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JPRS-KAR-84-059

4 October 1984

Korean Affairs Report

KULLOJA

No. 12, 1 December 1983

DISTRIBUTION STATEMENT A
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Distribution Unlimited

19990810 076

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4 October 1984

KOREAN AFFAIRS REPORT

KULLOJA

No. 12, 1 December 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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KIM IL-SONG: FOR DEVELOPING NATIONAL CULTURES OF THE NEWLY EMERGING COUNTRIES

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 2-12

[Speech at a Meeting on 27 September 1983 With the Ministers Who Participated in the First Conference of Educational and Cultural Ministers of the Nonaligned and Other Developing Countries]

[Text] I am very pleased to see you all once again today following our meeting yesterday.

The Educational and Cultural Ministers of many nonaligned nations suggested that I see you all individually. But as there are too many delegations to the First Conference of Educational and Cultural Ministers of the Nonaligned and Other Developing Countries to see you all individually, it has been arranged that I see you all collectively today. I hope you will understand why I have to meet you all collectively instead of individually. I would like to conclude my meeting you all ministers with today's collective meeting.

If any of you have brought with you a personal letter from your chief of state, please convey it to our Vice President, Prime Minister or cabinet minister. Any other business matters, I trust, you should be able to discuss concretely with our functionaries of the relevant ministries.

I would like to take the opportunity of our meeting today to comment on a few questions arising in developing national cultures of the newly emerging countries.

The First Conference of Educational and Cultural Ministers of the Nonaligned and Other Developing Countries which is under way at present with your participation has very important significance. I am pleased that all of you, participating in this conference and sharing a lot of good experience gained in developing national culture, have also reaffirmed your new resolves.

Today the newly emerging countries are faced with the important task to develop their national culture. Only by developing national culture is it possible to consolidate the political independence already won and successfully build a self-reliant national economy. Building national culture is an important guarantee that insures the political independence and economic self-support of a state.

The most important task arising with priority in building national culture is that of developing national education.

Our country's experience proves positively that in order to build a sovereign independent state, it is imperative to give priority to national education over all other tasks. Only if, with national education work developed with priority, people are brought up as energetic beings possessing the independent stand and attitude and the creative stand and attitude and national cadres are trained in large numbers, is it possible to go forward to satisfactorily solve all questions arising in building a new society.

It will not do if the new-born independent states try to develop education work after earning money first. In which event, the construction of a new society will be delayed. The new-born independent states are short of money and weak in economic strength as well. Nonetheless, instead of putting off education work until a later date because of such circumstances, only if education work is developed by hook or by crook and national cadres are trained in large numbers, is it also possible to commendably conduct economic construction, enrich and strengthen the country within a short time.

At present what constitutes the worst bottleneck for the new-born independent states in developing a national economy and building a sovereign independent state is that they are running short of national cadres. In bygone days the imperialists had not provided conditions for training national cadres in their colonial countries. Because of that, the countries which have won independence from the imperialist colonial rule are all running short of national cadres.

Immediately following liberation there were few university graduates in our country.

In the days of the Japanese imperialist colonial rule, in our country there was just one university in Seoul, a university called a branch school of the Japanese Imperial University. That school only taught humanities such as literature and law, not one subject of natural science or technology.

The law department of the Japanese university taught laws designed to protect the Japanese emperor and those who had studied such laws became utterly useless upon defeat of Japanese imperialism. The same applies to those who had studied liberal arts. How could we, who must develop a national economy and build a new society, afford to sit on the sideline, merely writing novels or reciting poems?

Immediately following liberation, in our country there were many revolutionaries, political cadres who had been tempered amid the anti-Japanese revolutionary struggle over a long period of time. They were good at shooting rifles and making speeches, but did not know how to run the state and manage the economy. Therefore, with them alone it was impossible to build a new fatherland. For us, intellectuals possessing knowledge, national technical cadres were urgently required.

Because intellectuals were urgently required in building a new fatherland, we defined the intellectuals, along with the workers and the peasants, as

part of the motive power of the revolution, as symbolized in the emblem of the Korean Workers Party. The workers and the peasants are the basic forces of the revolution, but they, too, only if they acquire knowledge from the intellectuals, can become a powerful revolutionary force. The realities of our country show that the policy of our party which, defining the intellectuals, along with the workers and the peasants, as part of the motive power of the revolution, positively enlisted the intellectuals in building a new fatherland, was altogether correct.

In order to build a new fatherland immediately following liberation, we not only gathered the intellectuals scattered all over the country, but arranged for the intellectuals overseas to return home to the fatherland. Upon hearing the news that we were building a sovereign independent state in north Korea, even the intellectuals in south Korea came to join us. The intellectuals gathered in this way totaled a mere hundred or so. Among them there were few technicians.

We regarded the intellectuals, though small in number, as precious treasure. Even though the intellectuals had studied at Japanese universities, we never made an issue of it in any way, and we regarded all of them as breeder like the egg-laying hen in training national cadres.

With the intellectuals who launched into building a new fatherland as a resource, we established a university. Establishment of the university was the first victory of the guideline of our party for conducting national cadre training work with priority.

Of course, the university we established was very poor and weak in the beginning. But as the saying goes, a good start is half the battle, and as a result of the university thus started, a great success was scored in national cadre training work. As I commented at the banquet last night, we have already trained 1.2 million national cadres.

Today in our country the national cadre question has been completely solved. In no area do we run short of national cadres. We have become able to do everything we want to do with our own national cadres.

You only need to see our country's experience to understand that only if the new-born independent states commendably conduct national cadre training work with priority, can they insure their political independence and economic self-support.

We hold that in order to successfully build a new society, the newly emerging countries must maintain the principle of giving education work priority over all other tasks.

What is important next is that of realizing chucheization in national cadre training work.

To say to realize chucheization in training national cadres means to train functional national cadres serving faithfully for the sake of one's country's

revolution and one's country's people. Only by realizing chucheization in national cadre training work is it possible to go forward to solve all questions arising in the construction of a new society such as economic construction, to suit the specific conditions of one's country.

According to our experience, we believe there are two questions in realizing chucheization in national cadre training work.

The first is the question of thoroughly liquidating the dregs of the colonial slave education system put in place by the imperialists. Inasmuch as the imperialist colonial slave education system is an education system designed to keep the people in the darkest ignorance, it is impossible to admirably bring up national cadres; leaving it alone.

The second is the question of conducting education with what is one's own as the basics instead of embracing mechanically what other countries do. Following liberation, we sent no small number of our students to other countries for study with a view to solving the national cadre question. But the technology the students had studied and brought back with them was not particularly useful to our country's economic construction. Certain agricultural technicians of ours had studied and brought back with them a farming method used in countries with a lot of arable land where sowing is done in a haphazard manner and harvesting is done in a like manner, but such farming method did not hold true in our country which is limited in arable land requiring high intensification of agricultural production. Therefore, even though they had studied in other countries for a long time, spending a lot of money, we had to reeducate them. This is what bespeaks well how important it is to conduct education with what is one's own as the basics in training national cadres.

Recently, in our country, while developing the chuche farming method, the agricultural college textbooks and the translated agricultural college textbooks of other countries which had been in use were rewritten to suit the demands of the chuche farming method.

Because chucheization has been realized in national cadre training work, in our country agriculture is developing in a chuche-oriented and so is industry in a chuche-oriented manner.

At one time many countries of the world extensively developed the petrochemical industry. These countries constructed crude-oil-based chemical fiber factories as well as chemical resin factories and oil-powered power plants.

At that time, certain economic guidance functionaries of ours under their influence put forward the opinion that a petrochemical industry must be built in order to develop our national economy at a fast pace. But our party and the government of the republic did not agree with such opinion. Our country has yet to produce crude oil. To be sure, at that time the crude oil price was low worldwide, but under conditions that the crude oil price might rise at any time, if the petrochemical industry was developed, the whole thing could be messed up when the crude oil price rose. Therefore,

instead of developing the petrochemical industry, we made arrangements to develop the chemical industry our style relying on the raw materials of our country for the production of chemical fibers, chemical resins, and chemical fertilizer. Instead of oil-powered power plants, we also made arrangements for the construction of hydroelectric power plants, utilizing the abundant water-power resources of our country.

As a result that we have developed industries relying on our technology and our raw materials, our country was not affected even as many countries were experiencing raw material and fuel crises when the crude oil price rose worldwide. Even when in many countries prices are rising, in our country prices are in a stable condition without a rise. In our country, the only thing that was affected somewhat by the capitalist economic crisis was plant machinery which we had to import from other countries because we could not produce them on our own, as their prices rose. However, in overall economic development we were affected in no way.

If we had listened to those certain economic guidance functionaries and developed the petrochemical industry, we sure would have been sucked into the economic crisis the capitalist countries were going through.

Such experience of our country shows that if one is to develop industry one's own style relying on one's own country's raw materials, one must train one's national cadres firmly on the chuche stand.

Next, it is important to comprehensively develop education work.

People of other countries, when they come to visit our country, frequently ask what it is in Korea that makes the people so disciplined, so strong in organizational spirit, and so intense in revolutionary fervor, but if people are governed by a coercive method or forced by law, it is impossible to make them observe discipline voluntarily and work displaying creativity and initiative. If people are to be made to move voluntarily, it is imperative to make them possess a certain cultural standard. Therefore, even if it requires a little more money, it is imperative to develop education work and educate people all together.

In our country the compulsory secondary education system was implemented long ago and universal 11-year compulsory education is implemented at present and as a result, people below the age of 60 have all received secondary education.

Our people, because most of them have received secondary education, are high in their cultural standard. Our people, one and all voluntarily embracing the policy of the party and the measures of the state, commendably observe the established discipline and work with enthusiasm.

We intend to implement a compulsory higher education system in the not too distant future and make all people attain the standard of a college graduate. At which time we think people will observe discipline more voluntarily than now and display their creativity and initiative more highly.

It is essential to educate the rising generation systematically.

At present in our country 3.5 million preschool children are growing up at nurseries and kindergartens at state and public expense, and 5 million students are studying at schools at all levels from people's school to university. Nursery and kindergarten preschool children and students total 8.5 million which mean that one-half of our country's population is growing up and studying at state and public expense.

Only by collectively educating and indoctrinating the rising generation at state and public expense is it possible to quickly enhance their qualifications and enable them from a tender age to make their talents blossom to their heart's content. As they appeared in television programs some time ago, among the preschool children of our country there are many four- and five-year olds who already understand English well and commendably play a solo. This shows that if preschool children are collectively educated and indoctrinated, it is possible to bring up able personnel more quickly.

Of course, it is a fact that it costs the state a lot to educate and indoctrinate all of the younger generation. At present the expenditure for education accounts for no small ratio in our country's state budget. But we see in education work an effect far more worth than the money spent.

Next, what is important in developing national culture is that of opposing national nihilism and flunkeyism.

The newly emerging countries of Asia, Africa, and Latin America have a long history and the tradition of advanced culture behind them. Among the countries of Asia, Africa, and Latin America there are many which have an admirable ancient culture.

The reason the newly emerging countries into the modern times have come to be falling behind in cultural terms is because they have not made the industrial revolution.

In bygone days a certain scholar asked me why we had not been able to make the industrial revolution in our country. I answered him that in bygone days we had not been able to make the industrial revolution in our country because the feudal system was too strong.

When Japan was making the industrial revolution following "the Meiji Restoration" under the influence of European capitalist countries, in our country, too, many people attempted to realize a capitalist reform. In other Asian countries, too, there were many people who came out to argue for the capitalist revolution. But on account of harsh oppression by the feudal ruling cliques those who had argued for the capitalist reform were killed, and the capitalist reform movement ended in a failure.

It absolutely is not because they are an "inferior race" that the peoples of many countries in Asia, Africa, and Latin America happen to be in a backward state today. They came to be backward because they had not been able to make the industrial revolution on account of extreme suppression by the

feudal ruling cliques, at the same as European capitalist countries were making the industrial revolution.

At present, countries in Asia, Africa, and Latin America, achieving national liberation and independence, have embarked on the road of democratic development. Today, for the peoples of newly emerging countries, there are conditions put in place which make it possible for them to display their talents to their heart's content, and a wide road opened up which makes it possible to quickly develop their national culture.

In order to highly promote the creative talents of the people and quickly develop national culture, it is imperative to thoroughly oppose national nihilism and strive to make all people hold the national pride and confidence that their nation can do everything no less than any other nation.

It is imperative to oppose national nihilism and at the same time, uproot the flunkeyism and worship ideas toward big countries and developed nations deeply imbedded in people's heads. At present among the peoples of newly developing countries there are no small numbers of them holding the flunkeyism and worship ideas toward big countries and developed nations.

In our country, too, immediately following liberation there was a great deal of worship ideas toward big countries and developed nations. At that time, certain functionaries were thinking as if it was quite impossible to accomplish anything without the help of big countries and developed nations. Without doing away with the flunkeyism and worship ideas toward other countries, it was impossible to conduct economic construction properly nor was it possible to develop science and technology.

Our party and the government of the republic strongly launched the struggle among the people to oppose national nihilism, flunkeyism toward big countries and worship ideas toward developed nations, and enhance national pride and initiative.

Frankly speaking, today our country's working class and scientists, technicians are manufacturing nearly everything which other countries are manufacturing, and this is an achievement scored as a result of the struggle energetically launched among the people to oppose national nihilism and flunkeyism, worship ideas toward other countries.

I would like to tell you about something that happened at the time we were manufacturing the first electric locomotive in our country.

When we were trying to manufacture the first electric locomotive in our country, a certain country's ambassador in our country said that he would bet his last shirt that Korea would never be able to produce an electric locomotive. But our working class and scientists, technicians, smashing flunkeyism and technological mysticism, admirably produced the electric locomotive with their own strength.

We not only produced the electric locomotive with our own strength and technology, but realized railway electrification with our own hands. This is what

was achieved as a result of the disappearance of flunkeyism and worship ideas toward other countries from our working people's heads, and one that testifies to the fact that once one grapples with whatever work, setting one's mind to it, there is nothing that cannot be done.

To be sure, we have yet to be able to produce things such as an earth satellite. It is not for lack of technology or knowledge but for want of economic resources that we are unable to produce earth satellites in our country. We are not yet thinking of going to the moon. Why should we be thinking of going to the moon when there is so much to do on the earth?

Our experience shows that only by energetically launching the ideological struggle and liberating people from national nihilism and flunkeyism, worship ideas toward developed countries is it possible to highly promote the revolutionary fervor and initiative of the masses of people and quickly develop national culture.

To oppose flunkeyism and worship ideas toward other countries means by no means to oppose learning technology from developed countries. The newly emerging countries must learn the advanced technologies of developed countries and utilize them in building a new society. What is called science seems a difficult and mystic thing when you do not know it, but once you learn and understand it, it is an easy thing. Therefore, one must not think science and technology as something mystic nor must one worship countries developed in terms of science and technology.

Next, an important question arising in the construction of national culture is that of thoroughly repudiating cultural infiltration by imperialism.

The newly emerging countries must on no account embrace the utterly rotten reactionary culture being spread by the imperialists. The reactionary culture of imperialism acts as poison corrupting and degrading the youth. The youth are the main working force for the construction of a new society and if they, corrupted and degraded, loathe working, it is impossible to build a new society.

The imperialists, because only if they keep the backward countries from developing can they continue to dominate and exploit them, are viciously plotting to infiltrate such countries with an utterly rotten reactionary culture. The newly emerging countries must maintain a high state of vigilance against the cunning neocolonialist machinations of the imperialists and strongly launch the struggle against cultural infiltration by imperialism.

In order that the newly emerging countries may successfully prevent cultural infiltration by imperialism, they must develop their national culture. I think that all of you have shared at the conference a lot of good experience gained in the construction of national culture.

I reiterate the need for all newly emerging countries to exert still greater efforts in developing national culture.

Next, it is important to realize South-South cooperation.

At present the developing countries number more than 100.

Since the nonaligned movement emerged and began developing 20 years has elapsed. For the past 20 years the nonaligned nations have demanded that the developed countries establish a new international economic order. But even today after 20 long years the developed countries have yet to give the "gift" of a new international economic order to the nonaligned nations, the developing countries. I do not think the developed countries will change their mind in the future and give the "gift" of a new international economic order to the poor countries, the developing countries. It is in the scheme of things that a rich man wants to become a richer man.

At the North-South Summit Conference held at Cancun, Mexico in 1981 the chiefs of state of the developed countries openly stated that it could not give the "gift" of a new international economic order to the developing countries.

For the developing countries, there is only one road to take to, the road of realizing South-South cooperation.

If so, is it possible to realize South-South cooperation? I think that South-South cooperation can be realized as much as desired.

At present among the developing countries there are those which achieved national independence 50 years ago, 40 years ago or 30 years ago. The developing countries have all gained certain technologies and experiences.

Our country has gained experiences in construction projects such as building cities from the ground up after the war, and also in irrigation projects. Again, because our country has unlimited deposits of underground resources, we have gained experiences in tapping mines as well.

I think other countries have also gained a lot of good experience and technology. I am sure there are countries good at catching fish and raising animals. In the past period, the poultry industry was underdeveloped in our country, but we have developed the poultry industry with the help of Cuban comrades.

Suppose the developing countries each put forward just one good technology, it would be possible to exchange 100 technologies.

As for technicians, too, it would be good for the developing countries to exchange them among themselves. For inviting one technician from a developed country, he has to be paid more than \$1,000 a month. Technicians of developed countries demand plush private cars and recreational facilities, and in addition, make a lot of this or that kind of demand. Even then, they say they would not work more than a few hours a day. But if the developing countries exchanged technicians among themselves, it would be sufficient enough if they were paid something like \$200 or \$100, not \$1,000, and provided with room and board.

As for technical papers, too, it would require several hundred thousand dollars or several million dollars to buy them from developed countries, but if the technical papers were exchanged between the developing countries, it would

suffice to pay the cost for copying them. Among the developing countries it should also be possible to offer technical papers, free of charge, without receiving payment for them.

At present, the developed countries, with a view to selling at a high price the hybrid seed of an annual plant they have cultured in the agricultural area, are not teaching the developing countries the hybridization method. But we should be able to teach each other the hybridization method in the agricultural area.

A symposium of the nonaligned and other developing countries on food and agricultural production increase was held in our country in 1981, at which time I said to the agricultural ministers from East and West Africa that no matter how commendable a declaration was adopted, unless the relevant organizational measures were formulated for the realization, it would be no more than a piece of blank paper. And I promised them to extend aid in establishing agricultural research stations in East Africa and West Africa. Thereafter, an agricultural research station was established in Guinea and another one in Tanzania. Before our agricultural scientists and technicians left for these countries, I had personally met them and emphasized that instead of mechanically transferring Korea's farming experience, they should join forces with the agricultural scientists and technicians of Guinea and Tanzania in creating farming methods consistent with the specific conditions of these countries.

Although it is only 2 years or so since our country's agricultural scientists and technicians went to these countries and began working there, the result is very good. At present, His Excellency Ahmed Sekou Toure, President of Guinea, and His Excellency Julius K. Nyerere, President of Tanzania, directing a great deal of attention to our country's agricultural scientists and technicians, are helping them.

Our experience shows that if the agricultural scientists and technicians of developing countries join forces, they will be able to create admirable farming methods consistent with the specific conditions of their countries, as much as they desire.

If we go forward to strengthen exchanges and cooperation first in such areas where mutual exchanges and cooperation are possible as the agricultural area, the public health area, and the construction area, and establish a new economic order, it will be possible for the developing countries, the nonaligned nations to achieve economic self-support and quickly develop education and culture as well, and go forward to live without getting indebted to the developed countries.

The developing countries, giving up worship ideas toward the developed countries, must positively strive to realize South-South cooperation.

To realize South-South cooperation constitutes bringing pressure to bear on the developed countries. If the developing countries, strengthening exchanges and cooperation, achieve economic self-support and go forward to quickly

develop education and culture, the developed countries, as opposed to now, will be coming to visit us.

If exchanges and cooperation between the developing countries are commendably organized in the areas of education and culture, too, it will be possible to score a great success.

Starting from the experience we have gained in exchanging agricultural science and technology, we think that it should be possible to create conditions for mutual cooperation in the areas of education and culture, too, as much as desired. In the case of agriculture-oriented countries, it should be possible for them to join forces in commendably organizing agricultural colleges and cooperate in the task of jointly training agricultural cadres.

On your return home I hope you will convey my greetings to your chiefs of state.

I wish you all good health and great success in your work.

I express my appreciation for your attentive listening to what I have said.

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LET US FURTHER DEEPEN AND DEVELOP PARTY THEORETICAL PROPAGANDA WORK TO SUIT
THE DEMANDS OF THE DEVELOPING REALITIES

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 13-20

[Article: "On the Occasion of the Publication of the 500th Issue of KULLOJA]

[Text] This year's December edition of KULLOJA, politicotheoretical organ
of the Party Central Committee, is its 500th issue.

KULLOJA, journal founded at the instance of the great leader Comrade Kim Il-song, is a glorious publication that has inherited the brilliant tradition of revolutionary publications established by our respected and beloved leader during the anti-Japanese revolutionary struggle, and a mighty weapon of party theoretical propaganda holding the chuche-oriented press and publications thought as the guiding principle, and explaining and propagandizing the immortal chuche ideology and the embodiment, the line and policy of the party.

Party organ KULLOJA, always breathing together with the party in the course of the arduous and complex struggle of our revolution, has moved forward. The history of nearly 40 years of journal KULLOJA is a brilliant course in which it has strengthened and developed into the authoritative politicoideological organ of a chuche-oriented revolutionary party.

KULLOJA, by launching its editorial activity in the past period centered on establishing the unitary ideology system of the party, has performed a great role in thoroughly arming party members and working people with the thought of the party and the leader and firmly uniting them around the party and in organizing and mobilizing them in carrying through the line and policy of the party.

In this way the journal has greatly served to protect and defend the great leader Comrade Kim Il-song's revolutionary thought and the embodiment, the line and policy of the party, bring up party members and working people as genuine communist revolutionaries with the chuche revolutionary world view firmly established, and achieve the politicoideological unity and solidarity of the entire party and all of the people.

The profound ideotheoretical activity of the respected and beloved leader Comrade Kim Il-song and the greatness of the immortal chuche ideology

have been a source of might firmly guaranteeing the theoretical authority of KULLOJA.

KULLOJA, by explaining and propagandizing the greatness of the ideotheoretical activity and achievement of the respected and beloved leader Comrade Kim Il-song and the profound chuche principles, has been able to admirably perform the mission as the theoretical spokesman for the party.

The historical course in which journal KULLOJA has brilliantly performed its militant role following the sagacious leadership of the party and the leader has been an important link in the course in which our party's theoretical propaganda has been deepened and developed.

The great leader Comrade Kim Il-song, with his deep insights into the position and importance of theoretical propaganda in party ideological work, has sagaciously led the way in ceaselessly strengthening theoretical propaganda work in each stage of the developing revolution.

Under the sagacious leadership of the party and the leader a great success was scored in party theoretical propaganda work in the past period, and this greatly contributed, as a powerful means of party ideological work, to the prosecution of the great task to convert the whole society to the chuche ideology.

All theoretical propaganda functionaries, by going forward to further deepen and develop theoretical propaganda work to suit the demands of the developing realities wherein the great task to convert the whole society to the chuche ideology is deepening, shall acquit themselves fully of the glorious duty assigned them.

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Theoretical propaganda work occupies an important place in party ideological work.

What is called theoretical propaganda is a form of ideological indoctrination conducted by the method of heuristic teaching in terms of principle. The party of the working class goes forward through theoretical propaganda to successfully insure the task of thoroughly arming people with the revolutionary world view, the revolutionary principle.

People, only by recognizing the intrinsic qualities of nature and society in terms of principle with the method of logical thinking and holding a firm faith in it, can establish the revolutionary world view and go forward to fight indeflectibly along the one road of revolution, scientifically analyzing and judging everything.

Our party's theoretical propaganda, strengthening the propaganda of the principle of the chuche ideology, thoroughly establishes the chuche revolutionary world view among people and makes them systematically, deeply learn by experience the correctness of the line and guidelines of the party,

overcomes all kinds of anti-party, counterrevolutionary ideological currents running counter to the thought of the party and firmly insures the purity of the chuche ideology.

The immortal chuche ideology is precious ideomental food for carrying on the political life of the genuine chuche-oriented revolutionary. Only he who, thoroughly arming himself with the ideology and theory of chuche, has deeply learned by experience the correctness of the line and policy of the party, can firmly possess the thought and features that he must necessarily attain as the communist revolutionary. Party theoretical propaganda, because the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, runs through its content and thoroughly serves to arm all members of society with the thought of the party and the leader, constitutes a powerful means of ideological work.

Our party's theoretical propaganda work has its basics in thoroughly establishing the unitary ideology system partywide and societywide.

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

"The central task facing the party ideological work branch is that of continuing to substnatially lead the task to thoroughly establish the unitary ideology system partywide." ("A Collection of Writings of Kim Il-song," Vol 25, p 347)

It is an invariable principle of our party work to subordinate all contents and forms of party ideological work to establishing the unitary ideology system of the party from start to finish.

The unitary ideology system of the party is essentially for the sake of making only one thought, the great leader Comrade Kim Il-song's revolutionary thought alone prevail partywide and societywide, of achieving the politicoideological unity of the entire party and all of the people based on the ideological will of our respected and beloved leader and of carrying out the revolution and construction under the unitary leadership of our leader. Here, the central question is that of uniting all of the people around the party and the leader and making the entire party and the whole society filled to overflowing with faithfulness to the party and the leader.

Faithfulness to the party and the leader, only if the greatness of the thought and leadership of the party and the leader is thoroughly learned by experience and engraved in the heart as the revolutionary faith, can become a genuine one free of hypocrisy and inconsistency.

Our party's theoretical propaganda work, by propagandizing in depth the greatness of the revolutionary thought of the respected and beloved leader Comrade Kim Il-song and conducting indoctrination in faithfulness to the party and the leader deeply in terms of principle, makes it possible to thoroughly unite all of the people around the party and the leader. This, by explaining and propagandizing systematically, deeply, in terms of scientific theory, the ideotheoretical achievements scored by the party and the leader, our great leader's glorious revolutionary history, the party's revolutionary tradition and the party's historic struggle experience, makes party members and working

people unswervingly trust and follow none but the party and the leader and acquit themselves fully of their loyalty to the party and the leader to the end.

Precisely herein lies the intrinsic characteristic of our party's theoretical propaganda work being conducted with primary emphasis on establishing the unitary ideology system of the party.

Our party, always giving a firm priority to theoretical propaganda work, has been ceaselessly deepening and developing it in step with the advancing revolution.

To give priority to theoretical propaganda work is an invariable guideline our party maintains.

With no new revolutionary theory there can be no new revolutionary practice. The revolutionary movement begins with arming people with advanced thought and theory, and becomes victorious and advances by the strength of the masses of people armed with advanced thought and theory.

Without knowing the principle, strategy and tactics of the revolution people cannot participate in the revolutionary struggle actively through goal consciousness. All tasks arising in the revolution and construction can be carried out successfully only when objects and phenomena are recognized and grasped deeply in terms of principle.

Under the sagacious leadership of the great leader Comrade Kim Il-song our party, enunciating, prior to presenting a new strategic task of our revolution, all the theoretical and practical questions arising in the prosecution, has always given priority to ideological work, theoretical propaganda work aimed at making the functionaries and working people embrace it as their own belief and will.

Inasmuch as the theory of the party of the working class deepens as the revolution develops, theoretical propaganda work too must be deepened and developed to suit it.

The great leader Comrade Kim Il-sing, setting forth unique thought and theory in each stage of the developing revolution and in the course of embodying them, has scored infinitely precious revolutionary achievements and experiences. Our party, holding it as a lofty duty to explain and propagandize broadly and deeply the thoughts and theories, achievements and experiences of our great leader, has been ceaselessly deepening theoretical propaganda work.

Following liberation our party, which embarked on a new road of its own development, came to be faced for the first time with the task to organize and launch theoretical propaganda work as a party in power.

The great leader Comrade Kim Il-song, even under such difficult and complex conditions following liberation, had theoretical propagand bases

thoroughly organized and brightly illuminated the direction and concrete methods of theoretical propaganda. Under the sagacious leadership of our respected beloved leader party theoretical propaganda came to develop rapidly, and under the guiding hand of our leader party theoretical propaganda materials such as journal KULLOJA have come to grow up as the party's reliable helpers thoroughly protecting and carrying through the line and policy of the party and inspiring the masses to build a new society.

Our party focused theoretical propaganda work on explaining the mass party construction line and the anti-imperialist, antifeudal democratic revolution line to suit the demands of the prevailing situation, the party, and the developing revolution, and sagaciously led the way in making it contribute to thoroughly organizing the party and the revolutionary force and organizing and mobilizing all of the people in the construction of a new fatherland.

The Fatherland Liberation War against the U.S. imperialist armed invasion was a military confrontation swaying victory or defeat between us and the enemy and at the same time, a fierce ideological confrontation. In this confrontation of strength our party, seeking the decisive factor of war victory in politicoideological superiority, also focused theoretical propaganda on making it highly displayed.

Our party, placing primary emphasis on the task to firmly unite all of the people around the party and the leader, organized and launched theoretical propaganda, and put efforts into the task to explain and propagandize deeply in terms of principle the righteous character of the Fatherland Liberation War and the inevitability of its victory, making the aggressive nature and corruption of imperialism and the inevitability of its fall thoroughly understood among party members and working people.

The party even under the formidable wartime conditions took various measures to more aggressively launch theoretical propaganda work such as the strengthening of the task to publish KULLOJA, and thoroughly carrying through the military theory of self-reliance defense, saw to the deepening of theoretical propaganda aimed at insuring victory in the Fatherland Liberation War.

In the postwar period, it was the most important task facing party theoretical propaganda work to thoroughly establish chuche in all areas of the revolution and construction.

Our party, by strengthening theoretical propaganda, was able to energetically launch the task to establish chuche, opposing factionalism, revisionism, flunkeyism, dogmatism, and resolutely protecting and defending the unique guideline for remaking the economic form the socialist way prior to the basic line of socialist economic construction and technological remolding, energetically inspire the masses to struggle for the realization.

As in our country the socialist revolution triumphed and socialist construction was pushed in earnest came to arise before party theoretical propaganda work

the glorious duty to protect and defend, widely explain and propagandize the theories of socialist, communist construction which the great leader Comrade Kim Il-song uniquely enunciated, brilliantly embodying the chuche ideology.

The question of socialist, communist construction is a crucial one presented for the first time by the revolutionary practice of our era.

Already the revolutionary struggle of the working class had come far and many countries of the world had entered the stage of building Socialism, Communism, and to realize Communism came up as an immediate practical task, not an ideal in the distant future. Under such conditions, to correctly enunciate the theory, strategy and tactics of socialist, communist construction was a crucial question bearing on the attainment of the revolutionary cause of the working class and on the future of the developing society of mankind.

The great leader Comrade Kim Il-song, by graphically enunciating the intrinsic demands of the socialist, communist society and the law of the attainment, the revolutionary course of its development and the strategy and struggle guidelines that must be maintained in the course of socialist, communist construction, has brilliantly resolved this historic task presented by our era.

The theory of the transitional period and dictatorship of the proletariat, the theory of the complete victory and ultimate victory of Socialism, the thought on occupation of the two fortresses of communist construction and three revolutions, the guideline for revolutionization, working classization, intellectualization of the whole society, the theory of construction of a self-reliant national economy and the chuche socialist economic management system, and the theory of the communist mass leadership method are theories of socialist, communist construction put forward by our respected and beloved leader for the first time.

Our party's theoretical propaganda work, by putting efforts into brilliantly defending the immortal ideotheoretical achievements of the great leader Comrade Kim Il-song that have broken new ground in the developing revolutionary theory of the working class and by widely explaining and propagandizing them internally and externally, has greatly contributed to energetically organizing and mobilizing party members and working people in socialist construction and been able to admirably perform the glorious mission as a powerful weapon of ideological work.

The decade of the 1970s was a historic period in which a new turnaround occurred in party theoretical propaganda. As in this glorious historic period our party's theoretical propaganda work was aggressively organized and conducted to suit the demands of the great task to convert the entire party and the whole society to the chuche ideology, it has come to advance onto a new higher level.

Conversion of the entire party and the whole society to the chuche ideology is the starting point of our party's theoretical propaganda in the present period.

Our party has graphically enunciated the precise direction and methods with a view to making all contents and means of theoretical propaganda work aimed through and through at realizing the great task to convert the entire party and the whole society to the chuche ideology, and had many measures taken which have epoch-making significance in launching this work with a greater touch of freshness.

Our party has defined for the first time the basic duty of theoretical propaganda work to suit the cause of conversion of the entire party and the whole society to the chuche ideology and had an orderly theoretical propaganda work system established so as to make it possible to correctly carry it out, and directed keen attention to organizing the ranks of theoretical propaganda functionaries.

In particular, by strengthening the struggle in the past period to uproot the old framework of formalism long remaining in the area of ideological work the party has led the way in aggressively launching theoretical propaganda with greater vim and vigor.

Our party has put forward many unique theories and guidelines in the interest of attainment of the cause of conversion of the entire party and the whole society to the chuche ideology, and seen to it that party theoretical propaganda too be conducted in subordination to them.

The question of defending the revolutionary character of the chuche-oriented party from generation to generation, the question of more deeply launching indoctrination in the unitary ideology, indoctrination in faithfulness, the speed battle and the ideological battle, the economic agitation guideline, the chuche-oriented literary and art theory with the communist anthropology as the core, the movement to capture the red flag of three revolutions and the Three Revolutions Teams movement, the movement to learn from the example of unsung heroes, and the question of embodying the great-leader-style work method are unique theories and guidelines put forward by our party for the first time in the interest of attainment of the cause of conversion of the entire party and the whole society to the chuche ideology.

Party theoretical propaganda work, by protecting and defending, widely explaining and propagandizing these immortal ideothoretical achievements put forward by the party, has positively contributed to stepping up the conversion of the entire party and the whole society to the chuche ideology.

In the course of theoretical propaganda deepening and developing by the sagacious leadership and positive struggle of our party its content and method have been improved for the first time and the party's theoretical propaganda base thoroughly organized. Thus the task to make the profound truth of the immortal chuche ideology deeply mastered among the cadres and party members and working people and widely propagandize it internally and externally has come to be conducted on a higher stage, and party theoretical propaganda work, more closely combined with revolutionary practice, has become able to more admirably perform the role as an energetic means to

explain and propagandize the pressing questions arising in the revolution and construction.

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Today our revolution is advancing onto a new higher developmental stage, and this presents it as an urgent matter to further deepen and develop party theoretical propaganda work.

To further deepen and develop party theoretical propaganda work is an urgent demand of our developing revolution where the great task to convert the whole society to the chuche ideology has come up in the forefront, and an important guarantee for the victorious forward movement of the revolutionary cause.

Only by further deepening and developing party theoretical propaganda is it possible to even better nurture all members of society as communist revolutionaries thoroughly armed with the chuche revolutionary world view, and make them go forward to admirably carry out their revolutionary duties, precisely grasping the quintessence of the party policy and displaying intense voluntariness and sense of responsibility.

To strengthen party theoretical propaganda work also arises as an important question relative to the circumstances that studying the chuche ideology is becoming an unstoppable contemporary current among world revolutionary peoples.

To demand the independent stand and attitude and take to the road of sovereignty is the unanimous aim of world peoples and the basic trend of the times and the developing revolution. The chuche ideology, because it reflects the aim and common aspiration of the revolutionary peoples, is deeply striking the responsive chord among them.

Such reality calls for more energetically launching the chuche ideology propaganda on a new higher level.

Today what is most important in deepening and developing party theoretical propaganda work is that of conducting comprehensively, systematically in depth the propaganda of the revolutionary thought of the great leader Comrade Kim Il-song, the chuche ideology.

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

"Only if party members and working people are thoroughly armed with the revolutionary thought of our party, the line and policy of the party, can they become genuine revolutionaries faithful to the party and the revolution, and go forward to correctly carry out the revolutionary task assigned them." (Ibid., pp 288-289)

To conduct systematically, deeply the task to study and propagandize the revolutionary thought of the great leader Comrade Kim Il-song, the chuche ideology, is the basic requirement in preparing party members and working

people as communist revolutionaries with the chuche revolutionary world view firmly established.

In the immortal chuche ideology, which is the brilliant fruition of the ideothoretical activity of the respected and beloved leader Comrade Kim Il-song, the thoughts and theories developed and enriched and set forth for the first time in the course of launching the revolutionary struggle under the Marxist-Leninist banner are synthesized, and comprehensive scientific answers are given to the new questions presented by the revolution and construction of our era.

The immortal chuche ideology, based on the philosophical principle that man is the master of everything and resolves everything by scientifically elucidating the position and role of man in the world and enunciating the bases of the revolutionary theory and strategy and tactics and methodology of the revolution centered on the masses of working people, bestows on people a genuine ideothoretical weapon capable of completely realizing the independent stand and attitude of the masses of people.

The basic teaching materials which must be firmly relied on in studying and propagandizing the great chuche ideology are the classic works of the great leader Comrade Kim Il-song such as "A Collection of Writings of Kim Il-song," an immortal library and an encyclopedia of the revolution and construction where the chuche ideology is synthesized, and our party documents.

In the works of the respected and beloved leader Comrade Kim Il-song and the party documents precious ideothoretical assets which must be maintained and embodied in our revolution and construction are enunciated, and the line and policy of our party in all areas such as the political and economic, cultural and military areas and the concrete methods for the embodiment are set forth. Comprehensively enunciated therein are also the ideomental features which chuche-oriented communist revolutionaries must possess.

Therefore, in order to firmly establish the chuche revolutionary world view among party members and working people, it is imperative to conduct systematically and deeply the task to study and propagandize the works of our respected and beloved leader and the party documents.

Scientific theoretical work is charged with an important duty in arming party members and working people with the chuche ideology and going forward to embody the chuche ideology.

All scientific theory functionaries, deeply aware of their heavy responsibilities, must profoundly explain the chuche ideology and the thought and theories enunciated by it, and broadly study and propagandize the achievements and experiences gained by our party in the revolution and construction embodying the chuche ideology.

By ceaselessly deepening and developing scientific research work with the chuche ideology held as the ideothoretical, methodological bases, we must further enrich all branches of social science with new research achievements.

To produce still more of quality theoretical propaganda materials which have deeply evolved the great chuche ideology and the embodiment, the line and policy of the party, constitutes one of the important tasks arising in deepening and developing party theoretical propaganda work today.

Today's realities wherein the chuche ideology study has deepened and the cultural standard of party members and working people has risen extraordinarily call for a lot of question-oriented quality theoretical propaganda material.

Our scientific theory functionaries, and press and publications functionaries, decisively doing away with formalism, conventionalism, empiricism, must send out still more of fresh and weighty books and articles which have explained the line and policy of the party, the intent of the party deeply with the chuche viewpoint and eye. Only by so doing is it possible to make books and articles widely read by party members and working people, and give substantive help to their political theory study.

We must insure the ideotheoretical depth of books and articles and at the same time, direct careful attention to popularizing them.

How much efficacy theoretical propaganda material achieves depends in large measure on how it is popularized.

Theoretical propaganda work is the form of ideological work that operates in developing people's ideological consciousness by the method of enlightening logical thinking. Therefore, only by popularizing theoretical propaganda material is it possible to make the line and policy of the party clearly grasped by people, and score success in the task to arm them with the chuche revolutionary view, the revolutionary world view.

As the respected and beloved leader Comrade Kim Il-song taught, writing must be composed in a clear manner just as green mountains and rivers come into view, and highway and byway are all seen when the window is opened. Writing must be composed in such a way as to commendably convey the intrinsic nature and correctness of the line and policy of the party to whoever reads it. If composed, allegedly for insuring theoretical depth, with fastidious logics and difficult expressions, such writing absolutely cannot strike deep chords among the masses.

The question is: How consciously will writing people strive to embody the party spirit, working class character, and people-mindedness in their writing activity?

The basic method to popularize writings lies in learning from the revolutionary, people-minded writing style of the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song's thought and the party's theory are deep and rich in content yet evolved in such a way that anyone can understand. Our respected and beloved leader's works and the party documents are all written with people-minded expressions easy to understand.

Our theoretical propaganda functionaries, by positively learning from the revolutionary, people-minded writing style of the respected and beloved leader Comrade Kim Il-song, must thoroughly carry through the demands of the party for popularizing theoretical propaganda.

In the present period, what is important in deepening and developing theoretical propaganda work is also that of decisively raising the scientific theoretical qualifications of the theoretical propaganda functionaries in charge of it.

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

"If we are to quickly develop our society, stepping up the revolution and construction, all functionaries must possess knowledge and ability capable of scientifically analyzing objects and phenomena." ("Kim Il-song Selected Works," Vol 7, p 162)

Just as in all other tasks, success in theoretical propaganda work too importantly depends in large measure on the preparedness level of the functionaries in this branch. Without decisively raising the qualifications of the theoretical propaganda functionaries it is impossible to insure success in theoretical propaganda and in consequence, to launch theoretical propaganda work broadly and deeply to suit the intent of the party. It is precisely because of this that our party is emphasizing it to decisively raise the qualifications of the theoretical propaganda functionaries.

The theoretical propaganda functionaries, by going forward to ceaselessly deepen research in their field of specialization with sincere disquisition and enthusiasm; must verse themselves in the immortal chuchè ideology and the line and policy of our party based thereon.

In order to raise the qualifications of the theoretical propaganda functionaries, it is important to thoroughly establish the revolutionary study attitude among them.

The theoretical propaganda functionaries, with an intense awareness, must become an enthusiast, an earnest student studying steadfastly making full use of every second, every minute at any place at any time as did the anti-Japanese guerrillas infinitely faithful to our great leader.

Inasmuch as the theoretical propaganda functionaries are the indoctrinator and writing activist arming party members and working people with the great chuche ideology, they must possess knowledge several times, several score times more than others. Unless they conduct study substantially and faithfully, their heads will become empty and they will run short of abilities and in the end, they will become unable to fully discharge their responsibilities as theoretical propaganda functionaries.

To substantially conduct study symposia, research seminars has important significance in broadly and deeply grasping the immortal chuche ideology and the intrinsic nature of the party policy, its correctness.

The theoretical propaganda functionaries, by more substantially organizing and conducting scientific seminars in their field of specialization, must make them become an important opportunity to broadly and deeply demonstrate the uniqueness and correctness of the revolutionary thought of the great leader Comrade Kim Il-song, the chuche ideology, and the guideline of the party.

The struggle to oppose the reactionary bourgeois ideas and all kinds of currents of opportunism has important significance in theoretical propaganda work aimed at protecting and defending the purity of the thought and theory of chuche and the line and policy of our party.

The purity of the revolutionary thought and theory is thoroughly defended in a sharp struggle with all kinds of reactionary ideological currents.

Today a sharp struggle between revolution and counterrevolution is under way in the international arena, and this struggle is faithfully reflected in the ideotheoretical area.

The imperialists, in an attempt to sustain their remaining life, are more blatantly pursuing their adventurous war policy and aggression policy, on the one hand, and are resorting to all kinds of means and methods in order to spread the bourgeois reactionary ideological currents to the socialist countries. The scoundrels, by spreading the bourgeois philosophical thought reflecting their desperate plight and various kinds of reactionary theories, the utterly rotten life culture, are viciously plotting to attempt to paralyze the fighting people's class consciousness and revolutionary consciousness, national sovereignty consciousness, and collapse the revolutionary force from within.

We must approach with heightened vigilance the ideocultural infiltration machinations by the imperialists and all kinds of reactionaries, and strengthening the task to propagandize our party's thought and theory, thoroughly prevent the slightest non-working class, non-revolutionary ideological element from entering our inside.

All theoretical propaganda functionaries, by aggressively launching the task to systematically expose and criticize the reactionary nature and poison of the bourgeois ideological current, must thoroughly crush the ideocultural infiltration machinations by the imperialists and turn our ideotheoretical front into an airtight fortress.

Experience shows that the ideotheoretical propaganda, if it fails to enhance its militant role and prevent the infiltration of reactionary ideological currents, cannot fully carry out its mission and comes to bring grave aftereffects.

By thoroughly maintaining the principle of party spirit and firmly establishing the working class line in theoretical propaganda, we must resolutely protect and defend the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology.

To correctly combine theoretical propaganda with revolutionary practice is an important requirement in deepening and developing it.

The objective of theoretical propaganda lies through and through in forging the weapon of practice and sharpening its edge. Allegedly for explaining it deeply in terms of principle, it will not do if theoretical propaganda work is divorced from practice. Theory for the sake of theory can give no help to revolutionary practice.

Only by conducting the Chinese ideology propaganda in close combination with revolutionary practice is it possible to make the intrinsic nature of the Chinese ideology, its greatness, and its invincible vitality deeply felt through practice and go forward to thoroughly consolidate the Chinese belief.

When the propaganda of the Chinese revolutionary principle is closely combined with practice, the revolutionary theory, instead of being a simple theory, can become a powerful weapon of practice, a guiding principle of action.

Theoretical propaganda work must necessarily serve to solve the practical questions arising in the revolution and construction.

The theoretical propaganda functionaries, deepening the study of the urgent questions our party is intent on solving immediately, must explain and propagandize them deeply in terms of theory among party members and working people. The theoretical propaganda functionaries, going into the reality where the party policy is being energetically carried through by the heroic struggle of party members and working people, must deeply learn it by experience, and positively launch the task to analyze and generalize the theoretical and practical questions arising therefrom.

All theoretical propaganda functionaries, by engraving in their hearts the demands of the party for further deepening and developing party theoretical propaganda work to suit the demands of the developing realities and by bringing about a new turnaround in theoretical propaganda, shall acquit themselves fully of their glorious mission and duty.

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INDOCTRINATION IN THE REVOLUTIONARY TRADITION IS A POWERFUL MEANS TO
REVOLUTIONIZE PEOPLE

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 21-26

[Article by Yi Yong-son]

[Text] To revolutionize people, strengthening indoctrination in the revolutionary tradition, is one of the basic questions arising in successfully attaining the socialist communist cause.

The course of building Socialism, Communism is the course of revolutionizing all members of society and the course of remaking nature and society in accordance with the demands of the chuche ideology.

In order to build the socialist, communist society where the independent stand and attitude of the masses of people will have been completely realized, remolding all aspects of social life to suit the aim and demand of the masses of people as called for by the chuche ideology, it is imperative to revolutionize people, and indoctrinate and remold them into genuine communist revolutionaries.

To say to revolutionize people means to turn them into resolute revolutionaries devotedly struggling for the sake of the victory of the revolutionary cause of the working class by uprooting the dregs of old ideas remaining in their heads and thoroughly arming them with the communist revolutionary thought.

Inasmuch as the task to revolutionize people is one to indoctrinate and remold them into fervent revolutionaries, the task comes to be realized successfully through the revolutionary practical struggle and at the same time steadfast ideological indoctrination work.

Indoctrination in the revolutionary tradition is an important component part of our party's ideological work, and as such, it is ideological indoctrination work aimed at making people learn by experience the ideology system of chuche, the precious revolutionary achievements and rich struggle experiences, the revolutionary work method and people-minded work style.

Our party's brilliant revolutionary tradition established by the great leader Comrade Kim Il-song in the course of the arduous and complex revolutionary

struggle of charting and leading our revolutionary cause is the historical root of the party and the revolution and precious revolutionary asset for the ultimate attainment of the chuche cause and at the same time, the unitary blood vessel connecting the yesterday, today, and tomorrow of our revolution as one. This is the source of strength which makes it possible to move our revolution forward ceaselessly along the one road of chuche, and synthesized in it are the ideomental assets essential for revolutionizing people.

Therefore, only by indoctrinating people in the revolutionary tradition is it possible to thoroughly bring them up as chuche-oriented communist revolutionaries infinitely faithful to the party and the leader, and go forward to attain the revolutionary cause from generation to generation to the end.

To strengthen indoctrination in the revolutionary tradition performs a very important function in revolutionizing people.

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

"Indoctrination in the revolutionary tradition is one of the most powerful means for revolutionizing people." ("A Collection of Writings of Kim Il-song," Vol 21, p 507)

What makes indoctrination in the revolutionary tradition a powerful means for revolutionizing people lies above all in that it makes it possible to thoroughly arm party members and working people with the chuche revolutionary world view, the view of the revolution.

To revolutionize people is essentially to remold their thought the communist way. What determines people's worth and character is precisely their thought and in consequence, what arises with priority in remolding people is the remolding of their thought.

The basics in ideological remolding are establishing the revolutionary world view, the view of the revolution. In order to turn people into fervent communist revolutionaries devotedly struggling for the sake of the victory of the socialist, communist cause, it is imperative to correctly establish the view of the revolution. How one approaches the revolution and how positively one participates in the revolutionary struggle depends on how his view of the revolution is established. Only he who holds the correct stand and attitude toward the revolution can become a genuine communist revolutionary. Therefore, to establish the revolutionary world view, the view of the revolution, is one of the basic questions arising in revolutionizing people.

Our party's glorious revolutionary tradition is precious ideomental food for establishing the chuche revolutionary world view.

An important part of the content of our party's brilliant revolutionary tradition achieved during the anti-Japanese revolutionary struggle is the immortal chuche ideology founded by the great leader Comrade Kim Il-song. The chuche ideology is the genuine revolutionary world view of our era,

and the unitary guiding principle for the revolution and construction. Only if armed with the immortal chuche ideology can one thoroughly establish the chuche revolutionary world view.

Our people's anti-Japanese revolutionary struggle was a glorious revolutionary struggle that was energetically launched and won victory under the banner of the chuche ideology.

The late anti-Japanese revolutionary fighters, by struggling with the immortal chuche ideology held as the unitary revolutionary world view, were able to hold the intense awareness of being the genuine masters of the Korean revolution and go forward to fight, giving their all unswervingly along the one road of the revolution taught by our respected and beloved leader even under such difficult conditions. For them, the chuche ideology was always their firm credo of work and life, and it became their revolutionary will to carry through the chuche-oriented line, strategy and tactics of the Korean revolution enunciated by our great leader. The precious example of the late anti-Japanese revolutionary fighters who, holding the chuche ideology as their firm revolutionary world view, lived and struggled in accordance with the demands of the chuche ideology, has great significance in firmly establishing one's revolutionary world view and preparing oneself as a genuine chuche-oriented revolutionary.

Only by strengthening indoctrination work aimed at arming party members and working people with our party's revolutionary tradition is it possible to make them deeply learn by experience historically, systematically the great chuche ideology founded by the respected and beloved leader Comrade Kim Il-song and go forward to fight unswervingly on the road of the revolution, firmly establishing the chuche revolutionary world view as did the late anti-Japanese revolutionary fighters.

What is most important in establishing the chuche revolutionary world view among party members and working people is that of thoroughly establishing the revolutionary view of the leader.

The revolutionary view of the leader can be established correctly when based on the scientific recognition of and historical personal experience in the leader's absolute position and decisive role in the advance of history and in the revolutionary struggle.

The socialist, communist cause is charted by the leader, and becomes victorious and moves forward under the leader's leadership. Therefore, the revolutionary view of the leader constitutes the basic characteristic characterizing the attitude and viewpoint toward the revolution.

Running through our party's glorious revolutionary tradition are the greatness of the thought and theory developed and enriched by the respected and beloved leader Comrade Kim Il-song by founding the immortal chuche ideology; the sagacity of his leadership compiling immortal revolutionary achievements by sagaciously leading the arduous and complex anti-Japanese revolutionary struggle along the one road of victory; his noble communist character giving his all for the sake of the fatherland and the people.

Only by energetically launching indoctrination in the revolutionary tradition among party members and working people is it possible to make them deeply learn by experience the greatness of our respected and beloved leader and go forward to thoroughly establish the revolutionary view of the leader.

During the anti-Japanese revolutionary struggle the young communists, because of having learned by experience with all their hearts the greatness of the respected and beloved leader Comrade Kim Il-song, already at the dawn of our revolution loftily attended our leader as the helmsman of the Korean revolution, as the unitary center for unity and solidarity, and entrusted all their destinies altogether to our leader. As they were clearing multilayer barriers and trials with their lives, they resolutely protected and defended our great leader who had saved their fate and bestowed on them eternal political life, and on that road, never hesitated to offer their youth, even their lives. It absolutely was not for any remuneration or honor at a later date that they struggled, unhesitatingly offering their youth, their lives day in, day out during such formidable struggle when it was still impossible to tell when the revolution would win victory. They only had the rock-hard faith firmly engraved in their hearts that as long as there was the presence of our great leader, the Korean revolution would inevitably win victory.

The posture and stand held by the young communists in attending the leader constitute a precious model in establishing the genuine revolutionary view of the leader.

When indoctrination in the revolutionary tradition is strengthened and party members and working people are thoroughly armed with our party's revolutionary tradition, they can go forward to admirably prepare themselves as genuine chuche-oriented communist revolutionaries holding the immortal great chuche ideology as their firm revolutionary world view and faithfulness to the party and the leader as their first and foremost life.

Thus indoctrination in the revolutionary tradition constitutes an energetic means to bring up people as resolute communist revolutionaries with the chuche revolutionary world view, the revolutionary view of the leader firmly established.

What makes indoctrination in the revolutionary tradition a powerful means of revolutionization also lies in that it turns people into fervent revolutionaries possessing noble communist features and stern will to break through any trial, however difficult.

In order to revolutionize people, it is imperative to make them possess noble moral character and stern will to courageously break through all kinds of trials of the revolution.

The road of the revolution is by no means plain sailing, but a far and rugged road where multilayer barriers and trials have to be cleared. The revolutionaries, only if they hold a firm revolutionary faith and stern will, can go forward to make revolution to the end without becoming pessimistic or wavering in the face of any trial.

The anti-Japanese revolutionary struggle was a fierce class struggle against Japanese imperialism, the most ruthless brigand, and a difficult and arduous struggle in which we had to resolve everything and score a breakthrough with our own strength without the rear of the state or the help of a regular army.

Contained in our party's revolutionary tradition established by the great leader Comrade Kim Il-song during the arduous anti-Japanese revolutionary struggle are lofty mental assets which genuine communist revolutionaries must possess, such as the stern revolutionary will to fight to the end observing the revolutionary principle, whatever the adversity, the revolutionary spirit of self-reliance, the revolutionary comradely love and ethics, the organizational spirit and disciplinary character.

The communist revolutionary spirit created by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle and highly displayed by the late anti-Japanese revolutionary fighters has important significance in revolutionizing party members and working people.

The great leader Comrade Kim Il-song, while personally clearing the grave situation standing in the way of the Korean revolution, set the noble example of a firm revolutionary faith and stern revolutionary will. Under the sagacious leadership of our great leader the late anti-Japanese revolutionary fighters, even when the Korean revolution was going through formidable trials on account of the desperate machinations of the enemy, went forward to fight without wavering, with burning hatred against the enemy and invincible faith in the victory of the revolution, with the revolutionary spirit of unyielding, whatever the adversity. Again, even in the worst possible environment with nothing available, they resolved everything with their own strength, and wherever, whenever thoroughly abiding by the revolutionary organization, carried out with their lives the revolutionary duty assigned them by the organization.

Only by arming party members and working people with the noble communist revolutionary spirit, the example of which was personally set by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle and which was highly displayed by the late anti-Japanese revolutionary fighters, is it possible to prepare them as genuine revolutionaries devotedly struggling for the victory of the socialist, communist cause breaking through whatever barriers and trials of the revolution.

In the course of the glorious anti-Japanese revolutionary struggle not only is brilliantly embodied the noble communist revolutionary spirit of the respected and beloved leader Comrade Kim Il-song, but it is embroidered with his great example of fervent love for the fatherland and the people, comradely love and ethics.

The great leader Comrade Kim Il-song, always putting the interests of the people in the first and foremost place day in, day out during the formidable anti-Japanese revolutionary struggle, looked after them with a warm fatherly love, and struggled giving his all in any environment, however difficult, if necessary for the sake of the people. With our great leader setting the

noble example of his infinitely unsophisticated and humble people-minded character and with it leading the anti-Japanese guerrillas and the people, the anti-Japanese revolutionary force was always filled to overflowing with revolutionary comradely love and revolutionary ethics.

The late anti-Japanese fighters, infinitely inspired by the warm comradely love of our great leader who even gave a handful of grain flour, all that remained of his own ration, to the guerrillas while on hardship march, lived and fought filled to overflowing with revolutionary optimism and faith. Because they were united with a genuine comradely love to share life and death alike, they thought first of their revolutionary collective and comrades before their personal comfort and pleasure, and never hesitated to sacrifice themselves for the sake of comrades.

The noble mental and moral character highly displayed within the anti-Japanese revolutionary force constitutes a precious model of it which the communist revolutionaries must possess.

When all of our party members and working people learn from the lofty revolutionary spirit and noble moral features displayed during the anti-Japanese revolutionary struggle, they can go forward to admirably prepare themselves as genuine communist social beings. Precisely herein lies part of the ground that indoctrination in the revolutionary tradition constitutes a powerful means to revolutionize people.

Next, what makes indoctrination in the revolutionary tradition a powerful means for revolutionizing people lies in that our party's glorious revolutionary tradition possesses a great influencing power in indoctrinating and remolding party members and working people.

Positive example possesses a great influencing power in indoctrinating and remolding people.

How much people are stirred and their responsive chord struck depends on how noble, profound, vivid is the content of the positive example.

Our party's revolutionary tradition, because of its intrinsic characteristics and immense vitality, possesses an incomparably great influencing power in revolutionizing people. This is so because our party's revolutionary tradition has been achieved in the course of the most arduous and long revolutionary struggle without parallel in history and because comprehensively contained in it is the genuine model constituting the guiding principle in remolding people the communist way.

The example of the late anti-Japanese revolutionary fighters who under the sagacious leadership of the great leader Comrade Kim Il-song fought to oppose the Japanese imperialists under the most difficult conditions constitutes a mirror for revolutionizing all party members and working people and energetically inspiring them to creation and construction.

Indoctrination in the revolutionary tradition, because it indoctrinates people with historical facts and examples, has important significance

particularly in revolutionizing the younger generation who have not experienced the trials of the arduous revolution.

Only by strengthening indoctrination in the revolutionary tradition among the younger generation and making them clearly understand the communist revolutionary spirit and noble moral features held by the late anti-Japanese revolutionary fighters is it possible to admirably bring them up as continuers of the chuche revolutionary cause.

Truly, indoctrination in the revolutionary tradition, because of the greatness of our party's brilliant revolutionary tradition, the profundity and richness of its content, and its vivid influencing power, constitutes a powerful means to revolutionize all members of society.

The entire journey in which the glorious anti-Japanese revolutionary tradition has been brilliantly embodied in our revolution is a prideful travel in which indoctrination in the revolutionary tradition has been ceaselessly deepened among party members and working people under the sagacious leadership of the party and the leader.

The great leader Comrade Kim Il-song, viewing the strengthening of indoctrination in the revolutionary tradition as one of the basic questions arising in revolutionizing people and going forward to attain the socialist, communist cause to the end, has sagaciously led the way in deepening this task to suit the demands of the developing revolution.

The great leader Comrade Kim Il-song, putting it in the forefront as the most important duty which must be carried out by the party and state of the working class to revolutionize, working classize the whole society particularly after establishment of the socialist system, has led the way in vigorously launching indoctrination in the revolutionary tradition to suit it.

With indoctrination in the revolutionary tradition deepened to suit the demands of our revolution for energetically launching the struggle to revolutionize, working classize the whole society, the process of ideological remolding of party members and working people has come to be extraordinarily expedited, and our revolution which has inherited the anti-Japanese revolutionary tradition has come to develop ceaselessly onto a new higher stage.

In the struggle to strengthen indoctrination in the revolutionary tradition and revolutionize party members and working people, the 1970s are shining as a decade deep in significance.

At that historic juncture, based on a precise analysis of the demands of the developing revolution, our party set forth the militant slogan "Production, Study, and Life--All in Manner of the Anti-Japanese Guerrillas!" and sagaciously led the way in bringing about a new turnaround in the task to revolutionize people through indoctrination in the revolutionary tradition.

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

"Recently the Party Center, setting forth the slogan 'Production, Study, and Life--All in Manner of the Anti-Japanese Guerrillas!' energetically launched the struggle among the cadres and party members and working people to learn from the revolutionary work habit of the anti-Japanese guerrillas. We think this slogan set forth by the Party Center is a good one." (Book "Every Effort for Occupying the 8 Million Tons of Grain Height," pp 11-12)

Reflected in the militant slogan set forth by the Party Center for conducting production, study, and life--all in manner of the anti-Japanese guerrillas are the firm stand and will of our party to defend, carry forward and develop the glorious revolutionary tradition achieved by the great leader Comrade Kim Il-song amid the flames of the anti-Japanese revolutionary struggle and attain the chuche revolutionary cause to the end.

What is most important in the leadership of our party for strengthening indoctrination in the revolutionary tradition and revolutionizing people is that the party has led the way in energetically launching the indoctrinaion among party members and working people with primary emphasis on nurturing loyalty to the great leader Comrade Kim Il-song.

To nurture infinite loyalty to the party and the leader is the most important requirement in revolutionizing party members and working people and remolding them into genuine revolutionaries.

Our party, through the study of the great leader Comrade Kim Il-song's glories-filled revolutionary history by making our respected and beloved leader's revolutionary thought, sagacity of leadership, and noble communist character understood among party members and working people, has made them learn by experience deeply with all their hearts the greatness of our leader. And the party has directed keen attention to substantially conducting indoctrination in the revolutionary tradition so as to make them learn from the burning loyalty to our great leader and indomitable fighting spirit held by the late anti-Japanese revolutionary fighters who protected and defended the command headquarters of the revolution politicoideologically with their lives with a firm revolutionary faith and ethics. With indoctrination in the revolutionary tradition broadly and deeply conducted under the leadership of the party, all party members and working people are being prepared more admirably as chuche-oriented communist revolutionaries resolutely protecting and defending the anti-Japanese revolutionary tradition and being infinitely loyal to the party and the leader.

To have led the way in thoroughly organizing powerful bases and means of indoctrination in the revolutionary tradition and in strengthening indoctrination in the revolutionary tradition through them occupies an important place in the leadership of our party for revolutionizing people.

The historical revolutionary battlefields and historical revolutionary sites are powerful bases for indoctrination in the revolutionary tradition.

Indoctrination work through the historical revolutionary battlefields and history revolutionary sites, because it shows people our great leader's

glories-filled revolutionary history and immortal revolutionary achievements with vivid facts and artifacts, makes it possible to positively step up their revolutionization with a great influencing power.

Our party has arranged for respectfully organizing, as a partywide movement, as a movement of the entire masses, the historical revolutionary battlefields and historical revolutionary sites which are permeated with the great leader Comrade Kim Il-song's revolutionary achievements, and led the way in strengthening indoctrination in the revolutionary tradition among party members and working people through them.

The historical revolutionary battlefields and historical revolutionary sites respectfully organized under the leadership of our party in every nook and corner of the country such as Wangjaesan and Samjiyon, "Comrade Kim Il-song's Museum of Revolutionary Artifacts" and "Research Rooms for Comrade Kim Il-song's Revolutionary Thought" are becoming admirable schools for arming party members and working people with our party's glories-filled revolutionary history and immortal revolutionary achievements and for revolutionizing them.

Our party has also directed keen attention to the task to indoctrinate party members and working people through materials of the revolutionary tradition for indoctrination and through works of literature and arts on the subject of the revolutionary tradition.

Such indoctrination methods set forth by our party, because these make the great leader Comrade Kim Il-song's glories-filled revolutionary history clearly understood by party members and working people through vivid materials and realistic artistic portrayal, constitute powerful indoctrination methods energetically inspiring them to struggle for their revolutionization.

Our party has arranged for the publication and dissemination of many books recording our great leader's revolutionary history such as "The Great Leader Comrade Kim Il-song's Revolutionary History," "A Biography of the Great Leader Comrade Kim Il-song," and "Twenty Years of the Anti-Japanese Revolution Under Red Sunbeam," on the one hand, and led the way in re-creating in revolutionary films, revolutionary operas, revolutionary dramas, and revolutionary novels the immortal classic masterpieces created during the anti-Japanese revolutionary struggle and widely disseminating them and in substantially organizing and conducting their efficacy struggle, using various forms and methods.

In particular, our party, initiating the movement among the youth and juvenile students to learn from our great leader's glorious youth and juvenile days, is sagaciously leading it. The march of learning "A Thousand Li of Learning" and "A Thousand Li of Restoration" briskly under way among the youth and juvenile students constitutes an admirable school for making them learn from the respected and beloved leader Comrade Kim Il-song's glorious youth and juvenile days and nurture fervent loyalty, and temper their revolutionary spirit and revolutionary will.

With indoctrination in the revolutionary tradition briskly launched on a new higher level under the leadership of our party, the revolutionization of

party members and working people is being further stepped up and a fundamental turnaround is happening in their way of work, way of life.

Our party members and working people, like the young communists, are going forward to staunchly fight along the one road of chuche with the purest and cleanest of loyalties to the party and the leader.

That today, with unsung heroes emerging in large numbers and the movement to learn from them energetically launched as a partywide movement, as a movement of the entire masses, their ranks are growing day by day is the precious fruition of the sagacious leadership of our party which has been deepening indoctrination in the revolutionary tradition along with indoctrination in the unitary ideology of the party.

As a result of the great change that has taken place in the ideomental features of our working people, their way of work and way of life are also changing out of recognition.

All working people are revolutionarily, militantly working and frugally living as befits the people of the era of making revolution, the era of struggling, and on every battlefield of socialist construction they are dynamically launching the struggle for the creation of "the speed of the '80s." Amid this great revolutionary march Komdok's constructors have completed in 1 year the enormous construction project aimed at creating the capacity of dressing 15 million tons of ore, and the construction of the Namp'o floodgate and T'aech'on Power Plant, and awesome nature-remaking projects such as the reclamation of 300,000 chongbo of tideland are also being expedited at a very fast pace.

That the whole society is filled to overflowing with the Paektu revolutionary spirit, that in every people's heart the enthusiasm of loyalty is blazing sweepingly, that one and all are living and fighting like the late anti-Japanese revolutionary fighters is the result of our party having led the way in strengthening the task of indoctrination in the revolutionary tradition and energetically stepping up the revolutionization of party members and working people.

Life shows that ceaselessly strengthening indoctrination in the revolutionary tradition is precisely where a firm guarantee for stepping up people's revolutionization and going forward to attain the chuche revolutionary cause to the end lies.

By going forward to deepen, to suit the new demands of the developing revolution, the task of indoctrination in the revolutionary tradition whose correctness and vitality have been highly displayed through practice, we shall further step up the revolutionization of party members and working people and energetically hasten the great task to convert the whole society to the chuche ideology.

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CSO: 4109/009

THE THEORY OF POLITICS ENUNCIATED BY THE CHUCHE IDEOLOGY

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 27-34

[Article by Yi Song-kap]

[Text] Today our country has been transformed into a socialist power self-dependent in politics, self-supporting in economics, self-reliant in national defense. All of the people, firmly united around the party and the leader with one mind and one will, dynamically moving forward toward the attainment of the socialist, communist cause--this is our country's prideful reality and mettle today.

That our party and people, scoring great victory and brilliant achievement in the revolution and construction, are demonstrating the commanding appearance of our country before the whole world as "a model country of Socialism" is altogether the result of the matchless revolutionary thought and correct leadership of the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song, early on founding the immortal chuche ideology, has illuminated a unique thought and theory of politics with its brilliant rays and been brilliantly embodying them in the revolution and construction.

The great leader Comrade Kim Il-song, placing man at the center, has enunciated the intrinsic nature and beginning of politics for the first time, and provided a profound scientific elucidation of all questions arising in the theory and practice of politics, ranging from the position and role of politics in social life and its development, the question of the party and government of the working class as entities in charge of socialist politics to the question of the fate of politics in the future communist society.

The chuche theory of politics founded by the great leader Comrade Kim Il-song most thoroughly protects the basic demands and interests of the masses of working people such as the working class and precisely illuminates the road of working out their destinies, and because of that, is becoming a powerful ideothoretical weapon striking deep chords among all people and energetically couraging and inspiring them to the revolutionary struggle.

Every time they look back on the prideful road of victory they walked in bygone days and on the basic change that occurred in their destiny our people

extol the great leader Comrade Kim Il-song's chuche thought and theory of politics and matchless leadership with an intense national pride and revolutionary confidence, and brim with the resolve to struggle for the embodiment, dedicating all their body and mind.

(1)

To precisely enunciate the intrinsic nature of politics and its position and role in social life and its development is a question arising as a starting point in establishing a scientific political science and energetically stepping up the revolution and construction. Only by correctly elucidating this question is it possible to establish the system and content of political science on a scientific basis and comprehensively evolve them, and go forward to precisely solve all questions arising in socialist, communist construction on a revolutionary stand with a scientific methodology.

The great leader Comrade Kim Il-song, based on having scientifically analyzed and generalized the precious experience gained in the course of leading the arduous and complex Korean revolution over more than half a century and the course of advance of human history, has scientifically enunciated for the first time the intrinsic nature of politics and its position and role in social development and the revolutionary struggle.

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

"Politics is a social function which in a unified way organizes and commands people's activity to suit the common interests of the class or society. Without politics, people's collective life and joint activity could not be achieved nor could society be sustained and developed. Therefore, there has to be politics in any society, and the masses of people, only if they become the masters of politics, could become the genuine masters of society." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 4)

Politics is an indispensable function for sustaining social life.

Society is a collective where people live and take action. Society consists of people with different demands, interests, and abilities. Under such conditions, only if people's different demands and interests are adjusted, the common interests of the class or society are put in the forefront, and the struggle is energetically launched to realize the common interests with people's strength united as one, is it possible for people to live and for society to develop. If people's different demands and interests are left alone without rationally adjusting and controlling them, society will be destroyed with a state of anarchy prevailing; and if joint activity is not launched joining people's strength and wisdom, it will become impossible to realize even individual interests, let alone the interests of the collective.

Now, the task to adjust and control many people's different interests and demands and activity is not achieved spontaneously. Society's collective life and joint activity are realized only by the social function of exercising

guidance and control with a direct grip on people in such a way as to make them occupy a certain social position and perform the role consistent with it.

The social function of organizing and commanding people's activity in a unified way to suit the common interests of the class or society is precisely politics. Put another way, politics is the task to govern people, the task to regulate, adjust, and control people's social position and role.

From the point that it is the task to govern people, politics is distinguished from economics. It can be said that economics is the task which, remaking nature, creates and manages material wealth. Of course, even when launching economic activity to produce and distribute material wealth, people are organized and mobilized to suit the common interests of the class or society. However, the task of organizing and mobilizing people in and of itself is not economics but politics. Economics is not the task to govern people, but the task to manage things.

Politics is not only distinguished from economics, but also from culture in a certain way. Culture, through education work or public health work, literature and arts or physical training work, infuses in people the thought and knowledge essential to society and promotes their physical strength. Therefore, culture is the task which mainly raises the consciousness level of people themselves and nurtures their physical strength, absolutely not the task to govern people with a view to giving them a social position and making them perform the role consistent with it.

The task to organize and command people's activity in a unified way to suit the common interests of the class or society by regulating people's social position and role is something peculiar to politics alone.

The great leader Comrade Kim Il-song, by formalizing the classic proposition that politics is the social function of organizing and commanding people's activity in a unified way to suit the common interests of the class or society, has scientifically enunciated the intrinsic nature and characteristics of politics for the first time in history, and provided a correct guiding principle which makes it possible to go forward to precisely solve all questions arising in the theory and practice of politics.

From the chuche-oriented understanding of the intrinsic nature of politics are determined the position and role of politics in social life and in the advance 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:

"Politics is the sphere of decisive significance in social life." (Book "On the Chuche Ideology," p 42)

Politics, occupying the leading position in all the other aspects of social life, performs the decisive role.

Of course, in order that people may go on to live and society may develop, there has to be material wealth. It is in this context that economics is said to constitute the material basis for social life and its development.

In order that people may go on to live and develop, there also has to be mental wealth. The more people's needs become diverse and the more society develops, the more the ratio of the mental and cultural aspects in people's life grows.

Thus, politics, economics, and culture have their own realms, none of which can substitute for any other of the three, and are all together essential to social life, and contribute to social development.

Politics, economics, and culture mutually affect one another and also get affected by one another. Just as politics affects economic development and cultural development, economics and culture too affect the development of politics.

However, the effect which politics, economics, and culture each exert on social life and its development or the function which each one of them affects the other two is not identical. Politics exerts decisive influence on economic development and cultural development.

It is through and through man who conquers nature, produces material wealth, and creates and develops culture. This being so, the task to govern people, politics, which is the social function of organizing and commanding people's activity in a unified way, comes to occupy a superior position compared with economics or culture and perform the decisive role.

Inasmuch as political authority is an authority to organize and command people, grasping it will be the grasping of the authority both to dispose of things and nurture people. Precisely herein lies the ground that in any era, only the ownership relations acknowledged by the political power can develop as a prevailing economic system.

That toward the end of the feudal society the capitalist class which had occupied a position of superiority over the landlord class, still unsatisfied with it, came to make the bourgeois revolution, too, was because, in the final analysis, only by grasping the political power would it be possible to develop the bourgeois ownership relations into an economic system prevailing societywide and satisfy its own basic economic interests. The reason the working class, putting the question of political power in the forefront as the basic question of the revolution, is fighting shedding blood in order to establish the government of the people is also because only by becoming the master of politics is it possible to become the genuine master of society and enjoy an independent, creative life.

The chuche ideology has enunciated the question of the fate of politics, together with the intrinsic nature of politics, the leading position and decisive function of politics in social life and its development.

Inasmuch as politics is the social function of organizing and commanding people's activity in a unified way to suit the common interests of the

class or society, it is in the scheme of things that politics will always exist as long as there are society and collective life.

Politics is the social function essential not only to the class society where classes and class confrontation exist, but also to the future communist society. Of course, the politics in the communist society, the classless society, will not take on the class character peculiar to the politics in class society. But, inasmuch as the communist society is not a society based on anarchism or individualism, but a society where comradely cooperation and unity between people, collectivism, prevails, even into that society there will inevitably be politics which is the social function of organizing and commanding people's activity in a unified way to suit the common interests of society.

The more society develops, the more politics comes to be strengthened and developed, not weakened.

Although the content and form of politics, different from one another, have changed at different stages in the advance of history, their trend has developed in the direction of getting ceaselessly strengthened. Over the long period from the time the commanding power of the chieftain of the primitive communal society, which could be regarded as the core of politics to organize and command people in a unified way, or militaristic democracy prevailed through the slave society, the feudal society, the capitalist society to the socialist society, politics has been ceaselessly strengthened and developed rather than weakened.

Inasmuch as the role of politics is essential to any society, there is no room for doubt that in the communist society, politics will not wane but be developed even more and consummated. In the communist society, based on people's intense voluntariness and action-consciousness, the role of such guiding force as the leader and the party, the supreme brain behind the masses of people, will come to be incomparably enhanced.

That the great leader Comrade Kim Il-song has enunciated for the first time the leading position and decisive role of politics in social life and its development and the question of the fate of politics has incalculably immense significance in the developing political theory of the working class and in the attainment of the socialist, communist cause.

In the past period, with politics viewed as a superstructural phenomenon determined by economic foundations, its position and role in social life and in the advance of history were not emphasized at their deserved height. Even in the case of speaking about the leading position of politics, it was done through and through within the framework of acknowledging the definitive function of economics. Moreover, in the past period, from understanding politics only in combination with class confrontation and class struggle, it was viewed that politics would disappear in the future communist society where there would be no class, no class confrontation.

The respected and beloved leader Comrade Kim Il-song, by defining for the first time the intrinsic nature of politics based on the great chuche ideology and

scientifically enunciating that politics occupies the leading position and performs the decisive role in social life and its development and that politics will come to exist in any society, has brought about a basic turnaround in the understanding of politics, and provided a guiding principle which makes it possible to go forward with a tight grip on politics in socialist, communist construction.

That he has scientifically enunciated for the first time the intrinsic nature and characteristics, position and role, and fate of politics constitutes an unsurpassed contribution made by the great leader Comrade Kim Il-song to the development of human thought and to the attainment of the revolutionary cause of the working class.

(2)

One of the most important questions arising in developing and consummating the political theory of the working class on a scientific basis and successfully hastening the socialist, communist cause is that of correctly solving the question of political organization and going forward to ceaselessly enhance its role and function.

The respected and beloved leader Comrade Kim Il-song has also given the most correct answer to this question by starting from the great chuche ideology and going forward to elucidate and solve all political questions, placing the masses of working people at the center invariably from start to finish.

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

"Politics is carried out by a political organization in a certain form, and the character and role of the political organization differ depending on the social system." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 4)

Inasmuch as politics is a difficult and complex task to organize and command all people's activity in a unified way to suit the common interests of the class or society, in order to actually realize politics, there must necessarily be a political organization capable of taking charge of it and carrying it out.

The political organization is one that is in direct charge of the realization of politics. Just as there could be no people's activity in any form without people, no politics could be realized without a political organization in certain form.

In any society, there has to be a political organization in certain form for realizing politics, but the character of the political organization and the role it plays in realizing politics differ depending on the social system. In a society where people's interests agree and unity and cooperation are the basics of social relations, the political organization represents the common interests of society and constitutes the means to realize them. But in a class society where people's interests are in conflict, the political organization serves as a means to protect and realize the interests of one class.

Because in the exploiting society such as the capitalist society people are divided by class and the interests between them are basically in conflict, political organizations come to serve solely as a means to protect and realize the interests of one class represented by the relevant organization. Only in the socialist society where people's interests agree and unity and cooperation are the basics of social relations, political organizations represent the interests of all of the people such as the working class and come to become the means of realizing them.

That which occupies the most important place among political organizations is the party and state government.

The great leader Comrade Kim Il-song, with his deep insights into the immense role played by the political organization in social development and in the revolutionary struggle of the working class, has scientifically elucidated for the first time the intrinsic nature and mission of the party of the working class and people's government, and enunciated the most correct guideline and methods for strengthening and developing them.

The party of the working class is a political leadership organ opposing all manner of domination and enslavement and struggling to realize the independent stand and attitude of the masses of people, and an organization in highest form among the political organizations of the working class. Only under the correct leadership of the party can the working class and the masses of people find freedom and liberation and go forward to successfully work out their destiny.

The position and role of the party in realizing the politics of the working class grow even bigger as socialist, communist construction deepens and develops.

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 party is the weapon of the revolution and construction, and the guiding force of the socialist, communist society." (Book "The Korean Workers Party Is a Chuche-Oriented Revolutionary Party That Has Inherited the Glorious 'T.D.' Tradition," p 31)

The socialist, communist society is a highly organized society, and accordingly, in order to go forward to move such society, there has to be the political leadership of a guiding force possessing such a strong organizational power as the party. Even under the socialist system free of exploitation and oppression, without the leadership of the party the politicoideological unity of the masses of people cannot be achieved nor can all people's activity be organized and commanded to suit the common interests of society.

Even after the construction of Communism, the leadership of such a guiding force as the party will inevitably be essential. Even into the high stage of Communism, the struggle to discard the old and create the new in the

ideological, technological, and cultural areas will continue, and in the process of this struggle society will come to develop ceaselessly. Without the leadership of such a guiding force as the party it will be impossible to correctly launch such task or to insure the ceaseless development of society.

Under conditions that capitalism and imperialism remain on the face of the globe, the leadership of the party arises as an even more pressing question. Even if Communism is realized in one country or in a certain region, as long as capitalism and imperialism remain in existence, it is impossible to escape the danger of aggression and sabotage by the internal and external enemies. Under such circumstances, only by the leadership of the party is it possible to successfully beat back the machinations of hostile elements infringing the interests of the masses of people and have people's independent and creative life reliably protected.

The party thus performs the decisive role, occupying the most important position in the attainment of the sovereignty cause of the masses of working people, in the realization of politics of the working class.

From such position and role of the party of the working class in the attainment of the socialist, communist cause comes to spring the demand for ceaselessly strengthening and developing the party.

What is most important in strengthening and developing the party is that of thoroughly establishing the unitary ideology system partywide.

To thoroughly establish the party's unitary ideology system partywide is an intrinsic demand of the party of the working class and a principled question arising from the mutual relationship between the party and the leader. The leader is the unitary personifier of the organizational will of the entire party, and the thought of the leader is none other than the guiding thought of the party. The leader is the supreme helmsman of the party, and the leadership of the party is none other than the leadership of the leader. When, with the unitary ideology system established within the party, the entire party thoroughly arms itself with the leader's thought and becomes a living organic body breathing and moving in accordance with the leader's ideological will, the party can begin to fully perform its noble mission and role as the political organization of the working class in highest form.

Only by thoroughly establishing the unitary ideology system within the party is it possible to achieve the complete and unconditional unity of the thought, will, and action of the party and strengthen the might of the party in every way, and lead the revolution and construction to straight victory, breaking through whatever barriers and trials.

To firmly unite the broad masses of people around the party is one of the basic questions arising in strengthening and developing the party of the working class.

The party struggles for the protection of the interests of the masses of people such as the working class, and goes forward to carry out the revolutionary

struggle and construction task, organizing and mobilizing the masses of people. Therefore, to form kindred ties with the broad masses and strike deep roots among the masses has particularly important significance in the party construction and activity of the working class.

Only the party which knows how to strike deep roots among the masses, command the support and trust of the masses, and organize and mobilize the masses, can display an invincible might, and acquit itself fully of its mission as general staff of the revolution, as political leader of the masses of people.

If the party, as the political organization of the working class, is to strengthen the party ranks and successfully realize leadership for the revolution and construction, it must of necessity precisely define the basics of party work and go forward to thoroughly embody them in all of its activity.

The great leader Comrade Kim Il-song, by setting forth the matchless thought for going forward with a tight grip on work with people as the basics of party work, has given the most correct answer to this crucial question. This thought is a man-centered world view, and a great thought that has enunciated the basic principle of party activity, embodying in the party construction area the chuche ideology which is the revolutionary theory of thoroughly protecting the independent stand and attitude of the working masses.

All of the activity of the party, which is the political organization of the working class struggling for the interests of the masses of people, is realized through work with people. The party, by making people voluntarily move, pushes ahead with the revolution and construction, remaking society and nature. The party, only if it goes forward with a tight grip on work with people as the basics, can prevent party work from falling into administrative, technical administrative ruts, defend the basic nature of the party as the political organization, and correctly carry out its militant function and role.

Truly, the theory of party enunciated by the great chuche ideology is a matchless one that has provided a guiding principle which makes it possible to go forward to strengthen and develop the party into the political organization of the working class in highest form.

The state ruling power, together with the party, constitutes a strong political organization.

The state ruling power is the most inclusive political organization and political ruling power. It is by the state ruling power that the right to command all people and the right to deal with all things under the jurisdiction of that state come to be exercised.

The reason every one of the political parties in society is intent on seizing the state ruling power is because, in the final analysis, it is possible to realize the intentions and commanding right of its own party

on a societywide basis only by grasping the state ruling power which is the most inclusive political organization. In the case of the party in power, because it holds the state ruling power in its own hands, the policy of that party becomes none other than the policy of the state and comes to be executed as such.

The great leader Comrade Kim Il-song, by scientifically analyzing and generalizing the experience of the working class in the construction of ruling power and our country's realities, starting from the immortal chuche ideology, has made a trailblazing discovery that the most superior form of state ruling power serving for the sake of the people has to be the form of people's government, and sagaciously organized and led the struggle for the realization.

The great leader Comrade Kim Il-song, scientifically defining the character and characteristics of our People's Administration, its function and role, has concretely enunciated the direction and methods of strengthening and developing the People's Administration.

The People's Administration is a powerful weapon of socialist, communist construction, and a positive executor of the line and policy of the party.

The most intrinsic characteristic and superiority of our People's Administration of dictatorship of the proletariat as a form of state ruling power lie precisely in that it is a government for the people and a government of the people themselves. The master of the People's Administration is the masses of people themselves, and it is also the masses of people who operate the People's Administration and push it.

Because the masses of people have become the master of the political ruling power, politics of the People's Administration from start to finish comes to be politics for the masses of working people, politics of the masses of working people themselves.

To say that politics of the People's Administration comes to be politics for the masses of working people, politics of their own, means that the People's Administration thoroughly implements democracy in its state activity.

In order that the political organization may fully perform its duty and role, it must have in its possession a correct mode of activity which it must observe in its political activity. In order to enhance its function and role, the state ruling power, too, must correctly define the basic mode of activity which must strictly be adhered to at all times in state construction and state activity, and go forward to thoroughly carry it through.

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

"Democracy is the basic mode of state activity serving the masses of working people. Only by thoroughly practicing democracy in state activity is it possible to satisfactorily insure the position of the masses of working people as masters of the state and society and enhance the role of the

masses of working people in the revolution and construction." ("Kim Il-song Selected Works," Vol 7, p 487)

The basic mode of state activity, depending on who the master of the state is, is determined, and this directly expresses the character and intrinsic nature of said state ruling power.

Our People's Administration where the broad masses of people such as the working class have become its masters and which serves for the sake of the masses of people, holds democracy as its basic mode of state activity.

Essentially, what is called democracy bespeaks the fact that the people hold the ruling power in their hands, and this is politics where the people's intentions are synthesized. Put another way, it is democracy that the state, reflecting the intentions of the broad masses of people such as the workers and the peasants, formulates its policy and executes it to suit the interests of the masses of people. This being so, genuine democracy can be implemented only under Socialism where the people hold the state ruling power in their hands.

Democracy is the most correct mode of politics aimed at enhancing the position and role of the masses of people. Only by thoroughly implementing democracy in state activity is it possible to turn the masses of people into genuine masters of the state and society and make them positively display their revolutionary fervor and creative positiveness in the revolution and construction.

It is only by the people-minded politics where the people establish the national policy and carry it through, the democratic politics where all questions arising in the revolution and construction are resolved according to the intentions of the masses of people that it is possible to make the working class and the masses of working people occupy the position of the master in the state and society, in the revolution and construction and fully perform the role as the master.

In the state activity of the People's Administration, democracy is closely linked to dictatorship. Dictatorship against reactionary forces is part of the basic function of the People's Administration.

Of course, the basic mode of activity of the People's Administration is democracy. This is so because the master of the People's Administration is the masses of people themselves who account for an absolute majority of society.

But dictatorship must be enforced against forces obstructing the independent right and creative activity of the masses of people.

Dictatorship against reactionary forces in the state activity of the People's Administration constitutes a precondition for even better implementing democracy for the broad masses of people. Therefore, democracy, which is the basic mode of state activity, does not exclude dictatorship against hostile classes and must be closely combined with it.

In all states such as bourgeois states which are exploiting societies, because the exploiting class holds the state ruling power in its hands, the content or mode of state activity comes to manifest the intrinsic nature of the exploiting class. Any state, which is an exploiting society, because for the sake of the interests of an extreme minority of the exploiting class it holds it as the basic objective to infringe the interests of the masses of people accounting for an absolute majority of society, clings to the mode of anti-people rule oppressing the working masses. Even if there is a case where it espouses "democracy," it is no more than a camouflage designed to cover up its harsh anti-people rule.

Truly, democracy is the basic mode of activity of our People's Administration holding it as its basic objective to protect and realize the independent stand and attitude of the masses of people, and as such, constitutes a graphic expression of the people-minded character and intrinsic superiority of our revolutionary government.

The great leader Comrade Kim Il-song, by setting forth the unique thought and theory of a chuche-oriented party and a people's administration as political organizations capable of leading the sovereignty cause of the masses of working people to victory and by enunciating the most correct method which enables them to fully perform their mission and role, has further developed and enriched the chuche theory of politics and graphically illuminated the genuine road which makes it possible to realize people-minded politics. This constitutes another unsurpassed service rendered by the great leader Comrade Kim Il-song in contributing to the development of the revolutionary thought of the working class and to the attainment of the revolutionary cause.

The chuche theory of politics uniquely enunciated by the great leader Comrade Kim Il-song based on the immortal chuche ideology, embodied in the realities of our country, has already brought brilliant fruits.

The great leader Comrade Kim Il-song, comprehensively embodying the chuche thought and theory of politics, has founded, ceaselessly consolidated and developed the ever-victorious chuche-oriented Korean Workers Party and the genuine government of the people in our country, and thoroughly embodied the great chuche ideology in all of the activities of the party and the People's Administration.

The prideful reality of our country in which under the sagacious leadership of the great leader Comrade Kim Il-song all of the people, firmly united around the party, are staunchly struggling for the ultimate attainment of the chuche revolutionary cause, constitutes vivid testimony to the correctness and invincible vitality of the chuche thought and theory of politics.

By more brilliantly embodying the chuche theory of politics in the revolution and construction under the sagacious leadership of the party and the leader we shall go forward to further hasten the ultimate victory of our revolutionary cause.

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CSO: 4109/009

HISTORICAL EXPERIENCE OF THE UNITED FRONT MOVEMENT IN OUR COUNTRY

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 35-41

[Article by Yi Chin-su]

[Text] This is the 30th anniversary year since the great leader Comrade Kim Il-song published his immortal classic work "For Improving and Strengthening United Front Work."

This historic work which the great leader Comrade Kim Il-song laid before the seventh plenary meeting of the Central Committee of the Korean Workers Party in December 1953 is a programmatic document that has comprehensively enunciated various principled questions arising in further improving and strengthening united front work to suit the demands of the developing revolution, and a guiding principle which must be strictly adhered to in hastening fatherland reunification and the nationwide victory of our revolution by maximally organizing and mobilizing all forces of all strata.

The great leader Comrade Kim Il-song, by setting forth the chuche-oriented thought and theory of united front and brilliantly embodying them, has led the revolutionary struggle and construction task along the one road of brilliant victory and gained precious experience in the united front movement.

The historic experience, which the great leader Comrade Kim Il-song has gained in the united front movement, constitutes a precious ideotheoretical asset which, giving a scientific answer to the question of composition of revolutionary forces that is an important principled question which must be solved in the national liberation revolution and in the construction of a new society, has enriched one notch higher the revolutionary theory of the working class.

The question of united front is one of the strategic and tactical questions having principled significance in the revolutionary struggle of the working class.

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

"In order to win victory in the revolutionary struggle, it is imperative to commendably compose the revolutionary forces, correctly taking account of the

prevailing situation and the balance of class forces. The question of united front is one of the important Marxist-Leninist strategic and tactical questions arising in winning over the masses and insuring the decisive superiority of the revolutionary forces." ("A Collection of Writings of Kim Il-song," Vol 1, p 497)

In order that the party of the working class may lead the revolutionary struggle to victory, it must thoroughly organize the main force of the revolution and at the same time, maximally win over all classes, all strata, all forces with interests at stake in the revolution, and unite them into one political force.

As the chuche ideology teaches, the master of the revolution and construction is the masses of people, and the driving force of the revolution and construction also lies in the masses of people. Success or failure of the revolutionary struggle depends, in the final analysis, on how the strength of the masses of people, the master and driving force of the revolution and construction, is organized and mobilized.

The strength of the masses of people displayed in the revolutionary struggle is determined by the degree of participation of the classes and strata with interests at stake in the revolution, their action-consciousness and organizational spirit. The bigger the classes and strata participating in the revolutionary struggle and the higher their action-consciousness and organizational spirit, the stronger the strength of the masses of people becomes proportionately. Therefore, in order to insure the overwhelming superiority of the revolutionary forces over the counterrevolutionary forces, it is imperative to maximally win over all classes and strata with interests at stake in the revolution and thoroughly unite them into one political force.

The question of united front is essentially one of the strategic questions to win over all forces with interests at stake in the revolution, maximally isolate and weaken the enemies, and insure the decisive superiority of the revolutionary forces.

Accordingly, in order that the party of the working class may victoriously advance the revolutionary cause, it must go forward to correctly launch the united front movement in each period, each stage of the developing revolution with a view to uniting, on the struggle front opposing the main enemy, all classes, all strata, all forces sharing the same interests at stake in the revolution.

The great leader Comrade Kim Il-song, early on viewing the question of united front as one of the basic questions influencing victory or defeat of the revolution, set forth the chuche-oriented thought of united front and provided a powerful weapon guaranteeing the victory of the revolution.

The chuche-oriented thought of united front set forth by the great leader Comrade Kim Il-song presents the united front movement not as a question of temporary union, temporary unity of action with the masses of all strata, but as a principled question of going forward joining hands with them for the sake of the revolution, assuming responsibility for their fate to the end.

The revolutionary struggle is a sacred task to provide an independent and creative life for the broad masses of working people such as the workers and the peasants. Therefore, united front work must continually be strengthened from the stage of preparing the revolution to the stage of consolidating the victory of the revolution, and this must become one designed to firmly insure the decisive superiority of the church-oriented revolutionary forces, thoroughly uniting the broad masses of people of all strata on the side of the revolution. Only then can it become a genuine united front.

The great leader Comrade Kim Il-song, setting forth the united front question not as a temporary tactical question in any one stage of the revolution but as a strategic question to continue to strengthen it even in the period of the socialist revolution and construction, not to mention the anti-imperialist national liberation revolution and the democratic revolution, has been sagaciously leading the way in making it brilliantly embodied in our revolutionary practice.

In our country, under the sagacious leadership of the great leader Comrade Kim Il-song, uniting different classes, strata, and forces on one united front and relying on their inexhaustible strength and creative wisdom throughout the course of conducting the anti-imperialist national liberation revolution, the democratic revolution, the socialist revolution and the socialist construction task, we have been energetically launching the struggle to victoriously advance the revolutionary cause, and in the process, gained precious experience in the united front movement.

What occupies an important place in the historical experience of our country's united front movement is that, strengthening the anti-Japanese united national front movement during the anti-Japanese revolutionary struggle, we brilliantly solved the question of composition of revolutionary forces aimed at crushing the Japanese imperialist colonial rule and realizing national sovereign rights.

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

"Setting forth already in the early 1930s the line for forming an anti-Japanese united national front on the basis of a scientific calculation of the subjective and objective conditions of our country's developing revolution, we had steadfastly struggled to carry it through, and in May 1936, at last founded Fatherland Restoration Society, the first anti-Japanese united national front organization in our country." (Ibid., p 169)

To form a united front arises as a pressing question in the colonial national liberation revolution opposing foreign aggressors.

In colonial and semicolonial countries, the class composition of the masses is very complex, and their political attitudes also vary. Therefore, unless the broad masses of all strata with interests at stake in the revolution are won over and united into one single political force in the colonial national liberation struggle, the great task to beat back the imperialist force of aggression and achieve national independence cannot be carried out successfully.

In our country, the question of united front arose as an important demand after the occupation of the country by the Japanese imperialists.

On account of the Japanese imperialist colonial rule, very complex social class relations were prevailing in our country at the time.

In particular, as the Japanese imperialist colonial plunder and harsh oppression of Fascism intensified from the end of the 1920s to the early 1930s, the racial contradictions and class contradictions between the Japanese imperialists and the Korean people became further precipitated, and our people's anti-Japanese spirit became heightened dramatically on a nationwide basis. The prevailing situation urgently called for energetically launching the anti-Japanese united national front movement.

The great leader Comrade Kim Il-song, starting from the objective demands of the revolution and our country's revolutionary practice and on the basis of his scientific analysis of the motive power and target of the revolution, set forth the united national front thought and strategic guideline for uniting on the side of the revolution all anti-Japanese forces except an extreme minority of reactionary elements, and energetically organized and led the struggle for the realization.

The church-oriented united front thought and strategic guideline set forth by the great leader Comrade Kim Il-song became a firm guiding principle which made it possible to go forward to successfully realize the anti-Japanese united national front movement, and this came to be brilliantly embodied in our revolutionary practice, capturing the hearts of the broad anti-Japanese masses.

That Fatherland Restoration Society, a standing anti-Japanese united national front organization, was formed amid the formidable struggle of the anti-Japanese revolution became a historic event of immense significance in the struggle for realizing the anti-Japanese united national front.

In our country, to form an inclusive standing united front organization capable of enrolling mass organizations by class, by stratum and patriotic people of all strata all together was an important demand arising in developing the anti-Japanese united national front movement onto a new stage.

Under conditions at that time that Japanese imperialist harsh oppression was intensifying, only by forming a standing united front organization was it to be possible to satisfactorily realize the unitary leadership of the great leader Comrade Kim Il-song for united front work and correctly insure the solidarity of the revolutionary forces.

The founding of Fatherland Restoration Society, uniting the broad patriotic forces of all strata opposing the Japanese imperialists, regardless of the difference in class statuses, political and religious beliefs, and education, made it possible to go forward to comprehensively develop the anti-Japanese united national front movement and get anti-Japanese united front work more organized and systematized.

With Fatherland Restoration Society founded, it became possible to brilliantly realize the unity and solidarity of the whole nation centered around the great leader Comrade Kim Il-song, and our country's anti-Japanese united national front movement came to enter a higher stage.

The founding of Fatherland Restoration Society became an important factor in realizing the great unity of the nation and insuring the successful development of the anti-Japanese national liberation movement.

In the anti-Japanese united national front movement, the question of thoroughly organizing the main force of the revolution and based thereon, of uniting auxiliary forces around it, and the question of thoroughly combining the class line and the mass line constitute precious experience gained in the united front movement during the anti-Japanese revolutionary struggle.

Truly, the precious experience gained by the great leader Comrade Kim Il-song throughout the course of leading the anti-Japanese united national front movement has become a priceless asset of our revolution, the historical root of the united front movement, and the basis of our party's united front policy.

Following liberation, comprehensively carrying on and developing the brilliant tradition of the united front movement achieved during the anti-Japanese revolutionary struggle, to suit the demands of the new historic conditions and of different stages of the revolution, our party sent forward to realize the airtight unity and solidarity of our revolutionary force.

That during the anti-imperialist, antifeudal democratic revolution following liberation the broad masses were thoroughly united on the democratic united national front and the task of the anti-imperialist, antifeudal democratic revolution was brilliantly carried out within a short period of time occupies an important place in the experience of our country's united front movement.

The question of forming a democratic united national front was the inevitable demand of our country's developing revolution following liberation.

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

"In order to build a democratic people's republic, it is imperative to form a united front in which not only the working class and the peasantry but all patriotic democratic forces including the national capitalists participate." (Ibid., p 332)

The situation prevailing in our country immediately following liberation was very complex, and our people were faced with a difficult revolutionary duty.

The pro-Japanese faction and national traitors, as the U.S. imperialists came to occupy south Korea, began raising their heads, laying hopes on them, and in step with the conspiratorial maneuvering of the world imperialist force,

went berserk in obstructing the construction of a new Korea. Rallying reactionary forces, they formed various kinds of political parties and organizations, and viciously maneuvered to split the patriotic forces of our nation. Meanwhile, every Tom, Dick, and Harry such as betrayers of the revolution and factional flunkys, giving priority to their ugly personal political ambitions over the fate of the country and the people, each tried to win the masses of people over to their side, taking advantage of the chaotic situation. On account of the machinations of the U.S. imperialists and of internal reactionaries and factional flunkies in collusion with them, the revolutionary force was faced with the danger of breaking asunder.

The prevailing situation called for thoroughly uniting the broad masses of people, establishing a united front of democratic forces of all parties, all factions, and all strata aiming for the construction of a new democratic Korea under the banner of democracy.

The great leader Comrade Kim Il-song, based on his scientific analysis of the concrete duty of our revolution, the balance of class-oriented forces, and the prevailing political situation in the country, set forth the line for forming a democratic united national front embracing all patriotic democratic forces.

The line for forming a democratic united national front was a sagacious guideline that made it possible to unite the masses of all strata into one revolutionary force within the shortest possible time, crushing all kinds of machinations of the reactionaries bent on splitting the broad patriotic forces.

In forming the democratic united national front, our party tightly maintained the principle to firmly insure the leadership role of the party, achieve the union, based on the alliance of the working class and the peasantry, of all patriotic democratic forces including the conscientious national capitalists, and correctly combine unity and struggle against the wavering strata. And under conditions that democratic political parties and social organizations were formed following liberation, the united national front movement was launched in the form of a united front of political parties and social organizations unlike during the anti-Japanese revolutionary struggle.

Our party saw to it that as for the united front with fraternal parties such as the Democratic Party and the Ch'ondogyo Young Friends Party, they be parties to the united front only on condition that they establish no connections with the south Korean reactionaries, positively participate in the construction of a democratic sovereign independent state, and maintain friendly relations with the Communist Party. And positively leading the fraternal parties to take to the correct road, on the one hand, and appropriately combining the unity of infrastructure and the unity of superstructure in work with fraternal parties, our party went forward to ceaselessly strengthen the united front.

Only by holding the unity of infrastructure as the basics and correctly combining it with the unity of superstructure was it to be possible to

prevent the base-level masses of fraternal parties from falling under the influence of reactionaries and lead them in the progressive direction, and create more favorable conditions for the unity of infrastructure, making the superstructure of fraternal parties take to the correct road.

Our party also saw to it that work with superstructure strengthen the progressive force within the superstructure and turn wavering people around, thoroughly isolate the reactionary elements and make the progressive force gain superiority. And our party conducted work with infrastructure with primary emphasis on embracing, indoctrinating and remolding the broad masses.

As the cooperation of democratic political parties and social organizations and the unity and solidarity of the people of all strata became strengthened, our party formed the Democratic United National Front Committee, a joint consultative organ of the democratic political parties and social organizations.

Thus under the banner of democracy the broad masses such as the workers and the peasants, the youth and students, intellectuals, the urban petit bourgeoisie, enterprisers, merchants, religious personalities, nationalists, and the democratic political parties and social organizations representing their interests came to be embraced into the Democratic United National Front and in consequence, it was possible to brilliantly solve the question of winning over the masses of all strata, the most difficult question in building a new society.

Under the sagacious leadership of the great leader Comrade Kim Il-song the post-liberation question of winning over the masses came to be brilliantly solved on a firm chuche stand, and in the process, it became possible to gain a new and precious united front experience.

The historical experience of the united front movement gained during the anti-imperialist, antifeudal democratic revolution shows above all that in order to unite the masses of all strata on the side of the revolution, it is imperative of necessity to present a correct political slogan consistent with the demands of the developing revolution and with the politicoideological preparedness of the masses.

The revolution can victoriously move forward only when establishing a correct strategy and tactics to suit the demands of the developing society, the developing revolution and the political awareness level of the masses and their aim.

The united front movement as a powerful political movement for uniting all revolutionary forces around the party and turning the balance of forces between us and the enemies decisively favorable to the side of the revolution can also be successfully conducted only when a correct political slogan consistent with the character of the revolution and the politicoeconomic demands of the masses is presented.

Our party, holding aloft the banner of democracy, strove to make those who love the country and love democracy, regardless of property and education,

religious belief and sex, unite as one under the banner of the united front and vigorously launch into the nation-founding task, those who have physical strength offering their physical strength, those who have money offering their money, those who have knowledge offering their knowledge.

This was a sagacious measure that made it possible to thoroughly unite the broad masses of all strata such as the working class and the peasantry into one political force.

The historical experience of the united front movement during the anti-imperialist, antifeudal democratic revolution also shows that under conditions that the party of the working class has become the party in power, for the party to form unitary mass organizations by class, by stratum and actively exerting revolutionary influence on the other fraternal parties, lead them along the correct road has important significance in crushing the splittist machinations of the reactionary forces and quickly developing the united front movement.

As immediately following liberation ours became the party in power and an atmosphere of freedom for political activity was created, it became possible by forming mass organizations by class, by stratum to unite the broad democratic forces on the united front without any political confusion and tilting even under the prevailing complex circumstances.

To have conducted united front work in close combination with the practical struggle for the construction of a new society occupies an important place in the united front movement experience gained during the anti-imperialist, antifeudal democratic revolution.

The character of the united front is determined by the character of the revolution, and the duty of the united front, too, must be subordinated to resolving the basic task of the revolution.

As the post-liberation united front movement in our country was conducted in combination with the struggle for establishing the People's Administration, it became possible for this movement to more energetically develop on a solid political basis, and so was it possible for the struggle to establish the People's Administration to be conducted successfully.

Again, through the course of conducting the united front movement in close combination with the struggle to carry out various tasks of the democratic revolution such as land reform it was possible for the masses of all strata to be awakened quickly in political terms, in class terms and so was it possible for the united front to be consolidated and developed on the basis of the new socioeconomic relations.

The historical experiences gained in the course of conducting the democratic united national front movement are revolutionary assets whose correctness has been proved through real life, and as such, constitute priceless example of the united front movement at the stage of the anti-imperialist, antifeudal democratic revolution.

In our country, the united front movement was successfully pushed not only at the stage of the anti-imperialist, antifeudal democratic revolution, but also at the stage of the socialist revolution, and in the process, precious experiences were gained.

In the northern half, the transition to Socialism called for more deepening and developing the united front movement to suit the transition.

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

"We are making a united front with all political parties and social organizations intent on sharing in socialist construction." ("A Collection of Writings of Kim Il-song," Vol 12, p 215)

The socialist revolution is the most intense social transformation in human history to do away with exploitation of man by man once and for all and open up a new road of social development which makes it possible for all people to enjoy an independent and creative life.

The socialist revolution, because of such intrinsic characteristic, creates the precondition which makes it possible to achieve the sovereignty and independence of the country and the prosperity of the people, and solidarize, in common interests, the masses of people of all strata intent on enjoying a free, happy life.

Therefore, the party of the working class, forming a united front during the socialist revolution, too, must firmly solidarize all forces that can be won over, into one political force. Only by so doing is it possible to firmly insure the decisive superiority of the revolutionary force over the counter-revolutionary force and successfully carry out the socialist revolution.

In our country, the question of the united front during the socialist revolution arose as an even more important question relative to the idiosyncrasy of our revolution that the struggle against the U.S. imperialists and their lackeys had to be conducted at the same time.

Our party conducted the united front movement at the stage of the socialist revolution to suit the degree of maturity of the socialist revolution and the revolutionary duty at hand, the prevailing revolutionary situation and each historical period.

The united front movement at the stage of the socialist revolution, even as it takes on the socialist character, must be launched in a manner consistent with each historical period, and in particular, only if united front work is conducted to suit the specific conditions of the revolution, can it be conducted successfully on new socioeconomic foundations.

In united front work at the inception of the period of transition to Socialism, our party launched the struggle to unite all democratic forces continually under the banner of democracy, instead of putting the banner of Socialism in the forefront.

The measure for uniting all patriotic democratic forces under the banner of democracy was related to the revolutionary duty facing our party and people at the time. Facing us was the historic duty to smash the U.S. imperialist colonial enslavement machinations and nation-splitting plot, and found a unified democratic people's republic. Under such conditions it was not possible to present forthwith the socialist slogan in the forefront nor was it possible to make a united front with the forces supporting Socialism alone.

The question of uniting all patriotic democratic forces under the banner of democracy was also related to the circumstances that no small numbers of people at the time, on account of the evil propaganda earlier by the Japanese imperialist scoundrels and reactionary elements, did not have a correct understanding of Socialism nor were they thorough enough in their ideological preparedness to accept it. And the socialist remaking of production relations in the urban and rural areas, too, had yet to be conducted comprehensively.

The guideline of our party for uniting the broad patriotic forces under the banner of democracy was a correct one set forth based on a scientific calculation of such politicoideological preparedness level of our people at the time and the revolutionary duty facing the party.

With our party's united front guideline thoroughly carried through under the sagacious leadership of the great leader Comrade Kim Il-song, the united front movement at the inception of the transitional period in our country played a great role in strengthening the already created revolutionary base in the northern half, and made it possible to successfully found the Democratic People's Republic of Korea, solidarizing the broad patriotic democratic forces of north and south Korea relying on the revolutionary base in the northern half. And it made it possible for broad circles of patriotic people to vigorously launch into the struggle for fatherland reunification under the banner of the republic.

Our party, also setting forth the slogan "Everything for War Victory!" to suit the demands of the revolutionary duty at hand during the Fatherland Liberation War and solidarizing all patriotic, anti-imperialist forces such as the socialist force and democratic force opposing the U.S. imperialist armed invasion, organized and mobilized them in the struggle for war victory. To have come to form a united front with all patriotic, anti-imperialist forces under the sagacious leadership of the party and the leader became one of the important factors in the victory of the Fatherland Liberation War.

Our party, also during the socialist revolution where the socialist remaking of production relations came up in the forefront, continued to energetically push ahead with the task to strengthen the united front with the masses of all strata.

During this period, putting the banner of Socialism in the forefront in the united front movement in a manner consistent with the postwar socialist remaking of production relations being conducted in earnest, our party conducted united front work in close combination with the struggle to look after with responsibility the war-ravaged overall social life of the masses of all strata and remake production relations the socialist way.

Thus the united front movement in the postwar period of the socialist revolution came to be carried out successfully on new socioeconomic foundations, and all of the people came to be united more thoroughly around the party and the leader.

The united front experience in our country at the stage of the socialist revolution following completion of the task of the anti-imperialist, antifeudal democratic revolution shows that this movement, even as it takes on the socialist character, must be launched in a manner consistent with each historical period and that in particular, it is important to present the united front slogan to suit the specific conditions.

Truly, the historical experience of the united front movement gained in our country under the sagacious leadership of the party and the leader is one that has been gained in the arduous struggle to oppose the Japanese imperialists during the anti-Japanese revolutionary struggle and in the difficult and complex post-liberation struggle to beat back all kinds of machinations of the internal and external enemies and carry out the anti-imperialist, antifeudal democratic revolution and the socialist revolution, and whose correctness and vitality have been proved to the hilt through practical activity.

Our party's church-oriented united front thought and the united front movement's priceless experience are evoking great sympathy among all compatriots in the North and South, and overseas, and these are becoming a factor encouraging the struggle of our people for the independent reunification of the fatherland.

The people of all strata, various political parties and organizations, individuals in south Korea, and all overseas compatriots, who love the country and the people and aim for reunification and independence, are coming out to positively support our party's united front policy to achieve great national unity and reunify the fatherland with the united nationwide strength, and they are courageously launching into the righteous patriotic struggle for the democratization of south Korean society and the independent reunification of the fatherland.

Reality graphically shows that our party's church-oriented united front thought and the united front movement's experience have an immense vitality indeed in the struggle for the establishment of the nation's sovereign rights and the reunification of the fatherland, and positively proves that embodying our party's church-oriented united front guideline is precisely where the correct road to successfully realizing the independent reunification of the fatherland lies.

Today we are faced with the important task to achieve great national unity, thoroughly embodying our party's church-oriented united front thought and the united front movement's experience, and hasten the independent reunification of the fatherland and the nationwide victory of the revolution.

By firmly uniting all compatriots in the North and South, and overseas on a nationwide united national front under the banner of fatherland reunification, we shall realize the supreme national task, the independent reunification of the land, and go forward to hasten the church revolutionary cause on a nationwide basis.

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CSO: 4109/009

MAGAZINE ON U.S. PLAN TO FABRICATE 'TWO KOREAS'

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 42-48

[Special article by the Editorial Bureau of KULLOJA: "Let Us Check and Frustrate the Maneuvers of the U.S. Imperialists to Fabricate Two Koreas"]

[Text] Our people have suffered from the pain and misfortune of national division for nearly 40 years.

This national misfortune which the Korean people have long suffered is attributable to the maneuvers of the U.S. imperialists and their stooges to desperately oppose the reunification of Korea and to perpetuate the division of our nation.

The U.S. imperialists and the Chon Tu-hwan puppet clique have recently run wild more recklessly to divide our nation forever by fabricating the "two Koreas."

With the 70th IPU Conference and the bombing incident in Rangoon, Burma, as occasions, the criminal maneuvers of the U.S. imperialists and their stooges to fabricate "two Koreas" have been more aggravated.

The criminal maneuvers of the U.S. imperialists and the South Korean puppet clique to cook up "two Koreas" have been more greatly denounced and rejected by the Korean people and the world's progressive people.

Checking and frustrating the maneuvers of the U.S. imperialists and their stooges to fabricate "two Koreas," which run counter to the unanimous aspirations of the Korean people and to the lofty desire of the world's people, becomes an urgent task raised to achieve the independent and peaceful reunification of the fatherland.

At the present time, the basis of the U.S. imperialists' strategy toward Korea is to fabricate "two Koreas."

The great leader Comrade Kim Il-song has taught: "Having put the policy of 'two Koreas' as its basic strategy toward Korea at the present time, the U.S. imperialists have been hatching all kinds of conspiracies and tricks to realize the policy." ("Kim Il-Song's Selected Works," Vol 8, p 143)

The U.S. imperialists' policy of "two Koreas" is intrinsically aimed at extinguishing a reunified Korea, the single existence of our nation, by permanently dividing Korea into two different countries and nations. This shows that the U.S. imperialists' policy of "two Koreas" is an undisguised colonial policy to oppose the reunification of the North and the South to divide our country and nation, and to rule them.

Ruling through division is the stereotyped method of the imperialists and colonialists. In the past, the imperialists used the cunning method of maintaining and expanding their colonial domination by militarily occupying small and weak countries or forcibly dividing a sovereign country and nation with an artificial boundary line and ruling it.

With such a method, the U.S. and British imperialists secured vast colonies and expanded their territories. The Japanese imperialists used such a method, too.

The method of dividing and ruling has been followed as it is by the modern imperialists. Under today's historic circumstances in which developing countries and nations are demanding sovereignty and are vigorously advancing along the road of independence, such a method has been transformed and camouflaged into a neo-colonial method of domination and ruling and has been used by imperialists.

The modern imperialists have not used the method of assimilating nations by plundering sovereignty and annexing territory in the regions at which they secured supremacy or which they divided. Instead of this method, they have used the method of dividing and ruling by cooking up puppet regimes, the camouflaged bodies of the colonial ruling system.

The U.S. imperialists are the ringleaders of the modern imperialists who are pursuing neocolonial rule and domination in a most cunning and wicked way.

Under the signboard of respecting "independence" and "supporting security" and on the pretext of giving economic and military "assistance" and "loans," the U.S. imperialists aggressors fabricated pro-U.S. puppet regimes everywhere in the world and are desperately running amok to achieve their ambition for domination of the world.

The U.S. imperialists' colonial rule over South Korea is the model of such examples.

The U.S. imperialists' maneuvers to fabricate "two Koreas" by dividing the land and people of our country proceeded from the rascals' hackneyed policy of colonial subjugation and constitute the most important and typical content of their policy.

The U.S. imperialists put forth the so-called "two Koreas" policy as the basic line in their Korean strategy in the late 1960's when their aggressive Asian policy was being totally ruined.

After taking off the cap of "legitimate government" they had put on the South Korean puppet regime, the rascals recognized the two sides of North and South Korea, which were split artificially, as "independent sovereign states." Thus, they put forth a policy for division of the nation, presenting a preposterous sophistry that the principle of "peaceful coexistence" and "mutual nonaggression" should be applied.

The "two Koreas" policy, which takes perpetuation and "legalization" of national division as an impending goal, does not mean a substantial change in the U.S. imperialists' invariable aggressive policy designed to achieve their aggressive objective against all of Korea and Asia by continuously holding South Korea.

The U.S. imperialists' "two Koreas" policy is based on the vicious design to invade the northern half of the republic again when they get a chance while maintaining the division of Korea, temporarily withholding their previous aggressive policy of conquering all of Korea in a single effort.

It is not accidental that the U.S. imperialists began to pursue such a wicked aim in their Korean policy.

This is related to the extensive bankruptcy of the Korean policy pursued by the U.S. imperialists based on military "strength" in the past.

Invasion of Korea is an invariable aggressive objective which the U.S. imperialists have been pursuing for more than 100 years.

After the 15 August national liberation, the U.S. imperialists illegally occupied South Korea and reduced it to their total colony and a military stronghold for invading all of Korea and Asia. In 1950, they provoked an aggressive war against the northern half of the republic. The rascals foolishly attempted to expand the colonial ruling system established in South Korea to the northern half of the republic during the aggressive war in Korea. However, they entered the road of decline after suffering not only military and political defeat, but also a severe moral defeat.

Even after the war, the U.S. imperialists constantly perpetrated aggressive maneuvers against the republic, not giving up their aggressive ambition on Korea. The rascals not only increased drastically their aggressive forces in and around South Korea, but also enforced the South Korean puppet clique to constantly wage war provocation maneuvers against the northern half of the republic under the signboard of so-called "reunification through northward advance" and "anticommunism."

However, all the criminal maneuvers committed by the U.S. imperialists and their stooges have been frustrated at every step. This meant the extensive bankruptcy of the Korean policy of the U.S. imperialists who attempted to crush the republic to death through "strength."

Driven to the wall, the U.S. imperialists had to come up with the cunning "two Koreas" policy designed to separately implement their rule in Korea instead of the policy of "reunification by northward advance" based on "strength."

The U.S. imperialists "two Koreas" policy is also related to the fact that their colonial rule over South Korea faced a serious crisis.

Because of the U.S. imperialists' colonial rule and the nation-selling and treacherous "policy" of the South Korean puppet clique, the revolutionary advance of the broad masses, including students, workers, and peasants, grew more active in South Korea from the early 1960's.

The South Korean people's revolutionary advance at last developed into the uprising of the entire people in April 1960 and in the end brought about the collapse of the regime of traitor Syngman Rhee. Thus, the maneuvers for reunification through northward advance, which the villains had been carrying out, came to ruin in all aspects.

As the puppet clique's traitorous treacherous color was unreservedly disclosed on the occasion of the criminal talks held between the South Korean puppet clique and the Japanese reactionaries in 1965, the South Korean people's nation-saving struggle was further enhanced.

The South Korean people's popular advance shook the U.S. imperialists' colonial ruling system to its roots.

The U.S. imperialist aggressors, who were panicked by the serious crisis prevailing in South Korea, could not but give themselves up to maintaining and stabilizing their colonial ruling system in South Korea. The U.S. imperialists and their stooges calculated that maintaining and stabilizing the colonial ruling system in South Korea was advantageous to maintaining and firming up their position in South Korea and to eliminating all the sociopolitical factors which had become obstacles in implementing their colonial rule and war policy. To pursue this aim the U.S. imperialists came up with a new signboard called the "two Koreas" policy and viciously maneuvered, trying to fix the Korean division.

One of the important factors which made the U.S. imperialists come up with the "two Koreas" policy is that the might of our republic has been strengthened with each passing day and its international authority extraordinarily heightened.

By thoroughly implementing the immortal chuche idea in revolution and construction under the wise leadership of the great leader Comrade Kim Il-song, our people, even amid postwar ruin, have turned our country into a strong, sovereign, socialist power with an independent national economy, a brilliant national culture, and a strong national defense power.

Our people's politicoideological unity and cohesion around the great leader Comrade Kim Il-song has been forged as firm as a rock, and that has become a firm guarantee for the invincible might of the republic.

In the 1960's, the international authority and prestige of our republic was heightened extraordinarily and international support and encouragement for our republic strengthened further.

Situational changes, such as the across-the-board ruin of the strategy of "unification through northward advance" based on "force," the across-the-board crisis of the colonial ruling system in South Korea, and the strengthened might of the DPRK and the growth of its international authority, have greatly affected the U.S. imperialists' policy toward Korea and made them come up with the wicked "two Koreas" policy.

The U.S. imperialists nakedly inveigled the Japanese reactionaries into devising the plot and trick for opposing Korean reunification and into fabricating two Koreas.

Having the ambition to reinvade Korea, the Japanese reactionaries have hampered our country's reunification in various ways while positively following the U.S. imperialists' "two Koreas" policy. Under the instigation of the U.S. imperialists and the Japanese reactionaries, the South Korean puppet clique has publicly made the plot for national division their policy and run riot with the maneuvers for the fabrication of "two Koreas."

By eternalizing our country's division and fabricating "two Koreas," the U.S. imperialists tried to continue their occupation and rule in South Korea, and the Japanese reactionaries, availing themselves of the U.S. imperialists' policy of aggression, tried to regain their old position of colonial ruler in South Korea. By fixing the present status of South-North division, the South Korean puppet clique daydreamed of implementing its own individual well-being and ambition for long-time rule.

The "two Koreas" fabrication maneuvers of the U.S. imperialists, the Japanese reactionaries, and the Chon Tu-hwan puppet clique is the never-to-be-condoned criminal act of trying to eternally divide into two the sagacious single Korean nation, boasting a long history, brilliant cultural tradition, and its land.

Ever since they put forth the "two Koreas" policy as the basic line of their Korean policy, the U.S. imperialists have carried out every possible intrigue and trick.

Even in the 1970's, the U.S. imperialists and the South Korean puppet clique persistently carried out "two Koreas" fabrication maneuvers, putting forth various deceitful "proposals" one after another.

In June 1973, they encouraged leaders of the South Korean puppet clique to rave about so-called "simultaneous entry into the United Nations" and "single entry into the United Nations," bringing them to the forefront. In September 1975, they babbled about so-called "quadripartite talks" and "six-party talks" through the rascal [Henry] Kissinger in order to legalize the "two Koreas."

At that time, the U.S. imperialists also put forth the theory of so-called "cross recognition" and foolishly maneuvered to make some socialist countries recognize the South Korean puppet regime. Rascal Carter, the ringleader of the U.S. imperialists, put forth so-called "tripartite" talks in which the United States, the South Korean puppets and we were to participate.

All the maneuvers perpetrated by the U.S. imperialists and their stooges, which outwardly looked different from one another, were designed to pursue the vicious aim of legally fabricating "two Koreas."

All the intrigues and tricks that the U.S. imperialists and the South Korean puppet clique worked out for a long time clearly showed how persistently and viciously they schemed to fabricate "two Koreas."

Today, the "two Koreas" plot of the U.S. imperialists and the South Korean puppet clique have reached a more reckless stage.

Recently, the "two Koreas" plot of the U.S. imperialists and the South Korean puppet clique was clearly shown in their international intrigue designed to enable the South Korean puppets to "independently enter" the United Nations while loudly talking about so-called "cross-contacts" and "cross-exchanges."

The "cross-contacts" and "cross-exchanges" which the rascals have newly fabricated and propagated are, in essence, a new "two Koreas" plot aimed at bridging the South Korean puppet clique and the antiimperialist independent countries toward "cross-recognition" through mutual "contacts" and "exchanges."

The U.S. imperialists and their stooges are once again carrying out full-scale maneuvers of instigating the South Korean puppets to "enter the United Nations independently," together with theories of "cross-contacts" and "cross-exchanges."

Raving that "the United States and Japan are planning to push ahead with the "independent entry to South Korea into the United Nations on the assumption that the simultaneous entry of the North and South into the United Nations is not feasible for the time being," the rascals are even attempting to enable South Korea to obtain full membership in the United Nations independently.

Carrying the U.S. imperialists on their back and in collusion with them the Japanese reactionaries are recklessly running amok."

The fact that the rascals again put forth the theory of "independent entry into the United Nations," which went bankrupt after being rejected by the world's people, shows how seriously the rascals are driven into a corner and how persistently they are maneuvering to perpetuate the division of Korea.

What is particularly grave in the maneuvers of the U.S. imperialists and the South Korean puppet clique to realize "cross-contacts," "cross-exchanges," and "independent entry into the United Nations" is that they are attempting to hold as many international meetings and events in South Korea as possible.

The rascals are maneuvering to avoid their isolation in relations with foreign countries by inviting as many socialist countries and developing countries as possible to various international meetings and events they have fabricated in South Korea. They are also attempting to "attain their major goals in one effort" and to create international circumstances favorable for "independent entry into the United Nations."

South Korea, by nature, is not a proper venue for international meetings of independent, sovereign countries or for international events of people who treasure peace, friendship among peoples, and human rights.

South Korea is a complete colony of the U.S. imperialists and military base for aggression. The South Korean puppet clique is a treacherous, nation-selling group of errand boys faithful to the U.S. imperialists. In particular, the Chon Tu-hwan puppet clique is a military, fascist clique which perpetrated the Kwangju massacre at the instigation of the U.S. imperialists aggressors.

There is neither national sovereignty nor primary human rights and in South Korea. Only war commotions, fascist gale, and "anticommunist" rows are rampant there.

The U.S. imperialists and the South Korean puppet clique have tenaciously committed maneuvers to dare to hold various international forums and functions in South Korea. The 70th IPU Conference held in Seoul some time ago was one of the examples.

The U.S. imperialists engineered the Union to adopt an illegal "decision" to hold its conference in Seoul, wantonly trampling underfoot the idea of the international organ and international practice. Furthermore, the wretches machinated the conference, whose holding was rejected by many member nations and in which many countries did not participate, to adopt a strange "resolution," urging that all member nations of the union be allowed to enter the United Nations, under the pretext of strengthening the function of the United Nations.

There was a sinister, splittist plot to put forth South Korea as an "independent state" with the IPU on the back, infringing upon the principle on its activity, and to fabricate "two Koreas" by paving the way for the realization of the "separate entry into the United Nations."

The U.S. imperialists are actively inveigling the Japanese reactionaries into the maneuvers to put into practice the idea on "cross-contact," "cross-visit," and "separate entry into the United Nations."

The U.S. imperialists had Nakasone, the boss of the Japanese reactionaries who crept into South Korea in January this year, discuss in detail with the South Korean puppet clique the question of pushing ahead with "the separate entry of South Korea into the United Nations" and "cross-recognition." Last November, wretch Reagan crawled in person into South Korea and held a confab to accelerate preparations for provoking a new war in Korea and to shape the maneuvers to fabricate "two Koreas."

With junkets to South Korea by Reagan and Nakasone as occasions, various kinds of theories on "cross-recognition," including "partial cross-recognition" and "step-by-step cross-recognition," have been widely discussed among the U.S. and Japanese reactionary ruling circles and conspiracies and confabs to pave the way for "cross-contact" and "cross-visit" have been held less disguisedly.

With the support of the U.S. imperialists and the Japanese reactionaries, the Chon Tu-hwan puppet clique has more undisguisedly perpetrated maneuvers to perpetuate national division. Loudly clamoring about "entry into the United Nations," the wretches have been frantically running wild to build the foundations of a so-called "international support" for their entry into the United Nations. The wretches have tried to realize their wild desire for long-term power by fabricating "two Koreas" in return for thoroughly leaving South Korea as the dual colony of the U.S. and Japanese aggressors by embellishing and beautifying the strengthening of their subordination to the U.S. and Japanese masters as the "enhancement of solidarity with friendly nations," by adopting it as their policy, and by actively pushing ahead with the policy. In addition, under the signboard of the "strengthening of cooperation with the nonaligned circle," the Chon Tu-hwan puppet clique has resorted to all tricks and machinations to achieve "contacts" and "exchanges" with socialist nations and developing countries, thereby, obtaining their recognition of South Korea as an "independent state."

Because of such maneuvers of the splittists, to cook up "two Koreas" at home and abroad, our country's reunification is being faced by a grave obstacle and the danger of permanent national division is further increasing with each passing day.

The acute and strained situation prevailing in our country today is urgently demanding that the struggle to thoroughly check and frustrate the maneuvers of the U.S. imperialists and their stooges to fabricate "two Koreas" and to achieve the independent and peaceful reunification of the fatherland be waged more powerfully.

The great leader Comrade Kim Il-song has taught: "Preventing permanent national division and reunifying the fatherland are the most urgent and lofty supreme national tasks assigned to the government of the republic and all Korean people."

Smashing the maneuvers of the splittists at home and abroad to fabricate "two Koreas" and to provoke a new war and achieving the independent and peaceful reunification of the fatherland are the most urgent and lofty supreme national tasks assigned to the Korean people.

Korea must be reunified. The Korean people are a single nation which has existed in the same territory for a long time. They oppose the division of the country and nation and ardently aspire for the achievement of reunification.

What is needed above all to prevent permanent national division and to reunify the fatherland is to put an end to the U.S. imperialists' military occupation of and colonial rule over South Korea and to realize the cause of making the Korean people independent.

For nearly 40 years since they occupied South Korea, the U.S. imperialists have artificially divided our territory and nation and have infringed upon our national sovereignty, exercising a colonial rule, and they have perpetrated maneuvers for national division, fabricating marionette regimes--the camouflaged body of the colonial system--and manipulating them.

The U.S. imperialists' occupation of South Korea and their maneuvers to fabricate "two Koreas" are the source of the division of our territory and nation. The U.S. imperialists' maneuvers for national division run counter to the unanimous aspirations of the Korean people and to the tenor of the times, and they can be justified with nothing.

The United States must stop their criminal maneuvers to fabricate "two Koreas" at once and withdraw from Korea.

The U.S. imperialists have also created a tense situation in our country and have blocked the peaceful reunification of Korea, committing new Korean war provocation maneuvers.

Because of the reckless maneuvers of the U.S. imperialists and the Chon Tu-hwan puppet clique to provoke a new war, a strained, acute situation in which war may break out at any moment has been created on the Korean peninsula.

Under circumstances in which a tense situation is prevailing between the North and the South and the danger of war is rampant, the reunification of the country cannot be achieved peacefully.

The U.S. imperialists should respond to our proposal for stopping new war provocation maneuvers and for replacing the armistice agreement with a peace agreement and withdraw from South Korea at once, taking along the weapons of massacre and their troops of aggression.

The United States should neither protect the treacherous, nation-selling, military, fascist South Korean puppet regime nor impede the Korean people's struggle for national reunification. If the United States gave up the wrong "two Korea" stand and came out with the correct attitude of realizing the reunification of Korea, it would take its hand off the Korean question without impairing its dignity. This would be not only in the interest of our people but also in those of the U.S. people.

By looking correctly at the tenor of the times and today's reality, the Japanese reactionaries should also stop their maneuvers to join in the U.S. imperialists' scheme to fabricate "two Koreas" and to provoke a new war and they should not repeat their past shameful history of ruin in Korea.

To prevent permanent national division and to achieve the independent and peaceful reunification of the fatherland, the military fascist rule should be eradicated and the nation-selling, treacherous maneuvers of the Chon Tu-hwan puppet clique to divide the nation should be smashed.

The fascist rule by the South Korean puppet clique is an obstacle that obliterates democracy, of blocking national reconciliation and unity, and of impeding the country's peaceful reunification, and it is a nation-selling, treacherous ruling system through which the U.S. imperialists' maneuvers to cook up "two Koreas" are executed.

As long as such a treacherous, nation-selling ruling system is maintained in South Korea, our nation can neither be comfortable even a moment nor can the country's independent and peaceful reunification be expected.

Therefore, the Chon Tu-hwan military, fascist "regime," which maintains the continuing support of the U.S. imperialists, should be eradicated; a democratic regime representing the interests and demands of the country and nation should be established. Only in this way, the U.S. imperialists' occupation and colonial rule of South Korea can be terminated and practical measures for the country's peaceful reunification can be taken.

The South Korean people should more vigorously struggle to eradicate the Chon Tu-hwan military, fascist "regime" and to realize democratization in social and political life, thus, providing conditions in which the internal obstacle of the nation laid on the road of the country's independent and peaceful reunification can be removed and in which the divided fatherland can be reunified.

Realizing the proposal for the founding of the Democratic Confederal Republic of Koryo (DCRK) at an early date is a lofty task raised in smashing the maneuvers of the U.S. imperialists and their stooges to fabricate "two Koreas" and in achieving the country's independent and peaceful reunification.

The proposal for the founding of the DCRK envisages the North and the South retaining their ideologies and systems as they are and, on this basis, establishing the Supreme National Confederal Assembly and the Confederal Standing Committee, its permanent body, under which they exercise regional autonomy respectively.

It would be reasonable that, as the reunified government of the confederal state, the Supreme National Confederal Assembly and the Confederal Standing Committee elect their respective co-chairmen both from the North and the South, who will run these bodies in turn.

The proposal for the founding of the DCRK is the most just and realistic overture to achieve the reunification of the fatherland independently and peacefully under today's situation. Therefore, our country's reunification should be realized at an early date in accordance with the proposal.

If the fatherland were reunified through the founding of the DCRK, our people would accomplish their long-cherished desire for national reunification, achieve the country's unified development and the nation's flourishing and prosperity, and demonstrate abroad their dignity and prestige as a reunified nation.

To realize the proposal for the founding of the DCRK set forth by the great leader Comrade Kim Il-song, the Korean compatriots in the North and the South and abroad should smash the maneuvers of splittists at home and abroad to fabricate "two Koreas" by firmly uniting on the united national front and more vigorously struggle to expedite the independent and peaceful reunification of the fatherland.

The division of the country and nation is the road to subordination and ruin. Only reunification is the way to national self-reliance, independence, and prosperity.

The criminal and shameful maneuvers of the South Korean puppet clique to cook up "two Koreas" cannot but be ruined by the vigorous struggle of the Korean people. Our nation's just and sacred cause of national reunification will be certainly accomplished.

When the historic cause of national reunification, our people's long-cherished national desire, is realized, our country will emerge in the international arena with august dignity and authority as a self-reliant, independent state with a population of 5 million, with a resplendent national culture and a mighty national economy, and it will excellently build a more strong, prospering reunified Korea.

In the future, too, like in the past, our people will certainly achieve the historic cause of national reunification by vigorously waging the struggle to check and frustrate the maneuvers of splittists at home and abroad to fabricate "two Koreas" and to realize the independent and peaceful reunification of the fatherland.

CSO: 4109/009

SOCIALIST FINANCE IS AN IMPORTANT LEVERAGE FOR THE RATIONALIZATION OF
ECONOMIC MANAGEMENT

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 49-54

[Article by Han In-ho]

[Text] It is 5 years since the great leader Comrade Kim Il-song laid his immortal classic work "Let Us Further Step Up Socialist Construction, Commendably Conducting Financial Management Work" before the national congress of financial and banking functionaries in December 1978.

The great leader Comrade Kim Il-song, in this classic work of his analyzing and summing up the prideful achievements scored under the sagacious leadership of the party in socialist construction and financial management work in the past period, set forth militant tasks for further enhancing the financial function and role to suit the demands of the developing realities.

The militant tasks given by the great leader Comrade Kim Il-song in this historic work of his relative to financial work are a programmatic guiding principle which must strictly be adhered to in improving financial management work and stepping up socialist economic construction.

Today when the struggle for the creation of "the speed of the '80s" is energetically under way on all fronts of socialist construction, to thoroughly carry through our party's unique financial management guideline and further improve financial management work has great significance in brilliantly fulfilling the Second Seven-Year Plan and successfully realizing the 10 major prospective targets of socialist economic construction.

To enhance the financial function and role is an important guarantee for rationalizing economic management and stepping up the revolution and construction.

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

"Finance in the socialist society, while distributing a large part of gross social product and national income to all branches of the people's economy, supplies funds aimed at insuring the balance of expanded reproduction,

developing production at an uninterrupted high rate of speed, and systematically improving the standard of living for the people. While doing so the socialist state comes to perform the function of control over the management activity of organs and enterprises." ("A Collection of Writings of Kim Il-song," Vol 23, p 124)

What is called financial work is a very important task to make state funds spent properly. The socialist state creating certain monetary funds on a planned basis and distributing and utilizing them in a unified manner with a view to responsibly running all aspects of the nation's economy, on the one hand, and exercising control so as to make the funds spent correctly--this is none other than financial work.

If finance in the capitalist society, where an extreme minority of the exploiting class holds a grip on the state ruling power and the means of production, serves altogether to protect the interests of the exploiting class and consolidate the exploiting system, finance in the socialist society is the common asset of the masses of working people who have become the masters of the state ruling power and the means of production, and as such, serves altogether to promote the well-being of the people. In the socialist society, it is the masses of people who earn money for the state, and so are the masses of people who spend it. Apart from the masses of people, socialist finance is unthinkable. The people-oriented character of socialist finance--precisely herein lies the intrinsic superiority of socialist finance over capitalist finance.

Socialist finance constitutes an important leverage for realizing the rationalization of economic management.

This, above all, is related to the fact that finance, firmly insuring the balance of the people's economy in financial terms, makes it possible to manage and operate the economy on a planned basis.

To insure a precise balance between all branches, all units of the people's economy while pushing ahead with production and construction at an uninterrupted high rate of speed is one of the key links influencing the success of socialist construction. Only by correctly setting and maintaining the balance of the people's economy is it possible to admirably manage and operate the socialist economy to suit the demands of the party policy and the law of the socialist economy, energetically step up production and construction, and thoroughly consolidate the national economic might.

In order to insure the balance of the people's economy, it is imperative to properly keep the balance of accumulation and consumption and correctly distribute the funds earmarked for accumulation. Failing to properly keep the balance of accumulation and consumption or to commendably distribute the accumulated funds, it will obstruct expanded reproduction and cause an extreme chaos in economic construction and people's life.

The socialist economy makes it possible through its distributing function to successfully solve this important question arising in insuring the balance

of the people's economy. Of course, this is not to say that finance keeps the balance of accumulation and consumption all by itself. However, financial work, depending on how it functions in solving this question, comes to exert great influence on stepping up expanded reproduction.

Finance, while grasping gross social product and national income in monetary form and increasing them so as to quickly enhance accumulation with priority to suit the party policy-oriented demands, balances accumulation and consumption in the direction of systematically increasing consumption by the people and precisely distributes the funds earmarked for accumulation to the branches of production of the means of production and production of consumption goods and various other branches of the people's economy in accordance with the unitary plan of the state.

In the course of utilizing the distributed funds there can be branches and units moving ahead of other branches and units and by the same token, there may emerge branches and units failing to do so in relative terms. Inasmuch as the movement of material assets is accompanied by the circulation of funds, only by timely insuring funds to suit the changing situation is it possible to continue to maintain a positive balance of the people's economy.

Finance adjusts and supplies funds with mobility to suit the changing situation in the course of fulfillment of plans by branches and units of the people's economy, and exerts influence so as to make it possible to timely straighten out the tiltings that surface.

Thus socialist finance, by thoroughly underlaying the overall national economic balance in terms of fund through its distributing function, makes it possible for branches and units of the people's economy to scientifically, rationally manage and operate the economy to suit the demands of the party policy and the law of the socialist economy.

What makes socialist finance an important leverage for the rationalization of economic management is also related to the fact that it makes production and construction stepped up further, strengthening the conservation system and maximally, effectively utilizing the already created economic resources.

In order to step up economic construction and satisfy the independent demand of the masses of working people in the material aspect of life, it is imperative to increase production ceaselessly. One of the methods for increasing production lies in strengthening the conservation struggle and commendably utilizing the already created economic resources.

Socialist finance, by controlling factories and enterprises to properly make economic calculation, preserve and conserve material assets, and commendably conduct labor management, makes them strengthen the conservation system and effectively utilize the already created economic resources.

Financial organs, first of all, instead of passively meshing the funding plan with the established plan of the people's economy, formulate a positive financial plan in such a way as to make the conservation struggle strengthened

and inner reserves maximally searched and mobilized. A positive financial plan inspires branches of the people's economy, factories and enterprises to foresee the struggle for conservation of raw materials and supplies and technological innovation from the stage of formulating their plan.

Again, in the event that factories and enterprises have misused labor or kept materials idle, misappropriated or wasted them and kept facilities idle, financial organs restrict the payment of wages and the supply of liquid funds, and exercise control by the won by such method as collecting the depreciation cost of fixed assets as applies to the facilities in operation. In this way they exert influence on a daily routine basis so as to prevent such phenomena as the waste of material assets, failure to properly make economic calculation, and inefficient and irrational economic management.

Such stimuli of finance throughout the course of management activity constitute an energetic means of control so as to more thoroughly lay the groundwork for enterprise management and eliminate the phenomenon of waste, positively launch the struggle to produce still more with existing facilities, existing materials, existing labor, existing funds, and fulfill and overfulfill the people's economic plan both quantitatively and qualitatively.

All this bespeaks the fact that socialist finance constitutes an important leverage for rationalizing economic management by firmly insuring the balance of the people's economy and making the already created economic resources maximally, effectively utilized.

The great leader Comrade Kim Il-song, with his deep insights into the importance of financial work in running the nation's economy, has set forth the most correct financial policy and guideline in each period, each stage of the developing revolution, and been sagaciously leading the way in enhancing the function and role of finance to suit the demands of the developing realities.

The great leader Comrade Kim Il-song from the inception of construction of a new society has strengthened the function of state finance, on the one hand, and been directing keen attention to effectively utilizing enterprise finance as a leverage for rationalizing enterprise management.

Under the sagacious leadership of the party and the leader in our country, from the beginning by concretely formulating enterprise finance plans and correctly utilizing economic leverages such as cost, price, profit, revenue, state enterprise profit, and sales proceeds, it has been possible to even more rationalize economic management.

The great leader Comrade Kim Il-song, especially putting it in the forefront as a firm principle to solve the question of funds arising in the revolution and construction with our own strength under the banner of self-reliance, has been sagaciously leading the way in strengthening the function and role of finance and increasing the inner accumulation of the people's economy.

Because of the presence of the sagacious leadership of the great leader Comrade Kim Il-song and the correct finance policy of our party, in our

country it has been possible to energetically launch the struggle to insure, with the inner accumulation of the people's economy, the funding needs essential for realizing the historic task of socialist industrialization, pushing ahead with economic construction and national defense construction in parallel, and improving the standard of living for the people.

Today in our country not only the preschool children and students accounting for one-half of the population are being brought up and educated at state and public expense, but all of the people are being supplied with rice at such a low nominal price as to be nearly free of charge, and the free medical care system, the social security system, and the rest and recuperation system at state expense are in effect. Large funds are also being appropriated to strengthen the national defense force, administer the state, and manage and operate the economy. With the tax system completely abolished, we are not collecting one penny from the people, but even as we are earning money and satisfying on our own all these enormous needs of fund, we are building up large financial reserves.

All this is the result of the sagacious leadership of the great leader Comrade Kim Il-song who, setting forth a unique thought and theory of socialist finance, has led straightforward without deflection the struggle for the realization, and a manifestation of the immense vitality of our party's finance policy embodying the law of the developing socialist economy keeping up continuing innovation and continuing forward movement.

To thoroughly carry through our party's finance policy and further improve financial management work arises as an even more urgent demand in order to successfully carry out the enormous economic construction task facing us.

Today our people are energetically launching the struggle to realize the 10 major prospective targets of socialist economic construction.

The 10 major prospective targets of socialist economic construction are an awesome blueprint unprecedented in our people's history of socialist construction, and a grand economic construction program aimed at turning our country into a world-ranking economic power.

In order to realize the 10 major prospective targets of socialist economic construction, the financial branch, maximally searching and mobilizing all the financial resources of the country, must properly keep the balance of accumulation and consumption and correctly distribute the funds earmarked for accumulation, and positively act to make the distributed funds show their worth in a timely manner. Only then will it be possible to satisfactorily solve the question of funds and amply supply capital construction funds and liquid funds necessary for creating new production capacities on an enormous scale, and make an uninterrupted high rate of speed of economic development firmly insured.

The 10 major prospective targets of socialist economic construction call upon all branches and units of the people's economy to maximally, effectively utilize the already created economic resources. If they commendably utilize

the already created economic resources, they will not only be able to successfully carry out the people's economic plan of their branch, their unit, normalizing production on a high standard, but to even more expand their production capacities, conserving the state's capital investment.

Therefore, all branches, all units of the people's economy, energetically launching the production increase and conservation struggle, must further enhance the role of finance so as to produce and construct still more with existing facilities, existing materials, existing labor, and existing funds.

If the militant duty assigned the financial branch in the struggle to realize the 10 major prospective targets of socialist economic construction is to be carried out successfully, it is imperative that all branches, all units of the people's economy should further improve and strengthen financial management work.

What is most important in improving financial management work is that the functionaries and working people should thoroughly arm themselves with our party's guideline relative to financial management work and hold an attitude befitting the master toward the nation's economy.

Enunciated in our party's financial management guideline are the concrete task and methods which make it possible to most scientifically manage finance, enhancing the role of the masses of working people, masters of the revolution and construction.

All functionaries and working people, deeply mastering the intrinsic nature and correctness of our party's unique financial management guideline, and the methods for the embodiment, must highly display the revolutionary ethos of thoroughly carrying it through on the principle of absolutism and unconditionality.

In the socialist society, finance is owned by the people, and the master of financial work is the masses of people. In the socialist society, the question of enhancing the function and role of finance depends, in the final analysis, on what kind of attitude and stand the master, functionaries and working people, holds toward the nation's economy. When people deeply engrave in their hearts the awareness befitting the master toward the nation's economy, they will come to exert themselves in order to save every penny of the state's money, bring still more profits to the state, and improve the standard of living for the people.

Therefore, in order to improve financial management work, it is imperative to give priority to the ideological revolution and make all functionaries and working people, with the awareness befitting the master toward the nation's economy, go forward to responsibly, assiduously run the nation's economy.

The attitude befitting the master toward the nation's economy is expressed in conserving and caring for the properties of the state and society. The functionaries must teach the working people deeply by heuristic means that all the properties such as machines and facilities they operate are precious

economic resources created by our people with their blood and sweat and that the more assiduously they take care of them and conserve them, the more the nation's assets will increase and the faster the standard of living for the people comes to be improved.

It is imperative to strengthen ideological indoctrination work aimed at fostering the attitude befitting the master toward the nation's economy among the functionaries and working people, on the one hand, and steadfastly launch the ideological struggle to overcome the phenomena of irresponsibility and attitude unbecoming the master, failing to conserve and care for the common properties of the country and the people. When giving priority to ideological indoctrination work and correctly combining it with the ideological struggle, it is possible to successfully overcome the dregs of old ideas among the functionaries and working people and make them enhance the awareness befitting the master toward the nation's economy.

In order to improve financial management work, it is also important to properly implement the independent economic accounting system to suit the demands of the Tae'an work system.

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

"It is very important to properly implement the independent economic accounting system in managing and operating the socialist economy." ("Kim Il-song Selected Works," Vol 8, p 182)

To precisely implement the independent economic accounting system is one of the important principles which must be maintained in guiding and managing the socialist economy. The independent economic accounting system constitutes the scientific management and operation method of socialist state-operated enterprises precisely utilizing economic leverages such as distribution according to labor and utilization in form of the law of value, cost and profit.

To say to properly implement the independent economic accounting system to suit the demands of the Tae'an work system means to turn the independent economic accounting system into a means to embody the mass line in economic management and serve to rationalize economic management.

Only by properly implementing the independent economic accounting system to suit the demands of the Tae'an work system is it possible to correctly utilize the commodity-currency relationship and material incentives to suit the transitional characteristic of the socialist society, and utilize economic leverages with the goal in mind in such a way as to make it possible to highly display the superiority and vitality of the Tae'an work system.

In order to properly implement the independent economic accounting system to suit the demands of the Tae'an work system, it is imperative to correctly apply the law of value. Only by correctly applying the law of value is it possible to lower the standard of material consumption per unit of product and increase per-employee production volume, and improve product quality as well.

The economic guidance functionaries, properly fixing product price and commendably utilizing economic leverages such as cost, price, and depreciation of fixed assets, must stimulate and control so as to make raw materials, supplies, and plant machinery effectively used and assiduously operated.

If the independent economic accounting system is to be properly implemented to suit the demands of the Taaen work system, it is also imperative to precisely give plans to enterprises under the independent economic accounting system and commendably evaluate the progress in the fulfillment.

The management activity of enterprises under the independent economic accounting system is conducted according to the unitary plan of the state, and its result, too, is evaluated according to the degree of fulfillment of the state plan. Only by properly giving the plan and commendably evaluating its fulfillment is it possible to highly promote the initiative of the producer masses, rationalize enterprise management and energetically step up production.

The economic guidance functionaries, thoroughly realizing unified planning, detailed planning, must send down scientific and realistic plans to enterprises and precisely evaluate the progress in the fulfillment of the plan by the product index and by the actual amount of work performed.

To strengthen financial discipline and financial control is an important method for commendably conducting financial management work.

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

"We must make not only the financial organs but also all organs, all people strictly observe the financial discipline and subject themselves to financial control without exception." ("A Collection of Writings of Kim Il-song," Vol 10, p 227)

To strengthen the financial discipline and financial control has its objectives in insuring the state budget revenue without fail, preventing the waste of fund, and spending it more effectively.

Unless the financial discipline and control are strengthened, it will be impossible to insure financial revenue as planned, and wasting the created fund, there will be no reward to show for the strenuous effort made to earn it. Therefore, one and all must strictly observe the financial discipline and subject themselves to financial control without exception. This is the demand of the order of socialist economic management, socialist way of life.

A priority question arising in strengthening the financial discipline and control is that of establishing a strict system and order so as to precisely insure the state budget income and expenditure in accordance with the principle of unitarily managing finance.

The principle of unitarily managing finance is the thoroughly unified, centralized socialist financial management principle that makes the state budget, which has been decided by law of the state, faithfully executed as

compiled. Only by executing the state budget without fail to suit this principle is it possible to go forward to admirably manage the nation's finance as intended by the party and the leader, to suit the demands of the revolution.

The financial and banking organs must strive to establish a strict system and order for managing finance only as provided for in the law of the state. All financial and banking organs, strengthening control so as to insure financial revenue as planned, making units of the people's economy deliver their obligatory payments to the state without fail, must disburse funds precisely as provided for in the designated item of disbursement.

In order to strengthen the financial discipline and financial control, it is also imperative to commendably conduct financial summation work. Only by conducting financial summation on a routine basis is it possible to strengthen mass supervision and control over the financial budget execution, and strengthen the financial discipline, doing away with all kinds of waste phenomena and their elements. All factories, enterprises, and cooperative organizations must normalize, systematize the summation of the financial budget execution and go forward to ceaselessly deepen it.

What is particularly important in financial summation is that of strengthening the system of daily summation of production and finance and promoting its superiority to the hilt.

The system of daily summation of production and finance created by our party is a superior economic life summation system which, by conducting the daily summation of production plan fulfillment and the daily summation of finance in close combination, makes economic management turned around firmly as a task of the masses themselves and a new upsurge brought about in production and construction.

The system of daily summation of production and finance, by timely correcting the deficiencies that may surface in the course of management activity and making good points positively come alive, makes it possible to ceaselessly improve enterprise management and assiduously, meticulously run the nation's economy. This also makes the working people positively participate in enterprise management with the awareness befitting the master, and enables them to utilize state properties in terms of conservation, voluntarily observing the financial discipline.

We must positively strive to further strengthen the system of daily summation of production and finance whose superiority and vitality have already been proved to the hilt in the practice of socialist construction. To that end, to begin with, the economic management functionaries, commendably learning the intrinsic nature and superiority of the system of daily summation of production and finance as well as the method for strengthening it, must clearly acquaint the masses with them and make them voluntarily launch into carrying through the guideline of the party. At the same time, closely establishing a concrete methodology and administrative measures to further strengthen the system of daily summation of production and finance, they must

go forward to deepen the content and method of the summation to suit their own specific conditions.

To thoroughly organize the ranks of financial and banking functionaries and enhance their role is one of the important methods to improve financial management work.

The financial and banking functionaries are the people's errand boys working to insure a happy life for the people with the money earned by the people, and they are the ones in direct charge of managing socialist finance. Success in financial management work depends in large measure on thoroughly organizing the ranks of financial and banking functionaries and enhancing their role.

Therefore, it is imperative to strive to thoroughly organize the ranks of financial and banking functionaries with functionaries faithful to the party and the revolution and well versed in administrative work, and planning and coordinating the task of training financial and banking functionaries and bookkeeping functionaries, bring up able reserves in large numbers who are prepared in politicoadministrative terms.

In order to enhance the role of financial and banking functionaries, it is imperative to strengthen law-abiding indoctrination among them. Only then is it possible to make all of them take the leading position among the masses in caring for and conserving the common properties of the state and society and observing law and order.

Today's developing realities call for ceaselessly enhancing the standard of financial and banking functionaries.

All financial and banking functionaries, thoroughly arming themselves with the teachings of the great leader Comrade Kim Il-song and the guideline of our party for socialist economic construction and making themselves well versed in the theory of socialist economic management, must go forward to manage finance in accordance with the thought and intent of our party, in accordance with the demands of the law of the socialist economy.

Financial management work is a glorious and rewarding task to earnestly run the overall nation's economy.

All functionaries and working people, by improving financial management to suit the demands of the developing realities, shall go forward to bring about ceaseless innovation in the struggle to step up production and construction and realize the 10 major prospective targets of socialist economic construction.

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CSO: 4109/009

NATIONAL CULTURAL CONSTRUCTION IS AN URGENT QUESTION IN THE INDEPENDENT
DEVELOPMENT OF NEWLY EMERGING COUNTRIES

Pyongyang KULLOJA in Korean No 12 Dec 83 pp 55-60

[Article by Pak In-kun]

[Text] The great leader Comrade Kim Il-song scientifically enunciated principled questions arising in the cultural construction of the newly emerging countries in his speeches "Let the Nonaligned Nations and Developing Countries Build National Culture, Holding the Banner of Sovereignty, Independence" at a banquet welcoming the participants in the first conference of the educational and cultural ministers of the nonaligned and other developing countries held in last September and "For Developing National Cultures of the Newly Emerging Countries" before the educational and cultural ministers of the nonaligned and other developing countries.

The great leader Comrade Kim Il-song in these historic speeches of his has comprehensively enunciated the position and role of cultural construction in building a new society, and the necessity of the newly emerging countries to develop their national culture, and the direction and methods of national cultural construction.

The unique thought set forth by the great leader Comrade Kim Il-song for national cultural construction constitutes an encouraging banner hastening the victory of the anti-imperialist sovereignty cause of the newly emerging countries which have risen up to build a free and prosperous new society.

How to solve the question of national cultural construction is one of the basic questions arising in the independent development of each country.

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

"Cultural construction is a very important task to bring up people as energetic social beings and civilize their nation." (Book "For Developing National Cultures of the Newly Emerging Countries," p 2) [Sic--see Kim Il-song speech "Let the Nonaligned Nations and Developing Countries Build National Culture, Holding the Banner of Sovereignty, Independence," KULLOJA No 11 Nov 83, p 2]

Culture is an important characteristic characterizing its nation. Development of the nation comes to be achieved precisely with the development of its culture. Only by strengthening education work and developing culture and arts and by bringing up people, the master of society, as independent, creative beings is it possible to quickly develop society. Without the development of education and culture bringing up people as civilized, energetic beings neither social progress nor national prosperity can be achieved, nor can the happy future of the people be hoped for. Therefore, in order to achieve the independent development, growth and prosperity of the country and the people, it is imperative to go forward to build and develop national culture.

As the great leader Comrade Kim Il-song taught, developing national culture arises as an even more urgent question in the newly emerging countries which, casting off imperialist colonial enslavement and achieving national independence, have embarked on the road of building a new society.

This is above all related to the aftereffects of the colonial rule of the imperialists over the newly emerging countries.

In bygone days the imperialists and colonialists, reigning over many countries in Asia, Africa, and Latin America, not only robbed the peoples of these countries of their political sovereign rights and plundered enormous assets, but enforced the reactionary colonial enslavement policy to obliterate their national cultures and keep the peoples ignorant. On account of this, the peoples of the newly emerging countries came to fall far behind modern civilization.

Thus nearly all of the developing countries, after achieving their national independence, could not help but inherit from the imperialists and colonialists wholesale illiteracy and shortage of national cadres, backward education and culture and arts. The developing countries had no alternative but to rebuild for the first time and comprehensively their national cultures trampled by the policy of obscurantism and policy of obliteration of national culture enforced by the imperialists and colonialists.

Unless the newly emerging countries do away with the cultural backwardness caused by the aftereffects of imperialist colonial rule and build a new national culture, they cannot consolidate their already won political independence and achieve economic self-support, or build a full-fledged independent sovereign state.

In order that the newly emerging countries may protect their national independence and build a self-supporting national economy, they must necessarily build their national culture.

From this, for the newly emerging countries which have embarked on building a new society, national cultural construction comes to arise as a very crucial task that cannot be put off.

For the new emerging countries to develop their national culture is also a pressing demand arising from the actual state of education and culture of these countries in the present period.

In the past period the newly emerging countries, regarding it as an important link in attaining the noble cause of anti-imperialist sovereignty to develop education and culture, put efforts into it and as a result, scored no small success.

Many newly emerging countries, liquidating the imperialist colonial dregs in the educational and cultural areas, are developing various areas of education, culture, and arts such as primary and secondary education and adult education. At present in many developing countries a new national education system and culture are developing, replacing the colonial slave education system and old culture, and foundations which will make it possible to launch the task of national cultural construction at a new higher stage, are being laid.

However, the struggle of the newly emerging countries to develop education and culture is no more than the first step taken, and the construction task of education and culture in these countries still remains backward.

Today in the newly emerging countries the illiterate account for 40 percent of the population, and most of the children unable to attend school worldwide are in the developing countries.

That large numbers of people still remain illiterate even into the period toward the end of the 20th century when science and technology have been highly developed and conditions created for enjoying the benefits of modern civilization is the cursed effect of the policy of obscurantism historically enforced by the imperialists, and as such, is becoming an important factor obstructing the socioeconomic and cultural development of the newly emerging countries.

The newly emerging countries have yet to insure actual conditions which will make it possible for all members of society to amply exercise their basic right to receive education. No small numbers of developing countries, on account of shortages of educational facilities and teachers, are still unable to implement universal compulsory primary education, and even in the case of countries which have already proclaimed compulsory education, they are still unable to actually insure all school-age children to attend school.

In most of the newly emerging countries, they have yet to fill on their own the needs of national cadres in various areas urgently required for the construction of a new society. On account of shortages of national cadres, no small numbers of developing countries are in such a situation that they are experiencing serious obstruction in managing and operating their state economic organs, in building their national economy, in developing their national culture. Thus the task to bring up people as a new type of social beings possessing a high standard of science and technology and cultural attainments has yet to be conducted satisfactorily.

In the newly emerging countries is arising an urgent demand for comprehensively developing national culture and satisfying the ceaselessly growing cultural needs of working people.

Now, no small numbers of developing countries, on account of shortages of specialists and funds, are still unable to comprehensively develop various

areas of literature and arts such as literature, film, music, dance, and fine arts, or to satisfactorily provide production machinery for essential cultural equipment and cultural organs such as legitimate theaters, movie theaters, radio and television broadcasting stations, publications printing organs, and film production studios. Thus in the realm of cultural life a serious gap is appearing between the developed countries and developing countries.

Reality calls upon all developing countries to eliminate at the earliest possible date the gap existing between the developed countries and developing countries in the realms of education and culture and go forward to more energetically step up national cultural construction so as to enjoy the benefits of modern civilization on a deserved standard.

For the newly emerging countries to develop their national culture also arises as an important question relative to the fact that the reactionary ideocultural infiltration of the imperialists is becoming vicious more than ever before.

The imperialists, with a view to restraining the independent development of developing countries and establishing their sphere of domination, are frenziedly perpetrating their cultural infiltration against these countries.

U.S. imperialism, the head of imperialism, with a view to spreading its utterly rotten culture to the developing countries, is mobilizing all of its cultural means such as news services, broadcasts, publications, and films. As a case in point, the notorious "Voice of America" is broadcasting in 38 languages in order to instill the decadent American culture and way of life, and the American movie production monopolies, translating and dubbing television programs and films with several score languages, are wantonly sending them to the broadcasting stations and movie theaters in developing countries.

On the other hand, the U.S. imperialists, sending large forces of "peace corps" and "technical personnel" into the developing countries and using various forms and methods, are spreading their reactionary culture.

Such cultural infiltration machinations of the imperialists, paralyzing the national sovereignty consciousness and revolutionary consciousness of the peoples of newly emerging countries, are creating a grave obstacle to the construction of a new society in these countries.

Under such conditions, in order that the newly emerging countries may successfully prevent the imperialist cultural infiltration and achieve their independent national development, they must quickly develop their national culture.

Truly, for the newly emerging countries to develop their national culture is a crucial and glorious task to liquidate once and for all the venomous aftereffects of the imperialist colonial rule inflicted in the realm of mental and cultural life of social beings and insure a dignified, civilized

life for the people, and achieve the independent and comprehensive development and prosperity of the country and the people.

Today the peoples of newly emerging countries are faced with the sacred task to consolidate their national independence and protect their national sovereign rights, and build a free and prosperous new society. In order to successfully realize this historic task, each country must go forward to energetically develop its genuine national culture.

The great leader Comrade Kim Il-song, in his historic speeches "Let the Nonaligned Nations and Developing Countries Build National Culture, Holding the Banner of Sovereignty, Independence" and "For Developing National Cultures of the Newly Emerging Countries," has comprehensively enunciated the concrete methods for national cultural construction based on the historical experience in national cultural construction and on his analysis and generalization of the current actual state of the newly emerging countries.

The most important task arising with priority in constructing national culture is that of developing national education.

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

"The construction of a new society aimed at the enrichment, strengthening, and development of its country and the growth and prosperity of its nation must begin with the task of educating its people who are in charge of the construction." (Ibid., p 3) [Sic--see Kim Il-song speech "Let the Nonaligned Nations and Developing Countries Build National Culture, Holding the Banner of Sovereignty, Independence," KULLOJA No 11 Nov 83, p 2]

Education is a task to bring up people as social beings complete with chitokch'e [thoroughly armed with the unitary ideology of the party, possessing abundant knowledge and noble communist moral character necessary for socialist, communist construction and strong physical strength necessary for labor and national defense], as independent, creative energetic beings. Only by developing national education work with priority and bringing up people as energetic beings possessing the independent stand and attitude and the creative stand and attitude and by training national cadres in large numbers is it possible to go forward to satisfactorily solve all questions arising in the construction of a new society.

In order to successfully carry out the task arising in education work, it is essential to organize and conduct education work as an all-state, all-people task. Historical experience clearly shows that when the state, presenting education work as an important question influencing the fate of the country, develops education work with priority over all other tasks and puts statewide efforts into it, it can go forward to satisfactorily solve all questions arising in the construction of a new society.

In the course of the newly emerging countries developing education there will be many barriers standing in the way, but if they were to energetically launch education work in such a manner that he who has knowledge contributes

knowledge, he who is able-bodied offers labor, he who has money offers money, they should be able to make national education blossom and develop.

In order that the newly emerging countries may correctly develop education, they must liquidate the colonial slave education system put in place by the imperialists, and realize the anti-colonization, democratization of education work. The anti-colonization, democratization of education work is an extension to the education branch of the process of the people's liberation which began with their political liberation, and a sacred task to regain the people's right to education.

The newly emerging countries must proceed in the direction of the state grasping the educational organs which used to be operated by the imperialists, colonialists and revamping them in such a way as to make it possible to make them contribute to the development of national education, of abolishing the anti-people educational structure and educational system which are relics of the colonial rule and setting up a democratic national educational structure and an advanced educational system. Only by so doing is it possible to open up a wide road where all members of society can freely study.

An urgent question that must be solved with priority in the education work of the newly emerging countries is that of commendably conducting national cadre training work and insuring on their own the needs of cadres necessary for the construction of a new society.

If each country fails to have technicians and specialists constituting its collective of national cadres, it cannot administer and operate the state and society with its own strength or build a sovereign independent state. Therefore, the newly emerging countries, establishing their own national cadre training system, must bring up in large numbers national cadres in various areas such as state administration cadres and economic management cadres, educational and cultural functionaries.

At the same time, developing adult education work to suit their specific conditions, the newly emerging countries must stamp out illiteracy at the earliest possible date and improve the overall standard of knowledge of the working people, and strengthening education work for the younger generation, bring them up as admirable personnel for shouldering the future of the country and the people.

One of the important tasks arising in the construction of national culture is that of wholesomely developing national culture and arts to suit the demands of our era aiming for the independent stand and attitude.

Progressive culture and arts are a powerful means to arm people with advanced thought and indoctrinate them in noble moral and beautiful mental character, and encourage and inspire them to struggle for the construction of a new society.

New national culture and arts consistent with the contemporary demands are not something that emerges on the empty ground, but can be developed only on the basis of national cultural heritages created through a long history.

The newly emerging countries, amply taking into consideration the demands of the law of development of national culture and the realistic conditions for the preservation of national cultural heritages, must go forward to develop national culture and arts.

The developing countries, discarding what is unscientific and vulgar in their national cultural heritages, must strive to carry on and develop what is people-oriented, to suit today's contemporary demands. Here, it is imperative to guard against both restorationism to extol and bring back to life out of hand the culture of bygone days and national nihilism to regard their national cultural heritages as insignificant. And, only if each country, while holding it as the basics to carry on and develop the national cultural heritages of its own, critically introduces the advanced culture of other countries to suit its own specific national conditions and the mental and moral character and aesthetics of its own people, can it go forward to wholesomely develop its national culture and arts.

In order to develop progressive national culture and arts, there have to be one's own personnel to take charge of it and carry it out.

In order to bring up still more of talented personnel for national cultural construction, it is imperative to strengthen fine arts education at the stage of general education and bring up the younger generation as independent social beings possessing diverse cultural attainments. It is also imperative to train still more of professional artists possessing high artistic talents and ceaselessly enhance their role.

At the same time; it is essential to amply provide the conditions necessary for developing national culture and arts. Each country must establish effective measures to insure the material conditions for cultural construction to suit the degree of its own economic development, and maximally mobilize and utilize all kinds of reserves and possibilities.

To struggle against the imperialist cultural infiltration is one of the important questions arising in developing national culture.

The reactionary imperialist culture is a mental opiate gnawing at people's wholesome ideological consciousness and paralyzing their struggle desires, and a dangerous poison obliterating the national cultures of newly emerging countries.

The newly emerging countries absolutely must not embrace the utterly rotten reactionary culture spread by the imperialists.

For the newly emerging countries, it is essential to strengthen statewide and societywide control so as to prevent the imperialists from spreading decadent bourgeois ideas and culture through various kinds of propaganda means such as newspapers, magazines, radio and television broadcasts. At the same time, they should energetically launch the task to thoroughly uproot flunkeyism, dogmatism, the illusion and idea of worshipping imperialist culture remaining in people's heads and indoctrinate them in the spirit of loving their country's

national culture. Only by so doing can they defend the ideological purity of their national culture.

In order that the newly emerging countries may develop genuine national culture, they must thoroughly establish chuche in the cultural construction area.

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

"Today the genuine national culture the newly emerging countries must build is a culture where chuche is established, a chuche-oriented culture."
(Ibid., p 5) [Sic--see Kim Il-song Speech "Let the Nonaligned Nations and Developing Countries Build National Culture, Holding the banner of Sovereignty, Independence," KULLOJA No 11 Nov 83, p 4]

To thoroughly establish chuche in national cultural construction is the principled stand that each country must maintain in developing its genuine national culture.

As the great leader Comrade Kim Il-song taught, what is called a chuche-oriented culture is a culture that is consistent with its people's characteristics and with the interests of its country's revolution, a culture where the masses of people are its creators and its enjoyers.

Each country varies in the conditions and environments of cultural development, and its people have national characteristics of their own. Therefore, only if in national cultural construction each country correctly makes its concrete conditions and national characteristics come alive, can it construct a people-oriented culture on a mass base.

The newly emerging countries, starting from the viewpoint and stand that the masses of people are the creators of the most precious cultural assets, must put in the forefront the chuche-oriented national cultural construction line and policy so as to create a revolutionary culture consistent with their national characteristics, based on their people's wisdom and talents, and make it possible for the masses of people to enjoy all the cultural assets.

To develop South-South cooperation in the educational and cultural areas is an inevitable demand springing from the common historical status and aim of the developing countries for the construction of a new society.

The educational and cultural areas are part of the important areas where South-South cooperation must be realized, and for the newly emerging countries to closely cooperate in these areas constitutes an effective method to make education and culture blossom and develop.

If the newly emerging countries were to mutually share good experiences gained in the educational and cultural areas, help each other and closely cooperate in material and technical terms with the mutual exchange of specialists, they would be quite capable of admirably developing their national education and culture with their own strength.

If the developing countries were to mutually exchange experiences already gained in developing national culture and maximally mobilize and utilize their own potentialities, they should be able to admirably construct a genuine culture that could serve the independent development of their country and would be making great contributions to enriching the treasure chest of mankind's culture.

The unique thought and theory enunciated by the great leader Comrade Kim Il-song in his speech at the banquet welcoming the participants in the first conference of educational and cultural ministers of the nonaligned and other developing countries and in his speech before the educational and cultural ministers of the nonaligned and other developing countries, are the chuche-oriented theory of national cultural construction brilliantly embodying the chuche ideology, the great guiding thought for our era's revolution and construction.

This is the sum of the practical experiences [of the theory] already embodied brilliantly in our country, and its correctness and vitality are being vividly proved through the majestic reality of our country.

The reality of our country proves positively that even those countries, which were left far behind modern civilization on account of the aftereffects of the colonial rule of the imperialists, if they establish a correct line and policy to develop national education and national culture and struggle steadfastly for the realization, can make their national culture brilliantly blossom and develop in a short period and consolidate their national sovereignty and independence.

The nonaligned nations, the developing countries, by energetically stepping up the construction of a genuine national culture, holding the banner of sovereignty, independence, shall go forward to successfully build an independent and prosperous new society, new world.

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For Developing National Cultures of the Newly Emerging Countries

(KULLOJA, Dec 83).....

The Dear Leader Comrade Kim Chong-il's Papers

Let Us Go Forward Holding Aloft the Banner of Marxism-Leninism and
the Chuche Ideology

(KULLOJA, May 83)..... 1

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