ideology" the chuche ideology has been developed for the first time with unique theories and propositions, and profound formalizations, and its overall content has been comprehensively enriched to suit the demands of the advancing revolutionary movement of our era. Having extraordinarily enhanced the might and vitality of the chuche ideology, the most correct guiding thought for revolution and

construction, and made the chuche ideology infinitely shining as an immortal guiding thought which will be forever victorious together with the future of mankind is where the immense ideotheoretical achievement scored by the thesis lies.

Today we are faced with the glorious task to more dynamically accelerate the historic march toward the conversion of the whole society to the chuche ideology. The great task of converting the whole society to the chuche ideology is a sacred task to ultimately accomplish our revolution which has been charted and winning victory under the banner of the chuche ideology.

If we are to step up the great task of converting the whole society to the chuche ideology, we must strengthen study among party members and working people to thoroughly arm themselves with the chuche ideology.

All of the functionaries and party members and working people, closely studying the thesis "On the Chuche Ideology," must more thoroughly master the intrinsic nature and quintessence, and contents of its profound thought and theory, and assimilate them into their flesh and bone.

The functionaries and party members and working people must conduct their chuche ideology study in close combination with revolutionary practice, and strive to make the great vitality of the chuche ideology demonstrated to the hilt amid practical struggle aimed at stepping up production and construction.

By thoroughly arming ourselves with the thought and theory elucidated in the historic document "On the Chuche Ideology" and by thinking and acting in accordance with the demands of the chuche ideology from start to finish, we shall go forward to hasten the victory of the cause of converting the whole society to the chuche ideology and of the world independent-ization cause.

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THE CHUCHE IDEOLOGY IS A NEW MAN-CENTERED PHILOSOPHICAL THOUGHT

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[Article by Kim Hwa-chong]

[Text] The chuche ideology is a new philosophical thought evolved and systematized with man at the center.

To say that the chuche ideology is a man-centered philosophical thought bespeaks the fact that it is a thought which, placing man at the center of philosophical examination, views and approaches all questions in terms of their relationship with man, and goes forward to solve them and that it is a thought which gives the answer to the question of man's destiny.

In his historic thesis "On the Chuche Ideology" Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, has comprehensively, profoundly elucidated that the chuche ideology is a new man-centered philosophical thought.

With it comprehensively enunciated by the thesis that the chuche ideology is a man-centered philosophical thought, the basic characteristics and intrinsic superiority, the historic position and great vitality of the chuche ideology as a philosophical thought have been scientifically elucidated, and it has been energetically demonstrated that the chuche ideology is indeed a great revolutionary banner for human liberation.

The chuche ideology is a philosophical thought which has opened up a new stage in the developing thought of mankind.

The reason the chuche ideology is a new philosophical thought lies in that first of all this ideology, presenting for the first time the basic question of philosophy with primary emphasis on man, has enunciated the philosophical theory with primary emphasis on man giving a scientific answer to it.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out:

"The chuche ideology, presenting the basic question of philosophy with primary emphasis on man, has enunciated the philosophical theory that man is the master of everything and resolves everything." (Book "On the Chuche Ideology," p 9)

Philosophy is a science providing a world view. Philosophy as a science providing a world view is established and evolved based on a certain philosophical theory.

The philosophical theory at the base of philosophy is a theory which has given an answer to the basic question of philosophy and as such, constitutes the cornerstone of a world view and determines the characteristics and character, the scientific nature and revolutionary spirit of the content of the world view.

Heretofore, the question of the beginning of the world, in other words, the question of relationship between material and consciousness, existence and speculation has been acknowledged as the basic question of philosophy, and a scientific world view has been established based on the materialistic theory on the first order of material, the first order of existence.

The chuche ideology, presenting the question of the position and role of man in the world as the basic question of philosophy for the first time under conditions that the question of the beginning of the world has been scientifically elucidated, has enunciated for the first time the philosophical theory, which gives the correct answer to the question, that man is the master of everything and resolves everything.

The basic question of philosophy, which the chuche ideology has presented for the first time, gives prominence to man not merely as a part of the world but as an extraordinary being intrinsically distinct from all the other material beings, and examines the relationship between the world and man, centered on man.

The world in which we live, consists of people and of the external world surrounding them, and the interaction between people and the external world constitutes the basic content of the existence, movement and development of the world.

The activity of man to work out his destiny is conducted in terms of interaction with the external world, and the course of man working out his destiny is none other than a course of man remaking nature and society to suit his demands. In consequence, if philosophy is to become a scientific theory providing a correct understanding of the world, an energetic weapon serving in working out man's destiny, it must necessarily present the mutual relationship between the world and man, the question of the position and role of man in the world, as the basic question of philosophy, and give a correct answer to it.

The world view is one through and through that man holds and is for the sake of man. Inasmuch as man comes to hold a world view from his demand to work out his destiny in order to live in the world, it must become one which grasps

and approaches the world in terms of its relationship with man, centered on man. Only then can the world view become an energetic weapon illuminating the correct road for people to living as the master of the world and working out their destiny.

The philosophical theory that man is the master of everything and resolves everything is precisely a philosophical theory with primary emphasis on man that has given the correct answer to the question of the position and role of man in the world which is the basic question of philosophy presented for the first time with primary emphasis on man.

The chuche philosophical theory, by enunciating that man is the master of everything and resolves everything, scientifically elucidates the position of man in the world and the role of man in the remaking and developing of the world.

The chuche philosophical theory is a scientific theory based on the elucidation of the inherent characteristics of man.

To correctly elucidate the inherent characteristics of man constitutes a premise arising in establishing a correct concept and viewpoint toward man and enunciating the position and role of man in the world.

If the mutual relationship between man and the world, the question of the position and role of man in the world is to be elucidated precisely, it is imperative above all to start from a precise understanding of man and the external world, which are the basic elements constituting the world. Failing to grasp precisely any one thing between the external world and man, it is impossible to grasp correctly the objective realities or give a correct answer to the question of the position and role of man in the world.

The understanding of the general characteristics of the external world, the material world and the law of its movement and development, has already been provided the theory that the world consists of materials and constantly moves and develops.

The chuche ideology, by scientifically enunciating the inherent characteristics of man for the first time in history, has been able to place man in an outstanding position, intrinsically separating man from all the other material beings, and scientifically elucidate the question of mutual relationship between man and the world.

As enunciated by the thesis "On the Chuche Ideology," man is also a material being, to be sure, but not just a simple material being. Man is the most developed material being and an extraordinary product of the developing material world. All the other living materials, by subordinating and adapting themselves to the objective world, sustain their lives but man, by recognizing, changing, and turning the world into serving him, lives and develops. This is so because man has inherent characteristics which no other beings possess: the independent stand and attitude, the creative stand and attitude, and the action consciousness. Because of possessing the independent stand and attitude,

the creative stand and attitude, and the action consciousness, man becomes the most superior, energetic being in the world, the sole ruler and remaker of the world.

With the inherent characteristics of man uniquely enunciated in this way by the chuche ideology, a flawless philosophical elucidation of the social being has come to be provided.

The philosophical theory that man is the master of everything and resolves everything is a most revolutionary theory precisely reflecting and directly expressing, in a manner consistent with the intrinsic nature and mission of the philosophical world view, the basic demands and basic interests of man, the masses of working people, intent on living as the master of the world, as the master in command of their destiny, casting off all manner of enslavement and constraint.

Inasmuch as man comes to hold a world view from the demand to work out his destiny and life, its base is always underlain with people's class interests. The mystic, conceptual world view is underlain with the interests of the reactionary ruling class, and at the base of the scientific materialistic world view are the interests of the progressive class holding aims consistent with the objective law of the world.

The chuche philosophical world view, enunciating that it is the basic demands, the basic interests flowing from the inherent social nature of the masses of working people to live as the master of their destiny, as the master of the world, casting off all manner of enslavement, clearly reflects them in the basic theory of philosophy.

Precisely reflecting and directly expressing the basic demands and interests of man, the masses of working people, is where the intrinsic characteristics of the chuche philosophical theory are, where its scientific nature and revolutionary character are.

The chuche philosophical theory is a revolutionary theory reflecting the demands of our era in which the masses of people have entered the stage as the master of history, as the master of their destiny.

Inasmuch as a scientific and revolutionary world view always represents the times and emerges reflecting the demands of the times, it must necessarily provide the answer to the philosophical question presented by the times, and to that end, the demands of the times must be precisely reflected in the theory as the starting point.

Our times are a new era in history, the chuche era, in which the masses of working people, who used to be an object of history over many centuries, have entered the stage as the master of history and go forward to work out their destiny independently, creatively; and this new era has called, as a pressing demand, for a revolutionary world view making it possible for the masses of working people to enhance their role as the master with an awareness of being the master of the world, the master of their destiny.

The philosophical theory that man is the master of everything and resolves everything is a theory most precisely reflecting this basic demand of our era, and precisely herein lies a major part of the ground that the chuche philosophical theory is the philosophical theory of a scientific, revolutionary world view.

The chuche philosophical theory which has given the answer to the question of the position and role of man in the world, not only reflects the basic demands of the masses of people and the demands of the times but constitutes a scientific, revolutionary theory precisely reflecting the objective realities.

All thoughts and theories, only when corresponding to the objective realities, can become the scientific and revolutionary.

Man occupies the position of the master in the world, and the remaking and developing of the world is being achieved by the positive activity of man. Man's position and decisive role as the master of the world are neither ones which have been brought into being by man's thinking prompted by his subjective desires nor ones which have been given man by any external force. These are the natural-law governed result of people's struggle over a long period of time and a stark objective fact.

The philosophical theory that man is the master of everything and resolves everything is one which is based on a correct understanding of the material world and at the same time the most precise understanding of man, and because of that, constitutes the most scientific and revolutionary theory faithfully reflecting the objective process of the real world being ceaselessly remade and changed by man's independent, creative activity.

The philosophical theory that man is the master of everything and resolves everything--this is indeed the crystallization of the ideological theories of progressive mankind that has emerged reflecting the demands of our era, the chuche era.

With the chuche ideology presenting the basic question of philosophy for the first time and enunciating the philosophical theory providing a correct elucidation of it, a new understanding of the intrinsic nature and mission of the world view has come to be established, and a new beginning has come to be marked of the man-centered philosophical world view, a mighty weapon genuinely serving the struggle of the masses of working people for an independent and creative life. Again, with the chuche ideology establishing the most correct chuche-oriented understanding of man and enunciating the position and role of man in the world, the dignity and worth of the social being have come to reach the highest plane.

Truly, the discovery of the philosophical theory that man is the master of everything and resolves everything--this constitutes a great even that has brought about a new revolutionary turnaround in the developing mankind's philosophical speculation and in the attainment of the sovereignty cause.

The chuche ideology is a philosophical thought enunciating a new world view, the man-centered world view based on the philosophical theory that man is the master of everything and resolves everything.

A basic part of the content of the man-centered world view enunciated by the chuche ideology is a concept of the world evolved with primary emphasis on man.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"That the world is ruled and remade by man is a new concept of the world enunciated in terms of its relationship with man." (Ibid., pp 12-13)

The concept that the world is ruled and remade by man is a man-centered concept of the world in terms of its relationship with man. This being so, this concept is intrinsically distinct from the concept of the world enunciated on the basis of the philosophical theory elucidating the mutual relationship between material and consciousness.

The concept of the world in the past philosophy, starting from the question of the beginning of the world, has been one primarily to give an answer as to what the world is. Through the long developing course of mankind's philosophical speculation the scientific concept has been enunciated that the world consists of materials, and moves and develops by its own factors. Such has been the concept that gives the most general knowledge of the world.

On condition of acknowledging such a concept of the world enunciated by prior philosophies, by giving the answer to the new question as to who the master ruling nature and society is and where the strength of remaking them resides, the chuche ideology has innovated the concept of the world.

The concept that the world is ruled by man is a concept which has deepened the understanding as to what the world is, placing man in the position of the master ruling the world, not simply as a part of the world; and the concept that the world is remade by man is a concept which gives a new deepened understanding of the law of the remaking and developing of the world in terms of its relationship with man.

That man holds a concept of the world has its objective not in simply acquiring a general knowledge of the world but in ruling and remaking the world and making it serve him. Therefore, the concept of the world must necessarily be examined and established centered on man, from the standpoint of man who is the ruler and remaker of the world, and again, only then is it possible to most precisely and comprehensively enunciate the face of the real world and the law of its development.

With the chuche ideology enunciating the new concept that the world is ruled and remade by man, mankind's philosophical speculation has come to advance from the stage where it used to examine the world and the law of its change and development from the standpoint that the beginning of the world was material and the material world changed and developed by its own factors, onto the new higher stage where it elucidates the world and the law of its remaking and developing from the standpoint that it is man who is the master of nature and society and the strength of remaking and developing the world resides in man.

With the chuche ideology enunciating the new concept of the world, the masses of working people have come to more deeply grasp their position and role in the world as the master and have become able to more energetically launch the struggle to overturn everything old and reactionary and advance history independently, creatively, consciously.

Another basic part of the content of the man-centered world view enunciated by the chuche ideology is the viewpoint and stand approaching the world centered on man.

That it has enunciated the man-centered viewpoint and stand toward the world constitutes one of the outstanding services rendered by the chuche ideology as a man-centered philosophical thought which has contributed to the developing mankind's philosophy and world view.

In history there have been various kinds of world view but none has enunciated the world view with a man-centered viewpoint and stand toward the world as the self-contained entity of its content.

The concept that the world consists of material, moves and develops, has enunciated the viewpoint and stand for people to view the world as an objective existence, in terms of its movement and development. Such viewpoint and stand have performed an important role in scientifically discerning and remaking the world.

Man's activity discerning and remaking the world is his active, voluntary activity launched against the world as the target, and as such, in order to guarantee its success, it is imperative to hold the concept of the world enunciated with primary emphasis on man and at the same time the man-centered viewpoint and stand starting from said concept.

The chuche ideology, by giving prominence to man not simply as a part of the world but as the master ruling the world unlike the past philosophical world view, has established a new man-centered viewpoint and stand for approaching the world and its change and development.

The man-centered viewpoint and stand toward the world enunciated by the chuche ideology have two parts of content. One approaches the world, starting from the interests of man who is the master of the world, and the other approaches the change and development of the world with the activity of man who is the remaker of the world, as the basics.

To say to approach the world, starting from the interests of man, means to view and approach, starting from man's position in the world as the master, all objects and phenomena of the world from the standpoint of subordinating everything to protecting and realizing the interests of man instead of stopping at viewing them merely as an objective existence.

This is the revolutionary viewpoint and stand which, putting it in the forefront as the supreme principle to protect the interests of man, the masses of working people, go forward to solve all questions arising in discernment and remaking, to suit the interests of the masses of people.

The chuche viewpoint and stand approaching the change and development of the world with the activity of man as the basics bespeak the fact that with the positive activity of man himself who is the remaker of the world, the world must be remade and changed to serve man, and again, from the standpoint that it is possible to do so, the change and development of the world must be approached.

This viewpoint and this stand are the viewpoint and stand which hold that, indispensable and important as the preparation of objective conditions, the material and economic conditions, is for the remaking of the world, it is more important to prepare man himself who is the remaker of the world and that only by more thoroughly preparing man himself first as an energetic being is it possible to rely on him in solving the question of creating the objective conditions as well. These are also the scientific, revolutionary viewpoint and stand which call for going forward to resolve everything, holding it as the basic method to set people in motion and enhance their creative role.

The chuche viewpoint and stand approaching the world centered on man constitutes a firm guarantee insuring the independent, creative discerning activity, the practical activity of man who goes forward to remake the world and work out his destiny.

The course of discerning and remaking the world, when viewed from the side of the target, is a course of the material world being reflected in the consciousness of man and being remade and changed, but when viewed from the side of man the subject, is a course of his active, voluntary activity to remake and change the objective world through goal consciousness, delving into its intrinsic nature. Here, what constitutes the basics is through and through people's attitude, viewpoint, and stand toward the world. The success or failure of discernment and remaking comes to be influenced not by the target but mainly by the attitude, viewpoint, and stand of man, the subject of discernment and remaking.

Therefore, the chuche viewpoint and stand toward the world constitute the genuine revolutionary viewpoint and stand which make it possible for people to go forward with an intense awareness of being the master of the world and their own destiny to independently, creatively, consciously remake the world and work out their own destiny.

With the chuche ideology elucidating the man-centered viewpoint and stand toward the world, the content of the world view has come to be enunciated for the first time, and the scientific world view has come to attain a consummate system and content elucidating in a unified way the concept of the world and at the same time the viewpoint and stand approaching the world actively.

With the founding of the chuche philosophical world view enunciating the concept of the world with primary emphasis on man and the man-centered viewpoint and stand toward the world, the most correct guiding principle which makes it possible to actively discern and remake the world has been

provided, and mankind's philosophical world view has come to be developed and perfected into a powerful ideotheoretical weapon which can genuinely serve the masses of people in the struggle to work out their destiny to suit the intrinsic nature and mission of said philosophical world view.

The chuche ideology enunciates not only the man-centered philosophical world view but also a new view of social history centered on the masses of people, applying the philosophical theory to social history.

With the chuche ideology enunciating the law of the sociohistorical movement of its own, a new elucidation has come to be provided of the intrinsic nature and character, and driving force of the sociohistorical movement which is a movement of the subject, and the law of the advance of social history has come to be monolithically systematized with primary emphasis on the masses of people.

The chuche ideology has not only elucidated the law of the sociohistorical movement of its own but established a new viewpoint and stand which view the advance of history and social revolution centered on their subject, the masses of people. With the enunciation of the chuche viewpoint and stand toward the advance of history and social revolution has come to be firmly provided a guiding principle which makes it possible to most precisely solve all questions arising in social life and the revolutionary struggle.

Truly, as the man-centered philosophical world view based on the philosophical theory with primary emphasis on man and the view of social history centered on the masses of working people have been enunciated and monolithically systematized for the first time by the chuche ideology, a new turnaround has come to occur in the developing world view, and a new beginning has come to be marked in the developing philosophical thought of mankind.

The establishment of the new man-centered philosophical thought, the chuche world view, represents indeed a great historic event which has developed and perfected the revolutionary world view of the working class onto a new higher stage and opened up a new era for the developing mankind's sovereignty cause.

The correctness and vitality of the man-centered philosophical world view, the chuche philosophy, are being eloquently proved by the realities of our era together with the advance of history.

Along with the advance of history it is by the position and role of people as the master of the world being further strengthened and by their independent, creative, conscious struggle that the realm of the world controlled by people's desires is daily expanding.

It is in our era that the masses of people have entered the stage as the genuine master of the world, and by their struggle the world is being transformed into a world ever more serving the masses of people. The realities wherein the position and role of the masses of people as the master of the world are being extraordinarily strengthened, more energetically prove the correctness and vitality of the man-centered philosophical thought, the chuche philosophy.

Today the great chuche ideology, which has enunciated a new man-centered philosophical thought representing a new historical era, the chuche era, as it thoroughly crushes all kinds of reactionary, counterrevolutionary ideotheoretical trends, is energetically encouraging and inspiring the mankind's forward movement toward sovereignty, independence, Socialism, Communism.

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THE VIEW OF SOCIAL HISTORY THAT HAS BEEN ENUNCIATED BY THE CHUCHE IDEOLOGY

Pyongyang KULLOJA in Korean No 3 Mar 83 pp 21-27

[Article by Chin Yong-kol]

[Text] The respected and beloved leader Comrade Kim Il-song, founding the great chuche ideology, has made an immortal contribution to the developing philosophical thought and revolutionary theory of the working class. By the founding of the chuche ideology the genuine revolutionary world view of the working class of the chuche era has come to emerge.

One of the important parts of the chuche ideology is the theory of social history. The chuche ideology's theory of social history is one that has enunciated the laws of the advance of history and social revolution. By the chuche ideology has been elucidated for the first time the basic theory of the social movement, the revolutionary movement of the masses of working people making history and advancing it. The theory of social history enunciated by the chuche ideology is a new view of social history, the chuche view of history.

The thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, has provided a profound theoretical elucidation of the chuche view of social history.

By making an in-depth analysis of society and the course of its development in theoretical terms, placing the masses of people, the subject of history, at the center, the thesis graphically enunciates the intrinsic characteristics of the chuche view of social history. The thesis, by systematizing the chuche view of social history and formalizing its basic theories for the first time, has rendered an outstanding service in scientifically elucidating the law of social development.

The chuche ideology's theory of social history formalized in the thesis holds that the masses of people are the subject of history, that the history of mankind is a history of the struggle of the masses of people for the independent stand and attitude, that the sociohistorical movement is a creative movement

of the masses of people, that it is the independent ideological consciousness of the masses of people which performs the decisive role in the revolutionary struggle. These four theories represent a scientific formalization of the intrinsic nature, character, driving force of the sociohistorical movement whose subject is the masses of people.

The questions as to the subject of the sociohistorical movement and its intrinsic nature, character, driving force are ones which have been presented for the first time by the chuche view of history, and as such, are questions having the most basic significance in precisely understanding social history.

The chuche view of history, by presenting for the first time the basic theoretical questions in understanding social history and providing the most correct answers to them, has broken fresh ground for the developing working class view of social history.

(1)

The question concerning the subject of history enunciated by the chuche ideology's theory of social history constitutes a basic question in understanding the developing society, the developing revolution from the chuche viewpoint and stand.

Only by correctly solving the question concerning the subject of history is it possible to precisely enunciate who it is that takes charge of the social movement and establish a scientific understanding of social history as a whole with the subject's position and role as the basics.

The question concerning the subject of history has been scientifically elucidated by the chuche view of history.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"As our leader taught, the masses of working people are the subject of history and motive power for social development. History advances by the struggle of the masses of people to remake nature and society. To say that history advances means none other than that the position and role of the masses of people as the subject of history become enhanced." (Book "On the Chuche Ideology," p 15)

To hold a correct understanding concerning the subject of the social movement constitutes a basic premise for elucidating the peculiar law of the social movement distinct from the movement of nature.

The social movement shares the common character with the movement of nature in that it is also a material movement. The general law of the material world also operates on the social movement. The chuche view of history, acknowledging the general law of the developing material world which operates on social history, has enunciated the peculiar law of social history.

The reason the sociohistorical movement is qualitatively distinct from the movement of nature lies precisely in that the social movement is a movement of the subject. In the movement of nature there is no subject but in the social movement there is the subject.

The subject of the social movement is the masses of people. What makes the masses of people the subject of the social movement lies in that they have vital interests in social development and that they are in charge of the social movement to realize their interests with their own strength.

Apart from the masses of people there could be no social movement to begin with nor is it possible to speak about the advance of history.

The position and role of the masses of people as the subject of history manifest themselves clearly in the revolutionary movement, the most positive form of the social movement. The masses of people are the master of revolution and construction and the decisive factor remaking nature and developing society. Revolution and construction are a task for the sake of the masses of people and a task of the masses of people themselves. The masses of people conduct revolution and construction with their own strength to work out their destiny. It is the masses of people who demand revolution and construction; it is also the masses of people who conduct revolution and construction. Apart from the creative activity of the masses of people there could be no change and progress of society.

The subject of history is the masses of working people, and the reactionary exploiting class cannot become the subject of history. The masses of working people shape and advance history, but the exploiting class, with a view to maintaining its dominating position, is bent on stalling the advance of history and turning it backward. No contributions have ever been made to social development by those successively dominating and exploiting the masses of working people, and in the final analysis, they constitute the reaction of history, the targets of revolution. It is none but the masses of working people who can become the subject of history, and the social movement arises precisely by the aim and demand of the masses of working people and is pushed forward by their creative strength.

The Chinese view of social history provides a new understanding of the law of the advancing course of history with the masses of people placed at the center, starting from that the subject of history is the masses of people.

As pointed out in the thesis, the advancing course of history is an enhancing course of the position and role of the masses of people, the subject of history.

To say that the position of the masses of people is enhanced in the developing course of society bespeaks the fact that the realizing degree of their demand for living independently as the master of the world rises, in other words, the realizing degree of the independent stand and attitude rises. To want to live independently is the basic demand of the masses of working people, and the masses of people ceaselessly launch the struggle to remake nature and society in order to realize the independent stand and attitude. In the process,

they come to gradually realize their independent demands, and this constitutes a process of enhancing their position at the same time. The process in which the masses of people improve their material standard of living through the struggle to conquer nature is a process of enhancing their position in economic life, and the process of winning still more of political freedom and right through the society-remaking task is a process of enhancing their position in political life.

The enhancing position of the masses of working people is unified as one with their enhancing role. The position of the masses of working people by no means gets enhanced spontaneously. The enhancement of their position is achieved based on the enhancement of their role, and their enhanced position, only if underlain with their commensurate role, can be maintained, consolidated, and developed. Therefore, the developing course of society constitutes none other than the course of the law of the enhancement of the position and role of the masses of working people.

To view the masses of people as the subject of history, to view the advancing course of history as the enhancing course of the position and role of the masses of people, the subject of history, is the most scientific concept of social history which has been enunciated for the first time by the chuche view of history.

The thesis "On the Chuche Ideology," enunciating that the masses of people are the subject of history, has provided a profound elucidation of the basic conditions for the masses of people to occupy the position and fully perform the role as the subject of history.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"If the masses of people are to occupy the position and fully perform the role as the subject of history, it is imperative that guidance and the masses should necessarily be combined. The masses of people, even though they are the makers of history, only under correct guidance can occupy the position and fully perform the role as the subject in the advance of social history." (Ibid., p 18)

The masses of people are the subject of history but this is not to say that they come to occupy the position and fully perform the role as the subject of history spontaneously all the time. If tens of millions of people constituting the masses of people are to become the genuine subject of history, they must achieve unity in terms of activity, and if they are to achieve unity in terms of activity, they must receive correct guidance. It is in the nature of things that a mass movement where correct guidance is not insured, will go through twists and turns and that it will be unable to properly attain its objective.

The question of combination of guidance and the masses arises as a particularly important question in the communist movement which is carried out by the broad

masses of people such as the working class. Inasmuch as the communist movement itself is a highly action-conscious, organized movement accompanied by an intense class struggle, it cannot be conducted victoriously without correct guidance.

The question of guidance for the revolutionary movement, the communist movement, is none other than the question of the leadership of the party and the leader for the masses of people. The party of the working class is general staff of the revolution, and the leader is the supreme helmsman, the supreme brain behind the masses of people. The masses of people such as the working class, only if they receive the correct leadership of the party and the leader, can liquidate the old society and its legacies and successfully build the socialist, communist society, and go forward to correctly operate it. Inasmuch as the society will become even more organized when we are into the communist society at a later date, the leadership of a guiding force such as the party will continue, and the role of the leader who is the supreme brain behind the masses of people, will be even more strengthened.

Indeed, the thought regarding the combination of guidance and the masses, the unity of the leader and the people, constitutes the basic core of the theory of social history that the masses of people are the subject of history. To strengthen guidance for the masses, the leadership of the leader for the people, constitutes the demand of the law of the advance of history which will be assuming increasingly greater significance with each passing day.

With the question concerning the subject of history presented for the first time and scientifically elucidated by the chuche view of history, it has come to be graphically enunciated that history advances in the direction demanded by the masses of people, its subject, and that the developing course of society is the course of the law of enhancement of the position and role of the masses of people consistent with the preparedness levels of their independent consciousness and creative strength. The discovery of the theory that the masses of people are the subject of history constitutes one basic turnaround in overcoming all kinds of both subjective and objective concepts of social history and establishing, centered on the masses of people, the chuche viewpoint and stand toward the developing society, the developing revolution.

(2)

The question concerning the intrinsic nature, character, and driving force of the social movement enunciated by the chuche ideology's theory of social history is a central question in monolithically understanding all aspects of social history, centered on the masses of people.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The theory of social history that the subject of history is the masses of people, that the sociohistorical movement is an independent, creative movement of the masses of people, that the independent ideological consciousness of

the masses of people performs the decisive role in the revolutionary struggle, constitutes the basic content of the chuche view of history. This represents a new elucidation of the intrinsic nature, character, and driving force of the sociohistorical movement, which is a movement of the subject." (Ibid., pp 76-77)

Only by scientifically enunciating the intrinsic nature, character, and driving force of the social movement, starting from the attributes of the subject based on a precise elucidation of the subject of history, is it possible to hold a correct concept and viewpoint toward the sociohistorical movement as a whole.

Generally, the movement of a material is a manifestation of the attributes personified in the material. Therefore, characteristics of the movement are determined not by any external conditions but through and through by the attributes of the material itself, which is the substance of the movement.

To start from the attributes of a material itself and analyze the movement the material conducts constitutes the most correct principle which must necessarily be adhered to in understanding any movement. In particular, in the case of the sociohistorical movement which is subject to the restraints of various complex factors, only by precisely enunciating the attributes of the subject of this movement and starting from them, is it possible to overcome all kinds of distorted views and correctly understand the characteristics of the social movement.

The thesis "On the Chuche Ideology," making it clear that the inherent attributes of the masses of people who are the subject of history are the independent stand and attitude, the creative stand and attitude, and the action consciousness, has systematized, in terms of their relations, the theories of the sociohistorical movement in an orderly manner.

The thesis, above all starting from man's independent stand and attitude, has provided a new elucidation of the intrinsic nature of the sociohistorical movement.

The history of human society is essentially a history of the struggle to protect and realize the independent stand and attitude of the masses of people. The independent stand and attitude intensively expresses the basic aim and demand, and the objective of activity of man intent on casting off all manner of constraint and living independently as the master of everything. All of the activities of man come to have the basic objective in protecting and realizing the independent stand and attitude, and in consequence, the history of mankind constitutes a history of the struggle of the masses of working people for the independent stand and attitude.

What constitutes the important component parts of the struggle of the masses of people for the independent stand and attitude is society remaking, nature remaking, and human remolding.

The struggle to remake society is the struggle of the masses of people to create sociopolitical conditions which make it possible for them to cast off

class and racial enslavement and enjoy an independent life; the struggle to remake nature is the struggle of the masses of people to create material conditions which make it possible for them to cast off the constraint of nature and enjoy an independent life; and the struggle to remold people is the struggle of the masses of people to create ideocultural conditions which make it possible for them to cast off the constraint of old ideas and culture and enjoy an independent life.

Man, only if liberated from social enslavement and the constraint of nature, and the constraint of old ideas and culture, can completely realize the independent stand and attitude. Therefore, the struggle for the independent stand and attitude must be conducted comprehensively in all the realms of society remaking, nature remaking, and human remolding.

Here, the priority question is that of conducting the society-remaking task and realizing the sociopolitically independent stand and attitude. Inasmuch as man is a social being, only if his sociopolitically independent stand and attitude is insured, can he live with dignity as a genuinely worthy social being, and go forward to successfully carry out the nature-remaking and human-remolding tasks as well. Precisely this being so, the history of class societies since the emergence of the exploiting society to the present is characterized as a history of social revolution aimed at realizing the sociopolitically independent stand and attitude of the masses of people.

The masses of people, who have been moving the struggle forward for the independent stand and attitude through many stages of social revolution, come to be able to realize the sociopolitically independent stand and attitude by at last liquidating the capitalist system and establishing the socialist system. After the establishment of the socialist system, when going forward, based on ceaselessly consolidating and developing this system, to successfully carry out the nature-remaking task and the human-remolding task, the independent stand and attitude of the masses of people will be realized even more completely in all areas.

The chuche theory of social history, which has defined the history of mankind as history of the struggle of the masses of people for the independent stand and attitude, constitutes a classical formalization of the intrinsic nature of the sociohistorical movement, and as such, it is the most scientific theory which makes it possible to analyze and judge all aspects of the sociohistorical movement, starting from the independent aim and demand of the masses of people who are the subject of history. With it enunciated that all of the activities of the masses of people are activities to realize the independent stand and attitude and have their basic objective in more satisfactorily realizing the independent stand and attitude, an ideotheoretical weapon has come to be provided which makes it possible to understand the complex course of social history monoaxially beyond the shadow of a doubt.

The thesis, starting from the creative stand and attitude of the masses of people, has also provided a profound elucidation of the character of the sociohistorical movement.

The sociohistorical movement, when viewed from the aspect of its character, is a creative movement of the masses of people to remake and change nature and society. The creative stand and attitude is an attribute of the social being who through goal consciousness goes forward to remake the world and work out his destiny. Because of the creative stand and attitude, man, as he changes the old and creates the new, goes forward to transform nature and society to make them more useful and favorable to him. Therefore, only by correctly enunciating the characteristics of man's creative activity is it possible to establish a precise understanding of social history.

The course of man's creative activity is accompanied by struggle, and victory in the struggle is guaranteed by his creative strength.

How great a success is scored in the task to remake nature or in the struggle to develop society is determined, in the final analysis, by the prepared level of the creative strength of the masses of people. If the nature-remaking task is to be developed, productive forces must be developed which are the creative force for remaking nature; if the society-remaking task is to be developed, the revolutionary strength must grow which is the creative force for remaking society.

All of the social revolutions arise based on the prepared revolutionary force and succeed in a manner commensurate with the prepared revolutionary force. That the revolution has developed and change to a newer social system has taken place since the time the slaves staged an uprising against the old exploiting society to the present has been based on the growth of the revolutionary force.

The history of mankind is a history in which the creative activity of the masses of people has been strengthened, that is, none other than a history in which the creative strength to remake nature and the revolutionary abilities to remake society have been strengthened. As the creative abilities of the masses of people grow, the history of mankind comes to advance at an even higher rate of speed.

The thought concerning the creative character of the sociohistorical movement scientifically enunciates that the development of the creative abilities of the masses of people constitutes the basis of social development and that the position and role of the masses of people come to be enhanced in a manner consistent with the growth level of their creative abilities.

The thesis, starting from the action consciousness of the masses of people, also scientifically enunciates the driving force of the sociohistorical movement.

The social movement in higher form is the revolutionary movement, and what plays the decisive role here is the independent ideological consciousness of the masses of people. Put another way, revolution is inspired and wins victory by the conscious struggle of the masses of people.

Action consciousness is the most high-class attribute which makes man the most superior, energetic being in the world. By action consciousness man's

independent stand and attitude and creative stand and attitude are guaranteed, and his goal-conscious discerning activity, practical activity is insured. Therefore, as the factor inspiring revolution and construction there could be various kinds of it, but the decisive factor must necessarily be sought in the ideological consciousness, the independent ideological consciousness of the masses of people who are the master of revolution and construction.

The masses of people, only when thoroughly armed with an independent ideological consciousness correctly illuminating the road ahead for the struggle to realize the independent stand and attitude, can maximally display their revolutionary abilities and successfully insure the victory of the revolution.

The understanding of the driving force for social development enunciated by the chuche view of history is based on the scientific elucidation of the intrinsic nature and role of ideological consciousness. Ideological consciousness, unlike the knowledge faithfully reflecting the actual condition of the objective world, is a consciousness reflecting people's demands and interests. Ideological consciousness, because of reflecting people's demands and interests, performs a most positive function in their activity. All of the activities of people are activities to realize their demands and interests, and in consequence, only the consciousness reflecting people's demands and interests, the ideological consciousness, comes to inspire people's activity. Apart from the governance and adjustment of ideological consciousness, people's independent and creative activities are unthinkable.

If man is to become an independent and creative being, he must have an independent ideological consciousness correctly reflecting his independent demands and interests. Man's independent ideological consciousness is his awareness as the master in command of his destiny, and his will to go forward to work out his destiny himself. Man, only if he has an independent ideological consciousness, can conduct a conscious activity to conquer nature, and go forward to launch a positive struggle against oppressors violating and trampling his independent stand and attitude.

The activity of people, who scientifically discern the world and go forward to positively remake it, is none other than the manifestation of their action consciousness, and the role of people in the struggle to remake and change nature and society is, in the final analysis, the role of their independent consciousness.

The independent ideological consciousness performs the decisive role in the revolutionary movement for the independent stand and attitude of the masses of people. This is so because the ideological consciousness governs the objective and direction of people's activity as well as the level of positiveness of the activity for the attainment of the objective. Depending on what kind of thought man holds comes to be determined what he will put in the forefront as the objective of his life and struggle and what degree of will and strength he will display for the realization. The masses of people, only if thoroughly armed with an independent ideological consciousness, can vigorously launch into the struggle to realize the independent stand and attitude with an awareness that they are the master of their destiny, and struggle to the end for the victory of the revolution with a stern will.

Inasmuch as the independent ideological consciousness performs the decisive role in the revolutionary movement, it is imperative to go forward always with a tight grip on people's thought as the basics in the revolutionary struggle and construction task. To go forward with a tight grip on people's thought as the basics constitutes an important principle which must be adhered to in revolution and construction.

To say to go forward with a tight grip on people's thought as the basics in revolution and construction means to resolve everything, attaching decisive significance to the ideological factor and enhancing the role of ideological consciousness. In the revolutionary movement, the material factor also performs a great role, but just because the material condition has been created, it does not mean that revolution will arise spontaneously. How the material condition is utilized depends on people's conscious activity.

To go forward to resolve everything, awakening people politicoideologically, is a firm guarantee for victory in revolution and construction. When relying on the high revolutionary preparedness of the masses of people, it is possible to energetically push ahead with the revolutionary struggle and construction task, and go forward to hasten the victory of the revolution, overcoming unfavorable conditions.

Thus the independent ideological consciousness performs the revolutionary role to turn the masses of people into the conscious subject of history, into a great force pushing for the social movement, the revolutionary movement, and encourage and inspire them to struggle for the independent stand and attitude.

The role of the masses of people to develop society and go forward to win the victory of the revolution is none other than the role of the independent ideological consciousness, and in consequence, the independent ideological consciousness constitutes a powerful driving force for the sociohistorical movement, the revolutionary movement.

With the theory of social history enunciated concerning the decisive role of the independent ideological consciousness, a basic turnaround has come to occur in the philosophical concept of the intrinsic nature and content of the ideological consciousness and its role, and a firm guiding principle has come to be provided which makes it possible to solve all questions, viewing the will and struggle strength displayed by people in the class character of action and in activity always as an ideological question and holding thought firmly as the basics.

In this way the thesis, starting from the inherent characteristics of the masses of people who are the subject of history, has provided a profound scientific elucidation of the objective of the social movement and the mode of its realization, and the basic factor pushing for the social movement. That it has elucidated the question of the intrinsic nature, character, and driving force of the social movement based on man's independent stand and attitude, creative stand and attitude, and action consciousness, constitutes a brilliant achievement indeed in further deepening and developing the Chinese view of social history.

The theory of social history enunciated in the thesis "On the Chuche Ideology" is a great truth of the revolution which, overcoming all the limitations of prior theories of the law of social development, most precisely elucidates the concept and viewpoint toward the social movement, the revolutionary movement, to suit the demands of our era in which the masses of people have entered the stage as the master of the world and go forward to work out their destiny independently, creatively.

The chuche ideology's theory of social history brightly illuminates the road ahead for the struggle of the masses of people to work out their destiny, and its truthfulness and invincible vitality are being energetically proved amid the practice of the revolutionary struggle of the masses of people of our era.

The destiny of the masses of people is worked out through the sociohistorical movement. Therefore, only if thoroughly armed with the chuche theory of social history which has enunciated the intrinsic nature and law of the sociohistorical movement, is it possible to establish the revolutionary world view, and completely realize the independent stand and attitude of the masses of working people, remaking nature and society in accordance with the demands of the chuche ideology.

Today's realities wherein the cause of converting the whole society to the chuche ideology is deepening and developing onto a new higher stage, call for more energetically hastening our revolutionary cause by thoroughly embodying the theories of the chuche view of history in practical struggle.

To convert the whole society to the chuche ideology is a sacred task to attain our revolutionary cause to the end, holding the immortal chuche ideology as the guiding principle and thoroughly embodying it. The future of our revolution and the ultimate victory of Communism, in the final analysis, depend decisively on how we go forward to attain this cause.

All of our party members and working people must deeply study the chuche ideology's theory of social history and turn it into their immutable conviction, and by thoroughly embodying the theories of the chuche view of history in revolutionary practice, must go forward to hasten the cause of converting the whole society to the chuche ideology.

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THE GUIDING PRINCIPLE OF THE CHUCHE IDEOLOGY IS A GUIDING PRINCIPLE FOR
ESTABLISHING CHUCHE IN ALL AREAS OF REVOLUTION AND CONSTRUCTION

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[Article by Pak T'ae-chun]

[Text] If the guiding thought of the revolution is to become a powerful weapon for revolutionary practice complete with a flawless component system and flawless features, it must enunciate even the principle of activity to remake nature and society, instead of stopping at merely providing the theory elucidating the general law of the world.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, are comprehensively enunciated the man-centered philosophical theory, the theory of social history with the masses of people as the subject, and at the same time the guiding principle for embodying the chuche ideology.

With the guiding principle of the chuche ideology comprehensively sytematized by the thesis, the intrinsic characteristics and superiority, overall system and content of the chuche ideology as a consummate guiding thought of the revolution have come to be enunciated scientifically, graphically. Thus has come to be demonstrated more energetically the might of the chuche ideology as an invincible weapon of revolutionary practice illuminating the road to completely realizing the independent stand and attitude of the masses of working people and working out their destiny.

The guiding principle of the chuche ideology occupies a very important place in the monolithic system of the chuche ideology.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The guiding principle of the chuche ideology is a guiding principle for establishing chuche in all areas of party and state activity, revolution and construction. Here, the basic principles are enunciated in order to successfully carry out revolution and construction, firmly maintaining the independent

stand and creative stand and enhancing the role of ideological consciousness. If we are to embody the chuche ideology in revolution and construction, we must necessarily observe the guiding principle of the chuche ideology thoroughly." (Book "On the Chuche Ideology," p 37)

The chuche ideology is not a simple theoretical system stopping at enunciating the general law of the real world, not a theory for the sake of theory, but a guiding thought of revolutionary practice to realize the independent stand and attitude of the masses of working people. In consequence, this must necessarily be embodied in revolution and construction.

The chuche ideology, only if embodied in revolution and construction, can display its great vitality and acquit itself fully of its lofty mission and duty to serve the masses of working people in working out their destiny.

To say to embody the chuche ideology means to energetically push ahead with the revolutionary struggle and construction task, enhancing the position and role of the masses of working people, the master of revolution and construction, by realizing the demands flowing from the theory of the chuche ideology.

There are two things which are important in realizing the demands of the chuche ideology: one is to observe the man-centered viewpoint and stand calling for thinking out everything with man at the center and gearing everything to serving for the sake of man, and the other is to adhere to the viewpoint and stand calling for thinking out everything and practicing everything with one's own country's revolution at the center with an attitude toward the revolution as befits the master. When these two sets of viewpoints and stands are firmly maintained, the position and role of the masses of working people as the master of revolution and construction will be enhanced, and the revolutionary struggle and construction task can be successfully pushed forward.

The chuche ideology is embodied in revolution and construction only through the establishment of chuche.

If chuche is to be established, there has to be a guiding principle of action enunciating how the masses of people, the master, should act. Such guiding principle is precisely the guiding principle of the chuche ideology.

The guiding principle of the chuche ideology is a great weapon which, unifying the chuche ideology and revolutionary practice organically, makes a great reality created in which the masses of working people enjoy an independent, creative life to their heart's content. Herein lies the important place the guiding principle of the chuche ideology occupies in the monolithic system of the chuche ideology.

Encompassed in the guiding principle of the chuche ideology comprehensively systematized in the thesis "On the Chuche Ideology" are the basic principles for successfully carrying out revolution and construction, adhering to the independent stand and the creative method and enhancing the role of ideological consciousness.

The independent stand is the basic stand which the masses of working people must strictly adhere to in revolution and construction. The independent stand is a

revolutionary stand consistent with the inherent characteristics of man, the masses of working people, who are the unitary independent beings in the world.

To say to observe the independent stand means that the masses of people deal with all questions arising in revolution and construction, to suit their interests according to their self-dependent judgment and conviction, and go forward to solve all questions on their own responsibility on the principle of self-reliance.

The independent stand, by making the masses of working people exercise their right and fully discharge their responsibility in revolution and construction as the master, makes them firmly maintain their position in the revolutionary struggle and construction task as the master.

The guiding principle calling for maintaining the independent stand consists of chuche in ideology, self-dependence in politics, self-support in economics, and self-reliant defense in national defense. The principle of chuche, self-dependence, self-support, and self-reliant defense is a principle aimed at embodying the independent stand and attitude, a principle aimed at maintaining the independent stand, in the ideological, political, economic, and national defense areas.

The creative method is a basic method which the masses of working people must adhere to in revolution and construction. The creative method is a revolutionary method consistent with the inherent characteristics of man, the masses of working people, who are creative beings.

To say to adhere to the creative method means to mobilize the creative strength of the masses of people and go forward to solve all questions arising in revolution and construction, to suit the specific conditions of their country.

Adherence to the creative method, by embodying and enhancing the creative stand and attitude, makes it possible for the masses of working people to fully perform their role in revolution and construction as the master.

The guiding principle for embodying the creative method consists of the method of relying on the masses of people and the method of doing things to suit the specific conditions. The method of relying on the masses of people is a method of relying on the creative strength of the masses of people, the subject of creation, and the method of doing things to suit the specific conditions is a method of doing things to suit the objective realities, the targets of creation.

The guiding principle for going forward with a tight grip on thought as the basics is a principle for embodying action consciousness and highly promoting it.

Just as action consciousness constitutes the premise, the guarantee for the independent stand and attitude and the creative stand and attitude, the principle for going forward with a tight grip on thought as the basics constitutes the premise and the guarantee for the principle of adhering to the independent stand and the creative stand.

To say to go forward with a tight grip on thought as the basics means to go forward to resolve everything, attaching decisive significance to the ideological factor and enhancing the role of ideological consciousness. Ideological consciousness, because it reflects people's demands and interests, performs the most positive function in their activity. Apart from the governance and adjustment of ideological consciousness, people's independent and creative activity is unthinkable.

The guiding principle for going forward with a tight grip on thought as the basics consists of precedent ideological remolding work and precedent political work. Ideological remolding work is a task to indoctrinate and remold people into genuine communists and enhance their awareness and as such, is mainly related to the question of making the masses of people defend their position and fully discharge their responsibility as the master. Political work is a task to set the political fervor and creative positiveness of working people in motion with a view to carrying out the revolutionary task and as such, is mainly related to the question of making the masses of people fully perform their role as the master of revolution and construction.

The guiding principle of the chuche ideology comprehensively enunciated in the thesis is the most correct guiding principle aimed at thoroughly establishing chuche in all areas of revolution and construction and brilliantly embodying the chuche ideology in them.

This is so because above all the guiding principle of the chuche ideology is a principle which makes it possible to embody and highly promote the independent stand and attitude, the creative stand and attitude, and the action consciousness of the masses of working people, the masters of revolution and construction, to suit the intrinsic characteristics and demands of the chuche ideology itself which is a new philosophical thought centered on man, the masses of people.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"The chuche ideology, precisely by starting from the independent stand and attitude, the creative stand and attitude, and the action consciousness of the masses of people, has made it possible to set forth the theory, strategy and tactics protecting the basic interests of the masses of people and correctly promoting their intense revolutionary fervor and inexhaustible creative strength." (Ibid., p 79)

Inasmuch as the guiding principles of the chuche ideology represent the action principle for embodying the theories of the chuche ideology, they must be established through and through to suit the intrinsic characteristics and demands of the chuche ideology's theory itself. Only then can they become a precise guiding principle for correctly embodying the chuche ideology in revolution and construction.

The chuche ideology's philosophical theory and theory of social history, and the basic theories of the revolution based thereon, all start from the independent stand and attitude, the creative stand and attitude, and the action consciousness, which are the inherent attributes of man, the masses of people.

Because the chuche ideology's theories such as the basic theory of the revolution thus represent theories with primary emphasis on man embodying the inherent characteristics of man, the masses of people, who are social beings, the guiding principle of the chuche ideology aimed at embodying them in revolution and construction, too, must necessarily become a principle which makes it possible to embody the inherent attributes of man, the masses of working people, and highly promote them. The guiding principles of the chuche ideology which call for adhering to the independent stand and the creative method and going forward with a tight grip on thought as the basics, are guiding principles with primary emphasis on man comprehensively embodying precisely such demands, and therefore, constitute the most scientific and revolutionary guiding principle for thoroughly establishing chuche in all areas of revolution and construction.

It is the independent stand to embody the independent stand and attitude of the masses of people, and thoroughly protect and realize it; it is the creative stand to embody the creative stand and attitude of the masses of people, and highly promote their creative strength; and it is the principle of going forward with a tight grip on thought as the basics to embody the action consciousness of the masses of people, attaching decisive significance to the ideological factor, and based thereon, go forward to resolve everything.

What makes the guiding principle of the chuche ideology the most correct guiding principle for establishing chuche in all areas of revolution and construction also lies in that it is the principle precisely embodying the intrinsic characteristics and demands of the sociohistorical movement, the revolutionary movement.

The guiding principle of the chuche ideology is a basic principle which must be adhered to in the revolutionary struggle to remake and change nature and society, and in consequence, it can become a correct one only if it is established to suit the intrinsic characteristics and demands of the revolutionary movement.

The revolutionary movement is an independent movement of the masses of people to protect and realize the independent stand and attitude; a creative movement of the masses of people to remake and change nature and society, highly displaying the creative stand and attitude; a conscious movement of the masses of people to remake and change nature and society through goal consciousness, displaying the action consciousness. Inasmuch as the revolutionary movement is an independent, creative, conscious movement of the masses of people, success or failure of the revolutionary movement comes to depend altogether on how its masters, the masses of people, are turned into more independent, creative, conscious beings and how highly their independent stand and attitude, creative stand and attitude, and action consciousness are displayed.

The guiding principle of the chuche ideology that is the basic principle which must be adhered to in the revolutionary movement, because it comprehensively embodies such law of the developing revolutionary movement, constitutes the most correct guiding principle for establishing chuche and going forward to energetically push ahead with revolution and construction.

First of all, the principle for adhering to the independent stand makes it possible to foster people's independent stand and attitude and turn them into more independent beings, enhance their position as the master and successfully carry out the revolutionary movement as an independent movement. Also, the principle for embodying the creative method makes it possible to foster people's creative stand and attitude and turn them into more creative beings, enhance their role as the master and successfully carry out the revolutionary movement as a creative movement. The principle for going forward with a tight grip on thought as the basics makes it possible to enhance people's action consciousness and bring them up as more conscious beings, enhance their awareness as the master and commendably carry out the revolutionary movement as a conscious movement.

What makes the guiding principle of the *chuche* ideology the most correct guiding principle for establishing *chuche* and embodying the *chuche* ideology in all areas of revolution and construction is also related to the fact that it is a guiding principle which makes the independent stand and attitude, the creative stand and attitude, and the action consciousness of the masses of people embodied and highly promoted to suit the law of the developing revolution which is under way in diverse ways on a nation-state unit basis.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out as follows:

"Our era in which the revolutionary movement is under way in diverse ways on a nation-state unit basis, calls upon the people of each country to correctly behave as the master with an intense awareness that they are the master of the revolution." (Ibid., p 81)

Essentially, revolution and construction are conducted on a nation-state unit basis. The master of the revolution is the people of the country concerned, and the decisive factor in the victory of the revolution, too, resides in the strength of the people themselves of the country concerned. Neither are the environment and conditions of each country identical.

Moreover, as it moved into our era, the revolutionary movement has come to be launched in broad, diverse ways on a nation-state unit basis on a worldwide scale. The new historical conditions, for purposes of moving revolution and construction forward, have called upon the people of each country to hold an intense awareness that they are the master of the revolution and solve all questions independently, creatively, to suit the interests of their people and their own specific conditions. Under circumstances that there exist the effects of erroneous ideas such as flunkeyism and dogmatism and that in particular, the revolution and the construction of a new society are broadly under way in the countries which used to be backward colonies and semi-colonies in bygone days, it has arisen as an even more pressing question to independently, creatively fight revolution believing in their own strength, and carry through the principle of *chuche*, self-dependence, self-support, and self-reliant defense.

Inasmuch as the independent stand and attitude and the creative stand and attitude are guaranteed by the action consciousness, if the road to fighting

revolution independently, creatively is to be charted, it has become imperative above all to solve the question of people's thought, to begin with. On the other hand, revolution begins with awakening people, arming them with a revolutionary world view, and develops based on people's awareness and positiveness. In the revolutionary struggle, however, there still remains the viewpoint which attaches priority significance to the objective, material factor rather than the ideological factor. Under such conditions, it has come to arise as a pressing demand of the times and the developing revolution to direct main attention to the ideological factor and give priority to the task aimed at remolding people's thought and to political work aimed at setting people in motion.

The guiding principles of the chuche ideology calling for going forward with a tight grip on the independent stand and the creative method and thought as the basics, because they comprehensively reflect such demands of the developing revolution of our era, constitute the most correct guiding principle for establishing chuche and brilliantly embodying the chuche ideology in all areas of revolution and construction.

The guiding principle of the chuche ideology makes it possible for the people of each country to oppose all manner of domination and enslavement, intervention and pressure, the flunkeyish and dogmatic mode of thinking, establish the line and policy according to their own independent opinions and convictions to suit the specific conditions of their country and energetically move revolution and construction forward relying on the creative strength and the intense revolutionary fervor of their people, and build in a short period of time a rich and strong country self-dependent in politics, self-supporting in economics, self-reliant in national defense.

All these energetically prove that the guiding principle of the chuche ideology is indeed an invincible weapon possessing a great strength leading revolution and construction along the one road of victory.

The greatness and invincible might of the guiding principle of the chuche ideology comprehensively enunciated in the thesis "On the Chuche Ideology" lie first of all in that it has provided the most correct methodological weapon for the masses of working people to work out their destiny.

To look back, the masses of working people over a millennia-long time have shed a lot of blood and done hard work at the center of the social movement in the struggle to make history and advance it, but because of failure to find a correct method to work out their destiny, could not escape the life of slavery laden with tears of blood forced upon them.

In bygone days, many people, falling a victim to religious illusions, believed that "God," "the Spirit" had their fate at his beck and call and that their plight as slaves was their predestined fate; because of that, they could not think of working out their destiny on their own. Moreover, it was not rare that even those claiming to be doing the communist movement servilely followed others, believing that they could not work out their destiny without depending on a big party, a big country. Thus in many cases they ruined the party and messed up the revolution while following others blindly.

The chuche ideology has taught the revolutionaries and the people, who were going through twists and turns, writhing unable to grasp the genuine truth that they are the masters in command of their destiny, the great truth that it is they themselves who are the masters in command of their destiny and that the strength to work out their destiny also resides in them, and enunciated the method for them to independently, creatively work out their destiny with an intense awareness that they are the masters in command of their destiny.

Having given a scientific answer to the question as to whether the master in command of man's destiny is he himself or some other external being and opened up a genuine road which makes it possible to work out the destinies of the party, the people, and the country independently, creatively, consciously with their own strength based on their self-dependent judgment and conviction is where the greatness and ever-victorious might of the unique thought concerning the guiding principle of the chuche ideology lie.

The greatness and invincible might of the guiding principle of the chuche ideology also lie in that it has clearly illuminated the road which makes it possible to solve successfully both the question of the revolution of one's country and the question of one's national question.

Arising before the revolutionary working class party, the representative of the class interests of the masses of working people such as the working class and the national interests, is the heavy yet glorious duty that it must successfully solve on its own both the question of the revolution to protect and realize the independent stand and attitude of the masses of working people and the national question to protect and realize the independent stand and attitude of the nation. These questions, in the final analysis, boil down to how to combine and unify the question of working out the destiny of the masses of working people and the question of working out the destiny of the country and the people as a nation.

Under conditions that international boundaries exist, the distinctions of nations exist, and people live on a nation-state unit basis, the destiny of the masses of people and the destiny of the country and the people as a nation are unthinkable apart from one another. The destiny of the masses of people is worked out on a national or state basis, and the independent development of the country and the people as a nation constitutes a precondition for successfully working out the destiny of the masses of working people. Therefore, if the guiding thought of the revolution is to give a correct answer to the question of the destiny of the masses of working people, it must also set forth a guiding principle which makes it possible to resolve their destiny in combination with the independent, creative development of the country and the people as a nation.

Organically combined in the guiding principle of the chuche ideology are the principle in order to work out the destiny of the masses of people by protecting their independent stand and attitude, developing their creative stand and attitude, and promoting their action consciousness, and the method for the independent, creative development of the country and the people as a nation. In particular, the principle of chuche in ideology, self-dependence

in politics, self-support in economics, and self-reliance in national defense enunciates in a unified way the correct guiding principle of the construction of a sovereign independent state insuring the independent stand and attitude of the masses of working people in all aspects of social life such as the ideological, political, economic, and national defense aspects and guaranteeing the enrichment, strengthening, and development of the country and the growth and prosperity of the people as a nation.

Truly, the guiding principle of the chuche ideology is a most revolutionary principle which, closely combining and brilliantly resolving both of the difficult and complex tasks to realize the independent stand and attitude of the masses of working people and the independent stand and attitude of the country and the people as a nation, reliably guarantees in ideological and political, economic and military terms the position and role of the masses of working people who have become the master of the state and society, and a bright beacon that has clearly illuminated the straight road which makes the newly emerging countries, which used to be backward, suppressed and picked on by the imperialists over a long time, become in a short period developed countries and peoples growing and prospering as nations. Precisely herein lies one of the important secrets why the revolutionary peoples of the world so fervently espouse and follow the chuche ideology.

The greatness and invincible might of the guiding principle of the chuche ideology also lie in that it has opened up the shortcut for the working class and the people of each country to energetically hasten the victory of both their country's revolution and world revolution by successfully resolving both their national duty and international duty for the revolution.

One of the important principled questions arising before the revolutionary party of the working class is that of how to correctly solve the question of mutual relationship between the national duty and international duty for the revolution. Only if it correctly solves this question, can the revolutionary party of the working class successfully carry out its lofty historic mission to win the victory of the socialist, communist cause throughout the world, otherwise it will come to go through various twists and turns.

The correct solution to the question of mutual relationship between the national duty and international duty for the revolution has arisen as a crucial question awaiting an answer more urgently in our era in which the revolutionary struggle of the working class, having come a long way, is being launched broadly and deeply on a worldwide scale.

The chuche ideology, enunciating the new truth of the revolution that adhering to the principle of the independent stand and the creative method, and going forward with a tight grip on thought as the basics, and relying on the independent stand and attitude, the creative stand and attitude, and the action consciousness of one's people, one commendably conducts the revolution of one's country is none other than the road to being faithful to one's international duty, has given the most correct answer to the question of mutual relationship between one's national duty and international duty.

With this great truth enunciated by the chuche ideology, it has become possible to overcome thoroughly both the tiltings of neglecting the revolution of one's country or viewing it as of secondary importance for what one claims to be faithful to internationalism and the national egoistic and exclusionist tiltings of being indifferent to the attainment of the common cause of the international working class, solely pursuing the interests of one's nation. And through the faithful discharge of the national duty under the banner of the independent stand and attitude and the creative stand and attitude, the genuine road of internationalism to substantially contributing to the international duty, the road to realizing the unity of patriotism and internationalism, has come to be opened up, and the road which makes it possible for the working class and the people of each country to energetically hasten the victory of their country's revolution and world revolution has come to be thrown open.

Indeed, the guiding principle of the chuche ideology for going forward with a tight grip on the independent stand and the creative method, and thought as the basics is a powerful revolutionary guiding principle which has illuminated the straight road to the construction of an independent, prosperous new world free of all manner of domination and enslavement, intervention and control.

Today our people, with an intense pride and confidence in the brilliant victory and achievement scored by embodying the chuche ideology in all areas of revolution and construction, are dynamically launching the historic struggle to convert the whole society to the chuche ideology. Our people, holding aloft the revolutionary banner of the chuche ideology in the future the same as in the past, shall go forward to energetically hasten the cause of converting the whole society to the chuche ideology.

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THE HISTORIC WANGJAE-SAN CONFERENCE AND THE EXPANSION, DEVELOPMENT OF THE
ANTI-JAPANESE ARMED STRUGGLE INTO THE HOMELAND

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[Article by Yi Ul-sol]

[Text] This year marks the 50th anniversary of the meeting of responsible functionaries and political operatives of underground revolutionary organizations of the Onsong district at Wangjae-san, a historic place, under the chair of the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song gave his programmatic speech "For Expanding and Developing the Armed Struggle into the Homeland" at the historic Wangjae-san Conference. This speech became a new milestone in expanding and developing the anti-Japanese armed struggle into the homeland and independently developing the Korean revolution.

The Wangjae-san Conference, summing up the achievements scored after the founding of the Anti-Japanese Guerrillas under the banner of the chuche ideology, comprehensively set forth a new strategic guideline for expanding and developing the anti-Japanese armed struggle into the homeland, and the principled questions arising in realizing it.

The strategic and tactical guidelines set forth at the Wangjae-san Conference were a militant banner that, giving a firm faith in the victory of the revolution to the revolutionaries and the people in the homeland in the period of national suffering when our fatherland was groaning under the Japanese imperialist colonial rule, illuminated a precise road of struggle which would make it possible to independently develop the national liberation revolution.

The Wangjae-san Conference organized and chaired by the great leader Comrade Kim Il-song was a historic conference which opened up a new road to expanding and developing the anti-Japanese armed struggle into the homeland and heightening the overall Korean revolution one notch higher.

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

"... however vicious the machinations of the enemies, however difficult the situation, we must necessarily go forward to expand and develop the anti-Japanese

armed struggle into the homeland." ("A Collection of Writings of Kim Il-song," Vol 1, p 64)

To expand and develop the armed struggle into the homeland was a basic demand of the anti-Japanese revolutionary struggle, and a principled question arising in attaining the historic cause of fatherland restoration with the strength of our people themselves.

The master of the Korean revolution is the Korean communists and the Korean people, and the decisive factor in its victory is also the strength of the Korean people themselves. The anti-Japanese revolutionary struggle was a struggle to overturn the Japanese imperialist colonial rule in Korea and realize the sovereign rights of the nation and the independence of the country. The anti-Japanese revolutionary struggle launched under the revolutionary banner of *chuche* was a sacred struggle to attain the cause of fatherland restoration. Therefore, apart from Korea it was impossible to speak about the Korean revolution, and without correctly organizing and mobilizing our people being subjected to oppression and mistreatment in the fatherland, the victory of the anti-Japanese revolutionary war was unthinkable.

If the military action zone of the Anti-Japanese Guerrillas were ceaselessly broadened deep into the homeland, it would be possible to deal a decisive blow to the Japanese imperialist ruling system and to their aggression machinations against the continent and energetically call the broad masses of people to the anti-Japanese sacred war, and go forward to attain the cause of fatherland restoration by the hands of our people.

The strategic guideline enunciated at the Wangjae-san Conference for expanding and developing the armed struggle into the homeland was a most correct one for successfully realizing the basic demand and objective of the anti-Japanese armed struggle.

The glorious anti-Japanese armed struggle was a struggle in higher form resisting the brigandish Japanese imperialist colonial rule with revolutionary armed force, and as such, it was a revolutionary war calling for striking down the Japanese imperialists with the strength of our people and going forward to achieve the independence of the country and the freedom and liberation of the people. From such demands of the anti-Japanese armed struggle, in order to realize the ultimate objective of the national liberation struggle, it was important above all to energetically launch the armed struggle in the fatherland.

Only by going forward to expand and develop the armed struggle into the homeland would it be possible to deal devastating political and military blows to the brigandish Japanese imperialists and liquidate once and for all the bastion of the soundrels for their colonial rule. Again, only by so doing would it be possible to brilliantly realize the strategic task to achieve fatherland restoration, striking down the Japanese imperialist aggressors by the positive combination of the mass struggle with the strong military and military offensives of the Anti-Japanese Guerrillas, the standing revolutionary armed force.

But the factional flunkeys who had sneaked into the revolutionary force at the time, opposed to the utmost the establishment of chuche in the revolutionary movement. The scoundrels, immersed in flunkeyism, came out to obstruct in every way the realization of the chuche-oriented revolutionary line and the expediting of the revolution with the strength of our people themselves. These scoundrels perpetrate nefarious schemes to oppose expanding guerrilla districts in broad regions such as the whole of the northern part of Korea and developing the armed struggle into the homeland, and created a grave barrier on the road of independently developing the Korean revolution.

At that time, when all kinds of internal and external enemies were perpetrating every machination to choke the Korean revolution to death in its cradle, it arose as an urgent demand that could not be put off any longer, to expand and develop the anti-Japanese armed struggle into the homeland.

Only if the influencing power of the Anti-Japanese Guerrillas were expanded deep into the homeland, would it be possible to positively organize and mobilize the masses of people in the struggle to realize the chuche-oriented revolutionary line and guidelines, and lead the overall Korean revolution centered around the anti-Japanese armed struggle to a new upsurge.

The guideline for expanding and developing the armed struggle into the homeland was also the most correct one set forth reflecting the demands of the developing anti-Japanese revolutionary struggle and the prevailing revolutionary situation.

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

"We have scored no small achievements in the struggle of the past one year following the founding of the Anti-Japanese People's Guerrillas. Through the struggle of the past one year our Anti-Japanese People's Guerrillas has rapidly expanded and strengthened." (Ibid., p 61)

Following the proclamation of the Great Anti-Japanese War the military and political activities of the Anti-Japanese People's Guerrillas were positively launched under the matchless military strategy and commanding art of the great leader Comrade Kim Il-song, and great achievements were being scored in the development of the overall Korean revolution centered around the armed struggle. The Anti-Japanese People's Guerrillas rapidly grew and developed into an invincible revolutionary armed force, and with the establishment of guerrilla districts which were bases in the form of liberated districts, strategic bases making it possible to expand and develop the armed struggle were created, and mass bases making it possible to carry on the fight amid the positive support and encouragement of the masses of people were built. This became a practice condition making it possible to expand and develop the armed struggle into the homeland, a firm guarantee making it possible to move the overall Korean revolution forward on an immense scale.

To expand and develop the armed struggle into the homeland was particularly a sagacious guideline making it possible to deal with the desperate machinations of the Japanese imperialist aggressors frightened by the strengthening revolutionary struggle of our people.

At that time the Japanese imperialists, with the concentration of ever greater aggressive forces, carried out large-scale "punitive actions" against the guerrilla districts, on the one hand, and perpetrated vicious machinations to contain the guerrilla districts, severing connections between the people in the guerrilla districts and the people in the districts under the enemy rule. The socundrels, putting it in the forefront as so-called "national policy" to prevent the advance of the Anti-Japanese People's Guerrillas into the fatherland and "communization" of the homeland, went berserk in strengthening their border surveillance position, and perpetrated the atrocities of suppressing revolutionary organizations and communists in the homeland and arresting, imprisoning, and massacring patriotic people at random everywhere in the country.

On account of the Japanese imperialist medieval rule of harsh oppression, the revolutionary organizations in the homeland found it very difficult to conduct their activity, and our people were writhing at the crossroads of life or death.

Precisely at such a juncture, in order to strongly exert the influence of the anti-Japanese armed struggle on the people in the homeland and inspire them to positively launch into the anti-Japanese sacred war, it was imperative to expand and develop the armed struggle into the homeland and deal a devastating blow to the enemies, and widely demonstrate the might of the Anti-Japanese People's Guerrillas.

The strategic guideline set forth at the historic Wangjae-san Conference for expanding and developing the armed struggle into the homeland was indeed a matchless guideline which would make the Korean communists admirably discharge their duty before the fatherland and the people, and a correct guideline which would make it possible to overthrow the Japanese imperialist colonial rule and hasten the cause of fatherland restoration.

The great leader Comrade Kim Il-song enunciated at the Wangjae-san Conference concrete tasks aimed at expanding the armed struggle into the homeland and vigorously developing the overall Korean revolution. This was to establish and consolidate semi-guerrilla districts in wide regions of the homeland and unite the whole nation into one political force, closely combine the armed struggle with the mass struggle of the people in the homeland and positively push ahead with the preparatory work of party founding. All these tasks were ones that started from the revolutionary stand for thoroughly establishing *chuche* in the Korean revolution.

To establish semi-guerrilla districts in wide regions of the homeland adjoining the guerrilla bases along the Tumen River was to thoroughly create political and military strongholds and bases in the rear which would make it possible to expand and consolidate the overall guerrilla bases, and expand and develop the armed struggle on a nationwide basis. This was a firm guarantee making it possible to strongly launch the combat actions of the Anti-Japanese Guerrillas deep in the homeland, reliably nurture the basic masses as a reserve guerrilla force and rapidly expand and strengthen the anti-Japanese armed force.

Inasmuch as revolution arises by the chuche factor of each country and the decisive factor in the victory of the revolution, too, is the revolutionary force of the country concerned, it is imperative to firmly unite the broad masses of people into the revolutionary force in order to victoriously move the national liberation revolution forward.

It arises as an even more urgent question to thoroughly organize the chuche revolutionary force in a revolutionary war waged in the form of guerrilla war. A guerrilla war presupposes the participation of the broad masses of people and can win victory only with the positive support and encouragement of the masses of people.

The task set forth at the Wangjae-san Conference for uniting the whole nation into one political force was one that was presented based on a scientific analysis of the character of our country's revolution and the political attitude of the people of all strata, and as such, turned out to be a correct guideline making it possible to strengthen the chuche force of the revolution and rapidly expand the mass base of the anti-Japanese armed struggle.

With the great leader Comrade Kim Il-song enunciating the guideline for uniting, under the banner of the anti-Japanese united national front, everyone who hated the Japanese imperialists and wanted fatherland restoration with a true heart, came to be provided a precise guiding principle making it possible to crush the Japanese imperialist colonial rule with an all-out mobilization of the whole nation, thoroughly isolating and weakening the counterrevolutionary forces.

The task to expand and develop the armed struggle into the homeland and at the same time closely combine it with the mass struggle enunciated the correct method which would make it possible for the people in the homeland to launch the anti-Japanese struggle in various forms through goal consciousness, strongly exerting the revolutionary influence of the armed struggle on them. Thus came to be opened up a road which would make it possible to deal a decisive blow to the Japanese imperialist aggressors and hasten the downfall of the scoundrels.

And the task for positively pushing ahead with the struggle to found the party made it possible to constantly expand the force of the communists with tested and proved core elements and rapidly unite the revolutionary masses around it. This clearly indicated a precise road making it possible to successfully carry out the difficult and complex Korean revolution and healthily develop the communist movement on the chuche stand.

Truly, the Wangjae-san Conference organized and chaired by the great leader Comrade Kim Il-song shines as a historic conference that, embodying the immortal chuche ideology, clearly indicated the developing prospects and the overall direction of the anti-Japanese armed struggle to suit the demands of the developing revolution, and opened up a wide road making it possible to bring about a new upsurge in the overall Korean revolution centered around the armed struggle. Through the Wangjae-san Conference came to be illuminated the shortcut making it possible to win the great victory of the glorious anti-Japanese revolutionary war and enabling the Korean communists and people

to energetically launch into the attainment of the historic cause of fatherland restoration.

The historic Wangjae-san Conference was a great event which provided the opportunity of a great turnaround in establishing chuche in the Korean revolution and energetically pushed for the independent development of our revolution.

The significance of the Wangjae-san Conference lies above all in that it made it possible to thoroughly carry through the chuche line of the Korean revolution, holding fast to the independent stand in the revolutionary struggle.

The Korean revolution is the loftiest duty assigned the Korean communists and the Korean people, and in consequence, the communists and people of Korea must always go forward to carry out the Korean revolution, assuming responsibility therefor, to suit the specific conditions of our country. This is an important stand solemnly proclaimed by the Wangjae-san Conference.

At that time, when a new, unique path of the colonial national liberation revolution was being charted and the anti-Japanese armed struggle was being carried out in an extraordinary environment, the revolution of our country presented it as a very serious question to establish chuche. Only by thoroughly establishing chuche would the Korean communists and people be able to admirably carry out their mission and duty before the revolution.

The Wangjae-san Conference bestowed on our people an ideotheoretical weapon making it possible for them to adhere to the independent stand in the revolutionary struggle and fully perform their responsibility and role as the master of the revolution. With the Wangjae-san Conference illuminating the bright road to expanding and developing the armed struggle into the homeland, it became possible for the chuche line of the Korean revolution to be thoroughly defened and for our revolution to more dynamically move forward only along the one road of chuche.

The Wangjae-san Conference has its important significance in that it implanted a firm faith in inevitable victory in every heart of our people who were eagerly looking forward to that day of fatherland restoration in the period of national suffering, and inspired them to vigorously launch into the anti-Japanese struggle.

Even as, on account of the Japanese imperialist colonial fascist rule without parallel, Korea was literally transformed into a sea of blood and all of the national rights and freedoms were utterly trampled, our people loyally revered solely the great leader Comrade Kim Il-song as the sun of the nation, as the salvation star of liberation, firmly engraving in their hearts the conviction to live and fight entrusting all destinies to our leader. The sense of gratitude and joy of the people for greeting the great leader Comrade Kim Il-song in the fatherland at precisely such a time was great beyond comparison with anything, and the feeling of trust and adoration of the people for the respected and beloved leader became even more deepened.

Our people who, attending the great leader Comrade Kim Il-song in the fatherland, came to embrace the programmatic principle for national liberation, more deeply engraved in their hearts the national pride and confidence for fighting revolution, attending the great leader, and firmly reaffirmed their resolve to go forward to fight resolutely to hasten the cause of fatherland restoration. Our people, even under conditions that the counterrevolutionary offensives of the enemies were extremely severe, came to more courageously launch into the anti-Japanese resistance war, confidently looking forward to that day of victory of the revolution.

That under the unitary leadership of the great leader Comrade Kim Il-song it thoroughly organized the chuche revolutionary force for pushing ahead with the overall Korean revolution and made it possible to successfully launch the all-people resistance is also where the important historic significance of the Wangjae-san Conference lies.

The historic Wangjae-san Conference, because of the greatness and correctness of the strategic and tactical guidelines it set forth, displayed a great vitality in developing the anti-Japanese armed struggle afresh. With this conference as a turning point, the anti-Japanese armed struggle further expanded and developed into the homeland, and the overall Korean revolution came to greatly upsurge.

The great leader Comrade Kim Il-song, with a view to making the guideline of the Wangjae-san Conference thoroughly carried through, personally visited Yudasom, Kyongwon County, in the latter part of March 1933 and Sinhung village on 28 May and held meetings of political operatives and responsible functionaries of underground revolutionary organizations and had concrete measures formulated. On the other hand, dispatching many political operatives to various districts in the homeland, he sagaciously led the way in energetically pushing ahead with the task to expand the armed struggle into the homeland.

The political operatives dispatched into the homeland, and the revolutionary organizations in the homeland which received the strategic and tactical guidelines set forth by the great leader Comrade Kim Il-song, went forward to positively push ahead with the task to revolutionarily indoctrinate the broad masses and organize mass organizations of various types. Even under the difficult conditions of the enemy's stringent surveillance and danger, they established many secret camps such as Wangjae-san secret camp, and set up secret liaison points in the major cities and along the railway lines.

In this way in that period in the wide regions of the whole of the northern part of Korea such as Onsong, Hoeryong, Chongsong, and Musan semi-guerrilla districts were formed, and as a result, guerrilla districts, strategic military bases of the anti-Japanese armed struggle, came to be organized like bedrock. This became a sound link linking the overall national liberation movement to the command headquarters of the Korean revolution in political and military terms, and performed a great role in successfully realizing the unitary leadership of the great leader Comrade Kim Il-song for the anti-Japanese revolutionary struggle.

The underground revolutionary organizations and anti-Japanese mass organizations formed in wide regions of the homeland, organizing and mobilizing the broad masses, insured the intrepidity and mobility of the anti-Japanese guerrilla actions, and went forward to briskly launch the task of support and protection of the guerrillas. And under organizational linkage with the Korean People's Revolutionary Army, they positively organized and mobilized the people in the homeland in the anti-Japanese struggle in various forms such as strikes and slowdown strikes, agrarian disputes and student strikes. As a result, everywhere in the nation the revolutionary advance of the masses of all strata such as the workers and peasants, the youth and students was strengthened, and the anti-Japanese united national front movement and the preparatory work for the founding of a revolutionary party came to be energetically pushed forward in wide areas.

The Wangjae-san Conference displayed a great vitality particularly in making the military and political activities of the Korean People's Revolutionary Army launched more briskly in the homeland.

The brilliant victories of the positive military and political activities of small units, small contingents of the Korean People's Revolutionary Army in the homeland in the first half of the 1930s and of the large-scale offensive operations in the homeland by large units in the latter half of the 1930 constitute an energetic demonstration of the invincible vitality of the Wangjae-san Conference.

With the advance into the homeland of the Korean People's Revolutionary Army rapidly expanding and with the whole nation vigorously launching in unison into the anti-Japanese sacred war, the overall Korean revolutionary movement came to achieve a vigorous development, and on the road ahead for the Great Anti-Japanese War came to be opened up a new situation making it possible to win a great victory.

The immortal achievements compiled by the great leader Comrade Kim Il-song through the Wangjae-san Conference still shine brilliantly today along with the victorious forward movement of our revolution, and are energetically encouraging and inspiring our people to struggle and victory.

All of the party members and working people, by resolutely defending the chuche bloodline achieved during the glorious anti-Japanese revolutionary struggle and carrying it on, the purity intact, shall go forward to hasten the victory of the chuche revolutionary cause, the socialist and communist cause.

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THE REVOLUTIONARY CAUSE OF THE WORKING CLASS IS INVINCIBLE

Pyongyang KULLOJA in Korean No 3 Mar 83 pp 39-43

[Article: "On the Occasion of the 100th Anniversary of the Death of Karl Marx"]

[Text] Some 100 years has elapsed since the death of Karl Marx, a peerless ideothoretician and a great revolutionary produced by the international working class.

On the 100th anniversary of the death of Karl Marx Korea's communists and people together with the progressive mankind of the world look back with deep emotions on his priceless achievements compiled in the revolutionary cause of the working class. .

Taking actions during the preparatory period of the proletarian revolution when the working class, which had been subjected to the ruthless exploitation and oppression of the modern bourgeoisie, was entering the stage of history as a self-dependent revolutionary force, Marx dedicated his whole life to the struggle for the freedom and liberation of the working class and the oppressed masses of working people.

Marx was the first leader of the working class and an illustrious ideothoretician who enunciated the theory, strategy and tactics of the proletarian liberation struggle against capital.

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

"... Marx lived in the age of monopolistic capitalism; so, by putting forward great Marxism based on his analysis of the social relations at that time, sounded the death knell of the capitalist society." ("A Collection of Writings of Kim Il-song," Vol 17, p 549)

Marx, based on his critique of the previous ideothoretical heritages of mankind, established materialist dialectic and the materialist concept of history, and scientifically dissecting the capitalist society, demonstrated the inevitability of the fall of capitalism and the victory of Socialism, Communism. He set forth the thought that the capitalistic relations of production in a certain historical stage of their development put fetters on the development of productive forces

society and that capitalism would inevitably be compelled by the revolutionary struggle of the working class to walk the road to ruin.

Marx, by putting forward the theory of surplus value based on his analysis of the capitalist economic relations, exposed the exploiting nature of the capitalist system. By enunciating that the ultimate objective of capitalistic production lay in the production of surplus value and that all the contradictions of the capitalist society were rooted in the production of surplus value, he elucidated the reactionary nature of the capitalist society and the root cause of the poverty of the working class.

It was a great service rendered by Marx that he enunciated the historic mission of the working class, the most revolutionary class. Marx scientifically demonstrated that the working class, in step with the development of capitalism, would come to grow up into a more organized, united force and perform the role as the burier of capitalism, as the class in charge of Socialism, Communism.

Marx elucidated the revolutionary theory concerning the class struggle and dictatorship of the proletariat. He enunciated, based on his analysis of the socioeconomic positions of all classes in the capitalist society, that the struggle between the capitalist class and the working class was inevitable and this class struggle would inevitably bring about dictatorship of the proletariat and that the duty of the proletarian revolution lay in overthrowing the old state apparatuses. Thus the working class has come to have a mighty weapon which it must tightly grasp in the struggle to strike down the capitalist class and realize its class rule.

Marx, advancing the thought concerning the party of the working class and its tactics, enunciated the truth that the working class, only under the leadership of the party, which is a revolutionary vanguard unit, could win victory in the revolutionary struggle.

By the energetic ideotheoretical activities of Marx over many years the first revolutionary theory of the working class, Marxism, came to be founded, and his numerous revolutionary works such as "The Communist Manifesto" and "The Capital" have become priceless heritages for the revolutionary struggle of the international working class.

With Marxism founded, the working class was able to have a scientific world view for the first time, and Socialism turned from a vision into a science and mankind came to have a weapon of struggle making it possible to cast off all kinds of social fetters.

The founding of Marxism was indeed a historic event, which brought about a revolutionary turnaround in the developing advanced thought of mankind, and the death knell heralding the fall of the capitalist society.

Marx was not only a great ideotheoretician but also an indomitable revolutionary who charted the liberation cause of the proletariat.

The whole life of Marx was a life of struggle from start to finish. It was the lifelong mission of Marx to call the working class to the struggle to

revolutionarily sweep away everything outworn and corrupt of capitalism and overthrow the cursed reactionary ruling apparatuses of the capitalist society.

Marx, under the militant slogan "Working men of all countries, unite!" strengthened the solidarity of the international working class and led the labor movement to an upsurge, positively encouraged and inspired all the other forms of the revolutionary struggle of the working masses. He energetically launched the task to organize a vanguard unit of the working class with a view to politically awakening and uniting the masses, and at last founding the First Communist International, lifted the revolutionary struggle against capital onto a new higher stage. Marx, while leading the First Communist International, put all his efforts into making the working class organized and mobilized in the struggle to overthrow capitalism.

After the dissolution of the First Communist International, presenting it as an important revolutionary task to found the party of the working class in each country, Marx gave his all to the task to found revolutionary parties in various countries of Europe and North America that would be able to lead the struggle of the working class against capital. By launching an uncompromising struggle to overcome various kinds of opportunist tendencies which had surfaced from within the parties of various countries, he greatly contributed to putting the revolutionary movement of the working class on a sound track.

The struggle Marx launched to found the party of the working class was a prideful sum of all of his political activities.

For his indefatigable struggle and his achievements compiled in the process, Marx has been enjoying the respect and love of the international working class and progressive people, and has come to take a glorious place in the ranks of the late revolutionaries of the world.

The cause of Marx has been defended and victorious amid the struggle against all kinds of reactionary ruling circles, the defenders of capital.

The bourgeoisie, which had been going berserk in trying to check the revolutionary advance of the working class ever since it entered the stage of history, perpetrated all kinds of machinations, as Marxism emerged, to choke it to death in its cradle.

The bourgeoisie and its errand boys, entertaining extreme hatred against Marxism and the cause of Marx, ranted about the "obliteration" of them, but it was not Marxism but precisely they themselves who got defeated every time.

The purity of Marxism has been firmly defended amid a fierce struggle against all kinds of bourgeois reactionaries and all manner of opportunism, and Marxism has come to develop into a mighty weapon of struggle for opposing the enslavement and tyranny of capital and realizing Socialism, Communism.

The cause of Marx, because of its correctness and traction power, has come to take its place deep in the hearts of the working class and the masses of working people, and has energetically called them to the revolutionary struggle against capital

A long time has passed since the death of Marx and the revolutionary cause of the working class has come a long way.

Under the sagacious leadership of the great leader Comrade Kim Il-song the task of national liberation, class liberation was brilliantly carried out in our country a long time ago, and today, the great task of socialist, communist construction is being successfully pushed forward.

The historical journey in which the revolutionary cause of the working class has been charted and moved forward victoriously in our country is a glorious travel in which the immortal chuche ideology has been brilliantly embodied and comprehensively victorious under the sagacious leadership of the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song, in the early days he set out on the road of revolution, based on his keen insights into the demands of the new historical era in which the oppressed and mistreated masses of people were entering the stage as the master in command of their destiny and the demands of the Korean revolution, founded the immortal chuche ideology and has since been leading our revolution along the one road of straight victory, clearing multilayer barriers and trials.

The great leader Comrade Kim Il-song, early on well versed in Marxism-Leninism, has brilliantly applied it to the realities of the Korean revolution, and breaking fresh ground for the revolutionary theory on the chuche stand, has been uniquely solving all questions presented by revolutionary practice.

The founding of the chuche ideology by the great leader Comrade Kim Il-song-- this was the birth of a genuine guiding thought leading to victory the revolution and construction of our era in which the masses of people have entered the stage as the master ruling the world and go forward to work out their destiny independently, creatively, and an immortal landmark that has unfurled the chuche era, a new historical era moving forward and winning victory under the banner of sovereignty.

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

"The chuche ideology is a guiding thought for the Korean revolution, and is becoming a firm guiding principle in the struggle of our people for socialist, communist construction." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 137)

The immortal ideology, which is a precious ideotheoretical sum of the developing Korean revolution and communist movement, by elucidating for the first time the philosophical theory and the law of the sociohistorical movement, the revolutionary movement, and by scientifically enunciating the guiding principle for revolution and construction, has brought about a great turnaround in the developing world view and the developing revolutionary theory of the working class.

With the man-centered world view, the view of social history, enunciated by the chuche ideology, the revolutionary world view representing a new historical era,

the chuche era, has been established, and the revolutionary world view of the working class has been developed and perfected onto a new higher stage. By the chuche ideology the revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people has also come to be comprehensively elucidated, and the revolutionary theory of the working class has come to be a flawless theory encompassing theories of national liberation, class liberation, human liberation, a consummate communist theory synthesizing the theories of society remaking, nature remaking, human remolding.

The respected and beloved leader Comrade Kim Il-song, brilliantly embodying the immortal chuche ideology in all areas of revolution and construction, has been sagaciously leading the entire course of the Korean revolution along the one road of victory and glory.

The respected and beloved leader Comrade Kim Il-song, who early on victoriously charted the path of the Korean revolution with the rays of chuche, by setting forth the chuche-oriented anti-Japanese armed struggle line during the darkest period of Japanese imperialist rule when national misfortune was heavily hanging over the whole country and by sagaciously organizing and leading the heroic Great Anti-Japanese War under arduous conditions without parallel, struck down the brigandish Japanese imperialists and attained the historic cause of fatherland restoration.

The great victory of the anti-Japanese revolutionary struggle was a brilliant victory of the national liberation cause in our country and a historic event that energetically encouraged and inspired the colonial national liberation movement of the oppressed nations.

After liberation the Korean revolution, because of its extraordinary internal and external environments, has had to clear a rugged, complex road.

In a very backward position stemming from the aftereffects of the Japanese imperialist colonial rule, and moreover, in a state of direct confrontation with the U.S. imperialists, the ringleader of the world reactionaries, and with the country divided into the North and South, our people had to build a new society.

The great leader Comrade Kim Il-song, clearing all barriers under such complex and chaotic circumstances following liberation, admirably carried out the tasks in a timely manner to found the revolutionary party of a new type and establish the revolutionary ruling power of the workers and peasants and a standing armed force. Thus has come to be created a firm guarantee which makes it possible to victoriously move our revolution forward and brilliantly attain the chuche revolutionary cause.

The Great Fatherland Liberation War was a formidable revolutionary war opposing the allied imperialist forces headed by the U.S. imperialists, and an awesome trial for our party and people.

The great leader Comrade Kim Il-song, the ever victorious iron commander and the peerless military strategist, by creating a unique strategy and tactics

and ably organizing and mobilizing our people and the People's Army in the sacred war to annihilate the enemy, made it possible to deal an annihilating blow to the U.S. imperialist aggressors.

Under the sagacious leadership of the great leader Comrade Kim Il-song our people, by winning victory in the Fatherland Liberation War against the U.S. imperialists, gloriously defended the independence and freedom of the fatherland, and bashing in the stuck-up nose of U.S. imperialism for the first time in history, started the scoundrels on their downhill slide.

In such difficult postwar period when everything had been reduced to ashes by the war it could not but be a truly arduous struggle to rehabilitate the destroyed economy with our own strength, and stabilize and improve the ruined people's life.

The great leader Comrade Kim Il-song, by firmly believing in the people and going in among the masses and energetically inspiring them, went forward to actively clear the multilayer postwar barriers and made ceaseless upsurge and leap forward brought about in revolution and construction. Amid this dynamic revolutionary march our party and people wrote the glorious history of the great chollima upswing, and performed the miracle of accomplishing the difficult and complex task of industrialization in a mere 14 years.

Under the sagacious leadership of the great leader Comrade Kim Il-song our party successfully accomplished the two stages of social revolution within the shortest possible time and established the most advanced and superior socialist system in this land, and transformed our country into a powerful socialist state self-dependent in politics, self-supporting in economics, and self-reliant in national defense.

The great leader Comrade Kim Il-song, by providing the most precise guiding principle for socialist, communist construction while leading our revolution along the one road of victory, has unfurled the firm prospects making it possible to go forward to brilliantly attain the revolutionary cause of the working class.

The great leader Comrade Kim Il-song has uniquely solved the theoretical and practical questions arising in socialist, communist construction such as the question of the transitional period and dictatorship of the proletariat, the question of occupying the ideological fortress and material fortress of Communism, and the question of the three revolutions--ideological, technological, and cultural.

With the historic course and ultimate goal of socialist, communist construction and the method for the prosecution comprehensively enunciated by the great leader Comrade Kim Il-song, a sound guarantee has come to be provided which makes it possible to lead straight without tilting the struggle to attain the revolutionary cause of the working class.

Our party, by presenting it as the overall duty of our revolution today to convert the whole society to the chuche ideology and by positively stepping up

the three revolutions--ideological, technological, and cultural--is moving our revolutionary cause forward extraordinarily fast.

The struggle to convert the whole society to the chuche ideology is a sacred task to move our revolution forward with the great chuche ideology as the guiding principle, and based on the chuche ideology, go forward to build and perfect the communist society, the ideal society of mankind.

As the historic march is energetically launched toward converting the whole society to the chuche ideology under the tested leadership of the party, great achievements have been scored ceaselessly in all the human-remolding, society-remaking, and nature-remaking areas, and the political and economic might of our country has been strengthened more than at any time. Today our fatherland is more highly demonstrating its commanding appearance as a powerful sovereign independent socialist state, and our people are enjoying the glory of an energetic, dignified people going forward to work out their destiny independently, creatively.

This high glory and dignity being demonstrated by our fatherland and people is altogether the result of the sagacious leadership of the great leader Comrade Kim Il-song and our party, and prideful fruit of the immortal chuche ideology.

Apart from the sagacious leadership of the party and the leader all the glory and happiness, pride and confidence of our people are unthinkable.

Just as there are the glory-filled yesterday and today of our party and the Korean revolution because of the presence of the great leader Comrade Kim Il-song, because of the presence of our glorious Party Center, because of the chuche ideology illuminating the road ahead for us, only when going forward to uphold the sagacious leadership of the party and the leader will there be our people's more bright tomorrow and the ultimate victory of the Korean revolution.

In the past 100 years since the death of Marx the socialist, communist revolutionary cause, overcoming multilayer barriers and trials of every kind, has been moving forward along the road of ceaseless victory.

In our era the struggle of the people for national independence and Socialism against imperialism, colonialism, is under way dynamically on an unprecedented scale.

Socialism, getting out of the confines of one country, has developed on a worldwide scale, and it is winning victory and moving forward on many continents of the globe.

Having entered the stage of history amid the sweeping flames of the national liberation struggle, the newly emerging force, the great anti-imperialist revolutionary force of our era, is launching a fierce struggle to deal a telling blow to the imperialists, colonialists, and sever the jugular of the scoundrels. In particular, the nonaligned movement has expanded into a very broad movement encompassing the whole world, and grown up into an organized

political force possessing an acknowledge action principle. Today the nonaligned movement is playing an important role in the developing world situation and in the solution to the international question, and is becoming a powerful driving force advancing the history of mankind to suit the independent aim and demand of the people of the world.

The struggle of the people to oppose imperialism and colonialism and realize the independent stand and attitude is a sacred struggle to build a world free of all manner of racial enslavement and domination, a world where the sovereign rights of all countries, all nations are completely realized: an independent-ized world. When the independent-ization of the whole world is realized, there will be no dominating nations, no dominated nations, and a complete equality and freedom of the country and the people as a nation will be realized.

On the road ahead for the struggle to attain the revolutionary cause of the working class still lie trials and barriers. But the revolutionary cause of the working class shall move forward more dynamically by the struggle of the revolutionary people of the world going forward under the banner of sovereignty, and Communism, the ideal of mankind, shall inevitably be realized.

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REVOLUTIONIZING THE FUNCTIONARIES AND ESTABLISHING THE REVOLUTIONARY WORLD VIEW

Pyongyang KULLOJA in Korean No 3 Mar 83 pp 44-48

[Article by Kang Sin-yong]

[Text] For the functionaries to step up their revolutionization and thoroughly establish the revolutionary world view is the basic requirement in acquitting themselves fully of their basic revolutionary duty before the party and the people.

The guidance functionaries are the basic core force of our party and commanding personnel of the revolution who directly organize and guide the execution of the line and policy of the party. Only if the functionaries, who are in the driver's seat of our revolution, satisfactorily perform their role, can they see to it that all the tasks arising in revolution and construction be conducted more commendably.

Inasmuch as people's activity is governed by their ideological consciousness, how the functionaries perform their mission and role is related to how thoroughly they are prepared politicoideologically. From this, in order to successfully push revolution and construction forward, it comes to arise as a very important demand to energetically step up revolutionization among the functionaries.

Revolutionizing the functionaries is a task to uproot the dregs of old ideas from their heads and thoroughly arm them with the communist thought, and turn them into communist revolutionaries devotedly struggling with a stern will, jumping into fire and water, for the sake of the party and the revolution, the fatherland and the people.

The process of revolutionizing people is none other than a process of remolding them into communist social beings. Human remolding is essentially ideological remolding, and the basics in ideological remolding are properly establishing the revolutionary world view of the working class. In consequence, it can be said that revolutionizing the functionaries is essentially a task to thoroughly arm them with the revolutionary world view of the working class.

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

"Revolutionizing people is an important question relating to whether or not they will have the determination to dedicate their lives to the revolution, the determination to sacrifice their personal interests and subordinate them to the interests of the organization, in other words, whether or not they will hold the revolutionary world view." ("A Collection of Writings of Kim Il-song," Vol 20, p 493)

To say that the functionaries establish the revolutionary world view bespeaks the fact that they firmly hold the preparedness and conviction to struggle to the end to strike down the exploiting class and the exploiting system and build the socialist, communist society where the people will be living well all together.

The process of socialist, communist construction is a process of fierce class struggle and a process of awesome transformation and creation going forward to remake nature and society, and people in the image of the working class.

Only he who, whatever the adversity, holds an infinite faithfulness to resolutely protect and defend the party and the leader, an infinite sacrificial spirit to give his all for the sake of the working class and the people, a fiery hostility and hatred against the enemy of the revolution, a strong revolutionary spirit to fight resolutely to the end, observing the principle of the revolution, can go forward to continue the arduous revolutionary struggle. Again, only he who holds the revolutionary spirit of self-reliance to resolve everything with his own strength and a strong organizational spirit and disciplinary character holding the revolutionary organization dear, can go forward to fight indomitably for the attainment of the revolutionary cause of the working class. Precisely such people are called the communist revolutionaries who have the revolutionary view of the leader, the stand and viewpoint toward the revolution firmly established.

The world view which our functionaries must hold is the chuche revolutionary world view, the view of the revolution.

The chuche view of the revolution is the viewpoint and stand approaching the revolution placing the masses of people at the center, a revolutionary spirit resolutely for the sake of the masses of people.

Revolution is a task for the sake of the masses of people and a task which is carried out by the masses of people.

Only if our functionaries thoroughly arm themselves with the chuche revolutionary world view, the view of the revolution, can they analyze and judge all questions on the stand of the working class and struggle to resolutely protect the interests of the masses of working people, and go forward to fight, giving their all, for the sake of the victory of the socialist, communist cause, undaunted by whatever barriers and trials.

Establishing the revolutionary world view is a task which our functionaries must continue without a moment's interruption, and as such, it will be successfully realized only through a goal-conscious struggle.

The revolutionary world view comes to be formed, consolidated and developed through the process that in the beginning, from their hatred of the landlord and the capitalist, people infinitely hate the exploiting system, and because of that, they will come to have the thought that they must strike down the old, corrupt exploiting system, and after striking down the enemies, they will come to have a firm conviction that they must build Socialism, Communism. The task to establish the revolutionary world view is formed, consolidated, and developed through a complex process in many stages, and this calls for ceaselessly stepping up revolutionization.

For the functionaries to consciously strive to revolutionize themselves is an important requirement in thoroughly establishing the revolutionary world view and acquitting themselves fully of their responsibility and role as commanding personnel of the revolution.

Only if the functionaries go forward to establish the revolutionary world view through a ceaseless process of revolutionization, can they respond in loyalty to the implicit political trust of the party and the leader at their assigned revolutionary posts.

The great leader Comrade Kim Il-song, early embracing the workers and peasants and their sons and daughters in his bosom, has brought them up as commanding personnel of the revolution, and placed in them implicit political trust assigning them to important revolutionary posts and entrusting them with responsibility for running the nation's economy.

In order to respond in loyalty to the implicit political trust of the party and the leader, the functionaries must thoroughly revolutionize themselves and go forward to firmly establish the revolutionary world view.

If our functionaries should neglect their revolutionization in the slightest, they could become bureaucratized, aristocratized, forgetting the exploitation, oppression, and all kinds of mistreatment suffered in bygone days, and should this come to pass, not only would they be unable to correctly perform their mission and role as commanding personnel of the revolution but in the end, could fall by the wayside from the glorious revolutionary force. The functionaries absolutely must not become bureaucrats practicing the method of dictation and commandism or extraordinary beings living divorced from the masses.

The functionaries, only if they ceaselessly revolutionize, working classize themselves, can attain the features and qualifications befitting commanding personnel of the revolution and become genuine people's faithful servants devotedly serving for the sake of the party and the revolution, the fatherland and the people.

To establish the revolutionary world view, ceaselessly stepping up their revolutionization, also constitutes an important demand made of the functionaries to carry out the revolution to the end together with the party, breaking through all kinds of trials and barriers.

The functionaries are revolutionaries who have set out on the road of revolution, firmly pledging to go forward to fight revolution to the end together with the party for the victory of the revolutionary cause.

The struggle to build Socialism, Communism is a difficult and complex struggle which must chart an unfamiliar path, breaking through many barriers and trials. Without a stern will to go forward to courageously clear the path, however rugged, it is impossible to overcome the trials of the revolution or win victory in the arduous revolutionary struggle.

The functionaries, only if through the process of revolutionization temper themselves ceaselessly and prepare themselves thoroughly as resolute revolutionaries, can go forward to fight undaunted, weathering all storms and clearing the path, however rugged. Even the functionaries who have worked together with the party for 10 years, 20 years, 30 years, if they neglect their own revolutionization, cannot go forward to make the flower of the revolution continue to blossom or defend their glory as revolutionaries to the end. If they are to share destiny with the party and resolutely walk the formidable road of revolution without the slightest vacillation and hesitation, they must not slacken for a moment the task of revolutionizing themselves.

Under conditions that, as the revolution takes on a long-term nature and arduousness and the change of generations takes place, the cadre ranks are being ceaselessly replenished with new generations who have not experienced difficult trials, the question of revolutionizing the functionaries arises as an even more urgent question. People do not spontaneously come to hold the revolutionary thought just because they have been born and have grown up in the socialist society nor do people spontaneously become revolutionaries just because they are the sons and daughters of revolutionaries.

Inasmuch as there are no perfect revolutionaries, people can or cannot develop themselves commendably, depending on how they train and temper themselves.

Experience shows that, be he one who has long fought revolution, a cadre with the working class background, or a functionary of a new generation, if he fails to thoroughly revolutionize himself, he degenerates ideologically and ends up being unable to fight revolution to the end.

Only if he, whoever he may be, goes forward to ceaselessly step up his revolutionization, can he resolutely walk the arduous road of revolution together with the party with an exuberant revolutionary enthusiasm and militant vigor without lagging behind the realities.

Truly, for the functionaries to thoroughly arm themselves with the revolutionary world view, stepping up their own revolutionization, constitutes a serious question whether or not they can fight revolution to the end, and a principled question whether or not they can acquit themselves fully of their basic duty as revolutionaries who have received the implicit political trust of the party and the leader.

How devotedly our functionaries work for the sake of the working class and the people constitutes an important criterion showing the degree of their revolutionary world view.

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

"The functionaries of state and economic organs, never forgetting for a moment that they are functionaries who serve the working people such as workers and peasants, protecting their interests, must fight with total devotion of their energies for the sake of the party, the working class, and the people."
("Kim Il-song Selected Works," Vol 4, 2d impression, p 552)

The revolutionary world view comes to be manifested above all in infinitely hating the class enemies and fervently loving the working class and the people.

The intrinsic nature of the class enemies never changes. Only he who, with fiery hatred against the enemies, uncompromisingly struggles opposing the imperialists, the landlords, and the capitalists can become a resolute revolutionary.

One's hatred against the enemy is manifested in fervently loving one's class and people, one's party and fatherland.

He who does not preserve and love the working class and the people cannot fight revolution nor can he be called a revolutionary.

Our functionaries who have emerged from among the people, are people's errand boys charged with the glorious mission to faithfully serve for the sake of the working masses such as the workers and the peasants. To approach the masses always as genuine comrades-in-revolution and lead them by the hand so as to make it possible for them to fight on indeflectibly along the one road of revolution is the revolutionary work habit and rule of conduct which our functionaries must possess.

The functionaries, only if they always preserve and love the masses, can enjoy the respect and support of the masses and acquit themselves fully of their revolutionary duty as genuine faithful servants serving for the sake of the people. It can be said that only the functionary who, placing the interests of the masses of people in the first and foremost place, goes forward to fight, giving his all, for their sake, is a genuine guidance functionary.

Today the revolutionary world view of the functionaries also comes to be manifested in thoroughly carrying through the policy of the party to liberate the working people from difficult and backbreaking labor.

To liberate the working people from difficult and backbreaking labor is the sacred duty and glorious revolutionary task of our functionaries.

By liquidating exploitation and oppression alone it is impossible to completely realize the independent stand and attitude of the masses of working people.

If the independent stand and attitude of the masses of working people is to be comprehensively realized, it is imperative to completely eliminate difficult and backbreaking labor and ultimately liberate the working people from the constraint of nature.

Our party, presenting it as an important political task to liberate working people from difficult and backbreaking labor, has set forth, for the realization, a precise technological revolution guideline to suit the demands of each period, each stage of the developing revolution and positively pushed it forward.

Our party, setting forth the guidelines for the three technological revolutions following the completion of the historic task of industrialization, has achieved a great advance in improving the labor life of working people. If the independent, creative labor life of working people is to be completely insured, it is imperative to go forward to continue to energetically launch the struggle to eliminate difficult and backbreaking labor. In our society working people such as the working class are the master of everything and are becoming the most precious beings. To insure all the conditions for working people to work more handily and enjoyably is precisely the duty our functionaries are charged with.

How earnestly, persistently the functionaries struggle to improve the labor conditions of the masses of working people, upholding the guidelines of the party for the technological revolution, constitutes an important part of the content showing the height of their revolutionary world view and the degree of its establishment.

The functionaries must always struggle to the utmost, devoting all their wisdom and energy, in order to make the producer masses work handily and enjoyably. Only the functionary who, visiting the working people wherever they may be working, even the mine gallery several thousand feet underground, strives to find out how the producer masses are working, have technological innovation measures formulated timely for them, and thoroughly provide all the necessary labor conditions for them, can become a genuine member of commanding personnel of the revolution high in party spirit, working class character, and people-mindedness.

The revolutionary world view of our functionaries also comes to be manifested in their struggle to improve the standard of living for the people with how much attention directed to it.

Concern for promoting the well-being of the people--this is the supreme principle of the activity of our party and the government of the republic. The objective of our struggle to build Socialism, Communism, too, in the final analysis, lies in satisfactorily filling the material and cultural needs of the people and insuring an affluent, civilized life for them.

Today in our country under the sagacious leadership of the party and the leader all the conditions have been amply created which make it possible to insure an affluent, civilized life for the people.

To direct keen attention always to the people's life and make the concern of the party and the leader reach the people more precisely, and struggle to improve the material and cultural standards of living for the people is the lofty duty our functionaries are charged with. When the functionaries, with an intense party spirit, working class character, and people-mindedness, responsibly run the nation's economy in a manner befitting the master, it is possible to make the superiority of our country's socialist system displayed more highly, and provide a more civilized, affluent life for the people. Only the functionary who, deeply aware of his lofty duty before the party and the state, always strives to improve the standard of living for the people and exerts himself to solve the smallest question arising in people's life, can become a genuine people's faithful servant.

Thus, so-called genuine functionary who has established the revolutionary world view means he who infinitely preserves and loves his class and people, and goes forward to fight, giving his all, for the sake of their interests.

For our functionaries, there is no work more glorious than to brilliantly realize the intent of the party and the leader by devotedly serving for the sake of the working class and the people.

Today the task of the functionaries to establish the revolutionary world view through their own revolutionization is a rewarding task to thoroughly prepare themselves politicoideologically in order to become genuine people's faithful servants in loyal response to the intent of the party and the leader.

The functionaries, deeply recognizing the important significance of their own revolutionization, must positively strive to thoroughly establish the revolutionary world view.

Most important in establishing the revolutionary world view is positively learning from the noble mental and moral features of the great leader Comrade Kim Il-song and deeply mastering the revolutionary mass viewpoint of our party.

The great leader Comrade Kim Il-song over more than half a century has been giving his all solely for the sake of the growth and prosperity of the fatherland and the happiness of the people, and today is still ceaselessly walking the road of on-the-spot guidance in order to provide a more affluent, civilized life for our people.

When positively learning from the noble mental and moral features of the respected and beloved leader Comrade Kim Il-song who, holding it as the principle of all thinking and activity to insure the interests of the people and their happiness, has been dedicating his whole life solely for the sake of the people, the functionaries can go forward to firmly establish the revolutionary world view.

It is the firm stand of our party to preserve and love the masses of people and dedicate everything for their sake, upholding the lofty will of the great leader Comrade Kim Il-song.

Our party is today unfurling grand plans and bold operations one after another in order to epochally improve the standard of living for the people, and is sparing nothing for the sake of the people.

Only if they correctly master the revolutionary mass viewpoint of our party, can our functionaries become genuine functionaries who devotedly work, always giving all their wisdom and energy for the sake of the people.

Also important in establishing the revolutionary world view is strengthening the study of the works of the great leader Comrade Kim Il-song and the guidelines of the party.

Study is the basic method to arm oneself with the revolutionary thought and theory, strategy and tactics. Without study it is impossible to master the truth of the revolutionary struggle or attain a high class-oriented eye and revolutionary insight.

The basic study material to establish the revolutionary world view is the works of the great leader Comrade Kim Il-song and the guidelines of the party. In the works of the great leader and the guidelines of the party are broadly and deeply enunciated the tasks of all branches such as party work and economic work. Once they strengthen their study of the works of the great leader and the guidelines of the party and grasp the contents enunciated therein, the functionaries can go forward to correctly solve without tilting whatever complex questions that arise.

The functionaries, always holding it as their first and foremost duty to study, must ceaselessly deepen their study of the works of the great leader Comrade Kim Il-song and the guidelines of the party. In this way, measuring everything with a correct measuring stick, they must breathe and act in accordance with the thought of the great leader and the intent of the party wherever, whenever, and however difficult and complex a task may arise, must go forward to carry it through indeflectibly.

It is an important requirement in establishing the revolutionary world view to strengthen organizational life.

Revolutionary organizational life is the blast furnace for ideological tempering and the school for revolutionary indoctrination. Apart from organizational life one cannot grow up into a revolutionary or go forward to carry on political life.

Revolutionary organizational life must be conducted always amid a strong ideological struggle. Only by energetically launching ideological indoctrination and at the same time the ideological struggle, can the functionaries be politically awakened and ideologically tempered, and go forward to attain the ideomental features of the revolutionary.

The functionaries, thoroughly uprooting through the ideological struggle all kinds of old ideas such as bureaucratism, formalism, expedientialism, and particularism, must go forward to admirably attain the genuine features as commanding personnel of the revolution.

All functionaries, by thoroughly preparing themselves through their own revolutionization as communist revolutionaries who have firmly established the chuche revolutionary world view, shall become the genuine people's faithful servants who go forward to glorify every moment of their life as a worthy and rewarding living for the sake of the party and the revolution, for the sake of society and the people.

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SOCIALIST LEGAL LIFE AND REVOLUTIONARY LAW-ABIDING ETHOS

Pyongyang KULLOJA in Korean Bo 3 Mar 83 pp 49-54

[Article by Yi Ki-sop]

[Text] The question concerning socialist legal life is one of the basic questions arising in the theory of state politics and the practice of social life. This is so, precisely because the question of consolidating the systems of state political life, economic and cultural life and insuring an independent and creative life for the masses of working people is directly related to the question of legal life.

Our party, based on the immortal chuche ideology, has comprehensively enunciated all questions relating to legal life such as the intrinsic nature and inevitability of socialist legal life, the basic demands and characteristics of legal life, and the method of establishing a revolutionary law-abiding ethos. With the theory of socialist legal life monolithically systematized by our party, a mighty ideotheoretical weapon has come to be created soundly which makes it possible to thoroughly establish a revolutionary law-abiding ethos in all aspects of state and social life and go forward to further strengthen law and order.

By thoroughly establishing a revolutionary law-abiding ethos societywide to suit the demands of the developing revolution and further strengthening socialist legal life, we must highly display the superiority of our state and social system and go forward to energetically hasten the chuche revolutionary cause.

Socialist legal life is social life conducted based on the law of the socialist state.

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

"The basis of socialist legal life is the laws and regulations."
("Kim Il-song Selected Works," Vol 7, p 497)

So-called socialist legal life means that all members of society work and live in accordance with the laws and regulations enacted by the socialist state.

Socialist legal life is an aspect of social life which applies commonly, universally on a societywide basis, and its observance and execution is guaranteed by state authority and conducted based on law. It is a disciplined life, standard life based on the laws and regulations containing the demands of the state for compulsorily observing and conducting it, not on any general appeal or moral advice is where the characteristics of legal life qualitatively distinct from all the rest of the aspects of general life such as the moral standard of life lie.

All the aspects of social life such as political life and economic life in the socialist society are governed by the law of the state. Therefore, the character of socialist legal life is determined by the character of the law at its base.

Law is an important ruling means of the state and as such, takes on political, class character. The socialist law is a new-type law that has been brought into being along with the emergence of the socialist state. The socialist law is a people-minded, revolutionary law reflecting the wishes and demands of the masses of working people such as the working class and serving in protecting and realizing their independent stand and attitude. From this, the legal life conducted based on the socialist law constitutes a genuine legal life inevitably realizing the aims and desires of the masses of working people and insuring their independent and creative life.

In the exploiting society where it is divided by hostile classes and law exists as a tool of authoritarian politics trampling the independent stand and attitude of the masses of working people, there could be no such thing as legal life in which the masses of working people voluntarily obey and execute the law.

It is the intrinsic demand of the socialist society to strengthen socialist legal life.

The socialist society is essentially a highly organized society where everything is organically linked together. In the socialist society the masses of working people, all of them as socialist working people, are firmly united, closely cooperate with one another as comrades, and work with creativity, initiative, and voluntary enthusiasm, for the sake of their common objectives and interests.

In the socialist society everything is maintained, managed, operated, and developed by the collective wisdom and common effort of the masses of people.

If we are to go forward to correctly move the socialist society based on collectivism, we must standardize people's life, and to that end, there necessarily have to be compulsory rules of conduct and common standards of life insuring the unity of people's activity. Such common standards of life and rules of conduct are precisely the laws and regulations of the state, and working and living in accordance with their demands is the state-oriented organizational life, the legal life.

The socialist society, only when a revolutionary legal life prevails, can be maintained and moved forward to suit its intrinsic characteristics, and

further consolidated and developed. Again, only if a voluntary standard life based on collectivism prevails, can the masses of working people enjoy a dignified, rewarding life with their independent rights as the master of the state and society.

To strengthen socialist legal life is the demand of the law of our developing revolution and socialist, communist construction.

What makes this so lies first of all in that the strengthening of socialist legal life, because it makes it possible to thoroughly crush the hostile elements obstructing the consolidation of the state and social system and socialist, communist construction, reliably guarantees the attainment of the chuche revolutionary cause.

The process of going forward to attain the chuche revolutionary cause, the socialist, communist cause, is accompanied by the intense class struggle of beating back the internal and external class enemies and all kinds of hostile elements opposed to the state and social system.

At present we are in direct confrontation with the U.S. imperialists, and among us, too, there still remain the stragglers of hostile classes. The enemies, while scheming covertly and overtly against us, are lying in wait to take advantage of our sloth and laxity, lack of system and order, and indiscipline. Under such conditions, if we failed to enhance the function and role of law in all aspects of state and social life and establish a revolutionary system and order, and discipline, we would be unable to check the machinations of the enemies or defend gains of the revolution.

To enhance the function and role of socialist law is an indispensable condition for thoroughly defending the state and social system and strengthening its might.

Our socialist law is a weapon of the class struggle, a weapon of dictatorship of the proletariat. Only if the party and state of the working class, with a tight grip on socialist law, strengthen legal life, is it possible to establish a revolutionary discipline and order in all aspects of state and social life and thoroughly check the wriggings of all kinds of hostile elements, and thoroughly defend the socialist system and gains of the revolution.

Thus, to strengthen socialist legal life is one of the basic conditions for thoroughly defending, consolidating and developing the state and social system, and an indispensable requirement arising in energetically pushing ahead with socialist, communist construction.

What makes the strengthening of socialist legal life the demand of the law of our developing revolution and socialist, communist construction also lies in that it makes it possible to step up the ideological revolution and remold people the communist way, and energetically hasten the process of revolutionizing, working classizing the whole society.

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

"It is one of the important questions in carrying out the ideological revolution to make all members of society work and live to suit the demands of the revolutionary laws and regulations." ("Kim Il-song Selected Works," Vol 6, p 425)

It is one of the important tasks of socialist, communist construction to revolutionize, working classize, and turn all members of society into communist social beings. Human remolding is essentially ideological remolding. Human remolding can be successfully realized when ceaseless ideological indoctrination and at the same time revolutionary legal life are strengthened. This is related to the indoctrinating function the socialist law performs.

The socialist law is an energetic means to expedite the revolutionization, working classization of the whole society.

In the socialist constitution personally drawn up by the great leader Comrade Kim Il-song and all the other laws and regulations put into effect based thereon, the basic theory and demand of the chuche ideology are comprehensively embodied, and the line and guidelines of the party are incorporated concretely in the form of standards of conduct, rules of life. In them also the basic questions of the socialist way of life are enunciated and the demands of communist morality reflected.

Our laws, regulating the standards of conduct and rules of life of the working people, enunciate the precise criteria for the positive action they must necessarily take and the negative action they must not take. Thus legal life, which translates the law into practical activity, comes to perform a strong discerning and indoctrinating function in remolding people's ideological consciousness.

Only through their practical activity to obey and execute the socialist law can people establish revolutionary law and order and discipline, and come to deeply recognize the correctness of the line and policy of the party embodied in the law and consolidate firm preparedness that they must carry them through.

The process of legal life, also by making people accustomed to acting to suit the class demands of the working class and the demands of the communist collectivist principle of "one for all, all for one!" and by making people revolutionarily work and live amid collective discipline, law and order, is turned into a process of stepping up their revolutionization and working classization.

The strengthening of socialist legal life, by repudiating disorder and indiscipline and establishing a revolutionary system and a wholesome social order in all aspects of state and social life in a manner consistent with the demands of the times, makes it possible to check the infiltration of any and all unwholesome ideological elements such as the bourgeois ideas and revisionist ideas.

This proves positively that the strengthening of socialist legal life constitutes an important means to remodel people's ideological consciousness and expedite the process of their revolutionization, working classization, and go forward to bring up all members of society as church-oriented social beings thinking and acting only in accordance with the thought and will of our party. Precisely herein lies part of the ground that the strengthening of legal life constitutes the demands of the law of our developing revolution and socialist, communist construction.

What makes the strengthening of socialist legal life the demands of the law of our developing revolution and socialist, communist construction also lies in that it makes it possible to go forward to successfully carry out economic and cultural construction.

Socialist economic and cultural construction is an awesome task to liquidate all kinds of outworn relics constraining the independent stand and attitude and the creative stand and attitude of the masses of people in the realms of economic and cultural life and build productive forces and culture on a high standard, and a sacred task to occupy the material fortress of Communism.

Strengthening socialist legal life performs a great function in organizing and mobilizing the broad masses of working people in economic and cultural construction and remaking the economy and culture in accordance with the demands of the church ideology.

In the socialist society where the means of production are socialized and the overall nation's economy is run by the state on a planned basis in a unified way, the tasks to draw the broad masses of working people into socialist construction and manage and operate the people's economy are governed and systematized by the laws and regulations of the state. This is one of the important characteristics of the socialist law.

Today in our country the size and extent of economic and cultural construction are growing unprecedentedly bigger, and the linkages between various branches of the people's economy are also becoming more complex and close. In consequence, the state's unified, planned guidance of the people's economy and the extent of legal regulations for economic construction, too, have become broadened further. All the activities of the functionaries working in the areas of economic and cultural construction have been regulated in detail by law and by their functions, and a more strict demand for their precise execution is presented. The slightest violation of the laws and regulations obstructs the normal operation of the overall national economic management and inflicts no small aftereffects on socialist construction. Such circumstances call for enhancing the organizationally dynamic, regulatory control role of the law in all areas of socialist economic construction and strengthening the revolutionary discipline, law and order one notch higher.

The strengthening of socialist legal life, by energetically organizing and mobilizing the masses of people, the master of economic and cultural life, in economic and cultural construction and making the economic management activity conducted in an orderly manner in accordance with the demands of the

laws and regulations, the demands of the economic law and economic management principle, firmly guarantees the rapid development of socialist economic and cultural construction.

When the functionaries and working people voluntarily and precisely, strictly obey the laws of the state such as the standards of economic management, the socialist labor law, and the labor discipline regulations, it is possible to thoroughly carry through the line and guidelines of the party in all areas of economic and cultural construction and achieve a ceaseless upsurge in production, and occupy the material fortress of Communism ahead of schedule.

All this bespeaks the fact that the strengthening of legal life constitutes not some legal job question simply to establish law and order but a serious political question to defend, consolidate and develop the gains of the revolution won with blood and successfully push for the chuche revolutionary cause, the socialist and communist cause, a very crucial task which the party and state of the working class must strictly adhere to.

Today our revolutionary struggle which has advanced onto a new higher stage to convert the whole society to the chuche ideology, calls for further strengthening legal life in all aspects of state and social life.

One of the important questions arising in strengthening socialist legal life is that of thoroughly establishing the socialist law-abiding ethos societywide.

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

"... be it the people who work in state organs, people who work in factories, enterprises, and cooperative farms, or people who study at school, it is imperative to make all of people work and live in accordance with the enacted standards and rules." ("Kim Il-song Selected Works," Vol 6, p 426)

To say to establish the revolutionary law-abiding ethos societywide means to make all members of society solemnly approach the law of the state and make it a way of life, a habit to obey and execute the law.

The revolutionary law-abiding ethos is the basic demand of socialist legal life. Without establishing the revolutionary law-abiding ethos societywide, it is impossible to establish in an orderly manner law and order, revolutionary system and discipline in state and social life or correctly carry through the demands of the law.

The establishing of the revolutionary law-abiding ethos societywide, because it makes all members of society turn it into a demand made of life to strictly observe the demands of the enacted standards and rules with a correct viewpoint and attitude toward the law, constitutes the basic condition which makes it possible to realize the law-abiding spirit on the highest standard. Only if the revolutionary law-abiding ethos is established societywide, is it possible for all members of society to precisely manage and operate the socialist society with an intense sense of responsibility and awareness befitting the master, and go forward to achieve a healthy development of society. Again, when establishing

the revolutionary law-abiding ethos societywide. it is possible to show the good face of the socialist society possessing an orderly disciplinary character and a well-organized organizational spirit, and highly display the genuine superiority of legal life.

What has important significance in establishing the revolutionary law-abiding ethos societywide is making all members of society positively participate in legal life with an intense political awareness of being the master of the state and society.

The master of socialist legal life is the masses of working people. Unlike in the hostile class society, in the socialist society where the masses of working people are the master of everything and everything in society serves for their sake, there are no such things as the distinctions of separate legislators and separate law executors. In the socialist society, the master of legislation is the masses of working people and they are also in charge of execution of the law. The wishes and demands of the masses of working people become precisely the wishes of the state and get legislated.

Therefore, in the socialist society law is obeyed not by the coercion of some external force but voluntarily by the masses of working people of their own volition with an awareness of being the master and an intense law-abiding consciousness. Precisely herein lie the characteristics and intrinsic superiority of socialist legal life.

For them to hold the revolutionary law-abiding ethos is the most glorious, sacred duty and a lofty trait of life of the working people.

The masses of working people, only if they hold the revolutionary law-abiding ethos, can have their position legally insured as the master of the state and society, acquit themselves fully of their role as the master, and enjoy a genuinely independent, creative legal life.

One of the important questions arising in establishing the revolutionary law-abiding ethos societywide is that of strengthening law-abiding indoctrination.

Law-abiding indoctrination is a form of ideological indoctrination aimed at enhancing the law-abiding consciousness and the basic method to strengthen socialist legal life. All of people's law-abiding activities are governed and influenced by their law-abiding consciousness.

Inasmuch as legal life is an activity which all members of society, grasping the demands of the law, conduct through goal consciousness, an intense ideological consciousness and law-abiding spirit of working people perform the decisive function in making them solemnly approach the law and faithfully obey it.

The law-abiding spirit of faithfully obeying the law flows from a correct viewpoint and attitude toward the law. Without a correct viewpoint and attitude toward the law, the awareness of voluntarily obeying the law cannot emerge.

Important in ideological indoctrination work aimed at enhancing the law-abiding consciousness is making working people hold a correct view-point and attitude toward the law by making them clearly understand the revolutionary nature of the socialist law and its superiority, the significance which execution of the law has, the phenomenon of violation of the law and its harm. Only then is it possible to make all of the functionaries and working people not to violate the law, deeply aware that our law represents the wishes of all of the people and is sacred that no one has the right to violate it and that it is the deserved principle and duty of the citizenry to conscientiously, faithfully obey the law.

Strengthening the ideological struggle together with ideological indoctrination aimed at enhancing the law-abiding consciousness has important significance in straightening out the erroneous viewpoint and attitude of not respectfully approaching the law and in establishing the ethos of voluntarily observing law and order.

Inasmuch as the phenomenon of violation of the law surfacing from among individual working people in the socialist society has its base in the dregs of old ideas, it can be successfully overcome only if the ideological struggle is launched.

Another important question arising in establishing the revolutionary law-abiding ethos societywide is that of strengthening control over the obedience and execution of the law.

To closely combine ideological indoctrination, ideological struggle with legal control and go forward with a tight grip on all of them simultaneously is the revolutionary policy our party is invariably maintaining in establishing the revolutionary law-abiding ethos societywide. This is a most scientific and unitarily correct policy which conforms completely to the characteristics of the legal life itself and the transitional character of the socialist society.

Legal control is a task which, ascertaining the progress in the obedience and execution of the law all the time, punishes the phenomenon of violation of the law.

The task to establish the revolutionary law-abiding ethos societywide is a very enormous and complex task to establish law and order in an orderly manner on a societywide basis ranging from all aspects of the political, economic, cultural life, all branches and units to the work and life of individual members of society. This can be successfully insured only if accompanied by the legal control of organs of state power together with steadfast ideological indoctrination and ideological struggle.

Our experience shows that the task of establishing the law-abiding ethos and strengthening legal life cannot be done by law-abiding indoctrination alone and that only if it necessarily is combined correctly with legal control based on the laws and regulations, can success be scored.

To say to precisely combine law-abiding indoctrination and legal control means to appropriately combine the political work method and the method of authority,

and as such, this constitutes an indispensable guarantee for fostering the law-abiding spirit among working people and making them understand the respectability and sanctity of the law and faithfully obey the law.

To energetically launch inspection and supervision work for the execution of the law, timely ascertain the phenomenon of violation of the law and correctly met out legal punishment to it is a manifestation of the controlling function of the state of dictatorship of the proletariat. The legal control and struggle is an expression of the class struggle in the socialist society. The legal control and the struggle against the phenomenon of violation of the law are in themselves an indoctrination means to overcome the dregs of old ideas, and perform the function of checking the surfacing of law-violating elements.

Thus, to strengthen the legal control, by thoroughly underpinning the effects of ideological indoctrination and ideological struggle and making the members of society correctly understand the spirit of the law, constitutes a firm guarantee which makes it possible to go forward to thoroughly establish the revolutionary law-abiding ethos.

It is one of the important tasks arising in strengthening legal life to improve the guidance of party organizations and People's Administration organs for legal life.

It is one of the major functions of the People's Administration to organize and guide legal life.

Import to People's Administration organs in organizing and guiding legal life is to enact, update laws and regulations constituting the basis of legal life, correctly interpret and apply them, and enhance the function and role of the Socialist Legal Life Guidance Committee.

People's Administration organs, by updating and enacting new laws needed in strengthening legal life in strict adherence to the principles and demands of the legislative policy of the party and the socialist constitution, the basic law of the state, and by interpreting and applying the laws on the partywide, working class-wide stand, the statewide stand, must go forward to precisely embody in legal life the basic spirit of the socialist law and the intent of the party contained in the law. People's Administration organs, also by enhancing the function and role of socialist legal life guidance committees at all levels, must make them prevent the abuse of authority by the functionaries of state and economic organs, control them to conduct all tasks in accordance with the demands of the law, and go forward to establish the revolutionary law-abiding ethos societywide.

To strengthen partywide guidance for socialist legal life is an important guarantee which makes it possible to commendably conduct the task of establishing law and order of the state.

Ours is a party in power, and the law of our state is precisely for carrying through the policy of the party.

The ultimate objective of establishing the revolutionary law-abiding ethos societywide and strengthening legal life lies in brilliantly realizing societywide the thought and leadership of the party and making all members of society work and live in accordance with the wishes and demands of the party embodied in the law. Therefore, to exercise partywide guidance with a tight grip on the entire process of execution of the law of the state constitutes a deserved duty of party organizations.

The task of strengthening socialist legal life is a rewarding task to consolidate and glorify our state and social system, and an important task to energetically hasten the cause of converting the whole society to the chuche ideology.

All of the functionaries and working people, by keeping in mind the intent and demand of the party for strengthening socialist legal life and establishing the revolutionary law-abiding ethos in all aspects of state and social life, shall bring about a new turnaround in the task to strengthen legal life.

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THE STRUGGLE FOR THE CREATION OF 'THE SPEED OF THE EIGHTIES' IS AN ENERGETIC
DRIVING FORCE FOR SOCIALIST ECONOMIC CONSTRUCTION

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[Article by Yi Chong-chun]

[Text] Today all of the people, energetically launching the struggle for the creation of "the speed of the '80s" in loyal response to the policy of the party, are bringing about a ceaseless revolutionary upsurge on all fronts of socialist construction. Through the struggle to accelerate the new revolutionary march a new leap forward is being achieved every day in the fulfillment of this year's militant task, and a high rate of speed unprecedented in the history of socialist construction is being created.

Today's realities wherein our revolution and construction are being stepped up extraordinarily show that the struggle initiated and being led by our party for the creation of "the speed of the '80s" is indeed the key to brilliantly fulfilling the awesome economic construction task facing our people in the 1980s, the driving force energetically pushing socialist economic construction forward.

The struggle initiated by our party for the creation of "the speed of the '80s" is a mass march movement aimed at bringing about a great upsurge in socialist construction in the present period.

It is an important characteristic of the leadership of our party to set a high goal every time an enormous task arises before the revolution and a difficult struggle is launched, and go forward to energetically push ahead with the revolutionary struggle and construction task, setting the inexhaustible strength of the masses in motion.

Our party, by leading the struggle for the creation of "the speed of the '80s" to suit the demands of the realities wherein the struggle to convert the whole society to the chuche ideology is deepening on a higher stage, has opened up a new road of a great revolutionary upswing in the 1980s, a great mass march movement in socialist construction.

The struggle for the creation of "the speed of the '80s" being launched energetically under the sagacious leadership of our party is a rewarding

struggle to fulfill the Second Seven-Year Plan ahead of schedule, bringing about a new upsurge in production and construction, and incomparably strengthen the economic might of the country, successfully occupying the grand 10 major prospective targets of economic construction in the 1980s, and lift the people's living standard onto a new height. This struggle is without parallel in terms of its breadth and goal, and an awesome struggle going forward to step up production and construction at a high rate of speed.

The struggle to carry out the new grand socialist economic construction program demands that, with the strength of the masses set in motion more than at any time, all the tasks arising in economic construction be resolved by a mass movement.

The struggle for the creation of "the speed of the '80s" is becoming a great driving force which, continuing to maintain our people's traditional spirit and trait and more highly promoting the revolutionary fervor of the masses to suit the new demands of the developing revolution, energetically pushes socialist economic construction forward.

The great leader Comrade Kim Il-song taught in his New Year's Address, as follows:

"The struggle to create 'the speed of the '80s' is a rewarding struggle to bring about another upsurge in socialist construction with that spirit, that vigor of the great chollima upswing period, a great mass march movement based on the extraordinarily heightened revolutionary preparedness and fervor of the working people."

How fast the party of the working class, which has come to power, pushes ahead with socialist economic construction is one of the basic questions influencing the success of socialist, communist construction. Only by commendably conducting economic construction is it possible to lay the material and technical foundations commensurate with the socialist, communist society, and satisfactorily fill the growing needs of the material well-being of the people. Therefore, for the party to set forth a correct policy for socialist economic construction and push ahead with production and construction at a high rate of speed arises as an important demand for admirably accomplishing its historic mission.

The struggle initiated by our party for the creation of "the speed of the '80s" brilliantly embodies the demands of socialist, communist construction.

The struggle for the creation of a new march speed, "the speed of the '80s," because it faithfully carries forward and brilliantly embodies the revolutionary spirit and vigor displayed by our people in the great chollima upswing period under the sagacious leadership of the great leader Comrade Kim Il-song, is becoming an energetic driving for socialist economic construction.

The chollima spirit is a great revolutionary spirit which works to bring about the miracle and transformation of the century, racing forward with 10 steps, 100 steps while others take 1 step. This, being the spirit reflecting the

revolutionary aim of our people intent on racing forward fast, has become a motive power which has made the history of our country's socialist construction shine with rewarding exploits. This being so, our party holds the chollima spirit so dear, and every time a difficult task arises before the revolution as the revolution develops, calls for racing forward with that spirit, that vigor of the great chollima upswing period.

The struggle for the creation of "the speed of the '80s" is a manifestation of the revolutionary mettle of our people keeping up continuing forward movement and continuing innovation toward a high goal in response to the appeal of our party.

Today the struggle under way more dynamically on all fronts for the creation of "the speed of the '80s" reflects the aim of our people and is a great mass march movement which has been prompted by the chollima spirit whose invincible might and vitality have been proved to the hilt in revolutionary practice and is being conducted with that spirit as its ideomental basis, as its source. Because of this, the struggle for the creation of "the speed of the '80s" constitutes a powerful weapon which makes it possible to fulfill the enormous Second Seven-Year Plan ahead of schedule and successfully occupy the 10 major prospective targets of socialist economic construction in the 1980s. Precisely herein lies part of the ground that the struggle for the creation of "the speed of the '80s" constitutes a great driving force which makes socialist economic construction stepped up maximally.

The struggle for the creation of "the speed of the '80s," also because it makes the revolutionary fervor and creative positiveness of the masses displayed on the loftiest height, is becoming an energetic driving force for socialist economic construction.

The decisive factor stepping up socialist construction is the revolutionary fervor of the masses of people. The more production and construction progress and the more socialist construction deepens and develops, the more it arises as a pressing demand to highly inspire the revolutionary fervor and creative positiveness of the masses of people.

The struggle for the creation of "the speed of the '80s" is a mass march movement based on the extraordinary revolutionary preparedness and fervor of the masses of people.

The struggle for the creation of "the speed of the '80s" which is an all-people mass movement, is a movement to strengthen the solidarity and cooperation of the producer masses and make their inexhaustible creative strength highly displayed, and a great forward movement to solve the questions arising in production and construction by mass struggle and collective innovation. The might of this movement lies in that it makes all working people carry through the line and policy of the party on the principle of absolutism, unconditionality with infinite loyalty to the party and the leader and highly display the revolutionary spirit of self-reliance and fortitude in carrying out the revolutionary task. Intense loyalty to the party and the leader and infinite sacrificial spirit for the fatherland and the people are becoming the ideomental source of the struggle for the creation of "the speed of the '80s."

Only if the struggle for the creation of "the speed of the '80s" is energetically launched, will faithfulness to the party and the revolution be manifested not in word but in the practical struggle to step up socialist economic construction, and when this comes to pass, it will be possible to display the might of the new march movement to the hilt.

Thus the struggle initiated by our party for the creation of "the speed of the '80s" constitutes a great driving force for brilliantly carrying out the enormous economic construction task facing our people and energetically pushing socialist economic construction forward.

The same as all the other mass movements, the struggle for the creation of "the speed of the '80s" too can be successfully conducted only through the correct guidance of party organizations.

The position and role of county party committees are very important in launching the struggle for the creation of "the speed of the '80s," another great revolutionary upswing.

The county party committee is the base-level executive unit of our party directly organizing and guiding the ideological life and economic work of working people. Whether or not the mass movement, correctly bonded with economic work, achieves a great success in production and construction depends, in large measure, on the role of county party committees. Only if all of the party organizations, loyally upholding the policy of the party, plan and coordinate organizational political work aimed at energetically launching the struggle for the creation of "the speed of the '80s," can the struggle admirably display its might as a powerful driving force for stepping up socialist economic construction.

Kaech'on County Party Committee, holding aloft the torch of the struggle lit by our party for the creation of "the speed of the '80s," has scored a certain achievement and gained certain experience in the course of launching the struggle for another great revolutionary upswing.

The experience we have gained has shown above all that only if political work is substantially launched to suit the demands of the struggle for the creation of "the speed of the '80s," can a fresh revolutionary upsurge be brought about in socialist economic construction.

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

"When the masses of working people struggle, displaying high revolutionary fervor and creative wisdom, ceaseless miracles and innovations will be happening in our revolution and construction." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 11)

It is the masses of people who are in charge of revolution and construction, and their thought resolves everything. Only if the masses, set in motion in ideological terms, voluntarily launch into work, can they overcome all kinds

of bottlenecks and trials encountered and successfully step up socialist economic construction.

The precondition for the struggle to create "the speed of the '80s" is none other than substantially launching political work among the producer masses.

Kaech'on County Party Committee, with a tight grip on the struggle for the creation of "the speed of the '80s" as a party committee-wide task, properly formulated the plan for political work aimed at another great upswing after which it arranged for all departments and functionaries to go in among the producer masses and briskly launch political work for stepping up production with the spirit of the great chollima upswing period, and planned and coordinated organizational work for the responsible functionaries to take the lead in this effort. We made the responsible functionaries of the county party committee and administrative economic functionaries of the county each take on several factories, enterprises and cooperative farms, go into the realities all the time, deeply acquaint the working people with the intent of the party for the struggle to create "the speed of the '80s," and timely introduce and propagandize fresh achievements scored and fresh experiences gained in the struggle for the realization. Through this process the production fervor of all the working people in the county such as the coal miners in underground mine galleries and members of cooperative farms came to be heightened more than at any time, and the struggle for the creation of "the speed of the '80s" came to be turned around firmly as a task of the masses themselves.

Political work comes to show its great worth when closely combined with production practice.

The county party committee, using various forms and methods such as artistic agitation and visual agitation at production sites and film-viewing meetings for efficacious results, aggressively organized and conducted political work, closely linking it to the fulfillment of the economic task at hand, and took steps to conduct the task of insuring the necessary conditions so as to positively help the producer masses always work with intense fervor. Political work conducted in such diverse ways struck responsive chords among the masses and displayed a great might in encouraging and inspiring them to struggle for the creation of "the speed of the '80s."

Experience proves positively that when, in accordance with the demands of the revolutionary work method of our party, the functionaries go down to the production sites and correctly conduct political work, and set the revolutionary fervor of working people in motion, it is possible to step up production and construction at a high rate of speed.

The important experience we have gained in the struggle for the creation of "the speed of the '80s" also shows that only if this struggle is conducted in close combination with a mass movement, is it possible to bring about a ceaseless upsurge in production and construction.

To conduct the struggle for achieving another great revolutionary upswing in close combination with a mass movement is the invariable policy our

party firmly maintains in energetically pushing ahead with socialist construction.

Our party, always initiating a mass movement consistent with the demands of the developing revolution in leading socialist construction and based thereon, has been energetically leading revolution and construction along the one road of straight victory.

Today our party has put it in the forefront as an important guideline for bringing about another great revolutionary upswing to conduct the struggle for the creation of "the speed of the '80s" in close combination with the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes.

To go forward to energetically push ahead with the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes constitutes the basic core of the struggle for the creation of "the speed of the '80s."

The county party committee guided the mass movements with a correct methodology to suit the intent of the party for launching the struggle for the creation of "the speed of the '80s" in close combination with the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes.

The movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes are important partywide tasks.

The county party committee, joining forces with the Three Revolutions Teams, positively led the factories, enterprises, and cooperative farms in the county so as to make them seek out a correct methodology and ingenious ways for energetically launching the mass movements to suit the specific conditions of their respective units, and push ahead with this task with perseverance.

The county party committee also directed keen attention to making them ceaseless renew the pledged goals of the mass movements and carry them through.

As recent as the first half of last year, the pledged goals of the mass movements set by certain factories and enterprises in the county were not noticeably higher than their previous goals. We made all the units in the county positively seek out their inner reserves and set their pledged goals twice as high as their previous goals, and steadfastly helped them attain their goals without fail. In the process, the revolutionary preparedness and fervor came to be heightened among party members and working people to seek out more of what was in short supply, manufacture what was nonexistent, and produce still more and even better with existing labor, existing facilities, existing materials, and adopting numerous proposals for technological innovation and production rationalization, they came to score innovative achievements in seeking out reserves making it possible to increase production several times more than before.

To create and generalize a model in launching the mass movement for the creation of "the speed of the '80s" arises as a very important demand.

The county party committee, by the method of selecting several targets as models out of the coal mines, local industry factories, and cooperative farms and generalizing them, led the way in making all the units positivize and deepen the mass innovation movement. Turning Choyang Coal Mine, Iron Utensils Factory, Oeso Cooperative Farm, and the Commercial Management Office into models, and with a view to generalizing their example, we widely organized and conducted workshops, meetings to publicize experiences, and field inspection trips, and made all of the functionaries and working people positively launch into the struggle for carrying through the mass movement guideline of the party.

That the last year's quota of the Second Seven-Year Plan was fulfilled countywide and the number of those units which fulfilled their annual quotas more than 1 month ahead of schedule greatly increased is a brilliant achievement scored in carrying through the guideline of our party for launching the struggle for the creation of "the speed of the '80s" in close combination with the movement to win the red flag of three revolutions and the movement to learn from the example of unsung heroes.

In order to energetically launch the struggle for the creation of "the speed of the '80s," we also put great efforts into enhancing the sense of responsibility and role of the economic guidance functionaries.

People who must organize and command the socialist economic construction battle are none other than the economic guidance functionaries. As a new task arises before the revolution, the guidance functionaries must spiritedly, ably organize and command the economic construction task with intense preparedness and sense of responsibility.

In enhancing the sense of responsibility and role of the economic guidance functionaries, we directed priority attention to making the spirit of absolutism and unconditionality toward the policy of the party highly displayed among them. The county party committee, seeking the key to the solution of this question in strengthening party life, made the economic guidance functionaries turn the critique of their party life into a critique of their production life, and timely organized and conducted ideological indoctrination and ideological struggle with a view to straightening out the tiltings which surfaced in carrying through the economic policy of the party. With party life strengthened among the functionaries, the guidance functionaries of all units in the county from the responsible functionaries to the guidance functionaries of factories, enterprises, and cooperative farms came to carry out even better the revolutionary tasks arising at their assigned revolutionary posts, and the revolutionary ethos of working, giving their all, for the sake of the party and the revolution, for the sake of the fatherland and the people, came to be thoroughly established among them, successfully overcoming all kinds of dregs of old ideas such as expedientism, formalism, self-protectionism.

For superiors to help subordinates is an important demand of the revolutionary work method. Deskbound, one cannot precisely find out how the policy of the party is executed in the realities and what is the question pending in production or seek out a correct method for solving the question.

The county party committee has systematized it for the county-level economic guidance functionaries to always go down to the base level, and turned guidance work for the base level into substantive guidance practically helping and teaching the functionaries of factories, enterprises, and cooperative farms.

The guidance functionaries, who went down to the pottery and the pig iron factory, by helping the factory management functionaries correctly establish the daily production and financial summation system and positively improve economic organizational work such as facilities maintenance work and the work of insuring materials supply, made it possible to normalize production on a high standard even as conserving labor and materials.

The practical example of the functionaries performs an important function in inspiring the masses to production and construction. Only if the functionaries, every time a difficult and backbreaking task arises, be the first to put their shoulders to it and score a breakthrough, will the masses, gaining faith and courage from it, come to positively launch into the economic construction struggle.

The county party committee has led all of the functionaries in the county from the county party responsible functionaries on down in always setting personal example in work and life, carrying through the line and policy of the party at the forefront of the masses. By making the party functionaries and economic guidance functionaries, when going down to the underground coal mine gallery, personally get hold of the rock drill and work together with the tunneling workers; when going down to the cooperative farm, take the lead in difficult and back-breaking labor such as the struggle to overcome the effects of the drought rarely seen in recent years and the struggle to search for new land and thus lead the members of cooperative farms, we have energetically encouraged and inspired them to struggle for the creation of "the speed of the '80s."

Experience shows that when the responsible functionaries set personal example ahead of others in carrying through the policy of the party and fulfilling the revolutionary task, it comes to have a great influencing power and it is possible to energetically push ahead with production and construction, enhancing the sense of responsibility and role of the functionaries.

Thus, as our party wishes, giving priority to political work and energetically launching the mass movement and enhancing the sense of responsibility and role of the economic guidance functionaries is where a firm guarantee for achieving success in the struggle for the creation of "the speed of the '80s" lies.

By more dynamically launching the struggle for the creation of "the speed of the '80s" in accordance with the guideline of the party and bringing about a ceaseless upsurge in socialist economic construction in the future too, we shall go forward to hasten the attainment of the cause of converting the whole society to the chuche ideology.

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THE ANTI-U.S. INDEPENDENT-IZATION STRUGGLE OF THE SOUTH KOREAN PEOPLE FOR
NATIONAL SOVEREIGN RIGHTS

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[Article by Pang Ch'ol-su]

[Text] Today in south Korea the anti-U.S. independent-ization struggle of the people for national sovereign rights is being launched more dynamically than at any time.

The anti-U.S. independent-ization struggle being vigorously launched in various areas of south Korea is an explosion of the pent-up grievances and anger of the south Korean people who have been living under the repressive U.S. imperialist colonial rule for nearly 40 years, and a sacred patriotic struggle to independently live, liquidating the U.S. imperialist colonial rule.

Joining in increasing numbers with the passage of each day in the struggle of the south Korean people to drive out the U.S. imperialists and realize the independent-ization, democratization of society are ever more numerous classes and strata, and this struggle is growing and strengthening into one organized force. This shows that the revolutionary movement of the south Korean people is being launched in positive form, taking on a new complexion.

The south Korean people, only through the anti-U.S. independent-ization struggle, can defend the dignity of the nation and win national sovereign rights, and go forward to hasten the cause of reunification of the country.

Today the anti-U.S. independent-ization struggle of the south Korean people is deepening and developing onto a new higher stage.

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

"Recently in south Korea the ground swell of anti-U.S. independent-ization, antifascist democratization has been rising dramatically. The south Korean people are courageously struggling to oppose the U.S. imperialist colonial rule and hasten the reunification of the fatherland." [No bibliographic reference given]

In recent years in south Korea the anti-U.S. imperialist independent-ization struggle of the people has been developing as a new trend.

What is noteworthy in the anti-U.S. independent-ization struggle of the south Korean people is above all that they are presenting more positive and intense struggle slogans.

In the past period, in many cases, the struggle launched by the south Korean people was limited to opposing the atrocious acts of murder and human rights violation, racial contempt and plunder committed by individual scoundrels of the U.S. imperialist aggressive troops.

But recently in south Korea, distrust in the United States and anti-U.S. sentiments are coming up to the surface with unparalleled intensiveness. No small numbers of the south Korean people such as the progressive youth and students and the families of "political offenders," clearly branding the U.S. imperialists as "aggressors," "plunderers," "murderers," are aiming the arrows of their struggle at them.

At present everywhere in south Korea, upholding slogans such as "We oppose the U.S. neocolonialism against south Korea," "We demand that the United States give up the enslavement of south Korea and withdraw from this land," "We denounce the U.S. imperialist criminal acts plotting for the permanent division of Korea and the U.S. imperialist economic exploitation of south Korea," "Yankee go home," the people are resolutely launching into the struggle to put an end to the U.S. imperialist colonial rule over south Korea. Such anti-U.S. struggle slogans of the south Korean people, more than ever before are taking on a revolutionary character in their contents. This shows that among the south Korean people the stand and attitude toward the U.S. imperialists are changing and that correctly setting the target of their struggle, they are moving toward a goal-conscious struggle.

Noteworthy in the anti-U.S. independent-ization struggle of the south Korean people is also that their struggle is taking on an increasingly violent character.

The south Korean people who have been further awakened in national and class terms with the Kwangju Popular Uprising as a turning point, are today moving in the direction of a very positive, direct struggle such as burning down U.S. imperialist aggressive apparatuses, boldly casting off the past forms of struggle such as strikes, assemblies, and demonstrations.

The struggle which set fire to the "U.S. Cultural Center" in Pusan bespeaks this fact well.

To speak about the "U.S. Cultural Center" in Pusan, it was one of the important U.S. covert organs for vicious ideocultural infiltration which used to spread the flunkeyism of U.S. worship and the American way of life among the south Korean people and propagandize the tenets of aggression and war, distrust and antagonism. That amid the harsh suppression of the enemies they dealt a blow to the U.S. imperialists by selecting precisely such a target and

setting fire to it shows well the positiveness of the anti-U.S. struggle of the south Korean people. This eloquently proves that the resolve of the south Korean people to fight against the U.S. imperialists is not just empty words but is being translated into practice.

Besides, the numerous struggles in recent years such as setting fire to the "U.S. Cultural and Information Center" in Kwangju, setting fire to the "Walker Hill" in Seoul and "Seoul branch of the U.S. Trust Bank," the bombing of the Taegu base of the U.S. Air Force, and the burning of U.S. flag by the students of Kangwon University are clear cases in point showing the developing trend of the anti-U.S. independent-ization struggle of the south Korean people.

Thus the anti-U.S. independent-ization struggle under way in south Korea today, getting out of the confines of a simple mass movement, is developing into a positive struggle, a violent struggle dealing direct blows to the U.S. imperialists and their lackeys.

Also noteworthy in the anti-U.S. independent-ization struggle of the south Korean people is the fact that broad circles of people of all strata are joining in this struggle which is being energetically launched in increasingly wider areas.

The anti-U.S. independent-ization struggle under way in south Korea is not a struggle confined to any one stratum. It is becoming a mass struggle in which the progressive people of all strata in south Korea are widely participating. Joining in this struggle are the patriotic youth and students and workers, peasants, the families of "political offenders" and democratic forces out of office, religious personalities. Even those who used to worship the United States, erroneously regarding the U.S. imperialists as "friends," are gradually awakening and joining in this struggle.

The fire of anti-U.S. independent-ization struggle which began blazing in Kwangju, is continuing to spread throughout the whole of south Korea such as Pusan, Seoul, Taegu, and Ch'unch'on.

Up to now many mass struggles in various forms have been launched in south Korea but never before the brunt of the struggle has been aimed at the U.S. imperialists and such broad classes and strata have launched into the struggle like today.

All facts show that the anti-U.S. independent-ization struggle of the south Korean people is dynamically under way in positive form with a fresh content, which will be deepening and developing in the future into a mass struggle assuming a more fierce character.

The anti-U.S. independent-ization struggle of the south Korean people is a just national salvation struggle to beat back the U.S. imperialist aggression and intervention against south Korea and take back the national sovereign rights lost to the scoundrels.

The U.S. imperialists are the author of the most flagrant violation and obliteration of national sovereign rights of the south Korean people.

Sovereignty is the life of the country and the people as a nation. To possess sovereignty is the intrinsic demand and deserved right of all nations. Any nation, only if it thoroughly maintains its sovereignty, can defend the dignity of the country and the people as a nation and build a rich, strong new society.

National sovereign rights in south Korea are being completely trampled and obliterated by the U.S. imperialist colonial rule. The U.S. imperialists, occupying south Korea by force, have ruthlessly trampled its national sovereign rights, and are enforcing their colonial rule, with a tight grip on real power in all the political, economic, military, and cultural areas.

The anti-U.S. independent-ization struggle of the south Korean people is a struggle to regain their lost national sovereign rights and protect the independent stand and attitude of the people.

The south Korean people, only by energetically launching the anti-U.S. independent-ization struggle, can put an end to the U.S. imperialist colonial domination and enslavement and realize the independent-ization, democratization of society, establish sovereign rights on a nationwide basis and hasten the cause of fatherland reunification.

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

"Under conditions that south Korea is under the U.S. imperialist colonial military fascist rule, an important question in realizing the reunification of our country is that of independent-izing, democratizing south Korean society. Without independent-izing, democratizing south Korean society it is impossible to solve the question of fatherland reunification to suit the independent demands of our people or unite into one the strength of the whole Korean nation in the struggle to realize fatherland reunification."
[No bibliographic reference given]

The reunification question of Korea is a question to put an end to the domination and intervention of foreign forces, completely realize the sovereign rights of the Korean nation, eliminate the mistrust and confrontation between the North and South, and achieve national union.

If the peaceful reunification of the fatherland is to be achieved independently on the democratic principle, it is imperative above all to drive out the U.S. imperialist aggressive troops from south Korea.

The U.S. imperialists are the main foreign force standing in the way of the reunification of our country. The U.S. imperialists, occupying south Korea by armed force for 38 long years, are not only forcing the fate of a colonial slave on the south Korean people but are obstructing the reunification of our country to the death.

The reunification of our country can be successfully realized when the south Korean people rise up and drive out the U.S. imperialist aggressive

troops from south Korea, and put a thorough end to the intervention of the scoundrels in our internal affairs.

The anti-U.S. independent-ization struggle of the south Korean people makes the cause of fatherland reunification hastened by making it possible to achieve the nation union of our people on the principle of great national unity.

Fatherland reunification is a task bearing on the vital interests of all of the Korean people, and an all-nation cause which can be attained only by the united strength and struggle of the whole nation. If fatherland reunification is to be successfully realized, it is imperative not only to remove the intervention of foreign forces in south Korea but to create the basis making it possible for the south Korean people to act independently to suit their wishes and desires.

Under conditions that the harsh fascist rule is brutally suppressing the people in south Korea as now, opinions for reunification cannot be exchanged between people and the broad masses cannot participate in the reunification movement with the peace of the mind.

Only if the anti-U.S. independent-ization struggle is energetically launched and the independent-ization of south Korean society is realized, can the south Korean people launch into the reunification movement according to their independent opinion and conviction, and the people of all strata of the North and South achieve national union and participate in the reunification cause on an all-nation basis with intense patriotic fervor.

Precisely herein lies the reason that the anti-U.S. independent-ization struggle of the south Korean people constitutes a struggle hastening the cause of reunification of our country and the establishment of national sovereign rights on an all-country basis.

The anti-U.S. independent-ization struggle under way in south Korea is a just struggle reflecting the inevitable demands of the developing south Korean revolutionary movement.

In bygone days the south Korean people launched many struggles for the democratization of society, opposing the fascist dictatorial politics, and shed a lot of blood in the struggles. However, what the south Korean people got every time was nothing but prison and the gallows, and none of their desires and demands were realized.

The U.S. imperialists, by either replacing their puppets or enforcing bloody suppression against the people every time the people's struggle was strengthened and their colonial rule was endangered, coped with the crisis of their rule and turned their military fascist rule in south Korea ever more vicious.

The south Korean people through their personal experience in life came to draw the bitter lesson that by the struggle for democratization alone they cannot regain national sovereign rights or realize democratic freedoms and rights either.

The south Korean people in the long process of struggle came to clearly understand that the author of violation of their sovereign rights is none other than the U.S. imperialists, and at last came to concentrate the arrows of their struggle on opposing the U.S. imperialists.

The anti-U.S. independent-ization struggle of the south Korean people is the deepened and developed antifascist democratization struggle which has been continuing in south Korea, and its corollary.

By holding aloft the banner of anti-U.S. independent-ization the south Korean people have come to find the road making it possible to realize their aims and demands without repeating the failures suffered in their past struggles.

Truly, the anti-U.S. independent-ization struggle of the south Korean people constitutes a just struggle making it possible to take back the lost national sovereign rights and achieve social progress, and go forward to hasten the independent peaceful reunification of the country, the long-cheried desires of the nation.

It is the most pressing and important task facing the south Korean people in the present period to go forward to more energetically launch the anti-U.S. independent-ization struggle.

In order to energetically launch the anti-U.S. independent-ization struggle in south Korea, it is important above all to thoroughly repudiate the flunkeyism of U.S. worship and the idea of respect and servility before the United States and enhance the consciousness of national sovereignty.

The flunkeyism of U.S. worship and the idea of respect and servility before the United States long enforced by the U.S. imperialists are the basic factor gnawing at the consciousness of national sovereignty.

Only if the south Korean people, thoroughly repudiating the idea of U.S. worship, the idea of respect for the United States, enhance their consciousness of national sovereignty, can they go forward with national pride and awareness to satisfactorily perform their role as the master of the anti-U.S. independent-ization struggle.

If they fail to forsake the idea of U.S. worship, the idea of respect for the United States, they will fall a prey to dependence on foreign forces and flunkeyism, and considering as karma the miserable realities of south Korea which has been reduced completely to the status of a U.S. imperialist colony, will either look away or hesitate to struggle for fundamentally straightening them out, and in the end, will be moving in the direction of even debasing their national conscience.

The south Korean people, clearly understanding the reactionary nature and harm of the idea of U.S. worship, the idea of respect for the United States spread by the U.S. imperialists and their lackeys, must resolutely repudiate them.

Ours is a resourceful, courageous nation, a nation which has been thoroughly defending national sovereign rights, repulsing repeated aggression by foreign forces.

In particular, ours is a prideful and confident people who, striking down the treacherous Japanese imperialists and U.S. imperialists under the sagacious leadership of the great leader Comrade Kim Il-song, have erected a socialist paradise on earth in the northern half of the republic. The south Korean people must understand well the patriotic tradition of our nation. Only then can the south Korean people go forward with the pride and confidence as Koreans to more dynamically launch into the struggle to establish national sovereign rights with their own strength.

Also important in the anti-U.S. independent-ization struggle of the south Korean people is for all patriotic forces to firmly unite under the banner of anti-U.S. independent-ization.

The anti-U.S. independent-ization struggle is a fierce confrontation of strength between the U.S. imperialists and the Korean nation, between the forces of treason against the country and the people and the patriotic forces. In order to vanquish the foreign aggressors and the forces of treason against the country and the people in this confrontation of strength, all patriotic forces must firmly unite on the anti-U.S. united national salvation front. Only then is it possible to win victory in the struggle, thoroughly isolating and weakening the aggressors and the traitors.

The anti-U.S. independent-ization struggle in south Korea is not one in which any specific class, any specific stratum alone participates, but an all-nation struggle in which all people, with interests at stake in establishing the sovereign rights of the nation and building a progressive society, participate. Therefore, for all anti-U.S. patriotic forces to firmly unite into one force arises as an indispensable requirement in winning the victory of the anti-U.S. independent-ization struggle.

In order that the anti-U.S. patriotic forces may firmly unite, it is imperative to firmly maintain the principle of joining hands with anyone who opposes the U.S. imperialists, without questioning his past. Even though he has committed crimes before the nation in the past, if he holds an anti-U.S. feeling today, that must be held dear and one must join hands with him and firmly unite on the anti-U.S. united front, transcending ideology and political belief, and religious faith. Anyone who has national conscience in the slightest, regardless of whether he is a communist or a nationalist, a have or have-not, a believer or nonbeliever in god, and whether he lives in the fatherland or in a foreign land, must vigorously launch into the anti-U.S. sacred war. Precisely this road alone is a genuine one making it possible to drive out the U.S. imperialist aggressors from south Korea and establish the sovereign rights of the nation. If one were to look away from the anti-U.S. independent-ization struggle, nursing delusions to gain so-called "sovereign rights," groveling before the foreign forces, such a person would be committing before the fatherland and the nation a crime that could not be purged eternally, and would be cursed by posterity.

Also important in the anti-U.S. independent-ization struggle of the south Korean people is closely combining this struggle with the antifascist democratization struggle.

This arises as an important question relative to the neocolonialist techniques being used by the U.S. imperialists in ruling south Korea.

The U.S. imperialists and the south Korean puppet gang are linked together in a close master-serf relationship. The U.S. imperialists are enforcing their colonial rule through the south Korean puppets, and the south Korean puppets are sustaining their lives, getting a ride on the coattails of the U.S. imperialists and backing up the scoundrels' colonial rule.

The south Korean puppets are through and through field agents for the U.S. imperialist colonial rule in south Korea, and a gang of traitors.

The antifascist democratization struggle of the south Korean people constitutes a factor weakening the U.S. imperialist colonial rule and further expediting the anti-U.S. independent-ization struggle.

The south Korean people, as they go forward holding aloft the banner of anti-U.S. independent-ization, must closely link it to the antifascist democratization struggle. Only by so doing can the south Korean people liquidate the venomous colonial rule of the U.S. imperialists and win victory in the struggle to independent-ize, democratize society.

The south Korean people who, upholding the banner of anti-U.S. independent-ization, have vigorously launched into the sacred patriotic struggle, shall inevitably realize their just desires and demands with an indomitable struggle.

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