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

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POLITICAL LIFE IS THE ETERNAL LIFE OF A REVOLUTIONARY

Pyongyang KULLOJA in Korean No 11, Nov 77 pp 2-9

[Text] The great leader of revolution Comrade Kim Il-song comprehensively elucidated, for the first time in history, the thought on the sociopolitical life of a social being.

The thought on the sociopolitical life elucidated by the great leader is an outstanding thought based on the fundamental doctrine of the chuche ideology, a revolutionary thought inspiring the masses of working people in their capacity as the genuine masters of nature and society to resolutely fight to the end for the victory of the rewarding revolutionary cause.

The great leader's thought on the sociopolitical life clearly illuminates the path ahead for the people fighting revolution to guarding their political life to the end, adding luster to it.

The great leader's thought inspires the people fighting revolution to stoutly fight on for the victory of the revolutionary cause with a burning revolutionary fervor, firmly maintaining their revolutionary ethics and integrity, whatever the adversity, with a heightened sense of responsibility for their revolutionary duties.

Today our people are enjoying a rewarding life as the genuine masters of the country, as the leader's revolutionary soldiers, holding dear the priceless political life bestowed on them by the great leader Comrade Kim Il-song, and are steadfastly launching the glorious revolutionary struggle for the attainment of the chuche revolutionary cause.

Because they have this most valuable political life, our people have become the most dignified, prideful people in the world, a heroic people with high revolutionary self-esteem.

That our people have come to have today such a priceless sociopolitical life that no generation, no one in history ever had is entirely due to the fact that we loyally attend the great Comrade Kim Il-song as the leader and are living and fighting, following his leadership.

So it is that all our party members and working people are filled with a firm determination to keep the political life shining forever by responding in loyalty to the magnanimous political trust and concern of the leader, holding as their first life the priceless political life bestowed on them by the fatherly leader and jealously guarding it anytime anywhere.

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The political life is an eternal life which inspires people, the masters of nature and society, to devote themselves to the rewarding struggle for revolution and construction and which forever shines along with the revolutionary cause of the working class even after the end of the physical life.

Man, a social being, possesses political life in addition to physical life, unlike other organic beings in general. If physical life is an individual life sustaining the organic functions of man, sociopolitical life is a collective life based on the social life of the masses of people. Even though the physical life of man is sustained amid natural environment through the process of constant metabolism, his political life is sustained and developed under a certain set of social relationship.

Political life is a life characteristic of people who struggle in the interest of organization and collective, society and revolution.

The physical life of man is not endless but the political life of revolutionaries is.

Because they possess the political life, the revolutionaries come to struggle, devoting themselves for life to the liberation cause of the masses of working people, to the victory of the socialist and communist cause. Thus the revolutionaries leave behind lasting, precious achievements and fighting spirit along with the revolutionary cause of the working class. Even though many revolutionaries have already left us on the arduous, grim road to revolution, their priceless political life of boundless loyalty to the chuche revolutionary cause is still alive in our hearts today, radiating brilliant rays.

What makes political life the everlasting life of revolutionaries is above all the fact that it is a life which inspires them to live and fight in the most worthwhile, rewarding manner for life.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"As we always say, man can live a rewarding life only if he lives fighting revolution; he who does not fight revolution and whiles away the time, eating the bread of idleness, is not living a worthwhile life. To live a life of sloth and laxity without waging any struggle whatever, particularly in this age of awesome revolution, cannot be said to be a living as a matter of fact; anyone living such a life cannot make a worthy human being of himself." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 18)

Man's lifetime is but a fleeting moment in the history of mankind. But it is entirely up to man himself whether or not this fleeting life of his can be made radiant, depending on whether or not he lives a worthwhile, rewarding life.

Man, only if he lives his life, short as it is, in a worthwhile, rewarding manner, can leave behind struggle achievements and fighting spirit that will shine forever generation after generation.

Especially in an age of revolution, to live in sloth and laxity without waging any struggle whatever cannot be said to be the living of a genuine human being. In the age of revolution he alone is living a rewarding and worthwhile life who devotedly struggles for revolution.

Political life, by inspiring people to the revolutionary struggle, provides a most worthwhile, rewarding living for them.

The revolutionary struggle is a struggle to protect independent stand and attitude which is life for man. No man wants to live enslaved to others; neither does he tolerate violation of his dignity as a social being. If man is to live in a manner truly worthy of himself as a human being, he must hold a heightened consciousness of his independent stand and attitude and energetically struggle for the realization. The struggle to liberate people from enslavement of every description and enable them to enjoy an independent and creative life as the genuine masters of nature and society--this is the sociopolitical life and revolutionary struggle of the revolutionaries.

This struggle of the revolutionaries is a glorious task, a rewarding struggle.

It is the most sacred revolutionary cause to liberate the millions of the masses of working people not only from exploitation and oppression of every description but from the constraints of nature as well. To man a social being, it is a great glory, an unsurpassed pride, to devote himself to this cause.

Fighting revolution is sacred and rewarding because man's political life is sustained and developed through revolutionary activities.

Man's sociopolitical life is by no means sustained by itself; it is sustained and developed through sociopolitical activities, the struggle to remake nature and transform society.

The true living of social beings, an independent and creative life, is not handed to them; it must be won by the masses of people with their energetic struggle. Only through their own independent and creative activities do the masses of people come to enjoy a true living as the genuine masters of nature and society. Just as it is impossible to speak of social beings without independent stand and attitude, so is the true living of social beings unthinkable without sociopolitical activities and revolutionary

struggle. Therefore, it is the most sacred endeavor, lofty duty, for people the social beings, to positively participate in the awesome revolutionary task for the realization of independent stand and attitude.

If man, a social being, does not launch political activities, the revolutionary struggle, and whiles away the time, eating the bread of idleness, then he cannot make a worthy human being of himself, such living being in fact no different from that of an animal.

Only if man lives every minute participating in the struggle for the realization of independent stand and attitude can he enjoy a rewarding, worthwhile living as a social being. Therefore, the true worth and reward of a living as a social being is in energetically launching sociopolitical activities, the revolutionary struggle.

The political life, by heightening the awareness of independent stand and attitude among people, inspires them to energetically launch into the revolutionary struggle in search of a true living.

Revolutionaries possessed of the political life struggle for revolution with total dedication, drawing immense joy and pride from the struggle.

In bygone days the late anti-Japanese revolutionaries fought revolution, not because they were told to, not because they anticipated any kind of remuneration. They voluntarily participated in the revolution because they regarded participating in the revolutionary struggle as the reward of a true living; and they were able to leave behind lasting revolutionary achievements and fighting spirit by winning victory in the fight against the enemy over a long period of time overcoming all kinds of hardships.

True revolutionaries hold the sociopolitical life more valuable than the physical life.

Whether or not the sociopolitical life is held above the physical life not only is the litmus test of true revolutionaries but also is one of the important conditions determining whether or not one can live a worthwhile life to the end.

Revolution is a glorious, rewarding task to be sure but the journey along the road to it is inevitably accompanied by complex, arduous struggle. Lying on the road will be formidable brambles and at times, temporary setbacks and grievous sacrifices. The great task of building a socialist, communist society can be successfully realized only by liquidating the capitalist elements once and for all amid the fierce struggle against the class enemies within and without. In fighting revolution, only if people necessarily remain true to the revolutionary credo not to tarnish the sociopolitical life at the cost of the physical life, is it possible to win the final victory, overcoming any and all trials and barriers, however formidable.

He who attaches himself to the physical life above the political life not only will be unable to overcome the arduous trials and barriers of revolution but also will eventually drop out of the road to revolution.

To tarnish the political life afraid of losing the physical life, to compromise political faith and revolutionary integrity in pursuit of personal comfort, fame and fortune is the most shameful, ugly act for a human being to commit.

None but those who hold political life as their first life can resolutely fight on toward the victory of revolution without hesitation and vacillation along the one road of revolution courageously overcoming all barriers with strong will and revolutionary faith, and can enjoy an eternal life.

The revolutionaries, because they value the sociopolitical life more than the physical life, devote all their talents and energy, even their youth and lives, for the sake of the fatherland and the people, for the sake of society and collective.

The lofty revolutionary spirit of the late anti-Japanese revolutionaries who resolutely guarded their revolutionary integrity without change of heart whatever the adversity, and the heroic exploits of the valiant warriors of the People's Army who bodily blocked enemy fire, giving their youthful lives to the fatherland, are still alive today deeply engraved in the hearts of our people, and forever inspire us to struggle.

Today, the numerous party members and working people who are resolutely defending their revolutionary outposts, displaying their wisdom and energy to the fullest, readily offering their lives whenever necessary, amid the rewarding struggle for socialist construction, and the devoted struggle and communist deeds of the younger generation, make the hearts of our people throb warmly, forever capturing the imagination of all people.

All this shows that holding the political life as the most precious, guarding and adding luster to it to the end is none other than the glorious path to living the most worthwhile life to the end, the true path to enjoying an eternal life.

Also, what makes the political life an eternal life of a revolutionary is that, remaining alive in the hearts of posterity, it forever inspires them to the revolutionary struggle.

The respected and beloved leader Comrade Kim Il-song taught as follows:

" Only if the rising generation continue the revolution will it be possible to insure the continuity of revolution generation after generation and attain our sacred revolutionary cause." ("Kim Il-song Selected Works," Vol 6, p 63)

The revolutionary cause of the working class is not a task that can be completed in one generation but a long term task that must be carried on

for generations to come. Only if successive generations continue to energetically wage the revolutionary struggle can the final victory be won. To see to it that successive generations continue the revolution is a basic question arising in attaining to the end the revolutionary cause charted by the leader.

The priceless revolutionary achievements scored, and the fighting spirit displayed, by the late revolutionaries in the course of guarding and adding luster to their political life constitute a living example showing the successive generations how revolutionaries should live and fight in order to attain the leader's revolutionary cause to the end, and an energetic force forever inspiring their struggle.

When the successive generations learn from the lofty revolutionary spirit and examples of the late revolutionaries in adding luster to their political life, they will be able to resolutely guard their revolutionary ethics and integrity, whatever the adversity, and to energetically launch the revolutionary struggle. Therefore, the lofty revolutionary spirit of the late revolutionaries who devotedly fought for the victory of the revolution, holding the political life as their first life, constitutes an admirable example which makes it possible for the successive generations to commendably add luster to the political life bestowed on them by the leader and to resolutely fight with total dedication for the ultimate victory of the sacred revolutionary cause.

The lofty revolutionary spirit of the late revolutionaries dedicated to the glorious anti-Japanese revolutionary struggle organized and led by the fatherly leader, and the political life to which they added luster, are alive with viability in the hearts of the rising generation, and energetically inspire them to a fresh struggle.

Following the lofty revolutionary spirit of the late revolutionaries who, forever loyal to the great leader during the anti-Japanese revolutionary struggle, added luster to their priceless political life to the end, and fighting on just as the late revolutionaries did, the rising generation are compiling numerous lasting achievements in the rewarding struggle to accelerate our revolution and construction.

This eloquently shows that when the successive generations follow the examples of the late revolutionaries in adding luster to their priceless political life, the revolutionary cause can be guarded and attained ultimately.

Indeed, the political life is a life which makes it possible for people fighting revolution to enjoy a true living in the life of this world and keep their glory as revolutionaries shining forever, an eternally priceless life which, even after their physical death, makes it possible for the revolution to be firmly continued generation after generation.

The most precious political life which gives an eternal life to the people fighting revolution is bestowed upon them by the leader who first charted the road to revolution.

An outstanding leader of the working class, by founding a great revolutionary thought illuminating the path ahead for the times and revolution, and arming the masses with the thought, inspires their class consciousness and their awareness of independent stand and attitude. Also, the leader forms revolutionary organizations, unites the revolutionary masses around them, and organizes and leads their sociopolitical activities.

The masses of working people, by holding the leader's revolutionary thought as the guiding compass, becoming members of the revolutionary organizations being led by the leader, and moving forward following his leadership, come to embark on the road of glorious struggle as revolutionaries possessed of the sociopolitical life.

Indeed, to the revolutionary soldiers, the leader is their benefactor bestowing the genuine political life on them and charting the road of a rewarding living, the road of revolution, and is their father leading them so that they may keep their political life forever blossoming. Just as it is impossible to speak of the physical life of a human being without its father and mother, the sociopolitical life of a revolutionary is unthinkable without the bosom of the leader.

The great ideothoretician and the respected and beloved leader of our party and people Comrade Kim Il-song is the benefactor and affectionate father bestowing the most valuable political life on, and warmly looking after, our people who used to groan under social enslavement and lack of rights in bygone days.

The political life our party members and working people possess is the priceless life of the Korean communists who, forever loyally attending the respected and beloved leader, resolutely protect and defend the leader and fight with total dedication on the one road of revolution indicated by the leader.

What makes the political life of our people so dignified and precious is that they hold the great leader's immortal chuche ideology as the source of food nourishing them.

By founding the immortal chuche ideology the great leader has provided the most precious ideomental food for the political life.

Depending on the kind of thought people hold as their ideomental food in living, the value of the political life they hold is determined. Only if

people are ceaselessly supplied with rich ideomental nourishment can they become the genuine communist revolutionaries possessed of a valuable political life with the revolutionary world outlook established.

The immortal chuche ideology has scientifically elucidated for the first time in history that the masters of revolution and construction are the masses of people and that the force inspiring and propelling revolution and construction also resides in the masses of people. By teaching all people the most precise path to working out on their own their destiny as masters in command of it, the chuche ideology makes it possible for them with a heightened consciousness of independent stand and attitude to guard their sociopolitical life with dignity and admirably nurture it.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The Korean people are holding the chuche ideology as the unitary guiding compass, the immutable credo for the Korean revolution." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 125)

The great leader's immortal chuche ideology is the guiding compass which our party and people must tightly grasp in revolution and construction, and is the ideomental food providing all people with rewarding struggle and true living.

Because they hold the great chuche ideology as their ideomental food, our people came to be able to energetically launch all their revolutionary struggle independently and creatively as genuine masters in command of their destiny and to guard their glory as revolutionaries to the end, adding luster to it.

The great leader deeply implanted in every heart of ours the immortal chuche ideology for the entire historical course of the revolutionary struggle, and taught the invaluable revolutionary truth that the sociopolitical life which is incomparably more precious than the physical life must be kept shining.

Also, the great leader, by having removed altogether all kinds of reactionary and counterrevolutionary ideological currents which had been violating independent stand and attitude for a historically long period of time, sagaciously led our people so that none but the clear, pure chuche-type blood may vigorously pulsate in every heart of theirs.

That is why the sociopolitical life our people possess is the purest, loftiest life uncontaminated by bacteria of any kind.

In the flames of arduous, complex revolution the political life of revolutionaries is nurtured, tempered into steel, and turned radiant. Only such a political life can become a life eternally radiant along with the victorious advance of the revolutionary cause.

The great leader of revolution Comrade Kim Il-song reared many communist revolutionaries amid the flames of the unprecedentedly arduous anti-Japanese revolutionary struggle and led them in such a way that they might keep their political life shining forever.

In the rewarding struggle to build a new fatherland following liberation, in the keen struggle against internal and external enemies and all kinds of opportunists, and in the practice of the sacred struggle to chart a shortcut to socialism and communism, the respected and beloved leader fostered the political life of our people.

The great leader of revolution Comrade Kim Il-song, by having established in our country the socialist system which holds man as the most precious being in the world and having various revolutionary organizations formed, provided a firm guarantee for all working people to thoroughly protect and nurture their political life.

Our socialist system, which the fatherly leader had established and is still leading, is making it possible for all working people to keep their political life ceaselessly shining, with genuine political rights and freedoms of the society.

The working people, who used to live in enslavement deprived of all rights in bygone days, are today directly participating in the management of the state and national political activities as masters of sovereignty, enjoying a dignified, rewarding life.

The great leader is leading our working people to thoroughly protect and nurture their sociopolitical life through revolutionary organizational life.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In our country, all working people are leading organizational life as members of specific organizations and through organizational life, are being ideologically tempered." (Ibid., p 149)

In order that people may become genuine revolutionaries, above all they must necessarily become members of the revolutionary ranks, members of specific organizations.

The fatherly leader, by founding our party and workers organizations, provided all the necessary conditions for all people to lead revolutionary organizational life, throwing open the wide road for all our people to preciously guarding and keeping their sociopolitical life forever shining through revolutionary organizational life.

Despite the conditions of our country wherein the sociopolitical backgrounds of the inhabitants are so complex, the great leader is bestowing his warm fatherly love and benevolence on them so that they may possess genuine political life and keep it shining forever.

Indeed, under the socialist system which the fatherly leader had established and is still leading, all our working people, as they positively participate in sociopolitical activities and the revolutionary struggle as members of the party and workers organizations, are being ceaselessly tempered as genuine social beings, resolute communist revolutionaries, adding luster to their political life.

The political life of our people based on spotlessly clean, pure loyalty to the great leader is radiating radiant rays on the road of the rewarding struggle to accelerate revolution and construction.

The lofty loyalty of our people to the fatherly leader is first of all being highly manifested in admirably carrying through the teachings of the great leader and the policies of the party, maintaining an attitude and stand befitting the masters of revolution.

Unconditionality in carrying through the teachings of the great leader and the policies of the party--this, to our party members and working people, is just as precious as life itself.

Our party members and working people are holding it as their immutable life credo to unconditionally accept, unconditionally carry through without a moment's delay immediately the teachings of the great leader and the policies of the party are laid down. They are working, their hearts burning with but one thought whether asleep or awake, one thought as to how to respond in loyalty to the fatherly leader's magnanimous political trust and affectionate concern.

The burning loyalty of our people to the fatherly leader who, having bestowed the most precious political life on them, is thoroughly nurturing it, is also being manifested to the hilt in guarding like the apple of the eye, and solidly consolidating, their invincible unity and solidarity around the leader in one ideological will, believing in and following none but the great leader.

The unanimous revolutionary will and revolutionary faith of our people who, totally entrusting their destiny to the great leader, are desirous of keeping their political life shining forever on the one road of revolution indicated by the leader, is even more firmly guaranteeing the airtight unity and solidarity of our revolutionary ranks.

Precisely because of this, our revolutionary ranks are becoming ranks of eternal loyalty capable of attaining the chuche revolutionary cause charted by the great leader, to the end.

By the bedrock faith and iron will of our people responding in loyalty to the fatherly leader's implicit political trust and magnanimous benevolence, our revolution ceaselessly moves forward and the chuche revolutionary cause will be brilliantly attained.

To guard to the end and add even more luster to the precious political life bestowed on them by the great leader Comrade Kim Il-song is the most glorious revolutionary duty shouldered by the Korean communists, all our party members and working people, for the attainment of the chuche revolutionary cause.

Our party members and working people are assigned the weighty duty to attain the glorious chuche revolutionary cause laid down by the great leader.

Till we realize the independent reunification of the fatherland and win the final victory of the Korean revolution, and till we completely sweep away imperialism from the whole world, we must continue the revolution.

At present, before our party and our people are the glorious revolutionary tasks, based on the victories and achievements already scored, to move our revolution forward to a new higher level, advance the complete victory of socialism, and achieve the independent reunification of the fatherland.

The struggle to advance the complete victory of socialism in the northern half of the republic is a lofty revolutionary task aimed at achieving the growth and prosperity of the country and the people and securing an even more independent and creative life for our people.

The road to realizing fatherland reunification, the greatest of the long-cherished national aspirations of our people, is very complex and arduous.

The revolutionary struggle and construction tasks can score brilliant victory only through arduous struggle over a long period of time.

The more the revolutionary struggle becomes arduous and complex, the more it is imperative to guard to the end and ceaselessly keep shining the most precious political life bestowed by the fatherly leader.

Only if all party members and working people jealously guard and keep the political life shining forever can they respond in loyalty to the magnanimous benevolence of the fatherly leader who has provided the reward of a true living for them.

To strengthen efforts for ideological tempering in the revolutionary thought among party members and working people so that they may resolutely hold the revolutionary world outlook, the revolutionary faith, is one of the indispensable requirements arising in making the political life shine forever.

The revolutionary world outlook, the revolutionary faith, is achieved through constant revolutionary efforts for ideological tempering,

not handily in a day or two. Only through ceaseless strengthening of efforts for ideological tempering in the revolutionary thought can people come to have a firm revolutionary credo not to tarnish the political life at all costs, even at the cost of the physical life, whatever the adversity.

Such a revolutionary credo of the revolutionary can begin to be achieved when he holds the great leader's revolutionary thought, the chuche ideology, as his immutable credo, assimilating it into his flesh and bone.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Only when working people thoroughly arm themselves with the chuche ideology of our party can they possess a genuine revolutionary world outlook and satisfactorily fulfill their assigned duties in the revolutionary struggle and construction tasks." ("Kim Il-song Selected Works," Vol 6, pp 363-364)

The immortal chuche ideology is a revolutionary thought which makes people nurture the class viewpoint and stand of the working class, the revolutionary faith and will, and enables them to keep the political life shining forever, without bending their political faith and revolutionary integrity, whatever the adversity. Only when thoroughly armed with the great leader's chuche ideology, turning it into their immutable credo, can they grow up to be fervent chuche-oriented revolutionaries possessed of a genuine political life.

Just as did members of the Korean People's Revolutionary Army strive in bygone days with blood and sweat, even amid the fierce struggle against the enemy, to turn the great leader's revolutionary thought, the guiding ideology for our revolution, into their immutable credo, we must, following that spirit, that attitude, steadfastly struggle to assimilate the leader's revolutionary thought into our own flesh and bone. In this way we must, just like the late anti-Japanese revolutionaries who were forever loyal to the fatherly leader, prepare ourselves as genuine chuche-oriented communist revolutionaries who only breathe, think, and act in accordance with the leader's thought and will.

Strengthening revolutionary organizational life is an important guarantee for guarding the political life to the end, adding luster to it among party members and working people.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Just as man can sustain his physical life only by taking in food, in the case of party members, too, they can sustain their political life only by living party life." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 165)

Revolutionary organizational life is blast furnace for ideological tempering and people, whoever they may be, can be politicoideologically tempered

only through revolutionary organizational life and can keep the precious political life ceaselessly shining. Consequently, revolutionary organizational life is the basic condition for making it possible to sustain the life of a revolutionary, the political life. Only if the revolutionaries always faithfully participate in organizational life can they live out their lives in a worthwhile, rewarding manner on the road of revolution. The lofty title and glory of a revolutionary possessed of political life--this, precisely by ceaselessly strengthening organizational life, becomes even more radiant.

Therefore, to the revolutionaries possessed of political life, strengthening revolutionary organizational life represents the most important duty.

All party members and working people, holding it their sacred duty, the priority requirement of life, to participate in organizational life, must faithfully participate in the organizational life of the party and workers organizations.

The political life of party members and working people keeps ceaselessly blossoming in the practical struggle of revolution.

Just as the wild flowers in the field are more viable and beautiful than those grown in the greenhouse, the sociopolitical life of people, too, only if tempered in the fire of the practical struggle of revolution, can become more viable, beautiful, and radiant as a life capable of withstanding any rainstorm.

Only if our party members and working people ceaselessly temper their political life through formidable revolutionary practice can they firmly hold their revolutionary integrity whatever the adversity and resolutely fight on till the independent reunification of the fatherland, the nationwide victory of the revolution, and eventually the final victory of the Chinese revolutionary cause are attained.

The precious political life of our revolutionary soldiers struggling to attain the Chinese revolutionary cause can radiate its radiant rays only in the practical struggle to carry through to the end the teachings of the great leader and the policies of the party, unconditionally accepting them.

In the practical struggle to carry through the teachings of the great leader and the policies of the party, people solidly consolidate their revolutionary world outlook and even more refine the features they must possess as revolutionaries.

To the revolutionary soldiers who hold dear the political life bestowed on them by the great leader, there is only one principle, only one revolutionary credo, of carrying through to the end the teachings of the leader and the policies of the party, unconditionally accepting them.

To our party members and working people, there is no task more rewarding than of pouring all their wisdom and energy into the struggle to carry through the teachings of the great leader and the policies of the party.

In the revolutionary spirit of absolutism and unconditionality in the execution of the teachings of the fatherly leader and the policies of the party, we must carry them through to the end displaying boundless devotion and sacrifice without the slightest complaint or excuse.

All party members and working people, by displaying to the fullest a heightened sense of responsibility and initiative with an attitude befitting masters in carrying out their assigned revolutionary tasks, must respond in loyalty to the implicit political trust and magnanimous benevolence of the fatherly leader.

In this way we must become fervent revolutionaries who stoutly fight on generation after generation for the chuche revolutionary cause, making shine forever the high glory as glorious revolutionary soldiers possessed of the priceless political life bestowed on us by the fatherly leader.

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THE GREAT PROGRAM THAT ELUCIDATED THE STRATEGY AND TACTICS FOR NATIONAL
LIBERATION DEMOCRATIC REVOLUTION UNDER THE BANNER OF CHUCHE

Pyongyang KULLOJA in Korean No 11, Nov 77 pp 10-16

[Article by An Yong-saeng on the 40th Anniversary of the Publication of
the Great Leader's Classic "The Duty of the Korean Communists"]

[Text] Today our people commemorate in a meaningful way the 40th anniversary
of the publication of the great leader Comrade Kim Il-song's immortal
classic "The Duty of the Korean Communists" amid environment wherein they
are launching one great lightning battle to dye the whole society one
color with the chuche ideology, holding aloft the red banners of the three
revolutions.

On 10 November 1937 amid the flames of the arduous armed struggle to lead
the anti-Japanese revolutionary war to victory, personally shouldering the
destiny of the fatherland and the people, the great leader Comrade
Kim Il-song published his immortal classic "The Duty of the Korean Communists"
in the SOGWANG [dawn], the organ of the Korean People's Revolutionary Army.

On the basis of his summation and analysis of then existing internal and
external situations of our country and the struggle of the colonial oppressed
peoples, the great leader in his immortal classic comprehensively elucidated
the thought and theory, strategy and tactics, for anti-imperialist national
liberation and anti-feudalistic democratic revolution, and clearly laid down
the struggle duty to attain the lofty historic revolutionary cause of
fatherland restoration.

The great leader's immortal classic "The Duty of the Korean Communists" is
a historic document of great import in the development of the Korean
revolution, the world revolution, and the colonial national liberation
movement, and is a revolutionary document that gave clear answers to the
basic questions arising in the revolutionary practice of our time.

The great leader Comrade Kim Il-song's immortal classic "The Duty of the
Korean Communists" was published in a formidable historical period when

great obstacles stood in the way of our country's revolution, and the national liberation movement of the oppressed peoples of the world was experiencing one great trial.

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

"Our people, known for their brilliant culture with a long history going back five thousand years, now stand at a crossroads of survival, and the dark clouds of national misfortune hang over the land of our fatherland."
("The Duty of the Korean Communists," p 2)

At the time Japanese imperialism, having provoked the Sino-Japanese War, was going berserk more than at any time in turning our country into its solid and secure "rear" for aggression against the continent. The cunning Japanese imperialism transformed our country into one fearful living hell, innumerable increasing, along with the enforcement of murderous laws, all kinds of tools for its fascist colonial rule, such as the military and police, prisons and gallows.

In particular, as under the sagacious leadership of the great leader the anti-Japanese armed struggle rapidly expanded and a nationwide upsurge was generated in the revolutionary movement, the scared Japanese imperialism intensified to an unprecedented degree its frenzied "expeditionary" offensives against the Korean People's Revolutionary Army in an attempt to obliterate the national liberation struggle of our people. The Japanese imperialist aggressors destroyed the lower echelon organizations of the Fatherland Restoration Association in the northern border region of our country, arrested and threw into prison at random members of the underground organizations and the Fatherland Restoration Association, and wantonly committed unprecedented fascist suppression and bestial atrocities of murder against the people everywhere.

Thus our people came upon a crossroads of survival and the Korean communist movement ran into one great trial.

During this period, as a formidable trial came to confront the Korean revolution, the betrayers who had succeeded for a time in infiltrating the revolutionary ranks took off their masks and pursued the road to collusion with the Japanese imperialist aggressors. No sooner had Japanese imperialism temporarily gained the upper hand in the Sino-Japanese War and intensified suppression against the revolutionary movement that the exponents of the reactionary bourgeois ideas for improving the national plight within the framework of the colonial rule of the foreign imperialist aggressors, the opportunists of pseudoleft and right, and the factional flunkies, mouthing "Korean independence" and "world revolution" as they did for a while, took to the road of treason, cowering in the corner.

In the latter half of the 1930's the national liberation movement was going through severe trials on a worldwide scale.

Madly wrapped up in achieving world hegemony and colonial redistribution, the imperialists embarked on the road to total fascistization; and Germany, Japan, and Italy, forming a reactionary alliance, went berserk in committing aggression and provoking war everywhere in the world.

In particular, the fascist gangsters brought unprecedented suppression to bear on the colonial national liberation movement which newly entered the arena of the anti-fascist people's front movement and the world revolutionary movement. The colonial national liberation movement, because it did not possess a precise struggle program and strategy and tactics capable of leading the revolution along the proper road in such a historical period, was going through twists and turns, running hither and yon. Thus the revolutionary movement came to experience formidable trials.

Then existing situation urgently demanded a scientific guiding theory and strategy and tactics capable of advancing the overall victory of the international democratic forces, weakening the united fascist forces and of leading the overall world revolution to victory, accelerating the fall of the imperialists who were being deeply sucked into the mire of death.

The great leader Comrade Kim Il-song, who early on embarked on the road to revolution and founded the immortal chuche ideology, leading the Korean revolution along the one road of victory, synthesized a great thought and theory, strategy and tactics, capable of leading the revolution to victory, striking down the fascistized imperialism, and gave the most precise answers to the basic questions presented by the new age of revolution, by personally writing his immortal classic "The Duty of the Korean Communists" based on his comprehensive analysis of the early revolutionary activities and his rich personal experiences gained amid the flames of the anti-Japanese armed struggle and the lesson of the colonial national liberation struggle.

The great leader Comrade Kim Il-song's classic "The Duty of the Korean Communists" is a great program that comprehensively elucidated the strategy and tactics for the anti-imperialist national liberation democratic revolution under the revolutionary banner of chuche.

The great leader comprehensively systematized the theory and strategy and tactics for anti-imperialist, anti-feudalistic democratic revolution by elucidating in his work the nature and duty of the anti-imperialist national liberation movement, the targets of the revolution and the motive power, the ways and means of the prosecution.

The great leader Comrade Kim Il-song, first of all by scientifically defining in his work the duty and nature of the Korean revolution, formalized the nature of national liberation democratic revolution for the first time in history.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Our country is a colonial semifeudalistic society where, because of the Japanese imperialist colonial rule, feudalistic production relationships prevail, the capitalist development utterly suppressed. Under such conditions, the basic duty of the Korean revolution in the present stage is to carry out the tasks of anti-imperialist national liberation revolution aimed at restoring the fatherland, overturning the Japanese imperialist colonial rule and at the same time, to carry out the tasks of anti-feudalistic democratic revolution aimed at opening the road to the democratic development of the country, liquidating the various feudalistic relationships." (Ibid., pp 4-5)

Precisely defining the nature of revolution is of very great import in correctly organizing and leading the revolutionary struggle and advancing the victory of the revolution. Only with the nature of the revolution precisely defined is it possible to formulate scientific strategy and tactics and based thereon, to confidently organize and mobilize the masses of people in the revolutionary struggle.

In his work the great leader elucidated the nature of the Korean revolution by laying down the classic formalization that the nature of the revolution is determined by the basic duty of the revolution in each stage and existing class relationships of the society.

The definition of the nature of revolution clarified by the great leader is a programmatic compass which scientifically illuminated the path ahead for the Korean revolution, and is a classic formalization which opened the most precise path to the national liberation democratic revolution of the countries in the plight of a colonial semifeudalistic society.

The thought on the nature of revolution clarified by the great leader elucidated anew the inevitability that in the present era when the colonial national liberation struggle has entered upon a new phase, the oppressed peoples must necessarily carry out the anti-imperialist struggle and the anti-feudalistic struggle in a unified process in order to liberate themselves forever from exploitation and oppression of every description.

Indeed, the thought on anti-imperialist, anti-feudalistic democratic revolution laid down by the great leader Comrade Kim Il-song is one that has elucidated the most basic characteristic of the revolution of colonial countries which is different from the social revolution of capitalist countries and as such, is a great thought that has illuminated the path to precisely solving the intricately interwoven national and class conflicts of the colonial semifeudalistic society, in a unified process closely linking them to one another.

Teaching that in order to formulate a scientific strategy and tactics for the revolutionary struggle, it is imperative to precisely define the nature of the revolution and at the same time, to have a correct understanding of the targets of the struggle and the motive power, the great

leader Comrade Kim Il-song defined the major struggle target of the Korean revolution as the Japanese imperialist aggressive forces and the next target as those working as faithful lackeys of Japanese imperialism such as the pro-Japanese landlords, subordinate capitalists, national traitors, and pro-Japanese bureaucrats.

That the great leader defined the foreign imperialist forces of aggression as the major target of the revolution represents a programmatic compass illuminating the major attack direction of anti-imperialist, anti-feudalistic democratic revolution and as such, is a unique revolutionary line on bringing the brunt of struggle to bear on the major enemy, uniting all forces and on victoriously crushing the counterrevolutionary forces.

Teaching in his work that it is an important guarantee for the victory of the revolution to mobilize all classes and strata without exception which have interests at stake in the revolution, the great leader gave a scientific formalization of the motive power of the revolution.

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

"The motive power of the Korean revolution in the present phase is the broad anti-imperialist democratic forces such as workers, peasants, youths, students, intellectuals, and petty propertied class. Conscientious national capitalists and religious personalities may also participate in the anti-imperialist struggle." (Ibid., p 7)

The great leader taught that in order to successfully and thoroughly carry out the anti-imperialist, anti-feudalistic democratic revolution, it is imperative to solidly organize the main force of the revolution, firmly insuring the leadership role of the working class and positively winning over the reliable ally, the peasants. The peasants, who accounted for the absolute majority of our country's population at the time, inasmuch as they had direct interests because of their wretched living conditions, became along with the working class the basic force of the revolution.

Also, pointing out that broad forces must be mobilized in the struggle, bringing over to the side of the revolution not only the workers and peasants but also youths, students, intellectuals, petty propertied class and even national capitalists and conscientious religious personalities, the great leader elucidated anew the anti-imperialist, anti-feudalistic democratic revolutionary spirit, and the pioneer role in the revolutionary movement, of the youths, students, and intellectuals of our country which was a colonial semifeudalistic society.

Indeed, by laying down a new formalization of the motive power of the anti-imperialist, anti-feudalistic democratic revolution and a scientific elucidation of the revolutionary spirit and role of each class and stratum participating in the revolution, the great leader caused a basic turnaround to be brought about in the composition of forces of the revolutionary struggle for national independence and social liberation against imperialism and colonialism.

Too, in his work the great leader Comrade Kim Il-song taught in a concrete manner the tasks that must be carried out in the anti-imperialist, anti-feudalistic democratic revolution.

The great leader taught that, even though the priority and basic task which had to be carried out in the anti-imperialist, anti-feudalistic democratic revolution was, needless to say, to strike down the Japanese imperialist aggressors and all the reactionary forces in collusion with them such as the landlords and the capitalist class, this alone was not enough for the completion of the anti-imperialist, anti-feudalistic democratic revolution and that it was imperative to make it absolutely impossible for the old system ever to resurrect by firmly establishing an advanced, new democratic system, liquidating the socioeconomic relationships which were their foothold in all the political, economic, and cultural spheres. To this end, he taught that first of all, the basic question of revolution, the question of sovereignty, must be solved; various socioeconomic reforms including land reform and democratic measures must be implemented under a revolutionary democratic administration; complete political independence of the country must be achieved thoroughly liquidating the residual Japanese imperialist forces and feudalistic forces; and an economic foundation must be laid for building a new society.

Thus in his work the great leader Comrade Kim Il-song, by giving a scientific elucidation of matters ranging from the nature and basic duty of the Korean revolution at the time to the form of an administration and the revolutionary tasks the administration must carry out, and in addition, by enunciating the thought on continuing revolution, founded for the first time in history the thought on the anti-imperialist, anti-feudalistic democratic revolution led by the working class, and theoretically systematized and generalized it.

The great leader Comrade Kim Il-song, by laying down in his immortal work "The Duty of the Korean Communists" the duty at hand to successfully carry out the Korean revolution, scientifically illuminated the ways and means of prosecuting the anti-imperialist, anti-feudalistic democratic revolution.

The great leader taught to score the victory of the Korean revolution, solidly organizing the chuche-oriented revolutionary forces and simultaneously strengthening solidarity with the international revolutionary forces by expanding and reinforcing the anti-Japanese armed struggle and centered in it, energetically pressing on with the anti-Japanese national united front movement and the preparatory work for the founding of a party, closely combining them together.

The great leader Comrade Kim Il-song in his work elucidated the laws of armed struggle in the colonial national liberation struggle and the strategic and tactical principles in expanding the anti-Japanese armed struggle.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In order to drive out the imperialist aggressors and carry out the national liberation revolution to the end, armed struggle must be resolutely launched." (Ibid., p 19)

Imperialism establishes class control and rules colonies relying on counterrevolutionary armed forces, and never budes from the road of aggression and war until the counterrevolutionary armed forces are completely crushed. Under such conditions, in order to drive out the imperialist aggressors and attain the historic cause of national liberation, the revolutionary armed forces must necessarily vanquish the counterrevolutionary armed forces.

The respected and beloved leader's thought on resolutely launching armed struggle is a unique thought elucidating the unitarily precise struggle form of the colonial national liberation revolution based on his scientific analysis of the intrinsic nature of imperialism. This elucidated the truth that only if the peoples of colonial, enslaved states formed armed forces with their own strength and launched organized armed struggle could they attain their national liberation cause, and as such, was of great import in developing the colonial national liberation movement to a new higher level.

The great leader, enunciating the position and role of our people's anti-Japanese armed struggle, laid down the unique line on thoroughly preparing the Korean People's Revolutionary Army militarily and politically, expanding the armed struggle deep into the homeland in close combination of large-unit and small-unit operations, and closely linking them to all-people resistance.

By loyally upholding the great leader's teachings, strengthening the anti-Japanese armed struggle, the mainstream of the anti-Japanese national liberation struggle of our country and the struggle in highest form, and successfully developing the anti-Japanese struggle in various forms, the Korean communists were able to brilliantly attain the sacred cause of fatherland liberation, vanquishing the Japanese imperialist aggressors.

The respected and beloved leader in his work taught that in order to attain the historic cause of fatherland restoration, the superiority of the revolutionary forces over the counterrevolutionary forces must be firmly insured, expanding and strengthening the anti-Japanese armed struggle and at the same time, more energetically organizing and conducting under the anti-Japanese banner the national united front movement on an all-country, nationwide scale.

The great leader also taught to overcome the intrinsic weaknesses of our country's early communist movement and thoroughly complete organizational and ideological preparations for the founding of a party.

The great leader said that in order that the party might become a truly revolutionary vanguard organization, it was imperative to form the organizational cores with advanced elements with worker-peasant backgrounds

tempered and prepared in practical struggle, to expand party organizations including revolutionary mass organizations to every possible region and at every unit, and to temper the communists through party organizational life, uniting them under a unified organizational system.

Even though the Party Center was not proclaimed at the time, as the unique party founding line elucidated by the great leader was carried through, the formation of party organizations, the partywide leadership for the anti-Japanese armed struggle and the overall Korean revolution, and the unitary leadership of the great leader Comrade Kim Il-song were firmly insured.

The great leader also said that it was imperative, holding high the revolutionary banner of anti-imperialist struggle, to form a united front with the communists and revolutionary peoples of the neighboring states and strengthen international solidarity with them.

Thus the great leader Comrade Kim Il-song's immortal classic "The Duty of the Korean Communists" is a historic document that clearly enunciated anew and synthesized the outstanding thoughts and theories, strategies and tactics for the anti-imperialist national liberation struggle and the anti-imperialist, anti-feudalistic democratic revolution, the armed struggle and the united front movement, and party founding, brilliantly embodying the immortal chuche ideology, and is a programmatic document that brightly illuminated the path ahead for the struggle of the Korean communists and world revolutionary peoples.

It was owing to the immortal classic "The Duty of the Korean Communists" the great leader wrote and the anti-Japanese revolutionary struggle he led to victory that it was possible to brilliantly accomplish the historic cause of fatherland restoration and the difficult task of making organizational and ideological preparations for party founding, also to bring about the all-people united front on a nationwide scale and the anti-imperialist united front on an international scale.

The great leader Comrade Kim Il-song's immortal work "The Duty of the Korean Communists" is a historic document that made it possible for the Korean communists to firmly establish chuche of the Korean revolution and launch the revolutionary struggle from an independent stand.

"The Duty of the Korean Communists" is a programmatic document giving a genius elucidation of the duty facing the Korean communists starting from the thoroughly independent stand, based on a scientific analysis of then existing internal and external situations of our country and the path ahead for the revolution, that the Korean revolution must be carried out to the end by none but the masters, the Korean communists and the Korean people, with their own strength.

The respected and beloved leader Comrade Kim Il-song in his work taught as follows:

"The Korean communists must above all tightly maintain an independent stand in order to successfully carry out the revolutionary duty facing them. Independent stand is a basic stand of the communists committed to responsibly carrying out the revolution of their country to the end with their own strength, believing in the strength of the people of their country." (Ibid., p 41)

The great leader Comrade Kim Il-song stressed that in the national liberation struggle of our people against the militarily feudalistic Japanese imperialist aggressors allied with world imperialism, important as the support of international revolutionary forces was, it would be possible to win victory in the revolution only if a revolutionary line and strategy and tactics were formulated in keeping with the specific conditions of our country and based thereon, our own revolutionary forces were solidly organized.

Indeed, the immortal classic "The Duty of the Korean Communists" was a genuine textbook that made the revolutionary people such as the Korean communists and members of the Anti-Japanese Guerrillas clearly understand what were the basic duty of revolution, the relevant revolutionary tasks, and the immediate assignment at hand they had to carry out, and how to struggle from what stand.

This work which is permeated with independent stand and attitude, creative initiative, once more displayed before the whole world the greatness, validity, and invincible vitality of the chuche ideology founded by the great leader Comrade Kim Il-song, and eloquently showed that when struggling following the banner of the immortal chuche ideology, victory would be inevitable whatever the barrier, whatever the complex environment.

Again, the great leader Comrade Kim Il-song's classic "The Duty of the Korean Communists," by brightly illuminating the path ahead for the Korean revolution, became a powerful weapon guaranteeing the final victory of the heroic anti-Japanese armed struggle, a banner forever inspiring the overall Korean revolution to continuing upsurge.

By brightly illuminating the path ahead for our country's communist movement and national liberation movement, writing this historic work at a time when the Korean revolution was confronted with grim trial and barrier by the unprecedentedly desperate counteroffensives of Japanese imperialism, the great leader even more thoroughly prepared members of the Anti-Japanese Guerrillas and the Korean communists with faith in victory of the revolution, revolutionary optimism, and indomitable revolutionary spirit.

By thoroughly arming themselves with the great leader's revolutionary thought embodied in this work, members of the Korean People's Revolutionary Army were able to victoriously carry out that grim "march of hardships"; once again marching into the fatherland breaking through the forest of bayonets, they were able to victoriously mount the historic battle in the Musan district

and the difficult battle of beating back the desperate offensives of a large Japanese imperialist army hundreds of thousands strong, thus maintaining the momentum of the continuing upsurge in the overall Korean revolution. And even during such a difficult period when the enemy, taking advantage of the conclusion of "USSR-Japan Nonaggression Treaty," desperately tried to sabotage the anti-Japanese revolutionary ranks from within, they were able to keep resolutely fighting with unflagging faith in fatherland liberation united airtight around the great leader without the slightest vacillation until they at last overthrew the Japanese imperialist colonial rule and won the great victory of fatherland restoration.

Indeed, this classic of the great leader's was a great source of strength and struggle torch which made it possible, inspiring the Korean communists and the masses of people to heroic struggle, to strike down Japanese imperialism and bring the historic victory of fatherland liberation.

The immortal classic "The Duty of the Korean Communists" was not only a revolutionary banner that led the anti-Japanese armed struggle to great victory but also a beacon of revolution that brightly illuminated the path of struggle ahead for our people after achieving fatherland restoration, repelling Japanese imperialism.

The respected and beloved leader Comrade Kim Il-song, by uniquely elucidating in this historic work of his the tasks of anti-imperialist, anti-feudalistic democratic revolution and ways and means of the prosecution, provided a theoretical and practical weapon capable of leading the revolutionary struggle of our people continually to brilliant victory after the attainment of the fatherland liberation cause.

Under the sagacious leadership of the great leader our people, following the road of revolution illuminated in the work, were able to found our party and People's Administration without delay immediately following liberation, overcoming the vicious machinations of internal and external enemies and all the bottlenecks and barriers encountered, and to thoroughly carry out the tasks of anti-imperialist, anti-feudalistic democratic revolution within a short period of time, successfully accomplishing the various democratic reforms. And they were able to establish self-defensive national defense might, founding the Korean People's Army which are revolutionary armed forces and to score the historic victory in the great Fatherland Liberation War against the U.S. imperialists.

Our people, loyally upholding the thought on continuing revolution the great leader elucidated in his work, have established in this land a socialist power of sovereignty, self-support, and self-defense while solidly consolidating the revolutionary democratic base, continuing to move the revolution forward after completing the tasks of anti-imperialist, anti-feudalistic democratic revolution.

Indeed, the great leader Comrade Kim Il-song's immortal classic "The Duty of the Korean Communists" is once again becoming today a revolutionary banner

illuminating the path ahead for our people who are fighting to reunify the split fatherland driving U.S. imperialism out of south Korea, to advance the nationwide victory of the Korean revolution.

The great leader Comrade Kim Il-song's immortal classic "The Duty of the Korean Communists" is a historic document that extraordinarily accelerated the strengthening and development of the colonial national liberation struggle and the world revolutionary movement by scientifically clarifying the strategy and tactics of the anti-imperialist revolutionary struggle at a time when the counteroffensives of international fascism were intensified as a whole.

Not only at the time but also today, the work is inspiring infinitely great courage and fighting spirit in world revolutionary peoples, the peoples of newly independent countries. The thorough anti-imperialist sovereignty thought and the chuche-oriented strategies and tactics clarified in the work, by teaching the truth of revolution that both the independence of one's country and the liberation of the working class must be achieved with the strength of the people of one's country, illuminate the path of struggle for the fighting revolutionary peoples of the world.

Again, this work which is permeated with the immortal chuche ideology is a historic document that comprehensively synthesized the thoughts and theories on anti-imperialist national liberation revolution and anti-feudalistic democratic revolution and as such, constitutes a great contribution to further developing and enriching the revolutionary theory of the working class.

Today our people are filled with boundless pride and self-esteem for fighting revolution, loyally attending the sun of the revolution Comrade Kim Il-song as the respected and beloved leader who greatly contributed to the development of the Korean revolution and world revolution, personally writing the great revolutionary work amid the flames of the arduous anti-Japanese armed struggle and is still leading our people only along the one road of victory and glory; they are filled with fiery resolve to attain to the end the chuche revolutionary cause charted by the great leader.

All party members and working people, by deeply studying the glory-filled revolutionary career of the great leader and even more thoroughly arming themselves with the unitary ideology of the party as they commemorate the 40th anniversary of the publication of the immortal classic "The Duty of the Korean Communists," must thoroughly prepare themselves as chuche-oriented revolutionaries forever loyal to the great leader Comrade Kim Il-song.

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THE BASIC DOCTRINE OF SOCIALIST PEDAGOGY BRILLIANTLY EMBODYING THE IMMORTAL CHUCHE IDEOLOGY

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[Article by Hwang Chang-yop]

[Text] The respected and beloved leader of our party and our people Comrade Kim Il-song, brilliantly embodying the eternal chuche ideology in the sphere of education, introduced the immortal classic "Theses on Socialist Education" giving flawless answers to all questions arising in socialist education.

"Theses on Socialist Education" the great leader Comrade Kim Il-song personally wrote and published is a great sacred scripture of socialist pedagogy comprehensively and profoundly clarifying the thought, theory, and method of socialist education based on the philosophical doctrine of chuche, a great program of communist educational construction brightly illuminating the path ahead for socialist education.

The basic doctrine of socialist pedagogy and all principles of educational work uniquely elucidated by the great leader in his theses on education are an energetic ideotheoretical weapon which must be tightly grasped in bringing up the working people and the rising generation as chuche-oriented communist revolutionaries, and are a militant program firmly guaranteeing the party spirit and working class character, the feasibility and scientific nature of socialist education.

By deeply mastering the basic doctrine of socialist pedagogy and conducting all educational work in keeping with the revolutionary principles of socialist education, we shall bring up the working people and the rising generation as chuche-oriented communist revolutionaries forever loyal to the fatherly leader and even more highly display the superiority of the socialist educational system of our country.

The great leader of revolution Comrade Kim Il-song, by uniquely elucidating the basic doctrine of socialist pedagogy based on the chuche ideology for the first time in history and laying down the intrinsic nature and objective

of socialist education and the revolutionary principles for the realization, laid a most scientific, revolutionary basic foundation for chuche pedagogy.

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

"Socialist education is a task of bringing up people as independent and creative social beings." ("Theses on Socialist Education," p 3)

This teaching of the great leader's which gives a genius elucidation of the revolutionary nature of socialist education is based on a most precise analysis of the intrinsic characteristics of the socialist society.

The most intrinsic characteristics of the socialist society differentiated from the exploiting society lie in that the masses of people occupy the position of masters of the state and society and take on the role of masters. By becoming masters of the state and society only after the establishment of the socialist society, the masses of people came to be able to enjoy an independent and creative life.

In order that the masses of people may enjoy an independent and creative life as masters of the state and society, they must possess the qualifications as masters, in other words, the independent ideological awareness capable of defending the position as masters and the creative ability capable of taking on the role as masters. The independent ideological awareness and creative ability are not inborn; to possess them, people must above all through education acquire socially formed independent thought and gain socially accumulated knowledge on nature and society.

Socialist education may be said to be a task of making people possess the qualifications as masters of the state and society, in other words, a task of bringing up people as the genuine masters of the socialist society.

The intrinsic nature of socialist education determines the position and objective of socialist education.

For man to live, the means of life and living conditions are indispensable. Consequently, it goes without saying that productive activities which provide the means of life and living conditions occupy a very important place in social life. But the means of life and living conditions are through and through for man and are created by man. Without man there cannot arise the task of providing the means of life and living conditions nor can such task begin. Therefore, important though the task of providing the means of life and living conditions as it is, it may be said that the task of nurturing the independent stand and attitude and the creative stand and attitude of man the master of society is more important.

Starting from the chuche ideology postulating that the masters of revolution and construction are the masses of people and that the propelling force for revolution and construction also resides in the masses of people,

the great leader defined education as one of the basic questions influencing the victory or defeat of the revolution and the future destiny of the nation, and laid down the strategic line on giving educational work priority over all other tasks.

In the socialist society where the masses of working people including the working class are the masters, the objective of education is set basically different from that of the exploiting society.

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

"The objective of socialist education is to bring up people as competent communist revolutionary personnel possessed of independent stand and attitude, creative stand and attitude." (Ibid., p 3)

In the capitalist society where the exploitation and control of the working masses by the capitalist class is systematized, education serves the interests of the capitalist class. The capitalist class utterly obstructs the working masses from possessing an independent ideological consciousness and viciously maneuvers to infuse the working people with reactionary ideas justifying their oppression and exploitation of the working masses. Successive reactionary ruling circles made it the objective of education to turn the working masses into docile slaves meekly serving the ruling class, working like a beast of burden without an independent ideological consciousness.

As opposed to this, in the socialist society, the masses of people who have become masters of the state and society, hold it as the basic objective of education to bring up competent revolutionary personnel capable of serving the communist revolutionary cause in a creative manner befitting masters with an independent ideological consciousness.

Socialist pedagogy must above all become a science illuminating the road to realizing such objective of socialist education.

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

"The basic doctrine of socialist pedagogy is to effect the revolutionization, working classization, and communization of people. To put it another way, it is to arm people with the communist revolutionary thought and based thereon, to make them acquire deep scientific knowledge and healthy physique." (Ibid., pp 3-4)

Pedagogy heretofore, for all its discussion about this or that rational technique that must be adhered to in educating people, never became a pedagogy centered in people. The cause of it is that it never had the viewpoint that man is the master of society and a decisive factor in developing the society; consequently, it failed to link the position and role of man in society to the task of educating and indoctrinating man.

It was reserved for the great leader alone, the founder of the immortal chuche ideology, to establish the doctrine of education as an important component part of the theory on revolution charting the destiny of the masses of people and to clarify the basic doctrine of pedagogy, linking it to the position and role of the masses of people as masters in revolution and construction.

Starting from the chuche-oriented viewpoint that the process of socialist and communist construction is essentially the process of the working class in its capacity as the master remaking the society in its own image, the great leader defined the basic doctrine of socialist and communist construction as revolutionization, working classization, and communization, and gave the genius elucidation that the task of educating and indoctrinating people the communist way, the most important task arising in socialist and communist construction, must also necessarily hold revolutionization, working classization, and communization as its basic doctrine.

Revolutionization, working classization, and communization is the basic doctrine of socialist and communist construction and at the same time, is the basic doctrine for educating and indoctrinating people as masters of the socialist and communist society. This is so because educating and indoctrinating the communist way the people who are the masters of society constitutes the most important component part of socialist and communist construction.

Included in the formalization for the revolutionization, working classization, and communization of people are above all the two sides of arming people with the revolutionary thought of the working class, the independent consciousness of the working class, and of nurturing their creative ability capable of positively serving the communist revolutionary cause. Only if people possess the independent revolutionary thought of the working class and the creative ability capable of remaking nature and society can they guard their position as masters and admirably perform their role as masters, in revolution and construction.

Teaching that people must be made to possess both the independent ideological consciousness and creative ability, the great leader attached priority importance to remolding people the communist way. Precisely because of this, the great leader taught that people must be armed with the communist revolutionary thought and be made to acquire deep scientific knowledge and healthy physique.

Only if possessed of the independent revolutionary thought of the working class can people devotedly struggle for the revolutionary cause of the working class. Knowledge and healthy physique capable of mounting creative activities are not the end in themselves but are essential in serving the revolutionary cause of the working class. Needless to say, lacking the creative ability even though the thought is wholesome, one cannot substantively serve the revolution. Therefore, in order to become competent

communist revolutionary personnel devotedly struggling for the revolutionary cause of the working class, one must simultaneously possess both the independent ideological consciousness of the working class and the creative ability; and more important of the two is first thoroughly arming oneself with the independent ideological consciousness of the working class.

What makes it an important priority question to arm oneself with the communist ideological consciousness is related to the role ideological consciousness plays in people's activities.

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

"Ideological consciousness determines the personality, mental and moral character of man and governs all his activities." (Ibid., p 4)

The intrinsic characteristics of man as a social being lie in his possession of ideological consciousness and creative ability. Ideological consciousness reflects the demands and interests of the class. The revolutionary thought of the working class reflects the class interests of the working class; the reactionary thought of the exploiting class reflects the anti-people class interests of the exploiting class living off the oppression and exploitation of the working masses. Man possessed of the revolutionary thought acts revolutionarily; man possessed of reactionary ideas acts reactionarily. Ideological consciousness determines the objective and direction of man's activities. Creative ability, functioning as it does adjusted and controlled by man's ideological consciousness, serves to realize the objective of his activities. Consequently, the first stamp of the personality, mental and moral character of man is his ideological consciousness. So it is that in educating and indoctrinating people, remolding their thought the communist way must be placed in the first place.

An important characteristic of the bourgeois educational ideas is pursuing knowledge for knowledge's sake arguing for laissez-faire in education. The bourgeois are only interested in teaching the working people knowledge for knowledge's sake aimed at turning them into the slaves of capital and do not want them to have an independent ideological consciousness; on the contrary, they suppress it. The educational thought centered in knowledge for knowledge's sake, in the final analysis, manifests the bourgeois viewpoint which holds people's labor capacity alone as the criterion for captive value.

As diametrically opposed to this, what is most precious to the working class is the revolutionary ideological consciousness capable of resolutely struggling for the revolutionary cause of the working class. Of course, to the working class too rich knowledge is essential. But more valuable than this to the working class is the fervent revolutionary spirit of resolutely fighting for the communist revolutionary cause. He who has knowledge, no matter how abundant it may be, when he holds wrong ideas, comes to use the knowledge for the reactionary ruling class, for blocking the development of the society, not for the working class and the masses of working people, not for the development of the society.

Of course, in order to become fully competent communist revolutionary personnel, one must possess the communist revolutionary thought and at the same time, deep knowledge on nature and society and healthy physique. But most important is arming oneself with the communist revolutionary thought. Only by studying science on nature and society holding the communist revolutionary thought can one acquire a live knowledge capable of serving the revolution; only by tempering his physical strength with the communist revolutionary thought can one develop healthy physique capable of serving the revolution.

The revolutionary nature of the basic doctrine of socialist pedagogy clarified by the great leader for the first time in history precisely lies in having brightly illuminated the straight road to most successfully realizing the objective of socialist education by conducting education in knowledge and physical training in a unified process while attaching the foremost importance to ideological indoctrination on the basis of a scientific elucidation of the basic stamps of fully developed communist revolutionary personnel and their interrelations.

The great leader of revolution Comrade Kim Il-song not only formalized the basic doctrine of socialist pedagogy but also comprehensively and profoundly elucidated the principles which must be tightly grasped in conducting socialist education in line with the doctrine.

The first principle elucidated by the great leader is embodying the party spirit and working class character in education.

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

"Party spirit and working class character is the first life of socialist education and a decisive factor in guaranteeing the success of educational work." (Ibid., p 7)

Carrying through the principle of party spirit and working class character in education is a basic demand flowing from the class nature of socialist education. Socialist education through and through must serve the rearing of fervent revolutionaries capable of devotedly struggling for the revolutionary cause of the working class. Therefore, in socialist education, an input of the greatest effort must be made into making people thoroughly possess ideological preparedness capable of resolutely struggling to protect the interests of the party and the working class.

The most important question which must be tightly grasped in rearing personnel who resolutely struggle to protect the interests of the party and the working class is thoroughly establishing the unitary ideology system of the party in education.

Most important in establishing the unitary ideology system of the party in education, in order that people may be brought up as competent church-oriented communist revolutionary personnel forever loyal to the great leader,

is thoroughly arming them with the great leader's revolutionary thought, the chuche ideology, is conducting educational work strictly adhering to the lines and policies of the party under the unitary leadership of the party, and is making teaching follow the policies of the party..

The founder of the immortal chuche ideology and our party and our state, the affectionate father for all of us, the great leader is leading our party and state, and represents the interests of our party and state, the interests of our working class and the masses of working people. Loyalty to the great leader is the highest expression of party spirit, working class character, and people-mindedness. Therefore, in order to bring up people as competent chuche-oriented communist revolutionary personnel, it is imperative, above all strengthening indoctrination in the unitary ideology among them, to pay priority attention to making them possess the revolutionary spirit of struggling with total dedication, loyally attending the great leader and seeking their reward and happiness of living only on the one road of revolution being led by the leader.

In order to turn socialist education into party-oriented, working class-oriented education in accordance with the fatherly leader's instructions, it is imperative to thoroughly establish the revolutionary discipline of carrying out all teaching, indoctrinating work in accordance with the line of the party under the unitary guidance of the party. And, in order that education may be of service in carrying through the lines and policies of the party, the content of teaching must be made to follow the policies of the party.

Only by so doing is it possible to clearly draw the line separating the working class from the capitalist class and guard the class character of socialist education, the purity intact, eliminating the negative phenomena of mixed education which is neither capitalist education nor socialist education.

The great leader's thought on embodying the party spirit and working class character in education is a creative thought illuminating the unitarily precise road to making educational work thoroughly serve the revolutionary cause of the working class, completely liquidating from the educational sphere all sorts of outdated ideas such as capitalist ideas and the dregs of mixed education and as such, is one of the important basic principles that must be tightly grasped in socialist education.

The second principle the great leader elucidated for satisfactorily conducting socialist educational work is establishing chuche in education.

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

"... socialist education must become chuche-oriented education wherein teaching and indoctrination work is conducted in keeping with the specific conditions and interests of the people of their respective country and people are brought up as the masters of their respective country's revolution." (Ibid., pp 9-10)

In the present phase of the developing course of history when socialist and communist construction is conducted on a nation-state basis and the environments and conditions in which each country finds itself are different, education away from country and people is unthinkable. Our socialist education through and through must bring up Korea's communist revolutionary personnel capable of responsibly carrying out the Korean revolution with consciousness as masters of the Korean revolution. To this end, people must be armed with the revolutionary thought based on the framework of the Korean revolution and knowledge needed in the Korean revolution, and teaching and indoctrination work must be conducted by a method corresponding to the actual conditions of Korea.

If what is others' is mechanically copied in education under the influence of flunkeyism, then it will result in turning people into fools out of their right mind, fools who know nothing about their country but are full of unnecessary knowledge which has nothing to do with revolutionary practice. Therefore, we must solve all questions of educational work from a firm *chuche* stand, thoroughly denouncing flunkeyism and dogmatism.

As the great leader taught, by arming people with the policies and brilliant revolutionary tradition of our party and ably acquainting them with the history and culture, nature and geography, of our country, we must bring up functional revolutionary personnel who, taking great pride and self-esteem in fighting revolution in Korea under the leadership of the great leader, solve the difficult and complex questions arising in revolution and construction creatively in keeping with the actual conditions obtaining in their respective fields.

The great leader's thought on establishing *chuche* in education is one of the important principles that must be tightly grasped at all times in socialist educational work in order to completely eliminate flunkeyism and dogmatism in the educational sphere, thoroughly check all sorts of opportunist educational theories from within and the infiltration of reactionary ideological currents from without, and develop educational work in line with the interests of our revolution and our people.

The third principle that must be tightly grasped in order to satisfactorily conduct the socialist educational work elucidated by the respected and beloved leader is combining education with revolutionary practice.

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

"Combining education with revolutionary practice is an indispensable requirement in bringing up people as competent communist revolutionary personnel complete with functional working knowledge and practical abilities." (Ibid., p 12)

Socialist education is not education aimed at bringing up so-called learned people possessed of a variety of this or that knowledge on nature and society but education aimed at bringing up competent personnel possessed of creative practical abilities capable of revolutionarily remaking nature and society.

How admirable personnel our educational organs have brought up is determined not by how much knowledge the personnel have acquired but by how much knowledge useful to revolution and practice they have acquired and how much ability to creatively apply the knowledge in practice they have developed. Nonfunctional, disorganized knowledge, no matter how much of it one may possess, is of no use at all in life; on the contrary, it is an obstacle in life as goes the saying *sikcha uhwan* or learned men have worries. Again, even though one has acquired the necessary knowledge, if he does not know how to apply it in practice, then it may be said he has merely memorized it and has not digested and mastered it.

Combining education with revolutionary practice not only does impart to people a live knowledge useful to revolutionary practice but also is the most rational way to have their practical ability developed.

Loyally upholding the fatherly leader's teachings, we must bring education ever closer to the realities of revolutionary practice and keep improving and perfecting the content of education so as to give knowledge needed in solving questions arising in revolutionary practice; and at the same time, we must keep constantly renewing the form and method of teaching aimed at developing the ability to ably apply acquired knowledge in practice, eliminating the erroneous tendency of neglecting the form of teaching aimed at developing the ability to make good use of acquired knowledge by overemphasizing the form of teaching to impart knowledge alone.

The fatherly leader's teachings on teaching students general principles and theories in close combination with revolutionary practice constitute a firm guarantee for reliably bringing them up as builders of socialism and communism possessed of a live knowledge and practical ability.

The fourth principle that must be tightly grasped in order to satisfactorily conduct the socialist educational work enunciated by the great leader is for the socialist state to organize and conduct educational work assuming responsibility therefor.

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

"The socialist state performs the functions of a cultural indoctrinator through educational work. Responsibly organizing and conducting educational work, the socialist state must accelerate the task of indoctrinating and rearing people the communist way and advance the victory of the socialist and communist cause." (Ibid., p 13)

For the socialist state to assume responsibility for educational work is above all related to the importance of educational work.

Inasmuch as socialist education is a task of remolding the communist way the people who are masters of the state and society, it is a task where the socialist state has vital interests at stake. Only by educating and indoctrinating people the communist way is it possible to commendably

resolve the task of the class struggle and the task of economic and cultural construction simultaneously, solidly defend the socialist state, and promote the superiority of the socialist system to the fullest. If the negative influence of the outdated ideas expands because of a neglect of the task to remold people the communist way, then it will be impossible not only to energetically press on with economic and cultural construction but also to defend the socialist system and gains of the revolution from the encroachment of class enemies. The task of educating and indoctrinating people the communist way not only conform to the basic objective of socialist and communist construction but also is an energetic method of successfully pressing on with socialist revolution and socialist construction.

Precisely because of this, the great leader put it out front--commendably conducting the task of educating and indoctrinating people, placing educational work in the first place--as an important revolutionary principle that must be tightly grasped by the socialist state in organizing and conducting the revolutionary struggle and construction tasks.

As educational work is a vital task bearing on the fate of socialist and communist construction and the rise or fall of the socialist state, the socialist state must responsibly conduct the work, tightly grasping it as a most important statewide task instead of entrusting it to any specific individual or spontaneity.

Again, why the socialist state must assume responsibility for educational work is because it is a task which holds the entire people as the target.

Socialist education is not a task holding any particular class or stratum of the society as the target. Consequently, it must deepen not only the revolutionization and working classization of all members of the society but also the task of human remolding, intellectualizing all of them ultimately to the extent of eliminating the distinctions between physical labor and mental labor.

In order to conduct educational work in line with the demands for occupying the ideological fortress of communism, it is imperative to strengthen the work of educating and indoctrinating all members of the society, eliminate the differences in their ideological, technical, and cultural standards, and resolve the question of their working classization and revolutionization, the question of their intellectualization, all together simultaneously. In light of the universality of socialist education calling for ceaselessly educating and indoctrinating all members of the society, the socialist state, representing the interests of the entire people, must organize and conduct education as a statewide task.

Again, why the socialist state must assume responsibility for education is because in the socialist society, the means of production belong to the state and society and the state holds all the educational facilities in its grip.

In the socialist society, it is the state which has the capability to secure the material conditions for education, and again it is the state which has the power to organize and guide education in a unified way. Unless the socialist state guides educational work in a unified way and secures the material conditions for education, socialist education itself cannot be conducted. Therefore, the socialist state must not only guide education in a unified way in line with the interests of the working class but also responsibly secure all the necessary material conditions for education.

The great leader's thought for the socialist state to responsibly organize and conduct educational work illuminates the precise road to ceaselessly developing educational work, strengthening the functions of the socialist state as a cultural indoctrinator.

The basic doctrine of socialist pedagogy elucidated for the first time by the great leader of revolution Comrade Kim Il-song constitutes a brilliant paradigm embodying in pedagogy the philosophical doctrine of chuche postulating that man is the master of everything and resolves everything, and the methodology of chuche which thinks out everything with man in the center and gears everything to serving man. Only on the basis of the basic doctrine of socialist pedagogy brilliantly embodying the immortal chuche ideology is it possible for socialist pedagogy to become a genuine science, and only by adhering to this doctrine is it possible to develop socialist education along a straight path without any tilting.

By elucidating the basic doctrine of socialist pedagogy the great leader has indeed provided a powerful weapon for remolding social beings the communist way and as such, not only is it of tremendous practical import in occupying the ideological fortress of socialism and communism but also constitutes a lasting historic contribution to developing the construction theory of socialism and communism.

We who work as the educational soldiers of the party in the fatherland of chuche loyally attending the respected and beloved leader Comrade Kim Il-song, the founder of the great revolutionary educational theory, are the happiest, most glorious educational functionaries.

By thoroughly carrying through "Theses on Socialist Education," holding dearest to our hearts the pride and self-esteem of fighting revolution loyally attending the great leader, we must respond in loyalty to the implicit political trust and magnanimous concern of the fatherly leader.

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THE BASIC CONTENT OF SOCIALIST EDUCATION THAT HAS ILLUMINATED THE PATH TO
BRINGING UP FULLY DEVELOPED COMMUNIST SOCIAL BEINGS

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[Article by Song Chong-u]

[Text] The great ideothoretician, the respected and beloved leader Comrade Kim Il-song, synthesizing the priceless ideothoretical achievements he has scored in the educational sphere and his practical experiences, has introduced "Theses on Socialist Education," a great communist educational program brightly illuminating the path ahead for socialist and communist educational construction.

"Theses on Socialist Education" laid down by the great leader Comrade Kim Il-song is an encyclopedia of socialist education giving flawless answers to all theoretical and practical questions arising in educational work ranging from the intrinsic nature and objective of socialist education to the basic doctrine of socialist pedagogy to the content and method of socialist education to the tasks arising in consolidating the socialist educational system and strengthening partywide guidance for educational work.

The great leader Comrade Kim Il-song, based on his profound analysis and generalization of the demands of the laws of socialist and communist construction and the operational factors in the process of educating and indoctrinating people, gave in his theses an accomplished scientific theoretical elucidation of the content of socialist education unfurling a magnificent blueprint for socialist and communist educational construction and comprehensively illuminating the direction and ways and means of developing educational work.

Generally, the question of educational content is a very important one delineating the character and quality of education. How the educational content is composed on what principle determines the question of whether or not such education can be of revolutionary and scientific nature, of what type of people it brings up on what level.

Inasmuch as the character and quality of education is delineated by the content of education, unless educational content is precisely defined, socialist education cannot bring up people in the manner commensurate with its revolutionary nature and character nor can it accomplish its objective, responsibilities, and duties.

With his insight into the importance of precisely defining the educational content in educational work in general, the great leader lucidly defined the general direction and criteria for composing the content of education along with the principles and demands which must permeate the content of education, and elucidated in an orderly systematic manner the basic component parts of the content of socialist education, the concrete details the content must hold, and the sequence and phase in composing the content of education.

The theory on the content of socialist education the great leader elucidated in his theses is a most precise guiding compass for bringing up people as fully developed communist social beings, revolutionizing and working classizing them in line with the objective, responsibilities, and duties of socialist education, and is a programmatic compass guaranteeing the revolutionary and scientific nature and feasibility of socialist education.

The theory on the content of socialist education laid down in the theses makes it possible to rear the rising generation as fully developed communist social beings as it above all directs the composition of educational content on the principle of simultaneously pressing on with the scientific and technical education and physical training in a unified process while placing primary emphasis on politicoideological indoctrination.

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

"The content of socialist education must be so composed as to revolutionize and working classize people and bring them up as fully developed communist social beings complete with abundant knowledge in the unitary ideology of the party, noble communist character, and healthy physique for labor and national defense." ("Theses on Socialist Education," p 15)

Making it possible to revolutionize and working classize people and bring them up as fully developed communist social beings complete with abundant knowledge in the unitary ideology of the party, noble communist character, and healthy physique for labor and national defense--laying this down as the general direction and criteria for composing the content of education, the great leader elucidated the principled demands for composing the content of education in line with it.

The most important principled requirement elucidated by the theses in composing the content of education is giving the first place to politicoideologically indoctrinating the rising generation, placing the primary emphasis thereon.

As the great leader elucidated, what occupies the most important place in socialist education is politicoideological indoctrination. Only with politicoideological indoctrination commendably conducted is it possible to rear the students as competent revolutionary personnel possessed of the revolutionary world outlook complete with the ideomental features of communist social beings.

Important though it is for the working class to improve the material standard of living for the people, commendably carrying out economic construction following the establishment of the socialist system after overturning the capitalist system, what is more important is indoctrinating and remolding the ideological consciousness of people the communist way.

Unless schools strengthen politicoideological indoctrination work, it is impossible to rear the rising generation as the genuine continuers of the revolutionary cause nor to solidly defend the gains of the revolution acquired through arduous struggle.

Revolutionizing and working classizing people with priority to ideological revolution is the demand of the laws of socialist and communist construction, and is the basic revolutionary task facing the party and state of the working class in the transitional period from capitalism to socialism.

Only if priority is given to ideological revolution at schools which take charge of the rising generation and rear them, is it possible to successfully resolve the difficult, momentous task of revolutionizing and working classizing all members of the society; only if all members of the society are revolutionized and working classized, is it possible to simultaneously occupy the ideological fortress and material fortress of communism and win the victory of the socialist and communist cause.

Inasmuch as it is the ideological consciousness which determines the personality, mental and moral character of people and governs their activities, arming people with the communist ideology constitutes the basics of the task to rear them as fully developed communist social beings.

As the strengthening of politicoideological indoctrination makes the students establish a revolutionary ideological viewpoint and heightens their revolutionary mental preparedness and fervor, that is the cornerstone for commendably conducting education in science and technology and physical training.

Therefore, the content of socialist education must be so composed as to turn the entire educational process, with politicoideological indoctrination given the first place, into the communist ideological transformation process, into the ideological revolution process.

"Theses on Socialist Education," based on the scientific elucidation of the ideomental characteristics of communist revolutionary personnel possessed of independent stand and attitude and creative stand and attitude and

of the laws of the formation, enunciates the concrete details of the content of politicoideological indoctrination in an orderly systematic manner.

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

"Most important to politicoideological indoctrination is thoroughly arming the students with the chuche ideology." (Ibid., p 15)

Communist revolutionary personnel possessed of independent stand and attitude and creative stand and attitude are the revolutionaries, the communists, who hold the immortal chuche ideology as the unitary world outlook and are forever loyal to the great leader.

The chuche ideology is the unitarily scientific and revolutionary world outlook which communist social beings must possess. When they thoroughly arm themselves with the chuche ideology and think and act in accordance with its demands, people can become the genuine masters of revolution and construction, and can become competent communist revolutionary personnel possessed of independent ideological consciousness and creative ability.

The Theses elucidates that in order to thoroughly arm the students with the chuche ideology, indoctrination in the policies of the party, indoctrination in the revolutionary tradition must be strengthened.

Especially important in this connection is indoctrinating them in boundless loyalty to the great leader Comrade Kim Il-song.

Boundless loyalty to the great leader is the highest expression of party spirit, working class character, and people-mindedness.

When people hold dearest to their hearts spotlessly clear and pure loyalty to the great leader who is leading the chuche revolutionary cause, the socialist and communist cause, along the one road of victory, they become the most independent beings working out their destiny with their own strength, and when they possess the ability to ably carry out the revolutionary tasks assigned to them by the great leader, they become the most energetic creative beings in the world who actively remake nature and society.

The ultimate objective of educating and indoctrinating people, the basic mission of chuche education, lies in attaining the great leader's revolutionary cause, the chuche revolutionary cause, rearing the rising generation as revolutionary soldiers forever loyal to the great leader.

Precisely for this reason, indoctrination in the chuche ideology whose basics are indoctrination in loyalty to the great leader constitutes the most important link that must be tightly grasped as the basics of socialist education for bringing up independent and creative communist revolutionary personnel.

By defining that socialist education must pay priority attention to indoctrination in the chuche ideology subordinating everything to it, the Theses made it possible to successfully resolve the most important question arising in bringing up independent and creative communist revolutionary personnel.

The Theses elucidates that also important in politicoideological indoctrination is strengthening revolutionary indoctrination, communist indoctrination, and thoroughly arming the students with the revolutionary consciousness of the working class and communist morality.

Thoroughly arming them with the revolutionary ideological consciousness of the working class and communist morality represents one of the important conditions for rearing fully developed communist social beings.

What is important to the revolutionary consciousness and moral features of communist social beings is the independent ideological consciousness desirous of resolutely struggling to protect the independent stand and attitude of the masses of people and the firm working class viewpoint of uncompromisingly struggling against all kinds of class enemies interfering with it.

The class consciousness of the working class forms the core of the communist ideology.

Again, in order to become communist revolutionary personnel, they must thoroughly arm themselves with collectivism, the basis of the socialist and communist social life and the principled rules for action of the communists, possess the communist attitude of faithfully participating in collective labor, and thoroughly arm themselves with socialist patriotism fervently loving the socialist fatherland where the political administration of the working class, the socialist system, self-supporting national economy, and brilliant national culture are, and with proletarian internationalism. At the same time, they must consciously observe the socialist laws, the rules for action and standard for life of those living in the socialist society, and act in accordance with the demands of the communist morality and the socialist way of life.

"Theses on Socialist Education," by broadly defining the content of revolutionary indoctrination, communist indoctrination, makes the rising generation grow up to be competent revolutionary personnel complete with the revolutionary ideological consciousness and moral features the socialist and communist society demands.

Another important principled requirement in composing the content of education enunciated by the Theses is striving to press on, in a unified process, with education in science and technology and physical training along with politicoideological indoctrination so that the rising generation may completely possess the features and qualifications as fully developed

communists complete with abundant knowledge in the unitary ideology of the party, noble communist character, and healthy physique for labor and national defense.

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

"Education in science and technology is one aimed at making the students master the achievements scored by mankind in advanced science and technology and developing their ability to put them to practical use. In conducting education in science and technology, general and technical knowledge must be taught." (Ibid., p 19)

To possess the creative ability to actively remake nature and society based on knowledge in modern science and technology represents an indispensable premise, an important condition, for becoming a social being possessed of independent stand and attitude and creative stand and attitude, a chuche-oriented communist revolutionary forever loyal to the great leader.

The process of building the socialist and communist society is the process of creative struggle to remake nature and society in accordance with the demands of the chuche ideology, and the society where the chuche ideology is completely embodied, the communist society, is a society developed on the highest level that can be built only on the basis of the latest achievements in science and technology scored by mankind.

Man cannot remake nature and society nor build socialism and communism with subjective hopes and desires alone.

What gives the people the creative ability capable of actively remaking nature and society and building the socialist and communist society is knowledge in modern science and technology along with the great chuche ideology.

When all functionaries possess abundant scientific knowledge along with the revolutionary thought, they can admirably carry out the revolutionary tasks assigned to them by the great leader and realize even better, still faster the far-reaching plan of the great leader for erecting in this land the sublime paradise of communism.

Herein lies what makes education in science and technology an important part of the content of socialist education committed to bringing up communist revolutionary personnel possessed of independent stand and attitude and creative stand and attitude.

The Theses elucidates that both general knowledge and specialised knowledge must be taught in conducting education in science and technology.

The sequence of education in science and technology is education in general knowledge in the phases of primary and intermediate education and education in specialized knowledge in the phase of higher education.

Education in general knowledge, by teaching basic knowledge about the general concept of objects and phenomena and the laws of the development, and basic technical knowledge such as basic theory on production and technology and knowledge about electricity and machinery, enables the students to acquire many-sided knowledge about nature and society and pave the groundwork for learning and mastering modern science and technology in specialized fields.

The phase of higher education teaching specialized knowledge on the basis of having taught complete intermediate general knowledge makes it possible for them to acquire deep knowledge about the laws of the development of the objective world and develop the practical ability of actively remaking nature and society, putting the acquired knowledge to use.

By bringing about the strengthening of education in specialized knowledge in the fields of natural and social sciences, especially specialized education in technology, the Theses makes it possible for the rising generation to deeply acquire specialized knowledge in the varying fields of nature and society, master engineering principles for modern production and technology, and develop creative abilities to ably operate the means of modern technology and actively solve scientific and technical questions arising anew in revolutionary practice.

By laying it down as an important question to commendably conduct art education in the phases of primary and intermediate general education as it broadly defines the content of education in science and technology, the Theses makes it possible to improve the qualifications and abilities of people not only from the side of science and technology but also from the side of literature and arts.

The Theses elucidates that physical training must be strengthened along with education in science and technology.

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

"Only by developing vigorous physical strength of youths through proper physical training is it possible to energetically press on with revolution and construction and strengthen the might of the country." (Ibid., p 22)

The independent and creative activities of people must be guaranteed by healthy physique. Without healthy physique one cannot mount independent and creative activities, however admirable his thought, however abundant his knowledge.

The content and ways and means of physical training enunciated in the Theses, by solidly strengthening the physique of the youth and harmoniously developing their bodies, are aimed at promoting their independent stand and attitude and creative stand and attitude in their practical activities for building socialism and communism.

With the thought elucidated for energetically pressing on with both education in science and technology and physical training while placing primary emphasis on politicoideological indoctrination, a most precise guiding compass came to be provided for bringing up communist revolutionary personnel possessed of communist ideomental features centered in loyalty to the great leader, of abundant knowledge in science and technology, and of healthy physique.

The theory on the content of socialist education enunciated by the great leader Comrade Kim Il-song makes it possible to strictly maintain the revolutionary nature of the work of educating and indoctrinating people into fully developed communist social beings and to firmly insure the scientific nature and feasibility.

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

"The content of socialist education must be revolutionary from beginning to end and insured of scientific nature and feasibility." (ibid., p 15)

In order that socialist education may revolutionize, working classize, and communize people and acquit itself fully of its mission to serve the revolutionary cause of the working class, the socialist and communist cause, the content of education must be revolutionary from beginning to end.

The revolutionary nature of the content of education enunciated in the Theses is clearly expressed in so composing the content of education as to place the primary emphasis on politicoideological indoctrination for arming people with the revolutionary thought of the working class, the communist ideology, and in sharply drawing the working class line in the content of politicoideological indoctrination.

The revolutionary nature of the content of education also permeates the content of education in science and technology and physical training.

The teaching content of all subjects must be permeated with the policies of the party and closely linked to the concrete realities of our country.

Generally, the class character of education in natural science and technology expresses itself by the class it serves.

By emphasizing that education in science and technology must not become one that merely transmits knowledge but one that teaches such knowledge in science and technology as to thoroughly serve the prosecution of the revolutionary cause of the working class, the Theses makes it possible to strictly maintain the principled revolutionary nature of education in science and technology. In physical training, too, the Theses lays down the principled demand that it must not become the means of merely providing recreational activities or increasing physical strength but must become the task of tempering physical strength and nurturing strong will and perseverance to serve the revolutionary cause of the working class.

By making the overall content of education revolutionary from beginning to end, the Theses provides a reliable guarantee for developing educational work along the most correct road, thoroughly overcoming such tilting as conducting education that, with the working class line obscure, turns people into mixed people and the society into a mixed society.

Insuring scientific nature and feasibility of the content of education is an indispensable requirement presented by the intrinsic nature of educational work itself which is aimed at teaching truth to successive generations and making them acquire knowledge and ability functional in revolution and construction.

The scientific nature and feasibility of the content of education laid down in the Theses is expressed in insuring the composition of the content of education in such a way as to systematically teach the rising generation the latest achievements scored by mankind in science and technology and develop their discerning ability and practical ability to deeply understand the world and revolutionarily remake it.

The scientific nature and feasibility of the content of education is also guaranteed by the definition of the sequence and phase of the content of education in line with the laws of the formation of the revolutionary world outlook and acquisition of scientific knowledge by people.

That from younger age to older age, from lower educational phase to higher educational phase ideomental features are formed and perfected and the understanding of objects and phenomena deepens is the laws of the development of people's ideological consciousness and understanding. Based on such laws, the Theses lays down the demands that beginning with kindergarten education, the children be given a general, elementary understanding of social phenomena, making their politicoideological consciousness sprout, and as people grow and their educational level becomes higher, their ideological indoctrination be deepened and their educational level raised so as to make them deeply understand the intrinsic nature and principles of social phenomena. Again, in conducting education in science and technology, by correctly insuring education in general knowledge in the phases of primary and intermediate education and the sequence and continuity of education in specialized knowledge in the phase of higher education, and by having effected a correct combination of education in general basic knowledge and education in basic technical knowledge in the phase of education in general knowledge, the Theses makes it possible to most successfully resolve the task of acquainting the students with deep and many-sided knowledge in science and technology within the specified period of time.

An important condition for making education impart scientific, realistic, live knowledge functional in life is conducting educational work closely linking it to the practical demands of the revolution of one's own country. The Theses reliably insures the feasibility and scientific nature of educational work by making it possible to thoroughly establish chuche

in educational work and make the educational content of all subjects follow the policies of the party so that the students may learn knowledge every bit of which is knowledge badly needed in the revolution of their country and ably put the acquired knowledge and technology to good use in revolutionary practice.

That the content of education laid down in "Theses on Socialist Education" is insured of scientific nature and feasibility constitutes a firm guarantee for decisively enhancing the scientific theoretical standard of socialist education, overcoming the erroneous tendency of allowing the scientific theoretical standard of education to fall through overemphasis on the "political nature" alone.

The greatness and uniqueness of the theory on the content of education enunciated by the Theses lies in that by making the content of education revolutionary from beginning to end and thoroughly insuring the revolutionary nature and feasibility, the theory renders it possible to conduct the work of education and indoctrination to rear successive generations on the most revolutionary principle in the most revolutionary direction and carry out socialist education on the highest standard of quality.

By elucidating the monoaxially systematized theory on the content of socialist education, the respected and beloved leader Comrade Kim Il-song made a lasting contribution to the struggle to attain the historic cause of the working class for socialism and communism, the world historic cause of the masses of people for independent stand and attitude.

Bringing up people, the subject of social history, as energetic and dignified beings is the most important question arising in social development and is the most difficult, momentous task arising in attaining the cause of liberation of social beings, the liberation of mankind, building a socialist and communist society.

The theory on the content of socialist education laid down in the Theses is an accomplished theory on the rearing of communist socialist beings, comprehensively enunciating what are the thought, mental and moral character, ability, and qualifications that are required to make people the most energetic, dignified, independent, and creative beings in the world.

By perfecting the theory on remolding social beings the communist way, on rearing communist social beings, the great leader Comrade Kim Il-song opened the broad road to realizing the centuries-old desires of mankind to become the most dignified, energetic, independent, creative beings in the world, and provided a powerful ideotheoretical weapon for attaining the cause of liberation of social beings, the liberation of mankind.

To hold dearest to their hearts the unsurpassed pride and self-esteem in having received "Theses on Socialist Education," a compendium of chuche education brightly illuminating the true path to bringing up communist revolutionary personnel, to struggle with total dedication to realize

the programmatic tasks laid down in the Theses is the glorious and lofty duty of all party members and working people, particularly the educational soldiers in direct charge of the work of educating successive generations.

By decisively improving the politicoideological and scientific theoretical standards of education and bringing about an epochal turnaround in all aspects of educational work along the road indicated by the Theses thus developing ours into a model of socialist education, we shall add luster to the glory of the educational soldiers moving forward loyally upholding the great Theses.

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THE SCIENTIFIC, REVOLUTIONARY EDUCATIONAL METHOD CONFORMING TO THE OBJECTIVE
AND MISSION OF SOCIALIST EDUCATION

Pyongyang KULLOJA in Korean No 11, Nov 77 pp 30-35

[Article by Yi Hui-chong]

[Text] The immortal classic "Theses on Socialist Education" by the great ideothoretician, the respected and beloved leader Comrade Kim Il-song is an accomplished chuche educational theory clearly showing the true path to bringing up communist revolutionary personnel based on the profound doctrine of the eternal chuche ideology and is a monumental programmatic document which has taken its lasting place in the ideological history of mankind and educational history.

"Theses on Socialist Education" laid down by the respected and beloved leader gives full, scientific answers to all questions arising in educational theory and educational practice ranging from the doctrine of pedagogy to the content, method, and system of education, completely eliminating the outdated frameworks and outdated methods in use over thousands of years.

The great Theses, especially giving the question of method of socialist education its deserved place in the theory and system of socialist education, provides a scientific answer to the question and formalizes the method innate in socialist education by profound, orderly, systematic logic.

The method of socialist education enunciated by the respected and beloved leader in the Theses constitutes a guiding compass which must be tightly grasped in chuche educational construction, socialist and communist education.

With the method of socialist education comprehensively enunciated in the educational theses for the first time in history, it became possible for socialist education to display its true superiority and invincible might to the fullest, guarding its class purity intact and to have a powerful weapon for satisfactorily accomplishing the objective and mission of education.

The great leader of revolution Comrade Kim Il-song, laying down in "Theses on Socialist Education" the establishing of a scientific, revolutionary educational method as one of the basic questions influencing the success or failure of socialist education, gave a full answer to the question.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Socialist education can achieve success only when it is conducted on scientific and revolutionary educational methods. We must establish scientific and revolutionary educational methods in line with the objectives, responsibilities, and duties of socialist education and conduct educational work in accordance therewith." ("Theses on Socialist Education," p 24)

The question of educational method is one of the basic questions influencing the success or failure of education. In order to acquit itself fully of its objectives, responsibilities, and duties, educational work must correctly define the content of education and at the same time, establish an educational method conforming to it.

Educational content and educational method are closely linked together and are in inseparable relationship. Educational content is transmitted to, and mastered by, people through educational method. No matter how precisely the objectives of education are defined and based thereon, the content of education is correctly composed, unless the question of method as to how to teach people is precisely resolved, educational work cannot be satisfactorily organized and conducted in line with its objectives, responsibilities, and duties.

Unlike the work of remaking nature and transforming society, educational work is work with people, work of people rearing and teaching people. People's psychological state, ideological consciousness level and extent of knowledge vary in their growing periods, and each has his own individual characteristics in terms of concrete backgrounds, social position, and personal character. And so are varied and complex the objective factors restricting and governing the mental and physical development of people.

Inasmuch as educational work from beginning to end is a creative task targeted on people each in his specific period of mental and physical development, on live social beings possessed of individual characteristics different from one another, it cannot achieve success if constrained to any one framework or by a stereotyped, conventional method.

Correctly establishing the educational method arises as an especially important question in socialist education which has intrinsic characteristics different from those of outdated education. Socialist education is education in highest form bringing up people as independent and creative social beings.

To make people possess consciousness of independence and self-reliance and creative ability is the most crucial, most difficult and complex task of basic importance in the formation of people's ideological consciousness and mental and moral character.

Socialist education can achieve success only when it establishes a scientific, revolutionary educational method conforming to its objectives, responsibilities, and duties and conducts education in accordance therewith.

The great leader in his "Theses on Socialist Education" gave a scientific answer to the basic question arising in socialist educational construction by comprehensively founding an orderly, systematic, profound theory on the educational method conforming to the objectives, responsibilities, and duties of socialist education.

The great leader Comrade Kim Il-song in his Theses first of all laid down a unique thought and theory on heuristic teaching and indoctrination.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The basic form of school education is teaching, and the basic means of teaching is heuristics. Teaching, only when conducted by heuristic means, can make the students precisely digest what is taught, and consequently, can make the objectives of education successfully realized." (Ibid., p 24)

The responsibilities and duties of school education for rearing successive generations as communist social beings based on the basic doctrine of socialist pedagogy are basically fulfilled through teaching. Away from teaching there cannot be school education as a matter of fact.

Heuristic teaching makes it possible to enable the students precisely digest what is taught and consequently, to insure the quality of teaching at its deserved level, to successfully accomplish the objectives of socialist education. Precisely because of this, heuristic teaching is one of the methods of socialist education.

Heuristic teaching is the most superior teaching method innate in socialist education, basically different from the cramming method or coercive method in use in the outdated society.

Heuristic teaching represents a powerful method capable of enhancing the efficacy of education to the optimum as it above all helps and inspires the active thinking faculty of the students and makes them more readily understand what is taught.

The heuristic teaching techniques laid down by the great leader, such as explanation by means of talk and conversation, discussion and debate, the question-and-answer method, education by visual aids and object lesson, make it possible for the students to readily understand what is taught as such techniques correctly apply the various teaching methods in line

with the extent of preparedness and characteristics of the students on the basis of insuring the logic and sequence of the content of education.

Explanation and persuasion, the method of influence by affirmative paradigms, laid down by the great leader makes the students readily understand by themselves theoretically, through facts and vivid examples, the intrinsic nature and content of communist ideological consciousness and moral character, and as such, represents an energetic educational method capable of making the students understand them by themselves, turn them into their own firm credo, and thoroughly establish the revolutionary world outlook.

With the heuristic teaching method laid down by the great leader, it became possible to epochally improve the quality of socialist education and bring up people as even more admirable personnel possessed of the spirit of self-support and initiative.

The great leader in his Theses also formalized it as an important method of socialist education to combine theoretical education with practical education, education with productive labor.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Combining theoretical education with practical education is an important means of bringing up the students as competent communist revolutionary personnel possessed of functional working knowledge." (Ibid., p 27)

Theoretical education and practical education are two sides of school education delineated by the characteristics of the content, form, and method of teaching. If theoretical education is the form of education acquainting the students with the understandings scored by mankind and its achievements and experiences in practical activities, in the form of generalized theory and knowledge, practical education is the form of education making the students turn them into knowledge that can be put to use in real life and practical activities and develop specific skills. If theoretical education is centered in developing the thinking faculty of the students, practical education is conducted centered in the practical activities of the students. Education, born of the demands of practice and geared to serve practice, must necessarily combine theoretical education and practical education together.

The great leader's teachings for school education to organize training by experiments and exercises and field trips on a planned basis and closely link them to theoretical education illuminate the important means of making the students solidly acquire working knowledge useful in revolutionary practice and bringing them up as competent communist revolutionary personnel.

The great leader, also defining it as an important method of socialist education to correctly combine education with productive labor,

concretely taught the principles that must be tightly grasped in having the students participate in productive labor.

The respected and beloved leader's teachings for making full-time students participate in productive labor represent a powerful means of accelerating the revolutionization and working classization of students and further improving the qualitative standard of education, and constitute a guiding compass that must be tightly grasped in socialist education.

The great leader in his Theses laid down a new theory on the method of socialist education calling for strengthening organizational life and sociopolitical activities among youths and students and closely linking them to teaching work.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In order to politicoideologically temper and revolutionarily indoctrinate youths and students, it is imperative to strengthen their organizational life and sociopolitical activities, closely combining them with teaching work." (Ibid., p 29)

The theory laid down by the great leader on strengthening organizational life and sociopolitical activities among youths and students is a theory based on the scientific elucidation of school education, revolutionary organizational life, and sociopolitical activities, and as such, illuminates the scientific way of turning socialist education into a process of revolutionizing and working classizing the students and of bringing them up as church-oriented communist revolutionaries, sociopolitical activists, possessed of a high ideological spirit and a strong organizational character.

Teaching at school primarily consists of making the students acquire the revolutionary thought, knowledge, and healthy physique which will make it possible for them to participate in revolution and construction in a manner befitting masters. The students through teaching come to possess the abundant knowledge and healthy physique which independent and creative social beings must possess. This bespeaks that the teaching activities at schools are an indispensable process of bringing up independent and creative social beings. But teaching method alone is not enough to satisfactorily conduct the task of bringing up the students as genuine social beings, communist revolutionaries possessed of the revolutionary world outlook firmly established. Only by making the students positively participate in organizational life and sociopolitical activities is it possible to bring them up as independent and creative social beings, live political activists.

The line laid down by the great leader on making the students positively participate in Pioneers and SWYL organizational life and widely take part in sociopolitical activities is one that has systematized the revolutionary educational methodology innate in socialist education and as such,

constitutes a guiding compass that must be tightly grasped in socialist education.

The great leader Comrade Kim Il-song in his Theses also laid down the line on closely combining school education with social education as an important method of socialist education.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"... in order to creditably educate the younger generation, it is imperative to strengthen education at school and at the same time, properly educate and indoctrinate the students at all places where they come under educational influence, closely combining together school education and social education." (Ibid., p 31)

The theory laid down by the great leader on combining school education with social education is a unique theory illuminating the precise way of turning the work of educating youths and students around as a societywide, all-people task and of turning the process of students' social life into the process of their revolutionary education and indoctrination.

Under socialism, the realm of students' life is not limited to school but has a deep relationship to the wide sphere of social life. The students even as they study at school are in constant contact with members of the society other than their teachers and various social organs, live at home which is a cell of the society, and are subject to the constant influence of social environment. Therefore, in order to even more admirably bring up the students as genuine communist revolutionaries, school education must be commendably conducted, and at the same time, all branches, all units of the society which exert educational influence must correctly educate and indoctrinate the students in concert.

The great leader in his Theses taught that combining school education with socialist education represents an important characteristic and superiority of socialist education based on the intrinsic nature of the socialist system.

The common interests between school and society in educating the rising generation constitute a precondition which makes it possible to combine school education with social education.

Such a condition cannot be created in the exploiting society where confrontation between classes and hostile conflicts prevail and individualism and egoism carry the day. As opposed to this, in the socialist society the unity and cooperation of working people is the basis of social relationship and collectivism is a cornerstone of social life; because of this, school and society have common aim and interests in educating the rising generation. Again, under socialism, education is a partywide, societywide task. From this, education of the rising

generation under socialism is conducted as a societywide task and a firm guarantee comes to be provided for combining school education with social education.

The great leader in his Theses concretely enunciated the principled demands arising in combining school education with social education and the ways and means as well.

Indeed, the line laid down by the great leader on closely combining together school education, social education, and home education represents a powerful educational method capable of bringing up the rising generation as genuine communist revolutionaries unstained by any undesirable influence or current, home and school and society acting in concert as masters in charge of educating the younger generation.

Next, elucidating in his Theses the unique thought on ceaselessly educating all members of the society for life, the great leader defined it as an important method of socialist education to simultaneously press on with preschool education, school education, and adult education.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The way to ceaselessly educate all members of the society through lifetime is to correctly combine and simultaneously conduct preschool, school, and adult education all together." (Ibid., p 34)

The theory laid down by the great leader on simultaneously pressing on with preschool, school, and adult education is a unique theory elucidating anew the question of method of bringing up communist social beings based on the profound thought that socialist education must become comprehensive, continuing lifetime education of all members of the society from early age to old age.

Until now the history of education has regarded school education, which is conducted for students in a specific age span, as the only form of education and has considered school students as the sole target of education.

The chuche educational method elucidated by the great leader, unlike the educational method heretofore which limits education solely to school education and considers students as the only target of education, represents an entirely new, unique educational method which, regarding the entire people of the whole country from young age to old as the target of education and turning their education into a lifetime process, ceaselessly remakes and perfects them as genuine communist social beings.

This is the most valid line which makes it possible to develop education in keeping with the laws of the development of ideological consciousness

which constantly changes depending on conditions and environments and with the demands of realities wherein science and technology ceaselessly advance, and is the scientific and revolutionary educational method which makes it possible for people to study throughout their lifetime, making their political life shine forever.

Indeed, the thought and theory elucidated by the great leader in his "Theses on Socialist Education," because of the flawlessness of the system, the inner orderliness, the profundity of the content, and the scientific nature of logic, represents an accomplished educational method, a first in the ideological history of mankind and educational history, and is a guiding compass which has provided a firm guarantee for accomplishing the objectives, responsibilities, and duties of socialist and communist education.

The theory on the method of socialist education clarified by the respected and beloved leader Comrade Kim Il-song in his immortal classic "Theses on Socialist Education" possesses incomparable greatness and uniqueness, inexhaustible vitality and superiority.

The uniqueness of the method of socialist education the great leader has formalized and systematized in his Theses lies above all in that it is the method of educating chuche social beings, the method of remaking social beings, brilliantly embodying the basic demands of the immortal chuche ideology.

To have a precise stand and viewpoint toward people is the basic starting point, premise, of establishing a scientific educational methodology. A correct stand and viewpoint toward people provides the key to conducting the task of education and indoctrination in keeping with the inherent nature of people and makes it possible to precisely grasp the central link in energetically accelerating the mental and physical development of people.

The method of socialist education enunciated in the Theses, because it embodies the basic demand of the chuche ideology for thinking out everything with people in their center and gearing everything to serve people, the correct stand and viewpoint toward people, constitutes a unitarily precise method of socialist and communist education. It is precisely here where lies the characteristic of the methodology of socialist education enunciated by the great leader that distinguishes it from the views on all educational methods in preceding periods.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"To think out everything with people in the center and gears it to serve people is precisely the demand of the chuche ideology." ("Kim Il-song Selected Works," Vol 6, p 276)

The method of socialist education enunciated in the Theses precisely embodies the basic demand of the chuche ideology for thinking out everything

with people in the center. To put it another way, it has evolved and systematized all educational methods giving priority consideration to teachers and students, the subject of educational work, over any facilities of education or means of education, and from the viewpoint of enhancing their active roles. All the methods of socialist education enunciated in the Theses, starting from the stand that people constitute the subject of discernment and practice, seek the key to resolving the task of education and indoctrination in inspiring the consciousness and initiative of people and enhancing their own active activities, and teach that the utilization of the facilities and means of education too must be subordinated thereto.

Again, the method of socialist education enunciated in the Theses is permeated with the lofty concept of bringing up people as energetic beings possessed of consciousness of independence and self-reliance and creative ability. The system of composing the method of socialist education enunciated in the Theses and the details of pedagogic content contained therein are all aimed at aiding people in developing their independent stand and attitude and creative stand and attitude, and have integrated and generalized in an orderly manner various factors in all forms of education such as school education and in the transformation of social beings, into a system of methodology for fostering people's consciousness of independence and self-reliance and creative ability.

The socialist educational method laid down by the great leader Comrade Kim Il-song in his Theses is also a scientific and revolutionary educational method elucidating anew the view on the educational method and comprehensively containing a profound pedagogic content in an accomplished composition system.

The Theses elucidates an entirely new view on the educational method. Heretofore, the question of educational method has been viewed and discussed as a matter of method in terms of organizing and conducting teaching and indoctrinating work, the technique of simply transmitting the content of teaching materials to students, such as it is, primarily within the framework of school education.

In his Theses the great leader, smashing the conventional framework of the narrow viewpoint and views on the educational method, regarded it as a question of the ways and means of ceaselessly and comprehensively educating and indoctrinating all members of the society as communist social beings possessed of independent stand and attitude and creative stand and attitude instead of limiting it as a question of the method of school education, and laid it down as a question of the basic method encompassing all forms and content of educating social beings.

Based on this new elucidation of the educational method, the Theses has perfected the method of socialist education into the methodology of a monoaxial composition system enunciating the basic method of school education and the way of resolving the mutual relations between school education, revolutionary practice, social life, and the sequence in the process of education.

At the same time, based on the new viewpoint toward the educational method, the Theses has systematized the method of socialist education into a methodology for comprehensively forming and developing politicoideological qualifications and cultural and technical standards, consciousness of independence and self-reliance and creative ability that must necessarily be resolved in terms of pedagogic content in bringing up people as communist revolutionary personnel possessed of independent stand and attitude and creative stand and attitude.

The methods of socialist education formalized with a flawless composition system and profound pedagogic content are revolutionary educational methods which thoroughly embody the intrinsic nature and superiority of the socialist society where the working masses are masters of the state and society and the conditions are provided for highly displaying their independent stand and attitude and creative stand and attitude; which are the characteristics and revolutionary principles of socialist education as education oriented in the party and the working class, as creative work with people; and which conform to the basic doctrine of socialist pedagogy and the laws of the education and transformation of social beings.

With the great leader comprehensively and profoundly elucidating the method of socialist education in his "Theses on Socialist Education," socialist and communist education came to have a powerful weapon for brilliantly attaining the sacred cause of bringing up chuche-oriented communist revolutionaries and to be able to truly contribute to accomplishing ahead of schedule the historic task of liberation of social beings, highly promoting the independent stand and attitude and creative stand and attitude of all members of the society.

With the great leader laying down the educational methodology conforming to the inherent nature of socialist and communist education, the chuche educational theory has been perfected and enriched in terms of its scientific system and content; the educational history of mankind has come to witness a historic event take place in which has been founded the so much searched and so much wanted educational methodology, a perfect one, for the first time on the long journey in search of a scientific educational methodology, and to acquire an infinitely priceless heritage in the flawless scientific educational methodology.

All party members, working people, and educational functionaries, by deeply studying, mastering, and thoroughly carrying through the method of socialist education the great leader has uniquely elucidated and perfected, must bring about a new turnaround in the task of educating the youth and energetically accelerate the historic cause of converting the whole society to the chuche ideology.

THE SOCIALIST EDUCATIONAL SYSTEM OF OUR COUNTRY, THE MOST SUPERIOR
EDUCATIONAL SYSTEM CONFORMING TO THE INHERENT NATURE OF THE SOCIALIST
SOCIETY

Pyongyang KULLOJA in Korean No 11, Nov 77 pp 36-41

[Article by Chong Chun-ki]

[Text] At present the whole country is bubbling with a strong sense of gratitude and jubilation for having received the great leader Comrade Kim Il-song's immortal classic "Theses on Socialist Education," overflowing with the fervor of loyalty to make the socialist educational system of our country even more radiant.

In this immortal scientific work of his, based on the profound doctrine of the chuche ideology, the great leader opened the broad road to educational revolution, comprehensively elucidating anew the inherent nature and superiority of the socialist educational system of our country along with the position and mission of education in socialist and communist construction, the principle, content, and method of socialist education, and the question of guidance for educational work.

"Theses on Socialist Education" is a great program of chuche education, an encyclopedia synthesizing the great leader's unique educational thought and theory and all measures which embody them.

To our party and people, the Theses which brightly illuminates the true path to bringing up communist revolutionary personnel is another immortal ideotheoretical heritage, an invincible weapon for revolution and construction.

Our functionaries and working people, loyally upholding the great leader's theses on education, must bring about one great revolutionary change in educational work, consolidate and develop the socialist educational system of our country, the most advanced system in the world, and promote the superiority to the fullest.

The great leader Comrade Kim Il-song, clarifying the inherent nature, characteristics, and superiority of the socialist educational system of

our country, gave a clear whole picture of the most advanced educational system, a system people have been picturing in their minds as an ideal over a long period of time.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The socialist educational system of our country is a revolutionary educational system serving the revolutionary cause of the working class, the cause of socialist and communist construction, and is a most people-minded educational system under which the state assumes the full responsibility for the education of the entire people." ("Theses on Socialist Education," p 38)

As enunciated by the great leader in his Theses, socialist educational work can be successfully conducted only when based on a most advanced educational system conforming to the inherent nature of the socialist society.

To establish an advanced educational system and implement revolutionary education is an important revolutionary task facing the party and state of the working class in power in carrying out socialist and communist construction.

After overturning the exploiting system and establishing the socialist system the working class and its party must improve the material standard of living for the people commendably carrying out socialist economic construction and at the same time, ceaselessly enhance the ideological consciousness of working people and their cultural and technical standards. Only under conditions in which an advanced educational system conforming to the inherent nature of the socialist society is established and genuine socialist educational work is implemented can the enormous task of revolution and construction be successfully carried out. Only by ceaselessly enhancing the ideological consciousness of people and their cultural and technical standards under a new advanced socialist educational system is it possible to commendably carry out socialist economic construction, to effectively utilize and manage the material and technical foundations already laid and to consolidate and develop the socialist system all together.

The socialist society is a society in which the working masses who used to be exploited and oppressed have become masters of the state and society for the first time in history, and the intrinsic demands of the socialist society call for ceaselessly enhancing the independent and creative role of the working masses in revolution and construction. Meanwhile, the cause of socialist and communist construction represents a very difficult and complex struggle. In our revolutionary struggle which is of long duration, the target of revolution remains unchanged but the generation is ceaselessly replaced by successive ones.

In order to acquit themselves fully of their historic mission, successfully building socialism and communism, the party and state of the working class must establish an advanced educational system which embodies the doctrine of socialist pedagogy and is capable of achieving the objectives of

socialist education. On what educational doctrine people receive education and toward what objectives education is conducted represent an important mark characterizing the intrinsic quality and nature of an educational system. Only by establishing a revolutionary, people-minded educational system starting from the doctrine and objectives of socialist education is it possible to revolutionize, working classize, and communize people and bring them up as communist revolutionary personnel possessed of independent ideological consciousness and creative ability to defend their position as masters of the society and revolutionarily remake nature and society.

Such demands of the educational system under socialism are being brilliantly embodied in our country under the sagacious leadership of the great leader.

The great leader Comrade Kim Il-song, holding the immortal chuche ideology as the ideotheoretical, methodological basis also in the question of education, the question of educational system, just as in all other questions of revolution and construction, provided a revolutionary, people-minded educational system conforming to the inherent nature of the socialist society for the first time in our country.

Clarifying in his educational theses that essentially the socialist educational system is a universal compulsory educational system, an all-people educational system for bringing up all members of the society as communist social beings, and as means capable of substantively guaranteeing the superiority, the respected and beloved leader gave a comprehensive elucidation of the system of 11-year compulsory education, the system of higher education for full-time study, the system of higher education for studying while working, the systems of social education and adult education, and the regular study system.

Indeed, the socialist educational system enunciated in the Theses is a unique educational system beyond imagination under extant theories and outdated concepts, and is a new educational system basically different from outdated educational systems. By bringing up all members of the society who are the masters of revolution and construction, as communist revolutionary personnel possessed of independent ideological consciousness and creative ability, this constitutes a reliable guarantee for accelerating the cause of socialist and communist construction and accomplishing the revolution to the end generation after generation.

The superiority of the socialist educational system of our country enunciated in the Theses lies in that it is an all-people educational system on the highest level under which all members of the society have the right and duty to study without exception.

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

"The socialist educational system is essentially a universal compulsory educational system. Socialist education is all-people education aimed at

bringing up not the people of a minority stratum but all members of the society as communist social beings." (Ibid., p 38)

The Theses proclaims that all people have not only the right but also the duty to receive education. This is the basic condition for eliminating inequality of every description in education and as such, is the most important mark delineating the intrinsic superiority of the socialist educational system.

The superiority of an educational system manifests itself first of all in how the right of working people and their children to receive education is insured. All-people education enunciated by the Theses opens the door to study for each and every one of the people born in this land and provides the guarantee for all members of the society to study constantly without interruption for life and prepare themselves as functional revolutionary personnel.

All-people education is beyond the imagination of the capitalist society where a minority of the exploiting class behaves as master holding all powers in its hand and regards education merely as a means of producing tools for capital; this can be implemented only in the socialist society where the means of production and educational facilities belong to the state and people.

In our country where is embodied the Chinese ideology which thinks out everything with people in the center and gears everything to serve the people, each and every one of the people is the object of education and has the right and duty to receive education. All educational measures our party and state take also start from the principle of making the entire people study without exception.

In our country, the right to education is thoroughly insured by the most advanced compulsory educational system. The basics of compulsory education are compulsory school education.

With the great leader's thought and line on all-people education brilliantly embodied, in our country universal compulsory primary education was put into effect in 1956, universal compulsory intermediate education in 1958, and universal compulsory 9-year technical education in 1967. And universal 11-year compulsory education has been successfully implemented since 1972.

As a result of the universal educational system implemented by the phase, our country has become literally "a country of all-people education" where the entire people study without exception, and our working people who used to grope in ignorance without any political right in bygone days have all become masters of study today.

The intrinsic characteristics and superiority of the socialist educational system of our country as an all-people educational system on the highest

level are manifesting themselves in concentrated form in the universal 11-year compulsory educational system uniquely provided by the great leader.

The universal 11-year compulsory educational system is a compulsory educational system which gives free of charge a complete intermediate general education to all members of the younger generation until they reach work age. It is an important demand of socialist pedagogy to give the younger generation during the period of compulsory education abundant basic knowledge on nature and society, preparing them with solid groundwork for mastering modern science and technology.

Universal 11-year compulsory education, by thoroughly embodying the doctrine of socialist pedagogy, is being conducted in the direction of giving the younger generation complete intermediate general education in all aspects of school education such as the objectives, mission, content, methods, and forms of education, bringing them up as revolutionaries possessed of the chuche revolutionary world outlook thoroughly established.

Unlike bourgeois education stressing deformed "education of gifted children" or "vocational education," universal 11-year compulsory education is based on a scientific educational system correctly insuring the continuity and systematic nature from preschool education to primary education to intermediate education and from the lower level to the higher level of intermediate education, and in the content of education, combines general education with technical education on a high level. It is precisely here where lies the superiority of 11-year compulsory education as a most advanced educational system in bringing up the younger generation as a reliable next shift for the revolution, possessed of the framework of the revolutionary world outlook firmly formed and complete intermediate general knowledge, as energetic social beings capable of actively working on their own at any outpost.

Again, in his Theses the great leader enunciated the thought and line on implementing compulsory higher education as part of an accomplished socialist compulsory educational system.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In order to perfect the universal compulsory educational system, the current universal 11-year compulsory education must be further consolidated and on this basis, compulsory higher education must be implemented with foresight." (Ibid., p 40)

Compulsory higher education--this is an accomplished socialist compulsory educational system on a new higher level unprecedented in the educational history of mankind.

This is an outstanding line capable of successfully realizing the task of intellectualizing the whole society and communizing the entire people,

eliminating the distinctions of mental labor and physical labor, a basic question arising in occupying the ideological fortress and material fortress of communism.

In order to eliminate the distinctions of mental labor and physical labor and realize the communist society, it is imperative to bring about the intellectualization of the whole society, improving by far the cultural and technical standards of all members of the society. Intellectualization of the whole society means turning all members of the society, based on their working classization, into fully developed communist social beings possessed of the cultural and technical standards of a college or university graduate. Only by turning people into fully developed communist social beings effecting the intellectualization of the whole society is it possible to ultimately eliminate the distinctions of mental labor and physical labor, let alone the emancipation from backbreaking labor of the working people liberated from exploitation and oppression and to insure the independent and creative activities of the masses of people to the full potential.

Therefore, all-people intellectualization represents the task of the working class at a new higher level to attain the socialist and communist construction cause. This momentous task is predicated upon the proposition that it can be realized only by making all members of the society receive education under a specific higher educational system and that to this end, higher education must also be made part of compulsory education. Only when higher education is also made part of compulsory education may the universal compulsory educational system be regarded perfected as a socialist educational system.

The compulsory higher education enunciated in the Theses is indeed the most developed compulsory education in greatest width on highest level giving higher education at state expense not to a limited number of people but to the entire people of the whole country.

With this great line on higher compulsory education laid down, all our working people came to have a firm guarantee for acquiring the high ideological consciousness and cultural and technical knowledge the socialist and communist society demands and it became possible to embody all-people intellectualization into reality, not a mere slogan or an ideal.

Socialist compulsory education in highest form, compulsory higher education, cannot be looked upon as a task to be undertaken at some distant future date. Currently facing us is the important task, as we strive to satisfactorily implement universal 11-year compulsory education, to carry out preparatory work for the implementation of compulsory higher education and expand organs of higher education on a grand scale so that when we will have reached a specific stage at a future date, we may gradually move over to a system of compulsory higher education.

The superiority of the socialist educational system of our country enunciated in the Theses lies in that it is a flawless, vital educational system

underlining the all-people compulsory educational system with a universal free educational system.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Compulsory education can become a genuine one only when it is underpinned by free education. Compulsory education which is not guaranteed by free education cannot be said to be compulsory education." (Ibid., p 42)

As enunciated by the great leader, compulsory education can become a solid one only when combined with thorough free education. No matter on how high a level compulsory education is proclaimed, it cannot be implemented as a matter of fact unless it is combined with free education.

The thought on universal free education enunciated by the great leader in his Theses is an outstanding thought for the state of the working class to assume responsibility for the education of all members of the society, to conduct education in all forms at state expense, going beyond the framework of extant theory for rearing preschool children at public expense. To substantively insure the people of their right and freedom to study by making the state assume responsibility and expense for the education of not only preschool children but also all members of the society, not only for school education but also for social education and adult education--this is where the true superiority of the universal free educational system of our country is.

The full-scale, complete free education being implemented in our country is unthinkable away from the sagacious leadership of the fatherly leader and his magnanimous concern for the education of successive generations; again, this is possible only in our socialist society where the masses of people are masters of the means of production and educational facilities, and the interests in educational work of the state and people are identical. Universal free education at state expense--this in fact means the implementation of communist measures in the educational sphere and constitutes an eloquent demonstration of the might of our socialist self-supporting economy which is being consolidated and developed with each passing day.

Again, the superiority of the socialist educational system of our country is being firmly guaranteed by a most advanced educational structure.

To establish an educational system for full-time study and an educational system for studying while working constitutes an important condition for successfully achieving all-people education. All working people must be provided with an educational system which, substantively insuring them of their right to education, makes it possible for them to study while working.

The educational system for studying while working is a superior educational system which makes it possible for working people to study under a specific

educational system without leaving their productive activities and primary task.

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

"Today in our country all people are continuing study throughout their lifetime, there being none who has not received education or who is dropping out of continuing education. Precisely herein lie the validity of the educational line of our party on simultaneously developing the educational system for full-time study and the educational system for studying while working, and one of the aspects of the great superiority of the educational system for studying while working." (Ibid., pp 44-45)

In order to successfully build socialism and communism, the cultural and technical standards of all working people including those who did not have an opportunity to study in the exploiting society of bygone days must be gradually raised to those of an engineer, a technician. But this question cannot be successfully resolved by the educational system for full-time study alone under conditions in which the educational system for full-time study is limited in scope and educational period, and educational work must be pushed simultaneously with socialist construction.

Today in our country, with the educational system for full-time study and the educational system for studying while working established in an orderly manner, the road to study is wide open for all people, and all-people education is being energetically pushed. In the process, competent national cadres complete with theory and practice, functional revolutionary personnel demanded by the socialist and communist society, are being brought up in large numbers and educational work and socialist construction are being closely combined together.

The Theses unfolds the bright future prospects wherein the higher educational system and the regular study system for cadres and working people will be constituting the basic form of the educational system for studying while working and all members of the society will be receiving higher education at factory colleges and farm colleges.

In our country not only the road to study is open for students and adults but also all preschool children are being reared at state and public expense.

In order to bring up preschool children as masters of the society, as reserves for communist construction, it is imperative to rear and indoctrinate them from early age collectively amid modern facilities. The thought and mental and moral character of people begin to be formed in early age. Just as a tree can grow straight only when carefully tended from early stage, only when people are reared and indoctrinated from early age collectively amid social relations is it possible to bring them up as social beings possessed of truly communist mental and moral character.

From this, our party and the government of the republic are making an input of great effort all the time into rearing preschool children

socially. Thus came to be thoroughly established a most advanced socialist system for rearing and indoctrinating all preschool children collectively at the expense of the state and society, and communist measures are being brilliantly implemented in rearing and indoctrinating preschool children.

Indeed, the socialist educational systems of our country provided by the great leader from the universal compulsory educational system to the educational system for studying while working to the statewide system for rearing and indoctrinating preschool children represent the most revolutionary, advanced chuche educational system revolutionizing, working classizing, and communizing people and energetically pushing our revolution and construction.

The educational system of our country has deep, viable historical roots.

The socialist educational system of our country is firmly based on the revolutionary educational tradition personally created by the great leader Comrade Kim Il-song during the glorious anti-Japanese revolutionary struggle period, and this is becoming a source of the incomparable superiority and inexhaustible vitality of the socialist educational system.

Just as it is impossible to speak about revolutionary practice away from great revolutionary thought, and revolutionary theory is unthinkable away from revolutionary practice, the perfection of the most advanced socialist educational system of our country and the chuche socialist educational program is unthinkable away from the immortal chuche ideology, away from the priceless achievements and abundant experiences scored by embodying the ideology in the educational sphere.

The great leader early on in the initial period of the anti-Japanese revolutionary struggle laid down a revolutionary educational line based on the chuche ideology, regarding educational work as a basic question bearing on the future of the revolution, and embodying it, created unique educational forms and methods, marking the beginning of a new history of chuche education.

The numerous schools established everywhere by the fatherly leader in the 20 years of the arduous, formidable anti-Japanese struggle, such as Chinmyong School at K'alun, Samgwang School at Koyusu [Korean transliteration], Samsong Primary School at Ogaja [Korean transliteration], and adongdan schools [schools for revolutionarily educating the younger generation] and night schools, served as an important foundation for revolutionizing people, and the new system of school education became the prototype of the socialist educational system of our country.

Based on his thought on compulsory education free of charge enunciated in the great program of the Fatherland Restoration Association during the anti-Japanese revolutionary struggle and on the priceless, abundant practical experiences personally gained by him, the great leader brilliantly charted the path ahead for chuche education, laying down his unique educational direction and line for each phase in the developing revolution following liberation. Amid such complex environment as carrying out the difficult all-party,

all-country, all-army tasks, amid the sweeping flames of the Fatherland Liberation War, and even under the difficult postwar conditions in which everything was destroyed, the leader always gave priority to educational work over all other tasks, paying his keen attention to indoctrinating successive generations and training national cadres. Also, as revolution and construction progressed and the economic foundation of the country became solid, he gave his sagacious leadership in having the universal compulsory educational system implemented by the phase.

The most superior socialist educational system of our country--this represents the sum total of the abundant experiences and priceless achievements personally scored by the great leader while sagaciously leading educational work over half a century.

The validity and truth of the theses on socialist education also lies in having synthesized and generalized such practical experiences and achievements whose vitality has been tested and proved in the trials of history. Precisely because of this, our people have come to accept with all their hearts the Theses together with the living reality of our country and the most advanced socialist educational system, and are overflowing with a firm resolve and faith to brilliantly embody it.

Indeed boundless are the pride, self-esteem, and glory of our people for fighting revolution and living loyally attending the great leader and enjoying the benefits of the socialist educational system to their hearts' content under the ray of his theses on education.

The respected and beloved leader's "Theses on Socialist Education" is a genuine textbook for bringing up communist social beings and transforming social beings, and is a powerful weapon for revolution and construction.

All party members and working people, deeply studying and mastering the profound thought, theory, and line contained in the theses on education, must thoroughly carry out the tasks and demands enunciated by the Theses.

We must enhance the standards of school education, preschool education, and adult education in line with the objectives and mission of socialist educational work and the doctrine of socialist pedagogy, bring about a new turn-around in educational work, and more steadfastly accelerate the revolutionization, working classization, and communization of the whole society.

Let one and all, by stoutly moving forward along the road illuminated by the great theses on education, solidly united around the respected and beloved leader Comrade Kim Il-song, add luster even more to the socialist educational system of our country and accelerate still faster the cause of fatherland reunification and socialist construction.

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ENHANCING THE ROLE OF EDUCATIONAL ORGANS AND STRENGTHENING GUIDANCE FOR
EDUCATIONAL WORK, AN IMPORTANT GUARANTEE FOR SUCCESSFULLY CONDUCTING
SOCIALIST EDUCATION

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[Article by Ch'oe Chung-sam]

[Text] The immortal classic "Theses on Socialist Education" published by the respected and beloved leader Comrade Kim Il-song, the great ideothoretician, is a chuche communist educational program clearly illuminating for the first time in the history of mankind the bright path ahead for socialist and communist education, brilliantly embodying the eternal chuche ideology in the sphere of educational work.

In his "Theses on Socialist Education," based on the philosophical doctrine of the chuche ideology that man is the master of everything and resolves everything, the great leader comprehensively synthesized and brilliantly perfected the chuche-oriented educational thought as a theory of human transformation on bringing up people as energetic social beings possessed of independent consciousness and creative ability, and provided a systematically orderly and profoundly scientific elucidation of all questions arising in the task of bringing up competent communist revolutionary personnel, the most difficult and complex task in attaining the socialist and communist cause.

The great leader Comrade Kim Il-song, attaching major significance in his Theses to the question of the duty and role of educational organs in the socialist society, guidance and aid to educational work, gave flawless answers to all questions arising in enhancing the role of educational organs and educational functionaries, in firmly realizing partywide guidance, statewide insuring of the necessary conditions, and societywide support for educational work.

The thought on the duty and role of educational organs and educational functionaries, and on the partywide guidance, statewide insuring of the necessary conditions, and societywide support for educational work, which the great leader enunciated in his theses on education, is a powerful ideothoretical weapon for demonstrating the superiority of socialist

education to the hilt, because it elucidates for the first time in history in a scientific, orderly manner the educational work system and guidance system for educational work in line with the socialist educational system.

The great leader Comrade Kim Il-song in his "Theses on Socialist Education" scientifically elucidated the mission and duty of schools and the position and role of teachers, in the socialist society.

Viewing it as one of the basic questions arising in successfully developing socialist education to enhance the functions of schools as educational organs and the role of teachers as parties in direct charge of educational work, the great leader scientifically elucidated the mission and duty of educational organs and educational functionaries, and gave comprehensive and profound answers to all questions arising in enhancing the functions of schools and the role of teachers.

This is another priceless, scientific theoretical achievement the Theses compiled in the ideological history of mankind.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In the socialist society, educational work is a glorious and important revolutionary task assigned to educational organs and educational functionaries." ("Theses on Socialist Education," p 48)

To ceaselessly enhance the functions and roles of educational organs and educational functionaries is one of the basic questions in guaranteeing the development of socialist education.

In the socialist society, inasmuch as education is conducted directly through schools, educational organs taking the important charge of the functions of the state as a cultural indoctrinator, only when the functions and role of schools are ceaselessly enhanced can socialist educational work be conducted in a systematically orderly manner completely free from the outdated framework of mixed education.

Again, only by qualitatively enhancing the role of teachers who are in direct charge of socialist educational work aimed at bringing up people as competent communist revolutionary personnel possessed of independent stand and attitude and creative stand and attitude is it possible to make the superiority of the socialist educational system shine, ceaselessly improving the quality of education in line with the demands of revolution and construction.

The respected and beloved leader Comrade Kim Il-song the great ideotheoretician, scientifically defining in his "Theses on Socialist Education" the mission and duty of educational organs and educational functionaries in line with the objective of socialist education, comprehensively enunciated the ways and means of enhancing their functions and roles.

The great leader Comrade Kim Il-song first of all flawlessly systematized a unique thought on the position, mission, and duty of educational organs in the socialist society.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In the socialist society, schools are the primary base for revolutionization and a stronghold for cultural revolution. Through their teaching and indoctrination work schools contribute to the prosecution of ideological revolution and cultural revolution. In the socialist society, the mission of schools lies in bringing up the rising generation as communist social beings based on the basic principle of socialist pedagogy and training national cadres." (Ibid., p 49)

By defining schools for the first time in history not as organs merely transmitting knowledge but as a home base of revolutionization for revolutionizing and working classizing people and serving ideological revolution in the prosecution, as a strongpoint of cultural revolution for imparting deep knowledge on nature and society to people, the great leader brought about one basic turnaround in the developing course of the educational thought of mankind.

The thought and theory enunciated by the great leader on the position of schools as a home base of revolutionization, as a strongpoint of cultural revolution is a unique thought profoundly embodying the chuche philosophy centered in social beings, a philosophy which views educational work as an enormous task to transform social beings and the inherent nature of the task to transform social beings as the remolding of ideological consciousness.

As the great leader taught, the mission of schools lies in bringing up the rising generation as communist social beings based on the basic doctrine of socialist pedagogy and training national cadres.

To bring up the rising generation as genuine communist social beings is a far-reaching national task, and to train national cadres constitutes a decisive guarantee for energetically pressing on with revolution and construction.

By properly combining the work of bringing up the rising generation as communist social beings with the task of training national cadres, schools must positively serve the socialist and communist cause.

The great leader Comrade Kim Il-song comprehensively enunciated the duties of schools in the socialist society to acquit themselves fully of their mission.

What is most important in the thought on the duties of schools is that part of the thought for schools to correctly conduct educational administrative work and in particular, that unique part of the thought on making all aspects of educational work precisely go through the necessary pedagogical process.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The basics of educational administrative work are insuring that the task of educating and indoctrinating the students precisely goes through the necessary pedagogical process." (ibid., p 50)

As the great leader taught, the basics of educational administrative work are insuring that the task of educating and indoctrinating the students precisely goes through the necessary pedagogical process.

To make educational work precisely go through the necessary pedagogical process means commendably performing the task of formulating educational program which is the first step in the pedagogical process, giving guidance to teachers so that they may creditably make teaching preparations and sufficiently teach the content of the educational program to the students, and observing and grasping on a regular basis the extent to which the students have digested what was taught.

Just as production has to go through the technical process, so necessarily does education through pedagogical processes such as the process of teaching preparations, the process of teaching, the process of digestion of what was taught, and the process of test of the extent of digestion.

Just as failure to properly go through the technical process results in rejects at a factory, failure to go through the necessary pedagogical process at a school renders it impossible to bring up admirable revolutionary personnel.

The thought of the great Theses for insuring educational work to precisely go through the necessary pedagogical process is an outstanding thought enabling socialist education to display its superiority to the hilt because it makes educational work conducted based on a strict, scientific system in line with the demands of pedagogy, completely removing dregs of the shotgun mixed education of bygone days which used to be conducted by outdated customs and experiences without regard for pedagogy.

Also, the Theses comprehensively defines the duty of educational administrative work such as the question of establishing a revolutionary system and strict educational discipline within schools, regularizing and standardizing school work.

The Theses makes it clear that schools, while placing primary emphasis on educational administrative work, must also responsibly guide the extra-curricular life and politicoorganizational life of the students, taking complete charge of them, and in a manner befitting organs for ideological revolution and strongpoints for cultural revolution, must commendably organize educational environment at schools and run a tight ship.

The thought on the duty of schools enunciated by the great leader clearly illuminates the whole range of features which socialist educational organs

in their capacity as model educational organs must possess from educational administrative work to the control and management of schools.

The great leader Comrade Kim Il-song in his "Theses on Socialist Education" scientifically elucidated not only the mission and duty of schools as educational organs but also the position and role of teachers.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Teachers are in direct charge of educational work. In our society, the teachers are professional revolutionaries in direct charge of bringing up the rising generation as continuers of the revolution, as communists. Depending on how the teachers fulfill their glorious mission is determined the qualitative state of the rising generation, the continuers of revolution and the future of the fatherland. The teachers are accountable to the party and revolution for the future of the fatherland." (Ibid., p 53)

Socialist education is an important and glorious revolutionary task to bring up people as independent and creative social beings, and the teachers are professional revolutionaries who bring up the rising generation as continuers of the revolution, as communists.

The masters of educational work are the teachers.

Only when teachers, the masters of educational work, admirably accomplish the glorious mission assigned to them, holding an awareness befitting masters, can they bring up the rising generation, the future of the fatherland, as genuine continuers of the revolution, as communists.

The great leader in his theses on education clearly laid down the duties and tasks of teachers.

The first and foremost duty assigned to teachers is commendably conducting teaching work, and at the same time, the teachers must responsibly guide the extracurricular study and extracurricular life of the students.

As clearly enunciated in the theses on education, the task facing the teachers in order to commendably teach the rising generation is first of all thoroughly revolutionizing and working classizing themselves. Unless they themselves are revolutionized and working classized, the teachers cannot revolutionize and working classize the students; unless the teachers themselves become communists, they cannot bring up the students as communists.

The theses on education illuminated the basic ways of revolutionization such as strengthening politicoorganizational life among teachers and ceaselessly tempering them through revolutionary practical activities.

Another task facing the teachers in order to commendably teach the rising generation is ceaselessly improving their qualifications.

The key to making the socialist educational system of our country provided by the great leader display its superiority to the full potential and to accomplishing the far-reaching tasks enunciated in the theses on education, decisively enhancing the quality of education in line with the demands of developing realities lies, in the final analysis, in how the teachers who are in direct charge of educational work prepare themselves.

The teachers, thoroughly establishing a revolutionary study attitude, must solidly arm themselves with the great leader's revolutionary thought and the embodiment, the policies of the party; they must deeply master the knowledge in the scientific field they major in; they must know well the situations at home and abroad and the concrete realities of our country; they must thoroughly understand the educational theory and method.

Also, the Theses comprehensively and clearly indicated the direction and ways of enhancing the roles of SWYL guidance members and Pioneers guidance members at schools in the indoctrination of students, of improving the roles of nursery and kindergarten instructors, and of strengthening the task of training teachers.

Indeed, the thought on the position and role of teachers enunciated by the great leader Comrade Kim Il-song in his "Theses on Socialist Education" is a most revolutionary thought which, by bestowing the high glory of professional revolutionaries on the teachers, makes it possible for them to devote their all to the task of educating the rising generation with a heightened awareness as masters of the revolution, putting an eternal end to their shameful mercenary plight of bygone days when they had to sell their knowledge solely to make a living.

The great leader Comrade Kim Il-song in his "Theses on Socialist Education" elucidated a unique thought on the guidance and aid to educational work.

In the socialist society, educational work is a partywide, statewide task, a societywide endeavor. In order to satisfactorily conduct socialist education, it is imperative to strengthen partywide guidance, statewide insuring of the necessary conditions, and societywide aid to educational work.

The great leader Comrade Kim Il-song, enunciating in his Theses the thought that strengthening partywide guidance constitutes a decisive guarantee for satisfactorily conducting educational work, provided a profound elucidation of the principled questions arising in partywide guidance.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Strengthening partywide guidance for educational work is a decisive guarantee for developing socialist education thoroughly into party-oriented education, into working class education and for successfully solving all questions arising in educational work." (Ibid., p 56)

Just as it is so in all areas of revolution and construction, educational work too can be satisfactorily conducted only under the guidance of the party.

In view of its class-oriented nature, socialist education is education oriented in the party, oriented in the working class. Party spirit and working class character is the first life of socialist education, a decisive factor guaranteeing success in educational work.

Only when educational work receives the leadership of the party, can socialist education be developed into education oriented in the party, oriented in the working class, and be of service to the revolutionary cause of the working class, the socialist and communist cause.

If socialist education leaves the leadership of the party, it will be impossible to carry through the intent and policy demands of the party in educational work; furthermore, it will create "liberalism" and lack of discipline, rendering it impossible to thoroughly overcome the ideocultural infiltration of imperialism and all kinds of nonworking class elements.

Therefore, educational work must necessarily receive the leadership of the party and only then will it be possible to develop socialist education in line with the class demands and aim of the working class.

The great leader in his Theses enunciated the intrinsic nature and center of the partywide guidance for educational work.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Partywide guidance for educational work is essentially policy guidance and political guidance. The center of partywide guidance for educational work is in thoroughly embodying the basic principle of socialist pedagogy in educational work and correctly grasping and guiding it toward the precise execution of the educational policy of the party." (Ibid., p 56)

To scientifically enunciate the intrinsic nature and center of partywide guidance for educational work is the starting point of the party to successfully guide educational work, and constitutes a firm guarantee therefor.

Only if the intrinsic nature and center of partywide guidance for educational work is clearly enunciated is it possible for the party to correctly guide educational work without any tilting and for educational organs and educational functionaries to thoroughly carry out the educational policy of the party.

As the great leader formalized it, partywide guidance for educational work is essentially policy guidance and political guidance.

In the great leader's classic formalization that partywide guidance for educational work is essentially policy guidance and political guidance is enunciated the thought that above all, in guiding educational work, the party must always tightly grasp the party policy in moving party members and party organizations and in correctly leading educational organs and educational functionaries toward thoroughly embodying the basic principle of socialist pedagogy.

From this, as the great leader taught, party organizations must center partywide guidance in thoroughly embodying the basic principle of socialist pedagogy in educational work and in formulating measures for the precise execution of the educational policy of the party, regularly grasping and guiding the progress in the implementation.

The thought on the intrinsic nature and center of partywide guidance for educational work elucidated for the first time in history by the great leader in his Theses is a unique thought that provides the party with a powerful guiding compass for resolving without any tilting all the principled questions arising in the guidance of educational work and makes it possible to even more energetically develop socialist education into education oriented in the party, oriented in the working class, serving the party and revolution.

The great leader in his Theses also enunciated the basic questions which party organizations must tightly grasp in partywide guidance for educational work.

The great leader taught party organizations to commendably guide the tasks of students and educational administrative organs, solidly organize the ranks of teachers and creditably conduct work with teachers and students, so guide SWYL guidance members and Pioneers guidance members at schools that they may satisfactorily perform their roles, and correctly guide the task of recruiting students for colleges and university on the principle oriented in the party, oriented in the working class.

This teaching of the great leader's is a guiding compass which party organizations must tightly grasp in guiding educational work.

The thought on enhancing the role of party committees at colleges and university enunciated by the great leader in his Theses is a unique thought aimed at strengthening the guidance of the party for higher educational work.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"... enhancing the role of party committees at colleges and university and correctly guiding colleges and university in all aspects of their tasks constitutes an important guarantee for success in the work of higher education." (Ibid., p 59)

At colleges and university are concentrated in large numbers teaching staff and student party members, and there are party organizations among departments, chairs, and students. Also, at colleges and university, all parts of educational administrative work including the formulation of educational program are independently organized and executed.

Under such conditions, to correctly guide all tasks of colleges and university enhancing the role of party committees at colleges and university constitutes a firm guarantee for success in the work of higher education.

Party committees at colleges and university, by energetically launching their work in accordance with the basic duty laid down by the great leader, must strive to have colleges and university acquit themselves fully of their glorious mission as the base for training national cadres.

The thought on partywide guidance for educational work uniquely elucidated by the great leader is an outstanding thought which makes it possible to energetically develop socialist education into education oriented in the party, oriented in the working class, without the slightest pseudoleftist or rightist tilting.

The great leader in his theses on education also enunciated the thought on statewide insuring of the necessary conditions and societywide support for educational work and the basic points that must be tightly grasped in connection therewith.

For the state to insure educational work, assuming responsibility therefor, is an indispensable requirement in developing socialist education and is one of the basic factors guaranteeing success in educational work.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Only when the state, which stands on a solid socialist self-supporting economy, responsibly secures the necessary conditions for educational work, can it fill the enormous material needs for education and provide modern educational facilities." (Ibid., p 59)

Education is a momentous and responsible task of the socialist state bearing on the destiny of the country and the people. The socialist state must tightly grasp educational work as a statewide task and responsibly solve all questions arising in educational work.

Our socialist education is all-people education aimed at bringing up all members of the society as communist social beings. In order to make all members of the society study without exception, the task must be backed up by the enormous material conditions it entails.

At the same time, socialist education, inasmuch as it is conducted based on the latest achievements in ceaselessly developing science and technology,

calls for modern educational conditions. And, as educational work progresses, the material needs for education ceaselessly increase and the demand for improving educational conditions grows ever bigger.

All these demands for education can be satisfactorily met only by the socialist state based on a socialist self-supporting economy.

The socialist state not only owns all means of production but also guides all educational organs including schools, holding them in its grip. Under such circumstances, only when the state responsibly insures the necessary conditions can all of them be resolved. Therefore, the state, assuming responsibility for educational work, must satisfy the vast material needs for education based on a solid socialist self-supporting economy and provide modern educational conditions.

By enunciating various tasks facing the state such as the question of systematically increasing state investments in educational work and satisfactorily insuring all educational conditions and the question of commendably organizing social indoctrination facilities, the great leader provided a solid guarantee for successfully conducting socialist education in keeping with the demands of developing realities.

The great leader in his Theses also enunciated the thought on societywide support for educational work, and laid down concrete tasks.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In the socialist society, all members of the society must participate in educational work and the whole society must positively support educational work. In the socialist society, all working people must become the educators and indoctrinators of the rising generation, providers for educational work." (Ibid., p 60)

Societywide support for educational work is an indispensable requirement in developing educational work flowing from the intrinsic nature of the socialist society.

In the socialist society, the work of educating the rising generation is a societywide task, and as such, is a glorious endeavor all members of the society must responsibly take care of. Society support for educational work makes it possible to bring up the rising generation even better as continuers of the revolution and to firmly turn around socialist education as a societywide task. When all working people become the educators, indoctrinators of the rising generation and providers for educational work, it will be possible to further develop socialist education as a societywide task in keeping with the demands of developing realities.

In accordance with the demands of the great theses on education, all members of the society as parents of the students must regularly guide and help

their sons and daughters in their study and widely launch the societywide support movement toward consolidating the material foundations of schools. All factories, enterprises, and cooperative farms must become supporting organizations and positively support schools in the neighborhood in terms of materials and labor. Also, publishing organs, factories, and enterprises must send with priority to schools whatever is necessary for educational work out of newly published books and newly produced machines and equipment.

With the great leader enunciating anew the thought on statewide insuring of the necessary conditions and societywide support for educational work, the socialist education of our country came to have a solid guarantee for development on solid foundations.

The respected and beloved leader Comrade Kim Il-song, the great ideotheoretician, by elucidating for the first time in history, brilliantly embodying the immortal chuche ideology, the thought on the duty and role of educational organs, and guidance and aid to educational work, more abundantly enriched and comprehensively perfected the system and content of socialist pedagogy along with the basic doctrine of socialist pedagogy, the content and method of socialist education, and the thought on the socialist educational system of our country.

With the great leader uniquely enunciating the thought on the duty and role of educational organs and guidance and aid to educational work, socialist education came to be conducted on completely scientific foundations and to have its socialist educational features even more perfected.

Even though the objectives and mission of socialist education and its content and method are precisely enunciated, unless an orderly educational system and educational guidance system are established, the socialist educational system cannot comprehensively display its superiority.

Indeed, by flawlessly enunciating the thought on the duty and role of educational organs and guidance and aid to educational work the great leader made it possible for the socialist educational system of our country to display its superiority to the hilt.

With the great leader enunciating the thought on the duty and role of educational organs and guidance and aid to educational work, educational work came to be firmly turned around not only as the task of teachers and educational organs in direct charge of it but also as a partywide, statewide task, a societywide endeavor.

Thus it became possible to turn ours into "country of study" where all members of the society without exception study from early age to old age, into a genuine "country of education" where the entire people pay keen attention to educational work and participate in it as befit masters.

Indeed, the unique thought and theory on the duty and role of educational organs and guidance and aid to educational work enunciated by the

respected and beloved leader Comrade Kim Il-song in his immortal classic "Theses on Socialist Education" have fully and brilliantly embodied the philosophical doctrine of the great chuche ideology, and as such, are a guiding compass firmly guaranteeing the development of socialist education.

By deeply studying and mastering the unique thought on the duty and role of educational organs and guidance and aid to educational work enunciated by the respected and beloved leader in his great theses on education, and by thoroughly embodying it in educational practice, we shall score an even more brilliant victory in socialist educational work.

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THE TAEAN WORK SYSTEM IS THE CHUCHE ECONOMIC MANAGEMENT SYSTEM CORRECTLY
COMBINING POLITICAL WORK WITH ECONOMIC ORGANIZATIONAL WORK

Pyongyang KULLOJA in Korean No 11, Nov 77 pp 49-54

[Article by Yi Tong-kun]

[Text] Since the immortal classic "On Further Developing the Taeon Work System" by the respected and beloved leader Comrade Kim Il-song, the great ideothoretician, was published 15 years have elapsed.

Based on his summation of the great achievements and priceless experiences scored within one year after he had introduced the Taeon Work System, the great leader in this classic comprehensively enunciated the intrinsic nature and superiority of the Taeon System, a new communist economic management form.

The great leader taught that above all it is precisely in making the producer masses collectively work and live, helping and leading each other on with an awareness as masters of production and management where the intrinsic stamp of the Taeon Work System, a system basically different from the outdated enterprise management system of bygone days, is.

Also teaching that the Taeon Work System is a superior work system which brought about a revolutionary turnaround in economic management in line with the intrinsic demands of the socialist system and the characteristics of large-scale socialist production by insuring collectivity in enterprise management, controlling and managing the economy on a planned basis, strengthening technical guidance and integrated guidance for production and basically improving the role of those departments charged with insuring the necessary conditions for production, the great leader clearly enunciated the tasks as well to ceaselessly improve the work of controlling and managing the people's economy.

With the great leader enunciating the basic questions arising in making the Taeon Work System display its power and superiority to the hilt, a system he had personally created brilliantly embodying the immortal chuche ideology, our party and our people came to have a powerful weapon for

ceaselessly improving socialist economic management and to be able to energetically accelerate production and construction. With partywide guidance for economic work further strengthened, with the revolutionary fervor and creative positivity of the producer masses highly displayed, it became possible to successfully solve the difficult and complex questions arising in socialist economic construction and to most scientifically, rationally control and manage the large-scale socialist economy. In particular, with the basic demands of the Tae'an Work System for giving definite priority to political work and correctly combining it with economic organizational work thoroughly embodied, all functionaries and working people came to maintain the revolutionary attitude of responsibly carrying out to the end the revolutionary tasks assigned to them, and new leaps forward and innovations ceaselessly happened on all fronts of socialist construction.

Experience energetically proves that the Tae'an Work System created by the great leader is indeed the most superior economic management system which makes it possible to successfully solve all questions arising in the guidance and management of the socialist economy and that when political work is correctly combined with economic organizational work in line with the demands of the Tae'an System, it is possible to ceaselessly accelerate the pace of production and construction.

To give definite priority to political work and correctly combine it with economic organizational work is the invariable line which our party is tightly grasping in socialist construction and is the basic demand of the great Tae'an Work System.

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

"To enhance the leadership role of the party, to give definite priority to political work and correctly combine it with economic technical work, to ceaselessly heighten the political awareness and consciousness level of working people and correctly combine them with material interest--this is the basic line of our party on mobilizing the masses in socialist construction."
("Kim Il-song Selected Works," Vol 4, 2d impression, p 227)

Political work and economic organizational work are the two organic sides of socialist economic management.

In the capitalist society where the means of production belong to private ownership, the economy moves spontaneously in pursuit of profit by individual capitalists and by the functions of the law of value, but in the socialist society where the means of production belong to societywide ownership, the guidance and management of the people's economy is realized by political work and economic organizational work, and the economy purposefully develops at a ceaselessly high rate of speed.

In socialist economic management, political work is work with people which, by ceaselessly enhancing the ideological consciousness level of the

working masses who have become masters of the means of production and having them dearly guard their awareness as masters, makes them display their strength and creative wisdom to the full potential in production and economic management; and economic organizational work is an economic technical task which, by organizing and sufficiently insuring the necessary conditions for the working masses to admirably carry out the economic task, makes their heightened revolutionary fervor manifested in substantive production.

Political work, only when it is underpinned by economic organizational work, can sufficiently display its power in accelerating production and construction; and economic organizational work, only when it is preceded by political work, can be turned into a thorough, substantive task in line with the inherent nature of the socialist economy. Therefore, political work and economic organizational work, both of them constituting the indispensable component parts of successful control and management of the socialist economy, are the two closely interrelated sides of socialist economic management.

Political work and economic organizational work together represent an important task to highly display the intrinsic superiority of the socialist system and rapidly develop the large-scale socialist economy.

As the great leader taught, the intrinsic superiority of the socialist economy lies in that the working people, who have been liberated from exploitation and oppression, work with self-awakened fervor and initiative, solidly united with one another, for the sake of the country and society, for the sake of their own happiness.

Such superiority of the socialist system is further promoted through political work which inspires working people to revolutionary fervor and converts it into strength effectively propelling economic construction. Consequently, in socialist economic management, political work is an important task requiring priority effort.

In order to accelerate socialist economic construction, it is also imperative to creditably conduct economic organizational work.

The socialist economy based on societywide ownership of the means of production is one integrated body wherein all branches, all units are closely related with one another. Therefore, under socialism, economic organizational work is essential to organize and guide economic life in a unified way. Without economic organizational work it is impossible to move the large-scale socialist economy forward one single step.

The great leader Comrade Kim Il-song, with his keen insight into the positions and roles of political work and economic organizational work in socialist economic construction, defined it as the invariable line our party must tightly grasp, as the basic demand of the Tae'an Work System, to correctly combine them.

The Tae'an Work System created by the great leader is an economic management system holding it as a basic demand to give priority to political work and correctly combine it with economic organizational work, an economic management system capable of most precisely realizing the demand.

What makes it a basic demand of the Tae'an Work System to give priority to political work and correctly combine it with economic organizational work is above all related to the Tae'an System being a work system embodying the immortal chuche ideology and the revolutionary mass line of our party.

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

"The Tae'an Work System is, in a word, a work system embodying the revolutionary mass line of our party in economic management."
("On the Question of Socialist Economic Management," Vol 2, p 515)

What runs through the Tae'an Work System is the immortal chuche ideology and the revolutionary mass line of our party.

The immortal chuche ideology is a revolutionary thought on resolving all questions, enhancing the role and sense of responsibility of the masses of working people, the masters of nature and society, and the mass line is the principle of mass leadership aimed at comprehensively realizing the basic doctrine of the chuche ideology.

As the great chuche ideology teaches, a decisive guarantee for scoring success in socialist construction lies in the persistent struggle of the masses of working people to acquit themselves fully of their responsibilities with heightened awareness as masters.

In order that the masses of working people may acquit themselves fully of their responsibilities in the struggle for socialist construction with awareness as the masters of nature and society, it is imperative to give priority to political work and correctly combine it with economic organizational work. Through political work the masses of working people come to deeply engrave in their hearts an awareness as the masters of socialist production and management and to have the indomitable fighting spirit of resolving all questions on their own responsibility with their own strength and wisdom.

In order to make working people acquit themselves fully of their responsibility and role as the masters of production and management, it is essential to heighten their revolutionary awareness through political work and at the same time, conduct thoroughly formulated economic organizational work. Only if economic organizational work is creditably conducted is it possible to make the masses of working people carry out production and construction based on scientific planning, ways and means of the prosecution, and methodology, and enable them to concentrate all their strength and wisdom on production without worrying about the conditions for their task.

Therefore, correctly combining political work with economic organizational work is a basic demand of the Tae'an Work System which embodies the chuche ideology and the revolutionary mass line, a principled question in controlling and managing the economy in line with the Tae'an System.

What makes the correct combination of political work and economic organizational work a basic demand of the Tae'an Work System is also related to the fact that the Tae'an System is a communist economic management form embodying the principles of collectivism.

Collectivism is a cornerstone of socialist and communist social life.

In the socialist society, all working people are solidly united politicoideologically based on their common objectives and interests, and dynamically move forward, helping and leading each other on according to the principle of collectivist life "one for all, all for one." This is a firm guarantee for energetically accelerating production and construction under socialism.

But the question of carrying out the economic task at hand highly promoting the collectivist spirit among working people does not get solved by itself.

In order to improve economic management and accelerate the pace of production and construction relying on the collective strength and wisdom of working people, it is essential to substantively carry out political work which fosters among them the collectivist thought of placing the interests of the country and the people, the interests of society and collective above their personal interests, the lofty communist virtue of helping and leading each other on, and economic organizational work which intensively plans and organizes the collective labor of working people on a societywide scale.

Consequently, in order to control and manage the economy in line with the Tae'an Work System, a communist economic management form embodying the principles of collectivism, it arises as an indispensable requirement to give priority to political work and correctly combine it with economic organizational work.

The Tae'an Work System created by the great leader not only calls for correctly combining political work with economic organizational work but also makes it possible to most precisely realize them.

In the Tae'an Work System, political work and economic organizational work are closely combined under the collective guidance of party committees.

In the Tae'an Work System, party committees are collective guidance organs, political guidance organs for factories and enterprises. Holding the teachings of the great leader and their embodiment, the policies of the party, as the unitary guiding compass, party committees set the direction

and ways and means of successfully carrying out the economic tasks for each period, and have party functionaries perform party work in keeping with the prosecution of the revolutionary tasks at hand and administrative functionaries carry out administrative economic work. In this way, party organizations move party members, and party members set working people in motion so that one and all with heightened revolutionary fervor may grapple with revolutionary tasks, and by taking timely action to insure the necessary economic and technical conditions, make it possible to convert the revolutionary fervor of working people into substantive production achievements.

Also, by making party functionaries and administrative economic functionaries sit down together on a regular basis, sum up the progress made in their respective assigned tasks, and formulate new measures in a unified way, party committees insure the organic linkage of political work and economic organizational work.

In the Tae'an Work System, the correct combination of political work and economic organizational work is successfully realized also by the work device of the superiors helping the subordinates.

The work device of the superiors helping the subordinates is a work system established with the producer masses in the center, a guidance system with production sites as a base. This makes it possible to more substantively conduct political work wherein cadres go in among the producers, explain and propagandize the teachings of the great leader and the policies of the party, and give substantive aid to the producers by taking timely action to conduct economic organizational work aimed at solving pending questions.

As cadres go in among the producers and help them not only politicoideologically but also economically and technically, political work and economic organizational work came to be organically combined, with production sites as a base, and it became possible to bring about a ceaseless upsurge in production.

Thus the Tae'an Work System, as it correctly combines political work and economic organizational work, is a chuche economic management system which makes it possible to most scientifically and rationally control and manage the economy in line with the basic doctrine of the great chuche ideology, the intrinsic demands of the socialist system, and the collectivist, communist principle of life.

By giving his sagacious leadership for giving priority to political work and correctly combining it with economic organizational work in line with the demands of the Tae'an Work System, the great leader Comrade Kim Il-song made it possible to ceaselessly improve the work of guiding and managing the socialist economy.

Above all, by thoroughly establishing the collective guidance system of party committees in all branches, at all units of the people's economy and decisively improving and strengthening partywide guidance for administrative

economic work, the great leader made it possible to closely combine political work with economic organizational work.

The great leader, clearly enunciating that essentially partywide guidance must become political guidance, saw to it that party functionaries thoroughly guard themselves against the tendency of taking over administrative economic work or conducting their work in the administrative way in the form of issuing orders, and that party organizations, by creditably conducting political work, work with people, for organizing and mobilizing the producer masses in the struggle to carry through the policies of the party, thoroughly insure politically the prosecution of the economic tasks at hand.

Thus on the basis of having decisively strengthened political work closely combining it with the prosecution of the economic tasks at hand and having highly fostered the revolutionary fervor of working people, the system of improving economic organizational work came to be thoroughly established.

Under the sagacious leadership of the great leader our party, tightly bonding together party work and economic work, is seeing to it that all party members substantively conduct their party life centered in commendably carrying out their revolutionary tasks, and is energetically pushing administrative economic work politically.

This, by insuring that all branches, all units more substantively conduct political work and organically combine political work with economic organizational work, is making it possible to ceaselessly improve economic management in line with the demands of the Tae'an System.

Laying down the line that administrative economic functionaries too must launch political work, the great leader made it possible to further strengthen political work and insure the organic combination of political work and economic organizational work.

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

"Our cadres, be they political functionaries or economic guidance functionaries, must one and all observe the principle of working by party work method, giving priority to political work." (Ibid., p 359)

Political work which is aimed at highly promoting the revolutionary fervor of the broad masses of working people, widely explaining and propagandizing the teachings of the great leader and the policies of the party among them is a vast task that can be successfully carried out only with the positive participation of not only political functionaries but economic guidance functionaries as well, a task that can sufficiently manifest its power only when closely combined with the practice of socialist construction.

Therefore, political work can be substantively carried out only when not only party functionaries but also administrative economic functionaries

are positively mobilized. Again, only by making administrative economic functionaries positively participate in political work is it possible to more closely combine political work with economic organizational work, centered in the prosecution of the economic tasks at hand.

As all functionaries under the sagacious leadership of the great leader thoroughly established the habit of conducting political work and systematized it in launching any task anytime anywhere to conduct political work conforming to the task and then perform economic organizational work, the demands of the Tae'an Work System came to be more thoroughly carried through and a ceaseless upsurge came to be generated in production and construction.

The great leader, also comprehensively enunciating the content of economic organizational work and the concrete ways and means of carrying it out, opened a wide road for administrative economic functionaries to launching economic organizational work with a scientific methodology.

Indeed, with the great leader creating the Tae'an Work System centered in correctly combining political work with economic organizational work and giving his sagacious leadership for the struggle to carry it through, we were able to successfully solve various complex questions arising in socialist economic management and energetically accelerate production and construction along a straight path.

Today we are faced with the important task of energetically accelerating socialist grand construction by improving economic management, more closely combining political work with economic organizational work in line the demands of the Tae'an Work System.

Most important in this connection is for all functionaries to more deeply master the intrinsic nature and basic demands of the Tae'an Work System and thoroughly establish the revolutionary attitude of organizing and launching work in line therewith.

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

"Most important in adopting a new work system is the revolutionary fighting spirit. In order to carry through the policies of the ap'rt'y, it is imperative to persistently grapple with the task and courageously break through various barriers." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 432)

Under conditions in which the Tae'an Work System has been thoroughly established under the sagacious leadership of the great leader and whose superiority has been eloquently proven through real life, the resolution of the question of further improving socialist economic management depends on how functionaries struggle to embody the demands of the Tae'an System.

Therefore, all functionaries must persistently struggle to more deeply master the intrinsic nature and basic demands of the Tae'an System enunciated by the great leader, control and manage the economy in line therewith, and strongly struggle against the surfacing of the tendency of neglecting to substantively organize and launch their assigned work by placing excessive emphasis on either of political work or economic job performance. Functionaries, in carrying out any economic task at hand anytime anywhere, must firmly maintain the stand on assuming responsibility on their own, and in particular, when the going gets tough, must break through barriers and bottlenecks with their own strength, by conducting political work and economic organizational work more steadfastly and diligently with mobility, highly displaying the Anti-Japanese Guerrillas style work attitude. This is precisely the way to acquit themselves fully of their loyalty to the great leader, the way to acquit themselves fully of their attribute as commanding personnel of the revolution.

An important way to substantively conduct political work and economic organizational work in keeping with the realities of socialist construction lies in ceaselessly improving the work method of functionaries.

Only when functionaries improve their work method and perform work in accordance with the great leader style work method, the Ch'ongsan-ri method, can they fully grasp the ideological consciousness level of the masses, the state of technical conditions insured for production, and the state of affairs at the base level such as supply work for food, clothing, and other necessities of working people, and conduct political work and organizational work in keeping therewith.

Functionaries are not supposed to demand any privilege anytime anywhere but always go down to production sites, break bread with the masses, concretely observe and understand the state of affairs at the base level, responsibly solve pending questions, and thoroughly carry out their assigned economic task, conducting political work which strikes chords among the producer masses and goes to the heart of the matter and underlining it with thorough, concrete organizational work in keeping with the realities.

The realities wherein socialist construction is developing by leaps and bounds call for decisively enhancing the standard of functionaries. Without enhancing the standard of functionaries it is impossible to substantively conduct political work and economic organizational work in keeping with the developing realities nor to successfully control and manage the economy of our country which has grown to unprecedented proportions in scope.

All functionaries must decisively improve their ideotheoretical standard by further strengthening their study of the teachings of the great leader and the policies of the party, and must dynamically struggle to acquire economic knowledge and technical knowledge. Thus they must one and all

familiarize themselves with their work, and organize and launch political work and economic organizational work based on a scientific methodology.

The basics of correctly combining political work with economic organizational work in line with the demands of the Tae'an Work System are strengthening the collective guidance of party committees.

Experience shows that when under the collective guidance of party committees party functionaries creditably conduct party work, administrative functionaries creditably conduct administrative economic work, and party functionaries including party secretaries and administrative economic functionaries such as managers and chief engineers solidly join forces, political work and economic organizational work come to be closely combined and a ceaseless upsurge comes to be generated in production and construction.

Therefore, party committees must thoroughly remove from among party functionaries the residual tendencies of taking over administrative work and conducting work by the administrative method, creditably guide party organizational ideological life, and give correct guidance so as to energetically push administrative economic work, and putting administrative economic functionaries out front, must politically insure them of the necessary conditions for responsibly carrying out their work. At the same time, administrative economic functionaries, thoroughly abiding by party committees, must faithfully accept party guidance, and as they substantively conduct work with people in accordance with the party work method, must steadfastly and diligently do their work with facilities and materials, work with books.

All functionaries, by closely combining political work with economic organizational work in line with the demands of the Tae'an System created by the great leader, shall positively contribute to improving economic management and further accelerating the pace of production and construction.

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LET US BRING ABOUT A NEW TURNAROUND IN THE PRODUCTION OF OILS

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[Article by Ko Sung-han]

[Text] The great leader of our party and our people Comrade Kim Il-song gave his kind teachings on increasing the production of oil and comprehensively enunciated the concrete direction and ways and means of the realization, in a series of his recent programmatic teachings based on his keen insight into the concrete state of the developing economy of our country and the daily growing demands of people's living standard.

At present, the entire party members and working people of the whole country, loyally upholding with all their hearts the great leader's programmatic teachings on increasing oil production, are unanimously launching into the task to build modern corn rice mills, exudative oil factories, and assorted feed plants.

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

"When our living condition was difficult, we managed to bear with little oil but now we need to take in more oil, and eat meat and drink milk too."
("Kim Il-song Selected Works," Vol 3, 2d impression, p 345)

Above all, to rapidly increase oil production is an important task arising in adding zest to the diet of the people under conditions in which the question of grain and potato has been completely solved and the question of supplies of vegetables and fish has been basically solved.

Today in our country under the sagacious leadership of the great leader it became possible to put aside and build up a great deal of reserve food after satisfying our needs, by reaping bumper crops year after year successfully overcoming the effects of the cold front. Moreover, as a result of having energetically launched the struggle to resolve the question of supplementary foodstuffs which occupy an important place in diet, the question of supplies of vegetables and fish has also been basically resolved.

Today, as the question of the staple food has been completely solved and the production of major supplementary foodstuffs is continuing to grow, what is required in further improving the diet of working people is edible oil. Under conditions in which our people are living on rice and a great deal of fish and vegetables, if oil production is further increased it will be possible to add zest to their diet and satisfactorily meet the growing demands for nutrients.

Increasing oil production not only occupies an important place in improving the diet of working people but also is of great import in accelerating socialist economic construction.

Only by successfully resolving the question of oils for industrial use along with further increasing the production of edible oil is it possible for us to insure the cultural living standard of the people even better, increasing the production of daily necessities, coating materials such as paint and varnish, and emulsifying agents, and to improve the quality of industrial products and building structures.

The great leader Comrade Kim Il-song, with his keen insight into the important demand for increasing oil production in the present period, laid down the oil production line on producing edible oil by processing corn and resolving the question of industrial oils with rice bran.

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

"The question of processing corn by industrial methods is pressingly coming to the fore. ... it is very important to process corn and extract every ingredient such as starch, sugar, and oil." ("Kim Il-song Selected Works," Vol 2, 2d impression, pp 565-566)

This line laid down by the great leader is a wise line that illuminated the road to completely solving the oil question relying on our own solid oil production base with our country's raw materials and our own technology.

The line laid down by the great leader on extracting oil from corn and rice bran makes it possible within a short period of time to produce oil in large quantities everywhere in our country where rice and corn are produced in greater quantities than any other farm product and to satisfactorily fill the demands for oils.

As raw materials for oil there are soybeans, perilla seeds, sesame seeds, and oil plants such as sunflower seeds and kidney beans; and oil can also be had by planting oil-bearing trees.

But it is more economically advantageous by far to obtain oil from corn and rice bran than from soybeans, perilla seeds, sesame seeds, and other oil plants or oil-bearing trees, and make it possible to satisfactorily resolve the oil question within a short period of time.

Corn germ represents a large proportion of an ear of corn, and corn germ contains 48-52 percent oil or more. Once the oil yield from corn is increased, it is possible to obtain a great deal of oil in our country where corn production amounts to several million tons a year.

Under the sagacious leadership of the great leader our country today has modern cornstarch factories and, once corn rice mills, exudative oil factories, and assorted feed plants are established in larger numbers, we will have solid material and technical foundations for producing oil by processing corn.

In particular, as the process of obtaining oil from corn and rice bran has been industrialized on a high standard based on modern technology, it will be possible to produce oil in large quantities within a short period of time.

The line on producing oils by processing corn and rice bran also makes it possible to satisfactorily insure the production of the necessary oils for people's living standard and economic development while continuing to increase grain production even though the arable land is limited in area.

In our country where the arable land is limited in area and population continues to grow, it is imperative to simultaneously press on with the production of grain and oils. We cannot afford to either neglect the production of the necessary oils for people's living standard and economic development by overemphasizing the production of grain or reduce the production of grain by overemphasizing the resolution of the oil question.

In order to simultaneously increase the production of grain and oils, it is imperative to continue to increase the production of grain and at the same time, solidly organize raw materials bases for oils. Only then will it be possible to standardize oil production, continue to increase the production, and further complete the relevant section of the foodstuff industry, strengthening the chuche character of oil production.

The line laid down by the great leader on obtaining oil from corn and rice bran makes it possible to successfully resolve the needs of edible oil and oils for industrial use simultaneously, with our own raw materials while continuing to increase the production of grain.

If we produce oil using corn germ and rice bran as raw materials, then we do not have to either plant oil plants separately or spend large sums of foreign currencies to buy raw materials for oil. As the process of planting corn and rice will be the very process of producing the raw materials for oils, if we continue to increase the production of corn and rice, the major crops, then we can successfully resolve the question of raw materials for oils without using a great deal of farming lands, farming materials and labor.

Corn and rice agree with the climatic and soil conditions of our country and have been completely established as high-yield crops through agricultural production practice. We have to continue to increase the production of rice and corn as the staple food of our people. If corn germ is separated from the corn which is being produced in increasing quantities and rice bran is retrieved, then oil materials can be secured in ample quantities.

Again, the line on producing oil by processing corn makes it possible to satisfactorily fill the demands of working people's diet for various nutrients.

Today, under the sagacious leadership of the great leader and the people-minded measures of our party and the state which hold it as the supreme principle of their activities to promote the well-being of the people, the living standard of the working people is daily improving and their demands for high-quality consumer goods and highly nutritious foodstuffs continue to grow.

Oil obtained from corn is very effective in more satisfactorily filling the growing demands of the working people's diet.

Corn oil is high in nutrient value, tasty, and does not lose its characteristic aroma in the processing. Moreover, it is good for fortifying people's muscles, hearts, blood circulation; prevents arteriosclerosis; has a very high absorption factor.

In addition to direct consumption, corn oil is widely used in food processing such as canned goods, and the corn grounds after oil extraction are also utilized in making confectionery and soybean paste.

Therefore, if corn oil is produced in large quantities, it will be possible to produce various highly nutritious foodstuffs in greater quantities to satisfy the growing dietary demands of the working people and improve their diet to a one-step higher level.

Indeed, the line on producing oil by processing corn is a chuche-oriented, unique oil production line in keeping with the concrete conditions of our country and the interests of our people.

The chuche-oriented oil production line on extracting oil from corn and rice bran represents a priceless fruition of the sagacious leadership of the great leader who is tirelessly devoting his all to providing our people with a happy life, a life not envying anyone anything.

The great leader, early on based on his keen analysis of the economic efficacy of planting oil plants including oil-bearing trees and the characteristics of production techniques involved, laid down the line on obtaining oil by processing corn to quickly satisfy the growing demands for oil, and wisely led our people to the realization.

The great leader, in September 1945 immediately following liberation, in spite of his busy schedule for building a new fatherland, personally visited the oil extraction shop, Pyongyang Cornstarch Factory, and saying that corn oil is a good quality oil and now that the country is liberated, let's produce this oil in greater quantities for our people, enunciated the tasks to increase oil production; and as socialist construction deepened and the economic foundations of the country were strengthened, he gave his energetic guidance to have cornstarch factories and corn rice mills established in each province so as to increase oil production.

With his keen insight into the technical and economic characteristics of agricultural production and the importance of increasing corn production in resolving the question of people's food and industrial raw materials, the great leader laid down the slogan "corn is the king of dry-field crops" and saw to it that corn production is ceaselessly increased, carrying through the demands of the chuche farming method.

In the line laid down by the great leader on producing oil from corn and rice bran are brilliantly embodied the firm chuche-oriented stand on resolving all questions from state construction to the people's living standard with our own strength, our own technology, our own materials, and the revolutionary spirit of self-reliance to accelerate socialist construction and improve the living standard of the people by positively seeking out and mobilizing the inner potential.

When we thoroughly carry through the chuche-oriented oil production line on obtaining edible oil from corn and industrial oils from rice bran, we will be able to bring about a revolutionary turnaround in oil production and further improve the diet of working people, energetically launching a food revolution, and achieve a fresh innovation in the production of daily necessities as well.

Today we are faced with the glorious task of producing and supplying oil in greater quantities to the working people, thoroughly carrying through the chuche-oriented oil production line enunciated by the great leader.

Even though it is a difficult and enormous task to bring about a revolution in oil production within a short period of time, carrying through the chuche-oriented oil production line, to us there are all the necessary conditions and feasibilities to successfully carry it out.

To us, there is the sagacious leadership of the great leader who enunciated the tasks and concrete ways and means to produce oil, having had a model unit organized for producing corn oil and rice bran oil and having personally organized on-the-job study; there is the chuche-oriented oil production line enunciated by the fatherly leader.

To us, there are also the powerful machine industry capable of energetically supporting the food revolution and the solid material and technical

foundations of the food processing industry including modern, large-scale cornstarch factories, in each province.

Moreover, as bumper crops are reaped year after year with the great chuche farming method carried through, it became possible to secure in ample quantities corn and rice bran, the raw materials for oil production.

The resolution of the question to increase oil production depends, in the final analysis, on our functionaries thoroughly carrying through the great leader's chuche-oriented oil production line, highly displaying their party spirit, working class character, and people-mindedness.

Important in thoroughly carrying through the chuche-oriented oil production line enunciated by the great leader is energetically launching the struggle to operate the currently existing cornstarch factories in each province with full load and standardize their production at a high level.

Today there are modern cornstarch factories with ample capacities to process corn in large quantities, in almost every province. Proper operation of these factories alone can produce oil in large quantities.

Therefore, we must quickly improve the control and management level of cornstarch factories on the one hand and by responsibly securing corn, fuel, and other materials, must make cornstarch factories prove their worth as bases for a food revolution. Corn rice mills must steadfastly and diligently plan and organize work to retrieve every corn germ and increase the oil yield, modernizing the central process, the process of separating corn germ.

At the same time, we must energetically mount assault battles to readjust and strengthen corn rice mills and assorted feed plants; we must qualitatively complete exudative oil factory construction projects.

Not to mention large factories exclusively engaged in processing corn, cooperative farm rice mills too must properly equip themselves with the necessary processing facilities for retrieving corn germ without the loss of a single corn germ for shipment to oil production factories.

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

"We must quickly build factories to separate corn germ and extract oil."
(Ibid., p 566)

It is important to properly control and manage currently existing cornstarch factories on the one hand and toward satisfying the demands of the people for oil, qualitatively organize within a short period of time modern oil production bases such as corn rice mills and exudative oil factories and make them quickly prove their worth.

To this end, the quality of designing work must be insured before undertaking actual construction work and the machine works with orders to manufacture plant facilities must produce and deliver them on time with a heightened sense of responsibility from a stand befitting masters.

If functionaries of the designing branch charged with designing corn rice mills and exudative oil factories produce modern, functional designs of high standard, those at construction sites will be able to rapidly accelerate construction projects with less labor, less materials, and less funds.

Functionaries of this branch charged with designing oil production factories and plant facilities, pooling strength and wisdom, must scientifically calculate all processes, and positively reflecting in their designing work the creative opinions of scientists, engineers, and workers, must produce most rational, functional designs on time prior to the undertaking of actual construction work.

At the same time, factories and enterprises of the central industry branch charged with the production of oil plant facilities, maintaining a stand befitting masters, must produce and deliver on time oil extracting facilities of high standard such as facilities for separating corn germ, extracting equipment, and machines for exudation.

Functionaries and workers of all factories and enterprises, with a heightened awareness that they are also fulfilling a glorious militant task for an oil revolution, must positively participate in the support struggle of loyalty, produce and deliver on time oil extracting facilities projected in the plan, and mobilize and send idle facilities and materials for use in organizing oil factories.

Also important in organizing oil production bases such as corn rice mills is securing the necessary materials with priority.

The great leader showed his keen concern by even releasing important state reserve materials for use in further consolidating oil production bases.

Various branches such as the supplies branch, the metal industry branch, and the building materials industry branch, must strive to quickly send the materials earmarked by the great leader, to construction sites for oil factories, to factories and enterprises charged with producing plant facilities.

State planning organs must precisely calculate the materials needed in building oil production factories, by the classification, by the standard, by the grade and thoroughly mesh them with production plans; and functionaries of the supplies branch must deliver the materials to construction sites on time, keeping pace with the phase and sequence of the construction process.

An important task arising in further increasing oil production is also increasing corn production and securing the raw material for oil in ample quantities.

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

"As long as raw materials bases are not solid, it is impossible to either standardize or increase production." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 348)

To make an input of great effort into increasing the production of corn continuing to put it out front as the king of dry-field crops is of great import in successfully solving not only the question of grain but also the question of raw materials for oil.

In order to increase corn production, it is important to thoroughly carry through the demands of the chuche farming method and energetically push the task of ceaselessly improving the strains of corn seeds.

We must achieve a big leap forward in corn production by producing corn seeds of such desirable strains as early ripening, big buds, and resisting wind.

First of all, it is important to quickly harvest this year's bumper crop of corn without the loss of a single ear and responsibly deliver to existing oil production factories including cornstarch factories in each province.

One of the important tasks arising in successfully solving the oil question is formulating measures for oils for industrial use.

Only by resolving the question of oils for industrial use will it be possible not only to supply in ample quantities oils needed in various branches of the people's economy but also to eliminate the necessity of diverting edible oil to industrial use.

In order to resolve the question of oils for industrial use, it is imperative, in accordance with the party line, to commendably organize oil factories in every city and county and increase production mobilizing local sources of raw materials for oil. Each and every rice mill must properly sort out rice bran to make it usable as oil material and responsibly deliver it to exudative oil factories.

In order to successfully carry out all these tasks arising in increasing oil production, all party members and working people, with an attitude befitting masters of the revolution and a heightened sense of partywide responsibility, must positively struggle to carry through the party line on an oil revolution.

All party members and working people, thoroughly studying and mastering the chuche-oriented oil production line enunciated by the great leader

and thoroughly carrying it through on the principle of absolutism and unconditionality, must bring about one great revolutionary turnaround in oil production.

Let one and all, by thoroughly carrying through the oil production line enunciated by the great leader, respond in loyalty to the magnanimous love and benevolence of the respected and beloved leader who is desirous of further improving the living standard of our people.

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TO ACHIEVE NATIONAL UNITY IS A PRIORITY QUESTION FOR THE COMPLETE
REUNIFICATION OF THE COUNTRY

Pyongyang KULLOJA in Korean No 11, Nov 77 pp 60-64

[Article by Cho Myong-il]

[Text] To reunify the divided fatherland at the earliest possible date
is the supreme task at hand facing our people.

The sun of the nation, genius of the revolution, the great leader Comrade
Kim Il-song, introducing the thought on achieving national unity as the
first step toward the complete reunification of the fatherland, once again
clarified, as a basic way to realize the thought, the line on implementing
a federal system of the North and South.

The great leader's thought on national unity and the line on implementing
a North-South federal system as a rational way to realize the thought are
an epochal national salvation measure capable of blocking and frustrating
the plot of U.S. imperialism and the Pak Chong-hui puppet gang to create
"two Koreas," mobilizing all patriotic forces of the North and South on
a nationwide scale, and of advancing the fatherland reunification cause,
and are a milestone brightly illuminating the precise path to resolving
the fatherland reunification issue.

All party members and working people, by more deeply studying and mastering
the thought and line on national unity clarified by the great leader and
thoroughly carrying them through, must advance the fatherland reunification
cause, the supreme, long-cherished aspiration of the nation.

To realize national unity is a task of priority urgency arising in resolving
the fatherland reunification issue.

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

"At present in the North and South of our country different sociopolitical
systems exist and people with different thoughts and beliefs are living.
Under such conditions, even though it is impossible to achieve the unity

of system, the unity of thought and belief right away, we are desirous of achieving national unity first. To realize national unity is a priority question. To achieve the unity of system, the unity of thought and belief, is the second question, we think." ("Talk with the Editor in Chief of the French Newspaper LE MONDE," p 2)

To achieve national unity means restoring the broken national linkage by achieving national unity and seeking out common national grounds, transcending differences in system and belief, thought and doctrine, under conditions in which the different systems, thoughts, and beliefs existing in one and same nation cannot be immediately joined into one.

This, in the final analysis, is a proposition to achieve an elementary reunification of the country by restoring the ties as one nation and bringing about great national unity before achieving the unity of system, the unity of thought and belief toward complete reunification.

National unity is a priority task that must be resolved for the reunification cause of the country.

This above all is related to the complexity of the question of reunification of the country.

At present in the North and South of our country different sociopolitical systems exist and people with different thoughts and beliefs are living.

The North and South have been in confrontation for more than 30 years, divided by a military demarcation line, not an international boundary.

For complete reunification of the country, the question of system and the question of thought and belief must be solved, the state of military confrontation must be dissolved, and the military demarcation line must be abolished. But in order to achieve the unity of system, the unity of thought and belief, it is possible there are specific barriers and the task needs time.

Under the circumstances that it is impossible to achieve the unity of system and the unity of thought and belief right away, it is important first to promote mutual understanding and trust between the North and South and achieve great national unity, establishing mutual relations and collaboration. Only then is it possible to create conditions and environments favorable to achieving complete reunification of the country and strengthen church-oriented forces of the reunification movement.

To bring about national unity is an indispensable requirement flowing from the intrinsic nature and nationwide character of fatherland reunification and is the unanimous aspiration of our people.

The issue of the reunification of our country is essentially a question of taking back the territory and people robbed by foreign imperialists and

establishing national sovereignty on a nationwide scale. In this connection, coming to the fore is not the question of thought and doctrine, not the question of system but the basic question of restoring national sovereignty on a nationwide scale, bringing about great union of the North and South.

This being so, national unity must be achieved first, transcending system, thought, and belief.

Even though in the North and South of the country different sociopolitical systems exist and people with different thoughts and beliefs are living, this can never become an issue in bringing about national unity. In one and same nation, two different systems may exist; in one and same nation, people may have different thoughts and doctrines. If none but the principle of subordinating everything to realizing the supreme task of reunifying the country is firmly held, we are perfectly capable of bringing about national unity even though there may be differences in system, differences in thought and doctrine.

Our people have favorable conditions for achieving national union.

Our people are one homogeneous nation who has been sharing the same language and history since early times. There are no conditions that can prevent our people from uniting, one homogenous nation sharing a long history and the same tongue.

In particular, today's circumstances that the plot of internal and external splittists to create "two Koreas" is becoming blatant, even more pressingly demand the realization of national unity.

In their attempt to perpetuate the division of our country by hook or by crook, U.S. imperialism and the Pak Chong-hui puppet gang are persistently clinging to their plot to create "two Koreas" more than at any time. Because of this, in our country is being created the danger of perpetual national division and our people stand at a crucial crossroads of being permanently split in two or achieving one reunified country. At this momentous moment it is a very crucial question bearing on the vital demand of the nation to formulate national salvation measures aimed at preventing the split of the country and accelerating fatherland reunification.

Thus with the great leader laying down national unity as the basic road to fatherland reunification, our people came to have a powerful ideothoretical weapon for accelerating the reunification cause of the country with firm faith.

The most rational way to bring about national unity is implementing the North-South federal system.

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

"We consider that implementing a federal system represents a most rational way to achieve national unity, leaving the two systems in the North and South intact." (Ibid., p 3)

The North-South federal system laid down by the great leader is a proposition to establish an all-nation federal government transcending systems and beliefs, thoughts and doctrines, on the basis that our socialist system is not imposed on south Korea and on their part, the south Korean authorities do not impose their social system on us. The basic content of the proposition is that under the North-South federal system the two present political systems will be left alone and with representatives of the two governments will be formed a supreme national conference which will discuss and adjust matters of common national concern in wide areas such as the political, economic, military, and cultural fields and which in the sphere of external affairs too will act as one state under the single name of the Confederal Republic of Koryo.

The North-South federal system is essentially a high-level political collaboration between the North and South and as such, represents the most effective way to bring about national unity along the road to achieving the complete reunification of the country.

Again, this is an intermediate step toward advancing the complete reunification of the country against the reality wherein the people are temporarily split and the differences between the North and South in thoughts, doctrines, and systems have become distinctive, and as such, if of a transitional nature from beginning to end.

In this context, the federal system we are talking about is basically different from the federal system of other countries which is a permanent form of national and state federation.

The federal system that must be realized in our country is one great national confederation which from beginning to end is aimed at achieving the reunification of the country, preventing aggression from other countries, and insuring our people of complete independence and sovereignty, on the principle of preventing perpetual division of the Korean nation and of great national unity without any strings attached.

Implementation of the North-South federal system represents the most rational measure which completely agrees with the common interests of our people.

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

"Implementation of the North-South federal system completely agrees with the common interests of the entire nation. It is very advantageous to our people to achieve national unity, implementing the federal system rather than having our country remain divided as 'two Koreas'." (ibid., p 4)

Implementation of the North-South federal system above all makes it possible to substantively insure our nation of unified development in all areas such as the political, economic, military, cultural, and external affairs fields.

The worst suffering our people are experiencing today is that our country, even though one homogeneous nation, cannot achieve unified development and the gap between the North and South is widening as time passes by.

This gives aid to none but internal and external splittists scheming to perpetuate national division by creating "two Koreas" and is utterly unacceptable to our people desiring reunification.

In order to completely remove this irregular state of affairs at the earliest possible date and move closer to reunification, the supreme duty of the people, it is imperative to seek out the common grounds of the North and South and based thereon, strive to achieve the unified development of the country.

If the federal system is achieved, it will be possible to resolve the question of reunification of the country and other matters of common national concern in line with the will and interests of the people, count on the unified development of the nation in all areas such as the economic and cultural fields, pooling the strength and wisdom of the entire people of north and south Korea in tapping and utilizing in a unified way the abundant natural resources of the country, and jointly move forward under one single state name in external affairs too.

Again, implementation of the North-South federal system will make it possible to further accelerate mutual understanding between the North and South and achieve a full-scale collaboration and national unity.

A major premise for fatherland reunification is dissolving misunderstanding and distrust, achieving national unity, and realizing a full-scale collaboration and exchange in all areas. Under conditions in which distrust, enmity, and confrontation between the North and South continue and a wall stands separating the two, neither national unity nor reunification of the country can be realized.

When the North-South federal system is implemented, the distrust and cold feelings accumulated over a long period of time between the North and South will be removed and replaced by an atmosphere of mutual understanding and trust, and collaboration and exchange between the North and South will come to be conducted neither partially nor spontaneously but broadly and fully on a planned basis under the unified discussion and adjustment of a federal organization.

Again, implementation of the North-South federal system not only will remove the state of tension in Korea and contribute to world peace and security but also will make it possible to jointly cope with imperialist aggression.

The state of military confrontation in force across the military demarcation line constitutes a constant factor intensifying tension, threatening peace, liable to touch off war. If the North and South achieve national unity, realizing full-scale collaboration and working in concert in all areas, then armament race and military reinforcement will no longer be necessary and the root cause of war itself will come to disappear.

This will secure peace in Korea, create an atmosphere for peaceful reunification, and ultimately contribute to the peace and security of Asia and the world.

Moreover, when the unity and unified development of the nation is achieved, the strength of the country will become that much stronger, and the joint strength of the North and South will be capable of defending the country against foreign imperialist aggression.

Thus the North-South federal system, despite the differences between the North and South in thoughts, doctrines, and systems, makes it possible to advance national unity.

When national unity is achieved as a transitional step toward complete reunification, it will become possible to establish a unified central government through North-South general elections held on democratic principles.

The North-South federal system can be realized only through fierce struggle between forces of national sovereignty and traitorous flunkeyism, between forces of democracy and fascism, between forces allied with communism and "anti-communism."

In order to achieve national unity through the North-South federal system it is important first of all to eliminate foreign interference and firmly maintain a stand on national sovereignty.

The North-South federal system reflects the determined will of our people to resolve the question of reunification of the country with their own church-oriented strength, and is an epochal measure for the realization.

The North-South federal system can be realized only by the united strength of north and south Korean people.

Standing in the way of reunification of our country as main obstacle are the U.S. imperialists who, illegally occupying south Korea, are inflicting untold misfortunes and sufferings on our people.

The U.S. imperialists, occupying south Korea for more than 30 years, have been running interference in the reunification of our country and today are still blocking the aim of our people for reunification, interfering in the internal affairs of our country. Only when the U.S. imperialist aggression and intervention against our country are stopped can the fatherland

reunification question be resolved in accordance with the aspirations and interests of our people and the North-South federal system successfully realized by the strength of our people themselves.

Democratization of the south Korean society is an indispensable condition for realizing the North-South federal system.

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

"Democratization of the south Korean society is an indispensable condition for reunifying the divided fatherland by peaceful means on democratic principles." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 274)

The North-South federal system is based on national union and as such, calls for insuring democracy to the maximum and is predicated upon democratization of the society.

Essentially, the federal system looks forward to the participation of not any specific force but representatives of people of all strata, all political parties and social organizations of the North and South.

Under conditions in which ruthless fascist rule is enforced and democracy is completely obliterated in south Korea as they are now, there can be no free expression of will by the south Korean people nor the discussion and adjustment of matters of common national concern.

Only when in south Korea, with democratization of the society realized, the people are insured of their political rights, and the personalities of all parties, all factions, all strata are insured of freedom of their political activities, is it possible to substantively conduct parley within the federal organization, to achieve free and comprehensive exchange and travel between the North and South, to successfully realize the North-South federal system based on national union.

Under conditions in which different thoughts, doctrines, and systems will still be existing, the North-South federal system will be in the form of political collaboration between two governments, and as such, its basics will be realizing the federation of the communists and nationalists.

Today, in the northern half of the republic where the socialist system is firmly established, the communist ideology is becoming the prevailing thought which has captured the hearts of the entire people, and is also becoming a beacon of hope brightly illuminating the future for the south Korean people as well. Under such conditions, talking about realizing national unity excluding the communists is no more than an idle talk.

If the North-South federal system is to be realized, there is no other way but to give up "anti-communism" and pursue the road to alliance with communism.

As the great leader taught, even under conditions in which differences in thoughts and systems still exist, if one side does not impose its thought and system on the other and seeks common denominators putting differences aside for attention later, then federation of the North and South is perfectly capable of realization.

If the North-South federal system is to be realized as a rational way to achieve national unity, there must emerge a government allied with communism in south Korea or the present south Korean authorities in power must replace its "anti-communist" policy with a policy of alliance with communism.

When the federal organization is brought into being on condition of alliance with communism, an atmosphere of mutual trust between the North and South is created, and national union is achieved, then there will come to be established a unified central government through North-South general elections held on a democratic basis.

In order to realize national unity through the North-South federal system and achieve the complete reunification of the country, it is important to strengthen the chuche-oriented forces of our revolution in every possible way.

All party members and working people, by accelerating the conversion of the whole society to the chuche ideology and bringing about fresh leaps forward and innovations on all fronts of socialist construction, must strive to consolidate the base of our revolution like bedrock.

The reunification cause of the country can be attained only by the united might of the socialist forces of the northern half and the patriotic democratic forces of south Korea.

The south Korean people must even more courageously launch the patriotic struggle for democratization of the society and reunification of the country.

By beating back all kinds of obstruction machinations of internal and external splittists with the national chuche-oriented strength, we shall attain the sacred cause of fatherland reunification within our generation without fail.

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END