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JPRS 81850

24 September 1982

Korean Affairs Report

No. 244

KULLOJA, No. 5, May 1982

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KOREAN AFFAIRS REPORT

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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: THE TASK OF THE PEOPLE'S ADMINISTRATION FOR CONVERTING THE WHOLE SOCIETY TO THE CHUCHE IDEOLOGY

Pyongyang KULLOJA in Korean No 5 May 82 pp 2-18

[Administrative policy speech given at a joint meeting of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea on 14 April 1982]

[Text] Respected chiefs of state of many countries of the world and foreign guests:

Comrades and friends:

I extend warm thanks to the chiefs of state, delegations, and distinguished personalities of many countries of the world for their current visit to our country with a cordial feeling of friendship toward our people and for attending this meaningful meeting of ours today, and I once again extend warm welcome to you, our valued foreign guests.

Our people are very glad that many guests have come from many countries of the world across continents and oceans to visit our country, and feel even more warmly with all their hearts the fraternal friendship of our international friends through this visit. The present visit to our country of the chiefs of state, delegations, and distinguished personalities of many countries of the world will be opening up a new turning point in developing the relationship of friendship and cooperation between our people and world peoples and in strengthening the unity and solidarity of the nonaligned movement.

Comrades,

The election of deputies to the Seventh Supreme People's Assembly of the Democratic People's Republic of Korea has been held successfully amid a majestic environment wherein the entire people are energetically launching an all-out march movement to carry through the decision of the historic Sixth Congress of the Korean Workers Party.

The latest election of SPA delegates held amid a heightened atmosphere of the whole country seething with high political fervor and revolutionary enthusiasm was an important political event having great significance in our developing revolution and our people's life.

All the citizens of our country have admirably exercised their rights and duties as citizens of the republic, participating in unison in the election with high honor and pride as the masters of the state and society, and have energetically demonstrated the invincible unity and solidarity of our people solidly united around the government of the republic. Through this election our People's Administration has been consolidated more thoroughly and our revolutionary forces strengthened another notch.

I offer warm thanks to the entire people for having expressed absolute support for and deep trust in our party and the government of the republic in the latest election, and to the Comrade Deputies for charging me with the heavy responsibility to continue to lead the task of the government of the republic, reflecting the will of the entire people at the first session of the Seventh SPA.

The newly organized government of the republic, living up to the high trust and expectations of the masses of people, will faithfully discharge all the revolutionary duties assigned it, and will go forward to fight dynamically for the attainment of the chuche revolutionary cause.

Today the government of the republic is faced with the glorious task to struggle for the realization of conversion of the whole society to the chuche ideology, loyally upholding the decision of the Sixth KWP Congress.

The struggle for conversion of the whole society to the chuche ideology is a sacred struggle to build the communist society, the ideal of mankind, more energetically stepping up our revolution which has been charted and developed under the banner of the chuche ideology. Only by holding the chuche ideology as a firm guiding principle in revolution and construction and by thoroughly embodying the chuche ideology and building the communist society is it possible to completely realize the independent stand and attitude of the masses of people.

To convert the whole society to the chuche ideology is the overall duty of our revolution and the historic mission of the government of the republic. The government of the republic, by energetically launching the struggle for conversion of the whole society to the chuche ideology and erecting a communist paradise in this land, shall brilliantly carry out its historic mission.

1

Comrades,

In order to build communism, it is imperative to energetically push ahead with revolution and construction, holding aloft the banner of the People's Administration and the three revolutions.

Communism is the three revolutions added to the People's Administration. If the People's Administration is ceaselessly strengthened, and with its functions and role enhanced, the three revolutions--ideological, technological, and cultural--are thoroughly carried out, the communist paradise will be built where the independent stand and attitude of the masses of people will have been completely realized.

2

The People's Administration is a political weapon guaranteeing an independent, creative life for the masses of working people.

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.

Politics is carried out by a political organization in certain form, and the character and role of the political organization differ depending on the social system. In a society where people's interests are in accord and their unity and cooperation constitute the basics of social relationship, the political organization represents the common interests of the society and becomes the means of realizing them. But in a class society where people's interests are in confrontation, the political organization serves as a means of protecting and realizing the interests of one class.

Our People's Administration is a political organization representing the interests of the masses of working people such as the working class, the peasantry, and the working intelligentsia, and a political weapon serving for the sake of the masses of working people. Only by ceaselessly strengthening the People's Administration is it possible to guarantee independent rights and creative activities for the masses of working people, provide a happy material and cultural life for them, and reliably protect the independent, creative life of the people.

The People's Administration is the representative of the independent rights of the masses of working people.

Independent rights are the first and foremost life of people, social beings. For people bereft of independent rights, there could be no independent, creative life. People, only when they have independent rights, can occupy in society their position as the masters and perform their role as the masters, and go forward to live as befits people.

The independent aims and demands of our people are synthesized by the People's Administration and realized through the People's Administration. Only under the People's Administration could the masses of people have independent rights, add luster to their genuine human dignity and value as the masters of the state and society, and enjoy a free, happy life to their hearts' content.

The People's Administration is the organizer of the creative abilities of the masses of working people.

The creative might of the masses of people lies in organization and unity. Disunited, the masses could not, in fact, become creative beings nor could they display great strength. The masses of people, only if they unite themselves and cooperate, can become the most energetic beings remaking and transforming the world.

In the socialist society, the unity and solidarity of the masses of people is realized by the People's Administration, a most all-encompassing political

organization. The People's Administration, by bringing all members of society into state organization and by educating, indoctrinating, and uniting them into one political force, turns the masses of people into a motive force for social development possessing great creative strength. Only by strengthening the People's Administration is it possible to develop the unity and cooperative relationship of the masses of people and go forward to quickly step up revolution and construction, enhancing their creative role.

The People's Administration is the head of household responsible for the people's life.

People's material and cultural life constitutes an important aspect of social life along with political life. The independent, creative life of the masses of people is unthinkable apart from their material and cultural life. Ceaselessly improving the material and cultural life of the masses of people is an important guarantee for insuring an independent, creative life for them.

In the socialist society, the state is charged with the duty to responsibly insure the people's material and cultural life. Only by enhancing the role of the People's Administration and strengthening guidance for economic construction and cultural construction and commendably organizing the people's life is it possible to enrich and strengthen the country and systematically improve the people's material and cultural life, and eliminate the differences in living standards of the working people and enable the entire people to live well evenly all together.

The People's Administration is the protector of the independent, creative life of the masses of working people.

The independent, creative life of the masses of working people is realized amid the struggle against subversive elements and hostile elements gnawing at and encroaching the interests of the masses of people. In the socialist society, remnants of the overturned exploiting class and subversive elements remain, and so does the danger of aggression by foreign imperialists. In the socialist society, unless the functions of the People's Administration as a weapon of class struggle are strengthened, it is impossible to protect the independent, creative life of the people. The functions of the People's Administration as a weapon of class struggle must continue to remain in force as long as the machinations of subversive elements and hostile elements exist.

The three revolutions--ideological, technological, and cultural--are the basic method of communist construction.

Communist construction is a struggle to insure a complete social equality and happy life for the masses of people, remaking man and society and nature. After the establishment of the socialist system, the human-remolding task, the society-remaking task, and the nature-remaking task are carried out through the three revolutions--ideological, technological, and cultural.

Even after the victory of the socialist revolution and the establishment of the socialist system, relics of the old society will remain in the ideological, technological, and cultural areas, and because of them, distinctions in various

forms such as the class distinctions and differences in labor conditions will remain in the socialist society. If the independent stand and attitude of the masses of working people is to be completely realized, it is imperative to liberate them not only from class domination and enslavement but also from the constraint of relics of the old society, and to that end, it is imperative to continue the revolution even in the socialist society.

The three revolutions are a struggle to liquidate the relics of the old society in the ideological, technological, and cultural areas and build a new communist ideology, technology, and culture, and this is the content of the continuing revolution in the socialist society. Only by energetically launching the three revolutions is it possible to successfully conduct the human-remolding task, the society-remaking task, the nature-remaking task and turn all members of society into communist social beings, eliminate all kinds of class distinctions, differences in labor conditions, differences in material living standard and realize a complete social equality for working people.

Inasmuch as the content of the revolution changes once the socialist revolution triumphs and the socialist system is established, so must the mode of conducting the revolution.

Inasmuch as the struggle in the socialist society to do away with the relics of the old society is a task whose targets are the masses of people, the masters of the state and society, and which is also a task they themselves conduct, it must be done in a new mode basically different from the struggle against the exploiting class and the exploiting system. In the socialist society, the struggle to do away with the relics of the old society must be done through and through by the method of indoctrinating and remolding people, by the method of creating the new and eliminating the old.

The three revolutions aimed at remaking the old and creating the new are a mode of revolution consistent with the intrinsic nature of the socialist system and the will of the masses of people. Only if in the socialist society the revolution is conducted necessarily by the mode of the three revolutions, is it possible to successfully carry out socialist, communist construction, strengthening the unity and solidarity of the masses of people and enhancing their revolutionary fervor and creative abilities.

The communist society constructed, the three revolutions as a struggle for doing away with the relics of the old society will come to an end. But even after communism is built, the tasks to educate and indoctrinate people, improve social relationship, and conquer nature must be continued, and therefore, the struggle to throw away the old and create the new in the ideological, technological, and cultural areas will come to be continued, and through this struggle the society will come to develop ceaselessly.

The People's Administration and the three revolutions are a great banner of communist construction. Only by going forward holding aloft the banner of the People's Administration and the three revolutions is it possible to hasten the bright future of communism, winning the complete victory of socialism.

Today we are faced with the task to further strengthen the People's Administration and enhance its functions and role in every way, to suit the demands of the new stage of the developing revolution.

Our People's Administration is an administration based on worker-peasant alliance led by the working class and relying on the united front of the broad masses of people, and as such, is a revolutionary administration in new form, the first of its kind in history. Our People's Administration is not only an administration consistent with the stage of democratic revolution and socialist revolution but a most superior administration consistent with the contemporary period of struggle for socialist, communist construction. By further strengthening and developing the People's Administration with the high honor and pride of having the most superior revolutionary administration in the world engraved in our hearts, we shall satisfactorily insure an independent, creative life for the masses of people and go forward to energetically push ahead with revolution and construction.

The government of the republic must thoroughly embody the chuche ideology in all areas of state activity.

The chuche ideology is the unitary guiding thought of the government of the republic. The government of the republic, only if it holds the chuche ideology as its firm guiding principle and thoroughly embodies it in all activities, can satisfactorily carry out its duties.

The chuche ideology calls for holding an attitude befitting the masters toward revolution and construction and realizing chuche in ideology, self-dependence in politics, self-support in economics, and self-reliance in national defense. Chuche, self-dependence, self-support, and self-reliant defense--this is the guiding principle of our revolution. The government of the republic, by firmly establishing chuche in ideology and thoroughly carrying through the principle of self-dependence in politics, self-support in economics, and self-reliance in national defense, must energetically step up revolution and construction and ceaselessly develop our fatherland into a country of chuche, into a socialist power of self-dependence, self-support, and self-reliant defense.

The government of the republic must thoroughly carry through the mass line in all activities.

The mass line calls for protecting the interests of the masses of people in revolution and construction and going forward to solve all questions arising in revolution and construction, enhancing the role of the masses of people. Only by carrying through the mass line in the activities of the People's Administration is it possible to satisfactorily insure the position as the masters of the state and society for the masses of people and enable the masses of people to fully perform their role as people in charge of revolution and construction.

Important in carrying through the mass line is thoroughly protecting the interests of the masses of working people. In the activities of the People's Administration there is nothing more important and glorious than protecting the interests of the masses of working people. The government of the republic must establish all lines and policies to suit the independent aims and demands of the masses of working people, and must go forward to solve all questions arising in revolution and construction, with the interests of the people as the criteria. When the government of the republic faithfully serves for the sake of the people, the trust of the masses of people in the People's Administration will become even

higher and the entire people, entrusting their destinies altogether to the government of the republic and upholding the republic, will go forward to fight to the end.

The masses of working people possess inexhaustible strength and wisdom as well as abundant practical experiences. The creative abilities of the masses of people positively set in motion, there is nothing that cannot be done. The functionaries of People's Administration organs must go in among the masses and explain and drive home the line and policy of the party, discuss them with the masses and seek out the method for the prosecution, and make the people voluntarily launch into the struggle to carry through the line and policy of the party. When the masses of working people struggle, displaying high revolutionary fervor and creative wisdom, ceaseless miracles and innovations will be happening in our revolution and construction.

The government of the republic must further strengthen its unified guidance for society.

As socialist, communist construction progresses, the society will get more organized, and social life will become more diverse. Therefore, the more society develops, the more it becomes essential to strengthen unified guidance for society. Only by strengthening the unified guidance of the People's Administration for society is it possible to develop all aspects of social life to suit the aim of the working class and insure the harmonious development of the whole society.

The government of the republic, establishing an orderly work system and enhancing the role of administrative organs at all levels, must responsibly guide economic construction and cultural construction, work for service to the people, and administer in a unified way all districts of the country and all aspects of social life. The People's Administration must establish a revolutionary system and order in all aspects of state and social life, and must make all members of society voluntarily observe the law and order of the state and moral standards of the society.

The three revolutions--ideological, technological, and cultural--are the overall line of our party in socialist, communist construction.

The government of the republic, energetically launching the three revolutions, must revolutionize, working classize, and intellectualize all members of society, and remaking all areas of the society in accordance with the demands of the working class, must successfully occupy the ideological fortress and material fortress of communism.

The government of the republic must hold fast to the principle of firmly giving priority to the ideological revolution in carrying out the three revolutions.

The ideological revolution is the drive of revolution. Only by remolding people's ideological consciousness with priority to the ideological revolution is it possible to successfully conduct the human-remolding task and go forward to satisfactorily solve all questions arising in revolution and construction, enhancing their revolutionary fervor.

Historical experience shows that unless the ideological revolution is continuously strengthened in the socialist society, outdated ideas could resurrect in people's heads and capitalist ideas could come to infiltrate from outside, and that if this came to pass, not only would it be impossible to commendably conduct revolution and construction, it could bring danger even to already won gains of the revolution.

By further strengthening the ideological revolution to suit the demands of the developing revolution, we must make all working people thoroughly arm themselves with our party's revolutionary thought, the chuche ideology, and devotedly struggle for the victory of the chuche revolutionary cause. Again, commendably conducting ideological indoctrination work, we must make all working people hate the exploiting class and the exploiting system, fervently love the socialist system, and positively struggle for the sake of the interests of society and collective, for the sake of the interests of the fatherland and the people.

By conducting the ideological revolution, closely linking it to the practical activity of socialist construction, we must make all working people thoroughly revolutionize themselves through the process of carrying out the revolutionary task and go forward to nurture their loyalty to the party and the revolution.

The government of the republic must energetically push ahead with the technological revolution.

The technological revolution is a glorious struggle to improve the working people's labor conditions and raise their material living standard. Only by energetically pushing ahead with the technological revolution is it possible to develop the national productive forces, liberate all working people from backbreaking labor and insure an independent, creative labor life for them, and ceaselessly promote the material well-being of the people.

Today an important duty of the technological revolution is successfully solving scientific and technological questions arising in chucheizing, modernizing, and scientizing the people's economy. With all branches of the people's economy energetically launching the struggle to remake technology and achieve the mechanization, automation, and remote control of production, it is imperative to further strengthen the self-reliant character of the national economy and place the nation's economy on foundations of modern science and technology.

In order to successfully carry out the technological revolution, it is imperative to positively set in motion the creative wisdom and revolutionary fervor of scientists, technicians, and workers. All branches of the people's economy, enhancing the sense of responsibility and role of scientists and technicians, and strengthening the creative cooperation of workers with scientists and technicians, must strive to make ceaseless technological innovations brought about by ingenious ideas, positive initiatives, and bold practice.

The government of the republic must energetically launch the cultural revolution.

The central task of the cultural revolution is realizing intellectualization of the whole society. Only by energetically launching the cultural revolution and intellectualizing the whole society is it possible to turn all members of

society into fully developed communist social beings and eliminate, once and for all, all kinds of distinctions of labor up to and including the distinctions between mental labor and physical labor.

In order to realize intellectualization of the whole society, it is imperative to develop education work further. People's Administration organs, improving and strengthening education work, must bring up each and every one of the younger generation as a chuche-oriented communist social being complete with chidokch'e [abundant knowledge and noble communist character, thoroughly armed with the unitary ideology of the party, necessary for socialist, communist construction, and strong physical strength necessary for labor and national defense] and further improve the cultural and technical standards of all working people.

With a firm priority to education work, we must quickly develop all sectors of socialist cultural construction. We must comprehensively develop chuche-oriented science and technology, and revolutionary literature and arts, and thoroughly establish socialist tidiness in life and production in all areas of revolution and construction.

The government of the republic, by tightly grasping the three revolutions line and energetically calling the entire people to the prosecution of the three revolutions, shall brilliantly realize the historic task of socialist, communist construction.

2

Comrades,

In order to build the communist society and completely realize the independent stand and attitude of the masses of people, it is imperative to energetically push ahead with socialist economic construction.

Not only is the communist society a society where all people will have been comprehensively developed and the sociopolitically independent stand and attitude of the masses of people will have been completely realized, it is a very affluent society where the material needs of social life will be satisfactorily insured. Only by stepping up economic construction and occupying the material fortress of communism is it possible to realize communist distribution according to needs and completely satisfy the independent demands of the masses of people in the sphere of material life. Again, only by commendably conducting economic construction and solidly consolidating the material and technical foundations of socialism, communism, is it possible to consolidate and develop the socialist system and successfully conduct the task of remaking all sectors of society the communist way.

The Sixth KWP Congress graphically enunciated the strategic line and immediate struggle task of socialist economic construction for solidly laying the material and technical foundations of socialism, communism.

The government of the republic must vigorously push ahead with the struggle to chucheize, modernize, and scientize the people's economy in accordance with the socialist economic construction program set forth by the Sixth KWP Congress,

and more immediately, must dynamically struggle to fulfill the Second Seven-Year Plan ahead of schedule and realize the 10 major prospective targets of socialist economic construction of the 1980's.

The 10 major prospective targets of socialist economic construction set by the Sixth KWP Congress are a grand blueprint to lay sound material and technical foundations consistent with the completely victorious socialist society and epochally improve the material and cultural standards of living for the people.

The government of the republic, by organizing and mobilizing the entire people and energetically stepping up the all-out march movement on all fronts of socialist construction, must occupy at all costs the 10 major prospective targets of socialist economic construction set by the party.

First of all, in order to satisfactorily solve the question of food for the people, it is imperative to focus efforts on occupying the height of grain and the height of fishery products.

Most urgent in the material aspects of social life is the question of food, and the basics of solving the question of food are producing rice in large quantities. Our party and the government of the republic, by carrying through the guidelines for farming first in the past period and epochally increasing the production of grain, have brilliantly solved the question of grain. Today we are faced with the glorious task to produce rice in greater quantities and completely solve the question of food for the people.

Rice is none other than communism. As goes the saying that generosity begins at the rice jar, only if ample food is available, the state of people's action-consciousness will become better and all things will be going well. Only if we produce rice in large quantities and feed the people to full stomach, can we successfully push ahead with socialist, communist construction; and only if it becomes possible to distribute rice according to needs, can we realize the communist society. In realizing the 10 major prospective targets of socialist economic construction we must occupy the height of grain first; and we must implement communist distribution first in the distribution of rice to the people.

In order to occupy the height of 15 million tons of grain set by the Sixth Party Congress, it is imperative to thoroughly carry out the 4-point nature remaking task.

Under the conditions of our country where the area of arable land is limited and the standard of intensification of agricultural production has reached a high level, an important method to increase grain production is decisively increasing the area of arable land. Once we extensively reclaim tideland and seek out a lot of new land, carrying out the 4-point nature remaking task set forth by the party, and complete the construction of the Namp'o Floodgate and the T'aech'on Power Plant, we can epochally increase grain production and greatly increase electricity production as well.

The reclamation of 300,000 chongbo of tideland and the search for 200,000 chongbo of new land, and the construction of the Namp'o Floodgate and the T'aech'on Power Plant are a glorious and rewarding struggle to build an affluent, happy paradise in this beautiful land of the fatherland and realize the centuries-old desires of our people to enjoy an independent and creative life to their hearts' content, and the communist ideal.

We must dynamically launch the struggle to carry out the 4-point nature remaking task, with all party, all country, all people launching in unison into the struggle.

Correctly organizing and mobilizing the heightened fervor and creative strength of the working people who have risen up, loyally upholding the militant appeal of the party, and utilizing to the hilt the great potentialities of the socialist self-reliant national economy, we must complete on time without fail the 4-point nature remaking task such as tideland reclamation. Reclaiming tideland and new land and increasing the area of arable land, and at the same time, effectively utilizing the newly reclaimed land so as to make it possible to do commendable farming, we must carry out internal network construction on a planned basis and thoroughly work out various necessary measures.

In order to occupy the grain height, we must step up the comprehensive mechanization and chemicalization of the rural economy, and thoroughly carrying through the chuche farming method, increase grain production even more.

To increase the per unit yield, modernizing and chemicalizing agricultural production in accordance with the demands of the chuche farming method is an important guideline which must be strictly adhered to always in developing agriculture. Commendably conducting seed hybridizing work particularly for agricultural crops, we must produce a lot of new high-yield seeds, and further improving the method of cultivating agricultural crops, raise per chongbo average yields in the next few years to 9 tons or more for rice and 9.5 tons or more for corn.

In solving the question of food for the people, it is important to occupy the height of fishery products.

Surrounded by sea on three sides with many rivers, our country teems with very rich fishery resources and has favorable conditions for developing fisheries. Once we develop fisheries, utilizing our country's favorable natural conditions, we could make the people's diet even more diverse and more satisfactorily solve the question of food.

Increasing the building of modern fishing vessels, we must strengthen the material and technical foundations for fisheries, and widely adopting scientific fishing methods, occupy the height of 5 million tons of fishery products without fail. Focusing efforts on the catch of Alaska pollack while diversifying fishery production, we must strive to increase the annual catch of Alaska pollack to 2.5 million tons or more by the end of the 1980's. At the same time, decisively improving and strengthening the processing of fishery products, we must strive to make the fishing industry serve even better in improving the people's diet.

We must positively struggle to occupy the chemical height and the cloth height.

It has very important significance in improving the standard of living for the people to occupy the chemical height and the cloth height. Only if the chemical industry and light industry are developed onto a high standard, is it possible to develop the rural economy and occupy the grain height, increase the production of various kinds of mass consumption goods and satisfactorily fill the daily growing demands of the people.

Putting great efforts into the chemical industry, we must occupy the height of 7 million tons of chemical fertilizer without fail and extensively increase the production of various kinds of chemical products such as chemical fibers. Improving and expanding currently existing chemical plants on the principle of strengthening the self-reliant nature and chuche character of the chemical industry and building a lot of new chemical plants relying on our national resources and positively increasing the production of chemical fertilizer and chemical fibers, synthetic resins and synthetic rubber by widely adopting new technical production processes such as the carbide production process by oxygen heat treatment, we must satisfactorily insure various kinds of supplies and raw materials needed in developing agriculture and light industry.

We must bring about a great change in the developing light industry. Maximally utilizing the production capacities of light industry factories and building a lot of new modern light industry factories, we must occupy the height of 1.5 billion meters of cloth without fail and bring about a new change in the production of various kinds of mass consumption goods such as foostuffs, household utensils and appliances, and cultural products.

We must energetically launch the struggle to occupy the electricity height and the coal height, the metal height and the cement height.

The overall success of socialist economic construction depends on how the key industries constituting the backbone of the people's economy are developed. Only by quickly developing heavy industries such as the power industry, the extractive industry, and the metal industry is it possible to insure an uninterrupted high rate of speed of development of the people's economy, soundly consolidate the foundations of the socialist self-reliant national economy and strengthen the economic might of the country. Only by quickly developing the heavy industries is it possible to satisfactorily solve the question of improving the standard of living for the people as well.

Continuing to put great efforts into developing the power industry, the extractive industry, the metal industry, and the cement industry, we must occupy without fail the height of 100 billion kwh of electricity, the height of 120 million tons of coal, the height of 15 million tons of steel, the height of 1.5 million tons of nonferrous metals, and the height of 20 million tons of cement.

Electricity is the basic motive power for production. Only if the production of electricity is increased, is it possible to make all branches of the people's economy normalize production and satisfactorily insure the high demands for electricity during the new prospective period.

In order to occupy the electricity height, we must correctly combine the construction of thermal power plants with that of power plants relying on other power resources of various kinds while putting primary emphasis on the construction of hydroelectric power stations in accordance with our party's chuche-oriented guidelines for the construction of power bases.

Hydroelectric power stations are power bases high in economic efficacy and reliability relying on the abundant water-power resources of our country. We must positively tap and utilize our abundant national water-power resources and in particular, build hydroelectric power stations in greater numbers in accordance with the new

formula for construction of hydroelectric power stations, which taps and utilizes the rivers in an integrated way. We must step up and quickly complete the construction of hydroelectric power stations which are now in the final stage of construction, build new large-scale hydroelectric power stations such as the T'aech'on Power Plant, Poch'on Power Plant, and Kungang-san Power Plant, and extensively build medium and small hydroelectric power stations everywhere in the country.

Along with hydroelectric power stations, we must build a lot of thermal power plants. We must expand the Pukch'ang Thermal Power Plant and Pyongyang Thermal Power Plant and increase by far their production capacities, and build new large-scale thermal power plants in coal-rich districts such as the Anju District and major cities.

Coal is an important raw material and fuel for the chuche industries of our country.

We must decisively increase coal production, focusing efforts on the coal mines in the Anju District, the Sunch'on District, the Tokch'on District, and the Northern District which have rich deposits and favorable conditions for mining. In particular, improving and expanding in a modern way the coal mines in the Anju District which have inexhaustible deposits of quality coal, we must make the annual coal output reach the 70-100 million ton-level in the future. At the same time, we must develop a lot of new large-scale coal mines in those districts where production prospects are great and conditions for developing them are good, and positively develop medium and small coal mines as well.

In order to increase coal production, we must replace mining equipment with large, modern and high speed ones, and realize the comprehensive mechanization and automation of mining work. Modernizing tunneling equipment such as excavators and rock drills and applying advanced working methods, we must give a firm priority to tunneling and stripping, and widely introducing high-efficiency coal cutting machines of various kinds and replacing hauling facilities with large and modern ones, decisively raise the mechanized standard of coal cutting and hauling work.

The steel height is one of the most important heights among the 10 major prospective targets which we must occupy. Only if we occupy the steel height can we successfully occupy all the other heights of socialist economic construction in the 1980's.

In order to occupy the steel height, we must decisively increase the steel production capacities, improving and expanding the currently existing metal works and building new ones. We must improve and expand the Kim Ch'aek Iron Works and organize it into a metallurgical base with a 7-million-ton capacity, expand the Hwanghae Iron Works, Songjin Steel Mill and Kangson Steel Mill and increase by far their production capacities, and build anew in our style the Taedong-gang Iron Works with a 3-million-ton capacity. Continuing to put great efforts into strengthening the self-reliant nature and chuche character of the ferrous metal industry, we must further develop a new metallurgical method relying on our national fuel.

An important question arising in occupying the steel height is thoroughly organizing iron ore production bases. We must extensively improve and expand those mines with great production prospects such as the Musan Mine, Tokhyon Mine, and Toksong Mine, and positively tap new iron ore mines with large iron ore deposits and favorable tapping conditions.

It has very important significance in developing the people's economy to occupy the nonferrous metal height.

Extensively improving and expanding the currently existing mines such as the Komdok Mine, a leading nonferrous metal production base of our country, and tapping still more of new mines, we must quickly increase the production of nonferrous metals of various kinds.

In order to foresightedly develop the production of nonferrous metals, we must strengthen geological surveying and amply secure mining sources so as to enable the currently existing mines to continue to increase production, locate a lot of candidate sits for tapping new mines, and thoroughly carry through the guidelines of the party for quantity mining, quantity hauling, quantity processing.

We must energetically launch the struggle to occupy the cement height.

In order to occupy the cement height, we must quickly increase cement production, changing the production process of the currently existing cement plants to a new production process by our-style baking method. At the same time, we must build more new modernized calcinators at those cement plants with favorable technical and economic conditions such as the Sunch'on Cement Plant, the 8 February Cement Plant, the Ch'onnari Cement Plant, and build a lot of medium and small cement plants at many places which utilize local materials.

The 10 major prospective targets of socialist economic construction in the 1980's represent a very difficult and enormous struggle task to increase production severalfold in many branches of the people's economy and develop the socialist self-reliant national economy of our country onto a new higher stage. But we do have a firm guarantee which makes it quite possible to occupy the 10 major prospective targets of socialist economic construction.

To us, there is a mighty machine industry capable of satisfactorily producing and securing modern mechanical facilities for many branches of the people's economy. Today our machine industry is extensively producing modern power generation facilities and mining equipment, and is admirably producing the whole range of plant facilities such as metal plant facilities and cement plant facilities. Again, our country has very abundant resources such as water-power resources, coal resources, and mineral resources. Under conditions that there is a modern machine industry which is the core of heavy industries and the basis of technological development and that there are inexhaustible resources, we are quite capable of occupying the 10 major prospective targets of socialist economic construction as much as we desire.

All of our functionaries and working people of state economic organs, with a firm faith and courage, must vigorously launch in unison into the struggle to carry out the new prospective task of socialist economic construction, and bring about a new upsurge in socialist economic construction, mobilizing all reserves and possibilities to the hilt.

In order to successfully occupy the 10 major prospective targets of socialist economic construction, we must commendably do capital construction aimed at increasing production capacities.

The prospective targets which we must occupy represent an economic construction task presupposing enormous capital construction. We must push ahead, on a planned basis, with the improvement and expansion in a modern way of the currently existing factories and enterprises, and capital construction for new power plants, mines including coal mines, and factories. By correctly setting the direction of capital investment and construction targets based on a concrete calculation of the prospective demands, realistic conditions, and technical and economic efficacies of the developing people's economy and by correctly determining the sequence of construction and focusing efforts on major construction targets, we must successfully insure the enormous capital construction projects.

To satisfactorily insure transportation is an important guarantee for successfully occupying the new prospective targets.

By developing railway transport, truck transport, and water-borne transport and carrying through the three-fold transport guidelines and by improving transport organization and rationally organizing combined transport, concentrated transport, and container transport, we must timely transport materials and supplies needed in production and satisfactorily fill the daily growing transportation needs of various branches of the people's economy.

In order to successfully carry out the prospective task of socialist economic construction, we must further improve economic work guidance and enterprise management.

It is the inevitable demand of the developing socialist economy to ceaselessly improve economic guidance and enterprise management as economic construction develops onto a higher stage, and today great reserves for economic development in our country precisely lie in improving economic guidance and enterprise management.

All branches of the people's economy, thoroughly carrying through the Tsean work system, must realize unified, detailed planning still better, properly conduct economic organizational work and production command, and thoroughly standardize enterprise management. At the same time, they must highly promote the superiority of the new industrial guidance system. In order to bring economic guidance still closer to the realities to suit the demands of the new realities wherein the scope of the industries has grown big and production linkages between industrial branches have become diverse, we have taken steps to organize the provincial economic guidance committee and revamp the industrial guidance system. To suit the demands of the new industrial guidance system in economic guidance work, we must strengthen the functions of economic guidance organs such as the provincial economic guidance committee and further enhance the sense of responsibility and role of the economic guidance functionaries.

In order to successfully occupy the prospective targets of socialist economic construction, we must thoroughly observe the revolutionary principle of self-reliance.

To go forward to solve all questions, believing in one's own strength and relying on one's own strength is the invariable principle firmly held by our party and the government of the republic in the revolutionary struggle and construction tasks, and the basic method to successfully occupy the new prospective targets. All functionaries and working people, as they seek out more of what is in short supply

and manufacture what is nonexistent, firmly arming themselves with the chuche ideology and thoroughly embodying the revolutionary principle of self-reliance, must admirably carry out all tasks of socialist economic construction with our strength, our technology, our resources.

Those who are in charge of socialist economic construction are the masses of working people such as the workers and peasants, and their strength and wisdom are inexhaustible. The key to successfully carrying out the enormous economic construction task facing us lies precisely in highly inspiring the revolutionary fervor of the working masses and positively promoting their creative wisdom.

The functionaries of People's Administration organs and the functionaries of state economic organs, by going in deep among the working masses and commendably conducting organizational work with priority to political work, must strive to make all working people thoroughly carry out their assigned economic task, highly displaying the revolutionary spirit of self-reliance and fortitude with an attitude befitting the masters of the revolution.

All of our guidance functionaries and our entire working people, by joining strength and wisdom with intense loyalty to the party and the revolution and heightened revolutionary fervor and by brilliantly realizing the 10 major prospective targets of socialist economic construction, shall bring about an epochal change in the struggle for socialist, communist construction.

3

Comrades,

To realize the independent stand and attitude of the country and the nation arises as a very important question in the struggle for the independent stand and attitude of the masses of people.

The country and the nation are a historically formed social life unit and a firm collective of people. The struggle of the masses of people for independent stand and attitude is conducted on a nation-state unit basis, and the destinies of the masses of people, too, are being worked out on a national or state basis. As long as international boundaries and national distinctions exist and people live on a nation-state unit basis, the destinies of the masses of people are unthinkable apart from the destinies of the country and the nation. If the country and the nation are enslaved, the masses of people, too, cannot escape the fate of slavery; if the country and the nation have no independent stand and attitude, the independent stand and attitude of the masses of people, too, cannot be realized. The masses of people, only when the independent stand and attitude of the country and the nation is insured, can go forward to successfully work out their destinies to suit their aims and demands.

The independent stand and attitude of the country and the nation is a precondition for realizing the independent stand and attitude of the masses of people, and the struggle for the independent stand and attitude of the country and the nation is none other than the struggle for the independent stand and attitude of the masses of people. Therefore, the masses of people must first of all struggle for realizing the independent stand and attitude of the country and the nation, and hold an attitude befitting the masters toward their country's revolution.

In order to realize the independent stand and attitude of the country and the nation, it is imperative to achieve national independence and establish an independent government.

The independent stand and attitude of the country and the nation is insured and realized by an independent government. Only if there is an independent government, is it possible to defend the sovereign rights of the nation and implement all policies to suit the independent aims and demands of the masses of people.

To firmly maintain independent stand and attitude in state activity is the first and foremost characteristic of an independent sovereign state. Even though there is a government, if it is deprived of its independent stand and attitude and moves according to others' baton, then the country with such a government cannot be said to be an independent sovereign state, in fact. An independent sovereign state, self-dependently establishing all lines and policies to suit the specific conditions of its country, must carry them through on its own strength and exercise complete sovereign rights in its external relations.

The government of our republic is a genuinely independent government.

Our People's Administration, holding the chuche ideology as its firm guiding principle from the first day of its founding, has thoroughly maintained its independent stand and attitude in all areas of state activity. The People's Administration has independently conducted the democratic revolution and the socialist revolution, has also independently carried out economic construction and cultural construction, and has independently conducted the defense of the fatherland and external activities, too. That our country, which had lost its identity on the world map in bygone days, has come to make its name known the world over as a socialist independent sovereign state and that our people, who had thrashed amid deprivation of rights and mistreatment for long, have come to enjoy a rewarding life to their hearts' content, becoming the genuine masters in command of their destinies, is precisely the result that the government of the republic has thoroughly carried through the self-dependence line in all areas of state activity. The correctness of the self-dependence line which the government of the republic is firmly maintaining has been eloquently proved already through practice.

The government of the republic will go forward in the future just as in the past to firmly maintain its independent stand and attitude in all areas of state activity. The government of the republic, conducting in our style both the human-remolding work and society-remaking work as well as the nature-remaking task, will admirably build in this land of the fatherland our-style communist society that meets the aim of our people.

Today the government of the republic is faced with the urgent task to completely realize national sovereignty on a nationwide basis, by making the U.S. troops withdraw from south Korea and reunifying the divided fatherland.

The basic principle which our party and the government of the republic invariably maintain in the struggle for fatherland reunification is for the Korean people themselves to realize the reunification of the country, free from the interference of any outside force.

The fatherland reunification issue is through and through an internal affair of the Korean nation, a question pertaining to the right of our nation to self-determination. The Korean people have the sacred right to national self-determination and possess ample abilities to solve the internal affairs of the nation on their own. Outside forces have no reasons or excuses whatever to interfere with Korea's reunification issue. The Korean people must independently solve the question of reunification of the country to suit their will and demands.

The most important question arising in independently realizing the reunification of the fatherland is making the U.S. troops withdraw from south Korea and putting an end to U.S. imperialist interference in the internal affairs of Korea.

The U.S. imperialists, occupying one-half of our country by armed force and interfering with our internal affairs, are violating the sovereign rights of our nation, and coming up with the policy of "two Koreas," are obstructing the reunification of our country. The occupation of south Korea by U.S. troops is becoming the biggest obstacle to realizing the independent reunification of our country. Leaving the U.S. imperialist aggressive troops in south Korea alone, it is absolutely impossible to independently solve the fatherland reunification question.

The attitude toward the U.S. imperialist aggressive troops in occupation of south Korea is a touchstone separating the stands of people toward the fatherland reunification issue. No matter how many plausible words are spoken for reunification of the country without speaking a word about making the U.S. imperialist troops leave south Korea, they are all no more than a lie fooling the public opinion. He who wants fatherland reunification with a true heart, must come out with the slogan for U.S. troop withdrawal first before speaking about anything else. The entire Korean people, by vigorously launching in unison into the struggle to make the U.S. imperialist aggressive troops withdraw from south Korea, must hasten the independent reunification of the fatherland.

In order to independently realize the reunification of the fatherland, we must resolutely block the policy of the south Korean authorities for dependence on outside forces.

Dependence on outside forces is none other than the road to ruination of the country. Depending on outside forces, it is absolutely impossible to correctly solve the internal affairs of the nation and escape the miserable plight of the destiny of the nation becoming a plaything. The policy of dependence on outside forces to which those in power in south Korea are persistently clinging today is none other than an act of treason against the country and the people. Should those in power in south Korea continue to take to the road of dependence on outside forces, the road of treason against the country and the people, contrary to the unanimous aim of the whole nation, then they will be committing even more grave, forever unpardonable crimes against the fatherland and the people.

If those in power in south Korea, even as late as now, want to cleanse, if only a little, their crimes committed in bygone days against the fatherland and the people and take to the correct road, then they must give up their policy of dependence on outside forces and come back to an independent stand and join the all-nation struggle to make the U.S. imperialist aggressive troops withdraw from south Korea.

We will sit down together and sincerely negotiate the fatherland reunification issue with anyone who maintains an independent stand, opposing the occupation of south Korea by the U.S. imperialists and their intervention machinations.

The most realistic and rational method capable of independently realizing the reunification of our country is that of reunifying the fatherland, establishing the Democratic Confederal Republic of Koryo in accordance with the proposal put forward at the Sixth Congress of the Korean Workers Party. The government of the republic will exert every possible effort to put into practice our party's fair and just reunification proposal for reunifying the fatherland, establishing the DCRK.

There are many obstacles and barriers on the road ahead for fatherland reunification, but we will be breaking through them with the united strength of the whole nation and will be stopping at nothing until attaining the historic cause of fatherland reunification at all costs.

Not only will our people independently realize the reunification of the country, they will be moving forward, as ever, along the road of self-dependence even after achieving the reunification. A reunified Korea will become a completely independent sovereign state, a nonaligned nation, without becoming the satellite of any other country, without depending on any outside force, without aligning itself with any bloc.

The contemporary period is an era of independent stand and attitude.

The peoples who used to be oppressed and mistreated in bygone days are energetically pushing the advance of history, entering the stage as masters of the world, and the dynamic current of independent stand and attitude is sweeping all continents of the world. The peoples of many countries who have cast off imperialist colonial enslavement, are dynamically moving forward along the road of self-dependence, and all progressive peoples of the world are courageously fighting against all manner of domination and enslavement. Not only the countries which, achieving national independence, have embarked on the road of building a new society but also certain capitalist countries are going forward, aiming for independent stand and attitude. That the peoples of the world demand independent stand and attitude and that many countries are taking to the road of self-dependence is the basic trend of our era that no force can block.

The progressive peoples of the world, by more energetically pushing ahead with the contemporary current of independent stand and attitude, must realize the independent-ization of the whole world.

An independent-ized world is a world where all manner of dominationism and colonialism has been completely liquidated, a world where the sovereign rights of all countries, all nations, have been completely realized. When all countries, all nations of the world, freed from all manner of domination and enslavement, achieve national independence and go forward to firmly maintain independent stand and attitude, the independent-ization of the whole world will be realized. The whole world independent-ized, it will be possible to prevent another world war and maintain a lasting world peace, and all countries, all nations, building an independent and prospering new society, will be opening up a wide road to completely realizing the independent stand and attitude of the masses of people.

In order to realize the independent-ization of the whole world, all countries, all nations must firmly maintain their independent stand and attitude.

Independent stand and attitude is the life of the country and the nation. Only by firmly maintaining independent stand and attitude is it possible to defend the dignity of the country and the nation, consolidate national independence, and achieve national prosperity. Those countries protecting their independent stand and attitude must thoroughly repudiate all manner of intervention by outside forces, and must not dance to the music of others or blindly copy what others do. Then, neither imperialism nor domination can ever come alive, and no power, no baton will have any effect.

Important in maintaining the independent stand and attitude of the country and the nation is thoroughly exercising sovereign rights in external relations. To exercise sovereign rights in external relations is the sacred right of the country and the nation. In the world there are big countries and small countries, developed nations and underdeveloped nations, but there could be no higher countries, no lower countries, no dominating nations, no dominated nations. All countries and all nations are completely equal and independent. All countries and all nations must develop relationships of friendship and cooperation on the principle of equality and mutual respect, and must neither violate the sovereign rights of others nor allow their own sovereign rights to be violated. When all countries and all nations completely exercise their sovereign rights, in the world there will be no more commanding countries and following countries, no more dominating nations and dominated nations, and the complete equality and freedom of the countries and nations will be insured.

In order to realize the independent-ization of the whole world, we must further expand and develop the nonaligned movement.

The nonaligned movement is a progressive movement struggling for the sovereign rights of the country and the nation against all manner of domination and enslavement. The nonaligned movement reflects the contemporary trend aiming for independent stand and attitude and embodies the lofty idea of anti-imperialist sovereignty. Only by expanding and developing the nonaligned movement is it possible to thoroughly defend the sovereign rights of the newly emerging countries, and block and frustrate the tyranny of the imperialists in the international arena.

An important question arising in expanding and developing the nonaligned movement is that of strengthening the unity and solidarity of this movement. To strengthen the unity and solidarity of the nonaligned movement arises as an even more important question in light of the circumstances that today the imperialists are persistently plotting to divide and alienate the newly emerging countries. The nonaligned nations must confront the division and alienation machinations of the imperialists with the strategy of unity. The nonaligned nations, instead of viewing each other with enmity and jealousy or fighting each other, falling victim to the cunning deception of the imperialists, must unite solidly and aim the bayonet at opposing the aggression and intervention of the imperialists. The nonaligned nations must firmly unite in political terms and closely cooperate in economic and technical terms. When the nonaligned movement, strengthening unity and solidarity, goes forward to dynamically fight, the independent-ization of the whole world will be realized even more quickly.

The government of the Democratic People's Republic of Korea holds it as an important external policy to strengthen friendship and solidarity with all progressive countries of the world and struggle to build an independent new world.

The government of the republic, in the future just as in the past, will positively struggle to firmly unite with those countries protecting independent stand and attitude and go forward to develop relationships of friendship and cooperation with them, block and frustrate the aggression and war policies of the imperialists and defend the peace and security of the world. Our republic is a dignified member state of the nonaligned movement and as such, will always be faithful to the principle and idea of this movement, and will resolutely support and encourage the struggle of the peoples of the world for national independence and construction of a new society.

The DPRK government and the Korean people, joining the sweeping contemporary current aiming for independent stand and attitude, will more dynamically struggle to realize the independent stand and attitude of all countries, all nations, and hasten the independent-ization of the whole world.

Comrades,

Today our revolution has advanced onto a new higher developmental stage, and bright prospects are being unfurled on the road ahead for our people.

The entire people, with intense revolutionary pride and firm faith in victory, must go forward to courageously fight to hasten the bright future of communism.

Our people who, tightly grasping political ruling power in their hands, struggle for the just revolutionary cause under the correct leadership of our party, will always be victorious.

Let one and all, holding aloft the revolutionary banner of the chuche ideology solidly united around our party and the government of the republic, dynamically move forward for the independent peaceful reunification of the fatherland, for the complete victory of socialism, for the ultimate attainment of the chuche revolutionary cause.

Long live the glorious fatherland, the Democratic People's Republic of Korea!

Long live the friendship and unity of world peoples protecting independent stand and attitude!

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LET US THOROUGHLY ARM OURSELVES WITH THE GREAT CHUCHE IDEOLOGY

Pyongyang KULLOJA in Korean No 5 May 82 pp 19-26

[Text] The great chuche ideology is the unitary guiding thought of our party and our revolution.

The entire journey of the Korean revolution has been a glorious travel in which the great chuche ideology has been brilliantly embodied and comprehensively victorious.

Our party and people, by dynamically moving forward with a tight grip on the great chuche ideology as the guiding thought, have always been able to win brilliant victory in the revolutionary struggle and construction task.

That when thoroughly arming themselves with the chuche ideology and going forward following its banner, they could overcome whatever barriers and trials and win victory in revolution and construction is a firm creed our people have come to deeply engrave in their hearts through the revolutionary struggle history of more than half a century, and it is the revolutionary will of our party to thoroughly protect and defend, and brilliantly embody the chuche ideology.

What has important significance in protecting and defending, and brilliantly embodying the chuche ideology is "On the Chuche Ideology," a thesis by Comrade Kim Il-song, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and Secretary of the Party Central Committee.

In the thesis, the founding of the chuche ideology and the philosophical principle of the chuche ideology, the sociohistorical principle and guiding principle of the chuche ideology, and the historic significance of the chuche ideology are scientifically formalized and profoundly evolved, and the direction and tasks of thoroughly arming party members and working people with the chuche ideology to suit the new demands of our developing revolution for conversion of the whole society to the chuche ideology are comprehensively set forth.

The thesis is a library of the chuche ideology that has synthesized and systematized the profound principles and scientific propositions of the chuche ideology; an invaluable textbook on studying the chuche ideology and strengthening indoctrination in the chuche ideology; a powerful theoretical and practical weapon

for thoroughly protecting and defending, and brilliantly embodying the chuche ideology.

It is the lofty duty of our party members and working people to thoroughly arm themselves with the profound thought contained in the thesis and go forward to thoroughly embody the great chuche ideology.

It is the invariable revolutionary policy of our party to firmly arm all party members and working people with the chuche ideology and go forward to thoroughly embody the chuche ideology in all areas of revolution and construction.

Firmly arming oneself with the great chuche ideology and going forward to thoroughly embody it is where a firm guarantee for energetically accelerating the historic march toward conversion of the whole society to the chuche ideology is.

The great chuche ideology has been founded reflecting the aim of the revolutionary people for realizing the demands of our revolution and independent stand and attitude, and is the genuine guiding thought of revolution and construction whose truthfulness has been tested and proved amid the practice of the revolutionary struggle and perfected into a monolithic ideothoretical system.

The thesis "On the Chuche Ideology" comprehensively enunciates the historical processes in which the great leader Comrade Kim Il-song, founding the immortal chuche ideology, has perfected it into the most precise guiding thought of revolution and construction.

The great chuche ideology has been founded based on the practical demands of the Korean revolution under the new historical conditions that the people of each country, with an awareness befitting the masters, had to go forward to solve all questions to suit their specific situation.

The communists and nationalists, who claimed to be conducting the national liberation movement in our country in the 1920's, instead of going in among the masses of people and indoctrinating, organizing them and calling them to the revolutionary struggle, had made it an occupation, divorced from the masses, to engage in power struggle for leadership and factional strife, clinging to the delusion of achieving independence relying on outside forces.

The great leader Comrade Kim Il-song, seeing through their errors from the first days he set out on the road of the revolutionary struggle, charted a road different from theirs, the genuine road of fighting revolution to suit the specific conditions of the country, going in among the masses of people and relying on the masses.

That the masters of the revolution are the masses of people and that only by going in among the masses of people and indoctrinating, organizing, and mobilizing them is it possible to win victory in the revolution--this is one of the starting points of the chuche ideology; and that one must fight revolution with one's own convictions on one's own responsibility, not by the approval or directive of anyone and that one must go forward to independently, creatively solve all questions arising in the revolution--this is another starting point of the chuche ideology.

The chuche ideology has been perfected into the guiding thought of revolution through the practice of the Korean revolution.

As enunciated in the thesis, a guiding thought of revolution cannot be perfected all at once at a certain point in time. A guiding thought of revolution comes to be born through the process of generalizing experiences in the revolutionary struggle, based on conditions in terms of the times and history, and comes to be perfected into a monolithic ideothetical system as its truthfulness is tested and proved amid the struggle over a long period and its content is enriched.

The great leader Comrade Kim Il-song has personally compiled rich and invaluable experiences in the course of leading the revolutionary struggle in many stages and the tasks in all the political, economic, cultural, and military areas to victory, and generalizing them, has ceaselessly deepened and developed the chuche ideology.

Thus the thesis "On the Chuche Ideology," by providing a scientific theoretical elucidation of the historical background of the founding of the immortal chuche ideology and the process of its development into perfection, profoundly enunciates the imperishable achievements of the great leader Comrade Kim Il-song who has charted a new era of struggle of the masses of people for independent stand and attitude.

The thesis "On the Chuche Ideology," also by comprehensively enunciating the philosophical principle of the chuche ideology, has provided a powerful ideothetical weapon for bringing up party members and working people as genuine communist revolutionaries possessing a firmly established chuche revolutionary world view.

The great chuche ideology is a new man-centered philosophical thought, and as such, enables party members and working people to establish a most correct understanding and viewpoint, and stand toward the world with man at the center.

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

"The chuche ideology is based on the philosophical principle that man is the master of everything and resolves everything. By scientifically enunciating the position and role of man in the world, the chuche ideology gives the most correct view toward nature and society and provides a strong weapon for discerning and remaking the world." ("Kim Il-song Selected Works," Vol 7, p 260)

People grasp the world not passively but actively, and establish their view toward the world from their interests. Therefore, it is the demands of the law of the formation of a world view to establish the world view with man at the center.

Most important in examining the world with man at the center is correctly elucidating the mutual relationship between the world and man.

Under conditions that it had been elucidated by materialistic dialectic that the world is formed not by consciousness or concept but by material, and moves and undergoes change and development not by any supernatural force but by the

law of its material movement itself, it arose as an urgent demand to enunciate for the first time the inherent characteristics of man, the most developed material being, and based thereon, elucidate the question of mutual relationship between the world and man, the question of man's position and role in the world.

The chuche ideology, by presenting the question of man's position and role in the world as a basic question of philosophy and by giving the answer to the question who is the master controlling nature and society and where is the strength remaking them, has brilliantly resolved the philosophical problem of our era, an era in which the masses of people have entered the stage as the masters in command of their destinies, as the masters in command of history.

The philosophical principle of the chuche ideology which has enunciated the position and role of man as the master of the world rests on a new elucidation of man's inherent characteristics.

Man holds an extraordinary position and role as the master of the world because man is a social being possessing independent stand and attitude and creative stand and attitude, and action-consciousness.

Man, because he possesses independent stand and attitude, is capable of casting off all manner of constraint of nature and society, and of going forward to gear everything to serving him.

Man, changing the old and producing the new because he possesses creative stand and attitude, goes forward to change and turn nature and society ever more functional and favorable to him.

If independent stand and attitude is expressed mainly in the position of man as the master of the world, creative stand and attitude is expressed mainly in the role of man as the remaker of the world.

Man, because he possesses action-consciousness, grasps the world and the law of its movement and development, and goes forward to remake and develop nature and society to suit his demands.

Man, because he is a social being possessing independent stand and attitude and creative stand and attitude, and action-consciousness, becomes the most superior, energetic being in the world, and the unitary ruler, remaker of the world.

Man goes forward to ceaselessly remake nature and society, changing what does not meet his demands and turning it to suit them, and replacing the old and reactionary with the new and progressive, through his independent, creative, conscious activity. This is precisely the activity of man who goes forward to remake and change the world into a world serving man even better.

Thus, the chuche ideology, by enunciating for the first time man's inherent characteristics and man's position and role in the world, makes the correct view toward the world established that the world is controlled and remade by man.

The chuche ideology not only gives a new view toward the world with man at the center but provides the correct viewpoint and stand toward the world.

What to place at the center of thinking and practice is a key question arising in establishing a precise viewpoint and stand toward the world.

Only if this question is correctly solved, can the world view practically serve the masses of working people in working out their destinies, and become a powerful weapon for discerning and remaking nature and society.

The chuche ideology, by enunciating the chuche-oriented viewpoint and stand for thinking out everything with man at the center and making it serve man, gives the most precise answer to this crucial question in establishing a revolutionary world view of the working class.

As the chuche ideology enunciates, if all the thinking and activity of people are to be made to be conducted properly, it is imperative to examine everything with man at the center and practice it.

To say to approach the world with man at the center means to approach the world, starting from the interests of man, the master of the world.

Inasmuch as man is the master of the world, it is imperative of necessity to approach the world from the standpoint of man's interests.

Only if the world is approached starting from man's interests, is it possible in analyzing and judging the objective targets to correctly analyze and judge the interests of people, in other words, what is favorable and what is harmful to man, and go forward to successfully launch creative activity to promote what meets man's interests, and overcome what is harmful.

To say to approach the world with man at the center also means to cope with the change and development of the world with man's activity as the basics.

He who demands the remaking of the world and takes charge of realizing the remaking of the world is none other than man. The world is transformed by man's demand and positive activity alone.

Therefore, to cope with the change and development of the world from the standpoint of the positive activity of man who goes forward to remake nature and society to suit his demands constitutes the most correct viewpoint and stand toward the world.

Thus, the great chuche ideology enunciates the viewpoint and stand for thinking out everything with man at the center and gearing it to serving man, and because of that, provides a powerful weapon of discernment and remaking for most precisely analyzing and assessing all objects and phenomena of the world with the independent and creative life of the masses of people as the criterion and turning nature and society favorable to realizing the independent stand and attitude of the masses of people.

Therefore, to thoroughly arm themselves with the chuche ideology enables people to most precisely grasp the existence of the world and the basic characteristics of its movement, and its full face with primary emphasis on man, and go forward to energetically launch the struggle for an independent, creative life with the awareness of being the masters of the world and with firm confidence in their strength.

The thesis "On the Chuche Ideology," by comprehensively elucidating the socio-historical principle enunciated by the chuche ideology, makes party members and working people thoroughly arm themselves with the correct sociohistorical view, the chuche historical view centered on the masses of people, the subject of history, and enables them to go forward to successfully launch revolution and construction.

To hold the correct sociohistorical view arises as an important question in establishing the revolutionary world view.

An understanding of social history constitutes an important part of the content of a world view.

The chuche ideology, by enunciating that the masses of working people are the subject of history and the motive force for social development, provides a most precise understanding of the intrinsic nature of social history and the law of its advance.

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

"The masses of working people are the subject of history and the motive force of social development. The history of mankind is a history of the struggle of the masses of working people for independent stand and attitude; and history is shaped and social movement conducted by the creative activities of the masses of people." (Ibid., pp 481-482)

The question concerning the subject of history constitutes a basic question in understanding the developing society, the developing revolution from a chuche-oriented viewpoint and stand.

The sociohistorical view that the subject of history is the masses of people, that the sociohistorical movement is the independent, creative movement of the masses of people, that the independent ideological consciousness of the masses of people performs the decisive role in the revolutionary struggle, constitutes the basic part of the content of the chuche historical view.

This constitutes a new elucidation of the intrinsic nature, character, and driving force of the sociohistorical movement.

The great chuche ideology enunciates the law native to the sociohistorical movement as a chuche movement.

Of course, as society is also a part of the material world, the general law of the material world comes into play. But, for society, there is the law of the movement native to it which is different from that applying to nature. In the movement of nature, there is no subject, but in the sociohistorical movement there is the subject, and the sociohistorical movement is unthinkable apart from the functions and role of the subject.

The masses of people are the remakers of nature and society, and the creators of all material wealth and cultural heritages. Social progress and the advance of history come to be achieved by the creative labor and struggle of the masses of people.

Even though the masses of people are the subject of history, their position and role are not identical in every era, in every society.

Since society was divided by classes, and class and racial enslavement and inequalities came into being, the masses of people representing the absolute majority had stood outside history as the objects of exploitation and oppression by the oppressors representing a minority, had failed to become the genuine masters in command of their destinies, and it was the reactionary ruling class representing a minority who had come to behave as masters in society.

Precisely this being so, it became the centuries-old desires of the masses of working people to occupy the position as the masters and perform the role as the masters in revolution and construction.

The masses of working people, only by grasping in their hands the ruling power of the state and the means of production, can liberate themselves from exploitation and oppression and go forward to consciously shape history as the genuine masters in command of society and their destinies.

If the masses of people are to occupy the position and fully perform the role as the subject of history, it is imperative of necessity that guidance and the masses be bonded together. Bonding together guidance and the masses constitutes an important question especially in the revolutionary movement, the communist movement which is conducted by the broad masses of people such as the working class.

The guidance question in the revolutionary movement, the communist movement is none other than the question of leadership of the party and the leader for the masses of people. Only under the correct leadership of the party and the leader can the masses of working people strengthen their position as the subject of history and fully perform their role as the driving force of the revolution.

The great Chinese ideology enunciates that the history of mankind is a history of the struggle of the masses of people for independent stand and attitude.

All struggles to remake society and nature and remold social beings are a struggle to protect and realize the independent stand and attitude of the masses of people. Man, only if liberated from the enslavement of society and the constraint of nature, and the constraint of outdated ideas and culture, can completely realize his independent stand and attitude.

The great Chinese ideology enunciates that the sociohistorical movement is a creative movement of the masses of people.

Man goes forward to realize his life demands through his creative activity. The creators who remake and transform nature and society are the masses of people.

The process of the creative struggle of the masses of people is a process of nurturing themselves into more energetic beings. As the creative abilities of the masses of people grow, the sociohistorical movement comes to develop even more.

The great Chinese ideology also enunciates that what plays the decisive role in the revolutionary struggle is the independent ideological consciousness of the masses of people.

As enunciated in the thesis "On the Chuche Ideology," ideological consciousness reflects people's demands and interests, and because of that, performs the most positive function in their activity, and apart from the regulation and adjustment of ideological consciousness, people's independent and creative activity is unthinkable.

One's independent ideological consciousness is his awareness as the master in command of his destiny, and a will to go forward to work out his destiny himself. Man, only if he has his independent ideological consciousness, can conduct his conscious activity to conquer nature, and go forward to positively launch the struggle to remake society and completely realize people's independent stand and attitude.

With it enunciated for the first time by the great chuche ideology that the history of mankind is a history of struggle of the masses of people for independent stand and attitude, that the sociohistorical movement is a creative movement of the masses of people, that what plays the decisive role in the revolutionary struggle is the independent ideological consciousness of the masses of people, party members and working people have become able to hold a new chuche-oriented viewpoint and stand toward social history.

The thesis "On the Chuche Ideology" also comprehensively elucidates the guiding principles of revolution and construction enunciated by the chuche ideology.

The guiding principle of the chuche ideology is going forward to hold fast to independent stand, embody creative method, and grasp thought as the basics.

In order to hold fast to independent stand, it is imperative to firmly maintain the principle of chuche in thought, self-dependence in politics, self-support in economics, and self-reliance in national defense, which is the principle of realizing independent stand and attitude in the activity of the party and the state.

The chuche ideology, by enunciating the principle of chuche in thought, enables party members and working people to hold the awareness of being the masters of revolution and construction, think out and practice everything with their country's revolution at the center, and hold the correct viewpoint and attitude of going forward to solve all questions with their wisdom and strength.

The chuche ideology, by enunciating the principle of self-dependence in politics, makes it possible to defend the national independence and sovereign rights of one's people, protect the interests of one's people, and implement politics which relies on the strength of one's people.

The chuche ideology, by enunciating the principle of self-support in economics, makes it possible to energetically launch the struggle to build an economy which moves forward on its own feet without getting enslaved to others, a self-supporting national economy which serves its own people and develops relying on its own country's resources and the strength of its own people.

The chuche ideology, also by enunciating the principle of self-reliance in national defense, opens up the road to defending one's country with one's strength.

With the principles of chuche in thought, self-dependence in politics, self-support in economics, and self-reliance in national defense uniquely elucidated by the great chuche ideology, a powerful method has come to be enunciated for completely realizing the independent stand and attitude of the masses of working people in all aspects of social life, and a guiding principle of revolution and construction has come to be provided which the party and the state of the working class must go forward perpetually grasping it.

The chuche ideology enunciates the guiding principle of embodying creative method.

If the revolution is to be correctly fought, it is imperative to precisely solve the question of method along with the question of stand.

If independent stand is the basic stand to defend the position as the masters in revolution and construction, creative method is the basic method to enhance the role as the masters.

An important part of the content of the creative method is the method of relying on the masses of people, and another is the method of doing things to suit the specific conditions.

Revolution and construction are a creative task to remake nature and society to suit the demands of the masses of people. If the creative task to remake nature and society is to be successfully conducted, it is imperative above all to rely on the creativity of the masses of people. Unless the creativity of the masses is set in motion, there could be no creative activity itself.

At the same time, if creative activity is to be launched, it is imperative to solve all questions to suit one's own specific conditions.

If the given conditions and characteristics of the targets are ignored, it is absolutely impossible to remake the objective world. It is the law of nature that subjectivism-oriented activities inconsistent with the specific conditions are doomed to fail.

Therefore, if creative method is to be thoroughly embodied, it is imperative to rely on the creativity of the masses of people and at the same time, go forward to solve all questions to suit the concrete conditions and one's own specific situation under which the revolutionary struggle is launched.

The chuche ideology also enunciates the guiding principle of going forward tightly grasping thought as the basics.

The guiding principle of going forward tightly grasping thought as the basics flows from the principle that the independent ideological consciousness of the masses of people plays the decisive role in the revolutionary movement.

Inasmuch as the ideological consciousness of the masses of people plays the decisive role in the revolutionary struggle, only if one necessarily goes forward tightly grasping thought as the basics of revolution and construction, is it possible to successfully launch the revolutionary struggle, enhancing the awareness and positiveness of the masses of people.

The principle of going forward tightly grasping as basics the thought enunciated by the chuche ideology makes it possible to step up revolution and construction by giving priority to ideological remolding work and political work in all tasks and thoroughly establishing the revolutionary world view, the view of the revolution among party members and working people and thoroughly arming them with the line and policy of the party and by inspiring their revolutionary fervor.

Truly, the chuche ideology constitutes the most precise guiding thought of revolution and construction which makes clear the new man-centered philosophical principle and the sociohistorical principle, and scientifically enunciates the guiding principles which must be fairly maintained in revolution and construction.

Therefore, only if party members and working people thoroughly arm themselves with the great chuche ideology, can they go forward to correctly solve all questions with a stand and awareness befitting the masters, thoroughly establishing a correct revolutionary world view, and resolutely fight only along the one road of revolution, holding the chuche view of the revolution.

In the thesis "On the Chuche Ideology" is comprehensively enunciated the historic significance of the chuche ideology.

That the great chuche ideology has enunciated the genuine revolutionary world view of the working class constitutes an important historic service that has contributed to the developing ideology and liberation cause of mankind.

The advance of the times is accompanied by the development of the world view. The new era in which the masses of working people such as the working class have entered the stage as a great force controlling the world, called for the emergence of a new world view which would make it possible to make them become the masters in command of their destinies and independently, creatively work them out and to victoriously attain the historic causes of national liberation, class liberation, human liberation. This historic question has been brilliantly solved by the founding of the chuche ideology.

The chuche ideology, by enunciating a new man-centered world view, has come to put forward a unique philosophical principle constituting its cornerstone, and has renewed for the first time the understanding of social history.

That it has opened up a new road ahead for the developing revolutionary theory of the working class constitutes one of the important historic services rendered by the chuche ideology which has contributed to the revolutionary cause of the working class.

The chuche ideology, by putting forward the basic principle of revolution that the masters of revolution and construction are the masses of people and that the driving force for revolution and construction also resides in the masses of people, has made it possible to enunciate based thereon for the first time the revolutionary theory called for by our era.

The chuche ideology, by evolving the revolutionary theory with the masses of working people at the center, has made it possible to comprehensively elucidate the revolutionary theory for realizing the independent stand and attitude of the

masses of working people, and has turned the revolutionary theory of the working class into a flawless theory encompassing the theories concerning national liberation, class liberation, and human liberation, into a consummate revolutionary theory that has synthesized the theories concerning society remaking, nature remaking, human remodeling.

In the thesis "On the Chuche Ideology" is enunciated the great change brought to revolutionary practice by the great chuche ideology which scientifically elucidates the philosophical principle and the law of the sociohistorical movement, the revolutionary movement, and the guiding principle of revolution and construction.

The chuche ideology, above all brilliantly embodied in the Korean revolution, has brought great victory.

Because the immortal chuche ideology has illuminated their road ahead, our party and people, moving forward along the shortest road, have been able to win great victory in the struggle for independence, sovereignty, and socialism in a short period.

The chuche ideology, because it reflects the common aspirations of the world people aiming for independent stand and attitude, is exerting great influence on our era's developing revolutionary movement to build an independent new world.

Our era, in which the revolutionary movement is being launched in diverse ways on a nation-state unit basis, calls upon the people of each country to hold an intense awareness as the masters of the revolution and properly conduct themselves as the masters.

The chuche ideology, precisely by illuminating the road of independently, creatively fighting revolution, has made it possible for the people of each country to deeply engrave in their hearts the responsibility as the masters of the revolution and go forward to fight revolution with their own strength to suit their own specific conditions in accordance with their own opinion.

Truly, the immortal chuche ideology is a great revolutionary thought which has made great historic contributions to the developing ideology and theory of the working class as well as to revolutionary practice.

The thesis "On the Chuche Ideology" has immense historic significance indeed in protecting and defending and adding a further luster to the immortal chuche ideology founded by the great leader Comrade Kim Il-song.

In the thesis "On the Chuche Ideology" are comprehensively summarized, theoretically systematized, and profoundly evolved the basic principles of the chuche ideology and its rich contents.

By the thesis the chuche ideology has had its truthfulness and scientific nature demonstrated by an energetic, clear logic, and its greatness and invincible vitality have come to be proved even more positively.

The thesis is a historic document that has made tremendous contributions to further enriching the treasure chest of the revolutionary thought of the great leader Comrade Kim Il-song and developing the revolutionary theory of the working class.

In the thesis, principled questions arising in understanding the chuche ideology are elucidated precisely in scientific theoretical terms, and the scientific propositions of the chuche ideology are profoundly formalized. Thus, the position of the chuche ideology has become even clearer as a great guiding thought of revolution and construction possessing a monolithic ideotheoretical system and a rich content, and the chuche ideology has become able to demonstrate its might to the hilt.

The thesis "On the Chuche Ideology," by summing up the shining achievements scored and historical experiences gained by our party in the struggle to brilliantly embody the immortal chuche ideology and by comprehensively enunciating the direction and method, and tasks of more thoroughly embodying the chuche ideology in all areas, is becoming a militant banner which makes it possible to more energetically hasten the cause for conversion of the whole society to the chuche ideology.

Today our party is presenting it as an important task to thoroughly arm all party members and working people with the thought, theory, and method of chuche, strengthening indoctrination in the chuche ideology to suit the demands of the cause for conversion of the whole society to the chuche ideology.

The chuche ideology is invaluable ideomental food for glorifying the political life of the genuine chuche-oriented revolutionary.

Apart from the chuche ideology it is impossible to speak about the chuche-oriented communist revolutionary; without studying the chuche ideology one can neither fight revolution nor move forward. It is the lofty duty of our party members and working people to study the chuche ideology.

The basic teaching materials in studying the chuche ideology are the works of the great leader Comrade Kim Il-song and the documents of our party.

In the classical works of the great leader Comrade Kim Il-song and the documents of our party, our party's revolutionary thought, the chuche ideology is monolithically systematized and synthesized, and the general principles of the chuche ideology are flawlessly enunciated.

All party members and working people, by deeply studying the works of the great leader Comrade Kim Il-song such as "A Collection of Writings of Kim Il-song" and the documents of our party such as the thesis "On the Chuche Ideology," must strive to turn the chuche ideology into their firm creed and to work and live in accordance with its demands.

All party members and working people, with an intense awareness that without knowing the chuche ideology they could neither work nor move forward, must always study and study wherever, whenever.

The objective of arming oneself with the chuche ideology lies not in merely gaining knowledge but in finding the ideomental food of the revolutionary struggle, the weapon of revolutionary practice, and in going forward to successfully remake man, society, and nature in accordance with the demands of the chuche ideology.

By conducting indoctrination in the chuche ideology in close combination with revolutionary practice, we must strive to make party members and working people, always holding an attitude befitting the masters of the revolution and highly displaying the revolutionary spirit of self-reliance and fortitude, break through with their own strength the barriers and bottlenecks encountered, and displaying heightened creativity, go forward to bring about ceaseless leaps forward and innovations in production and construction.

All party members and working people, by bringing about a new turnaround in studying the chuche ideology, shall go forward to live and fight in accordance with the demands of the chuche ideology wherever, whenever.

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THE THREE REVOLUTIONS TEAMS MOVEMENT IS A POWERFUL METHOD OF GUIDING THE REVOLUTION

Pyongyang KULLOJA in Korean No 5 May 82 pp 27-32

[Article by Yi Kil-song]

[Text] The Three Revolutions Teams movement is our party's powerful method of guiding the revolution to firmly realize the leadership of the party for revolution and construction.

It is the invariable policy of our party to strengthen the TRT movement and energetically push ahead with the ideological, technological, and cultural revolutions. In this policy is thoroughly embodied the revolutionary stand of our party intent on attaining the revolutionary cause charted under the banner of the chuche ideology, to the end.

By ceaselessly deepening and developing the TRT movement in all branches, at all units we must go forward to brilliantly carry out the three revolutions--ideological, technological, and cultural--which are the overall line of socialist, communist construction.

(1)

The TRT movement is a powerful method of guiding the revolution to firmly realize the leadership of the party for the three revolutions--ideological, technological, and cultural.

It is a principled question arising in attaining the socialist, communist cause to firmly insure the leadership of the party for the three revolutions.

The struggle for socialism, communism is essentially a struggle to realize the independent stand and attitude of the masses of working people.

If the independent stand and attitude of the masses of working people is to be completely realized, it is imperative to liquidate the relics of the old society in all aspects of social life such as the political and economic, ideological and cultural aspects and liberate the working people from all manner of constraint and social inequality. The task to liberate the masses of working people from class domination and enslavement is realized through the revolution to change the political system and economic system of the old society, and the task to

liberate them from the constraints of outdated ideas, technology, and culture is realized through the three revolutions. The party of the working class, only if it thoroughly carries out the three revolutions, can completely realize the independent stand and attitude of the masses of working people and brilliantly attain the socialist, communist cause.

If the three revolutions are to be successfully carried out, it is imperative to correctly insure the leadership of the party for them.

The leadership of the party for the three revolutions--ideological, technological, and cultural--is realized through a certain specific guidance method, guidance form. Guidance method, guidance form is an energetic means to correctly realize the leadership of the party for revolution and construction. In order to strengthen the leadership of the party for the three revolutions--ideological, technological, and cultural--it is imperative to ceaselessly improve and perfect the guidance method, guidance form to suit the demands of the developing realities. Only then can the party go forward to move the three revolutions forward successfully without the slightest tilting.

Our party, by putting forward the guidelines for launching the TRT movement to suit the demands of the new realities wherein the three revolutions--ideological, technological, and cultural--are ceaselessly deepening and developing, has already brilliantly solved the question of guidance method, guidance form for the three revolutions.

The TRT movement is a powerful method in new form of guiding the revolution which has emerged reflecting the demands of the developing realities wherein the cause for conversion of the whole society to the chuche ideology is being comprehensively hastened.

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

"The Three Revolutions Teams movement is a revolutionary guidance method in new form which, combining politicoideological guidance and scientific and technological guidance, makes superiors help subordinate, and setting the masses of working people in motion, steps up the three revolutions--ideological, technological, and cultural." (Book "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 7)

The TRT movement correctly embodies the demands of the revolutionary mass line and the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, and the Tae'an work system. In the TRT movement, the principled matters which must be strictly adhered to in mass guidance are comprehensively contained, and the correct methods to brilliantly realize the leadership of the party for the ideological, technological, and cultural revolutions are scientifically enunciated.

The TRT movement, above all by closely combining politicoideological guidance and scientific, technical guidance, makes it possible to firmly realize the leadership of the party for the three revolutions.

It is an indispensable requirement in successfully carrying out the three revolutions to correctly combine politicoideological guidance and scientific, technical guidance.

Politicoideological guidance and scientific, technical guidance are part of the basic method, basic form of realizing the leadership of the party for the three revolutions--ideological, technological, and cultural.

Inasmuch as the decisive factor in changing society and nature lies in enhancing people's ideological consciousness, politicoideological guidance constitutes a key to realizing the leadership of the party for the three revolutions.

Now, under conditions that as revolution and construction deepen and develop, complex scientific, technical questions arise in large numbers, the guidance of the party must be underlined with scientific, technical guidance along with politicoideological guidance.

Only if politicoideological guidance and scientific, technical guidance are closely combined, is it possible to go forward to correctly solve all questions arising in the prosecution of the three revolutions to suit the intent and policy-oriented demands of the party and to suit the scientific, technical logic.

Therefore, the leadership of the party for the ideological, technological, and cultural revolutions must necessarily be exercised with politicoideological guidance and scientific, technical guidance correctly combined.

The TRT movement is a powerful method of guiding the revolution which makes it possible to most satisfactorily realize this demand in the guidance of the party.

The TRT movement, because of the characteristics in terms of composition of team members, makes the leadership of the party admirably realized for the three revolutions with politicoideological guidance and scientific, technical guidance correctly combined.

The three revolutions teams are composed of core elements of the party and young intellectuals who are thoroughly prepared both in politicoideological terms and scientific, technical terms.

Because of such characteristics of the three revolutions teams in terms of their composition, wherever the teams are active, it is possible to ceaselessly deepen political guidance for the three revolutions from the partywide, statewide viewpoint and go forward to admirably solve scientific, technical questions arising in socialist economic construction, to suit the policy-oriented demands of the party. It is precisely here where an important part of the ground that the TRT movement constitutes a powerful method of guiding the revolution to go forward to firmly realize the leadership of the party for the ideological revolution, technological revolution, and cultural revolution, is.

The TRT movement, also by making superiors substantially help subordinates, makes it possible to successfully push the three revolutions forward to suit the intent and plan of the party.

The three revolutions--ideological, technological, and cultural--represent a historic struggle to realize the strategic plan of our party for socialist, communist construction. This struggle, only when the whole party and the entire people from the center down to every corner of the base level unanimously think

and move in accordance with the ideological will of the party, comes to be successfully carried out. To that end, guidance personnel of higher-level units must go in deep among the masses and substantially help the base-level units. It is the basic demands of partywide guidance that superiors should positively help subordinates. An important demand arising in the leadership of the party of the working class for revolution and construction is that of going in deep among the masses and substantially helping the base level.

Substantial partywide guidance for base-level units makes it possible to successfully push the three revolutions forward to suit the intent of the party because it drives home the teachings of the great leader Comrade Kim Il-song and the guidelines of the party among the masses timely and precisely, solves the pending questions in the field, and commendably helps the functionaries on a partywide basis.

The TRT movement makes large-scale guidance forces go directly to the base level without going through an intermediary, timely drive home to the masses the intent of the party while working together with the producer masses, and energetically organize and mobilize the masses in the struggle to carry it through, joining forces with party organizations. Therefore, the guidance method through the TRT movement makes it possible to go forward to most brilliantly realize the plan and intent of our party for the three revolutions and socialist construction.

The TRT movement, also by firmly turning around the ideological revolution, technological revolution, and cultural revolution as the task of the masses themselves, makes it possible to most brilliantly carry through our party's three revolutions line.

The basic factor pushing forward the three revolutions--ideological, technological, and cultural--is the heightened revolutionary fervor of the masses of working people. Only if party members and working people positively launch into the prosecution of the three revolutions with a heightened awareness and sense of responsibility as the masters of the revolution, can they thoroughly carry through our party's three revolutions line. Therefore, the method alone which highly inspires the revolutionary fervor and creative positiveness of party members and working people and correctly organizes and mobilizes them in the prosecution of the three revolutions, becomes a powerful method of guiding the revolution.

The TRT movement is a revolutionary guidance method which carries out revolution and construction, firmly trusting the masses of people and setting their strength and wisdom in motion, and as such, the might of this method precisely lies in that the method, politicoideologically awakening the masses of people, makes them acquit themselves fully of their responsibility and role as the masters in the prosecution of the three revolutions.

The three revolutions teams, by always going in deep among the masses and briskly launching political work in diverse forms such as political propaganda and economic agitation while explaining to them the guidelines of our party, the decisions and directives of the party, make it possible to admirably carry out the revolutionary tasks at hand, positively setting the revolutionary fervor and creative wisdom of the masses in motion. Because the TRT members go forward to aggressively launch political work consistent with the specific environment and characteristics of the targets, the line and the policy of our party are always being admirably carried through wherever the teams are active.

Thus, the TRT movement is a powerful method of guiding the revolution which, combining politicoideological guidance and scientific, technical guidance, makes superiors substantially help subordinates, and mobilizing the inexhaustible strength and wisdom of the masses, firmly realizes the leadership of the party for the ideological, technological, and cultural revolutions. Therefore, this method constitutes a superior modern method of guiding the revolution which, unlike the conventional method of guiding tasks on a handicraft basis, sends large guidance forces to the base level and gets the three revolutions organized and turns them positive.

(2)

The TRT movement is a powerful method of guiding the revolution whose superiority and vitality have been proved to the hilt through revolutionary practice under the sagacious leadership of our party.

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

"Life has shown that the three-revolution team movement is a most superior and viable method of revolutionary guidance which increases the fighting efficiency and leading role of party organizations, gives full scope to the functions of the state and economic agencies, and activates the functionaries and working people to push ahead vigorously with the ideological, technical and cultural revolutions." (Book "Let Us Step Up Socialist Construction Under the Banner of Chuche Thought," p 19)

Our party, graphically enunciating the objectives of the TRT movement at the beginning when three revolutions teams were dispatched to various branches of the people's economy for the first time, has concretely set forth the TRT action principle and work contents for each period, and has sagaciously led this movement to suit the demands of the developing realities.

The energetic guidance of our party has been the decisive factor which has made it possible for the TRT movement to display its superiority and invincible vitality to the hilt as a powerful method of guiding the revolution.

With the TRT movement energetically launched by the meticulous guidance of our party, the leadership authority of the party has become extraordinarily enhanced, the functions and role of state and economic organs have been further strengthened, and the struggle in all branches, at all units for the prosecution of the three revolutions has come to be more positive and organized.

Above all, through the ceaselessly deepening and developing process of the TRT movement the revolutionary ethos of thoroughly carrying through the line, decision and directive of the party has come to be firmly established partywide and societywide.

This is the most precious achievement scored in the TRT movement and the brilliant fruit of the positive and devoted struggle of TRT members.

The TRT members are vanguard fighters who, holding the revolutionary thought of the great leader Comrade Kim Il-song and the policy of our party as their firm

creed, absolutely espouse them, and considering it the most sacred duty to thoroughly protect and carry them through, struggle giving their all for the sake of the party and the leader. By taking the lead in positively protecting and carrying through the teachings of the great leader Comrade Kim Il-song and the embodiment, the policy of the party, they have been able to add luster to their glory as personal guards, as honor guard units infinitely loyal to the party and the leader. Thus, wherever the three revolutions teams are active, great innovations have come to happen always and the mental and moral features of party members and working people have come to change out of recognition.

Today our people are being thoroughly prepared as genuine chuche-oriented revolutionaries possessing the noblest ideomental features and qualifications, and a basic change is occurring in their ideological viewpoint and mode of thinking, and work attitude. This is manifesting itself in that our party members and working people, with infinite faithfulness to the party and the leader, are highly displaying the revolutionary ethos of carrying through the line and policy of the party on the principle of absolutism and unconditionality.

All party members and working people are struggling, considering the line and guidelines of the party as none other than the law, supreme command, and holding it as a firm creed of life to go forward to unconditionally, thoroughly carry them through. It is becoming the struggle ethos of our people today to embrace the decision and directive of the party as the most correct and thoroughly carry them through, displaying an infinite sacrificial spirit. Thus, all decisions and directives of the party are being thoroughly carried through wherever, whenever, and a militant, revolutionary ethos is firmly prevailing partywide and societywide.

At present in our party and our society the plan and intent of the party are being deeply driven home timely to every corner of the base level, and the entire party and the whole society are moving in unison in response to the call of the party.

This is the great fruit brought by the sagacious leadership of our party which, putting the slogan up front for conversion of the whole society to the chuche ideology, has energetically led the TRT movement under the banner of three revolutions.

Again, with the TRT movement energetically launched, the combat strength of party organizations has come to be strengthened further and their role enhanced extraordinarily.

The TRT movement is a powerful method of guiding the revolution wherein the team members, by joining forces with party organizations and further enhancing the militant functions and role of the party, energetically push ahead with the three revolutions.

As a result of the TRT movement successfully pushed forward, party organizations at all levels have come to be organized more solidly and they have become able to more energetically push ahead with all tasks of their relevant units, assuming responsibility therefor in partywide terms.

With politicoideological guidance and scientific, technical guidance correctly combined through the TRT movement, party work and economic work have come to be bonded together, and partywide guidance for socialist economic construction strengthened further.

As the militant functions and role of party organizations become enhanced, the kindred ties of the party and the masses have also come to be strengthened more than at any time, and the trust of the masses in the party deeper.

Wherever the masses are, the party organization is on the move; wherever the party organization is on the move, the life of the party pulsates always. That the kindred ties of the party and the masses have been incomparably strengthened constitutes a firm guarantee for extraordinarily enhancing the absolute leadership authority of our party and thoroughly realizing the leadership of the party for revolution and construction.

Through the TRT movement the sense of responsibility and role of state and economic organs and their functionaries have been enhanced, and the revolutionary ethos of more admirably realizing the leadership of the party has come to be thoroughly established in all branches, at all units.

All the lines and guidelines of our party are all executed through state and economic organs.

Therefore, only by enhancing the sense of responsibility and role of state and economic organs and their functionaries is it possible to precisely carry through the line and policy of the party in all branches, at all units, and firmly insure the leadership of the party.

The three revolutions teams have also performed a great role in enhancing the combat strength of party organizations, and at the same time, in strengthening the functions and role of state and economic organs.

The TRT members have positively led the functionaries of state and economic organs in voluntarily observing the laws and regulations of the state and correctly performing their duty and role as people's faithful servants.

In particular, the TRT members, heuristically teaching and helping the cadres, have made them cast off outdated ideas and outdated work methods such as conservatism, empiricism, bureaucratism, and launch spiritedly with an intense sense of responsibility the struggle to carry through the line and policy of the party. Through such process the work standard of functionaries has by far improved to suit the demands of the realities wherein the scope of the national economy has grown big and modern science and technology are rapidly developing, and they have become able to more satisfactorily perform their role as commanding personnel of the revolution who responsibly organize and execute the line and policy of the party at their relevant units. As the sense of responsibility and role of administrative economic functionaries become enhanced, our state and social system has become consolidated further, and the functions and role of state and economic organs as an economic organizer and cultural indoctrinator have been strengthened extraordinarily.

That the TRT members have grown up into the personal guards, honor guard units of the party has important significance in enhancing the might and combat strength of our party.

Our numerous TRT members have been revolutionarily tempered through practical struggle and have grown up into a reliable vanguard of the revolution resolutely protecting and defending the party and the leader. It is truly an invaluable achievement that the TRT young intellectuals have grown up amid the struggle for the prosecution of three revolutions into revolutionary intellectuals holding intense loyalty and the chuche revolutionary world view firmly established. This constitutes a great resource for admirably complementing the cadre ranks of our party, an important guarantee for enhancing the combat strength of the party and energetically moving the chuche revolutionary cause forward.

Through the TRT movement, with the leadership of the party for revolution and construction firmly insured and the militant functions and roles of party organizations, state and economic organs ceaselessly strengthened, a new revolutionary turnaround has come to occur in the prosecution of the three revolutions--ideological, technological, and cultural.

As a result of the TRT movement energetically pushed forward under the guidance of our party, brilliant achievements have been scored in the prosecution of the ideological, technological, and cultural revolutions in South Hamgyong Province, too.

The Provincial Party Committee went forward tightly grasping the TRT work as an important partywide task, and led the way in ceaselessly strengthening organizational work so as to make all TRT members satisfactorily perform their duty and role at the relevant units.

With all party organizations joining forces with the revolutions teams and energetically launching indoctrination in the chuche ideology, indoctrination in the policy of the party, indoctrination in the revolutionary tradition among party members and working people to suit the specific conditions, the party members and working people within the province have come to firmly arm themselves with the chuche ideology of our party, and the whole province has come to be organized thoroughly into an invincible revolutionary force moving in unison in accordance with the ideological will of the party. Today the party members and working people within our province are infinitely trusting and following the party and the leader from their firm revolutionary creed, and entrusting all their destinies altogether to the party and the leader, are living and working with the firm resolve to forever fight on along the glorious road of revolution, whatever the hardship and trial.

As under the sagacious leadership of our party the TRT movement deepens and develops and organizational guidance work for the prosecution of the three revolutions strengthens, a great advance has also been registered in the prosecution of the technological revolution.

In the course of the TRT movement being energetically launched, brilliant achievements have been scored in the struggle for the modernization of the trisulfide shop and the comprehensive mechanization of the fertilizer packing shop of the Hungnam Fertilizer Complex, and for the remaking of the carbide

furnace into a closed furnace at the 8 February Vinalon Complex. And with the mass technological innovation movement vigorously launched at all chemical plants within the province, great achievements have been scored in the task to realize the comprehensive mechanization, semiautomation, and automation of production processes, and the foundations have been laid for completely eliminating backbreaking labor and harmful labor in the chemical industrial sector.

The Komdok Mine, which is a great nonferrous metal production base, has connected large-size, long-distance conveyor belts reaching blind ends several thousand feet underground amid the dynamic march of the mass technological innovation movement, and realizing the replacement of facilities with large, modern ones, is going forward to ceaselessly work new miracles in production.

Under the guidance of the party organization and the three revolutions teams the working class of the Yongsong Machine Complex, one of the reliable production bases of the machine industry of our country, is extensively producing large-size machines such as the 4,000 h.p. high-pressure gas compressor and plant facilities, thus greatly contributing to energetically stepping up the chucheization and modernization of the people's economy.

Through the TRT movement the cultural revolution task is also being successfully carried out.

Loyally upholding the guidelines for intellectualizing the whole society, and assisted by the party organization and the three revolution teams, all of the heroic miners of the Kumsan Pit of Yongyang Mine have already earned the junior engineer grade, and all of them are now growing up into full-fledged engineers, enrolled in the mining college.

The first signal fire for intellectualizing the whole society held aloft by the heroic miners of the Kumsan Pit of Yongyang Mine, dynamically blazing at all factories, enterprises and cooperative farms throughout the country, not to mention our province, is energetically proving through practice the correctness of the guidelines set forth by our party for intellectualizing the whole society.

Life eloquently shows that the TRT movement is a powerful method of guiding the revolution which firmly realizes the leadership of the party through the process of struggle to practice revolution and which energetically pushes forward the prosecution of the ideological, technological, and cultural revolutions.

It is the lofty duty of all party organizations and functionaries, and TRT members to ceaselessly deepen and develop the TRT movement to suit the new demands of the developing revolution.

To positively launch the TRT movement is not some kind of a temporary task but a responsible task to realize the grand strategic plan of our party.

All party organizations and functionaries, and TRT members, deeply understanding that energetically launching the TRT movement is a responsible task to enhance the leadership authority of the party, must continue to direct keen attention to the task of deepening and developing this movement.

Party organizations, grasping the TRT movement as an important part of party work and joining forces with the teams, must seek out a correct methodology and go forward to ceaselessly work out concrete measures to deepen and develop this movement.

The TRT members, holding a keen awareness that they are the vanguard of the three revolutions dispatched to the field by the high political trust of the party, must positively endeavor to militantly, revolutionarily solve all questions arising in the prosecution of the three revolutions, to suit the intent and demands of the party.

When doing so, the TRT movement can more highly display its superiority and vitality as a powerful revolutionary guidance method of our party.

By energetically stepping up the three revolutions--ideological, technological, and cultural--in loyal response to the guidelines of the party for deepening and developing the TRT movement we shall even more hasten the ultimate victory of our revolution.

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IDEOMENTAL CHARACTERISTICS OF THE CHUCHE-ORIENTED COMMUNIST REVOLUTIONARY

Pyongyang KULLOJA in Korean No 5 May 82 pp 33-39

[Article by Cho Chae-son]

[Text] It is one of the basic questions arising before the party of the working class in successfully carrying out the human remolding task to correctly enunciate the ideomental characteristics of the communist revolutionary.

Our party, presenting it as a basic question in converting the whole society to the chuche ideology to turn all members of society into chuche-oriented communist social beings, has enunciated the ideomental characteristics of the chuche-oriented communist revolutionary.

The chuche-oriented communist revolutionary--this is the archetype of the communist social being put forward by our party, and the goal for turning all members of society into people possessing the ideomental characteristics precisely on such a plane.

Our party, by strengthening ideological indoctrination work aimed at bringing up all party members and working people as chuche-oriented communist revolutionaries infinitely loyal to the party and the leader, has brought about a great advance in the task of remolding social beings the communist way.

That today among our party members and working people, and the youth of the rising generation the preparedness and fervor are rising more than at any time to attain the chuche revolutionary cause to the end, learning from the indomitable revolutionary spirit displayed by the young communists in the 20's and resolutely protecting and defending and loyally upholding the party and the leader, constitutes another instance bearing vivid testimony to the correctness of the ideological work guidelines and sagacity of the leadership of our party.

(1)

The chuche-oriented communist revolutionary is the communist social being of a new type who, holding the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, as his creed, struggles to attain our respected and beloved leader's revolutionary cause.

The first and foremost life of the chuche-oriented communist revolutionary lies in his infinite faithfulness to the party and the leader. Infinite faithfulness to the party and the leader is the basic characteristic of the chuche-oriented communist revolutionary, and the most basic of the characteristics of his ideomental features.

Why faithfulness to the party and the leader constitutes the basic characteristic of the chuche-oriented communist revolutionary is because above all it is the basic spirit which constitutes the core of the chuche revolutionary world view, the view of the revolution.

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

"To say to bring up the working people, and the youth and juveniles as fervent revolutionaries, as genuine communists, means, in a word, to turn them into people possessing a revolutionary world view established." ("On Socialist Literature and Arts," p 503)

The revolutionary is a creative activist, a voluntary fighter, who goes forward to change and remake nature and society. In order that the revolutionary may acquit himself fully of his mission and duty, he must thoroughly establish a revolutionary world view, the view of the revolution.

The chuche-oriented communist revolutionary is he who holds the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, as his revolutionary creed, as his firm revolutionary world view.

The great chuche ideology is a man-centered world view which calls for thinking out everything with man at the center and gearing everything to serving man, and the guiding principle which gives a correct understanding toward nature and society and aims for discerning and remaking the world.

The chuche-oriented revolutionary, because of holding this great revolutionary thought, the chuche ideology, as his world view, approaches the revolution with the masses of people at the center, and comes to hold the chuche view of the revolution to go forward to resolutely fight for the sake of the masses of people.

What constitutes the basics of the chuche view of the revolution is faithfulness to the party and the leader.

The revolutionary cause of the working class is charted by the leader and attained under the leadership of the party and the leader. The revolutionary movement can be victorious only if it goes forward to uphold the leadership of the party and the leader.

Faithfulness to the party and the leader is the core of the chuche view of the revolution; and this is precisely the most correct viewpoint and stand for approaching the revolution with the interests and demands of the masses of people at the center, and the revolutionary spirit of resolutely fighting for the sake of the people. Apart from faithfulness to the party and the leader it is impossible to speak about the chuche revolutionary world view. Only he who holds infinite faithfulness to the party and the leader can become a genuine

communist revolutionary possessing the chuche revolutionary world view firmly established, the chuche-oriented communist revolutionary.

Thus, faithfulness to the party and the leader is the most important of the ideomental features constituting the core of the great chuche ideology, the chuche revolutionary world view.

Therefore, infinite faithfulness to the party and the leader constitutes the first and foremost life, the basic trait of the chuche-oriented communist revolutionary who holds the great chuche ideology as his world view, as his creed, and the basic ideomental characteristic adding luster to his glory as the chuche-oriented communist revolutionary.

Why infinite faithfulness to the party and the leader constitutes the basic characteristic of the chuche-oriented communist revolutionary is also because this is the most important ideological spirit which makes it possible to fully carry out the duty and mission of the chuche-oriented communist revolutionary.

The chuche-oriented communist revolutionary is a revolutionary fighter who devotedly struggles for the attainment of the socialist, communist cause, the chuche revolutionary cause charted by the great leader Comrade Kim Il-song.

The socialist, communist cause represents a struggle to liquidate all manner of domination and enslavement constraining the independent stand and attitude of the masses of people and build a new society for the masses of working people where they will be able to enjoy a completely independent, creative life.

The process of building socialism, communism, which is accompanied by a fierce class struggle, is a process of awesome transformation and creation to remake society and nature, and even man, in accordance with the demands of the chuche ideology.

Only he who possesses the infinite sacrificial spirit of giving his all for the sake of the party and the leader, for the sake of the working class and the people, fiery hostility and hatred against enemies of the revolution, and the strong revolutionary spirit of resolutely fighting to the end, preserving his revolutionary integrity without the slightest vacillation, whatever the adversity, can successfully carry out this struggle. Again, it is only he who courageously overcomes the bottlenecks and barriers encountered on the road of forward movement, possesses the revolutionary spirit of self-reliance going forward to resolve everything with his own strength, and the strong organizational spirit and disciplinary character of holding the revolutionary organization dear and voluntarily observing the organizational discipline that can become the standard bearer, the vanguard fighter of this struggle.

All the communist revolutionary spirit needed in attaining the chuche revolutionary cause can be highly displayed only when faithfulness to the party and the leader is held as the basic framework and only when based on it.

Faithfulness to the leader is the supreme expression of party spirit, working class character, and people-mindedness.

When holding the infinite faithfulness of loyally upholding the party and the leader it is possible to fight uncompromisingly against whatever enemies in order to protect the interests of the party and the revolution, the interests of the working class and the masses of people, and hold the strong revolutionary will, unyielding whatever the adversity. Again, only when holding infinite faithfulness to the party and the leader is it possible to highly display a sacrificial spirit and the revolutionary spirit of self-reliance in carrying out revolutionary duties and hold the strong organizational spirit, disciplinary character of moving in unison under the leadership of the leader, approaching with utmost dignity the revolutionary organization being led by the leader.

Consequently, faithfulness to the party and the leader is the basic framework which enables the chuche-oriented communist revolutionary to attain on the highest plane and most highly display all the lofty ideomental characteristics needed in acquitting himself fully of his revolutionary duty and mission.

Only he who possesses infinite faithfulness to the party and the leader can devotedly struggle for the attainment of the chuche revolutionary cause, the revolutionary cause charted by the great leader Comrade Kim Il-song, and go forward to attain it to the end.

Thus, infinite faithfulness to the party and the leader, because it is the most important ideological spirit enabling the chuche-oriented communist revolutionary to fully carry out his revolutionary duty and mission, constitutes the basic characteristic characterizing the ideomental features of the chuche-oriented communist revolutionary.

Our party, by graphically enunciating the specific ideomental characteristics of the chuche-oriented communist revolutionary, has been able to establish for the first time the principle of revolutionary ideological indoctrination work for tightly grasping indoctrination in the faithfulness to the party and the leader as the basics of indoctrinating and remolding people the communist way, and comprehensively enunciate the ideomental features which not only the people now struggling for socialism, communism but also the people who will be living in the communist society in the future must possess.

(2)

Faithfulness to the party and the leader, which is the basic characteristic of the chuche-oriented communist revolutionary, is expressed intensively in the indomitable revolutionary spirit.

The indomitable revolutionary spirit--this is a resolute struggle spirit in which one loyally attends and upholds the leader of the revolution with a true heart in the formidable class struggle, resolutely protects and defends the thought of the leader and unhesitatingly offers even his life in order to realize it.

The indomitable revolutionary spirit is the criterion showing how to embody on what height faithfulness to the party and the leader in revolutionary practical activity.

Why the ideomental characteristic, the faithfulness to the party and the leader of the chuche-oriented communist revolutionary should be embodied in the indomitable

revolutionary spirit has above all to do with the process of the revolutionary practice of attending and upholding the leader, and the arduousness of the struggle for socialism, communism.

The struggle for socialism, communism is a most formidable process of class struggle which can win victory only if all kinds of machinations and resistance of internal and external class enemies are overcome. Not only is this process a struggle to crush the desperate attempts to the death of world imperialism and domestic reactionary forces, it is an incisive revolutionary struggle to smash the machinations of antiparty, counterrevolutionary elements to destroy the party and the revolutionary ranks from within. Enemies of the revolution focus their arrow of main attack on denigrating the authority of the leader, the brain behind the revolution, and destroying the unity and solidarity of the revolutionary ranks centered around the leader. The struggle to resolutely protect and defend the great leader of the revolution, the helmsman against all kinds of attacks and destruction machinations of the enemies and unconditionally carry through the revolutionary thought of the leader is precisely the revolutionary struggle.

The formidable class struggle for the attainment of the revolutionary cause of the working class calls for the strong will and devotion, and self-sacrificing spirit to offer one's all, his youth and life, in protecting and defending the leader and unconditionally carry through the thought and intent of the leader to the end, whatever the barrier and trial. Herein lies an important part of the ground that faithfulness to the party and the leader must be embodied precisely in the indomitable revolutionary spirit.

Why faithfulness to the party and the leader must be embodied in the indomitable revolutionary spirit in practical activity also has to do with the long-term nature of the process of attaining the revolutionary cause of the leader.

The revolutionary cause of the working class is a long-term task which is continued from generation to generation until attainment.

In the historical course of the revolution being continued from generation to generation until attainment the formidable class struggle continues, and the struggle of communist revolutionaries to protect and defend the party and the leader, too, continues. The faithfulness of protecting and defending the leader politicoideologically and with life, the faithfulness of the revolutionaries giving their all to carry through the revolutionary thought of the leader, too, must be engraved in the heart from generation to generation eternally as ever.

The most steadfast and pure faithfulness of unswervingly protecting and defending the party and the leader, no matter how much time passes; the ever unchanging faithfulness of upholding the party to the end, whatever environments and trials are encountered, and going forward to attain the cause of the leader--this is the basic guarantee for the ultimate victory of the revolutionary cause which is carried forward from generation to generation until attainment. Consequently, the faithfulness of the chuche-oriented communist revolutionaries in the arduous, long course of the revolutionary struggle must be manifested in the indomitable revolutionary spirit ever unchanging and indefatigable from generation to generation.

The indomitable revolutionary spirit is a lofty expression of the creed and ethics, and comradely love of the revolutionary soldiers dedicated to the leader and his cause.

It is in that one's infinite faithfulness to the leader, the helmsman of the revolution, is embodied in his lofty revolutionary creed and ethics, and comradely love of entrusting all his destiny altogether to the leader and giving his all for the sake of the leader is where the basic characteristic of the indomitable revolutionary spirit is.

The indomitable revolutionary spirit is a rock-hard creed of the revolutionary soldier who, absolutely believing in his helmsman, entrusts all destinies altogether to him.

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

"Most important in revolutionization is first, to have the firm determination to believe in the party and be faithful to the revolution; second, to hold such strong creed, unwavering whatever the storm, that knows nothing but our party." ("Kim Il-song Selected Works," Vol 4, 2d impression, pp 423-424)

The faithfulness of the revolutionary soldier to the leader is the spirit of infinite respect and trust which he comes to have based on having learned by experience the leader's greatness, sagacity of leadership, and a rock-hard belief that on the road along which he moves forward following the leadership of the leader there will be none but victory and glory.

The relationship of the leader with the soldier, when viewed from the standpoint of his position and role in the revolutionary struggle, is the relationship with the revolutionaries who, upholding the thought and cause of the helmsman and leader, the brain behind the revolution, resolutely struggle for the attainment.

The leader is the supreme helmsman who, giving the revolutionary soldiers a scientific guiding thought of the revolution, unites them into one revolutionary force, and ably organizing and commanding the formidable class struggle, makes it possible to win victory.

Just as an army without a sagacious commander cannot win victory in war, the revolutionary soldier not receiving the leadership of the leader cannot escape failure in the revolutionary struggle.

The chuche-oriented communist revolutionaries firmly believe that their destinies depend altogether on the leader and that on the road of loyally attending and upholding the leader, victory is always promised; so it is that they absolutely trust the leader and unconditionally carry through the order and directive of the leader.

This trust of the revolutionary soldier in the leader and his revolutionary preparedness to unconditionally uphold the leader are based on a scientific understanding of the decisive role the leader plays in the advance of history and the revolutionary struggle, and because of that, become the most resolute and solid unshakable by any wind and unyielding in the face of any trial.

It is precisely here where an important part of the ground that the infinite faithfulness of the chuche-oriented communist revolutionaries to the party and the leader is called the indomitable revolutionary spirit is.

The indomitable revolutionary spirit is also a lofty revolutionary ethic holding it the supreme duty to attend the leader as the great benefactor of political life and repay the leader's benevolence.

The relationship between the leader and the revolutionary soldier, when viewed from the moral ethical standpoint, is the relationship between the benefactor who has bestowed the most precious political life on people and the people who have received it.

To the chuche-oriented communist revolutionary, the leader is not only the great helmsman of the revolution but also the benefactor of his political life.

The chuche-oriented communist revolutionary is the leader's revolutionary soldier who has received from the leader political life, the life of a social being which is more precious than anything else in this world.

The leader is the benevolent father, teacher, protector who, bestowing priceless sociopolitical life on the revolutionary soldiers, teaches and leads them in preserving it, the purity intact, and forever glorifying it.

For the revolutionary soldier to protect and defend the leader and struggle to glorify the thought and cause of the leader is precisely the way of glorifying his own political life and at the same time, the way of repaying the infinitely thankful benevolence of the leader.

The infinite faithfulness of giving one's all for the sake of the leader is an expression of such mental moral relationship formed between the leader and the revolutionary soldiers, and the loftiest ethics. The revolutionary ethics of living every minute for the sake of the leader and unhesitatingly offering even youth and life for the sake of the leader--precisely this is the source of the indomitable revolutionary spirit ever uncompromising revolutionary principle and integrity, whatever the adversity, and resolutely protecting and defending the leader and the leader's cause.

The infinite faithfulness of the chuche-oriented communist revolutionaries attending and upholding the leader, because of such clear and clean revolutionary conscience, constitutes the most thorough revolutionary spirit brokking no change of heart, no pretense.

The chuche-oriented communist revolutionary engraves in his heart faithfulness to the leader not only as a revolutilnary creed and ethics but also as a most fervent revolutionary comradely love.

The indomitable revolutionary spirit--this is a lofty expression of the principled, revolutionary comradely love for the greatest revolutionary comrade, the leader, unanimously revered by millions of revolutionaries.

The relationship between the leader and the soldier, when viewed from the standpoint of combination in terms of ideological will within the revolutionary ranks, is the

relationship between the revolutionary comrades. The leader and the soldier are revolutionary comrades firmly bonded in one ideological will for the common historical cause to realize the independent stand and attitude of the masses of working people, and members of the revolutionary force sharing life and death on the arduous, long road of struggle. From this, between the leader and the soldiers comes to be formed a genuine relationship between the revolutionary comrades, comradely love between the greatest revolutionary comrade and the soldiers.

Such comradely love which is formed between the leader and the soldier is the love of all people, regardless of age and generation, occupational position and merit, loyally revering and upholding their helmsman in unison, and the most pure and warm comradely love free of any personal fame and fortune, regardless of adverse or favorable circumstances. This also is a warm love which, holding it the supreme mission to realize the thought and plan of the leader, spares nothing to give joy and satisfaction to the leader.

This noble comradely love the chuche-oriented communist revolutionaries dedicate to the leader is indeed a mental tie forever bonding the leader and the revolutionary soldier, and the basis of principled harmony between the revolutionary comrades formed based on faithfulness to the leader.

Because they attend and uphold the leader with such most fervent and noble comradely love, the chuche-oriented communist revolutionaries come to hold the indomitable revolutionary spirit in which they, while alive, live only for the sake of the leader, and even after death, never leave the bosom of the leader forever.

The faithfulness of the chuche-oriented communist revolutionaries to the party and the leader is thus an immutable political creed based on a scientific understanding of and historical personal experience in the greatness of the leader, the pure revolutionary ethics of attending and upholding the benefactor of the most precious political life, and the warm comradely love for the great revolutionary comrade.

Precisely because it is the absolute and unconditional faithfulness of the revolutionary soldiers to the supreme helmsman, the supreme brain behind the revolution consolidated with indeflectible creed and ethics and underlined with the most warm and noble comradely love, the indomitable revolutionary spirit constitutes an invincible revolutionary weapon which enables the chuche-oriented communist revolutionaries to firmly observe their revolutionary duty and mission and give their all to attaining the leader's revolutionary cause.

(3)

Today we are faced with the lofty task to more energetically accelerate the historic march toward conversion of the whole society to the chuche ideology.

The struggle to realize the conversion of the whole society to the chuche ideology is a process of continuing our revolution in which the chuche cause has been charted and developed, and a revolutionary struggle on a higher stage to hasten the ultimate victory of the chuche cause, further deepening and developing the revolutionary struggle and construction task.

It is an important requirement in victoriously hastening the historic cause for conversion of the whole society to the chuche ideology under the leadership of the party to thoroughly prepare all members of society as genuine chuche-oriented communist revolutionaries infinitely faithful to the party and the leader.

Most important in firmly preparing party members and working people as chuche-oriented communist revolutionaries is thoroughly arming them with the great chuche ideology.

The chuche ideology is a scientific and revolutionary world view which the communist social being must possess.

Only by thoroughly arming party members and working people with the chuche ideology is it possible to firmly establish among them the chuche revolutionary world view, the view of the revolution, [make them] acquire the chuche revolutionary theory, strategy and tactics, and methodology of the revolution, and comprehensively attain the ideomental features of the communist social being.

We must more thoroughly establish the revolutionary ethos of study aimed at deeply mastering the profound truth of the chuche ideology.

Important in turning party members and working people into chuche-oriented communist revolutionaries is thoroughly carrying through the guidelines of our party for learning from the brilliant examples of lofty faithfulness held by the young communists.

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

"We must emulate the heroic struggle of the late revolutionary fighters, and must carry forward and develop their fighting spirit." ("A Collection of Writings of Kim Il-song," Vol 17, p 103)

To positively learn from the indomitable revolutionary spirit of the young communists is an important task to brilliantly carry forward and attain the chuche cause, loyally upholding the party and the leader, and a powerful method to thoroughly bring up all members of society as genuine chuche-oriented communist revolutionaries possessing the indomitable revolutionary spirit.

The lofty ideomental features of the young communists who, at the dawn of our revolution loyally attending the great leader Comrade Kim Il-song as the sun of the nation, had highly displayed the indomitable revolutionary spirit on the road of charting the chuche revolutionary cause, constitute a brilliant example possessing great influencing power in turning all party members and working people into chuche-oriented communist revolutionaries infinitely loyal to the party and the leader, and a revolutionary heritage providing our revolution with eternal vim and vigor.

The young communists such as Kim Hyok and Ch'a Kwang-su who had loyally revered the great leader Comrade Kim Il-song as the helmsman of the Korean revolution, as the sun of the nation, in the darkest period of Japanese imperialist harsh oppression under which our people had groaned, are a brilliant mirror of the chuche-oriented communist revolutionary possessing the indomitable revolutionary spirit. Filled with the national joy to have greeted the first great helmsman

in our history of millennia, they had struggled, offering their youth, their lives, in order to resolutely protect and defend the young general Comrade Kim Il-song and realize the revolutionary thought of the great leader.

The specific ideomental characteristic, the infinite faithfulness to the leader of the chuche-oriented communist revolutionary displayed to the hilt by the young communists at the dawn of our revolution constitutes an invaluable model from which all of our party members and working people must learn in going forward to attain the chuche revolutionary cause.

Particularly today to learn from the noble examples of the young communists is an important principled demand flowing from the position and lofty mission of the communists of our era who are dynamically moving forward toward the ultimate attainment of the chuche cause following the leadership of the party and the leader.

The chuche revolutionary cause charted by the great leader Comrade Kim Il-song in the Paektu forests is today being energetically pushed forward on a new higher level under the leadership of the party and the leader.

As did the young communists in the 20's resolutely struggle for the victory of the revolution, loyally revering our great General Kim Il-song as the helmsman of the Korean revolution, our party members and working people, and the youth of the rising generation in the 80's must go forward to energetically hasten the ultimate victory of the chuche cause, loyally upholding the party and the leader from generation to generation.

In exactly the same place where the young communists such as Kim Hyok and Ch'a Kwang-su in the 20's stood when the chuche revolutionary cause was being charted, are standing today the Korean communists, our party members and working people in the 80's who have embarked on the struggle for the attainment of the chuche cause, upholding the party and the leader.

To us today, because of this common historical position and mission of our party members and working people in the revolutionary struggle continuing from generation to generation, it arises as a very important practical demand to learn from the indomitable revolutionary spirit, invaluable examples of faithfulness to the party and the leader of the young communists.

All of our party members and working people must positively learn from the noble revolutionary spirit of the young communists in order to become the Kim Hyok, the Ch'a Kwang-su of the 80's infinitely loyal to the party and the leader.

To strengthen revolutionary organizational life among party members and working people is one of the important methods to turn them into genuine communist revolutionaries infinitely faithful to the party and the leader.

Only through revolutionary organizational life can people go forward to glorify the most precious political life of the chuche-oriented communist revolutionary and comprehensively attain the ideomental features which the communist revolutionary must possess. Consequently, apart from revolutionary organizational life the chuche-oriented communist revolutionary is unthinkable.

In the process of participating in organizational life and receiving the guidance of the organization and making criticism and self-criticism people come to uproot outdated ideas and be ceaselessly tempered politicoideologically, firmly arm themselves with the leader's revolutionary thought and turn it into their creed. Again, in the process of conducting organizational life they come to attain a heightened view of the organization to hold dear the revolutionary organization, live abiding by the organization, and receive the guidance and assistance of the organization with an open mind.

Therefore, in order to bring up party members and working people as chuche-oriented communist revolutionaries infinitely loyal to the party and the leader, it is imperative to ceaselessly strengthen revolutionary organizational life in accordance with the intent and guidelines of the party.

To strengthen tempering through revolutionary practice is an important method to bring up party members and working people as chuche-oriented communist revolutionaries.

Revolutionary practice is people's creative activity to conquer nature and remake society. Amid the difficult and complex practical struggle to remake nature and society people come to be thoroughly prepared as revolutionaries with a revolutionary world view firmly established and tempered in terms of ideological will.

All of our party members and working people, strengthening their practical revolutionary activities with a view to protecting and defending the party and the leader politicoideologically and with their lives, and unconditionally, thoroughly carrying through the line and policy of the party, the decision and directive of the party, must firmly establish their revolutionary world view and prepare themselves as reliable people in charge of the revolution who go forward to brilliantly carry forward and attain the chuche cause.

Let one and all be "the Kim Hyok of the 80's" upholding the great leader Comrade Kim Il-song and our glorious party--this is the mature demand arising today in stepping up the conversion of the whole society to the chuche ideology; the reaffirmed and again reaffirmed vigorous resolve and revolutionary preparedness of all of our party members and working people, and the youth of the rising generation to become chuche-oriented communist revolutionaries infinitely faithful to the party and the leader.

All party members and working people, by thoroughly preparing themselves as genuine chuche-oriented communist revolutionaries infinitely faithful to the party and the leader to suit the demands of the great task to convert the whole society to the chuche ideology, shall positively contribute to more energetically hastening the ultimate victory of the chuche revolutionary cause.

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CSO: 4109/10

THE MASS LINE IS THE BASIC PRINCIPLE OF OUR PARTY ACTIVITY BASED ON THE CHUCHE IDEOLOGY

Pyongyang KULLOJA in Korean No 5 May 82 pp 40-46

[Article by Yi Song-kap]

[Text] It is our party's invariable revolutionary policy to thoroughly carry through the mass line.

Today when the great task of converting the whole society to the chuche ideology is deepening and developing onto a new stage, our party calls upon all party members and functionaries to more thoroughly carry through the revolutionary mass line.

Only by thoroughly carrying through the mass line is it possible to further enhance the leadership role and militant functions of our party, strengthen the chuche strength of our revolution in every way, solidly uniting all members of society around the party and the leader, and go forward to energetically step up the conversion of the whole society to the chuche ideology, maximally promoting the revolutionary fervor and creative positiveness of the masses of people.

The mass line aims to thoroughly protect the interests of the masses of working people and faithfully serve for their sake, indoctrinate and remold the masses and thoroughly unite them around the party and the leader, and carry out the revolutionary task, trusting the strength of the masses and setting them in motion.

In the revolutionary mass line of our party, the basic viewpoint and stand which the party of the working class must firmly maintain in its relationship with the masses are most precisely enunciated, and the revolutionary principle and scientific method of organizing and mobilizing the masses are comprehensively synthesized.

The mass line rests on the great chuche ideology, and is the basic principle of our party activity comprehensively embodying its demands.

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

"The mass line is the basic principle of our party activity based on the chuche ideology that the working masses are the masters of everything and resolve everything." ("Kim Il-song Selected Works," Vol 7, p 84)

How to define and carry through the basic principle of party activity is significantly related to what kind of thought is held as a world view. Only when based on a scientific and revolutionary world view can the basic principle of party activity be defined precisely and carried through thoroughly.

The basic principle of party activity such as a revolutionary mass line synthesizing a revolutionary viewpoint toward the masses of working people and a scientific methodology of organizing and mobilizing the masses is something which can be graphically enunciated only by the great chuche ideology which provides the most correct understanding about man and the most precise elucidation of the position and role of the masses of working people in revolution and construction. It is precisely here where the ground that the revolutionary mass line has come to be precisely enunciated by the great chuche ideology which has made the value and dignity of man reach the highest plane and has put forward as the subject of history, as the driving force for social development the masses of working people who used to be long subjected to harsh exploitation and oppression, all kinds of mistreatment and contempt, is.

The chuche ideology is the ideological, theoretical, methodological bases of the revolutionary mass line which our party holds fast to.

The chuche-oriented viewpoint and stand toward the masses, the revolutionary principle and methods of organizing and mobilizing the masses in revolution and construction, which the mass line enunciates, are ones starting from the basic principle of the chuche ideology, ones that embody the demands of the chuche ideology.

The revolutionary mass line of our party first of all starts from the basic principle of the great chuche ideology.

The basic principle on which the chuche ideology stands is the philosophical principle that man is the master of everything and resolves everything. The chuche ideology, based on this basic principle, enunciates the sociohistorical principle that the masses of working people are the subject of history and the driving force for social development, and the basic principle of revolution that the masters of revolution and construction are the masses of people and the strength of pushing revolution and construction forward also resides in the masses of people.

The revolutionary mass line embodies exactly the philosophical principle of the chuche ideology which has scientifically enunciated the position and role of man in the world, and the sociohistorical principle of chuche, the principle of revolution which has precisely enunciated the position and role of the masses of working people in the advance of history and the revolutionary struggle.

The chuche-oriented viewpoint and stand enunciated by the revolutionary mass line which call for thoroughly protecting the interests of the masses of working people and faithfully serving for their sake are the revolutionary viewpoint and stand toward the masses of working people flowing from the position of man in the world, the position of the masses of working people in the advance of history and the revolutionary struggle. It is because man is the master of nature and society and the masses of working people are those in direct charge responsible

for pushing the advance of history and the revolutionary struggle, that the party of the working class and the communists must necessarily hold dear the independent stand and attitude of man and thoroughly protect the basic interests of the masses of working people, and faithfully serve for their sake.

The methodological principles enunciated by the revolutionary mass line which call for indoctrinating and remolding the masses and solidly uniting them around the party and for trusting the strength of the masses and setting them in motion in solving all questions arising in revolution and construction are revolutionary principles flowing from the role of man in remaking and developing the world, the role of the masses of working people in social development and the revolutionary struggle. Inasmuch as man is the factor remaking and transforming the world and the masses of working people are the decisive force pushing revolution and construction forward, it is possible to go forward to successfully solve all questions arising in the revolutionary struggle and construction task only by solidly uniting the masses into one political force and maximally organizing and mobilizing their inexhaustible strength and wisdom.

The revolutionary mass line of our party also comprehensively embodies the basic demands of the great chuche ideology.

The chuche ideology calls for thinking out everything with man at the center and gearing everything to serving man, and calls upon the masses of working people to hold fast to their independent stand and creative stand in revolution and construction. To say to think out everything with man at the center and gear everything to serving man means to think and act with primary emphasis on protecting man's independent stand and attitude and enhancing man's role. To say to hold fast to independent stand and creative stand in revolution and construction means that the masses of working people, with the awareness of being the masters of the revolution, resolutely protect and defend their independent demands and rights and go forward to solve difficult and complex questions arising in the revolutionary struggle and construction task to suit the specific conditions with their own strength.

The principle of the revolutionary mass line calling for thoroughly protecting the interests of the masses of working people and faithfully serving for their sake is a revolutionary principle embodying the demands of the chuche ideology for thinking and acting with the realization of man's independent stand and attitude placed at the center and resolutely protecting and defending the independent demands and rights of the masses of working people. Again, the principle of the revolutionary mass line calling for indoctrinating and remolding the masses of and thoroughly uniting them around the party, firmly trusting the strength of the masses and setting them in motion in carrying out the revolutionary task is one that has embodied the revolutionary demands of the chuche ideology for thinking and acting with primary emphasis on enhancing man's role and maximally promoting the revolutionary fervor and creative positiveness of the masses of working people in revolution and construction.

The revolutionary mass line enunciated by the respected and beloved leader Comrade Kim Il-song, thus starting from the basic principle of the great chuche ideology which is a man-centered world view and a revolutionary theory for realizing the independent stand and attitude of the masses of working people, comprehensively embodies its lofty idea and revolutionary demands.

The revolutionary mass line is the basic principle of our party activity.

What makes the mass line the basic principle of our party activity lies in that it most precisely enunciates the objective and basic method of activity aimed at realizing the mission of our party.

What is called party activity is none other than a struggle to realize the mission of the party. The character and content, and direction of party activity come to be determined, in the final analysis, by what kind of mission it holds, by how it struggles for its realization. Consequently, none but a line that enunciates the objective and method of activity aimed at realizing the mission of the party can become the basic principle which must be invariably maintained in all areas of party activity.

The revolutionary mass line precisely enunciates exactly the objective and basic method which must be perpetually grasped in the activity to realize the lofty historic mission of our party.

The mass line, above all by enunciating the revolutionary principle calling for thoroughly protecting the interests of the masses of working people and faithfully serving for their sake, clearly sets forth the objective of our party activity.

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

"Our party has always set it forth as the supreme principle of its activity to protect the interests of working people, and has struggled, giving its all, for the happiness of working people." (Ibid., p 263)

To place the interests of the masses of people always in the first and foremost place in party activity and resolutely struggle for their realization is the objective of activity flowing from the lofty historic mission our party.

Our party, which is the genuine champion of the interests of the working class and the working masses, holds it as its lofty mission to devotedly struggle to lead the destinies of our people and realize their independent stand and attitude.

From this, our party comes to go forward to deal with all questions, always placing the interests of our revolution and people in the first and foremost place in its activity, and resolutely struggle to provide an independent, creative life for our people.

Holding it as its supreme objective to protect the interests of the masses of working people such as the working class and faithfully serving for the sake of the masses of people is where the basic characteristic of our party activity is.

The revolutionary mass line, also by setting forth the revolutionary principle which calls for indoctrinating and remolding the masses and thoroughly uniting them around the party and for firmly trusting the strength of the masses and setting them in motion in carrying out all revolutionary tasks at hand, most precisely enunciates the basic method of realizing the historic mission of our party.

The struggle to realize the mission of our party is a difficult, complex and arduous struggle. It is a most rewarding, awesome task to remake nature, society, and man in accordance with the demands of the chuche ideology and build the communist society, the supreme ideal of mankind, where the independent stand and attitude of the masses of working people will have been completely realized.

This historic cause can be successfully attained only by the masses of working people.

The strength and wisdom of the masses of working people are inexhaustible. There are no beings more energetic and wise than the masses of working people in the world. The most correct method to carry out the lofty mission of our party intent on successfully building socialism, communism and completely realizing the independent stand and attitude of our people lies in enhancing the creative role of the masses of people who are the masters and the decisive force of revolution and construction.

Important in enhancing the creative role of the masses of people as the masters of revolution and construction is turning them action-conscious, organized, and organizing and mobilizing the strength and wisdom of the broad masses in realizing one goal. Inexhaustible as the strength and wisdom of the masses of working people are, the masses who have not been ideologically awakened and organizationally united, can never display great strength in revolution and construction.

To the communists, it is precisely politics to indoctrinate, remold and unite, and organize and mobilize the masses, and only by so doing can they successfully carry out their historic mission.

Therefore, only if the party, holding it as the basic principle of its activity to indoctrinate and remold the masses and unite them around itself, focuses efforts on it, and firmly maintains the revolutionary principle of going forward to solve all questions arising in revolution and construction, inspiring the revolutionary fervor and creative positiveness of the masses, can the party extraordinarily enhance the creative role of the masses of people and bring about a ceaseless upsurge and leap forward in revolution and construction.

Thus most exactly enunciating the objective of activity and basic method of carrying out the historic mission of our party is precisely where the major ground that the mass line based on the chuche ideology constitutes the basic principle of our party activity is.

Next, what makes the revolutionary mass line the basic principle of our party activity lies in that it enunciates the correct methodology which makes it possible to formulate a scientific line and policy and go forward to thoroughly carry them through.

The leadership of the party for revolution and construction is political, policy-oriented guidance, and this is none other than a process in which the party formulates a correct line and policy and goes forward to thoroughly carry them through. Consequently, only the principle which enunciates the correct method of policy formulation and realization can become the basic principle which must be invariably maintained in party activity.

The revolutionary mass line of our party, by setting forth the principle to resolutely protect the interests of the masses of working people and faithfully serve for their sake, firmly trust the strength of the masses and go in among them, and draw strength and wisdom from them, enables the party to precisely formulate its line and policy and work out correct measures for their thorough realization.

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

"In order to formulate a truly people-oriented policy, it is imperative to find out what the people demand and what they want to do, and amply embrace the will of the masses of people of all strata. Only a policy correctly reflecting the will of the people can become a people-oriented one and in consequence, the masses can properly accept and thoroughly carry it through." ("A Collection of Writings of Kim Il-song," Vol 2, p 527)

It is a basic guarantee for formulating a correct line and policy to think with the interests of the masses of working people in the first and foremost place and go forward to solve all questions, thoroughly relying on them.

As to the basic demands and interests of the masses of people, and the objective realities, it is the masses of people themselves in direct charge of the prosecution of revolution and construction that know them better than anyone else. Therefore, only by going in among the masses all the time firmly on the stand of protecting the interests of the masses of people and by synthesizing and generalizing their will and demands is it possible to formulate a correct line and guidelines consistent with the aims and interests of the people and the objective realities.

In order that the party may lead revolution and construction to victory, it is not only imperative to formulate a scientific line and policy and work out correct measures for their execution but necessarily go forward to thoroughly carry them through to the end. However scientific a line and policy are formulated reflecting the interests of the masses and mature demands of the realities, and however correct execution measures are worked out, unless the struggle to thoroughly carry them through is energetically launched, they are no more than empty words on paper, nor can they become a powerful weapon for revolution and construction.

The revolutionary mass line of our party, by firmly trusting the strength of the masses and setting them in motion in carrying out all revolutionary tasks at hand, makes it possible to most precisely, most thoroughly carry through the line and policy of the party.

The masses of working people are the driving force pushing the revolutionary struggle and construction task forward, and the most reliable revolutionary force carrying through the line and policy of the party. The unitarily correct method to thoroughly carry through the line and policy of the party is that of setting the masses of people in motion.

Unless the masses of people, the masters and decisive force of the revolution, vigorously launch into the struggle, no lines, no policies of the party can either be properly embodied in the realities or be thoroughly carried through.

If the masses of working people are to be made to resolutely support and protect the line and policy of the party and positively struggle to carry them through, it is imperative to make the intrinsic nature and correctness of the line and policy of the party and the method for the embodiment precisely understood among them and maximally set the strength and wisdom of the masses in motion.

When the broad working masses, grasping with all their hearts the intrinsic nature and correctness of the line and policy of our party, struggle jumping into fire and water to carry through the line and policy set forth by the party, any task set forth by the party, however difficult, will come to be carried out successfully.

Thus, the revolutionary mass line based on the chuche ideology gives a most correct methodology which enables our party to formulate a scientific line and policy and thoroughly carry them through to the end.

What makes the mass line the basic principle of our party activity also lies in that it enunciates a correct method capable of solidly uniting the broad masses around the party and achieving the bedrock unity and solidarity of our revolutionary ranks.

Victory or defeat of the revolution depends, in the final analysis, on who wins more of the masses, and in consequence, all the activity of the party must be directed to uniting the masses and bringing the masses into the revolution.

The mass line of our party, by setting forth the revolutionary principle to thoroughly protect the interests of the masses of working people and faithfully serve for their sake, indoctrinate and remold the masses and solidly unite them around the party, enunciates a most correct method capable of strengthening the kindred ties between the party and the revolutionary ranks and achieving the airtight unity and solidarity of the revolutionary ranks.

One of the basic conditions for the party to solidly unite the masses around itself is always placing the interests of the masses in the first and foremost place of its activity and thoroughly protecting them, and faithfully serving for the sake of the masses. Only the party which thoroughly protects and defends the interests of the masses and resolutely struggles for their independent stand and attitude can enjoy among the masses the support and deep trust flowing from a true heart and solidly unite the masses around itself.

The masses of working people absolutely will not follow the party and unite themselves around the party by any administrative measure or general appeal. The masses of working people such as the working class, only when they feel with all their hearts the sagacity of the party in the revolutionary struggle over a long period and the devoted service of the party for the freedom and liberation of the working masses, will begin to loyally uphold and follow the party, and will come to go forward to stoutly fight, solidly united around the party, along the one road of revolution the party teaches.

The revolutionary mass line based on the chuche ideology, by making our party respect, thoroughly protect and defend the rights and interests of the masses of working people always in its activity and faithfully serve for their sake, makes it possible to solidly unite the broad masses around the party and achieve the bedrock unity and solidarity of the revolutionary ranks.

The mass line, also by enunciating the revolutionary principle to indoctrinate and remold the broad masses and solidly unite them around the party and the leader, makes it possible to maximally unite all the masses of all strata on the side of the revolution.

Important in strengthening the kindred ties between the party and the masses and organizing the revolutionary ranks is for the party to strike deep roots among the basic masses such as the workers, peasants, working intellectuals and win their strong support. The basic masses are the class base on which our party relies. Only by commendably indoctrinating the basic masses and ceaselessly heightening their class awakening is it possible to strengthen the class position of our revolution and solidly organize the basic units of the revolution.

In strengthening the ties between the party and the masses, and organizing the revolutionary ranks, it is important that the party should strike deep roots among the basic masses and solidly bring them up as one organized political force and at the same time, firmly unite the masses of all strata around itself.

Only if the party solidly unites around itself not only the working class, the peasantry, and working intellectuals but also the broad masses of all strata, can it maximally isolate the counterrevolutionary forces and change the balance of forces decisively favorable to the side of the revolution, and successfully carry out its historic mission.

In light of the situation of our country where the sociopolitical composition of inhabitants has become very complex on account of the long Japanese imperialist colonial rule and the division of the country by the U.S. imperialists, and of the alienation machinations perpetrated by the enemies during the Fatherland Liberation War, it is arising as an important question in the successful prosecution of the revolution to unite one more person on the side of the revolution.

Only by correctly carrying through the mass line while firmly defending the class line in work with the masses is it possible to thoroughly isolate the hostile elements and solidly organize the class position of our revolution, and achieve the airtight unity and solidarity of the revolutionary ranks, indoctrinating and remolding the broad masses of all strata and solidly uniting them around the party and the leader.

Thus, the revolutionary mass line based on the chuche ideology graphically enunciates the objective and basic method of activity to realize the mission of our party, and constitutes the basic principle of party activity which makes it possible to formulate a scientific line and policy and thoroughly carry them through, and achieve the invincible unity and solidarity of the party and the masses.

Our party, holding the revolutionary mass line as the basic principle of its activity under the sagacious leadership of the great leader Comrade Kim Il-song, has invariably maintained it.

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

"It is a basic guarantee for victory in revolution and construction to carry through the mass line. Precisely this being so, our party has invariably stressed the need to carry through the mass line." ("A Collection of Writings of Kim Il-song," Vol 17, p 366)

Inasmuch as the mass line is a line flowing from the position and role of the masses of working people in revolution and construction, it must be firmly maintained at all times as long as there are the masses of working people and their struggle continues for independent stand and attitude.

The great leader Comrade Kim Il-song, with his profound insights into the position and role of the masses of people in revolution and construction in the early days he set out on the road of revolution, has founded the immortal *chuche* ideology, and setting forth based thereon the thought and theory on the revolutionary mass line, has launched vigorous struggle for the embodiment.

The great leader Comrade Kim Il-song, putting forward in the period of the anti-Japanese revolutionary struggle the revolutionary slogan "just as the fish cannot live apart from water, the guerrillas cannot live apart from the people," had led members of the Anti-Japanese Guerrillas so as to make them always devotedly struggle for the interests of the people, and becoming one with the masses and mobilizing their strength, carry out the revolutionary task at hand. Thus the brilliant tradition of the revolutionary mass line came to be established amid the flames of the anti-Japanese revolutionary struggle.

The great leader Comrade Kim Il-song, particularly as the party came to power and embarked on the road of building a new society in our country, put it forward as an even more important question to carry through the mass line.

As and when the party comes to power, it comes to be faced with more difficult and complex tasks to comprehensively insure an independent, creative life for the masses of working people. Again, among certain functionaries who have not yet thoroughly armed themselves with a revolutionary world view, such tiltings as playing at bureaucratism and lording it over the masses with dictation and commandism could surface.

From this, our party, putting it up front as the most important question to carry through the mass line in its leadership for revolution and construction, has energetically struggled for the embodiment.

Our party has set forth and thoroughly carried through unique guidelines such as the guidelines for relying on the heightened revolutionary fervor and inexhaustible creativity of the masses of people in solving all questions arising in the socialist revolution and socialist construction, the guidelines for carrying out the enormous and difficult construction tasks by the method of launching a mass movement, and the guidelines for closely bonding together the class line and the mass line.

Under the sagacious leadership of the great leader Comrade Kim Il-song our party has also energetically launched the struggle to oppose bureaucratism and establish a revolutionary work method and people-minded work style among the functionaries. In the process has been established the Ch'ongsan-ri spirit, the Ch'ongsan-ri method which has concretized and deepened and developed another notch the traditional mass line of our party to suit the new realities of socialist construction.

With the creation of the Ch'ongsan-ri spirit, the Ch'ongsan-ri method and through the task to embody it in all areas of party activity, a basic turnaround has been brought about in the work method and work style of functionaries, and the mass line has come to be more thoroughly carried through.

The revolutionary mass line enunciated by the great leader Comrade Kim Il-song has had its correctness and invincible vitality proved to the hilt through the practice of our revolution.

As a result of the mass line brilliantly embodied, the unity and solidarity of the party and the masses has been consolidated into the invincible.

Our people, having learned by experience with all their hearts through life that our party alone, which devotedly struggles for the interests of the working class and the working masses, brings them genuine freedom and happiness, bestows priceless political life on them, and looks after them, absolutely support and trust the party.

The party trusting the people and the people following the party, the party and the people, becoming one, confidently moving revolution and construction forward along the straight road of victory is where the prideful face of our society is, where the invincible might of our party is.

As a result of the mass line brilliantly embodied, the revolutionary fervor and creative initiative of the masses of people have been highly promoted and a great upsurge has been brought about in all areas of socialist construction, and miracles and innovations astounding the people of the world have been performed one after another.

Truly, all the great victories and prideful achievements scored in our revolution and construction over more than one-half century bear vivid testimony to the correctness and invincible vitality of the immortal chuche ideology and of the revolutionary mass line of our party based on it.

The realities of our country wherein socialist construction is developing at an unprecedentedly high rate of speed and the revolutionary fervor of the masses has become extraordinarily heightened, call upon the functionaries to more thoroughly carry through the revolutionary mass line.

Today one of the most important questions arising in the struggle to carry through the revolutionary mass line is for the guidance functionaries to go in deep among the masses. Only if the guidance functionaries go in among the masses and rely on them, will they be able to gain wisdom, seek out methodology as well as draw faith and courage, and energetically push ahead with the revolutionary struggle and construction task.

At the same time, they must energetically launch the struggle to do away with outdated work methods and styles obstructing the realization of the revolutionary mass line such as bureaucratism, subjectivism, and formalism.

When energetically launching the struggle to do away with bureaucratism, subjectivism, formalism among the guidance functionaries and embody the revolutionary mass line so as to make all functionaries go in deep among the masses and positively inspire the revolutionary fervor and creative wisdom of the masses, it is possible to break through whatever barriers and bring about a ceaseless upsurge and innovation in socialist construction.

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CSO: 4109/10

TO CREATE THE IMAGE OF THE LEADER OF THE WORKING CLASS IS AN IMPORTANT QUESTION
ARISING IN THE CONSTRUCTION OF SOCIALIST, COMMUNIST LITERATURE AND ARTS

Pyongyang KULLOJA in Korean No 5 May 82 pp 47-52

[Article by Kim Ha-myong]

[Text] What occupies the most high and brilliant place in the flower garden of our chuche-oriented literature and arts brilliantly blossoming and developing is the monumental works broadly and deeply portraying the great leader Comrade Kim Il-song's glory-filled history of revolutionary activity. These works give our people the infinite national honor and pride of struggling and living, loyally revering the great Comrade Kim Il-song as the leader, and make them ever more firmly reaffirm their fiery resolve to go forward to attain the chuche revolutionary cause from generation to generation to the end.

That our chuche-oriented literature and arts have been able to produce revolutionary works of such great significance is altogether the brilliant fruit of the tested leadership of our party.

Our party, by putting it up front as an urgent task of our literature and arts to respectfully transfer the revered image of the great leader Comrade Kim Il-song onto a most brilliant artistic canvas and by providing a flawless elucidation of the theoretical and practical questions arising in the realization, has made it possible to brilliantly solve the question of creating the image of the leader of the working class which had arisen as the most important task in the construction of socialist, communist literature and arts. This is one of the greatest achievements scored by our party in leading the task of literature and arts, and constitutes an epochal event having great significance in the construction of socialist, communist literature and arts.

It is the most important question arising in the construction of socialist, communist literature and arts to create the image of the leader of the working class.

It above all constitutes the demand of the law of socialist, communist literature and arts flowing from their character and mission, to create the image of the leader.

Genuine literature and arts of the working class are a powerful ideological weapon which energetically serves in thoroughly arming the broad masses with the thought of the leader and attaining the revolutionary cause of the leader.

The revolutionary cause of the working class, the socialist and communist cause is charted by the leader and comes to walk the road of victory and be attained through the process of thoroughly embodying the thought of the leader. The peerless leader of the working class is a great helmsman who, founding the guiding thought of revolution, illuminates the road ahead for the times and revolution, and firmly uniting the masses of people in one ideological will, creates a powerful revolutionary force, and sagaciously leading the masses of people, goes forward to win the victory of revolution and construction.

Even though the masses of working people such as the working class are the subject of history and driving force for social development, unless they receive the leadership of a sagacious leader, they cannot become an energetic driving force for social development and will be unable to escape failure, twists and turns in socialist, communist construction. Therefore, literature and arts of the working class, which are an energetic ideological weapon for revolution and construction, must necessarily serve in thoroughly arming the masses of working people with the revolutionary thought of the leader and indoctrinating them to go forward to faithfully uphold the leadership of the leader.

In order that literature and arts of the working class may acquit themselves fully of such mission of theirs, they must portray in depth the revolutionary activity of the leader.

Loyalty of the masses of people to the leader is not something that is formed spontaneously. It comes to be engraved in their hearts as a creed when they deeply recognize the absolute position and decisive role of the leader in the advance of history and in the revolutionary struggle of the working class, and the greatness of the leader. It is here where revolutionary literature and arts perform a great role as a recognition indoctrinator.

Works of literature and arts which have truthfully and deeply portrayed the sagacity and communist face of the leader show in a vivid canvas the absolute position and decisive role of the leader in the advance of history and in the revolutionary struggle, and the greatness of the leader. Therefore, through works of literature and arts portraying the leader people come to engrave loyalty to the leader deeply in their hearts.

Great revolutionary works which portray the leader leading the overall revolutionary struggle and construction task, by broadly and deeply portraying the process of the formidable class struggle and the developing revolution, serve in the formation of people's revolutionary world view more greatly than works on any other theme and perform great functions in making the broad masses learn the experiences and methods of the revolutionary struggle.

Thus, works of literature and arts which portray the leader, by making people with immense character influencing power nurture loyalty to the leader, loyalty turned into a creed, and by arming them with a revolutionary world view and the method and experience of the revolutionary struggle, genuinely serve the revolutionary cause of the working class for socialism and communism. It is precisely here where the major ground that it arises as an important question in the construction of socialist, communist literature and arts to create the image of the leader is.

To create the image of the leader of the working class also arises as a pressing requirement in truthfully reflecting the realities in producing works of revolutionary literature and arts, and enhancing ideartistry to suit the demands of the times and the aims of the masses of people.

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

"Only literature and arts which spring from reality and are closely bonded with the practical activity of the masses can become truly party-oriented and revolutionary literature and arts. Only realist works of literature and arts depicting real life vividly in depth can strike chords among people."
("A Collection of Writings of Kim Il-song," Vol 14, p 454)

It constitutes one of the most important factors in insuring the ideartistry of socialist, communist literature and arts to truthfully depict real life.

Revolutionary literature and arts, by depicting life with truthfulness and concreteness exactly as it exists in reality, graphically enunciate the intrinsic nature and the law of the revolutionary struggle. Only works of literature and arts which have depicted vividly in depth real life bonded with the practical activity of the masses of working people can strike people's responsive chords and tug at their heartstrings. Consequently, it constitutes an important condition for enhancing the ideartistry of a work and strengthening its functions as a recognition indoctrinator to truthfully depict real life.

The most powerful method to truthfully reflect in literature and arts the awesome realities wherein the revolutionary struggle and construction task are energetically launched is creating the image of the leader of the working class. This is so because the overall revolutionary struggle and construction task are conducted under the leadership of the leader and because the realities themselves which have been created through awesome struggle embody the thought and leadership of the leader.

As historical experience shows, the greatness of country and people depends on the greatness of their leader. The most precious things achieved in the struggle of the masses of people to realize their independent stand and attitude are all synonymous with the name of the leader, and the fruit of the sagacious leadership of the leader. Therefore, if literary works are to be produced, works high in ideartistry which have truthfully reflected the realities and correctly enunciated the history of great change, it is imperative to admirably create the image of the leader.

It arose as an urgent question in the construction of our chuche-oriented literature and arts to correctly solve the question of creating the image of the leader.

By loyally attending the great leader Comrade Kim Il-song at the helm our people were able to find the correct road of revolution for the first time and after brilliantly attaining the historic cause of national liberation, class liberation in the northern half of the republic over decades of formidable trials, are hastening the lofty cause of human liberation. Every time they think of the glory-filled past of the Korean revolution which has vigorously walked the one road of victory under the chuche banner and of their today's happy life our people feel ever more warmly with all their hearts the greatness of the respected and beloved leader Comrade Kim Il-song and the sagacity of his leadership.

It is the unanimous desires of our people to see in a vivid artistic canvas the glory-filled revolutionary history of the great leader Comrade Kim Il-song. Our people have earnestly thirsted for revering ever more nearby the noble image of the respected and beloved leader Comrade Kim Il-song through a vivid artistic canvas.

Our party, reflecting precisely such earnest desires of the entire people, set it forth as the most important task to respectfully place the immortal image of the great leader Comrade Kim Il-song in works of literature and arts, and has comprehensively enunciated the aesthetic demands for the brilliant realization.

The basic requirement enunciated by our party in creating the image of the leader in literature and arts is above all impressively showing the noble image of the great leader Comrade Kim Il-song who is with the people.

This requirement constitutes the most important of the aesthetic demands arising in portraying, true to facts, the glory-filled history of revolutionary activity and noble communist face of the great leader Comrade Kim Il-song who, enunciating for the first time the chuche revolutionary principle that the masters of revolution and construction are the masses of people and the driving force for revolution and construction also resides in the masses of people, and thoroughly carrying it through, has achieved national liberation, class liberation, and is now sagaciously leading our people toward the attainment of the sacred cause of human liberation.

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

"... we have always drawn strength and faith from among the masses of people, have tempered revolutionary will and have more thoroughly established the revolutionary world view." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 420)

The entire journey of the revolutionary activity of the great leader Comrade Kim Il-song is a most glorious history embroidered with infinite faithfulness to the revolutionary cause of the working class and devoted service to the fatherland and the people.

The great leader Comrade Kim Il-song, always being with the people from the first days he set out on the road of revolution early on, has shared joys and sorrows alike with them, and without vacillation in the slightest every time a formidable trial was encountered, firmly trusting the strength of the masses of people and inspiring them to struggle, has led our revolution along the one road of straight victory.

All of the change of the century which have occurred in our country and of the majestic monumental creations which have been erected in this land are the priceless fruit of the infinite love and concern of the great leader Comrade Kim Il-song who has personally planned and realized them solely for the sake of the freedom and happiness of the people.

Precisely this being so, in order to impressively and truthfully show the noble image of the great leader Comrade Kim Il-song in works of literature and arts, it is imperative to portray our respected and beloved leader who is always with the people. Only then is it possible to correctly enunciate the secret of the

miracle that has happened in this land and the source of strength that has created great reality, and most correctly reflect the immortal history of the great leader Comrade Kim Il-song who has been and is still dedicating his whole life solely for the sake of the people.

The basic requirement enunciated by our party in creating the image of the leader in a work is thoroughly relying on historical facts in artistic portrayal with a clear grasp of the core of the work.

As enunciated by the chuche-oriented literary art theory, in producing works dealing with the revolutionary history of the great leader Comrade Kim Il-song it is imperative to allow no wanton fiction and conduct work on materials more faithfully and precisely than in producing works on any other theme.

Generally, the objective of fictionalization in works of literature and arts lies in correctly enunciating the intrinsic nature of life and the law of its development, typifying factual materials. Now, the facts emblazoned in the revolutionary history of the great leader Comrade Kim Il-song are in themselves a brilliant embodiment of the immortal chuche ideology, and as such, have great influencing power and archetypal significance and are also well known to people. Therefore, in works dealing with the revolutionary history of the great leader no wanton fiction must be allowed.

The revolutionary history of the respected and beloved leader Comrade Kim Il-song whom our people have waited for millennia in history to loyally attend, is a history of great struggle and victory in which he marked the new beginning of socialism, communism under the banner of the immortal chuche ideology and has built our country, which had once lost its identity on the world map, as "the fatherland of chuche." Therefore, in producing works dealing with the revolutionary history of the great leader Comrade Kim Il-song, only by thoroughly relying on historical facts is it possible to precisely reflect the intrinsic nature of life and the law of the developing revolution and guarantee the truthfulness of portrayal, and give people credence and sympathy with the work.

In order to properly create the image of the great leader Comrade Kim Il-song in works of literature and arts, it is imperative to make artistic portrayal with a correct grasp of the core even as thoroughly relying on historical facts. Only by correctly combining these two dimensions is it possible to make works of literature and arts, which respectfully portray the revered image of the great leader Comrade Kim Il-song, even as they possess significance in terms of historical documents, thoroughly realize the anthropological demands and become genuine artistic works exerting immense artistic influence.

Merely enumerating historical events and facts for the alleged purpose of being true to historical facts and of thoroughly relying on them, it is impossible to correctly realize the objective of creating the image of the leader.

The historical realities of the revolutionary struggle to realize the lines, policies, and guidelines set forth by the great leader Comrade Kim Il-song are filled with dramatic events determining the life or death of millions, tens of millions of people and with rich lives. Therefore, in order to admirably reflect in artistic terms historical struggles brilliantly carried out under the sagacious leadership of the great leader Comrade Kim Il-song such as the large-unit

outflanking action during the anti-japanese armed struggle or the postliberation land reform, the question comes to arise inevitably how to set human relations with which ones of the many people involved, with what events and factual materials to unfold interwoven plots, where to put the center and emphasis in portrayal. Put another way, it is important to properly find the core, the seed which combines and unifies in one artistic canvas all the elements of portrayal which take on intrinsic characteristics in historical facts and events dealt with in a work.

However moving life materials a writer may have taken from the realities, when he fails to properly seek out of them and grasp the ideological kernel, the seed constituting the core of his work, he cannot produce a work striking deep chords among people. A work merely describing life materials without seeking a profound philosophical seed may make a fine tale or a historical anecdote, but it never can make people deeply think with an artistic interest about the human questions presented by the times and to that extent, cannot satisfactorily perform the functions of ideological indoctrination.

One of the important questions in producing works artistically portraying the leader, even as being true to the historical facts, with a proper grasp of the core from them, is creating portrayal in depth to suit the logic life and character instead of stereotyping or formalizing the setting of human relations and choice of life materials in portrayal. To that end, efforts must be made to portray so as to make the sagacity of leadership and noble communist character of the leader emerge graphically even as portraying the great human face of the leader deeply through and through in terms of life.

This is so because the greatness of the leader is intensively expressed precisely in that, setting forth the guiding thought giving the most precise answer to the demands of the times and the revolution and the revolutionary line and policy embodying the guiding thought, he sagaciously leads revolution and construction, and possesses the matchless leadership power and noble communist character of embracing the masses of people in his bosom and uniting them into a tremendous revolutionary force.

Another basic requirement enunciated by our party in creating the image of the leader is brilliantly portraying the image on the highest artistic plane with respectfulness to insure the absolute authority of the great leader Comrade Kim Il-song and make the unanimous respect and adoration of the entire people for our leader properly embodied.

This requirement reflects the unanimous earnest desires and rock-hard will of the entire people who protect and defend in every way the authority of the great leader Comrade Kim Il-song and infinitely respect and adore our leader.

Even though the creative staffer has deeply studied the revolutionary history of the great leader Comrade Kim Il-song and properly grasped the ideological core for his work, when he has failed to engrave fiery loyalty in his heart and hold the proper stand and posture for respectful portrayal, he cannot portray the revered image of our leader true to life nor can he produce an admirable work artistically stirring and giving genuine revolutionary food to the people who are learning from our respected and beloved leader. Therefore, the creative staffers

above all must exert themselves to the utmost to engrave loyalty to the great leader deeply in their hearts.

Transfer onto the center of the canvas the revered image of the great leader Comrade Kim Il-song who is always with the people; thoroughly rely on actual historical facts, correctly grasp the core out of them, and portray the revered image of our leader true to life in depth; produce flawless portrayal artistically with infinite loyalty and utmost respectfulness--all these requirements are closely linked to one another. If any one of these requirements is neglected in the practice of producing works, it will become impossible to create the immortal image of the great leader Comrade Kim Il-song on the highest artistic plane.

Thus our party, by putting it up front as the most important question in the construction of socialist, communist literature and arts to create the image of the leader of the working class and by scientifically enunciating the requirements which must be strictly adhered to in creating the image of the leader, has thrown wide open a broad road to making it possible for revolutionary literature and arts to acquit themselves admirably of their mission and role.

Comprehensively enunciating all the theoretical and practical questions arising in creating the image of the leader, it has provided a powerful weapon for the construction of socialist, communist literature and arts, and sagaciously leading the way in admirably producing monumental works respectfully portraying the revered image of the great leader Comrade Kim Il-song, it has brilliantly adorned the flower garden of chuche literature and arts is precisely where the immortal achievement scored by our party in the task of literature and arts is.

With the chuche-oriented theory on the creation of the image of the leader embodied in creative practice under the sagacious leadership of our party, it has become possible for chuche literature and arts to brilliantly carry out the historic task of portraying the noble face and glory-filled revolutionary history of the great leader Comrade Kim Il-song.

Revolutionary films such as "Paektu Mountain" and "The Star of Korea," full-length novels in the library of "An Immortal History" such as "The Year 1932," "On the Foothills of Paektu Mountain," "Formidable Battle Zone," and "Springtime at a Base," and the great monuments at historical revolutionary battlefields and historical revolutionary sites are immortal revolutionary works of epics of the chuche era respectfully portraying the revered image of Comrade Kim Il-song, the great leader of our party and our people who is the sun of the nation, the legendary hero, and the ever-victorious iron commander.

Revolutionary film "The Star of Korea" (consisting of 6 parts), deeply delving into human relations and unfolding the plot with the ideological kernel as the core that the leader of the revolution is upheld as head by the will and wishes of the masses of people, as it portrays true to actual facts the historical course in which the respected and beloved leader Comrade Kim Il-song was being upheld as the guiding star of the Korean revolution, as the center for unity and solidarity, as the great helmsman, shows in a stirring manner the era of an awesome historic turnaround, and graphically characterizes the great face of our leader as the genuine helmsman of our people.

This great revolutionary work, by impressively showing through vivid portrayal the immortal achievements, noble character, and communist face of the respected and beloved leader Comrade Kim Il-song, makes all of our party members and working people engrave ever more deeply in their hearts the high national honor and pride of fighting revolution, loyally attending our great leader and reaffirm their resolute determination to fight with total dedication of body and mind for the attainment of the chuche cause charted by our leader. This great revolutionary work, also making one and all learn from the loyalty to our great leader, loyalty turned into a creed, of the young communists who had dynamically moved forward following the banner of chuche at the dawn of the Korean revolution, and become the Kim Hyok, the Ch'a Kwang-su of the 1980's, is positively encouraging and inspiring the party members and working people to stoutly move forward toward the attainment of the chuche cause.

Full-length novel "Formidable Battle Zone" in the library of "An Immortal History" impressively shows the immortal revolutionary achievements scored by the great leader Comrade Kim Il-song in victoriously leading the large-unit outflanking action, which occupies a brilliant chapter in the heroic anti-Japanese armed struggle. The novel unfolds, as its main plot, the process in which the great leader Comrade Kim Il-song, seeing through the vicious, heinous "punitive" operational plan of the Japanese imperialist aggressors with his uncommon wisdom and scientific insights, had made thoroughgoing preparations in material and ideological terms with foresightedness, and personally commanded the main force unit of the Korean People's Revolutionary Army, and brilliantly carrying through the guidelines for executing a large-unit outflanking action, had utterly frustrated the "special operation" called "special operation peace and security and purge in the southeastern region" to which the Japanese imperialist aggressors had so desperately clung. The novel unfolds life in depth, evolving human relations around actual major historical military and political cadres of the Korean People's Revolutionary Army such as Regimental Commander O Chung-hun and medical officer Dr Ch'oe In-kwan as the prototypes. The novel, based on actual historical events and characters, has confirmed by stirring artistic portrayal that the strategic and tactical guidelines worked out by the great leader Comrade Kim Il-song for a large-unit outflanking action to cope with the fast changing situation had been precisely based on his firm trust in people's revolutionary convictions and will and that the sagacity of leadership and noble communist character of our leader, too, are underlined with his warm love for and trust in people.

Thus, the great monumental revolutionary works brilliantly portraying the glory-filled revolutionary history of the great leader Comrade Kim Il-song are indeed a prideful hymn for human greatness, a genuine textbook of the chuche ideology which has illuminated the correct road of national liberation, class liberation, human liberation toward realization of the independent stand and attitude of the masses of people, and the brilliant quintessence of chuche arts on the highest artistic plane.

The high ideoartistic achievements of such works of revolutionary literature and arts glorifying the history of chuche literature and arts energetically prove the correctness and great vitality of the theory uniquely enunciated by our party on creating the image of the leader.

Our writers and artists, by more deeply studying, mastering, and thoroughly embodying in their practice of producing works the theory uniquely enunciated by our party on creating the image of the leader of the working class, shall go forward to further deepen the task of portraying the glory-filled revolutionary history of the great leader Comrade Kim Il-song on the highest ideoartistic plane. It is precisely where the genuine road for the writers and artists to acquitting themselves fully of their loftiest duty before the times and history, before the fatherland and the people is, where their glory and reward of being the literary art soldiers of the party are.

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THE PRECISE UTILIZATION OF THE OBJECTIVE ECONOMIC LAWS AND THE IMPROVEMENT OF ECONOMIC ORGANIZATIONAL WORK

Pyongyang KULLOJA in Korean No 5 May 82 pp 53-58

[Article by Won Ch'ang-su]

[Text] One of the important questions arising in improving socialist economic management and stepping up overall national economic construction is precisely utilizing the objective economic laws and commendably conducting economic organizational work.

The socialist economy is a modern large-scale economy where all branches and production units of the people's economy constitute one organic body based on public ownership of the means of production. In the socialist economy, various economic laws native to it come into play. Economic laws such as the basic socialist economic law, the law of distribution by labor are all laws native to the socialist economy, which come into play with the emergence of public ownership of the means of production. In the socialist society, the law of value also comes into play because of the existence of commodity production.

Just as all economic laws do, the economic laws coming into play in the socialist society take on objective character. But the objective character of the economic laws possesses characteristics different from those of the laws of nature. Unlike the laws of nature functioning outside man's action, the economic laws can neither exist nor function apart from people and their action. People, unchained by the objective functions of the economic laws, are capable of launching conscious activities to gear the laws to serving them.

In a society where private ownership of the means of production prevails, the economic laws manifest themselves as a force of dominating people on account of the spontaneity and anarchy of economic development, but in the socialist society where the masses of working people have become the masters of the means of production and overall national economic life is conducted on a planned basis, not only does it arise as an indispensable question to deeply grasp and effectively utilize the demands of the objective economic laws, the question becomes feasible of solution. It is precisely here where an important characteristic of the socialist economy is, where its immense superiority is.

To precisely utilize the objective economic laws constitutes one of the basic methods to improve economic organizational work and scientize, rationalize economic management.

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

"We must put overall management activity on a highly scientific basis, making all branches of the people's economy commendably perform economic organizational work to suit the demands of the objective laws of the economy, precisely conduct economic accounting correctly establishing a weights and measures system, and widely adopt in enterprise management modern technological means such as electronic computers and closed-circuit television." (Book "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 51)

In order to scientize, rationalize socialist economic management and step up overall national economic construction, it is imperative to plan and coordinate economic organizational work even more thoroughly. Economic organizational work, along with political work, constitutes an important component part of socialist economic management.

What is called economic organizational work is a task to commendably formulate plan, amply insure the necessary material and technical conditions, and grasp and command the entire process of production, so that the producer masses may admirably carry out the economic task. If, in socialist economic management, political work is work with people aimed at inspiring the revolutionary fervor of the producer masses, economic organizational work is an economic technical task aimed at translating into a substantial production achievement the revolutionary fervor of the masses heightened by political work.

Inasmuch as the decisive factor energetically inspiring the development of productive forces in the socialist society is the heightened revolutionary fervor of the masses of working people, if high achievements are to be scored in production and construction, it is imperative above all to give firm priority to political work. But in order to make it possible for political work to satisfactorily attain its objective, it is imperative of necessity to correctly combine political work with economic organizational work.

It is an indispensable requirement flowing from the intrinsic nature of the socialist economy to plan and coordinate economic organizational work.

In the socialist society where the masses of working people have become the masters of production and management, the overall national life is organized and conducted on a planned basis through goal-consciousness, and all branches and factories, enterprises of the people's economy come to form close production-consumption linkages with one another. The large-scale socialist economy resting on the developed division and cooperation of labor calls for meshing in a unified way the production-consumption linkages of all branches and factories, enterprises engaged in societywide production and for concretely grasping and guiding the whole process of management activity.

Such requirements of the socialist economy are realized precisely through economic organizational work. Planning work and production organization, facilities management and securing of materials, labor management and financial management, which occupy important places in managing and operating the socialist economy on a planned basis in a unified way, all constitute component parts of economic organizational work, and when such tasks are commendably conducted, it is possible

to energetically step up national economic construction. Unless economic organizational work is improved, it is impossible to scientifically, rationally manage and operate the socialist economy nor is it possible to insure a planned, balanced development of the people's economy.

In order to go forward to commendably conduct economic organizational work to suit the intrinsic nature of the socialist economy, it is imperative to precisely embody the demands of the objective economic laws. Precisely utilizing the objective economic laws is where a firm guarantee for improving economic organizational work is.

What makes it a firm guarantee for improving economic organizational work to precisely utilize the objective economic laws lies in that above all it constitutes an important requirement in going forward to commendably conduct planning work.

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

"Our people's economic plan is formulated based on the laws of the socialist economy. Therefore, without a proper understanding of the socialist economic laws and economic categories such as the basic socialist economic law and the law of the planned and balanced development of the people's economy, and commodity production under socialism, the question of the independent economic accounting system and profitability, the question of cost and price, and the socialist expanded reproduction theory, it is impossible to go forward to operate the people's economy on a planned basis." ("A Collection of Writings of Kim Il-song," Vol 13, p 495)

Planning of the people's economy constitutes an important part of the content of economic organizational work and its first process. Only by commendably conducting planning work is it possible to plan and coordinate even more thoroughly the whole process of economic organizational work such as facilities maintenance and securing of materials, cooperative production and technical guidance, labor management, and energetically step up socialist economic construction, effectively mobilizing and utilizing the national resources of men and materiel.

To say to commendably conduct planning work means to set the concrete goals of production and construction and the explicit method for the realization, thoroughly embodying the revolutionary mass line and the principle of scientific nature. The socialist state, through planning work, sets in advance the pace and balance of economic development and in accordance therewith, goes forward to develop the economy through goal-consciousness. Now, the question of formulating a scientific plan is not something that can be resolved simply by the subjective desires of people. The pace and balance of economic development can be scientifically determined only by comprehensively understanding and precisely embodying the demands of the objective economic laws operating in the socialist society.

The objective economic laws express the economic phenomena and the intrinsic nature of their processes, and reflect the inevitable connections between them. Therefore, only by properly understanding and correctly utilizing the demands of the economic laws is it possible to scientifically set the direction and goal of economic development and precisely insure the balance of the people's economy to suit the demands of the law of the developing socialist economy. If, in the task of planning the people's economy, the demands of the objective economic laws such as the basic

socialist economic law and the law of the planned, balanced development of the people's economy are either ignored or not correctly embodied, a lot of labor, materials, and funds will be wasted on account of failure to precisely insure the balance of the economic branches and ultimately, the production fervor of working people will be diminished and it will become impossible to sustain an uninterrupted high rate of speed of economic development.

This bespeaks that to correctly grasp and precisely utilize the demands of the objective economic laws constitutes a basic guarantee for ceaselessly improving planning work and highly promoting the superiority of the planned socialist economy, and an important requirement in planning and coordinating economic organizational work and stepping up overall national economic construction.

What makes correctly embodying the demands of the objective economic laws a firm guarantee for improving economic organizational work also lies in that it makes it possible to amply insure the economic technical conditions necessary for production.

What always arises as an important question in economic organizational work is satisfactorily insuring the economic technical conditions necessary for production. Depending on how the economic technical conditions are insured the standard of economic organizational work comes to be assessed and success in production influenced. Unless the economic technical conditions are properly insured, it will be impossible to score success in production on account of failure to materially, thoroughly underline the working people's revolutionary fervor heightened by political work, nor will it be possible to scientifically, rationally conduct economic guidance and enterprise management in accordance with the demands of the objective economic laws and the principle of socialist economic management.

To say to insure the economic technical conditions means to satisfactorily provide the means of production such as machinery, facilities, raw materials and supplies, and labor and funds, and enable the producer masses to work to the best of abilities, commendably conducting technical guidance work. In order to commendably conduct such work, it is imperative to concretely grasp the state of production to the last detail, and plan and coordinate facilities maintenance and securing of materials, labor organization and technical guidance, and financial management. What is important here is correctly embodying the demands of the objective economic laws.

The tasks such as facilities maintenance, securing of materials, labor management, financial management all have the demands of their innate laws, and such demands are all governed by the objective economic laws operating in the socialist society and by the technical engineering characteristics of production. The objective economic laws enunciate how to insure the linkages between production elements such as labor and facilities, materials and funds. Consequently, only by precisely understanding the objective economic laws and observing their demands is it possible to amply insure in a timely manner the economic technical conditions necessary for production and further rationalize economic management, ceaselessly improving economic technical indexes such as the standard of material consumption per unit of product and the norm of labor. Going forward to correctly embody the demands of the objective economic laws is where an important method to improve economic organizational work and step up production and construction is.

What makes precisely utilizing the objective economic laws an important guarantee for improving economic organizational work also lies in that it constitutes a basic condition for commendably exercising command for production.

What occupies an important place in economic organizational work is commendably exercising command for production.

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

"To say to manage and operate a factory means, in a word, to execute the militant tasks assigned that enterprise, commanding production." ("On the Question of Socialist Economic Management," Vol 2, p 35)

Various complex questions come to arise in the course of conducting production. However commendably planning work is done, it is impossible to calculate in advance all the questions that may arise in the course of production, in formulating plan. In the course of carrying out the people's economic plan there could be branches and units increasing production at a faster pace than other branches and units or those failing to do likewise. Consequently, there will arise demands for solving various complex economic technical questions in the course of production such as additionally providing raw materials and supplies needed by units which have overfulfilled the production plan. Production command is precisely the task of resolving such demands.

In order to further improve economic management, commendably exercising production command, and step up overall national economic construction, it is imperative to precisely utilize the objective economic laws.

The basics of production command are leading all branches, all units in carrying out the people's economic plan without fail by the day, by the month, by the quarter, by the indexes. The people's economic plan is the command of the party and the law of the state. Therefore, in commanding production it is imperative to direct priority attention to making all branches, all units carry out the state plan without fail. Inasmuch as the people's economic plan is formulated, precisely calculating the objective economic laws operating under socialism, in order to carry it out without fail and develop the nation's economy in a balanced way on a planned basis, it is imperative to correctly embody the objective economic laws in production command. If, just because various complex questions arise in the course of production, tasks such as providing additional materials and supplies are not properly conducted disregarding the demands of the objective economic laws, it will become impossible to precisely insure the balance of the people's economy and ultimately, it will cause the waste of societywide labor in large measure and render it impossible to sustain an uninterrupted high rate of speed of development. Therefore, in commanding socialist production it is imperative of necessity to precisely calculate the demands of the objective economic laws and based thereon, even more thoroughly plan and coordinate tasks such as cooperative production organization and transportation organization, securing of additional materials and supplies. Only then is it possible to make all branches, all units of the people's economy successfully carry out the state plan and go forward to rationalize economic management to suit the intrinsic nature of the socialist system.

All this eloquently shows that to precisely understand and utilize the objective economic laws constitutes an important guarantee which makes it possible to thoroughly plan and coordinate socialist economic management, improving economic organizational work, and energetically step up production and construction.

To improve economic organizational work, precisely embodying the demands of the objective economic laws, is an urgent demand facing us today when socialist construction is deepening and developing.

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

"Improving economic guidance and enterprise management and strengthening the conservation struggle is an important guarantee for successfully carrying out the enormous long term tasks of socialist economic construction." (Book "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 61)

In recent years, with many modern, large-scale factories and enterprises built in our country and the technological revolution energetically pushed forward, the scope of the economy has grown extraordinarily big and the standard of its technical provisions has by far improved. By stepping up the chucheization, modernization, and scientization of the people's economy based on the achievements already scored, we must further strengthen the self-reliant nature and chuche character of the economy, realize the comprehensive mechanization and automation of production, and put the production and management activities of all branches on new scientific foundations. More immediately, we are faced with the glorious and rewarding task to fulfill the Second Seven-Year Plan ahead of schedule and successfully occupy the grand 10 major prospective targets.

In order to brilliantly carry out these enormous tasks, all branches, all units must energetically push ahead with the technological revolution, maximally mobilizing and utilizing their inner reserves, and more thoroughly plan and coordinate facilities maintenance, materials management, labor management, financial management, based on a scientific calculation of all production elements. Put another way, they must highly display the revolutionary spirit of self-reliance on every battlefield of socialist construction and go forward to improve financial management to suit the demands of the socialist economic law.

Under conditions that socialist construction deepens and the enormous economic construction task is up front, unless greater efforts are put into precisely utilizing the objective economic laws, it is impossible to successfully solve the complex questions arising in economic management. When the objective economic laws are precisely utilized, it is possible to correctly plan and coordinate economic organizational work and firmly sustain the uninterrupted high rate of developmental speed of the people's economy, effectively mobilizing and utilizing the already laid economic foundations and production potentialities.

The great leader Comrade Kim Il-song, by brilliantly embodying the immortal chuche ideology and graphically enunciating the principled questions arising in understanding and utilizing the economic laws which operate in the socialist society, has opened up a wide road to improving economic management and successfully insuring overall national economic construction.

The great leader Comrade Kim Il-song has given a most scientific elucidation of the basic socialist economic law, and setting forth a unique theory on the mutual relationship between speed and balance, has graphically enunciated the intrinsic content of the law of the planned, balanced development of the people's economy, and the methods to embody its demands. The great leader Comrade Kim Il-song has also discovered for the first time the law of the uninterrupted high rate of speed of economic development in the socialist society, and has set forth the most precise theory on the functions of the law of value in the socialist society.

What occupies an important place in the thought set forth by the great leader Comrade Kim Il-song for correctly understanding and utilizing the objective economic laws is the thought for correctly utilizing, as an auxiliary means of socialist economic management, the economic laws and economic categories relating to commodity production while directing priority attention to realizing the demands of the economic laws which embody the intrinsic demands of the socialist economic system and operate throughout the period of socialist, communist construction. Only by firmly maintaining such principle in understanding and utilizing the economic laws is it possible to highly promote the superiority of the socialist economic system, preventing in advance all kinds of tilting that may surface in the guidance and management of the people's economy, and successfully carry out overall national economic construction, scientifically and rationally conducting economic organizational work.

By thoroughly carrying through the guidelines enunciated by the great leader Comrade Kim Il-song for precisely utilizing the objective economic laws to suit the realities wherein socialist construction is deepening and developing, we must further improve economic organizational work and go forward to energetically step up socialist economic construction.

Most important in correctly utilizing the objective economic laws and improving economic organizational work is deeply studying and mastering our party's economic construction line and guidelines set forth by the great leader Comrade Kim Il-song and thoroughly embodying them.

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

"The party formulates all lines and policies based on the law of the development of society and gives concrete struggle tasks to party members." ("A Collection of Writings of Kim Il-song," Vol 13, p 495)

The demands of the objective economic laws operating in the socialist society are comprehensively embodied in our party's economic construction line and guidelines.

The great leader Comrade Kim Il-song, based on his deep insights into the demands of the economic laws operating in the socialist society, by setting forth a unique line and guidelines for economic construction and sagaciously leading the struggle for the realization, always leads our country's socialist economic construction to brilliant victory. Therefore, it constitutes a precondition for precisely understanding and utilizing the economic laws operating in the socialist society to thoroughly arm oneself with our party's economic construction line and guidelines.

All functionaries, by deeply studying and mastering our party's economic construction line and guidelines set forth by the great leader Comrade Kim Il-song for each period,

each stage of socialist construction and thoroughly carrying them through on the principle of absolutism, unconditionality, must go forward to further deepen the task of comprehensively understanding and utilizing the demands of the objective economic laws.

Important in going forward to precisely utilize the objective economic laws and improve economic organizational work is also for all economic guidance functionaries to timely, concretely grasp the economic state of their branches.

Unless they concretely ascertain and grasp the task of their branches, the state of their assigned units, they cannot go forward to commendably conduct organizational work to suit the demands of the objective economic laws nor can they go forward to successfully solve pending questions in a timely manner. Only if they have thoroughly familiarized themselves with the state of their assigned branches, factories and enterprises, can they scientifically formulate plan to suit the realities and work out correct measures in a timely manner, precisely analyzing and judging changing conditions and situations.

In order to precisely grasp the state of the base level, all guidance functionaries must overcome the outdated bureaucratic and formalistic work method and style of playing at dictation and commandism from above and receiving reports, and must always deeply go into the realities in accordance with the demands of the great-leader-style work method. Only the functionary who deeply goes into the realities and lives together with the producer masses can see through the state of his assigned unit like reading his palm and based thereon, more thoroughly plan and coordinate economic organizational work and production command.

An important question arising in improving economic organizational work to suit the demands of the objective economic laws is correctly utilizing the commodity-currency leverage.

In the socialist society, because different forms of ownership of products still remain, commodity production still exists, and in consequence, it arises as an indispensable requirement to properly utilize the commodity-currency leverage in economic management. Depending on how economic leverages such as the independent economic accounting system, cost, price, profit, and profitability are utilized it is possible or impossible to rationalize socialist economic management.

The economic guidance functionaries, putting great efforts into correctly utilizing commodity-currency leverages throughout the course of analyzing and assessing the results of production and management activity beginning with the task of providing mechanical facilities and materials, must lead the way in further heightening the production fervor of working people and making one and all carry out their assigned economic tasks without fail.

In order to improve economic organizational work to suit the demands of the objective economic laws, it is imperative to decisively raise the economic job performance standard of guidance functionaries.

It is none other than our guidance functionaries who conduct economic organizational work and production command, utilizing the objective economic laws. Depending on

the economic job performance standard and commanding abilities of the guidance functionaries it is possible or impossible to correctly understand and utilize the objective economic laws, and ultimately, success in socialist economic construction will come to be influenced in large measure.

All guidance functionaries must steadfastly strive to deeply acquire the knowledge of socialist economic management, thoroughly familiarize themselves with the management standards by branches of the people's economy and precisely execute them. Precisely when so doing can they go forward to scientifically conduct, in a manner to suit the demands of the objective economic laws, all tasks from planning work to the securing of labor, facilities, materials, funds and the summation of production command and management activity.

All functionaries, by precisely utilizing the objective economic laws to suit the realistic demands of socialist construction and planning and coordinating economic organizational work, must go forward to further improve economic guidance and enterprise management, and shall positively contribute to bringing about a new upsurge in production and construction.

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CSO: 4109/10

THE PROPOSAL FOR ESTABLISHING THE DEMOCRATIC CONFEDERAL REPUBLIC OF KORYO IS
A JUST REUNIFICATION PROPOSAL EMBODYING THE THREE-POINT PRINCIPLE OF FATHERLAND
REUNIFICATION

Pyongyang KULLOJA in Korean No 5 May 82 pp 59-64

[Article by Yi Wan-sok]

[Text] The proposal for establishing the Democratic Confederal Republic of Koryo enunciated by the great leader Comrade Kim Il-song at the historic sixth congress of our party continues to enjoy unanimous support at home and abroad.

The voice of supporting this reunification proposal is ringing out more loudly from among the broad fellow countrymen of the North and South and overseas, and progressive peoples of the world, and the ground swell of calling for its early realization is growing bigger with each passing day.

The proposal for establishing the DCRK rests on the lofty idea of the 3-point principle of fatherland reunification, the nation's unitary reunification program, and is the most just reunification proposal comprehensively embodying today's concrete realities.

The 3-point principle of fatherland reunification enunciated by the great leader Comrade Kim Il-song is the basic principle of fatherland reunification which makes it possible to remove the root cause responsible for the division of our country and solve the reunification question to suit the will and desires of the whole nation.

What makes the 3-point principle of self-dependence, peaceful reunification, and great national unity the basic principle of fatherland reunification lies in that it most precisely reflects the intrinsic nature of our country's reunification question and the basic demands of its solution.

Korea's reunification question is an issue to put an end to the domination and intervention of outside forces and completely realize national sovereign rights, eliminate the mistrust and confrontation between the North and South and achieve great national unity.

Starting from such intrinsic nature of the reunification question, the great task of reunifying our country must necessarily be realized not by dependence on outside

forces but by the independent strength of our nation, not by the use of armed force but peacefully, on the principle of achieving great national unity, transcending differences in ideology and system, and religious faith. The 3-point principle of fatherland reunification, because it most precisely embodies this basic requirement in solving the reunification question, constitutes the guiding principle which must be firmly maintained in realizing the reunification of the country.

The 3-point principle of fatherland reunification enunciated by the great leader Comrade Kim Il-song was already clarified in the 4 July north-south joint statement and solemnly proclaimed as a unitary joint national reunification program, and its correctness has been acknowledged at home and abroad.

Therefore, no matter how the situation changes, our country's reunification must necessarily be realized on the basis of the 3-point principle of fatherland reunification. Searching any reunification method apart from this principle is not only unrealistic but utterly runs counter to the aim and wish of the whole nation.

The proposal enunciated by the great leader Comrade Kim Il-song for establishing the DCRK is the most just and rational reunification proposal that comprehensively embodies the 3-point principle of fatherland reunification which our party invariably maintains in the struggle for realizing the reunification of the country.

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

"Our party considers that the most realistic and rational way to reunify the fatherland independently and peacefully on the principle of great national unity is for the North and South to jointly form a confederal state, leaving alone the ideologies and systems as they now exist in the North and South." (Book "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 73)

The proposal for establishing the DCRK is a new proposal basically distinct from the thought on confederal state known up to now, and as such, in it is thoroughly embodied the 3-point principle of self-dependence, peaceful reunification, and great national unity.

The proposal for establishing a confederal state above all thoroughly embodies the principle of self-dependence which constitutes the core in solving the question of reunification of the country.

It is a basic requirement in solving the fatherland reunification question in a manner consistent with the aim and wish of our nation to firmly maintain the principle of self-dependence. Only by thoroughly observing the principle of self-dependence is it possible to remove the domination and intervention of outside forces and successfully realize the reunification of the country with the strength of our people themselves to suit the basic interests of the whole nation.

The proposal for establishing the DCRK, whose premise and basis, and content start thoroughly from the principle of national self-dependence, defines everything, putting the independent development of the country in the first and foremost place.

The proposal for forming the confederal state, based on the commonness of our nation being a single homogeneous one, enunciates that a self-dependent confederal state be formed and that the positions of the divided North and South be defined as those of two autonomous regions.

It precisely enunciates that the united government of the confederal state which will be composed of an equal number of representatives from the North and South and an appropriate number of representatives from overseas compatriots, by putting the overall interests of the country and the people up front and discussing and deciding on common questions, will represent the will and interests of the nation, and will go forward to achieve the independent development of the country. And it makes it clear that externally, it [the united government] will thoroughly maintain the line of self-dependence and neutrality and will not become the satellite of any big power, and will firmly maintain its self-dependent line of joining no military blocs.

This graphically shows that the proposal for establishing the confederal state, viewing independent stand and attitude as the life of the nation, puts it up front as a basic question to completely establish the sovereign rights of the nation and aim for solving the question of reunification of the country by the national chuche strength, free from the meddling or interference of any outside force.

The regional autonomous system enunciated in the proposal for establishing the confederal state is also defined with new contents distinct from those of other confederal states.

The regional autonomous system within the DCRK will be implemented by the regional governments having equal power and duty, under the guidance of the confederal government, and therefore, the North and South will have the self-dependent character of executing policies within the framework of the confederal state. The two regional governments of the North and South, under the guidance of the confederal government, will decide and execute internal policies to suit the specific conditions of their regions within the bounds consistent with the basic interests and demands of the whole nation, and will come to have self-dependent external relations within the limits of not running counter to the common national interests.

This is a unique form most precisely, thoroughly reflecting the basic interests of our nation and the realistic conditions of our country, unlike the confederal system existing in many countries of the world today.

It is a question which did not arise in the past period to form a confederal state, leaving alone the different ideologies and systems existing in two regions within one country, one nation.

Generally, the regional autonomous system in confederal states is one form of a political system under which confederal members exercise political ruling power and implement policies in their relevant regions self-dependently within certain bounds. Such regional autonomous system is being implemented on an ethnic unit basis under an identical social system within the confederal state.

The regional autonomous system enunciated in the proposal for establishing the DCRK is an autonomous system to be implemented within one nation where two different

social systems exist. This aims for insuring the self-dependent character of the different systems within the bounds of realizing the demands of the nation aspiring to the unity and unified development of the nation.

The proposal for forming the confederal state is thus the most just reunification proposal which makes it possible to realize the reunification of the country with the strength of our nation itself in accord with the basic idea of the principle of self-dependence without depending on outside forces or being subjected to the interference of outside forces.

The proposal for establishing the DCRK is also the most rational mode of reunification holding, as an important part of its content, peaceful reunification which the whole nation unanimously desires.

The reunification of our country must necessarily be realized by a peaceful method. This is one of the important demands of the 3-point principle of fatherland reunification.

Our people, whose country has been divided on account of the occupation of south Korea by the U.S. imperialists and who have been subjected to untold misfortunes and sufferings because of the three-year war unleashed by the scoundrels, absolutely do not want to suffer misfortunes again from another war in Korea.

But in reality, different ideologies and systems exist in the North and South, whose distinctions grow bigger with each passing day, and on account of the machinations of the U.S. imperialists and the south Korean puppet gang to provoke another war, a perpetual state of tension prevails in our country. Under such conditions, if the differences in ideology and system should be put out front, the question of reunification of the country will never be solved; conversely, if either side should force its ideology and system on the other side, clash will be inevitable and a situation favorable to peaceful reunification will never be opened up. The proposal for forming the confederal state is the most rational peaceful reunification proposal which has taken into consideration precisely such realities of our country.

Under conditions that different ideologies and systems exist in the two regions of the country, the road to reunifying the fatherland by a peaceful method lies in forming one reunified state jointly by the North and South while maintaining the systems as they now exist in the North and South.

The proposal for establishing the confederal state has started from the premise that people with different ideologies could co-exist within one country and that different systems could co-exist within the reunified state.

In fact, our people are living today under different systems dichotomized into the North and South but as a single homogeneous nation sharing one ancestral blood, consider reunification and harmony as more precious than division and confrontation.

There is no condition or reason whatever why our people, a single homogeneous nation, should fight each other in solving the reunification question. The Korean people unanimously wish to achieve reunification of the country not by a method of war but by a peaceful method. This means that even under conditions the

different ideologies and systems are left alone as they now exist in the North and South, it is quite possible to achieve reunification of the country peacefully.

The proposal for establishing the confederal state envisions the implementation of measures firmly guaranteeing peace in our country.

The proposal for establishing the confederal state removes the slightest of elements capable of misunderstanding and mistrust between the North and South, and provides the practical method capable of solving the reunification question based on mutual agreement and understanding.

This proposal has taken the different ideologies and systems of the North and South amply into consideration in its contents from the composition of the united government to its activity, and aims for going forward to solve all questions on the principle of no infringement of mutual interests. This makes it possible for all people of the North and South holding different ideologies to realize reunification of the country peacefully while dissolving confrontation and mistrust and achieving mutual understanding and agreement.

Moreover, the platform which the confederal state will be implementing provides, as a measure to secure the lasting peace of the country, that the military demarcation line be eliminated and civilian military organizations dissolved, the regular armed forces be reduced and a united national army organized as a single national army. And under conditions that the confederal state will be adopting the line of neutrality, not only will the confederal government renounce military treaties concluded with other countries and participate in no acts of aggression, it envisions to implement peace-loving external policies, i.e., allow no stationing of foreign troops and no installation of foreign military bases in our national territory, and transform a reunified Korea into a peace zone, a nuclear-free zone.

The proposal for forming the confederal state is thus the most rational reunification proposal which makes it possible to achieve reunification of the country peacefully even as leaving alone the two systems contrary to each other as they now exist in the two divided regions. Therefore, this reunification proposal realized, the peace of Korea will be firmly guaranteed, which will also be greatly contributing to the peace and security of the world.

The reason why the proposal for establishing the confederal state thoroughly embodies the 3-point principle of fatherland reunification also lies in that it illuminates the precise road which makes it possible to realize reunification of the country on the principle of achieving great national unity.

If reunification is to be realized on the principle of great national unity, first of all the reunification proposal itself has to be one reflecting the interests of the whole nation in a fair and just manner, which both the North and South could agree and embrace.

The proposal for establishing the confederal state, holding it as a basic principle to achieve great national unity from the lofty objective of bringing about national reunification, presents all the concrete questions.

The proposal for establishing the confederal state, by calling for the organization of a united government and regional governments on the basis that the North and South acknowledge and accept the ideology and system existing on the other side, leaving them alone as they now exist, puts the basic interests of the whole nation up front as the starting principle of establishing a reunified state. Again, this proposal reflects in a fair and just manner the interests of the people of all strata of the North and South even in defining the government composition and functions, duties and principle of activity, which are the basic questions in establishing the confederal state, and presents the question of solving them on the principle of collaboration, unity, and mutual trust of the whole nation.

The platform of the reunified state points out that with a view to promoting democracy in all regions of the country, the state must permit no politics of dictatorship and intelligence terror; guarantee members of society the freedom of organization and activity of political parties and social organizations, the freedom of speech and religious faith; permit their unrestricted travel to and from the North and South and their freedom of activity in any of the regions they choose.

In the platform is also enunciated the question of implementing many-sided collaboration and exchanges in terms of relations which will be formed between the North and South under the unified administration of the confederal state.

This shows that the proposal for establishing the confederal state is one which, starting from a national idea, presents with broad-mindedness all questions on the principle of striving for great national unity, and based on a scientific analysis of the concrete realities of the North and South with different ideologies and systems, presents the most rational, feasible methods acceptable to anyone.

All the principles and contents of the proposal for establishing the confederal state presented with a view to striving for national unity are the most fair and just ones acceptable to anyone, and as such, constitute a reliable guarantee which makes it possible to remove the misunderstanding and mistrust between the North and South caused by the division over a long period, and go forward to successfully achieve collaboration and unity.

All facts bespeak well that the proposal for establishing the DCRK thoroughly embodies the 3-point principle of self-dependence, peaceful reunification, and great national unity, and precisely reflects its basic demands.

The proposal for establishing the DCRK comprehensively embodying the 3-point principle of fatherland reunification is a new proposal for a reunified state, and as such, is a milestone which has illuminated the road ahead for the two regions and two systems of the North and South, for the different classes and strata of the North and South.

Today the entire Korean people are faced with the urgent task to reunify the divided fatherland at the earliest possible date, founding the DCRK.

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

"The entire Korean working class and people of all strata, loyally upholding the new fatherland reunification proposal set forth at the sixth congress of our party, must launch in unison into the sacred struggle to reunify the fatherland by founding the Democratic Confederal Republic of Koryo." (Book "Let the Working Class Be the Core Unit in the Struggle to Convert the Whole Society to the Chuche Ideology," p 12)

The proposal enunciated by the great leader Comrade Kim Il-song for establishing the confederal state, because of its correctness and feasibility, rationality and justness, is enjoying positive support and warm welcome at home and abroad.

The patriotic people of all strata of south Kore, claiming the proposal for establishing the confederal state as "the most just, realistic, rational proposal admirably reflecting the demands of the times and the earnest desires of the nation," are positively launching into the struggle for realizing this reunification proposal.

The broad circles of overseas compatriots of all strata such as overseas compatriot organizations and democratic personalities, and religious personalities, are also unanimously supporting the proposal for establishing the confederal state as "the most realistic, fair and just national salvation proposal," and are stepping forward to demand its early realization.

The proposal for establishing the DCRK is receiving positive support from the progressive peoples of the world. The governments, political parties, and organizations of many countries of the world, international organizations and individual personalities, are briskly launching a solidarity movement in various forms in support of the proposal for establishing the confederal state. In the recent past alone, large-scale international solidarity events were held one after another such as the "world congress in support of Korean reunification," "world congress of reporters in support of the reunification of Korea," and "world congress of journalists for the reunification of Korea."

The proposal for establishing the confederal state which comprehensively embodies the lofty idea of self-dependence, peaceful reunification, great national unity, and is receiving unanimous support at home and abroad, must be realized without delay.

Most important in establishing the confederal state and realizing the great task of fatherland reunification is for all fellow countrymen of the North and South, and overseas, to struggle solidly united around a great united national front under the banner of fatherland reunification, transcending the distinctions of ideology and system, party affiliation and political belief.

Fatherland reunification is a common national cause which can be attained only by the united strength of the whole nation. Only by forming a great united national front is it possible to crush the obstruction machinations of the splittist forces and realize the new reunification proposal at the earliest possible date. It arises as an even more pressing demand to form a great united national front under the grave circumstances that the situation in the regions surrounding our country is becoming more complex and the machinations of outside forces are being viciously perpetrated to gain the benefit of "fishing in troubled waters" in their splittist policy against Korea.

Our people, be they in the North or in the South, are all going through misfortunes and sufferings on account of division. Therefore, our people are opposed to division more than anyone else, and have common interests at stake in achieving reunification of the country. This constitutes an objective condition enabling the North and South to unite, transcending the distinctions of ideology and system. If the North and South trust and understand each other for the sake of reunification of the country, and subordinate everything to the solution of the reunification question, it is quite possible to form a great united national front.

All fellow countrymen of the North and South, and overseas, by forming a great united national front under the banner of fatherland reunification with a view to realizing the proposal for establishing the confederal state which opens up bright prospects for fatherland reunification, should put an end to intervention by outside forces and go forward to find the way out for the country and the people with united strength.

In order to realize the new reunification proposal embodying the 3-point principle of fatherland reunification, it is also imperative to thoroughly block and frustrate the machinations of internal and external splittists.

The reason why the reunification of the country, which is the earnest desires of the whole nation, has yet to be realized lies in that the U.S. imperialists and their lackeys, the Chon Tu-hwan military fascist gang, looking away from our just proposal, are viciously perpetrating the machination of keeping the nation permanently divided.

The Chon Tu-hwan gang are filthy traitors who are selling out the dignity and sovereign rights of the nation part and parcel, pleading for the permanent occupation of south Korea by the U.S. imperialists in order to sustain their power relying on outside forces; fascist hangmen mercilessly suppressing and massacring the patriots and democratic personalities demanding democratization of the south Korean society and reunification of the fatherland; dyed-in-the-wool splittists taking to the road of permanent division, blocking reunification by inspiring enmity and confrontation between the North and South.

The Chon Tu-hwan puppet gang, after seizing power at the point of the bayonet, have brazenly raved "there is nothing but confrontation with the North and peaceful reunification is something one must never even think about," and after that, have come out with what is called "reunification in the 2000's." The "reunification in the 2000's" is essentially one that proposes putting aside the reunification question as a pending task not just for ten years, not just for twenty years but for a hundred and several score years. This is a criminal act to choke off the ground swell of reunification daily growing big among the south Korean people and create "two Koreas" in accordance with the stratagem of their masters, the U.S. imperialists, and a vicious scheme to realize their ambition to remain long in power.

Recently, the Chon Tu-hwan military fascist gang have been utterly going berserk in their desperate attempt to block the ground swell of peaceful reunification daily growing big among the south Korean people. The scoundrels, looking away from the proposal for establishing the DCRK which is the shortcut to fatherland reunification and coming out with an illogical, absurd thing called "reunification propsoal," are raving as if it were they who were interested in reunification.

This is a political strategem and criminal covert scheme, by blocking the immense traction power of the proposal for establishing the DCRK and diverting internal and external eyes and ears, to get out of their predicament and build even higher the wall of division in this land.

The Chon Tu-hwan gang are a dyed-in-the-wool gang of treason against the country and the people leaving out of consideration the fate of the country and the people, and a diabolical enemy of reunification.

In order to reunify the fatherland, it is imperative to liquidate the Chon Tu-hwan military fascist dictatorship in south Korea and realize democratization of the society. Only then the people of all strata of south Korea can freely participate in the fatherland reunification cause, and all fellow countrymen of the North and South, and overseas, sitting down at one and the same table, can jointly discuss the crucial affair of the nation.

The basic obstacle to attaining the fatherland reunification cause is the occupation of south Korea by the U.S. imperialists and the plot of the scoundrels to create "two Koreas."

The U.S. imperialists, still straining the situation in our country, are inciting south Korea's fascist elements to confrontation and division, and are standing in the way of peaceful reunification of the country to the death. Such U.S. imperialist machinations of division and alienation are becoming the object of the unanimous hatred and denunciation of our people and the world people.

The U.S. imperialists must take their hands off Korea. The U.S. imperialists must give up their acts hampering the reunification of our country, and must withdraw their aggressive armed forces from south Korea. To do so will be a prudent behavior which will also be consistent with the wishes of the peace-loving peoples of the world as well as with the interests of the United States itself.

The great task of our people to establish the DCRK based on the 3-point principle of self-dependence, peaceful reunification, and great national unity is just, and there is no force in this world that can stand in the way of the dynamic struggle of the Korean people who have launched into realizing the task.

Our people, by founding the DCRK relying on the united strength of the whole nation and amid the fervent support and encouragement of the progressive peoples of the world, shall inevitably achieve the independent peaceful reunification of the country at all costs.

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