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26 March 1985

KOREAN AFFAIRS REPORT

KULLOJA

No. 7, July 1984

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

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LET US FURTHER INTENSIFY THE THREE REVOLUTIONS TEAMS MOVEMENT IN ACCORDANCE WITH THE DEMANDS OF ACTUAL DEVELOPMENT

Pyongyang KULLOJA in Korean No 7, 1Jul 84 pp 2-7

[Text] Today the Three Revolutions Teams [TRT] movement to accelerate socialist and communist construction in all sectors of the people's economy is being vigorously launched under the banner of the three revolutions.

The TRT movement being carried out under the creative and wise leadership of our party constitutes a powerful revolutionary guidance method for accelerating the three great revolutions in ideology, technology and culture, which are the front line of socialist and communist construction, so as to brilliantly fulfill the task of modeling the whole society after the chuche idea.

Modeling the whole society after the chuche idea is a sacred and historic task to build mankind's ideal society in which the independence of the popular masses has been completely realized. This task is an extremely difficult and complex struggle to remake nature, society and mankind in accordance with the demands of the chuche idea, and is an unaccustomed undertaking which no one as of yet has fulfilled.

The tasks of remaking mankind, society and nature in a socialist society are carried out through the struggle to eradicate all remnants of the old society, or, put another way, through the three great revolutions in ideology, technology and culture. If the three revolutions in ideology, technology and culture are not carried out, the popular masses cannot be ultimately freed from the binds of the old society and the constraints of nature, and they cannot be assured of complete social equality. The fundamental method for brilliantly advancing the remaking of society, mankind and nature and for achieving the modeling of the whole society after the chuche idea is that of vigorously stepping up the three revolutions in ideology, technology and culture.

The three revolutions for realization of the independence of the popular masses can be successfully carried out only with the establishment of a correct revolutionary guiding principle which is in conformity with them.

Inasmuch as the three revolutions take as their objective the complete eradication of remnants of the old society and the achievement of the task of communism, they require a new form of revolutionary guiding method.

A revolutionary guidance method is composed of the nature and content of revolutionary struggle. A revolutionary guidance method is not something that is absolutely fixed and immutable, but rather is continuously improved and perfected as the revolution intensifies and develops.

Our party, correctly embodying the demands of socialist and communist construction, created the TRT movement, and in so doing established the most scientific and modern revolutionary guidance method which must be strictly adhered to in fully realizing the independence of the popular masses.

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

"The Three Revolutions Teams movement is a new form of revolutionary guidance method which combines scientific and technical guidance with political and ideological guidance, has those above help those below, and motivates the working masses, and thereby accelerates the three great revolutions in ideology, technology and culture. Experience shows that the Three Revolutions Teams movement is a powerful revolutionary guidance method which makes the three revolutions more organized and positive in a manner consistent with a new stage of development in socialist construction." ("Collected Works of Kim Il-song" Vol 8, p 321)

The TRT movement created by our party is more than anything else a powerful revolutionary guidance method for further organizing the three great revolutions in ideology, technology and culture in accordance with the actual demands of intensifying and developing socialist and communist construction.

Socialism and communism constitute highly organized societies and are societies where everything meshes together systematically. If all work is not highly organized in a vital socialist society where people work together as a unit, revolution and construction cannot be successfully pursued. Organizing the struggle to accelerate revolution and construction constitutes a more immediate requirement in making it possible for socialist and communist construction to advance.

In essence, revolution progresses and is victorious on the basis of the organization and united strength of the popular masses. Only when the masses are firmly organized and united together can their truly surprising strength be manifested in either revolutionary struggle or the work of construction. Likewise, the key ingredient in achieving victory in the three great revolutions as they strive to completely eradicate remnants of the old society and fully meet the demands of the popular masses for independence, is to thoroughly organize the struggle to do so. Inasmuch as the three great revolutions are revolutions to build the ideal society in which the independence of the popular masses has been completely realized, they require highly organized struggle in all sectors of remaking mankind, society and nature.

The problem of organizing the three great revolutions in ideology, technology and culture in a manner consistent with the intensification of socialist and communist construction is brilliantly solved in the TRT movement.

By closely combining leadership with the masses, the TRT movement highly organizes the struggle to carry out the three great revolutions in ideology, technology and culture.

Correctly combining guidance with the masses is a fundamental requirement in organizing the three great revolutions. Only when guidance is correctly combined with the masses can the three great revolutions be pushed forward in a goal-oriented manner consistent with the intent of the party, and can the broad masses be fused together so as to vigorously launch the great struggle to remake mankind, society and nature.

The TRT movement is a movement guided by the party, and as such only when all work is organized and developed in accordance with the intent of the party can the three great revolutions in ideology, technology and culture be highly organized.

The TRT movement, which is a large-scale guiding force which fully understands party policy, does not stand off at a distance but penetrates directly into the production units and conveys the plans and requirements of the party to the masses at the proper time, making them move forward as one to carry out the three great revolutions. In this manner the will of the party can be fully implemented in all units of socialist construction, and the strength and wisdom of the masses can be fused together and the three great revolutions in ideology, technology and culture further organized.

A key element in closely combining guidance with the masses in a manner consistent with the intensification of socialist construction and the rapid development of science and technology is the correct assurance of both political and ideological guidance along with scientific and technical guidance. If political-technical guidance and scientific-technical guidance are not properly maintained, all the people cannot be organized and mobilized as one in implementing party plans and in solving the scientific and technical problems that inevitably arise in socialist construction, and ultimately the problem of further organizing the three great revolutions cannot be successfully overcome.

Only when the TRT movement takes the compositional characteristics of team members and closely combines political-ideological guidance with scientific-technical guidance can the three great revolutions be positively organized.

Three revolutions teams are composed of those who are at the core of the party who are fully prepared politically and ideologically and who have guidance capability and work experience, and of a new generation of young intellectuals who are thoroughly armed with the chuche idea and who possess a knowledge of modern science and technology. Given the fact that they are composed of a guidance force of functionaries who are prepared from both a political-ideological and scientific-technical sense, three revolutions teams are capable of fusing together the political-ideological guidance and the fruits of modern science and technology in pushing forward the broad masses to implementation of party policy. This bespeaks the fact that the TRT movement represents a new form of revolutionary guidance method that further

organizes the three revolutions in ideology, technology and culture in a manner consistent with the increasing scope of the economy and the development of socialist construction at a new and higher stage.

The TRT movement created by our party is also a powerful revolutionary guidance method of more positive orientation of the three revolutions in ideology, technology and culture in accordance with the actual demands of intensification and development of socialist and communist construction.

The three revolutions, which constitute a fundamental revolutionary task in socialist and communist construction, represent a fierce struggle to bring about fundamental changes in all sectors of the economy, culture, ideology and morality, and a long-term undertaking which will be implemented over a long period of time. The three revolutions, which are unprecedented in terms of breadth and depth, can be successfully carried out only through positive struggle on the part of millions of the working masses. Success in the three revolutions depends greatly on just how much they are positively oriented, and on how broadly the popular masses are made to participate.

By thoroughly transforming the three revolutions in ideology, technology and culture to an undertaking of the masses themselves, the TRT movement creates a high degree of positivism in the struggle for fulfillment.

If the struggle to carry out the three revolutions in ideology, technology and culture is to be transformed to an undertaking of the masses themselves and the three revolutions made more positive, then political activity must be genuinely launched in a manner consistent with concrete situations and actual circumstances so as to make the broad masses fully embody the self-consciousness that they are the masters of the three revolutions. Only when the masses, possessed of the self-consciousness that they are the masters, strengthen unity and cooperation and achieve unified innovation can all problems arising in the three revolutions be positively solved.

By working closely with the party leaders of appropriate units, giving precedence to political activity and people skills in all work, and fully displaying an exemplary revolutionary spirit, three revolutions team members make the workers possess the self-consciousness that they are the masters, as well as a high degree of responsibility, and positively push them forward to carry out the ideological, technical and cultural revolutions, and to vigorously launch the three revolutions as a mass movement.

Three revolutions teams should smash the stereotypes of the old handicraft-type guidance methods of days past, take responsibility for all work and conduct themselves with authority, and thereby make the three revolutions more positively oriented.

Under conditions where the scope of the national economy is increasing and the composition of its sectors is becoming more complex, the method of one or two functionaries going down and guiding will not only make it impossible to fully comprehend the reality of what is going on down there, but also to determine what the interconnecting links are as well, and a multitude of

complex problems cannot be solved at the proper time. By having large groups of leaders go out to the actual sites and genuinely help lower functionaries in accordance with the revolutionary mass line and the demands of the Chongsan-ri method, the TRT movement strives to take responsibility for all their work and to launch it with authority, possessed at all times with energetic enthusiasm and zeal.

A special characteristic of guidance methods applied through three revolutions teams is that of not making people themselves the target of struggle, but rather of making old ideas the target of struggle. Even while engaged in struggle against old ideas, three revolutions teams at all times work to remake the ideology of workers and functionaries using the method of explanation and persuasion, and solve problems using the method of motivation. In so doing, the political and ideological unity and solidarity of all the people are strengthened, those above and those below are brought together, and the three revolutions in ideology, technology and culture are further accelerated.

It is precisely at this point that can be found the fundamental characteristic which separates the TRT movement from other forms of guidance methods, and which constitutes the basis for it to be a powerful revolutionary guidance method which positively orients the three revolutions to a high degree.

Not only did our party create the TRT movement as a powerful revolutionary guidance method capable of making the three revolutions more organized and positive, but by adhering directly to it and leading it in a revolutionary manner, provided a solid guarantee for achieving an epoch-making advance in socialist construction.

Our party focused great concern on building strong ranks for the three revolutions teams in accordance with the demands of revolutionary development, and thoroughly illuminated the fundamental tasks confronting the teams and the methods for carrying them out. Our party also thoroughly established the work system for three revolutions teams and, directly solving all large and small problems occurring in their work and lives, energetically guided the work of the teams.

Given the wise leadership of our party, three revolutions teams were able to fully carry out their own glorious mission and task, and to contribute positively to the acceleration of socialist construction. The wise leadership of our party is indeed the fountainhead of indestructible force which always breathes vigor and energy into the TRT movement, and is the decisive factor which continuously displays its enormous power and vitality.

The result of the intensification and development of the TRT movement under the leadership of the party is that the revolutionary struggle and work of construction of our people continues to advance to new heights.

With the vigorous launching of the TRT movement the ideological demeanor and work spirit of our people are being profoundly changed, and a great revolutionary upsurge is being achieved in socialist cultural construction.

In addition, unprecedented miracles and innovations are being created in all sectors of socialist economic construction, so that the economic strength of the nation is incomparably greater. As a result, the blazing of our revolutionary undertaking beneath the banner of the *chuche* idea is advancing vigorously at a new and higher stage of modeling the whole society after the *chuche* idea, and our people are climbing to that high peak from which they will be able to achieve the complete victory of socialism in the not too distant future.

Reality proves the legitimacy and vitality of the TRT movement created and wisely guided by our party, and vividly demonstrates that in tightly adhering to this movement is to be found an important guarantee for further accelerating the ideological, technical and cultural revolutions so as to bring about epoch-making advances in socialist and communist construction.

The reality of today, when the struggle to create the "speed of the 1980's" is being vigorously launched on all fronts of socialist construction, urgently demands the further intensification and development of the TRT movement.

In order to further fan the flames of the struggle to create the "speed of the 1980's" in all sectors and all units of socialist construction, the three revolutions line and TRT movement guidelines of our party must continue to be thoroughly implemented.

The "speed of the 1980's" is an incomparably rapid speed of economic development which is created in the process of displaying to the maximum the revolutionary zeal and creative positivism of the workers and functionaries, and of widespread use of the fruits of modern science and technology, so as to achieve collective innovations in production and construction. As a result, only through further intensification and development of the TRT movement and thorough implementation of the three revolutions line for ideology, technology and culture can there be continued acceleration in the struggle to create the "speed of the 1980's," and great revolutionary upsurges be brought about on all fronts of socialist construction, so as to successfully carry out the enormous tasks which confront us.

Through continuous intensification and development of the TRT movement in a manner consistent with the demands of a reality in which socialist construction is advancing at an exceptionally rapid pace, we must accelerate the three revolutions in ideology, technology and culture so as to bring about epoch-making advances in realization of the task of modeling the whole society after the *chuche* idea.

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

"We must continue to develop the Three Revolutions Teams movement, the superiority and vitality of which have been proved through practical experience." ([Collected Works] *ibid.*, p 142)

The most important factor in further intensifying the TRT movement in a manner consistent with actual development is that of facilitating and vigorously expanding the work of the three revolutions teams in terms of the entire party and the whole society.

The TRT movement is a revolutionary principle strictly adhered to by our party in carrying out the three revolutions in ideology, technology and culture. In this principle is encased the grand plan of our party to make the three revolutions more organized and positive so as to advance the modeling of the whole society after the *chuche* idea, and is thoroughly embodied its revolutionary position on continuously bringing about new miracles and innovations in socialist construction.

Consequently, all party organizations and functionaries must focus great concern at all times on the intensification and development of the TRT movement, and must devote considerable energy to positively facilitating and expanding the work of these teams.

The experience of the Songjin Steel Mill's party committee in facilitating and vigorously expanding the TRT movement is extremely instructive. The party organizations there always focused deep attention on the the work of the three revolutions teams, and, by positively supporting the initiatives put forth by the teams and vigorously urging them on, achieved proud results in applying *chuche*-type steel manufacturing methods, and notched up valuable experience in further developing the TRT movement in accordance with the demands of actual development.

All party organizations and functionaries should be fully cognizant of the fact that intensification and development of the TRT movement are not pure office work, but rather constitute a proud struggle to realize the plans and intent of the party, as weall as a responsible activity to enhance the guiding authority of the party, and should vigorously launch the struggle to more fully demonstrate its vitality and to positively generalize the successes and experience gained through this struggle.

If the work of the three revolutions teams is to be properly facilitated, a viewpoint concerning the teams must be correctly fostered. All functionaries should be correctly conscious of the fact that the three revolutions teams represent a guiding force dispatched by our party in order to properly carry out the three revolutions in ideology, technology and culture, and should energetically apply their initiatives and responsibly attend to their working and living conditions. Possessed of a high degree of consciousness that the teams are the vanguard of the three revolutions, functionaries must at the same time cooperate positively in carrying out their own glorious task and mission, and therby have an enthusiastic work attitude and vigorously promote the three revolutions in ideology, technology and culture.

An important factor in further intensifying the TRT movement in accordance with the demands of actual development is the enhancement of the responsibility and role of the teams.

The question of how to intensify and develop the TRT movement is dependent upon the role of the team members who are directly responsible for it. The examples made by three revolutions team members recently dispatched to the Yongdung Mine of the Kujang Regional Coal Complex, the Taean Heavy Machinery Plant, and Chongju County in North Pyongan Province vividly demonstrate this fact. They took to heart the plan and intent of the party and fully displayed the revolutionary spirit of self-reliance so as to positively seek out and mobilize inner resources while fanning the flames of technical innovation, and thereby carried out the glorious task and mission of three revolutions team members in an exemplary manner, positively contributing to the acceleration of socialist economic construction. If all three revolutions team members display the same spirit of absoluteness and unconditionality with regard to party guidelines, struggling fiercely, then they can successfully carry out any difficult or enormous task, and can continuously achieve glorious victory and proud success in the struggle to accelerate the three revolutions in ideology, technology and culture.

The most important task facing three revolutions teams in the struggle to carry out the ideological, technical and cultural revolutions is to strive to hold fast to the line and policy of the party, and to thoroughly implement them.

Three revolutions teams should be fully conscious of the fact that correct implementation of party line and policy is their own fundamental task, and should positively agitate so that party policy is properly implemented in the appropriate unit and at the correct point in time.

Thoroughly adhering to party principle is an important requirement in correctly implementing party policy. Three revolutions teams must oppose all manner of improper activities which crop up in the implementation of party policy, always adhering to party principle, and engage in fierce struggle to do so, and should thoroughly establish a revolutionary spirit of fully implementing party policy at all places.

Solving all problems in cooperation with party organizations is an important principle which must be absolutely adhered to in three revolutions team activities.

Party organizations are responsible for the struggle for the three revolutions in appropriate units, and carry out organization and execution, while three revolutions teams perform the mission of organizational assistance and motivation in carrying out the three revolutions. Only when three revolutions teams work in concert with party organizations can party intent be correctly embodied in carrying out the three revolutions, and only when all functionaries of a given unit are put into action can the ideological, technical and cultural revolutions be vigorously accelerated. Consequently, three revolutions teams must always cooperate closely with party organizations of a given unit, thoroughly establishing a working principle, and, firmly grounded in the position of being the master, responsible solve problems which arise in carrying out the three revolutions.

An important factor in three revolutions team members correctly carrying out their mission is the continued improvement of work methods and work attitudes.

Three revolutions team members must successfully carry out their revolutionary task by learning from the great leader-type work method and giving absolute precedence to political work in all activities, and vigorously push forward the masses using the methods of explanation and persuasion.

Leading by personal example is a revolutionary work spirit that should be maintained by three revolutions team members, and is a powerful method for positively spurring the masses to implementation of party policy. Three revolutions team members dispatched to the Sunchon Cement Plant and to Songpa Cooperative Farm in Songwon County, Chagang Province, always took responsibility for arduous or difficult work and were the first to complete it, and is so doing earned the respect and love of the masses, fully carrying out their role as the vanguard in implementing party policy.

Three revolutions team members should follow this model and lead by personal example, always standing at the front in implementing party policy and in carrying out the ideological, technical and cultural revolutions, and in so doing lead the masses by means of their own actual model, vigorously motivating them to brilliantly carry out the revolutionary task confronting any given unit under any conditions.

Humility and simplicity are important traits which should be maintained by three revolutions team members. Three revolutions team members should maintain a humble and simple demeanor in work and life, and act in an uprightly manner, and should fully display the comradely spirit of treating functionaries with respect and of being of help to them.

At the same time, they should spurn slothfulness and laziness, working at all times in a serious manner consistent with the demands of a day and age of revolution, should live frugally, and should be a mirror image of the masses in their work and life.

The period of team activity is a precious time during which three revolutions team members learn among the producing masses, experience reality, and temper themselves revolutionarily. During this team period, three revolutions team members should properly perform their own studies and organizational life, and should at the same time learn within actual struggle the burning loyalty and high class consciousness of the working class, their strong sense of organization and discipline, and their invincible revolutionary spirit, and firmly prepare themselves as chuche-type revolutionaries imbued with noble political and ideological traits.

The most important principle that three revolutions team members must preserve in their own activities is that of continuous loyalty of the leadership of the party.

Loyalty to the party and the leader is the first life of three revolutions team members. Three revolutions team members must, in the manner of the personal guards and shock brigades of the party, adhere to loyalty to the party and the leader as their revolutionary conviction and obligation, must protect the party and the leader politically, ideologically and with their life's breath, and must accept them with an honest heart. At the same time, they must establish a revolutionary work system which moves as one under the guidance of the Party Center, and must establish rigorous discipline with which to bring important problems that arise to the attention of the Party Center at the appropriate time and with which to handle them in accordance with the decisions and instructions of the Party Center.

The further intensification and development of the TRT movement constitute responsible work to accelerate the three revolutions in ideology, technology and culture in accordance with the will of the party, to bring new impetus to the struggle to create the "speed of the 1980's," and to advance completion of the revolutionary undertaking of chuche.

All party organizations, functionaries and three revolutions team members must further intensify and develop the TRT movement in accordance with the demands of actual development, and thereby brilliantly carry out the plans and will of our party, and contribute positively to bringing about a new upsurge in socialist construction.

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CREATIVITY IS A FUNDAMENTAL CHARACTERISTIC OF OUR PARTY'S ACTIONS

Pyongyang KULLOJA in Korea No 7, 1 Jul 84 pp 8-13

[Article by Chŏng Sŏng-ch'ŏl]

[Text] Today in our nation, under the wise leadership of our party, the historic march to model the whole society after the chuche idea is being vigorously advanced, and a new leap forward and a series of proud innovations are being created in all sectors of revolution and construction.

The victories and results achieved by our people in revolution and construction are the fruition of our opposition to flunkeyism and doctrinism, and of our party's actions in accomplishing everything creatively and in our own way.

In adhering to creativity in its own actions, our party was able to blaze an heretofore unexplored path and successfully advance revolution and construction, and to mobilize the infinite creative power of the popular masses so as to bring about unending miracles and transformations.

Together with independence, creativity has constituted a consistent characteristic of our party's actions.

Only by adhering to creativity can party constructions and party actions be properly advanced in a manner consistent with the demands of revolution and the fundamental situation of the nation.

That creativity is a fundamental characteristic of our party's actions is related more than anything else to the character of our party as a chuche-type party.

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

"Our party is a chuche-type revolutionary party which accepts the chuche idea as its guiding principle, and which launches revolutionary activity in an independent and creative manner consistent with the interests of our own people and the actual situation of our own nation." ("The Korean Workers Party Is A Chuche-Type Revolutionary Party Which Continues the Tradition of 'Unity and Solidarity'" Pamphlet, p 19)

The character of a party of the working class derives from the guiding ideology of the party.

The guiding ideology of a revolutionary party of the working class is not a fixed framework, but rather is a guide to action and a creative doctrine.

The chuche idea, which is the guiding ideology of our party, is the most complete embodiment of the creative essence of the revolutionary ideology of the working class, and is the correct guiding principle for getting the party and the popular masses to creatively advance both the socio-historic movement and the revolutionary movement.

The chuche idea is a great guiding ideology which reflects the undeniable demands of a new stage of revolutionary development in which the people had not been previously able to manifest their creativity or to advance further, and which is based on the analysis and generalization of the bitter experiences of our nation's early communist movement and democratic movement which had been constrained by flunkeyism and doctrinism.

Teaching that independence, consciousness and creativity constitute the essential characteristics of people, the chuche idea is a new philosophical world view of people-centeredness which positively displays the creative capacity of people in remaking the world and transforming it. The chuche idea encompasses the most correct guiding principle which makes it possible to view the popular masses who possess independence and creativity as the focal point of social history, to have the socio-historic movement and revolutionary movement nurture the creativity of the popular masses and to display their creative capacity to the maximum, and thereby to push forward revolution and construction spontaneously.

Because our party takes as its guiding principle the great chuche idea, which nurtures the creativity of the popular masses and fully displays their creative power and thereby remakes the world, evolves the history of mankind and advances revolutionary movement, it takes creativity in all of its actions as an inherent and fundamental characteristic.

Our party embodies the chuche at the most sacred level and treats it as an unwavering revolutionary belief, thereby viewing all things from an innovative perspective and creatively solving all manner of difficult and complex problems.

Our party probes new problems created by revolutionary activity with sensitivity at the proper time and solves them with originality in a manner consistent with the aspirations and demands of the popular masses, and continuously unfolds a history of creativity in which stagnation and stalemate are not permitted in any sector of revolution and construction, and in which there is continuous innovation and continuous advancement.

Due to the wise leadership of our party, our people maintain their infinite creative power and execute their own roles as masters of creativity.

The fact that creativity constitutes the fundamental characteristic of our party's actions is also connected with the basic mission of our party in struggling for the final victory of the undertaking of chuche.

The revolutionary undertaking of chuche is the great work of building an ideal society--a communist society--under the banner of the chuche idea, and is the difficult and complex work of remaking nature, mankind and society in a manner consistent with the demands of chuche.

The building of a communist society is the difficult work of achieving the highest stage of social development, and is creative work for fundamentally transforming people, society and nature.

If the party of the working class does not creatively establish its line and policy and does not positively promote the creative power of the broad masses in a manner that suits the nature of the communist movement, which is the highest form of creative movement, a communist society cannot be built.

The struggle to complete the undertaking of chuche is a complex task to free the people, who are the masters of society, completely from all manner of constraints and shackles, and to mold them into fully developed communists and chuche-type communist revolutionaries. It is also the enormous task of eliminating all remnants of the old society from all sectors of social life including the economy and culture, and of transforming the society into conditions that are most suitable for an independent and creative life for the masses.

The struggle to complete the revolutionary undertaking of chuche, which our party accepts as its fundamental mission, is just that grand and creative a task.

Absolute adherence to creativity at all times by our party in party construction and party actions, and in guiding the whole scheme of revolution and construction, as it struggles to complete the revolutionary undertaking of chuche initiated by the great leader Comrade Kim Il-song, is something that is totally inevitable.

By fully promoting creativity in all our party's actions designed to complete the task of chuche, are people are continuously displaying their creative wisdom and power as masters of history in revolution and construction, and our party is becoming a grand and dignified party which is successfully blazing the creative task of dyeing the whole society with one ideology.

Our party also accepts as an important principle of its own actions the adherence to the creativity which originated in the bitter historic experiences of the Korean communist movement.

There is a long history of flunkeyism in our nation, and our nation's early communist movement, which was based on various flunkeyists who were under the sway of doctrinism, could not but undergo a hard birth and bitter twistings and turnings.

The true communist movement in our nation developed out of the sharp struggle of flunkeyism and doctrinism, chuche was established in the Korean revolution during the process of this struggle, and the Korean communist movement embarked on a new history of independent and creative development.

Through the struggle to oppose flunkeyism and doctrinism and to establish chuche, our party absolutely opposed any tendency to imitate others or to mechanically accept the ideas of others in all sectors of revolution and construction, and strived to handle all things creatively and in a manner suited to the historic conditions of our nation and its national characteristics.

As a result of our party's consistently creative actions, the flunkeyism and doctrinism which smothered the creative wisdom and originality of our people were eliminated as ideological classifications, creative upsurges are continuously maintained in all sectors of revolution and construction, and the strength of the nation is being further nurtured.

It is in this manner that our party, based on the historic experience of the Korean communist movement, adheres to creativity as its essence, mission and the basis of all its acts.

Due to their creativity, our party's actions are imbued with unprecedented historic upsurges and earth-shattering innovations.

The creative nature of our party's actions is vigorously displayed in all areas, from the establishment of line and policy to the organization and mobilization of the masses for their implementation, and from the illumination of a new principle of revolution to the assimilation of existing theory and the experiences of others.

The creative nature of our party's actions is also broadly displayed in the fact that revolutionary line, policy, strategy and tactics are creatively presented in a manner consistent with the benefit of the people and the nation's situation.

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

"In order to correctly carry out revolutionary struggle consistent with one's own situation, all the conditions of one's own nation's revolution must be properly calculated, and on that basis line, policy, strategy and tactics formulated." ("On the Chuche Idea" Pamphlet, p 60)

The question of whether or not the party of the working class establishes its line and policy in a creative manner is a basic problem which influences whether or not revolution and construction are pushed forward in accordance with the demands of one's own nation's revolution and one's own people's aspirations. Only when the party eliminates flunkeyism and doctrinism, using its own brains to creatively establish its line, policy, strategy and tactics, can revolution and construction be firmly guided to victory consistent with the developing reality and the nation's fundamental conditions.

Using the benefit of the Korean revolution and the fundamental demands of our people as the starting point, our party creatively formulates and executes all lines and policies.

The benefit of the revolution and the demands of our people form the starting point and the basis for creation of all of the lines and policies of our party.

In meeting the benefit of the Korean revolution and the aspirations of our people, our party fearlessly establishes them as its own line and policy, regardless of any other factor, and implements them to completion.

In formulating its line and policy, our party attaches decisive significance to chuche elements and internal elements, and thereon establishes its foundation.

Revolution arises, develops and is pushed forward on the basis of chuche elements and internal factors. Building a foundation on chuche elements and internal factors is an important condition which assures the scientific and revolutionary nature of line, policy, strategy and tactics.

Our party, while fully taking into consideration overall factors and external factors, attached decisive significance to the level of preparedness of the chuche elements and internal factors, and creatively formulates its own line and policy from the firm position that even though the overall circumstances and conditions may be unfavorable, when a chuche-type capability is prepared, the tasks of revolutionary struggle and construction can be actively pushed forward.

Not only does our party formulate all lines and policies on the basis of thorough analysis of the overall factors in our nation's revolution, but also, attaching decisive significance to chuche elements and politico-ideological factors, wisely guides the successful implementation of those lines and policies.

Whenever it implements a given line or a given policy, our party, which gives emphasis to the ideological content of chuche, accepts as an ironclad rule that political work to indoctrinate and activate the masses should be given precedence over all other activities. As a result, the political consciousness and revolutionary zeal of our workers are at an all-time high, and new miracles and innovations are being achieved on all fronts of socialist construction.

Further, whenever our party establishes a new line and policy that suit the historic conditions and national characteristics of our nation, it positively spurs the broad popular masses to their implementation.

Inasmuch as revolution and construction are carried out with the nation and its people as their units, only a line and policy established in a manner consistent with their own nation's fundamental reality can serve as correct guiding principles for leading revolutionary struggle and construction to victory.

Based on a complete understanding our own nation's circumstances and concrete analysis of its characteristics, our party creatively establishes lines and policies which are fully acceptable to our people and which they can internalize as their own.

The foremost mission of our party of dyeing the whole society with the chuche idea is a totally creative line which illuminates a new path for the building of a communist society, and is a grand communist program which achieves a synthesis of our party's creative actions.

On the basis of the fact that the chuche idea, which is the correct guiding idea of the revolution, illuminates our future course and clearly defines the political capabilities and material foundation capable of dyeing the whole society with one idea, our party brought the dyeing of the whole society with one idea to the forefront. This program reflects the inevitable demand of revolutionary development for the development of our revolution, which has unfolded under the banner of the chuche idea, to the new and higher stage of dyeing the whole society with the chuche idea, and reflects the ardent wish and desire of our people for rapid realization of a socialist ideal society.

The program for dyeing the whole society with the chuche idea is a creative program which most scientifically illuminates the strategy and guidelines for struggle for realizing a high level of communism just as it illuminates the framework for a communist society and its inevitability.

By establishing the program to dye the whole society with the chuche idea and guiding the vanguard of the solemn and historic march to completely remake people and society in accordance with the demands of the chuche idea, our party brought about a new and grand advance in our revolutionary development, and achieved a great turning point in all areas of remaking mankind, nature and society.

The creative nature of our party's actions is also displayed in the manner in which it creatively brings forth new principles and methods of revolution and construction in accordance with the demands of the times and revolutionary development.

Only when the party of the working class seeks out new principles and methods of revolution can a revolutionary movement be continuously advanced at a higher stage, and can the theoretical and practical problems arising in the process of struggle be correctly solved.

Under conditions today in particular, when fundamental changes have been brought about in the position and role of the popular masses and communist construction has reached an historic phase, the creative illumination of revolutionary principles and methods constitutes an extremely important problem connected with the future of the revolution.

Our party creatively illuminates new principles and methods of revolution, beginning with the momentous mission of carrying out to completion the revolutionary undertaking of chuche created by the great leader Comrade Kim

Il-song. As a result, all theoretical actions by our party are always directed toward spurring on the revolutionary undertaking of chuche and completing it, and are consistent in providing answers to theoretical and practical problems arising in the building of socialism and communism.

Our party sets forth new principles and methods based on exhaustive chuche methodology.

Only on the basis of scientific and revolutionary methodology can the essence and inevitability of socio-historic movements and revolutionary movements be thoroughly clarified, and can correct methods for remaking the destiny of the popular masses be illuminated.

The scientific grasp for socio-historical movements displayed by our party is consistent in its creativity.

Under conditions where the overall inevitability of the development of a material world to be applied in society has been explained, our party has newly illuminated the fact that the socio-historic movement is a chuche movement, and that it possesses that characteristic inevitability. Further, an epoch-making turning point was reached with the understanding of the inevitability of socio-historic movement and revolutionary movement, and, by taking the working masses--who are the focal point of history--as the center, the essence, nature and inspirational power of the socio-historic movement was explained anew, and a scientific understanding of the socio-historic movement as a chuche movement was comprehensively established.

The new illumination of the principle concerning the decisive role and paramount position occupied by the leader in carrying out the task of revolution vividly underscores the creativity in the theoretical activities of our party.

Our party clarified the fact that the revolutionary undertaking of the working class is the task of the leader, and creatively explained the inevitability of revolutionary development in which the revolutionary struggle of the working class is initiated and advanced along the road to victory by the leader, and in which it reaches conclusion under the leadership of the leader.

Further, it discovered the new principle that the process of building and developing the party of the working class is precisely the process of dyeing the whole party with the ideology of the leader who founded the party, and, establishing the creative principle of dyeing the whole party with the chuche idea, it provided creative answers to the theoretical and practical problems arising in the succession of the leader's task.

As a result, the principle concerning the position and role of the leader became a cornerstone of the revolutionary theory of the working class, and an ideological and theoretical foundation was firmly laid which could brilliantly carry out the revolutionary undertaking of chuche.

By energetically guiding the work of establishing the party's unitary ideology system and nurturing all party members as the pure elements of revolution who stand firmly as leaders of revolution, our party was able to temper to rock-like hardness the ideological unity and solidarity of the entire party as it made the leader its center, and was able to maximize the guiding role and militant authority of our party as the heart of society and the motivating force of revolution.

To creatively and critically apply existing theory and the experience of others is a creative characteristic of our party's actions.

The extent to which existing revolutionary theory and the experience of others should be taken into consideration and applied in revolutionary struggle and the work of construction constitute an important problem.

Only by applying in principle existing theory and critically assimilating the experience of others can the party of the working class apply precedent theory and the experiences of other nations in a manner consistent with the situation in its own nation.

Our party has adhered to the principle of taking existing theory rather than formality as the starting point in guiding revolution and construction, and solves practical problems confronting revolution by critically and creatively applying the experience of others and by always giving precedence to one's own experience.

Our party thoroughly rejects doctrinistic attitudes that lose creativity and dote arbitrarily on the experiences of others, swallowing them whole even though they do not suit one's own situation, and instead establishes correct lines and policies which conform to the demands of revolutionary development of our nation and to the aspirations of the people, and guides revolution and construction to victory.

The guidelines set forth by our party on remaking mankind, society and nature, and its guidelines concerning building a chuche-type party, national construction and economic construction, do not ultimately draw from some existing theory or from the experiences of others, but rather are creative guidelines which comprehensively embody the concrete revolutionary lessons of our nation and the demands of the popular masses.

Through the implementation of these guidelines under the wise leadership of the party, our revolution is advancing vigorously toward the high peak of socialism.

The creative nature of our party's actions is also vividly demonstrated in the organization and mobilization of the popular masses in revolution and construction using the creative style and method of mass mobilization.

Inasmuch as the popular masses are the masters of revolution and construction, the question of how to organize and mobilize them in revolution and construction is a fundamental problem which affects the success or failure of the revolutionary movement.

The militancy and power of the party are demonstrated in the manner in which the broad masses are organized and mobilized for revolutionary struggle and construction. Only a party possessed of revolutionary method and militant style for mobilizing the masses can successfully implement its own line and policy, and at all times lead revolutionary struggle and construction along the path of victory.

By scientifically discerning the demands of revolutionary development and creating revolutionary and militant slogans that touch the hearts of the masses, our party is vigorously pushing forward party members and workers to the struggle to implement the party line and policy.

In setting forth militant slogans such as "ideology, technology and culture--all in accordance with the demands of chuche" and "production, study and life--all in the manner of anti-Japanese guerrilla units," which are consistent with the demands of our revolution as it intensifies and develops at a new and higher stage and with the revolutionary aspirations of our people as they move ever onward, our party is vigorously spurring on our people's struggle to dye the whole society with the chuche idea and is positively pushing them on to new revolutionary heights and glorious achievements.

By embodying the inevitability of the development of a constantly advancing socialist society, and setting forth the guidelines for an ideological war to apply a knock-out blow to the old ideology which would negate the principles, advances and innovations of the speed battle as the fundamental militant style of socialist construction, our party is achieving a huge revolutionary upsurge in all sectors of socialist construction, and is remaking people and society in a revolutionary manner.

In further developing and enriching the historic experience of mass movements in our nation as they have vigorously unfolded, from the general mobilization movement for a national foundation ideology to the chollima movement, and embodying the demands of a new stage of revolutionary development in dyeing the whole society with the chuche idea so as to create the campaign to capture the red flag of the three revolutions and the movement to learn from the example of anonymous heroes, and then to organize and mobilize party members and workers to new heights and to creation of the "speed of the 1980's," our party is creating miracles and innovations which surprise the world each and every day.

Such creativity is the fundamental characteristic of our party's actions, and constitutes a key factor in firmly guaranteeing the continued strengthening and development of our party and the final victory of the revolutionary undertaking of chuche.

In adhering to creativity in its own actions, our party is making a grand contribution to the development of the revolutionary theory of the working class, and is recording brilliant achievements in carrying out the task of revolution.

As a result of our party's creative actions, the Korean Workers Party, which is a chuche-type party, is being strengthened and developed into a more

militant and vital revolutionary party, and is demonstrating its power as a proud and dignified party to the whole world.

Under the wise leadership of our party, which is glorified with creative actions, the revolutionary task of our people as they struggle to complete the dyeing of the whole society with the chuche idea is inevitable.

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PRECIOUS ACHIEVEMENT WHICH BLAZED A NEW PATH OF NATIONAL UNITY UNDER THE
BANNER OF FREEDOM AND INDEPENDENCE

Pyongyang KULLOJA in Korean No 7, 1 Jul 84 pp 14-19

[Article by Pak Kyu-sŏk commemorating the 90th anniversary of the birth of
Kim Hyong-chik]

[Text] Our people are now marking with great meaning the 90th anniversary
of the birth of Mr. Kim Hyong-chik, indomitable revolutionary fighter who
devoted his whole life to the sacred revolutionary tasks of independence for
the nation and freedom and liberation for the people.

The indomitable revolutionary fighter Mr. Kim Hyong-chik is the outstanding
leader who for the first time in the history of our people opened the path of
national independent development under the banner of freedom and democracy
and who led the Korean National Liberation movement which formed its basis,
and is the great pioneer who brought about the transformation from a
nationalistic movement toward a communist movement. The life of Mr. Kim
Hyong-chik was the precious life of an ardent patriot who ushered in the
dawn of a new history on behalf of restoration of the fatherland and for the
eternal happiness of successive generations, and was the proud life of a
fervent revolutionary who never wavered, no matter what the ordeal, and
maintained a strong will, ardent revolutionary fervor and firm belief in the
future.

Mr. Kim Hyong-chik maintained a spirit of national freedom on the sacred
road of fatherland restoration, blazing a new path of national unity for
achieving national independence by means of the strength of the Korean people
themselves, and in so doing left a precious legacy in the history of our
nation's anti-Japanese national liberation movement.

The immortal achievements and noble legacy of Mr. Kim Hyong-chik, who made
such tremendous contributions to the development of the Korean National
Liberation movement under the banner of freedom and independence, are today
treasured in the hearts of our people and shine brilliantly alongside the
glorious history of the fatherland.

The indomitable revolutionary fighter Mr. Kim Hyong-chik is an outstanding
leader of our nation's anti-Japanese National Liberation movement who blazed

a new path of national unity under the banner of freedom and independence during the darkest hours of Japanese imperialist colonial rule.

The establishment of national unity is one of the pivotal problems which affects the success or failure of revolution and the future of the nation.

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

"If there is to be victory in revolution, many people must participate in revolutionary struggle and unity and solidarity must be maintained among them." ("Collected Works of Kim Il-song" Vol 6, p 504)

Revolution is carried out with the participation of the popular masses, and accordingly revolutionary struggle can successfully advance only on the basis of the unified strength of the broad masses. To the extent that the people are firmly united and their strength enhanced, the heroic disposition and power of the people are further augmented and become a powerful guarantee of victory in revolutionary struggle. Unity equates to the strength of the people, and there is no more precious thing than unity in a revolutionary movement.

The fact that a people who are not united cannot chart their own future and cannot avoid the fate of colonial slavery is a lesson of history which permeates our nation's anti-Japanese National Liberation movement.

The decade following 1910, which was when the indomitable revolutionary fighter Mr. Kim Hyong-chik started his revolutionary activities, was a period of bitter tribulation in which the fate of the nation and the people was at the level of the bottom board of a coffin as a result of the flunkeyist and traitorous acts of the corrupt feudalistic rulers.

Rather than nurturing the strength of the people and safeguarding the nation, the feudal rulers were caught up in flunkeyism and party rivalry and committed the traitorous act, which will not be forgotten in a thousand years, of selling out the nation to the Japanese aggressors. The Japanese imperialists, who exploited the feudal rulers who fawned on outside forces, transformed our nation into a living hell that was totally without political rights, was economically bankrupt and was plunged into cultural darkness.

Our people stood up in resistance to the colonial oppression of the Japanese imperialists. Throughout the land workers and farmers launched loyal troop movements, independent army movements and patriotic cultural movements, shouting "destroy the foreign enemy" and "restore national sovereignty," and struggled against the multi-layered oppression and coercion of the Japanese imperialists, capitalists and land owners.

Nevertheless, the bourgeois nationalists who occupied the upper strata of the independence movement harbored no thoughts of enlightening the popular masses or of mobilizing them to revolutionary movement, but instead collected and squandered "independence funds" and hoped to gain independence through the method of "petition." In addition, they regarded each other with

antagonism and jealousy, and engaged in splittist and rash acts in hopes of gaining the superiority of their own factions. As a result of this political frailness on the part of the bourgeois nationalists, the anti-Japanese movement of the people aspiring to independence could not be united into a single flow, and with each step they recorded only painful defeats and bitter lessons.

It was at that time, when the entire nation was succumbing to destruction and all the people were searching for a path to rebirth that the indomitable revolutionary fighter Mr. Kim Hyong-chik appeared as the leader of our nation's national liberation movement, and at that point the anti-Japanese independence movement embarked on the path of new development.

Mr. Kim Hyong-chik, who was perceptively aware of the fact that without firmly gathering together all anti-Japanese forces who loved fatherland and people, a lost nation could not again be found and the dignity of the people could not be preserved, unfolded a new history of national unity from the first day of struggle and thereby recorded an immortal and precious achievement.

The most important aspect of the legacy left by the indomitable revolutionary fighter Mr. Kim Hyong-chik during the process of struggle for national unity was his resolute adherence to a spirit of national unity with regard to achieving national independence under the banner of freedom and independence.

The indomitable revolutionary fighter Mr. Kim Hyong-chik said the following:

"Wherever they may go, Korean people must not lose that spirit of being a Korean person. Korean independence cannot be left to someone else. History teaches that dependence on foreign strength is the road to destruction."

A national liberation movement is a sacred national undertaking by the people of a subordinate nation which has lost its nationhood to foreign aggressors to regain their right of independence. People who are fighting for freedom and independence should not depend on others or wish for the strength of others, but should muster national *chuche*-type strength and resolutely adhere to their sense of freedom. Only in so doing can the capitalists and the colonialists be broken and true national independence achieved.

The fact that the colonial rule of aggressors cannot be smashed, and that restoration of national sovereignty and a future for the people cannot be hoped for if the people are not firmly gathered together, was a concrete principle which was generalized by the bourgeois nationalist movement of our nation and proved by the history of national decay.

Mr. Kim Hyong-chik, outstanding leader of our nation's anti-Japanese National Liberation Movement, fully perceived the bitter lessons of history and the demands of a national liberation movement, and on that basis came up with the idea of "support" and embodied the spirit of national freedom with regard to achieving national independence using the combined strength of the people, and thereby set the Korean National Liberation movement on a new course of development.

The spirit of national freedom inculcated by Mr. Kim Hyong-chik is a noble revolutionary spirit in which the strength of one's own people is fused together, and national independence achieved on the basis of that strength. This vividly reflects the independent position and anti-imperialist position of rejecting outside dependence and flunkeyism, smashing the Japanese imperialists through national chuche-type strength, and achieving national liberation.

The spirit of national independence was something that arose from the revolutionary belief and conviction of Mr. Kim Hyong-chik that Korean independence must be achieved by the hands of the Korean people and that they were capable of doing so, and from his perception of our people as a most wise and brave people and his unending trust in the power of the masses.

Throughout the entire period of his revolutionary activity, Mr. Kim Hyong-chik maintained an ironclad spirit of national independence, and adhered to the firm position that rather than harboring any illusions or hopes with regard to imperialists and colonialists, there should be uncompromising struggle to the end, and that national independence is gained not through the methods of "petition" and "reformation," but rather through struggle based on the power of the people. As a result, the length and breadth of the nation blossomed for generations, and a resolute desire and noble wish to rescue the nation from the imperialist aggressors was firmly fostered.

The deep green of the pine trees on Namsan
Is covered with snowy frost
Beset with hardship and privation
Do you comrades know you will be revived
When Spring comes again....

Though this body fights and stumbles
The fight will go on generation after generation
And when Spring finds its way
to the river and mountain of Kumsu
Korea will call out
Hooray for independence

As can be seen in this song composed by Mr. Kim Hyong-chik, he adhered to a steel-like faith that he could overcome severe trials with his own strength, and that even though his body would fall and turn to dust, and though he would fight and fall, the independence of the nation would be attained through the strength of the Korean people themselves, even if it took several generations.

The noble spirit of national independence with regard to achieving the independence of the nation through believing in one's own strength and on the basis of one's own strength summons forth the patriotic sentiment of our people, who treasure the immortal history of our nation and the wisdom, beauty and nationalistic emotions of our people, and forms the ideological and spiritual foundation which unites our people.

Only when our people accepted a spirit of national independence rooted on an independent position and an anti-imperialist position, came to believe in their own strength and united together to fight, were they able to conceive that they could achieve national independence, and could the Korean National Liberation movement advance of its own accord based on the strength of the people themselves.

In holding up the spirit of national freedom under the banner of freedom and independence in this manner, Mr. Kim Hyong-chik opened the true path of national unity and set in motion the dawning of a new history in the fatherland.

Another achievement recorded by the indomitable revolutionary fighter Mr. Kim Hyong-chik in the struggle for national unity was the arming of the broad masses with an advanced ideology and the formation of a revolutionary organization, and thereby the formation of a church-type anti-Japanese revolutionary capability in the national liberation movement.

The indomitable revolutionary fighter Mr. Kim Hyong-chik said the following:

"The important thing now is the formation of an underground revolutionary organization. Up to this point we have been accumulating strength and laying the groundwork for organization. We must form a revolutionary organization and bind together the broad anti-Japanese masses therein. In that way, when the right time comes all the people will rise up and achieve the independence of the nation."

Revolutionary struggle began with the work of enlightening the masses, and was carried out through the process of laying an organization by far-sighted leaders, and then fusing together the broad masses therein. It is for this reason that leaders of revolutionary movements must always go among the masses so as to properly carry out the work of enlightening them and organizing them.

However, at the same time, the upper strata who were "guiding" the independence movement were involved in the harmful actions of flunkeyism, factionalism and provincialism, and in so doing put the national liberation movement into a bad position. Under these circumstances, consciousness of national freedom and a spirit of anti-Japanese patriotism could not be instilled among the popular masses and they could not be brought together in an organized manner, and as a result they could not advance even a single step.

The indomitable revolutionary fighter Mr. Kim Hyong-chik launched vigorous activities to inculcate the proletarian masses with an advanced ideology and to bring them together in an organization, and thereby to harden the capabilities of the national liberation movement.

In the early days of his revolutionary activity, Mr. Kim Hyong-chik had already started such organizations as reading circles and friendship clubs and had indoctrinated numerous students with anti-Japanese patriotic ideology, and had gradually broadened the scope of his activities so that comrades had been mustered, and were enlightening the masses, in various places such as

Pyongyang proper, North Pyongan Province, South Pyongan Province and Hwanghae Province, and, based on this detailed preparation, on 23 March 1917 established the Korean National Association.

The Korean National Association was a large-scale anti-Japanese underground revolutionary organization which set as its fundamental objective the uniting of the Korean people to achieve national independence by means of the strength of the Korean people themselves, and the building of a truly civilized nation. In order to accomplish this noble struggle objective, the Korean National Association possessed a detailed organizational structure as well as strong revolutionary rules and order.

Possessed of its own noble objective, proper struggle method, and strong organization and discipline, the Korean National Association brilliantly carried out the tasks of closely coordinating legal as well as illegal actions, political activities and military activities, both domestically and overseas, and of vigorously organizing and mobilizing the broad populace for the anti-Japanese struggle. With the formation of the Korean National Association, our people came into possession of a powerful revolutionary organization and embarked on a new path for vigorously launching anti-Japanese struggle.

Mr. Kim Hyong-chik, who directed the solidarity of the proletarian masses toward the course of freedom and independence and toward a unitary strategy, used the Korean National Association to positively push forward the work of enlightening and unifying the broad masses.

Dispatching distinguished members of the Korean National Association to various locales both at home and abroad, and at the same time going personally among the masses in order to make them aware of advanced ideas and to enhance their national and class consciousness, Mr. Kim Hyong-chik continuously strengthened the organization of the Korean people.

If he could muster even one additional comrade or provide assistance to any single organization that he had set up, he faced any danger and walked without faltering the dangerous road of the rampaging white terror of the enemy.

Under the energetic leadership and activity of Mr. Kim Hyong-chik, in less than half a year branch organizations of the Korean National Association were formed in domestic locales such as South Pyongan Province, North Pyongan Province, Hwanghae Province, Kyonggi Province, North and South Cholla Province and North and South Kyongsang Province, as well as in far-flung overseas places such as Changpai, Kirin, (Musong), (Rimgang), and (Samwonp'o), and under their leadership, the broad masses were bound firmly together. The whirlwind of arrests made by the Japanese imperialists and directed against the Korean National Association, and specifically the "105 persons incident" in the fall of 1917, vividly proves that the Korean National Association has enormous clout from its very early days, and that the leading elements of all the broad classes had been involved and that they had become a powerful and closely knit weapon.

As the Korean National Association organizations began to rapidly expand and their activities began to grow, the broad masses of all classes and levels, including workers, farmers, students, intellectuals, patriotic religious figures and medium and small merchants, became armed with anti-Japanese patriotic ideology, and enormous advances were made in the work of gradually strengthening their solidarity and in forming a national church-type revolutionary capability.

By plowing his way into the forefront of the road to a new dawning in history and enlightening the people with the consciousness of national independence, and then bringing them together in one unified organization, Mr. Kim Hyong-chik indeed initiated the unfolding of a new history of true national unity in our nation.

The ending of the factionalism of all those participating in anti-Japanese movements and independence movements, and the consolidation of anti-Japanese forces and strengthening of unified action, all under the banner of freedom and independence, is one of the precious legacies left by Mr. Kim Yong-chik in the struggle to achieve national unity.

The indomitable revolutionary fighter Mr. Kim Hyong-chik said the following:

"First we must endeavor to prevent division among independence movement organizations.

"Unity is strength and division is destruction.

"First we must achieve unity and preserve its capabilities, constantly indoctrinate them and apply constant pressure so as to bring them gradually to proletarian revolution."

The problem of consolidating the independence movement groups was an important problem associated with overcoming the ideological backwardness of the bulk of the nationalists and bringing about unity and joint action on the part of the anti-Japanese forces that had been hopelessly divided, and as such, with the destiny of the national liberation movement. Only by unifying and consolidating all independence movement groups could the revolutionary capability to meet and fight the Japanese imperialists be further nurtured, and could the alienation scheming of the Japanese imperialists be overcome and the unification of the people be successfully carried out.

Around the time of the 1 March uprising, various minor independence groups, such as the "Restoration Society," "Korean Independence Youth Corps" and "Army of Independence" were operating on their own throughout the Amnok River Valley and in various places in Manchuria. From their inception these groups fought among themselves to broaden their "right to power, maintaining their division, and agitated against the brutal oppression and appeasement schemes of the Japanese imperialists. The prevention of the division of the independence movement groups and the guiding of them along the path of proletarian revolution constituted a key problem which had to be solved in order to achieve consolidation of anti-Japanese forces and unity of action, and to bring about national unity.

Perceiving the importance of the consolidation of the independence movement groups, Mr. Kim Hyong-chik identified the fundamental problems arising in such consolidation and went among the independence movement groups, convincingly explaining the necessity for unity and the future course of revolution. At the same time that he supported the anti-Japanese elements of those independence movements, he rectified their unorganized and outdated struggle methods and their attitude of contempt for the masses, guiding them positively toward unity of action in the anti-Japanese independence movement.

Members of those independence groups could not stand against the progressive ideas, broad knowledge of politics and deep morality of Mr. Kim Hyong-chik, and whole-heartedly accepted his teaching. His guidance was even accepted with sincerity by the "leaders" of the independence movement groups who had been concerned only with their authority and had been links in the division, and they gradually overcame their mutual animosity and started down the road of solidarity and unity.

An epoch-making event in the efforts to consolidate anti-Japanese forces and strengthen unity of action was the formation of an overall group to lead the actions of the independence movement groups in a unified manner.

Based on his success in launching the patient struggle for unity among the anti-Japanese movement ranks, Mr. Kim Hyong-chik convened the historic (Musong) Conference in August of 1925, and established the National Group Consolidation Promotion Association, which bound together the independence movement groups as one. The National Group Consolidation Promotion Association obtained the mutual support of the independence movement groups that had been divided by two's and three's throughout the land with its foundation, and firmly unified the widespread patriotic forces under the banner of freedom and independence.

The fact that the struggle to unify all the people was closely combined with armed actions was another precious legacy left by Mr. Kim Hyong-chik in blazing a new path of national unity.

Armed actions which give a severe politico-military blow to the enemy are an important means of vigorously stimulating the political consciousness of the people and of inciting them to struggle.

Mr. Kim Hyong-chik, who perceived the enormous significance of armed activity, set forth the guidelines for armed action, which noted that an enemy which possesses must always be attacked with weapons, at the historic (Kwanjon) Conference, and energetically pushed forward the struggle for their implementation.

Mr. Kim Hyong-chik organized and guided the difficult and complex task of nurturing members of the Korean National Association and advanced youth as military cadre, and at the same time of explaining weaponry and organizing armed units. Under the wise leadership of Mr. Kim Hyong-chik, armed units operated along the border and inside the nation, launching fierce military actions, and in so doing struck severe blows to the Japanese aggressors and their puppets. Such actions on the part of the armed units, which boldly

raided Japanese imperialist command posts and police boxes, striking great politico-military blows against the enemy here and there and everywhere, captured the devotion of the masses and vigorously promoted their unity.

Indeed, under the superior leadership of the indomitable revolutionary fighter Mr. Kim Hyong-chik a new path of national unity was blazed in our nation, and an historic period of history was set in motion in which the anti-Japanese National Liberation movement embarked on the path of gradual development of unity along the road of national independence.

That noble legacy of Mr. Kim Hyong-chik, outstanding leader of our nation's anti-Japanese National Liberation movement, of blazing a new path of national unity under the banner of freedom and democracy, is being carried on brilliantly by the great leader Comrade Kim Il-song, peerless patriot and national hero.

The great leader Comrade Kim Il-song, who holds the destiny of the nation and the people dear to his heart and who early on embarked on the path of revolution, formed the nation's first communist revolutionary organization "T. D." [unity and solidarity] and created the immortal *chuche* idea, and as a result our people came into possession of the powerful ideological weapon of unity and solidarity, and the anti-Japanese revolutionary struggle advanced victoriously on the basis of the unified strength of our people. In this process, the glorious tradition of unity and solidarity among revolutionary ranks was formed for the first time in our people's history.

The unity and solidarity among revolutionary ranks conceived in the flames of anti-Japanese revolutionary struggle were an invincible unity and solidarity which took the respected and beloved leader Comrade Kim Il-song as their center and which were based on the *chuche* idea, and were the most grand unity and solidarity whose nobility and vitality were ahead of their times.

Given this great tradition of unity and solidarity, following liberation our people were able to build party and revolutionary sovereignty and a formal military force at the proper times, and were able to brilliantly carry out the revolutionary task of anti-imperialist anti-feudal nationalism in the northern half of the republic. Given this great tradition they were also able to score an historic victory in the Fatherland Liberation War in opposition to the armed invasion of the U.S. imperialists, carry out successfully socialist revolution within a short period of time, and score monumental breakthroughs in the struggle to build socialism. In this manner our people established an advanced socialist system on this ground and transformed our nation into a glorious socialist power of freedom, independence and self-defense.

The unity and solidarity of our revolutionary ranks is being further tempered in the historic march to dye the whole society with the *chuche* idea. The entire party and all the people are rallying around the party and the leader and vigorously launching the struggle to create the "speed of the 1980's" under the banner of the three revolutions in ideology, technology and culture, and in so doing are vigorously accelerating the revolutionary task of *chuche*. The catchphrase of our society today is that all the people are rallying closely around the party and the leader, and are marching vigorously along the path pointed out by the party.

Reflecting on the glorious revolutionary achievements of Mr. Kim Hyong-chik which ushered in the dawning of a new history and which piled up one on top of the other in the task of national liberation, our people are filled with the determination to make the noble doctrine of national unity that he maintained blossom even more fully.

Today our people are faced with the weighty task of unifying a divided fatherland. A key problem in ending the tragedy of division in our nation and bringing about fatherland unification is the realization of a great unity of the people.

Great national unity is the fundamental guarantee of fatherland unification and is the key to the final victory of the revolution.

To achieve the sacred task of fatherland unification, patriotic forces in the North and the South must first transcend their differences in ideology, doctrine and system and come together. Realizing the unity of the people and having North and South concentrate their strength in various areas would be good and would be beneficial in advancing unification.

When all the patriotic forces in North and South denounce outside force and achieve unity and solidarity, our people's task of fatherland unification will be accomplished.

There is only victory and glory ahead of our people as they move forcefully forward, rallying firmly around the Party Central Committee headed by the great leader Comrade Kim Il-song.

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POLITICO-IDEOLOGICAL SUPERIORITY IS THE FUNDAMENTAL CHARACTERISTIC OF THE
REVOLUTIONARY ARMY AND THE SOURCE OF INVINCIBLE POWER

Pyongyang KULLOJA in Korean No 7, 1 Jul 84 pp 20-24

[Article by Yi Pyöng-ryong]

[Text] 31 years have passed since our people scored a great victory in the
righteous Fatherland Liberation War against the armed invasion of the U.S.
imperialists.

The victory of our people in the Korean War was a victory of revolutionary
people against the reactionary forces of imperialism, and a victory of a
revolutionary army over capitalist aggressor forces.

The brilliant victory achieved by our people and the people's army in the
Korean Liberation War, smashing the bravado of the U.S. imperialists who
bragged of being the "strongest" in the world, proved that the strength of
a revolutionary with politico-ideological superiority is invincible, and
that it will be victorious no matter how powerful the enemy is.

The decisive factor which determines success or failure in war is not modern
weaponry or superiority in numbers or technology, but rather politico-
ideological superiority.

Politico-ideological superiority is the fundamental superiority of the
revolutionary army, and the source of invincible power.

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

"The history of revolutionary warfare has shown that a revolutionary army
soundly prepared politically and ideologically can, even though it may be
lacking in armaments, be victorious in a fight with an enemy that possesses
the latest weaponry. Politico-ideological superiority is the basic superiority
of revolutionary forces and the source of their invincibility." ("On the
Chuche Idea" Pamphlet, pp 53-54)

Politico-ideological superiority is the fundamental superiority of the
revolutionary army.

Politico-ideological superiority is the superiority which flows from the nature and essence of the revolutionary army which are fundamentally different from the reactionary army of the exploitive class.

The fact that the revolutionary army possesses a politico-ideological superiority which the army of the exploitive class cannot have is related to its own noble nature.

The revolutionary army founded and developed by the leader of the working class accepts the revolutionary ideology of the leader as its own guiding ideology, and takes as its mission the realization of the revolutionary task blazed by the leader under the leadership of the party. From this the revolutionary army becomes possessed of the noble revolutionary spirit that they are the founders of revolutionary force and accept unending loyalty to the great leader of the guiding working class and to the party as their revolutionary mission and reason for living, and that they struggle on behalf of the freedom and liberation of the people. Further, they come to possess revolutionary camaraderie with their commanders and kinship ties with the people as a result of their own class nature, and all soldiers feel that military service is their sacred duty and glorious task, and uphold military discipline in a self-conscious manner.

It is from this nature of the revolutionary army that politico-ideological superiority derives its essential superiority.

The politico-ideological superiority is a superiority which flows from the military principle of chuche which says that people and their ideological awareness play a decisive role in military force and its application.

Military force derives from a combination of people and weapons, and in military action a variety of factors are brought into play including ideology, technology, physical stamina, strategy, military equipment, encampments and so on.

People and the military masses constitute the most fundamental and capable factors of armed force, and are the decisive elements in military victory. In war, of course, weapons and battle-support technology play key roles. In war, however, the effectiveness of military technical factors such as weapons and support technology depends of the level of ideological preparedness of the people and soldiers who operate them, and on how effectively they are used. In the makeup of armed force, that which occupies the most fundamental and leading position are the people and the military masses, and that which plays the most decisive role among the various factors that are applied in military victory is the ideological awareness of the people.

Politico-ideological superiority constitutes the fundamental superiority of revolutionary force based on the nature of the revolutionary army, which is so fundamentally different from the reactionary army of the exploitive class, and on the decisive role played by people, who are the focal point of military action, and their ideological consciousness.

Politico-ideological superiority is the source of the invincible strength of revolutionary force.

The fact that politico-ideological superiority constitutes the source of the invincible power of revolutionary force stems first of all from its ability to successfully realize the unitary guidance of the party and the leader for the revolutionary army.

The guidance of the party and the leader over the revolutionary army is a decisive guarantee of all the victories of revolutionary force and a basic element of its invincible strength.

Only when the revolutionary guidance of the party and the leader are accepted can the entire army maintain unity and consensus in military action and battle activity, and an invincible militancy capable of overcoming any obstacle be preserved. Even though it may be called a revolutionary army, if the unitary guidance of the party and the leader is not implemented and a unified command not maintained, absolutely no strength can be displayed and such an army cannot move beyond an undisciplined mob. Only a revolutionary force in which all soldiers live and act solely in accordance with the ideological will of the leader, and in which the entire army moves as one under the unitary guidance of the party and the leader, can constitute steel-like ranks possessed of invincible power.

The most important element in the politico-ideological superiority of the people's army which is a revolutionary force is loyalty to party and leader.

The vitality of our revolutionary force as an army of the leader and an army of the party is found in loyalty to party and leader. Loyalty to party and leader constitutes the decisive condition for the people's army to preserve its own nature and to fulfill its mission. All problems arising in preserving the nature of the people's army and in fulfilling its mission can be successfully handled only on the basis of loyalty to the party and the leader.

The politico-ideological superiority of revolutionary force takes loyalty to party and leader as its core, and, making it its natural disposition, fully displays it. All other contents of politico-ideological superiority are based on loyalty to party and leader and are concrete manifestations of it.

All officers and men of the people's army, which is possessed of politico-ideological superiority that takes loyalty as its fundamental core, fully accept the leadership of the party and the leader on the basis of their own steel-like faith, and, accepting the military ideology of the great leader Comrade Kim Il-song and the military line of the party, move as one in the struggle to fulfill them. As a result, the numerous military masses move in unison in accordance with the orders of the party and the leader, as well as the orders and instructions of their commanders to fulfill them, and further strengthen the power of the revolutionary army.

The long journey of our revolutionary force, from the time that its founding was proclaimed to the world up to the present, represents a glorious history of full acceptance of the leadership of the great leader and our party.

At the time of anti-Japanese revolutionary struggle, units of the Korean People's Revolutionary Army used their own bodies as shields and barriers to protect the headquarters of the revolution, and at the time of the Fatherland Liberation War, numerous fighters of the people's army unwaveringly sacrificed their youth and their lives protecting the fatherland, calling out praises for the leader. On the various lofty and lowly peaks of the fatherland, including the world famous Hill 1211 and Hill 351, heroic fighters of the people's army fought with the high revolutionary consciousness that they did not have the right to die before carrying out the orders of the supreme commander, fighting with an indomitable fighting spirit, like the phoenix, and in so doing gave a knockout blow to the enemy, protecting each and every inch of the fatherland with their blood, assuring victory in the war.

This demonstrated that the revolutionary army fighting for a righteous cause under the wise leadership of the party and the leader is invincible, and is a match for any imperialist aggressor army.

The fact that politico-ideological superiority is the source of the invincible power of the revolutionary army also allows it to mold the revolutionary army into ironclad ranks of firm unity and solidarity based on revolutionary camaraderie.

Solidarity based on revolutionary camaraderie is a source of the invincible power of the revolutionary army and the most important element in victory in war. The power of a revolutionary force is found in its solidarity, and without that solidarity it is not possible to think of its ever-victorious militancy. Only a revolutionary army in which all the ranks have firm unity and solidarity on the basis of a single ideological will can continuously display great power in a revolutionary war composed of the most hard and bitter struggles against class enemies and foreign aggressors. Only when the revolutionary holds aloft the banner of solidarity can it repel the various reactionary schemes of aggression of imperialism and carry out its own sacred mission.

Politico-ideological superiority constitutes a firm guarantee that makes it possible to transform the people's army into invincible ranks of resolute unity and solidarity based on revolutionary camaraderie.

The widespread display of revolutionary camaraderie and the custom of unity between those above and those below among commanders and soldiers, based on loyalty to party and leader, and the strengthening of ties of kinship with the people, constitute one of the key elements of politico-ideological superiority.

In the imperialist aggressor army or the colonial contract army there can be no camaraderie or solidarity rooted in class character. Where the class positions are mutually exclusive and there is a lack of bonds of understanding, there can only be a relationship of blind devotion to money and position.

The "national army" of South Korea--a colonial mercenary army of U.S. imperialism--is filled with mistrust, discord and contradictions. Clear-cut distinctions are maintained between officers and troops in the South Korean

puppet army, officers treat their troops like horses and cattle, and terrible military punishment is inflicted on the men at any time. Sincere comradeship relationships cannot be conceived of in an imperialist aggressor army or a colonial mercenary army, which are filled with jealousy, envy, hatred and hostility, and due to their own frailty, such reactionary armies cannot avoid a fate of destruction.

Politico-ideological superiority is a fundamental superiority which can be possessed only by revolutionary armies such as the people's army.

The soldiers, officers and commanders of the people's army, which possesses politico-ideological superiority lacking in an imperialist aggressor army, are firmly united as sincere revolutionary comrades on the basis of the unitary ideology of the party, and maintain true comradeship ties.

The fighters of our people's army are all nurtured and raised with a single ideology and a single ideal in the warm bosom of the party and the leader, and are bound together by comradeship love on the path of struggle. Numerous fighters of the people's army, such as State Hero An Yong-ae, unhesitatingly have contributed their own blood and even their lives for a comrade-in-arms of the revolution, and have launched themselves as human bombs at the enemy to protect their comrades.

Soldiers of the people's army are revolutionary fighters who all take up their guns and fight for party, leader and revolution, and are true revolutionary comrades who let their blood flow together in battle with the enemy, who share the joys and sorrows of their lives. Sharing a common objective and mutual interest, there can be not even the slightest antagonism between commanders and troops of the revolutionary army, and a communist relationship and been fostered in which there is mutual respect and love, help and guidance.

Given such revolutionary camaraderie, the unity and solidarity of the ranks has been further tempered not only with ideological will, but also with ardent comradeship love.

Politico-ideological superiority guarantees consistency in ideology and action not only within the revolutionary army, but also between the revolutionary army and the popular masses, and, uniting the people firmly together, urges them on to the sacred war against the imperialist aggressors.

The revolutionary army of the working class is an army of sincere people, and the soldiers of this army and the people, accepting together the revolutionary ideology and leadership of the leader, are class brothers and revolutionary comrades-at-arms who fight fiercely, shoulder to shoulder, to implement that ideology and leadership.

The source of the key strength of the people's army is found in the ties of kinship with the people. Just as it is not possible to live without food and water, the revolutionary army cannot survive apart from the people and cannot be victorious in battle. A revolutionary force can possess great strength

and score continuous victories in its battles with the enemy only when a stable supply of human and material resources is maintained in the context of the positive support and backing of the people.

In the bitter days of anti-Japanese armed struggle soldiers of the Korean People's Revolutionary Army and headquarters personnel rallied firmly together as one to repel the vicious "suppression" of the armed Japanese imperialists, fighting to the point of even using their nails, and at the time of the Fatherland Liberation War, people throughout the entire region of the front lines, including women of the villages along the Nam River, contributed greatly to the battle victories of the revolutionary forces by breaking through and providing ammunition and food to the battle areas. All of this shows that the source of the invincible power of a revolutionary force is found in the resolute uniting of soldiers and people so as to deliver a knock-out blow to the imperialist aggressors by means of an all-people's resistance.

In fully displaying this spirit of revolutionary camaraderie and unity of those above with those below, and the military with the people, the politico-ideological superiority of the revolutionary army achieved the most noble and vital unity and solidarity throughout the army, based on the unitary ideology system of the party, and created battle ranks out of the revolutionary force possessed of invincible power.

Politico-ideological superiority as the source of the invincible might of the revolutionary army also constituted a key factor in getting the revolutionary army to display a noble trait of militant morality in all acts of war and struggle.

The ideological condition of soldiers and their spirit of militant morality constitute a key factor in forming the invincibility and might of the revolutionary army. The question of winning or losing in war and battle is not ultimately determined by whether or not the military and technical means, or the natural or geographical conditions, are good or bad, but by the ideological and spiritual condition of the troops who control those conditions. The revolutionary army possessed of politico-ideological superiority defeats imperialist aggressors through political and ideological might, displaying a noble spirit of militant morality throughout the entire course of the war.

The politico-ideological superiority of the revolutionary army makes it possible for all soldiers, possessed of an indomitable will to fight and a fierce revolutionary spirit, to successfully overcome any obstacle or trial of war.

The obstacles and ordeals encountered in war and battle are of a ferocity and harshness that cannot be compared to a struggle against nature. In particular, as the means of armed conflict become more developed, war assumes a more violent nature in battle and is accompanied by more arduous ordeals. Such ordeals and hardships encountered in revolutionary war can be overcome successfully only by soldiers possessed of ardent revolutionary spirit and a noble spirit of militant morality.

The decisive factor which determines victory or defeat in war is not weaponry or technology, but is found rather in the high political zeal and revolutionary self-sacrifice of an army and a people who are conscious of the legitimacy of their own task. The will and combative force of soldiers displayed in the course of battle are derived from ideological consciousness. The question of how strong the will and power of soldiers will be when confronted with severe hardships and ordeals is an ideological problem. For this reason, only when decisive significance is attached to politico-ideological factors in military actions, and when ideological consciousness is enhanced in terms of its role so that all military problems are solved, can there be victory in revolutionary war. Victory in revolutionary war is attained when military masses possessed of high ideological awareness display a noble spirit of militant morality.

The politico-ideological superiority of the revolutionary army is composed of such key elements as a sacred revolutionary spirit, incomparable self-sacrifice, a high sense of organization and discipline, mass heroism and courage--through which everything is devoted to the fight for party and leader, fatherland, revolution, and the freedom and liberation of the people.

Given this politico-ideological superiority, soldiers of the revolutionary army are possessed of a high degree of pride and confidence as revolutionary fighters of the party and the leader, of a conviction in the righteousness of their own task and in revolutionary victory, and an uncompromising militant spirit concerning class enemies, and, rejecting all manner of spiritual or physical weaknesses, fight ferociously regardless of the obstacles.

Fully displaying a noble spirit of militant morality based on politico-ideological superiority, our revolutionary army fighters, at the time of the bitter Fatherland Liberation War, never experienced a moment's fear or hesitation even under severe conditions of meeting an enemy with numerical and technological superiority, and fought with a deep belief in victory.

Courageous soldiers of the people's army, such as those heroic fighters on Wolmi Island who fought with one company and four cannon against the enemy's 50 thousand men, 300 ships and 1000 aircraft, who were possessed of the conviction that in a war that has the great leader Comrade Kim Il-song and the wise leadership of the party and the leader, victory is possible, that the revolution will succeed, even though they sacrifice themselves, and that the fatherland will exist into eternity, they were the ones who fully displayed mass heroism and incomparable self-sacrifice. With a resolute belief in the righteousness and necessity of their revolutionary task and in the bright prospects of the future, and the existence of innumerable heroic fighters who spent their youth on behalf of the party, the leader, the fatherland and the people, our people's army was always capable of being ever victorious.

By thus resolutely carrying out the party's and the leader's unitary guidance concerning the revolutionary army and manifestly strengthening the politico-ideological unity and solidarity of the ranks, and fully displaying a noble spirit of militant morality in war, politico-ideological superiority became the source of the invincible might of revolutionary force.

The brilliant victories achieved in two revolutionary wars by our people against Japanese and U.S. imperialism under the wise leadership of the great leader Comrade Kim Il-song were vivid demonstrations of the politico-ideological superiority of the revolutionary army.

Based on politico-ideological superiority of incomparably greater power than modern weapons, our people's army was capable of defeating the two most barbaric and powerful imperialist aggressor armies of Japan and the U.S., and even today uses revolutionary force to crush the atrocious reactionary forces of our enemies.

We must continuously strengthen and develop the people's army as an invincible revolutionary force which is politically and ideologically superior in the future, just as in the past, by firmly establishing the party's unitary ideology system within the people's army, strengthening ideological indoctrination and organizational life, and fully accepting the leadership of the party.

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THE NOBLE MORAL DEMEANOR AND CULTURAL AESTHETIC ATTAINMENT OF CHUCHE-TYPE COMMUNISTS

Pyongyang KULLOJA in Korean No 7, 1 Jul 84 pp 25-29

[Article by Kang Kwang-kūn]

[Text] Cultural aesthetic attainment is a key factor in molding the dignity of people.

The merit and dignity of a person are of course formed on the basis of what ideology and what world view that person possesses. Whether or not a person can maintain a moral demeanor depends on his world view. Only a person who maintains a revolutionary world view can possess deep concern over social and historical development and positively participate therein, and can energetically move forward without knowing hesitation or agitation, regardless of the situation.

In order to get people to establish a revolutionary world view and to prepare themselves as fully developed communists, ideological indoctrination must be strengthened on the one hand, and at the same time aesthetic indoctrination must be properly carried out so as to enhance their cultural aesthetic attainment. Only when noble cultural aesthetic attainment is maintained along with revolutionary ideology can people continuously loathe all manner of old and reactionary things, such as the exploitive class and the exploitive system, and fight ardently against them, and can they at all times approach life in an optimistic and civilized manner. Without high cultural aesthetic attainment it is not possible to maintain the noble moral demeanor of the communist, nor is it possible to live a complete and rich life filled with revolutionary joy and happiness.

Maintenance of a noble cultural aesthetic attainment is an inevitable demand in becoming a chuche-type revolutionary.

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

"A person must work properly and at the same time enhance his cultural attainments. One must laugh and smile. Just as our workers strengthen their sense of party, so must they enrich their humanity and culture." ("Collected Works of Kim Il-song" Vol 16, pp 233-234)

By noble cultural aesthetic attainment is meant the ability to distinguish what is or is not beautiful and sacred using the aspirations and demands of the working masses as a yardstick, as well as the quality and level of refinement that presents life in optimistic and civilized terms. In the absence of high cultural aesthetic attainment which, possessed of a working class world view, interprets life richly and fully appreciates art, no consideration can be given to the noble moral demeanor of chuche-type communists.

Chuche-type communists who devote themselves to and fight for the sacred task of achieving the independence of the working masses maintain a spiritual world of greater beauty and purity than other people. To feel true usefulness and happiness in a life of devoted struggle on behalf of party, leader, fatherland and people, and to maintain optimism no matter what the circumstances, filled with revolutionary cheerfulness, marks the chuche-type communist. High cultural aesthetic attainment which is full of sentiment and humanity defines the noble character of the chuche-type communist.

Noble cultural aesthetic attainment vigorously motivates chuche-type communists to struggle ardently, filled with enthusiasm and zeal, and to create the most beautiful and prosperous life.

Only the person who has high cultural aesthetic attainment can live cheerfully without pessimism when confronted with difficulties, and can create a beautiful and noble life which continuously inspires the popular masses. The person devoid of feelings and sentiment cannot possess a driving will to work and is doomed to a dull and tasteless life.

In possessing refined cultural aesthetic attainment, chuche-type communists become the creators and enjoyers of a beautiful and civilized life, filled with optimism and devotion. That which guarantees a revolutionary spirit filled with enthusiasm and zeal, and a cheerful life, is none other than refined cultural aesthetic attainment.

Refined cultural aesthetic attainment is also a guarantee that makes it possible for chuche-type communists to fully understand the personality and life of the people, and to accordingly fulfill their tasks spontaneously.

To become a servant of the people and to go about one's tasks, feeling their hurts as one's own hurts, is not easy. The life of the masses is full and prosperous, and their level of preparedness and their personality differ. As a result, if tasks are to be carried out spontaneously and in a manner that conforms to the aspirations and demands of the popular masses, then not only must one go deeply among the masses, but a high level of cultural aesthetic attainment must be maintained as well. Cultural aesthetic attainment is infused with noble sentiment and a rich spiritual world which are people-oriented and which feel the hopes and happinesses of living in struggle devoted to the people, and thereby brings about a sharing of the joys and sorrows of producing with the masses.

Only when chuche-type communists maintain such a high level of cultural aesthetic attainment can they fully appreciate the manifold and subtle sentiments of the people and their rich spiritual world, spontaneously organize and develop the work of the various levels and classes of the masses, and fully discharge the glorious mission of riders in the struggle to create a new life. In the maintenance of refined cultural aesthetic achievement which portrays life in an optimistic manner, filled with enthusiasm even though that life may be spent in revolution and struggle, and which makes it possible to creatively carry out work in a manner consistent with a given situation and with the level of preparedness of the masses, is found the special characteristic of the chuche-type communist and one of their keys to the fact that they are always victorious.

A brilliant example of the chuche-type communist who maintained refined cultural aesthetic attainment were the young communists who, at the dawning of the Korean revolution, who fully accepted the respected and beloved Comrade Kim Il-song as the leader of the people and as the center of unity and solidarity, and fought on that basis. Given their constant loyalty to the leader of the revolution, their invincible militant spirit and their refined cultural aesthetic attainment, they were able to create immortal revolutionary hymns such as the ballad "Star of Korea," which captured the unending dignity and sentiment of our people as they embraced the sun of the nation, and were able to live and struggle in an ever-cheerful manner, regardless of the severity of the trials and tribulations that they had to undergo. This vividly proves that it is chuche-type communists who are the true communists who possess a lucid revolutionary point of view and a rich cultural aesthetic attainment.

Following the example of those young communists who shined so brilliantly on the glorious course of the Korean revolution over a span of half a century so as to more firmly prepare all functionaries as revolutionary fighters, endlessly loyal to the party and the leader, and as true chuche-type communists who maintain refined cultural aesthetic attainment, constitute an urgent requirement of a new and higher stage of our revolutionary development.

Today our revolution has entered the higher stage of carrying out the modeling of the whole society after the chuche idea, and of coming face to face with bringing about the completed victory of socialism. The grand reality of our nation as we struggle to launch the arduous struggle to achieve the final victory of socialism under the banner of the three revolutions in ideology, technology and culture demands that a proper groundwork be laid for fulfilling the daily increasing cultural aesthetic needs of the workers, along with their material demands, and thereby to provide them with a rich material and cultural life of greater independence and creativity.

Demands for a culturally aesthetic life increase to the extent that people have been freed from natural and social constraints and begin to enjoy a more materially satisfying life. Our workers now live an abundant life, free from worry about the basic necessities, and are laboring positively to fully enjoy a cultural and aesthetic life. If these daily increasing demands of the workers are to be satisfied, then the functionaries who are

the leaders of the revolution must further raise their own aesthetic attainment and provide a model in cultural life. Only when functionaries rapidly enhance their own aesthetic attainment and properly carry out the task of organizing and developing cultural life in accordance with the aspirations and demands of the masses can the whole society be filled with revolutionary zeal and optimism, and can the masses be stimulated to advance the victory of the tasks of socialism and communism.

All of the conditions and capabilities necessary for all the people to live a good cultural aesthetic life are fully established in our nation today.

In our nation the Socialist Labor Law has been established, which is the firm legal foundation which makes it possible for all workers to formalize their work life and to enjoy a cultural aesthetic life to the fullest.

The Socialist Labor Law created by the great leader Comrade Kim Il-song vividly illuminates the rules, as well as the concrete procedures and methods of accomplishment, for organizing the work life of workers on the principle of eight hours of work, eight hours of rest and eight hours of study. With the Socialist Labor Law our workers are fully guaranteed not only of the right to work but also to have a full cultural aesthetic life, and receive legal guarantees that they will even receive a vacation at state expense.

Under the wise leadership of the party and the leader, all workers in our nation possess the material conditions necessary for them to live a cultural aesthetic life based on their own likes and tastes.

Our nation is filled with modern cultural facilities such as the Mansudae Art Theater, Pyongyang Theater and Hamhung Theater, and even worker districts and farming communities have seen widespread construction of cultural halls and movie theaters. In addition, the spread of television throughout the nation, which carries epoch-making significance in carrying out the cultural revolution, was accomplished a long time ago. As a result, our people are in the heyday of their lives no matter where they are, and can enjoy chuche art to their heart's content, living a full cultural aesthetic life.

In addition, the large and small libraries and reading rooms that have been established in every corner of the nation, such as the People's University Study Halls in Pyongyang, provide the convenience of making it possible for workers who have finished their shift to engage in organized reading suited to their temperament.

Vacation and recuperation centers have been tastefully developed in a manner consistent with local characteristics throughout our nation, which is famous for its scenic beauty, and modern playgrounds, including parks and amusement parks, have been built to make life more enjoyable for the workers. The vacation centers, recuperation centers, parks, amusement parks and playgrounds in our nation, which is a nation where the workers have become the masters, have become not only places where all the people can enjoy a cultural aesthetic life and relaxation to their heart's content, but also places where they can regain the vigor of their youth.

All of these cultural facilities which have been built with the coming of the age of the Worker's Party bespeak the fact that a strong material foundation has been laid which is capable of fully satisfying the aesthetic needs of all the people in our nation.

In making maximum effective use of these favorable conditions and capabilities, we must brilliantly carry out the party's plan for properly living a cultural aesthetic life, and further accelerate socialist construction.

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

"Regardless of what good conditions exist, if they are not properly utilized life cannot be bright and blessed. Having the workers perceive work and life as joyful and civilized is one of the most important tasks of all party organizations and party functionaries." ("Collected Works of Kim Il-song" Vol 15, p 606)

In order that the aesthetic attainment of workers may be enhanced in a manner consistent with the actual demands of socialist construction, and that all workers may live a good cultural life, then first of all a correct viewpoint must be fostered among guidance functionaries.

Whether or not cultural aesthetic life is lived properly or improperly depends in great part on what viewpoint the functionaries have, and on how they carry out this task. If the viewpoint of the functionaries is not correct, then not only cannot their aesthetic attainment be rapidly enhanced in accordance with the intent of the party, but the cultural life of the workers cannot be improved either.

All functionaries should be full conscious of the fact that avoiding or administratively shirking the work of strengthening cultural aesthetic life constitute a concrete manifestation of an insufficient sense of party, of the working class and of the people, and should at all times focus great concern on this work. Functionaries should in particular reject the incorrect tendency to think that only those who have time or are at liesure should live a cultural aesthetic life, and should make positive effort to enhance their own aesthetic attainment.

If functionaries are to rapidly enhance their own aesthetic attainment and positively contribute to a more civilized way of life for the workers, they must strive diligently to possess well-rounded knowledge.

Refined cultural aesthetic attainment which finds beauty and happiness at the proper time in human life can be acquired only through arduous effort to possess well-rounded knowledge. Without broad knowledge a high level of cultural aesthetic attainment cannot be possessed, and further, one is not able to seriously carry out one's own revolutionary task. People see and feel and absorb to the extent of what they know, and as one's knowledge increases so does one's dignity increase and one's stature in work become enhanced. Only with a great deal of knowledge can party policy propaganda be used naturally and in a mature manner in conformity with the level of

preparedness of the masses, and can they be positively motivated so as to vigorously accelerate production and construction.

Refined cultural aesthetic attainment is not something that can be easily obtained within a matter of a few days. It is something that can be gained only through diligent effort, and can be inculcated within a rapid period of time only by hard study combined closely with actual practice. Consequently, all functionaries should work feverishly to obtain broad knowledge, and should press forward with their study, never stopping it no matter what the circumstances, so as to rapidly enhance their own cultural aesthetic attainment.

The key issue arising at this point is that of reading numerous works of art and literature and appreciating them.

Works of art and literature are not abstract theory, but rather bring to life a beautiful and noble spiritual world and the example of people who breathe, live, talk and behave just like real people through real-life portrayals and artistic characterizations. Not only are various aspects of social life, such as politics, economics and culture, contained in revolutionary works of art and literature, but all aspects of meaningful existence, such as relationships between comrades and family life, are broadly and richly reflected, and the tasks of all levels and classes of the masses in different circumstances, and the manner in which they are carried out, are also concretely portrayed. This shows how works of art and literature can be a powerful means for conveying to people revolutionary ideology, broad knowledge and rich sentiment, and can be true textbooks of life.

By correctly establishing a spirit of reading, and by engaging in planned reading of revolutionary works which portray model communists as well as classic works which inform about the world, all functionaries broaden their own knowledge and enrich their lives. At the same time they should deeply appreciate films with great indoctrination value so as to learn from the sacred spiritual world and noble traits of revolutionary heroes, and use them as examples in working zealously and leading a cultured life. In addition, they should be fully appreciative of music, dance and the arts. Only in so doing can they fully prepare themselves as true chuche-type communists who live and struggle while overflowing with revolutionary optimism at all times.

If one is to possess broad knowledge and enhance one's own cultural aesthetic attainment, one must also be well versed in the long history of our people. Only by being fully aware of the history of one's own people can one fully internalize the marvelous cultural tradition of the people, and correctly carry it on and develop it in a manner consistent with the demands of the times.

Functionaries must, through the study of history, possess pride in the wisdom and abilities of our people who made a name for themselves in struggles with foreign aggressors and who overflow with proud cultural heritages such as the world's first metal type and world renowned Koryo pottery, and thereby be more firmly prepared to achieve the independent and peaceful unification of the fatherland and further glorify the proud 5000-year history of the people.

An important requirement in rapidly enhancing the aesthetic attainment of functionaries and creating a cultural life for the workers is to more fully provide the conditions for a cultural aesthetic life.

The aesthetic attainment of the workers cannot in the end be enhanced solely through subjective interests or general appeals, nor can a rich cultural life be established for the workers.

A prerequisite arising in more fully guaranteeing the conditions for a cultural aesthetic life today is that of thoroughly regularizing and standardizing work and life in all sectors. Only by regularizing and standardizing work and life can workers and functionaries be brought to study in a planned manner, and to fully enjoy their cultural leisure.

In all sectors of the people's economy there must be strict adherence to fixed order and discipline, including discipline on reporting for and leaving work, discipline for changing shifts and discipline for utilizing working hours, and an appreciation for work must be fostered among the workers and the task of work organization and parts supply carried out without fail so as to fully utilize the 480-minute work day, and, when the working day is over, there must be proper organization so that everyone makes the best use of their cultural aesthetic life and leisure. The functionary who in this manner regularizes and standardizes work and life, gets maximum performance out of the work day, and thoroughly guarantees time for study and leisure can be said to be an outstanding leader who will receive the respect and love of the popular masses.

An important factor in properly maintaining conditions for a cultural aesthetic life is making more effective use of existing cultural facilities.

Procedures must be properly established for the convenience of functionaries and workers at auditoriums, movie theaters, amusement parks and scenic spots, and public service work must be improved so that all people can fully enjoy cultural life without the slightest inconvenience. When such is the case, all existing cultural facilities can be used more effectively, and the increasing cultural aesthetic needs of the workers can be fully satisfied.

An important guarantee for enhancing the aesthetic attainment of functionaries and improving the cultural life of the workers is found in the proper support for the guidance of party organizations.

Only when there is correct support for party guidance can a correct viewpoint concerning cultural aesthetic life be thoroughly established among functionaries and workers, and can the problem of quickly eliminating old lifestyles be successfully solved.

Party functionaries must be looked to for an example in cultural aesthetic life in all party organizations, and all organizational political work must be properly prepared so as to thoroughly establish a spirit of reading everywhere and so as to manage life so that it is revolutionary, broad and changing.

The struggle to properly live a cultural aesthetic life is a sacred struggle to fulfill the lofty intent of our party concerning firmly preparing functionaries and workers as well-rounded chuche-type communists, and is a proud struggle to thoroughly establish the spirit of working and living with vitality so as to bring about a new upsurge in socialist construction.

All party organizations, functionaries and workers must fully understand the intent of the party and improve cultural aesthetic life, thereby filling the whole society with revolutionary optimism and cheerfulness, and successfully carry out the enormous tasks that confront us.

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KOREAN PAINTING AND THE BUILDING OF CHUCHE ART

Pyongyang KULLOJA in Korean No 7, 1 Jul 84 pp 30-34

[Article by Yang Yŏn-kuk]

[Text] Visual art, like other forms of art and literature, is a form of social consciousness which reflects people and life through artistic portrayal. Intuitive reflection of such things as the politics, economics, cultural life and customs of people living in a given time or a given social system through formative characterization is a fundamental aspect of visual art.

Possessed of greater visual concreteness and intuitive clarity than other forms of art and projecting the ideological content of a work with deep impression, visual art has considerable efficacy in ideo-aesthetically indoctrinating people.

People-oriented and revolutionary visual art which accurately reflects the demands of the times and the aspirations of the popular masses not only revolutionarily indoctrinates people and vigorously motivates them to creativity and struggle, but also provides artistic answers to problems which are urgent from a societal point of view, and in so doing contributes positively to carrying out the task of independence of the working masses.

If socialist visual art is to contribute ideo-aesthetically to the revolutionary task of the popular masses, then chuche must be firmly established in visual art creation and construction.

Our party set forth the firm establishment of chuche in the building of visual art as a fundamental principle of socialist national visual art construction, and has wisely guided the work to create and develop our visual art on the foundation of Korean painting.

Our party's guidelines on developing our visual art on the basis of Korean painting are revolutionary guidelines which reflect the fundamental demand of establishment of chuche in the visual art sector, and are leading guidelines which illuminate the basic method of building chuche visual art which transfers socialist content into a national style.

Brilliantly implementing the party's guidelines on building chuche visual art, today our visual art is blossoming into a revolutionary and people-oriented art, a socialist art that is awash in national coloring.

The lustrous development of chuche visual art in our nation absolutely proves the legitimacy of our party's guidelines on building visual art, the wisdom of its leadership and its enormous vitality.

The development of visual art based on Korean painting constitutes a fundamental problem in the building of chuche visual art which suits the passion for life of our people and their aesthetic tastes, and which serves to the benefit of the Korean revolution.

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

"Among the beautiful national art created by our people, the excellent national visual art forms, including Korean painting, occupy a brilliant position. Korean painting in particular is an outstanding visual art form which aesthetically suits our people. Korean painting is infused with the characteristic national traits of our people which have grown up over a long period of history." ("Theory of Film Art," p 280)

The development of our visual art on the foundation of Korean painting indicates that visual art, embodying the characteristics of Korean painting in the various forms of visual art, is being made into a truly people-oriented visual art which conforms to the passion for life and aesthetic tastes of our people.

In order to build a revolutionary and people-oriented visual art which serves the working masses, visual art must be developed in a manner suited to the vital sentiment and tastes of the people of one's own nation. Visual art which does not suit the sentiment, tastes and interests of the people of one's own nation cannot receive the love of the people.

Visual art which suits the taste and sentiment of the people of one's own nation can be successfully built only upon the basis of a national style.

A national style is that style which the nation's people like and which suits their interests. Consequently, it is only on the basis of that which is national in content that people-oriented visual art can be built which suits the sentiment and tastes of the people of one's own country, and which truly serves the working masses.

Our party's guidelines with regard to building visual art on the basis of Korean painting are creative guidelines based on scientific analysis of the foundation on which Korean painting becomes the fundamental nature of our visual art.

That Korean art constitutes the foundation for building chuche visual art is related to the fact that it is a traditional visual art form which deeply embodies the indigenous national characteristics of our people that have been developed over the course of a long history.

The quality of visual art which appeals to the sentiment of the people of one's own nation is not that of just any visual art form. It is only that indigenous national visual art form which has been molded during the course of long-term historical processes and which fully embodies the appropriate national traits that does so.

A national visual art form, which possesses a long history and national tradition, most vividly manifests national traits in a traditional visual art form which has developed in a manner consistent with the national sentiment, taste and psychological traits of the people of the nation.

In addition to Korean painting, which has a long historical tradition, there are a variety of visual art forms in our nation which represent various phases of development, including oil painting, which came into our nation from other countries in modern times, and the newly developed industrial art following liberation.

None of these visual art forms so richly and deeply portrays the indigenous national traits of our people to the extent that Korean painting does.

Korean painting, possessed of its own vivid national traits and originality from ancient times, is a traditional art form which formed the mainstream of development of our nation's visual arts. In it are vividly embodied the national taste, interests, creative wisdom and artistic capabilities of our people. In its embodiment of national traits over a long history and its rich capturing of proud traditional values is found the key element by which Korean painting constitutes the foundation for developing our visual art into a chuche visual art which suits the vital sentiment and taste of our people.

That Korean painting forms the foundation for building chuche visual art is also associated with the fact that it is an excellent visual art form which is capable of richly conveying the lives and sentiments of our people.

For any visual art form to become the foundation and intrinsic nature of that nation's visual art development it must not only be a national visual art form possessed of a long history, but it must also be a formative style which is capable of broadly and deeply reflecting the people and their lives. Even though it may be said to be a visual art form with a long history, if it restricts the manifold and deep portrayal of the people and of life it cannot constitute the foundation for development of national visual art.

Along with Korean painting, industrial art and sculpture also possess a long historical tradition in our nation and have developed on that basis. However, industrial art and sculpture have limitations in broadly and deeply portraying life.

Among the various visual art forms of our nation, the most fundamental art form which broadly and deeply reflects life, and which dominates and sets the parameters for development of other visual art forms, is Korean painting. More than any other visual art form, Korean painting possesses the capacity to richly portray people and life, from concrete characterizations to the finest details. It is for this reason that Korean painting, as an excellent formative style which assures that the scope and intensity of its portrayals of life will be broad and deep, as well as realistic, constitutes the foundation for building chuche visual art.

That Korean painting constitutes the foundation for building chuche visual art is also associated with the fact that it is a visual art form which possesses excellent artistic characteristics capable of developing all other forms of our nation's visual arts in a manner consistent with the tastes and aspirations of our people.

The development of all classes and forms of visual art in a manner consistent with the tastes and aspirations of our people is a key requirement in the overall improvement and development of socialist national visual art.

The basic foundation associated with developing all classes of visual art in a manner consistent with the vital sentiment of the people, however, definitely does not exist in an abstract sense. It has a concrete existence, deeply imbued with the artistic characteristics of an indigenous style which fully embodies the national traits of the people of one's own nation.

Of course, the various forms of visual art are different in terms of materials and technique, and must be created in a manner consistent with the characteristics of their own forms.

Nevertheless, if all forms of visual art do not embody the artistic characteristics of the indigenous visual art form of their own nation, regardless of their differences in style and technique, they cannot be developed in a manner suited to the tastes and aspirations of the people of that nation. This is due to the fact that the artistic characteristics of the indigenous visual art form of one's own nation, as the most perfect manifestation of the national traits which have developed over the course of a long history, possesses universal validity in developing all classes of visual art in a manner consistent with the tastes and aspirations of that nation's people.

The artistic characteristics of Korean painting are a formative style which must be universally applied in the development of the various classes of visual art of our nation in a manner consistent with the tastes and aspirations of our people.

The fundamental characteristic which flows consistently in Korean painting, as an indigenous art form of Asian painting, is its strength, beauty and nobility. This is an excellent characteristic which fully reflects the national personality, sentiment, aesthetic taste and moral spirit of our people which were developed over the course of a long history.

Our people, who possess a long history and proud cultural tradition, are a people with a strong sense of revolution which has continuously manifested their patriotism, solidarity, and invincible purpose and courage in struggles to oppose foreign aggressors and to restore the right of independence of the nation. Our people are a wise people who have maintained from ancient times a diligent and sagacious nature and the moral spirit of superior capabilities and good manners and habits.

In embodying these indigenous national traits of our people, the characteristics of strength, beauty and nobility of Korean painting arouse the empathy of our people and receive their love.

The national traits embodied in the indigenous visual art form of our nation are firmly preserved in the formative characterization system of Korean painting.

Korean painting possesses extremely polished rules of composition, including clear and concise composition, and techniques of intensity and suggestiveness which, through brush handling and detail work, are capable of bring the essence of life into sharp relief.

Also contained therein are the means of indigenous expression, such as the soft, mild and clear colors and the clearly delineated line which captures the rich ideological expression and manifold movements of people, and also compositional elements, such as strong, beautiful and noble brush strokes which are capable of displaying the superior artistic talent of our artists.

The entire system of characterization of Korean painting, including its indigenous expressionist technique and characteristic means and elements of composition, form the superior artistic traits of our nation's indigenous visual art form.

These superior artistic traits possessed by Korean painting have universal validity not only in the development of Korean painting itself, but also in the creation of all classes and styles of the visual arts in a manner consistent with national traits.

Consequently, in order to comprehensively expand and develop all phases of our nation's visual art, Korean painting must without fail constitute the foundation and be developed in a chuche manner suited to the tastes and aspirations of the builders of socialism.

Given the guiding position occupied by Korean painting and its decisive role in the building of chuche visual art, our party has illuminated the fundamental requirements for developing our visual art on the foundation of Korean painting.

The first fundamental requirement arising in making Korean painting the foundation and building chuche visual art is that of thoroughly eliminating all unhealthy ideologies, such as flunkeyism and national nihilism, from all areas of the visual arts, and to vigorously develop our visual art with Korean painting at the forefront.

The feudal rulers and government caretakers of days past despised the indigenous visual art forms of our nation and doted only on those of other nations, and the Japanese imperialist aggressors conspired to destroy the eternal and proud tradition of Korean painting which had been a strongpoint of our nation's history. Today as well, U.S. imperialist aggressors and Japanese reactionaries are spreading all manner of corrupt art forms in South Korea, and are launching a massive attack designed to bring about the destruction of Korean painting.

All of this goes to show that throughout the long history of visual art in our nation sharp struggles have been launched with various outdated and reactionary visual arts on one side and Korean painting on the other, and demonstrates the key role played by Korean painting today in eliminating unhealthy ideas from areas of the visual arts and in thoroughly establishing *chuche*.

Under such conditions, if ideological struggle is not vigorously waged against reactionary tendencies, such as flunkeyism and national nihilism, in all areas of the visual arts, and at the same time our visual arts are not vigorously developed with Korean painting in the forefront, then the *chuche* orientation and revolutionary nature of our visual art cannot be maintained.

Only by vigorously developing Korean painting can the corrosive influence of imperialist reactionary visual art forms that would paralyze the independent ideological consciousness and revolutionary spirit of our people be thoroughly blocked at the proper time.

To preserve Korean painting as the foundation of our nation's visual arts development does not constitute a restorationist approach to ancient things. If restorationism were to be permitted in the visual art sector, obsolete elements in the background of visual art would come back to life or the spiritual world of the people would be obscured, and the healthy development of socialist visual art would be sidetracked. Consequently, in order to build *chuche* visual art based on Korean painting, that which is outdated and conservative that lingers on in Korean painting must be eliminated, and that which is progressive and people-oriented must be developed without fail in a manner consistent with modern aesthetics.

To talk of developing our visual arts with Korean painting in the forefront does not connote the intent to eliminate good visual art forms which have come in from other nations.

The incorporation of art forms from other nations into the art forms of a given nation is an unavoidable phenomenon which occurs in the course of human cultural development. Different classes of good forms of visual art, such as our nation's indigenous Korean painting and oil painting, must be accepted so as to enrich the development of our visual art.

The problem involves determining what position and viewpoint are used to view the indigenous art form of one's own nation and that of another nation, and which of them should be given priority.

We can firmly establish *chuche* in the visual arts sector only when we stand on a solid *chuche* position and attach greater significance to our nation's indigenous visual art form than to the art forms of other nations, and, at the same time we increase its relative importance in creativity, by only accepting from foreign art forms only that which conforms to the ideological sentiment and interest of our people, and subordinating it to our own style.

Giving priority to Korean painting while fully developing the various classes and forms of visual art is also a key requirement arising in the building of *chuche* visual art which makes that which is national its foundation.

In order to firmly establish *chuche* in the visual arts sector, that which is Korean must be taken as a foundation of not only Korean painting, but all sectors of the visual arts, so as to develop them in a manner consistent with the tastes and wisdom of the builders of socialism.

The creation by artists well-versed in the techniques of Korean painting of visual artistic works of high socio-aesthetic content vividly demonstrates the superiority of Korean painting, and is a prerequisite for further hardening the national foundation upon which all classes and forms of the visual arts are based. Only when Korean painting is given precedence in development can its superior artistic traits be embodied in other forms of visual art, and revolutionary art of subtle national colors be created.

Consequently, artists must fully develop the techniques of delineation of Korean painting, such as its techniques of clarity, detail and shape, and concentrate on the creation of Korean paintings with a high *ideo-aesthetic* level.

The painting of pictures by artists who display the revolutionary spirit of self-sufficiency and produce our own better quality pigments and brushes constitutes an important guarantee for developing our visual art on the foundation of Korean painting. The clear, soft and subtle coloration of Korean painting evolved through the long course of history, and as such reflects characteristic color preferences which appeal to the aesthetic sense of our people. It was on this basis that pigments were formulated which suited the color scheme of Korean painting. Consequently, only by making effective use of those good characteristics of pigments which evolved along with Korean painting down through history, and by manufacturing pigments which suit the aesthetic tastes of the people of our era, can *chuche* be firmly established in the creation of all works of visual art, including Korean painting.

Our party's guidelines on making Korean painting the foundation for development of our visual arts are creative guidelines for building *chuche* visual art based on an intensive scientific analysis of the characteristics of our nation's visual arts development and of the mission and task of socialist visual art, and are the most correct guidelines which show the way to develop our visual arts into revolutionary and people-oriented arts which are of service to the everlasting Korean revolution and to our people.

Our party's guidelines on developing our visual arts on the basis of Korean painting are today seeing their legitimacy proved through practical application, and are displaying tremendous vitality in the development of chuche visual arts.

Under the wise leadership of the Party Center, our visual arts are creating ideo-aesthetically superior commemorative works which first of all enshrine the noble image of the great leader, such as the Korean paintings "The Great Leader Comrade Kim Il-song Talks with Melters" and "Personally Taking a Machine Gun," and in so doing contribute greatly to the nurturing of the popular masses as chuche-type communist revolutionaries endlessly faithful to the party and the leader.

The numerous Korean paintings created by our artists, such as "Grandfather at the Nakdong River," "Women of Namgang Village," "Fighters of Steel" and "Evening Glow at Kangson," firmly arm our people with the chuche idea and are ideological weapons which vigorously push them toward revolutionary struggle and construction.

Korean paintings possessed of excellent national traits are not only revolutionary and militant in content, but are also blossoming into a chuche-type national art which suits the demands of our times and modern aesthetic tastes.

Korean painting has completely washed away the shortcomings of the monochrome depictions of pure nature of the old days, and is further glorifying national coloration with a color scheme that suits the socialist reality of the revolutionary and optimistic present.

By superbly embodying the artistic characteristics of Korean painting in the various classes and forms of visual art under the wise leadership of the party, our visual arts are undergoing an overall transformation and development into chuche visual arts which suit the tastes and aspirations of the builders of socialism in all sectors, from grand commemorative works to the handicraft arts.

Indeed, the fact that our visual arts have entered a golden age and are shining brilliantly as paragons of revolutionary art represents a precious fruition and great victory achieved on the basis of the party's wise leadership and the legitimacy of its guidelines on building chuche visual art on the basis of Korean painting.

Our artists must hold fast to the achievements wrought by the glorious Party Center during the course of creating a flowering garden of chuche visual art, and further glorify them, and in so doing carry out the glorious mission which confronts the era and the revolution.

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SOCIALIST CONSTRUCTION AND THE RATIONAL ORGANIZATION OF LABOR

Pyongyang KULLOJA in Korean No 7, 1 Jul 84 pp 35-39

[Article by Yun Mun-yŏng]

[Text] Rationally organizing socialist labor is a key problem arising in socialist and communist construction, and is an urgent requirement in accelerating production and construction at this time.

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

"Rational organization of social labor is an important guarantee for boundlessly mobilizing the nation's labor resources and positively manifesting the creative zeal and capacity of the workers, and thereby assuring a continuous high rate of growth in production." ("Collected Works of Kim Il-song" Vol 8, p 25)

Socialism and communism are built on the basis of the creative labor of the millions in the working masses. Labor is the wellspring which creates all assets and happiness. It is on the basis of labor that all material and cultural assets of society are created, that production force develops and that society advances. Without labor people cannot survive, nor can society be preserved and developed.

The creative labor of people creates more material wealth as science and technology develop and the level of production increases. The labor of people today, when science and technology are developing at a high level, is creating enormous material wealth that could not even have been conceived of on the basis of the primitive labor of the past. As modern technical means are introduced into the production process and the scope of production increases, it is only when labor organization is properly handled and the labor force rationally utilized that the production of material wealth can be continuously increased. Consequently, if socialism and communism are to be successfully built, deep concern must be focused on rationally organizing social labor so as to get maximum mobilization of the nation's labor resources, and on positively manifesting the creative energy and capacity of the workers.

Labor organization in a socialist society is the economic organizational work of completely channeling labor so as to achieve labor and production efficiency, and then of efficiently utilizing it. This starts with the work of positively locating and mobilizing the nation's labor resources and systematically nurturing labor reserves so as to satisfy the requirements of the people's economy for manpower, and includes overall measures such as organization of work units and shifts, as well as maintaining working conditions, in order to rationally distribute labor and use it effectively. To the extent that labor is rationally organized, the boundless creative energy of the working masses can be continuously mobilized, and maximum effective use can be made of it, so as to vigorously accelerate socialist economic construction.

More than anything else, the rational organization of labor makes it possible to continuously mobilize labor resources.

Given the fact that the material wealth of society is created only through the labor of workers, the continuous mobilization of labor resources constitutes a fundamental requirement in rapidly increasing the gross national product and personal income, and in accelerating the nation's economic development. In contrast to the capitalist society, where unemployment is an enormous social problem, if labor sources are not positively mobilized in the socialist society, where lack of labor is considered a basic principle, the increasing demands for manpower by the people's economy cannot be satisfied, and a high rate of speed in development of production cannot be maintained.

In increasing production there are of course two methods: that of increasing the number of workers and that of increasing labor and production efficiency. However, given the fact that utilization of labor is a precondition whatever the circumstances, if labor organization is not properly handled production cannot be rapidly increased.

Given the fact that new production sectors and units are created and that the production capacity of factories and enterprises expands in accordance with the intensification of socialist construction, a large labor force which includes skilled labor is a pressing need.

Consequently, realistic measures should be established within the societal parameters, measures such as positively mobilizing labor sources and training labor reserves so as to satisfy the needs of the people's economy for manpower in a planned manner, as well as distributing labor and organizing rational production units. On the smaller scale of enterprises, proper handling of the work of labor distribution, organization of work teams and shifts, and rational organization of the various types of work, comes as an urgent requirement.

If, in order to mobilize and utilize the nation's labor resources, active labor is to be used with maximum effectiveness and idle labor is to be positively introduced into production, then labor must be rationally organized.

When labor organization is properly handled so that manpower in non-productive sectors is absolutely reduced and manpower in sectors directly involved in production is positively increased, and labor rationally distributed and work units and shifts rationally organized, then manpower waste can be eliminated and existing manpower can be utilized with maximum effectiveness. When such is the case, the production of material wealth can be further increased with the same size labor force, without raising a huge labor force, per capita income can be increased, and overall socialist construction can be accelerated. In properly handling labor organization, when a variety of rational work units are organized--such as housewife work teams and cooperatives--so that idle manpower, including housewives who do not go to the workplace, can work in accordance with their own needs, and when nurseries, kindergartens and service facilities are set up so that they can work to their heart's content, the idle labor force which includes housewives can be positively injected into production. In so doing, the nation's urgent labor problem can be successfully solved, the standard of living of the workers can be rapidly enhanced, and the revolutionization and working classization of the whole society can be accelerated.

The rational organization of labor also makes it possible to fully manifest the creative wisdom and capabilities of the workers.

Efforts to fully manifest the creative wisdom and capabilities of the workers in the labor process constitute a fundamental principle which must be adhered to in organizing labor. Those directly responsible for production and construction are the working masses, and their strength and wisdom are essential. When the zeal and talents of the working masses are given free reign, the various difficult and complex problems arising in remaking nature can be successfully solved, and production and construction can be vigorously accelerated.

A key factor in fully manifesting the creative wisdom and capabilities of the workers is that of vigorously launching political work while properly carrying out labor organization. Only when labor organization is properly carried out can not only manpower be effectively used, but also can workers work with great enthusiasm in the production process.

The key to proper organization of manpower is to distribute labor so that the right man is in the right place. This is connected with the fact that the core problem in labor organization involves the organization of the productive actions of people so that they are injected into the productive process and are enabled to work efficiently.

Distribution of labor so that the right man is in the right place means that workers are assigned to shops or workplaces in accordance with their sex, age, physical condition, personal preferences and level of technical skill. Only when labor is distributed so that the right man is in the right place can workers continuously display their own wisdom and capabilities, possessed of high honor and prestige with regard to the work they have been assigned. When labor is not organized so that the right man is in the right place and workers are forced to work in an occupation that does not suit

their own level of preparedness and capabilities, they will not be able to fully manifest their physical capacity, scientific knowledge or technical skill, regardless of their level. This always results in the wasting of a great deal of society's manpower and in reducing labor and production efficiency.

Such requirements arising in the full manifestation of the workers' creative wisdom and capacities are successfully handled when labor organization is given proper attention.

When labor organization is properly carried out, including the distribution of younger and older manpower to arduous and difficult sectors based on the sex, age and physical condition of the workers, and the prescribing of occupations and jobs that women can do and distributing women workers there in a planned manner, they are enabled to bring their great capabilities to bear in work that suits their own strength and physical condition. In addition, when labor organization is properly carried out so that workers who possess specialized knowledge and technical skills suited to the capacities of machinery and technical production processes are placed in such positions, they are enabled to continuously display their creative zeal and capabilities. This bespeaks the fact that only when labor is rationally organized and workers are assigned to occupations which suit their level of preparedness and capabilities, can their wisdom and capabilities be positively mobilized.

The rational organization of labor also has great significance in improving the work life of workers so as to guarantee them an independent and creative life.

Work life occupies an important position in the social existence of people. Without work life, no thought can be given to an independent and creative life for the workers.

When labor organization is rationally carried out so that workplaces are created for the workers which suit their aspirations and temperament, and working conditions are fully provided, they are enabled to display their own creative wisdom and capabilities to their heart's content. When labor organization is properly carried out so that work life is regularized, the workers participate positively in their labor, study diligently and fully make use of their leisure time. In so doing, the work life of the workers is made more useful and enjoyable, their demands for a cultural and aesthetic life are fully satisfied, and they are given a more independent and creative way of life.

All of this bespeaks the fact that the rational organization of labor constitutes an important guarantee for most effectively mobilizing and utilizing labor so as to achieve a high rate of speed in economic development, and for fully satisfying the demands of workers for a cultural and aesthetic life, and in so doing to create an independent and creative way of life for them.

Today, when socialist construction is intensifying and enormous economic tasks confront us, the rational organization of labor constitutes an even more urgent demand.

With the vigorous launching of the struggle to achieve the making of the people's economy chuche-oriented, modern and scientific under the wise guidance of the party and the leader, many new heavy industrial plants and light industrial factories are being built, and the technical level of industry is being tremendously enhanced. With the vigorous acceleration of construction of the five regional fronts and the task of nature remaking under the support of whole party and all the people, a firm foundation is being laid for bringing about a new turning point in socialist economic construction.

An important method for the newly constructed factories and enterprises to show their worth, and for the great economic construction tasks confronting us to be accelerated, is that of properly carrying out labor organization in a rational manner in all sectors and units of the people's economy. Only through the rational organization of labor can the manpower needs required in the newly constructed sectors and units, as well as in the struggles of the five regional fronts and nature remaking, be completely satisfied, and can labor wastage be eliminated and existing labor be used with maximum effectiveness so as to continuously increase labor and production efficiency.

This demonstrates that it is in the rational organization of labor that is to be found the key method which makes it possible to provide the manpower needed in all sectors and fronts of the people's economy at the proper time, and to use it effectively, and thereby to vigorously accelerate production and construction and successfully carry out the enormous tasks of economic construction that confront us.

The matter of first importance in the rational organization of labor is that of vigorously launching political work among party members and workers so that they can fully display a communist attitude toward labor.

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

"Labor administration functionaries must first of all properly carry out political work with the workers, including laborers, technicians, office workers and farmers." ([Collected Works] *ibid.*, pp 240-241)

Labor organization in a socialist society is essentially that of working with people, and most importantly, that of inculcating a communist attitude toward labor among the workers. This is due to the fact that the problem of improving labor organization, including the elimination of labor wastage and the rational utilization of manpower, as well as the increasing of per capita production, is greatly affected by just how self-consciously the workers participate in labor, or, put another way, by whether or not they possess the correct attitude toward work. Consequently, the strengthening of political work so that workers fully display a communist attitude toward work is an important task which carries primary weight in rationally organizing labor.

In order that all party members and workers may look upon labor as something enjoyable and glorious, and may participate devotedly, possessed of self-consciousness and creativity in their joint labor on behalf of collective and society, indoctrination work designed to inculcate among them a communist attitude toward work must be strengthened. It is important that functionaries vigorously launch political work among the workers so that they will resolutely defend their revolutionary sentry posts and, in viewing whatever work they are doing, wherever it may be, as vital to the people and demanded by the party and the revolution, to not be bogged down by insignificant problems but to always work faithfully, devoting their wisdom and capabilities to the nation and the people. Along with this, preferential treatment should be given workers who labor in difficult and arduous sectors, such as coal mines and other mines, ascribing to them an atmosphere of respect, so that they display high revolutionary zeal, possessed of a great deal of dignity and pride concerning their work. In addition, in all sectors and units those anonymous heroes who devote their all and resolutely defend their own sentry posts should be sought out and their model widely propagandized, and they should be presented in a good light from society's point of view, so that everyone will be able to work devotedly like them. Effort should be made in this manner so that all workers will be single-minded in their loyalty to party and leader and will fully display their own creative wisdom and enthusiasm, so that continuous upsurges can be achieved in production and construction.

Another important factor in rationally organizing labor is that of properly carrying out the task of labor planning.

Labor planning constitutes the foundation for rationally organizing labor and effectively mobilizing manpower resources. Only when labor planning work is properly done can the nation's labor resources be located and mobilized, and the task of training labor reserves be carried out in a planned manner, so that the manpower needs of the people's economy can be fully satisfied and the work of rationally utilizing labor successfully handled.

If labor organization is to be properly handled, then plans must be formulated which correctly calculate the nation's manpower resources and requirements, and which mesh them together in the finest detail. Only when manpower replenishment and adjustment plans are formulated which conform to the policy requirements of the party, so that labor requirements projected in people's economy development plans can be supplied at the proper time and workers correctly distributed to sectors and regions of the people's economy, can manpower requirements be fully satisfied. Specifically, the work of labor planning must be properly accomplished in state agencies, enterprises and social cooperative organizations, including labor administration agencies, so that labor may be distributed on the principle that priority increases in the size of production sector manpower should be guaranteed, and that the non-production sector workforce should be regulated to conform to the level of the nation's economic development, so as to increase the proportion of the workforce in sectors directly involved in production. From this standpoint, that which arises as an important problem at the present time is the detailed planning and preparation of the task of assigning young workers

who are working in non-production sectors or light labor sectors to sectors where there is difficult and arduous labor, and bringing in housewives to replace them. It is in this manner that youth should render distinguished labor services on battlegrounds throbbing with vigor and spirit, and that housewives should contribute positively to socialist construction.

Firm establishment of labor regulations is a key requirement arising in the rational organization of labor.

Labor regulations are legal regulations of the state established in accordance with the Labor Law. Only with the establishment of labor regulations can labor wastage be eliminated and the creative labor of the workers be correctly organized and mobilized toward fulfillment of a single objective, and can work life be regularized so as to correctly maintain work, study and rest.

It is important that rules on reporting to and leaving work, rules on use of working hours and rules on work shifts be thoroughly established in all sectors and units of the people's economy, and that control over these rules be strengthened, that working conditions be fully maintained, and that the 480-minute work day be completely utilized. In addition, effort must be made to assure that activities that are not directly related to production, such as meetings and training sessions, are not organized at a whim, and that undisciplined actions, such as taking a worker out of production and mobilizing him to some other activity, do not occur. The organization of work life should be carried out in this manner so that work, study and rest are correctly harmonized, and thereby the work of laborers regularized, their study maximized and their leisure properly maintained.

Whether or not the work of rationally organizing social labor is successful ultimately depends on the responsibility and role of the economic guidance functionaries who are directly tasked with this work.

Economic guidance functionaries are the revolutionary commanders who directly organize and direct the implementation of the party's economic policy. The manner in which labor is organized and the rapidity with which production and construction are accelerated depend on how solidly and effectively economic guidance functionaries carry out the work they have been assigned.

To at all times go out to the actual site of production and construction so as to concretely understand the situation, and to continuously improve labor organization so as to conserve and effectively utilize manpower, even if it is just a single worker--such is the work spirit that must be maintained by economic guidance functionaries. Only when economic guidance functionaries inculcate such a revolutionary work spirit and at the same time vigorously launch the struggle to increase their level of economic competence, so as to firmly arm themselves with the economic administration theory of our party and to become well-versed in the specialized knowledge and technology of their own sectors, can the various complex problems arising in labor organization be successfully solved.

All functionaries and workers, possessed of endless loyalty to the party and the leader, should handle labor organization in their own sectors and units in a rational manner, and thereby advance this year's economic plan and positively contribute to the fulfillment of the 10 prospective targets of socialist economic construction.

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THE INDEPENDENT ACCOUNTING SYSTEM AS A METHOD OF PLANNED CONTROL AND
MANAGEMENT OF SOCIALIST STATE-OWNED ENTERPRISES

Pyongyang KULLOJA in Korean No 7, 1 Jul 84 pp 40-44

[Article by Ch'oe Wŏn-ch'ŏl]

[Text] An important factor in correctly controlling and managing the socialist economy is that of establishing a scientific economic guidance and control principle, and on that basis organizing and carrying out all administrative activities of factories and enterprises.

Based on rich experience gained during the process of guiding socialist economic construction, the great leader Comrade Kim Il-song set forth the application of the independent accounting system in enterprise management methodology as a key principle of socialist economic guidance administration, and comprehensively illuminated concrete methods for its implementation.

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

"In order to rationally control and manage the socialist economy, the independent accounting system should be properly implemented at all state-owned enterprises. The independent accounting system is the method of planned control and management of socialist state-owned enterprises."
("Collected Works of Kim Il-song" Vol 6, pp 396-397)

The independent accounting system is a planned and rational enterprise control and management method which conforms to the demands of socialist economic principles and socialist social development. Correct application of the independent accounting system in enterprise administrative methodology means to launch management activity, possessed of administrative independence under the planned guidance and control of the state, so as to compensate for expenditures with one's own income and guarantee profitability.

The independent accounting system is based on the principle of material interest in the results of the management actions of enterprises, and has as a prerequisite the utilization of the law of value in management and control. This bespeaks the fact that the independent accounting system, which is thoroughly grounded on the principle of the centralized and planned management of the state, is an enterprise control and management method which stimulates

the material interests of those who produce and which utilizes value concepts such as price, cost and profit, and in so doing controls socialist enterprises.

The need to apply the independent accounting system in enterprise management methodology is associated with the transitory nature of the socialist system.

The socialist society is a society which possesses both a communist nature and a transitory nature. In the socialist society, remnants of old ideas hang on inside the heads of the people, and the level of production has not yet reached the stage in which one works in accordance with one's abilities and one receives in accordance with one's needs. Labor in the socialist society has of course become work which is both glorious and worthwhile, but it has not, as in the communist society, become the number one requirement from the standpoint of life. Given the transitory nature of the socialist society as a lower level of communist society, socialist state-owned enterprises are by definition owned by the state, but they each have their own independence in management activity, maintain a mutual separation between them, and adhere to strict equivalency in budgeting.

Under conditions where a relationship of payment for goods exists and there is administrative independence, it is a necessary phenomenon that the law of value is applied in the production and circulation of manufactured goods, and that material interest comes into play in the results of management activity. The correct utilization of these economic relationships which are associated with the nature of the socialist society constitutes a prerequisite for more scientific and rational management and control of the socialist economy. As a result, in the socialist society, the independent accounting system, which takes as a precondition the action of the law of value, is used as an important means for rationalizing economic management.

The foundation of economic management in the socialist society is found in raising the ideological consciousness of the workers so that they self-consciously participate in enterprise management, and where the independent accounting system is applied as a supplementary means for managing and controlling the economy in a more rational manner everywhere. In addition, in our nation, where the Taean work system has been established as a form of communist enterprise management which embodies the fundamental demands of the socialist system, the independent accounting system is subordinate to the thorough implementation of that system. So stating, however, does not mean that the independent accounting system is treated with indifference in socialist economic management.

The independent accounting system is an enterprise management and control method which conforms to the level of productive development of a transitory socialist society and to the level of ideological consciousness of the people, and as a result, it constitutes a necessary means for improving socialist economic management and for accelerating production and construction.

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

"Only through proper application of the independent accounting system in a socialist society can the will to produce of those who produce be further motivated, and can management of enterprises be rationalized." ([Collected Works] *ibid.*, p 397)

The application of the independent accounting system in enterprise management methodology more than anything else makes it possible to increase the creative positivism and labor enthusiasm of those who produce, and for them to participate properly in enterprise management.

In a socialist society, the producing masses are the masters of the factories and enterprises and are the ones directly responsible for production and management. The success or failure of enterprise management depends on how the boundless creative power and capacity of the producing masses are organized and mobilized. Consequently, the mobilization of the enthusiasm and creativity of the producers constitutes a fundamental requirement of socialist economic management, and represents a pivotal link which must be adhered to in the management and control work of socialist enterprises.

In order to fully manifest the creative positivism and work enthusiasm of those who produce in enterprise management, it is important to correctly harmonize politico-moral incentives and material incentives in a manner consistent with the fundamental requirements and transitory nature of the socialist society, and thereby to spur their politico-moral interest and material interest in their work.

In socialist economic management, politico-moral incentives are brought into play through such methods as political criticism of the results of labor, and material incentives are brought about through such methods as practical application of the socialist labor compensation system and material criticism of the results of management. In applying the independent accounting system, political work and work with people are given precedence in accordance with the requirements of the Tsean work system, and there is adherence to the principle of giving first priority to politico-moral incentives concerning work while at the same time intermeshing material incentives as appropriate, and in so doing the productive ambition and responsibility of those who produce are further enhanced.

Through the process of giving priority to ideological indoctrination work toward workers at independent accounting system enterprises, and at the same time correctly applying a variety of forms of political criticism, their politico-moral self-consciousness is strengthened. In spurring the political awareness of those who produce, this constitutes a key factor in motivating them to manifest high enthusiasm and creativity in production.

The independent accounting system is an effective method of enterprise control and management which makes use of material incentives for labor. Inasmuch as independent accounting system enterprises carry out management activities by means of resources and funds received from the state, when they make a profit for the state they get back a corresponding material assessment and compensation, while on the other hand, if they inflict a loss upon the state

they bear material responsibility. In independent accounting system enterprises, living expenses, operating expenses, prizes and incentives are received and can be used in accordance with the degree of completion of the state plan. Consequently, there are additional benefits for enterprise teams and individual workers who overfulfill the state plan, while the compensation is not as much for enterprise teams and individual workers who do not. In other words, one receives a share that is in proportion to one's work and standing. Such material incentives, applied in accordance with the independent accounting system principle, increases the drive to produce among those who produce, and motivates them to strive to improve management activity.

This embodiment in the independent accounting system of the principle of giving precedence to political work and work with people in accordance with the demands of the Tsean work system, and of giving first priority to politico-moral incentives while correctly integrating material incentives, constitutes an important guarantee which makes it possible to enhance the creative positivism and labor enthusiasm of the producing masses.

The independent accounting system also makes it possible to further organize the management activities of enterprises.

Proper preparation of management activities is a necessary requirement for fully carrying out by enterprises of the mission confronting the state.

Management activity is the work of organizing and directing the economic activity of people in order to control the enterprise. If management activity, which is composed primarily of such economic activity of people as plan formulation, production organization, equipment management, material supply, parts procurement, labor organization and financial administration, is not correctly prepared and carried out, no results can be expected in production and socialist enterprises cannot be set in motion at the proper time. In particular, as management activity becomes more manifold and complex with the further strengthening of the economic foundation of enterprises, overall enterprise management must be prepared and implemented in a scientific and rational manner. Only in so doing can all material and technical conditions be fully maintained in a manner consistent with modern production.

The independent accounting system is a key economic tool which makes it possible to correctly manage and control factories and enterprises in a manner consistent with the demands of socialist economic principles and the transitory nature of the socialist society.

The independent accounting system demands that factories and enterprises be forced to use the systemic effect of the principle of material interest and the law of value under the unitary and planned guidance of the state in launching their management activities. This means that, in independent accounting system enterprises, flexible and practical plans are formulated based on the thorough embodiment of state requirements and on the scientific calculation of all factors of production. The independent accounting system requires that, in the enterprises, every employee be given a daily, weekly and

monthly plan, and that the status of fulfillment be summed up and evaluated by shop, by work team and by individual. In so doing, enterprises and individuals will come to possess a positive interest in carrying out state plans, including production plans and basic cost plans, and will be given incentive to properly prepare and carry out labor management, equipment management, materials management and financial management, as well as to improve production guidelines, so as to fulfill and overfulfill the plans that they have been given. By using value concepts such as basic cost, price and profit as tools of economic budgeting and as means of economic incentive, the independent accounting system plays a key role in correctly assessing the status of plan fulfillment of enterprises and their profit-loss ratios, and accurately determining and calculating the scope of material compensation for the major players in production successes and for the results of management activities.

Consequently, when the independent accounting system is applied in enterprise management methodology, all those who produce possess interest in the task of rationalizing enterprise management, and management activity is more solidly carried out.

The independent accounting system also makes it possible to strengthen conservation systems and to mobilize and utilize the inner reserves of production with maximum effectiveness.

Strengthening of the conservation system and continuously mobilizing and utilizing inner reserves constitute a fundamental requirement which must be adhered to in socialist economic management and control. Conservation in a socialist society constitutes a basic source for lowering the cost of goods and for increasing the internal stockpiles of industry, and is a firm guarantee for achieving a high rate of speed in socialist expanded reproduction and for enhancing the material and cultural life of the people.

An important method of strengthening conservation systems and mobilizing the inner reserves of production is that of correctly applying the independent accounting system in enterprise management methodology.

A key characteristic of the independent accounting system is that management activity is carried out on the principle that factories and enterprises balance their expenditures with their income, and provide greater profit to the state. When the independent accounting system is applied, factories and enterprises become possessed with a sincere interest in conservation and increased production, and make great efforts to effectively utilize labor, equipment, materials and funds. Specifically, factories and enterprises that are using the independent accounting system are vigorously launching struggles to provide itemized production plans, along with basic cost plans and conservation plans, to shops, work teams and individual employees, and to tightly control their implementation, as well as to conserve production resources and funds and to eliminate waste and errors. At the same time, they are establishing strict systems and regulations to reduce non-production expenses, such as transportation costs, business trip expenses and office expenses, and, in the event an economic loss is inflicted on the state, to

fix material or financial responsibility in proportion to the loss. Through this process, independent accounting system enterprises have established a spirit of living frugally, and are achieving maximum economic results with minimum expenditures in all phases of production and management.

The consideration that has been given to utilization rates of machinery and equipment and to the economic efficiency of technical innovation in independent accounting system enterprises has had an impact on the living expenses, prizes and bonuses received by teams and individual workers. As a direct result, the technical innovation movement has been positively launched in factories and enterprises in order to make effective use of production facilities, increase the production capacity of machinery and equipment, make positive use of labor, materials and funds, and increase production. Further, by effectively recovering and utilizing waste material and by-products resulting from the production process, and locating more idle material and raw materials and mobilizing them in production, a great boost has been given to the nation's economy.

When the independent accounting system is correctly implemented in this manner, the conservation system is strengthened and all reserves and potentials are fully mobilized, and as a result it is possible to greatly increase production using existing equipment, materials and funds, to increase the earnings of enterprises and to also further enlarge state capital.

All of this proves that the independent accounting system is an effective means for correctly carrying out enterprise management and control in a transitory socialist society.

Our party has set forth clear guidelines on properly implementing the independent accounting system at each era and stage of socialist construction and in accordance with the requirements of the Tsean work system, and has brilliantly guided the struggle for their implementation. Specifically, it has established a standardized work system to create manpower norms, levels of materials consumption and commodity price levels in order to properly apply the independent accounting system in enterprises in accordance with the actual demands of unprecedented growth in the size of the economy and the rapid speed that has been established in production and construction, and has adopted various epoch-making measures such as the production and financial critique system, the 10-day financial critique system for factories, enterprises and shops, the monthly, quarterly and yearly financial critique system, and the financial critique system by region and target. Our party's guidelines on correctly implementation of the independent accounting system carry great significance in managing our nation's economy in its new stage of development in a more planned and rational manner, and in getting all those who produce to carry out management frugally and meticulously, possessed of the attitude that they are the masters and of high enthusiasm.

Actual experience in our nation's economic construction and the reality of today vividly show that the independent accounting system constitutes an important economic tool which makes it possible to rationalize enterprise management in a socialist society and to vigorously spur on economic

construction, and a superior method which makes it possible to rapidly accelerate the building of socialism and communism.

Today we are faced with the task of thoroughly implementing such economic tools as the independent accounting system in order to further improve and strengthen socialist economic management.

The most important factor in correctly applying the independent accounting system in factories and enterprises is for functionaries and workers to possess proper understanding of the independent accounting system.

The practical application of the independent accounting system is a fundamental requirement in accelerating socialist economic construction and is an important guideline established by our party. The independent accounting system is an important economic tool used objectively by our party in economic management in order to scientifically and rationally manage and control factories and enterprises, and to effectively utilize the existing economic foundation, so as to accelerate production and construction and rapidly enhance the people's quality of life.

Functionaries and workers should fully understand the intent and guidelines of the party concerning practical application of the independent accounting system, and should thoroughly embody the fundamental requirements arising in its implementation.

Factories and enterprises encounter bottlenecks in applying the independent accounting system, just as in other tasks. Overcoming the bottlenecks and obstacles that stand in the way of our advancement, we must thoroughly implement the party's guidelines on correctly applying the independent accounting system.

All forms of regulation can possess practical significance and bring about tremendous vitality only when they correctly reflect the demands of reality. In the case of regulations which control the management of enterprises, only when they reflect the economic reality, the enterprise management situation, the level of technical development and so on, so as to assure that social economic conditions adapt to changes, can they show their worth in enterprise management.

Today the scale of our economy is unprecedentedly large and the linkages between sectors of the people's economy, between production units and between reproduction links have become even closer, and at the same time the technological level of production is increasing and the speed of production is tremendously fast. The ideological awareness and technical skill of the workers have also been tremendously enhanced. Further perfection of the independent accounting system in a manner consistent with continuous change and development constitutes an urgent requirement in correctly standardizing enterprise management and in improving industrial administration. As a result, it is important that the independent accounting system regulations be allowed to show their worth by further perfecting them in a manner consistent with the basic characteristics and actual conditions of enterprise management.

Increasing the ranks of independent accounting system enterprises is an important task in improving guidance and control over the socialist economy at the present time.

The independent accounting system possesses tremendous superiority in continuously increasing state revenues while improving the living conditions of the workers. The primary objective in applying the independent accounting system is that of balancing income and expenditures using one's own means, and providing greater profit to the state. Enterprises that are not profitable to the state cannot be said to in fact be independent accounting system enterprises. Consequently, the ranks of enterprises that employ the independent accounting system should be increased in all sectors and units of the people's economy on the basis of a full consideration of their own characteristics and fundamental conditions so as to provide greater profit to the state.

The independent accounting system must become a powerful means which, through its implementation, normalizes production at a high level, faithfully carries out state planning, and raises per capita productivity. In addition, it must be applied correctly so that there are incentives to positively mobilize internal reserves and to more effectively utilize existing production capacity.

All economic guidance functionaries must correctly apply the independent accounting system in a manner consistent with the intent of the party and the demands of the Tsean work system, and thereby bring about a new turning point in the improvement of industrial management and the acceleration of production and construction.

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RATIONAL USE OF PRIME COST LEVERAGE IN ENTERPRISE MANAGEMENT

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[Article by Han Il-ho]

[Text] One of the problems that always deserves deep concern in managing and controlling the socialist economy is the proper utilization of economic leverage.

Various economic principles are applied in a socialist economy, and a variety of forms of economic leverage which correspond to them are utilized. Such economic leverages have tremendous applicability in making factories and enterprises scientific and rational.

Improvement of enterprise management is not, of course, brought about only through the use of economic leverages. However, when the role of economic leverages is disregarded or treated with disdain in enterprise management, the results are that economic calculations cannot be properly made, social labor is wasted and the economic effectiveness of investment cannot be increased.

In the correct utilization of economic leverages, prime cost leverage occupies an important position.

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

"We must not forget the fact that the prime cost of manufactured goods is a fundamental index which determines the overall quality of industrial work." ("Collected Works of Kim Il-song" Vol 8, p 321)

The prime cost puts into monetary form all of the expenditures of an enterprise associated with the production and marketing of a manufactured good.

In the production of a given manufactured good, means of production are consumed, as are the physical and spiritual strength of individuals. In other words, raw materials and resources are consumed, fixed assets such as machinery and equipment are depreciated, and the labor of workers is expended. Through this process the good is made and the finished item is sold to a consumer agency or enterprise. That which represents the manpower expended

and means of production consumed during the entire process of producing and marketing a manufactured good is the prime cost.

The prime cost is the basic index which determines the overall quality of industrial work.

The qualitative level of enterprise management is expressed most fully by how large is the economic reward received in comparison the the amount expended. When a high-quality product is manufactured cheaply as the result of rational utilization of labor and the means of production, that means that the level of management is high, and when such is not the case, that means that the level of management is low. The prime cost, which differs from indices which reflect individual factors such as equipment usage ratios, standard consumption per item and rate of return on capital in circulation, comprehensively reflects all aspects and levels of management activity, including level of technical equipment of an enterprise, conditions of raw materials supply, technology management, materials management, labor management, financial management and so on. It is in its comprehensive reflection of rates of efficiency in utilization of labor, equipment, materials and funds that the prime cost has characteristics distinct from other qualitative indices, and that is the primary factor which makes it the fundamental indicator which determines the overall quality of industrial work.

Correct utilization of prime cost leverage is an extremely important problem related to the transitional nature of the socialist society.

In the socialist society, productive capacity has not yet developed to the point where work is performed based on capabilities and distribution can be made in accordance with need, or has a high collective spirit been established with which all individuals responsibly regard state assets like they would their own needs. In addition, differences in labor remain, and labor does not represent the prime requirement in life. In order that enterprise management may be properly accomplished in a manner suited to these characteristics of the transitional socialist society, production must be stimulated and expenditures controlled, and if that is to be done, economic leverages such as prime cost, which reflect the law of value and commodity-money relationships, must be rationally utilized.

Rational utilization of prime cost leverage means to adhere to prime cost as an economic tool and to make it serve in the development of production and the improvement of industrial management. Only when prime cost leverage is properly utilized in factories and enterprises can workers be brought to respect and love material assets, and be inspired and controlled so as to conserve those assets.

More than anything else, rational utilization of the prime cost leverage makes it possible to thoroughly realize the demands of the independent accounting system.

One of the fundamental requirements of the independent accounting system is that of balancing expenditures through one's own income, and providing more

profit to the state. Only when this requirement is fulfilled can independent accounting system enterprises contribute positively to maintaining profitability and systematically increase the state's capital accumulation, and correctly carry out their own mission.

If management activity is to be properly accomplished in accordance with the requirements of the independent accounting system, accounts must be made to balance. The primary objective of the management activity of factories and enterprises in a socialist society is to greatly increase production in order to better the lives of the people. However, when the increase of production becomes the primary objective of management to the extent that production alone becomes the tendency, without the balancing of accounts, then large quantities of raw materials, resources, manpower and funds are wasted, expenditures are excessive and income is not maintained at the proper times, so that in the end the duty sworn to the state cannot be fully carried out.

In order to correctly balance accounts, production must be increased while at the same time the size of the expenditures for the goods that one has produced are fixed, and income and expenditures are compared, so that a correct balance between them is maintained. These problems arising in the balancing of accounts can be completely solved only when prime cost leverage is properly utilized.

Inasmuch as the prime cost comprehensively reflects all expenses used in the production of a product, when the prime cost is calculated, the status of utilization of equipment and manpower, the status of conformity with materials consumption standards and the status of expenditures of management expenses can all be clearly delineated, and the amount of profit in relation to expenditures can be accurately gauged. In other words, the scope of shares and profits can be fixed in order to offset expenditures from sales income, and the financial results of management activity can be confirmed and thoroughly analyzed. As for the data obtained from the prime cost, good points arising from the management process can be positively retained, while incentives and control can be strengthened in order to eliminate deficiencies. In so doing, factories and enterprises are positively motivated to vigorously launch the struggle to achieve greater production with minimum expenditures, so as to compensate for the means of production and labor that have been expended and to guarantee greater profit for the state.

Rational utilization of the prime cost leverage also makes it possible to strengthen the struggle to conserve and to increase production and construction using existing capital.

Conservation is the reserves of increased production. When the struggle to conserve is vigorously launched in all sectors and units of the people's economy, it is possible to have more production and construction using existing raw materials, resources, labor and funds, and the overall economic construction of the nation can be positively accelerated.

An important aspect of strengthening the struggle to conserve is that of making every effort to make frugal use of material assets in the material production sector.

Looked at from the standpoint of reproduction, production occupies a primary position among the various factors involved. At the same time that it is a process by which a product is manufactured, production is also a process of productive consumption which uses labor and consumes the means of production. When raw materials, resources and labor are effectively utilized in the production process, more conservation reserves can be found in other areas of reproduction. Conservation is of course important in the distribution, circulation and consumer sectors as well, but inasmuch as the greatest reserves of increased production and conservation are in the production sector, the struggle to conserve in the material production sector occupies an extremely important position.

In order to strengthen the struggle to conserve in the production sector, it is important that functionaries and workers are fully familiar with all technical and economic standards of all disbursements associated with the manufacture of a product, and that they positively strive to improve in this area.

When the struggle to correctly establish expenditure ceilings for expenses necessary in production using the prime cost leverage, and to systematically adhere to them, is positively launched, the spirit of being the master of the nation's economy and of being frugal to the point of conserving just one piece of steel and one barrel of fuel can be further displayed among functionaries and workers. If such is the case, situations where the nation's precious material assets and funds are carelessly used or wasted, or where work is carried out on a rule-of-thumb basis without economic calculation, will be rapidly eliminated. Utilization of prime cost leverage so as to correctly fix expenditures, and strictly adhering to it, also serves as an incentive to establish various measures to improve overall management activity, including better production organization in factories and enterprises, decreasing levels of consumption of raw materials, resources and labor, and proper organization of procurement and marketing. One of the major uses of prime cost leverage in enterprise management is that of generating a spirit of being masters of the nation's economy among functionaries and workers, and of establishing administrative measures designed to vigorously reduce expenditures, so as to better carry out the struggle to conserve.

Correct utilization of prime cost leverage today, when socialist economic construction is vigorously advancing at a new and higher stage, constitutes an urgent problem.

We are now accelerating the struggle to successfully complete the Second 7-Year Plan, construction of the five regional fronts, and the remaking of nature. In order to effectively carry out all of these enormous tasks arising in the socialist economic construction sector, large quantities of equipment, materials, labor and capital are necessary.

These tasks are of great magnitude, but the human and material resources of the nation have certain limits. In order to spur on production and construction at a continued high rate of speed under these conditions, the struggle to provide adequate quantities raw materials, fuel and resources, and

to make maximum efficient use of existing manpower and capital, must be vigorously launched, and to do so prime cost leverage must be correctly used.

Today, when the technical level of all sectors of the people's economy is becoming tremendously high and enormous quantities of resources and materials are being consumed, only when prime cost leverage is properly utilized can equipment use ratios be increased, resources and materials be used frugally, and the various reserves and potentials be positively located and mobilized, so that the rising material and human needs of the people's economy can be fully satisfied.

One of the major potentials for increased production and conservation is found in the lowering of the prime cost of manufactured goods.

As taught by the great leader Comrade Kim Il-song, decreasing the prime cost of manufactured goods is the source of increasing the internal stockpiles of industry and is the foundation for lowering the cost of goods, and constitutes a condition that cannot be ignored in systematically increasing the material standard of living of the people.

Only by aggressively reducing the prime cost can the profitability of enterprises be increased so as to more fully maintain the nation's internal stockpiles, and can various high-quality products be provided cheaply to the workers, and thereby further enhance their quality of life.

All of this demonstrates that correctly utilizing prime cost leverage constitutes an important guarantee for improving enterprise management and for successfully carrying out the enormous revolutionary tasks which confront us.

The most important factor in rationally utilizing prime cost leverage is that of properly establishing prime cost planning.

Prime cost planning is one of the key categories of people's economy planning which regulates such things as the prime cost levels of individual products at a given period of time, the objective of prime cost declines, and prime cost ceilings for enterprises. When prime cost planning is properly established, the producing masses can be made to objectively launch the struggle to conserve with clear-cut objectives and tasks, and prime cost leverage can become an effective means of stimulating and controlling management activity, and of evaluating its results.

In order to properly establish prime cost planning, first of all technical and economic standards, such as product unit consumption standards, manpower volume, equipment capacities and their utilization rates, and management cost expenditures, must be systematically overhauled to become advanced and capable of mobilizing. When such is not the case, product unit consumption standards get artificially increased, or "reserves" are intentionally included in prime cost planning as a method of reducing manpower figures, and ultimately the planned prime cost gets pushed up, and as a result there is a negative impact on rationalization of enterprise management and on overall development of the people's economy.

Once prime cost planning has been properly established, technical and economic standards must be overhauled at the same time that prime cost reduction factors are minutely calculated, and efforts must be made to fully integrate prime cost planning with other planning categories, such as technical development planning. The important thing here is that consideration be given to such factors of the people's economy as improvement of technical equipment, specialization and collectivization of production, and material supply--based on state investment, while at the same time giving priority to internal factors of production in order that enterprises reduce prime cost on their own under the principle of self-reliance.

The most effective method for securing the potential to reduce prime cost on one's own is that of positively stimulating the producing masses. Potential is to be found at the site of production, and when the energy and wisdom of the masses are stimulated, more of it will be found and effectively utilized. Planning functionaries must go among the masses in accordance with the demands of the planning guidelines of the party, and positively engage in political work so as to vigorously spur on their wisdom and creativity, and in so doing formulate scientific and dynamic prime cost plans which will serve to aggressively reduce expenditures. At the same time, each shop and work team should be given concrete conservation objectives based on the plan that has been established, and strict control maintained so that they will be fully carried out.

Another important factor in rationally utilizing prime cost leverage is that of establishing a scientific prime cost calculation system.

Establishment of a correct prime cost calculation system constitutes a fundamental means for analyzing and evaluating the quantity and quality of work performed by each enterprise, shop, work team and individual worker. Only with the establishment of a scientific prime cost calculation system can the process of implementation of financial plans and prime cost plans be comprehensively understood and controlled, and can proper measures be established for evaluating their results and for improving management activity.

A precondition in the proper establishment of a prime cost calculation system is that of making initial planning standardized and scientific. If initial calculations are organized differently in the same sector, the task of calculation is not only made more complex, but the scientific nature of the quarterly calculations and overall calculations made on the basis of initial calculations cannot be maintained. Efforts must be made to standardize and scientifically orientate the initial calculations of work teams and shops in sectors that manufacture the same product using identical technical processes, so as to maintain their unity and thoroughly preserve established calculation regulations.

In properly establishing a prime cost calculation system it is also important to make calculation organization more detail oriented. The main objective of prime cost calculation is not merely to determine the actual prime cost for a given period of time, but to strengthen the struggle to conserve through comprehensive understanding of the process of implementing prime cost planning

and to control it in detail. All sectors, factories and enterprises of the people's economy should make their calculation organization more detail oriented in order to make it possible to understand and control the status of material consumption in terms of cause, product and prime cost category, as well as by shop and work team, and should further improve and perfect prime cost calculation methodology in a manner consistent with their own actual situation.

The solving of the two problems of lowering the prime cost and raising the quality of a manufactured product constitutes a key requirement arising in correctly utilizing prime cost leverage.

The prime cost and quality of a product are closely related. To say that quality will suffer when the prime cost is lowered, or that the prime cost will without reason increase if quality is improved, has no economic substantiation. Consequently, linking together the struggle to lower the prime cost with the struggle to increase the quality of manufactured goods constitute a fundamental requirement .

Accelerating the process of prime cost lowering and quality raising is an important factor. It is related to the fact that the results of making rational use of manpower and the means of production are not only the lowering of the prime cost, but also the increasing of the quality of manufactured goods. When the means of production and manpower are more rationally utilized through establishment of technical and economic measures, waste is eliminated and goods are manufactured using less expenditures and in a manner that is more frugal and efficient.

On the other hand, increasing quality is applicable in accelerating the process of lowering the prime cost. Strict maintenance of technical regulations and rules of standardized assembly, raising the level of technical skills of workers, and launching of the mass technical innovation movement are important technical and economic methods of improving the quality of manufactured goods. Such methods are also absolutely applicable in lowering the prime cost of manufactured goods. In addition, reduction of loss through substandard or rejected goods as part of the process of struggle to improve quality ultimately results in a lowering of the prime cost of manufactured goods.

The mutual applicability of lower prime cost and higher quality in a close linkage is not something that comes about of its own accord. Lower prime cost and higher quality can be successfully realized only through the work of detailed economic organization.

Only through sincere and proper handling of the work of equipment management, materials management, manpower management and financial management at all sectors and units of the people's economy, and through increasing the level of technical skill of workers and strengthening creative cooperation between scientists, technicians and producers, can the various scientific and technical problems arising in lower prime cost and increasing quality be completely solved. Specifically, the problems of lowering prime cost

and raising quality must be treated as a unified process so that the prime cost is not destabilized as a result of lowering the prime cost of manufactured goods while maintaining or improving quality.

At the same time, the prime cost leverage should be used in close conjunction with other economic leverages such as price, profit and living expenses.

An important means for successfully solving all problems arising in using prime cost leverage is for all functionaries and workers to have the correct viewpoint concerning prime cost leverage utilization.

The question of whether or not prime cost leverage is used as an effective means of improving enterprise management depends in great part on what viewpoint functionaries and workers have concerning prime cost. Only when they possess a correct viewpoint concerning prime cost leverage can it be utilized in an objective-oriented manner so as to improve enterprise management.

The viewpoint concerning prime cost leverage today, when socialist economic construction is advancing at a new and higher stage and the scope of the economy is extremely large, is closely associated with the attitude of being the master of the national economy. If increases in production are considered the primary task, so that attention is paid only to quantitative growth in manufactured goods and the prime cost is not calculated, the economic effectiveness of investment cannot be increased and the national economy cannot be handled in a frugal manner, and ultimately obstacles will be created for the overall construction of socialism.

Functionaries and workers must possess the understanding that the entire process of utilizing prime cost leverage, from formulation of prime cost planning to calculation critique, is not a simple administrative task, but rather an important task in producing and building more on the existing foundation, and should struggle to thoroughly maintain unit consumption levels and to lower them. If this is to be done, economic guidance functionaries should be firmly armed with the chuche-type economic construction guidelines of our party and fully understand the practical problems associated with utilizing economic leverages, including prime cost, and know how to apply them effectively in their own sectors.

All functionaries and workers must contribute positively to the acceleration of socialist economic construction, and to further improving enterprise management, by correctly utilizing prime cost leverage and aggressively lowering the prime cost of manufactured goods.

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QUALITY IS THE YARDSTICK OF REAL GROWTH IN THE INDIVIDUAL, THE COLLECTIVE
AND THE SOCIETY

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[Text of a speech delivered by Todor Zhikov, Secretary General of the Central Committee of the Bulgarian Communist Party, at a National Congress of Party Delegates on 22 March 1984]

[Text] During the 40 years following victory in socialist revolution our people, under the leadership of the Bulgarian Communist Party, have solidified the material and technical foundation of socialism and have achieved great successes in all areas including solid development of a socialist society, nurturing of a new type of socialist person, and developing spiritual culture and enhancing the people's quality of life.

Particularly, following the April Party Congress, the working people and their needs, interests, hopes and aspirations have been at the center of party policy.

Through the April general line, this policy has provided us with the possibility of achieving rapid development in all sectors of the economy and society, of strengthening the political and moral unity of the people, and of continuously realizing equality in both material life and cultural life.

Our communists have majestic pride in the achievements attained by our fatherland, and all the people take pride in it. We must not, however, feel self-satisfied. We must evaluate the successes already achieved while not looking away from weak points and deficiencies, and must take up new problems in order to more successfully build a developed socialist society in the Bulgarian People's Republic.

The pivotal problem which arises at this stage with such acuteness and sharpness is the problem of quality.

This problem continuously confronts our party. We must solve it in a manner consistent with our potential. However, from an overall view of our nation's development, we have tended to emphasize quantitative measurements.

Today the situation is fundamentally different. At this point the problem of quality constitutes a task which must be handled from the standpoint of overall requirements, as well as from a comprehensive integration of economic-technical, socio-political and ideological problems. It is a task that requires a new approach using a new viewpoint and new standards.

We must look upon the problem of quality as a pivotal problem for the present and the future, and as a pivotal problem in the socialist construction of our nation.

High quality is required, and must be achieved, not just in a few sectors, but in all sectors and processes of reproduction--in fact, on the scale of the whole society.

A deep and comprehensive discussion of the quality problem at this Party Delegate Congress is the basic objective of the Party Central Committee.

The first anticipated successes in improving the quality of manufactured goods have been achieved. The percentage of high-quality products which met international market standards was twice as high in the last half of 1983 as it was in the first half. Such profound changes were achieved in such industries as machine building, chemicals and building materials.

But we cannot be satisfied with the results achieved so far.

CONCERNING QUALITY AND SEVERAL OBJECTIVE INEVITABILITIES IN THE BUILDING OF DEVELOPED SOCIALISM IN OUR NATION

What is it that is new and important in the party's position?

It is that the quality problem, which we call high quality, can be solved only when it is presented and handled in accordance with the objective principles and inevitabilities of building a developed socialism.

What is it here that we term objective inevitabilities?

The first thing that comes to mind in terms of objective inevitabilities is the scientific and technical revolution. High quality can be maintained today only when the scientific and technical revolution is further promoted and when the latest scientific and technical successes are achieved.

What is associated with this?

First of all, in order to increase quality, existing technology, engineering and the manufactured products themselves must be improved based on new advances in science and technology. To do so a new approach to the problem of basic investment is necessary. 70-75 percent of basic investment should be focused on introducing new technology so as to enhance productive capacity.

Secondly, particular attention should be focused on the production sectors which are primarily responsible for scientific and technical advances, while further developing and perfecting the production framework through the process of improvements.

Third, without the creative efforts of Bulgarian scientists and scientific research groups to find new methods capable of increasing quality, success cannot be attained in the struggle for high quality. There are still many problems yet to be solved in this area.

Much effort should be concentrated on engineering--which is to say, on scientific and technical advances. Our scientific research units should intensify cooperation with the responsible research organs of the Soviet Union and other socialist nations, and should strengthen scientific and technical cooperation with developed nations. Further, the role of Bulgarian science should be increased in terms of using the scientific, technical and production experience of other nations. The scientific research organs and scientific information bases necessary for accepting and applying the newest and most prospective scientific and technical advances at the proper time must be created. The bureaucratic bottlenecks which stifle the creative initiative and vitality of scholars, research centers and even secondary education organs should be eliminated, and socialist concern focused on Bulgarian scholars. The establishment of new rules concerning moral and material incentives for the new developments and successes achieved by Bulgarian scientists, as well as of an environment which fully respects them, is today a requirement of greater urgency than at any other time.

The functionaries who establish the nation's science and technology policies and who guide and organize the work and struggle to improve quality are well aware of the level of Bulgarian scientists and technicians.

Scientific and technical advances and quality, and quality and scientific and technical advances--such should be the fundamental principle of our guiding efforts.

The second thing which comes to mind as an objective inevitability is the improvement of socialist societal relationships, specifically the relationship between owner and master concerning socialist ownership. This is the most practical method of forging direct linkages between people and the means of labor, people and scientific and technical advances, and people and the quality of manufactured goods.

The relationship between the state, as owner, and the labor collective, as master, carries important significance in improving management of the people's economy.

What is meant by this?

--That all workers and labor collectives have material and moral interest in rapidly introducing modern science and technology into production and make maximum effective use of it so as to produce high-quality goods.

--That the work team accounting system be widely accepted. This is the basic organizational form which realizes a direct economic linkage between those who produce and quality. Through this new form of work team accounting system the workers do in fact own the means of production, and are truly responsible for the products and their quality. From the standpoint of economic foundation, there is absolutely no reason for unrestricted delays in organizing work teams.

--That in order for labor collectives to possess the authority of true masters, the relationship between them and the state must be based on an economic foundation, and a spirit of cooperation must first of all be applied.

When such is the case, labor collectives will be liberated from sundry forms of administrative work, and can manifest their own creativity in the struggle to improve quality.

The third thing that comes to mind as an objective inevitability is the objective application is the law of value and its relationship with commodity currency.

What is meant by this?

First, that subjectivism and formalism cannot increase quality. Fundamental changes can be brought about only when new economic methods and new economic tools are created. Only in that case can the requirements of the law of value and commodity currency relationships be most successfully realized.

Second, that the most important thing here is the solving of the inconsistencies in the economic linkage between production and marketplace. When such is accomplished, conditions will be established where our manufactured products will be competitive on the international market, and where there will be greater demand for them. For us it is extremely necessary that both the consumers who demand high quality and the producers be brought directly together. Standards of quality for goods should be the same, whether its the domestic market or the international market.

Third, that an important leverage in solving the quality problem is that of launching economic competition between producers.

Fourth, that the role of the work of price regulation in the struggle to guarantee high quality should be enhanced.

The relationship between quality and price should always be handled using the following principles. Price should be established in accordance with actual value and the necessary labor expended in manufacture. Even when the price per unit of utility value is low, a higher price should be set for higher quality. The price of low quality goods, goods that are out of style or goods for which there is no demand should be set at the lowest price that can be borne by the producer.

We should focus particular attention on the international market price of export goods. Here the Ministry of Trade has basic responsibility, and there is no need for interference or meddling from the Foreign Ministry.

Fifth, that there must be fundamental changes in the linkage between quality and compensation for labor. Quality should be the first point of reference in material incentives for labor. This means that quality of labor and quality of manufactured goods constitute the basic factors in setting levels of compensation for labor.

Sixth, that the role of the state budget and financial credit activities should be enhanced. There must be incentives for work to rapidly introduce new technology and production techniques, as well as to revamp existing capabilities through scientific engineering, through rational bonus systems, price adjustment systems, and tariffs and taxes. Such economic leverages should also be used to restrict or prohibit production and import of low quality goods.

The fourth thing that comes to mind as an objective inevitability is the expanded role of the popular masses, who are the creators of history and the unfoldings of socialist democracy.

This objective inevitability which possesses overall significance represents an even greater force in the building of developed socialism. Now is the time to bring it to bear on solving the quality problem.

What does this require?

This requires adherence to the interests of all levels of our people, and requires the work be performed better and more qualitatively in all places.

This requires the mobilization of the strength and wisdom of the working class and farm workers, as well as of intellectuals and of all the people. The working masses must be positively injected into the struggle for high quality, and the labor and creativity of each and every socialist worker must be thoroughly utilized.

It is now necessary for all workers and all labor collectives in our society to offer opinions and suggestions on how to work and on what should be improved, and how, in order to achieve high quality.

Here the problem of the working class, that is, the problem of bringing about an overall increase in the skill of workers, is of first importance. In accordance with this, it is necessary to form in all labor collectives a nucleus of workers who have a high level of technical skill and who work with creativity. This nucleus must become the mainstay in introducing scientific and technical successes, increasing quality, and in moving all labor collectives forward.

It is necessary to possess a new attitude concerning the work skills of youth. It is our hope that large numbers of young workers and farm workers will become highly skilled before they become 30 years old.

The hardest problem is that concerning cadre. This is an extremely important problem. Cadre are a necessity for us. The cadre that we need are the scholars and the specialists and guidance functionaries with high skill levels. Occupying the new position of technology, as well as production goods of high quality, depend in great part on them.

The time has come for us to assess the invaluable role of specialists in production and throughout our entire labor front. Let us recall Lenin's particular concern for specialists. Of particular importance is for specialists to be familiar with the successes achieved in world science and technology, and in practical application, and for them to be provided with the necessary skills at institutions of higher learning.

Current procedures for training specialists who receive higher education must undergo extremely severe changes. Institutions of higher learning are not to bring students into participation in production and social management upon graduation unprepared, but rather to prepare them for working at the levels required by modern science and technology. Guidance functionaries in all sectors of social existence must stand on the high peak of new science, and must play a guiding role in the all-people's struggle for high quality.

Regrettably, however, such is not the case.

There are not a small number of guidance functionaries who live and work using the symbols of days past, and there also quite a number of guidance functionaries who either do not improve their own plans or viewpoints, or who intend to do so but have not yet done it. There can be no compromises with guidance functionaries who are bureaucratic or become dampers and obstacles, or with guidance functionaries who limit the implementation of new things.

When competitive and elective methods are used within these parameters, guidance functionaries and specialists who have received the confidence of the labor collectives, and who are prepared administratively, politically and ideologically, can be selected, and the tasks that confront us can be decisively improved.

CONCERNING AN EFFECTIVE FRAMEWORK FOR SOLVING THE PROBLEM OF HIGH QUALITY

If the intent is to utilize objective inevitabilities and successfully improve quality, then appropriate frameworks must be created and used sincerely.

The most fundamental and important thing now is the application of the economic framework regulations which were largely revised in the decision of the January plenary session. There can be no compromise or wavering in this.

To stress a point again, the wages of labor collectives which form the nucleus of the economic structure, and of all their members, are linked with the quality and results of their work.

Existing structures in the scientific research sector and technology introduction sector, as well as in the mutually linked sectors of technology introduction organs and production enterprises, must be fundamentally overhauled. The key here is for not just scientific research collectives, but also producers and consumers, to be possessed of a greater economic, material and moral profit-loss orientation with regard to scientific achievements brought about by high levels of science and technology and high quality.

A fundamental shakeup of the planning framework is also necessary. Quality must extend through all links of state planning. It must be understood that planning has been carried out not only when projected quantities are attained, but first of all when projected quality levels of a product are met. This is fundamental and basic.

Organizational structures and management structures must be quickly improved in accordance with the decisions of the January plenary session. In conjunction with this, the government and its organs must be reorganized structurally, and the capacity and scope of action of appropriate divisions be determined. We must recognize that this constitutes a precondition for establishing quality in administration which has great significance in raising the quality of economic organs, enterprises and labor collectives.

There is no need to explain the decisive significance of strengthening regulations concerning planning, technical engineering, contracts, labor, finance, and foreign currency everywhere. In strengthening these regulations, all economic incentives and sanctions available in new economic apparatus rules and existing labor laws should be utilized.

A situation in which the legal structure is under-appreciated or ignored cannot be accepted in the struggle for quality. Legal controls must be exercised in order to fully carry out contractual obligations, and efforts must be made to rapidly handle arbitration proceedings. In regard to the problem of quality, legal organs must adopt an impartial position in settling legal problems between government organs and enterprises, and between economic guidance organs and individual workers.

The current control system for the quality of goods is coming under severe criticism and requires a fundamental overhaul. In order that inspection control can become an effective apparatus to assure quality, it must carry out inspections of goods coming into and leaving warehouses, as well as technical process inspections, using modern technical means, make broader application of self-inspection of the quality of manufactured goods, and strictly carry out state inspections of the quality of export goods to assure that no low quality goods are sent to overseas markets. To make sure that no subjectivism enters into the inspection of quality, automated methods are to be widely used in control of quality.

In managing quality it is rational to make use of the experience gained in the principle of closely combining social management with state management. It would be correct to quickly establish quality control

committees composed of state-social organs whose basic task is the protect the interests of the buyer. Not only producers should actively participate in this work, but also purchasing enterprises, work organs, social groups and citizens.

THE PARTY'S LONG-TERM PROGRAM FOR IMPROVING QUALITY

I want to say a few words about the party's long-term program for improving quality. This program is an extremely important item which has been brought up for discussion and decision in the Party Central Committee and the current Party Delegate Congress.

What are the main points in the long-term program?

--The program is fundamentally composed of economic, technical, engineering, political and ideological objectives in achieving a comprehensive solution to the quality problem.

--The program is all-inclusive. This is because it covers the entire process of reproduction, with all its aspects and factors.

--The program is long-term. The reason here is that it sets guidelines for improving quality through the end of the Eighth Five Year Plan and for the entire course of the Ninth Five-Year Plan, as well as for a series of sectors up to the year 2000.

--The program is progressive. This means that it will be continuously enriched in a manner consistent with the latest advances in scientific, technical and social progressive processes, and that it will be replenished with new means and styles arising in the tasks of the workers.

--The program has as its target all the members of society and all the people. Human factors are the decisive elements in realizing the program. In other words, the program must be viewed as the indispensable means of the overall strategy for the maturing socialist construction in our nation. Implementation of the program will contribute to the further heightening and strengthening of the prestige of the Bulgarian People's Republic as a reliable and dignified actor in foreign trade relations and in scientific, technical and cultural affairs, and to the acceleration of our socio-economic development. As a result, when this conference ends it is necessary that everyone positively attend to the task of embodying this program in their lives.

ON PARTY AND IDEOLOGICAL WORK FOR IMPROVING QUALITY

The all-inclusive nature of the quality problem demands that the strength of all the people, as well as the strength of all the links in social activity and of the administrative system be united as one. Under our ideological system, this unified, mobilized and objective-oriented strength is none other than the Bulgarian Communist Party.

The Bulgarian Communist Party recognizes that it must achieve linkage between the demands of objective socio-economic laws and the positivism of the working masses.

Consequently, assuring the unity of the economic approach and political approach to a problem is the first priority and most fundamental task of the party and its organizations in the struggle to achieve high quality.

As pointed out earlier, if we rely on the economic structures which strengthen the material profit-loss relationships and material responsibility of the people, the positivism of the masses can be increased. Nevertheless, we do not underestimate the creation of political and ideological factors needed to positively encourage the creativity of our workers and guidance functionaries, and to control all activity in a democratic manner.

Also important now is the clear delineation of functions along with the strengthening of the political functions of party organizations concerning central and regional economic organs.

Party influence, assistance and inspection must first of all be focused on the work attitude, work method and work spirit of state organs and economic organs, as well as guidance cadre. Adhering to economic leverages and fulfilling the requirements of economic methods and economic structures is not simply an economic problem, but is a problem associated with political responsibility.

All economic and state guidance functionaries have the task of recognizing the rights and interests of labor organizations and of displaying their creativity and positivism. This too is always a problem associated with political responsibility. What we have to know is that the conclusion that we get from this grand reformation, and the conclusion that comes from the position occupied by the state, as the socialist owner, and the collective, as the master of socialist ownership, is that the role of the labor collective must be decisively increased in all aspects of our lives. This new interpretation of ours concerning the labor collective is of pivotal significance in the struggle for increased quality, in the establishment of socialist democracy, and in the acceleration of socio-economic development.

It is essential that the individual responsibility of all communists, all workers and all guidance functionaries be maximized in the struggle for high quality. For this reason party functionaries must, in evaluating the quality of work, maintain the psychological and moral environment necessary for adhering to objectivity, raising requirement thresholds, and adopting an impartial attitude.

Party organizations must more thoroughly defend to totality of social, collective and individual interests, and must eliminate behavior of such types as formalism, technological mysticism and bureaucratism.

At the same time, party organizations must strengthen the struggle against excessively independent tendencies which compromise with violations of

planning regulations, technical regulations, financial regulations or labor laws, and which do not thoroughly sanction such violations.

Concern for quality is concern for the individual. This is the deepest and most encouraging element of our political and ideological work concerning the quality problem. Participation in the struggle for high quality is the yardstick of the true maturity of individuals, or put another way, of ideological, political, moral and occupational maturity.

CONCERNING THE CURRENT INTERNATIONAL SITUATION

Our opinion on the international situation is well known.

Today the most aggressive imperialists rulers are being implemented in a number of basic strategic directions. These are that the imperialists are scheming to transform relationships to the disadvantage of socialism and are crazily arming themselves militarily, they adopt discriminatory measures in the marketing of goods and technology, mislead public opinion toward anti-Soviet and anti-communist positions, and seek to destroy socialist nations ideologically, politically and morally.

This aggressor class is maneuvering in hopes of overburdening the economies of socialist nations through competitive defense spending and to depress the standard of living of their people, and thereby to weaken individual socialist nations as well as all of socialism.

Nevertheless, member nations of our Warsaw Pact will not allow things to change to our disadvantage.

The international communist movement, the labor movement, non-aligned nations, developing nations, national liberation movements and the broad popular masses of the world are positively participating the the struggle to prevent thermo-nuclear war. The forces of peace are incomparably stronger than the forces of war.

We will not in the name of peace allow the transformation of strength to the advantage of imperialism or to the advantage of war.

In the name of peace the Bulgarian People's Republic is working to transform the Balkan Peninsula into a nuclear free zone. The governments of the Balkan nations have put this problem on the agenda. This was a great political and moral victory against the forces of war.

Our response to the "crusading expeditions" of the capitalists against communist ideology is clear. There can be no compromises from the standpoint of ideology. For us there is no other position.

We believe that the working class, farm workers, intellectuals, party, state and social organs and labor collectives consider the decisions of the National Party Delegate Congress on improving quality to be a matter of their own life or death, and will devote all their strength, wisdom, knowledge and will to applying them in their own lives.

We believe that, when the party's long-range program for improving quality is successfully carried out, our overall strength will be enhanced and our national and state duty as a party, socialist nation and people struggling for the equality of mankind, social progress and socialism will be gloriously fulfilled.

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THE CORRUPT TREND OF DECADENCE THAT IS INUNDATING SOUTH KOREA

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[Article by An Ki-chung]

[Text] Today a corrupt trend of decadence is inundating South Korea like a flood.

National culture and indigenous morals and manners are being crushed, and American life styles are devouring everything healthy in social existence.

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

"American life styles and its ideology of detesting mankind are destroying morality and ethics in South Korea, and are crushing the proud national culture and beautiful living patterns of our people. As a result, darkness and depravity are spreading throughout the fabric of South Korea." ("Collected Works of Kim Il-song" Vol 12, p 499)

Social decay is greatly affected by the class nature of the social system and the ideo-cultural policies of the ruling class, as well as by the level of awareness of the people.

In the capitalist society, which is based on extreme individual egoism and "mammonism," and in which the law of the jungle prevails, egoism, immorality, depravity, vanity, individual hedonism, debauchery and so on constitute the dominating social trend. This corrupt trend of decadence has reached its zenith in capitalist nations such as the U.S. today. In such nations dreadful criminal acts which cannot but dull the healthy powers of thinking and imagination of people are dared openly, in broad daylight, and corrupt immorality, including acts of ostentation that would shame an animal, penetrate every nook and cranny of social life.

This corrupt trend of decadence which pervades capitalist nations is not only transferred intact to their colonies, but is further exacerbated there.

It is fully displayed today in South Korea, which has become the complete colony of the U.S. imperialists.

South Korea, in which all the material assets of the society have become the means for the aggression, plundering, pleasure seeking and profiteering of the U.S. imperialists and their puppets, is becoming the front line of the most reactionary and decadent U.S. life styles, and a decadent society rife with all manner of corrupt trends.

The corrupt trend of decadence pervading South Korea is most evident in the ostentatious living of the puppet authorities and the reactionary exploitive class.

Today in South Korea a majority of those employed are forced to live a subhuman life in which they receive less than half the income and wages of the minimum standard of living costs, and every year more than 12 thousand people die as a result of the misgovernment and tyranny of the puppet clique.

The puppet authorities, on the other hand, live an idle life of crazed lust and ostentation, never thinking of the future of the nation or the people, only concerned about their own self-interests and unable to distinguish between animals and people.

The Chon Tu-hwan clique is not only further intensifying coercion and exploitation so as to squeeze out every last penny of the people in pursuit of its own pleasure and profiteering, but is also engaging in corruption in order to amass an enormous fortune.

As has already been revealed to the world, the Chon Tu-hwan clique set up capitalistic cartels and lackey companies and reaped incalculable sums through numerous corrupt acts such as the "three banks scandal," "medical treatment scandal," "construction company scandal," "Li Chol-hoe and Chang Yong-cha note swindle," "Myongsong Group scandal" and "Korea Bank financing scandal."

Given the corruption engaged in by the Chon Tu-hwan puppet clique itself, the corrupt acts of the puppet authorities and exploiters on lower levels cannot be fathomed.

The money extorted from the people through all manner of fraud and cheating is being wasted by the Chon Tu-hwan puppet clique and the special interests on their own leisure and pleasures and corrupt lifestyle.

The puppet authorities have built palatial houses in such scenic spots as Tongbing-tong, Songbuk-tong, Yonhoe-tong and Changchung-tong in Seoul, and in Choup-tong, taeyon-tong and Onchon in Pusan, where they live the life of luxury. The criminals use building sites that take up two blocks for their houses and not only equip them with high-voltage barbed wire around the perimeter and electronic devices to "keep out burglars," but also install specialized facilities which further show off their vanity. Further, under the pretext of "housewives" they bring in seven or eight kisaeng [geisha] for personal use and live a life of wine and women both day and night.

Not satisfied with this ostentatious lifestyle, the puppet special interests and exploiters have established "secret kisaeng houses" and villas everywhere, and are constantly visiting them. In more than 100 "secret kisaeng houses" in Seoul alone these criminals throw away exorbitant amounts of money, paying more than a year's wages for a worker on a single bottle of wine, and engage in all manner of obscene activities. The life of the head of the puppet clique, Chon Tu-hwan, reaches the extreme.

Japanese publications have reported that "Chon Tu-hwan takes out political figures who he met in Japan to special secret kisaeng houses every night, inviting even old imperial military men, where they engage in obscene acts with the kisaeng."

We get a glimpse of to just what extent they run amuck in their debauched lives in the "luxury tombs" they compete to build for when they die. One comprador capitalist has spent some 300 million Won to build a 70-meter grave and to surround it with over 800 p'yong [1 p'yong = 3.306 m²] of lotus ponds and flower gardens, and has gone so far as to install refrigeration equipment in the tomb.

This decadent lifestyle, which uses power and money to completely waste social assets, in complete disregard for the healthy interests and morality of the people, is a corrupt trend of decadence which could only be seen in a South Korean society which has been completely taken over as a colony of U.S. imperialism.

That a corrupt trend of decadence is pervading South Korea is also vividly apparent in the spread of extreme individual egoism and inhumanity which result in all manner of criminal acts such as fraud, cheating, murder, extortion and rape.

These various criminal acts which strike fear and terror in the people and which pose an extreme threat to their lives and property are one of the social evils that are being perpetuated in a South Korean society inundated with "mammonism." Specifically, crime has increase drastically since the Chon Tu-hwan puppet clique, which is of the butcher class of society and the source of social evils, grabbed power.

According to statistics, there were more than 810 thousand crimes committed in the single year of 1983, which represents a twofold increase over 1979. Of these, "forceful crimes" such as murder and robbery represent a particularly high ratio.

At the same time that "forceful crimes" have increase in number, their methods have also become more violent.

In March of this year, robbers in Myonggok-tong in Seoul entered a house, stabbed the owners to death with a knife and then escaped with valuables, and in Songsu-tong, robbers went into a house where no one was home except children, ages three and nine, and, after putting them in a closet and gathering up what they wanted to take, set the house on fire and escaped.

In addition, a series of murders have taken place in South Korea, including an incident where a woman, lusting after insurance money, killed her husband while in the hospital by poisoning milk that he drank, and an incident in which a teacher kidnapped one of his students, murdered him after demanding money.

With the tacit approval of the Chon Tu-hwan puppet clique, various types of criminal acts which will not be forgotten for thousands of years, such as human slave trafficking, are being nakedly carried out.

Last year alone 14 swindlers who maintained their lair in Seoul attracted more than 500 teenage girls under the pretense of "arranging" jobs, and then committed the atrocity of selling them for 250-400 thousand Won each to brothels and wine houses in Seoul, Pusan, Taegu, Kwangju and Kyongju. Such facts demonstrate that today's South Korea is the king of world crime.

The corrupt trend of decadence in South Korea can also be seen in the fact that not a small number of people are adopting occidental customs and Japanese manners, and are becoming even more decadent in terms of morals and manners.

The indigenous customs of our people which grew and have been continued through 5000 years of history are being tainted with western customs and Japanese manners in South Korea. English and Japanese are becoming more prevalent than the Korean language, with its beauty and culture. Foreign languages are seeping into all areas of social existence, from common language to technical language and in trademarks, advertising and billboards. As a result, the indigenous Korean language is being overtaken by foreign tongues--a pitiful situation where it plays no role except in conversation. Cultural arts, such as folk songs and dances, as well as clothing decoration and the rules of etiquette are all being replaced by American and Japanese styles. The social fabric is being put into further disarray with the decadent and obscene dance and music that reverberate in nightclubs and dance halls, with the youth in particular being led into decadence. The extent to which the youth are being corrupted can be perfectly understood merely by the fact that 38 percent of the mothers of children born in Seoul are teenage girls.

Tens of thousands of young girls have fallen into the chasm of ruined women.

According to statistics, more than 400 thousand girls suffer all manner of racial scorn, contempt and ridicule in South Korea today, classified as "prostitutes" or "barmaids" who serve as the playthings of U.S. aggressor troops, Japanese tourists, puppet special interests and the reactionary exploiter class.

The corrupt trend of decadence in South Korea is truly devouring all aspects of social existence.

The corrupt trend of decadence which is eating away at South Korea today is the direct result of the reactionary ideo-cultural policies of the U.S. imperialists and the South Korean puppet clique.

The U.S. imperialists who control actual power in South Korea have, from the time of liberation up to today, permeated South Korea with the most reactionary bourgeois human philosophies, including existentialism and pragmatism, and have spared no means or method in order to implant decadent American lifestyles.

In particular, the life of "diplomatic immunity" lived by the U.S. imperialists in the broadcasts of the U.S. aggressor troops which forcibly occupy South Korea and in the "base villages" are the hotbed of promulgating decadent social trends.

The succession of flunkeyist South Korean traitors have implemented policies which have destroyed national culture and which have brought in foreign culture, and these serve to further encourage the corrupt trend of decadence in South Korea.

To the extent that the traitorous cultural policies of the South Korean puppet clique and the reactionary ideo-cultural aggression of the U.S. imperialists continue, the corrupt trend of decadence in South Korea cannot ultimately be stemmed.

Only when the colonial rule of the U.S. imperialists is brought to an end in South Korea and the military fascist rule of the Chon Tu-hwan puppet clique is eliminated can the decadent trend be halted and the indigenous cultural traits of our people be restored.

The South Korean people should launch as a single person into the struggle to drive out U.S. imperialism and eliminate the South Korean puppet clique under the banner of anti-U.S. independence and anti-fascist nationalism.

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CURRENT BOURGEOIS ECONOMIC THEORY IN OPPOSITION TO THE ESTABLISHMENT OF A
NEW INTERNATIONAL ECONOMIC ORDER

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[Article by Kim Su-yong]

[Text] The struggle of developing nations to establish a new international economic order is accompanied by a fierce struggle with the various reactionary ideological currents stubbornly clung to by the capitalists.

The capitalists absolutely oppose the sacred struggle of the developing nations to establish a new international economic order based on equality and freedom, and, in hopes of maintaining and rationalizing the old international economic order, are formulating numerous economic theories with bourgeois language and are using them as the ideological tools of neo-colonialist aggression and plunder.

These bourgeois reactionary theories in opposition to the establishment of a new international economic order have been formulated as a socio-historic prop for the decay of the old colonial system and for neo-colonial policy.

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

"Under the superficially attractive front of "joint development of less-developed nations," U.S. imperialism is today making its "aid" policy an important tool in overseas expansion, and with this "aid" is blazing a path of foreign aggression for monopolistic capital." ("Collected Works of Kim Il-song" Vol 24, p 166)

Following World War II the capitalists, frightened by the overall decline of the colonial system and the continued growth and strengthening of anti-capitalist forces, could not but pin their hopes on neo-colonial policy which, based on "aid," continued to oppress and subordinate the developing nations.

The imperialists needed a theory to justify their cunning new-colonial policy, and in responded to that need reactionary bourgeois economic scholars formulated the "theory of development of less-advanced nations."

When "less-advanced nations" nations such as the developing nations accepted the "aid" of developed capitalist nations, and as soon as the "theory of development of less-advanced nations" which would develop those nations was accepted as the prop of developing nations, the capitalists formulated this as the "North-South economic theory."

The developing nations of the "south" have gradually become aware that the "North-South economic theory" which says that there must be mutual "cooperation" with the advanced capitalist nations is deceitful and false.

The capitalists and official economic scholars are currently formulating various reactionary theories which further contort the "theory of development of less-advanced nations" and the "North-South economic theory" so as to dress up their neo-colonial policies. They stubbornly persist with their reactionary theories concerning the international economic problem of the developing nations.

There are several types of current bourgeois economic theories which oppose the establishment of a new international economic order. However, all of these reactionary theories are further entwined in the old international economic system and order of capitalism, and all have the reactionary objective of rationalizing acts of exploitation and plunder and cutting short the struggle of developing nations to establish a new international economic order.

Representative of the current bourgeois economic theories which oppose establishment of a new international economic order are the "theory of production elements" and the "theory of comparative superiority."

These "theories" are essentially identical in that they are full of sophistry which says that inasmuch as there are differences in production costs based on such "production elements" as the land, capital and manpower possessed by each nation, there should be specialization in the production of export products which require less production cost. This is vividly shown by the fact that the reactionary U.S. economist (H. Chiera) [probably Hollis Chenery] boasts that "nations which habitually have comparative superiority in the production of raw materials achieve high income even if the share occupied by industry is not increased."

Proponents of this "theory" claim that the modern industry which requires specialization and large outlays of capital in the developing nations which possess the conditions right for production of raw materials and fuel must be specialized in advanced capitalistic nations which are rich in capital.

The reactionary nature of such a bourgeois economic theory is found in its deceitful objective of making developing nations permanent sources of raw materials for capitalism, and in its attempt to continue neo-colonial exploitation.

International linkage and international divisions of labor are unavoidable given the natural geographic conditions and historic characteristics of economic development faced by every nation.

However, international divisions of labor constantly undergo change and development in accordance with the level and needs of economic development of each nation, and with the degree of development of natural resources.

Nevertheless, proponents of the "theory of production elements" and the "theory of comparative superiority" boast that developing nations should specialize in the production of a single type of fuel or raw material, or in the production of goods which require intensive labor. Such an international division of labor is from beginning to end an exploitive division of labor which seeks to transform developing nations into being suppliers of the agricultural and industrial raw materials of capitalism.

The "theory of production elements" and the "theory of comparative superiority" are ultimately nothing more than robber theories designed to maintain the old international division of labor created by the capitalists of days past and to confine the developing nations therein, and by so doing to further intensify neo-colonial exploitation and plundering. Further, they are nothing more than rationalizations of the disgraceful demands of the capitalists who would cut short the struggle of developing nations to dissolve the discriminatory and plundering international division of labor of capitalism and to establish a legitimate and equitable international division of labor.

The fact that developing nations are struggling forcefully to establish an autonomous new international economic order underlines the fact that the "theory of production elements" and the "theory of comparative superiority" are deceitful illusions which would maintain the neo-colonial international division of labor.

The reactionary nature of the "theory of production elements" and the "theory of comparative superiority" is also found in their opposition to economic self-sufficiency and industrialization on the part of developing nations, and in their rationalization of neo-colonial exploitation and plunder through "liberalization" of trade and through export of capital.

Proponents of these "theories" claim that because unemployment increases drastically when developing nations create modern industry and introduce the latest technology, all measures for industrialization and trade protectionism should be abandoned. They claim that only when developing nations eliminate tariffs and "liberalize" trade can "production elements" such as land, labor and capital "move" freely, and, based on that, can the economic situation of all nations be made "equitable."

The industrialization and trade protection policies in use by developing nations at this point in time reflect the independent position and demands of these nations to oppose economic penetration and plunder by capitalists and to establish economic self-sufficiency.

The "theory of production elements" and the "theory of comparative superiority" are designed to viciously slander these legitimate and progressive policies and measures of developing nations and to slyly protect the

exploitation and plunder gained by the capitalists through the export of goods and capital penetration.

The "theories" of bourgeois economists which state that developing nations must not industrialize and should specialize in the production of raw materials which have "low production costs" are not only improper from a theoretical standpoint, but are also reactionary in practical application.

The claims of bourgeois economists that developing nations must not establish modern industry are designed to protect the criminal scheming of the imperialists to preserve their monopolistic control over finished industrial goods in the international market.

Further, the "theories" which say that the production costs of raw materials produced by developing nations are low are intended to maintain the exploitation and plunder of the capitalists through "free trade" and price disparities. The extreme lowness of the international market price for the raw materials and fuels produced by developing nations is not really the result of the "flexibility" of natural and geographic conditions, but is due to the fact that the capitalists artificially make it lower than the actual production cost. According to statistics, the price of raw materials in the capitalist market was 5.5 percent lower in 1982 than in 1981, and in 1983 declined a further 8.3 percent compared to the previous year. This proves the deceitfulness of bourgeois economic theories concerning the "profitability" of raw materials production in developing nations.

The reactionary "theory of production elements" and the "theory of comparative superiority" are nothing more than bourgeois economic theories which forcefully rationalize the neo-colonial scheme of capitalists who would preserve the old international economic order intact.

Other current bourgeois economic theories which oppose the establishment of a new international economic order include the "theory of export-oriented economic development" and the "theory of external stimuli."

These theories are advanced by bourgeois economists such as the reactionary U.S. economist Rostow, who is a proponent of the notorious "theory of economic growth stages."

This "theory of export-oriented economic development" is a reactionary theory which says that developing nations can only shake off their backwardness and join the ranks of developed nations when they develop their economies on the basis of the export goods production sector.

Proponents of this "theory" claim that the building of self-sufficient industry in developing nations has no "prospects" because domestic markets are "limited" and because it promotes crises in foreign accounts, and that only "production oriented toward export" has "unlimited prospects."

The reactionary essence of this theory is that it serves as an ideological tool for capitalists who would absolutely prevent the building of self-sufficient national economies by developing nations.

The establishment today of an all-encompassing economic framework in developing nations is a necessary requirement for self-sufficient development of national economies. On this basis developing nations positively adopt measures to produce themselves those goods which had been imported. The fundamental objective in building industry in developing nations is that of fully satisfying the needs of the domestic market.

Under conditions where the imperialists have locked up the markets of the capitalists, the "theory of export-oriented economic development" in developing nations means that ultimately these nations must specialize in one or two traditional export products.

In the event developing nations should be taken in by the "theory of export-oriented economic development," it will not be possible to solve urgent and important problems such as the handling of the food problem on one's own or the establishment of a self-sufficient national economic foundation. Further, the economies of such nations will be even further entwined in capitalist markets which adhere to the price control apparatus of the imperialist nations, and will continue to bear the brunt of plunder and exploitation resulting from unequal trade.

This is clearly borne out by the fact that in those developing nations which subscribe to the "theory of export-oriented economic development," foreign debt continues to increase. Some developing nations have racked up a foreign debt of \$60-80 billion.

This "theory of export-oriented economic development" is a cunning reactionary theory which deforms the economies of developing nations and which has exploitation and plunder as its objectives.

The "theory of external stimuli" put forth by reactionary bourgeois economists is also no more than an unreliable and plundering "theory" which says that developing nations can achieve economic development only when they accept such "external stimuli" as the penetration of capitalist goods and capital.

Proponents of this "theory" claim that the primary factors which retard economic development in developing nations are found in the "lack of an industrial spirit" and "lack of entrepreneurs," and that such factors can be eliminated only through "external stimuli." They also claim that only through "external stimuli" can the "vicious cycle of backwardness" of the economy suffered by nations in Asia, Africa and Latin America be broken, and can self-sufficient growth be assured.

This theory is nothing new. It is nothing more than a reprint of the "theory of development of less-advanced nations" which claimed that developing nations must develop their economies through "introducing foreign capital" when they cannot provide capitalization on their own.

The objective of the capitalists in restating this illusion is that, under the guise of "aid," they hope to rationalize the penetration of capital

and goods in developing nations and to maintain the dependent and exploitive relationships of neo-colonialism.

The "aid" of imperialists is in actuality the noose for subordinating the developing nations. It is also the basic element which creates obstacles for the building of self-sufficient national economies in developing nations.

The fact that it says that developing nations must accept the "aid" of imperialists as well as "external stimuli" such as capital and product penetration shows that it is nothing more than a shameless theory which says that they must accept more capitalistic "aid" and positively seek out capital and goods.

This "theory of external stimuli" touted by the bourgeois economists is clearly one that does not guarantee the "self-sufficient growth" of the developing nations, but rather further strengthens economic dependency on imperialism. This "theory" is intended to ultimately transform the economies of developing nations into deformed and subservient economies completely dependent upon the "aid," capital and goods of the imperialists. It is nothing more than a reactionary bourgeois economic theory designed to foster capitalism in developing nations and to retard the development of self-sufficient national economies.

Other representative current bourgeois theories which opposed the establishment of a new international economic order include the "theory on creating a world economic system" and the "theory of international economic integration."

These "theories" were advanced by bourgeois economists associated with the "Rome Club."

Proponents of these "theories" claim that an "international unified economic system" to be "controlled" by some "transnational state" or "international body" should be created in order to "rectify" inconsistencies between nations and to bring about "harmonious development of the world economy."

This "theory," which says that a "program" would be established which both developed capitalist nations and developing nations would adhere to, is an extremely reactionary theory which nakedly rationalizes the exploitation and plunder of the imperialists and which strengthens the control of such imperialists as the U.S. over the world economy.

The proponents of this "theory" posture that the rich natural resources of the developing nations are the "common property of mankind," and that a "management system for world-wide planning" should be established in order that "all the world's people may have jurisdiction" over these resources.

The reactionary U.S. economist L. Brown states that "national sovereignty never assures economic positivism, and hinders the spread of technology and the attainment of a higher standard of living on a world-wide scale."

The rich natural resources of developing nations are the precious assets of the peoples of those nations and the firm foundation for the construction of new societies.

Nevertheless, those bourgeois economists take the ludicrous position of claiming that the assets of the peoples of those nations are the "joint property" of mankind.

Today developing nations are adopting various measures such as nationalizing property extorted by capitalistic monopolists in days past and raising the prices of raw materials and fuels, and at the same time are vigorously struggling in opposition to the plundering machinations of the imperialists. The imperialists are taking a severe blow as a result of such measures on the part of the developing nations.

In their fear the imperialists have let loose their bourgeois official economists to come up with brazen "theories" that say that the natural resources of the developing nations are not theirs, but rather the "joint property of mankind," and that they must be "jointly managed" by some "international special agency." This vividly demonstrates just how brazen is the scheming of current bourgeois economic theory in attempting to rescue the imperialists who have been thrown into crisis.

The "theory on creating a world economic system" and the "theory of international economic integration" have as their objective the hindrance of the struggle of developing nations to maintain permanent control over their own natural resources, and the rationalization of the acts of natural resource exploitation of the imperialists.

The pronouncements on creating a "transnational state" which would serve to "rectify" differences between nations concerning economic problems are also matchless in cunning.

Under conditions where nations and people are launching vigorous struggles to live with dignity, to carry out revolution and construction as nations, and to protect national sovereignty, there can be no state or "world government" beyond the nation. Furthermore, the gaps and inconsistencies between developing nations and imperialists are not only historical phenomena resulting from the acts of exploitation and plunder of the imperialists, but are also being made more acute with each passing day.

Under such conditions, bourgeois economic theories which say that a "transnational state" or a "worldwide unified economic system" which is "controlled" by some international agency must be created, are nothing more than treacherous and evil pronouncements designed to maintain and strengthen the old international economic relations dominated by the imperialists, with the U.S. imperialists at their head, and to again make the developing nations into colonies.

Regardless of the schemes cooked up by the imperialists and their official economists in order to preserve and strengthen the old international

economic order, the struggle of developing nations to establish a new international economic order cannot be cut off.

The experience of history shows that the bourgeois economic theories which defend the vile scheming of the dying imperialists are not only unprecedentedly reactionary, but also cannot avoid bankruptcy.

Developing nations and peoples must even more vigorously struggle to smash the ideological offensive of the imperialists who oppose establishment of a new international economic order and to create an independent world controlled by free and equal international economic relationships.

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