

# **KIM JONG IL**

**SELECTED WORKS**

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# **LET US EFFECT A CHANGE IN PARTY WORK AND SOCIALIST CONSTRUCTION TO BRIGHTEN THE 1990S**

**Talk to Senior Officials of the Central Committee  
of the Workers' Party of Korea and  
the Administration Council**

*January 1, 1990*

Today we have received the great leader Comrade Kim Il Sung's New Year Address with great excitement and delight.

We must carry out the honourable revolutionary tasks given by the leader in his New Year Address and make the 1990s the most brilliant decade in the history of our people's struggle.

To this end, we must first effect a new change in Party work.

Success in the revolution and construction depends on how the Party is strengthened and how it enhances its leadership role.

Since liberation, our people have been able to advance the revolution and construction triumphantly by defeating the enemy's continuing challenges and obstructive manoeuvres even in the difficult situation where the country is divided and stands in direct confrontation with the US imperialists, the chieftain of world imperialism. This is because our Party has given correct leadership to the revolution and construction. Our people are advancing resolutely along the road of revolution without the slightest vacillation in the complicated situation today when the imperialists are working against socialism more viciously than ever before. This is also because our

Party is strong and the Party and the masses have been welded into a harmonious whole.

Our Party has grown up from the deep and strong roots of the anti-Japanese revolutionary struggle; it is a Juche-orientated revolutionary party with the Juche idea as its guiding principle. After founding our Party, the great leader has firmly established the ideological system of Juche and strengthened the Party's organizational and ideological unity rock-solid. He has brought into full play the masses' enthusiasm and creativity by the revolutionary leadership method and cemented the ties of kinship between the Party and the masses in every way. Today the entire Party, from its Central Committee down to its cells, is breathing the same air and moving as one. It enjoys the unqualified trust and love of all the people. Our Party has set a good example of the single-minded unity of the entire Party and the single-minded unity of the Party and the masses. Our Party is a veteran and seasoned party. It leads the revolution and construction to victory without any deviation in the strength of its rich fighting experience and its correct strategy and tactics. It is a powerful party with the organizational ability and fighting capacity with which to enlist the unfathomable creative power of the masses of the people to the full. We can be justly proud of this and have self-confidence in this achievement.

We must not be complacent about the success we have achieved. We must decisively improve Party work to meet the demands of the reality in which the revolution and construction is developing and the duty our Party has assumed before our revolution and the world revolution is growing heavier. We must not sit idle, shouting hurrahs and thinking all work will go smoothly, simply because the organizational and ideological basis of the Party has been solidly laid and the Party's unified leadership system has been firmly established. We must rid Party work once and for all of the remnants of formalism, bureaucracy and the practice of taking administrative functions upon ourselves. We must conduct Party work in a more fresh and creative way in line with the Juche idea.

First of all, we must eradicate formalism.

Formalism is now chronic in Party work, doing considerable harm to the revolution and construction. It is evident in the Party's organizational and ideological work and even in the Party's guidance to administrative and economic work.

Party life is the organic activity of the Party organization and its members, and giving proper guidance to Party life is a basic task of the Party organization. In our Party a well-organized system of Party life has been established, but there is an obvious expression of formalism in the guidance of Party life. Party meetings and Party-life reviews, for instance, deal with nothing of real substance but only a lot of empty talk. In most cases, meetings are held for meeting's sake, and there are many instances of sticking to formality, making and adopting pointless and impracticable decisions and plans in a lengthy style. Such being the case, Party life fails to be an activity to ensure efficient implementation of revolutionary tasks, train the Party spirit of Party members and improve the level of their ideological consciousness.

The Party's consistent policy on personnel administration is to judge people mainly by the loyalty and ability of the persons concerned. In this work, however, there still persists the tendency to select and appoint cadres only by reading their personal files, without learning about the persons themselves. As a result, faithful and competent people are not promoted, and quite a few people that are not qualified for revolutionary leadership find their way in the ranks of cadres.

Formalism is also evident in arranging work and controlling subordinates. When Party policy has been set forth, officials must make a deep study of the method of implementing the policy and then organize work. However, they just relay it to the subordinates and do nothing further. They are handling their job in an easy way, only asking for statistics from their subordinates, instead of mixing with the masses and acquainting themselves with their situation.

Last year the Party Central Committee sent down a special

directive of the Secretariat to Party organizations at all levels, in order to further intensify the organizational life of cadres, Party members and other working people and to enhance the militant function and role of Party organizations, in keeping with the prevailing situation. Party organizations had to try to understand thoroughly the Party Central Committee's intentions and to study the measures needed to carry it out according to their conditions, before discussing it substantially in Party meetings. But they just held meetings and adopted decisions in general terms. In consequence, they had to discuss the directive again.

Strengthening the basic Party organizations and increasing their fighting efficiency is the primary requisite for consolidating the entire Party. If an organism is to be healthy, its cells must be sound. Likewise, if the Party is to be strong, its basic organizations must be strengthened. A party, whose basic organizations are strong, stays firm in whatever storms and trials, whereas a party, whose basic organizations are weak, will easily crumble like a castle built on sand. Therefore, the work of strengthening basic Party organizations must be planned well and conducted with efficiency. However, organizational work for strengthening basic Party organizations has not been done effectively.

Formalism in Party organizational work will badly affect the work of the entire Party. Party organizational work is the main field of Party work, so formalism in this work will not only produce adverse consequences but also cause other sectors to follow suit. Officials in charge of the organizational work of the Party must have a clear understanding of this fact and eradicate formalism once for all from Party organizational work with a high sense of responsibility.

Formalism is more glaringly evident in Party ideological work.

The basic purpose of Party ideological work is to arm Party members and other working people with our Party's revolutionary idea and urge them to implement Party policy. Success in Party ideological work must be evaluated by the degree of enthusiasm and

devotion with which Party members and other working people struggle to carry out Party policy, not by the number of study sessions and public lectures that have been held. As I always say, formalism in ideological work is the greatest taboo. In many cases, however, Party ideological work still remains an undertaking to organize study sessions for the sake of studying, to disseminate information for the sake of information, not an undertaking to educate, transform and motivate people for practical work. Today when the imperialists are intensifying ideological and cultural infiltration more tenaciously than ever, in order to disintegrate socialism from within, a failure to overcome formalism in Party ideological work may entail irretrievable harm to our revolution.

The main defect now in information is that a large amount of materials is disseminated without a distinct aim or without concentrating on the central task. Study sessions and public lectures, for example, are conducted by preparing a variety of study materials and written lectures and circulating them to subordinate units to be crammed into the heads of the audience. That is why they cannot produce the desired effects, although a lot of time has been spent on them. Subordinate Party organizations say that they receive too many study materials and written lectures to digest. The message of these and other educational materials is hazy because of lengthy phraseology that is not in line with the Party's intentions and the demands of reality.

Though I have stressed on many occasions the need to conduct ideological work in keeping with the characteristics of different people and actual conditions, it is still done in a set pattern. Because the levels of people's preparedness are different and their revolutionary tasks are also different, their education must conform to their specific conditions. At present, however, there is no particular difference in the content and method of their education. Abstract education, not based on reality, cannot produce good results.

Our people are good and our socialist system is the best in the world. Our people are a revolutionary people with glorious

revolutionary traditions. They have been tempered by arduous struggle; they are pure-hearted and immune to any erroneous ideological trend. Our socialist system is neither an imitation of any foreign system nor is it an application of any foreign ideology. It is the embodiment of the Juche idea authored by the leader, a style of socialist system that our people have chosen themselves and built by their own efforts under our Party's leadership. That is why socialism in our country stays firm despite complicated situations. If we give the Party members and other working people a correct understanding of these characteristics and the advantages of socialism in our country, they will struggle with greater energy for the victory of the socialist cause, with a firm faith and pride in socialism. However, only the general characteristics of socialism are emphasized in abstract terms, so the people cannot correctly understand the true advantages of socialism in our country.

The same can be said of education of the Korean-nation-first spirit. We emphasize the Korean-nation-first spirit, not for the purpose of encouraging nationalism, but in order to inspire the Party members and other working people with the pride and self-confidence in the greatest advantages of the time-honoured history of our country, its brilliant revolutionary traditions, our Party's guiding ideology and the socialist system of our country; we want to encourage them to love our own things and display patriotic devotion so as to promote them. But the education of the Korean-nation-first spirit not only fails to be given with theoretical depth but is not given in a convincing way on the basis of the real advantages of our nation. Recently the publication of the reminiscences of the veterans of the anti-Japanese revolution has been neglected. This fact alone shows that the officials in the field of Party ideological work are slighting the work of educating people in the revolutionary traditions, the pride of our nation.

Exaggeration of facts and frequent shouting of hurrah for no reason on the part of some officials in the field of information is another deviation. It is necessary to inspire the people with national

pride and confidence by giving wide publicity to the things we value, but exaggeration of facts and frequent shouting of hurrah unnecessarily will sound false and make the people doubt the information given by the Party. Information that people do not believe will have an adverse effect on them. Such deviations are also apparent in organizing various functions, as well as in the fields of the press, art and literature.

Party ideological work must always contribute to the practical work of revolution. When organizing information work, officials in charge of Party ideological work must first foresee its practical effect and consider themselves responsible for the result. When Party policy is not carried out properly because the people have not been ideologically motivated, these officials must admit that they are to blame for the failure and feel responsibility for it. They must find out the ideological problem, study the methodology and improve and develop ideological education in depth.

We must continue to fight to eliminate bureaucracy.

Ever since its foundation, our Party has tirelessly combated bureaucracy. After the establishment of the socialist system, in particular, the great leader created the Chongsanri spirit and Chongsanri method by embodying the revolutionary mass line and established a revolutionary work system. This was a historic change in overcoming bureaucracy. Through the struggle to implement the Chongsanri spirit and Chongsanri method, our Party has set a brilliant example in establishing the revolutionary work method by which to encourage the masses to display creativity. Bureaucracy, however, still lingers among some Party officials to a considerable extent with grave consequences in Party work.

Bureaucracy of Party officials, at present, finds expression in abusing Party authority, ignoring the masses and infringing upon their demands and interests. Some officials do not consider themselves to be the servants of the people, but regard themselves as special beings who lord it over the people. They shout commands at the masses, hurl abuses at them and force their subjective desires

upon them, instead of listening to their voices. Some officials go so far as to embezzle and squander state and public property by abusing their authority.

Party officials have no right to shout commands at the people; they are duty bound to lead the masses of the people, who are the masters of the revolution and construction, to accept the Party's policies as their own and participate in the fulfilment of their revolutionary tasks. Our Party's consistent policy in work with the masses is to help and lead people patiently through explanation and persuasion on the principle of giving priority to political work. Those who violate this demand of the Party are not qualified as Party officials.

Protecting people's political integrity and their rights and interests is a duty of Party officials and expression of great confidence placed in them by the Party and the leader. It is an intolerable act of treachery and crime for Party officials to mishandle the people's political integrity and infringe on their property, forgetting their duty and abusing the trust of the Party and the leader.

We must not regard bureaucracy as a mere defect of the officials in their style of work. The greatest harm of bureaucracy is in divorcing the masses from the Party. In our society where the leader, the Party and the masses make up one socio-political organism, the Party, if separated from the masses, cannot maintain its life. Bureaucracy of Party officials will eat away at the life of the Party itself by divorcing the masses from the Party and produce serious consequences in undermining the unity of the leader, the Party and the masses, the very basis of our society.

We must, on no account, neglect the struggle against bureaucracy because in a socialist society there is no social and class basis for it. Since there still remain hangovers of old ideas in the minds of some officials, bureaucracy may appear even in a socialist society. Since the Party holds the power in its hand and all social life is conducted under its unified leadership, the harm of bureaucracy may be more serious. We must be aware of this.

In order to eliminate bureaucracy, our officials must fully acquire

the revolutionary outlook on the masses. The masses of the people are the very motive force of the revolution and construction; they have unfathomable strength and intelligence. Our Party serves the people, and all the Party's lines and policies are for the good of the people. Our Party officials must always make it a rule to mix with the masses, to learn from them and share both sadness and joy with them, regarding it as the greatest honour and pride to serve the people. They must not shout commands at the people, but strive to comply with their requests.

We must distinguish between a strong demand for work and bureaucracy. A strong demand for work has nothing to do with bureaucracy. The process of revolution and construction is an undertaking for the people. Therefore, making a strong demand on them to achieve greater success in the revolutionary struggle and construction work amounts to promoting the well-being of the masses of the people. Party officials must not be spineless good-natured men, but highly-demanding revolutionaries.

Only when they work faithfully for the people and enjoy the people's support and love can they be called true Juche-type Party officials. In the People's Army there is a slogan "We serve the country!" Our Party officials' slogan must be "We serve the people!"

An important requirement for improving Party work at present is for Party officials to refrain from taking administrative work upon themselves.

At present, quite a few Party officials lack a correct understanding of the harm done by their encroachment on administrative functions. Some officials think that administrative and economic work can be successful only when Party officials take the lead. They even consider it inevitable for Party officials to take administrative work upon themselves. Therefore, this practice persists in spite of my continued emphasis on the need to refrain from it.

Senior Party officials of many factories and enterprises, in disregard of the Taean work system, take upon themselves administrative and economic affairs, handling them in an arbitrary

manner. Such being the case, men even bring problems related to production to Party secretaries, not to their managers or chief engineers. Even people from other sectors request materials or products from Party secretaries, so I am told.

Encroachment of administrative functions is also apparent among officials of the Party Central Committee as well as provincial, city and county Party committees.

Both Party officials and administrative and economic officials are the leadership personnel of our revolution; they only differ in their assignments towards the revolution. Party officials' taking on administrative work is an abuse of Party authority, an act of looking down upon and ignoring administrative and economic officials. It is a serious act of arrogation.

Party officials' arrogation of administrative functions is now the main cause of the failure to implement the Tae'an work system correctly in the direction of economic operation and enterprise management. The Tae'an work system is an ideal system of economic management capable of ensuring success in socialist economic construction by organically combining Party political work and administrative-economic work. Because Party officials are not discharging their duties as they should, taking administrative and economic work upon themselves, the Tae'an work system does not prove fully effective. Neither Party work nor administrative and economic work can go smoothly. The arrogation of economic functions by Party officials weakens, in the long run, the Party's leadership authority, hampers the implementation of the Party's policies and, further, damages the superiority of our socialist system, the embodiment of the Juche idea.

We must raise a storm to sweep away formalism, bureaucracy and the arrogation of administrative functions in Party work.

Strengthening our Party and improving its leadership role to meet the requirement for the development of the revolution depends on whether formalism, bureaucracy and the arrogation of administrative functions in Party work are wiped out or not. This is the key to

bringing about a fresh upsurge in socialist construction to brighten the 1990s.

Holding a meeting or two will not be enough to eradicate these evils because they have become deep-rooted habits. The organizational leadership department, information department, economic departments and other departments of the Party Central Committee must conduct an uncompromising ideological struggle against those bad habits, establish a correct methodology through deep study and discussion and push ahead with the work of improving the method of Party work throughout the Party.

In hearty response to the great leader's New Year Address, we must work hard and bring about a revolutionary upsurge once again on all fronts of socialist construction.

We have the absolutely correct line that illuminates the right way to build socialism and communism as well as the heroic people who are united firmly behind the Party and the leader. If our people work hard with redoubled efforts under the Party's leadership, they will be able to reach the apex of socialist development.

Our Party's general line of strengthening the people's government and ceaselessly enhancing its functions while pushing ahead with the ideological, technological and cultural revolutions is the most revolutionary and scientific line that guides our people to advance along the road of socialism and communism without any deviations. We must carry out the general line of our Party with firm confidence in victory and hasten the complete victory of socialism.

The great leader has already elucidated the long-term objectives and important tasks for socialist construction, so I am going to emphasize only some problems on which we must focus our attention at present.

The most important economic matter is to improve the living standard of the people as soon as possible.

As a result of the correct implementation of the Juche idea in socialist construction in the past, the great advantages of the people's political and cultural lives have been clearly proved in our society.

If we step up socialist economic construction and raise the standard of our people's material life, our people will have nothing more to envy and be able to demonstrate clearly the advantages of our socialist system in all fields. This will create decisively favourable conditions for realizing the new national reunification policy set forth by the leader. When they see everyone in the northern half of Korea leading a worthy life, the south Korean young men and women, students and other people will feel how fitting our Party's policy is in achieving the happiness of the people and the prosperity of the nation. They will then rise more vigorously in the struggle for an independent and peaceful reunification of the country.

For a rapid improvement in the people's standard of living, a great effort must be put into the development of light industry.

I am resolved to solve once and for all the problem of the people's livelihood this year, by concentrating efforts on light industry under the slogan of the people's living-standard-first principle. Today, we have the powerful foundation of the independent national economy that makes possible anything we choose. With a little more effort, therefore, we can quickly develop light industry and find a creditable solution to the problem of the people's livelihood. This year, we are going to increase our investment in light industry, even if we have to adjust some of investment in the construction of factories and enterprises in the heavy-industry sector.

This year the light-industry sector must ensure a steady production in the existing factories and enterprises, widely introduce new technology and thus produce large quantities of goods indispensable for the people's lives. To this end, a sufficient amount of fibre, plastics and raw materials and other necessities must be supplied to the light-industry sector.

The light-industry sector must concentrate its efforts on the smooth operation of not only centrally-run light-industry factories but also local industry. Local industry has a considerable share in the production of consumer goods, so it is important to run local-industry factories well. We must mass-produce a variety of consumer goods

by effectively operating local-industry factories built in many parts of the country.

Great efforts must also be channelled into agriculture this year.

The most important task in improving the people's living standard is to fully resolve the food problem. For this purpose, we must increase investment in agriculture and boost grain production through efficient farming. The area under cultivation is limited in our country, but we have a great capacity to increase grain production. With existing cultivated land alone we shall be able to markedly increase grain production, if we supply sufficient water, fertilizer and farm machines and do farming in a scientific and technological way, as demanded by the Juche farming method.

The important task facing the agricultural sector at the moment is to find a solution to the water problem. The agricultural sector must step up the construction of irrigation canals now under way in Pyongyang, South Phyongan Province, North Phyongan Province, South Hwanghae Province and North Hwanghae Province, and complete them as soon as possible before the farming season begins. In addition, it must make an unremitting effort to produce chemical fertilizer needed for farming and send it in time to the rural areas, while producing more tractors and other farm machinery for them.

In order to improve the people's standard of living, we must build many more houses. We have decided to build modern housing for 50 000 families in Pyongyang to be completed before the great leader's 80<sup>th</sup> birthday. When this project is completed, the housing problem for the people in the capital will be solved considerably. It will be something we can be proud of. Equipment, materials and labour needed for housing construction in Pyongyang must be supplied on time. A large number of houses must be built not only in Pyongyang but also in the provinces.

This year we must provide better convenience for the people in their everyday life by improving public welfare service. From this year on, more effort will be channelled into the production of

consumer goods; therefore, commercial services must also be improved, in order to ensure an equitable distribution of commodities to the people. We must organize the public-catering network better and improve services in this sector. To this end, we must supply sufficient raw materials to public-catering facilities.

This year the heavy-industry sector must try hard to make the existing foundations of heavy industry more effective.

For this purpose, precedence must be given to the power and mining industries.

We have solid foundations of heavy industry now, but they cannot prove their worth because of the shortage of electricity, coal, iron and steel. Only when we produce them in large quantities, can we solve the problem of foreign currency needed for improving the people's living standards.

The power industry must operate thermal power stations at full capacity so as to increase power production. The thermal power stations must be supplied regularly with a sufficient amount of coal to produce electricity on a steady basis as well as with materials needed for repairing equipment on time. If we solve the problem of electricity, we shall be able to quickly develop rail transport, the metal industry, the machine-building industry and all other sectors of the national economy.

If we are to give precedence to the mining industry, we must carry out unconditionally and thoroughly the Party's policy for giving the highest priority to supplying it with equipment and materials. The supervision and control institutions must strengthen their functions so that supply work to this sector will be done smoothly. In addition, a vigorous campaign involving the whole of society should be launched to support the mining industry.

In order to successfully carry out the gigantic economic task facing us this year, the Administration Council must organize and direct economic work in an efficient way.

Success in the country's economic work depends on how the Administration Council organizes and directs this work. The

Administration Council must take the position that it assumes full responsibility for the country's economic work and organize it meticulously and direct it efficiently.

The Administration Council must work out scientific plans and apply specific methodology in keeping with the Party's lines and policies and the socialist economic law. It must organize work down to every detail. In the army, when they are given an order to occupy a high position, they map out their operational plan on the basis of a detailed calculation of the balance of forces, the direction of the main attack, the grouping of attacking forces, the method of overcoming obstacles such as rivers and swamps and the process of securing the final objective after securing the initial objective. It also has to plan the procedure for consolidating the area occupied and the means of repelling any counterattack. Likewise, when an economic task is posed, the Administration Council must make a detailed calculation of the various conditions and situations and, on the basis of this, establish the method to carry it out.

The Administration Council is the economic headquarters of the country. As such, it must take the position of assuming responsibility for the fulfilment of the economic tasks given on the instructions of the leader and by Party policy and take measures to carry them out. These economic tasks must be carried out by all means, because they are related to the authority of the Party. This does not mean that it may handle the problems by merely imposing or relaying them to subordinates. It is an act of avoiding responsibility when the Administration Council relays the Party's policy to subordinates, demanding that it be implemented unconditionally, without taking into consideration what problems will be raised in its implementation.

Some of the tasks given by the great leader through his instructions and by the Party through its policy may be too heavy to carry out immediately, or it may be necessary to define the order of priority, or various other problems may crop up. In such cases, the Administration Council must make an exact report on the actual situations again and solve the problems according to the conclusion given. It is defeatism to

say that it is impossible to do something that is possible; it is an act of deceiving the Party to say that it is possible to do something that is impossible. If the newly assigned task is urgent and important, it should be included in the plan by putting off or omitting other planned items; if it is not urgent, it may be implemented as circumstances permit.

Efficient functioning of the State Planning Commission, the economic operations bureau, is important in correctly organizing economic work. All the economic work of the country is reflected in the national economic plan through the State Planning Commission. Therefore, only when the State Planning Commission is efficient in economic operations can the Administration Council organize and direct economic work well.

The State Planning Commission must draw up the national economic plan in a scientific way in accordance with socialist economic law and the prevailing conditions. The socialist economy is a planned economy, so it is of paramount importance to make effective plans. An ineffective plan in a socialist society will confuse economic work.

In planning work, it is important to solve the problem of the rate of production growth and the balance. These two factors are in an inseparable relationship, and neither of them should be regarded as absolute. If absoluteness was given to the balance, it would be impossible to define a correct rate of production growth in keeping with the developing situation and to utilize reserves in full. On the other hand, if absoluteness was given to the rate of production growth, and stress was put on a high rate in a subjective way, the balance would be destroyed and a high rate of production growth could not be ensured. As matters now stand, the State Planning Commission tends to define the rate of production growth too highly without giving consideration to the balance. It must not do so. If it artificially sets the rate of production growth too high and imposes unrealistically planned figures upon subordinate units on the grounds that a high rate of economic development is the law of the socialist economy, the plan

will not be fulfilled, the balance will be lost, and economic work as a whole will be thrown into confusion. This is tantamount to deceiving the Party and the state, as well as the people.

We must not plan too high a rate of production growth without good reasons. In planning work, it is normal practice to set a high rate of production growth to meet the demands of the developing situation and ensure a positive balance accordingly. This does not mean, however, that one may set an unrealistic, high rate of production growth. The law of a consistently high rate of production growth in the socialist society does not necessarily mean that you can plan a high rate of production growth without a precise calculation. A car can run at a high speed on the motorway but must slow down on a bad road. If it keeps running at a high speed in disregard of road conditions, it may break down on the way and fail to reach its destination. When attacking, an army must advance at a lightning speed, but it sometimes needs to let soldiers have a good rest, feasting on rice-cakes ready for a new battle. The same applies to the planning of the national economy. The rate of production growth may be set either high or a little lower according to the actual conditions. The State Planning Commission must plan the rate of production growth as high as required by our revolution, and also ensure a rational balance.

In order to properly solve the problem of speed and balance, timidity and expediency must be overcome among the officials of the State Planning Commission. It is true that planning work is difficult and complicated. The more difficult and complicated it is, the greater loyalty to the Party and revolution they must display and work in a responsible way. They must draw up plans meticulously from the standpoint that they are responsible for the management of all aspects of national life and report the important problems in their work to me through the Premier of the Administration Council before it is too late.

In the work of planning, various problems of balance—the balance between accumulation and consumption, the balance between production and construction and the balance between national

economic sectors—must not be handled indiscriminately; they must be treated with care, taking into consideration both the long-term interests of our revolution and present interests.

In this work it is important to ensure the proper order of priority and concentrate efforts on the main link.

Some of the economic tasks are of great significance in the national economy as a whole, and some are not; some are urgent and some are less urgent. Plans, therefore, must be worked out with emphasis put on the main link, ensuring the proper order of priority. In economic work the order of priority and the main link must be determined on the basis of the requirements of Party policy and the actual conditions.

Since the Party has set the central task of improving the living standard of the people this year, the preferential task of the Sunchon Vinalon Complex is to ensure a steady production of the various processes in the first stage of operation rather than to accelerate its second-stage construction. It will be a great success only if the Sunchon Vinalon Complex solves the problem of maintaining steady production in these processes. There is no need to press on with the second-stage construction, if steady production has not been ensured in the processes already in operation. Therefore, even if its second-stage construction is postponed a little, efforts must be channelled into ensuring steady production in the processes already in operation.

The State Planning Commission must correct this year's national economic plan.

Some of the items envisaged in this year's national economic plan are not very feasible. If they are circulated to factories and enterprises as they are, they will not be implemented properly. The State Planning Commission must re-examine this year's plan and adjust it, if necessary, in accordance with the Party's intention, and ensure it is workable before circulating it to subordinate units.

In order to increase investment in improving the people's standard of living, we shall have to adjust some of the items planned for construction. The construction of the Pyongyang-Huichon motorway should be slowed down a little. For the time being it will

do to erect only the bridge piers with available steel and dig tunnels. Of the building projects envisaged in this year's plan, the second-stage construction of the Sunchon Vinalon Complex should also be put off, and other projects should be further examined. Housing construction for 50 000 families in Pyongyang, however, must never be put off.

This year's plan for the metal and machine-building industries must be re-examined in the direction of subordinating them to improving the people's living standard. The plan for the production of machine tools may be cut down, if necessary, but it is appropriate to earn foreign currency by producing and exporting them. The planned target for the production of machine tools should be calculated again towards ensuring their export even though they are not supplied to meet domestic demands. The domestic demands for machine tools should wait for about one year.

There should be a guarantee for earning foreign currency reserves to be spent on improving the people's standard of living this year. Even if steel and cement reserves are created by adjusting the plan, it may fail to earn foreign currency unless the plan of cement and steel production is carried out. Another method for earning foreign currency must therefore be sought.

A correct calculation should be made of the full operation of chemical fibre mills which is related to the people's consumption, and the construction of irrigation canals and the production of chemical fertilizer and tractors, which are related to agriculture.

The senior officials of the Administration Council must enhance their sense of responsibility and roles.

The Premier, who is at the helm of economic operations in particular, must be efficient in economic organization and in the direction of production. He must examine economic problems in hand in a responsible manner, clearly drawing the line where it is needed, and boldly cutting back what is not needed. Once a policy is put forward by the Party, he must examine it from the point of view of implementing it and make the necessary decisions without ambiguity.

Not taking a decisive action when he knows that things are not going well is an expression of lack of confidence. The Premier may encounter many difficult and complex problems in the course of managing the economy. However, he must push forward work boldly on his own initiative, bearing in mind that the Party has entrusted him with the country's economy.

The senior officials of the Administration Council must not deal with administrative and economic affairs as a business routine; they must deal with them by the political method. When faced with difficult and complex problems, they must explain to the people and arouse them to action so that they carry out their assigned tasks in a responsible manner and of their own accord.

The senior officials of the Administration Council must report economic problems to the Party as they are. Only then can the Party adopt correct measures. It seems that the Administration Council does not always bring the facts of some economic problems to the Party's attention. That is not good. Not reporting the real situation to the Party on the grounds that they should not worry the Party is neither a loyal attitude to the Party and the leader nor a safeguard of their authority. Refraining from reporting the actual situation may end in divorcing the Party from the masses. He who helps toward a correct solution to a problem by reporting the fact is a loyal man; he who glosses over a problem is not a loyal man. An official who states facts as they are and deals with them in accordance with the relevant instructions is a man who maintains the position of a revolutionary and the Party principle. Our officials must report honestly whether work is successful or not.

In order to enhance its role, the Administration Council must bring together all the economic affairs under its unified control.

A considerable number of institutions now try to compile documents in the interests of their own sectors or themselves and submit them for approval. They are seriously wrong. All economic affairs must be placed under the unified control of the Administration Council and dealt with according to its decision. All

matters of principle related to the country's economic work must be reported to me by the Administration Council or through it. The secretaries of the Party Central Committee in charge of economic affairs must also work in such a way as to bring all the economic affairs under the unified control of the Administration Council. They must not give additional tasks to their subordinates in an arbitrary manner.

Placing all the economic problems under the unified control of the Administration Council does not mean that the Administration Council may dull the creativity of different units by supervising everything. It is an important principle of socialist economic management to combine centralized state leadership properly with the creativity of each unit. The state must give unified guidance to the economic activities of the society as a whole, but it must not bind the subordinate units too tightly. If various regulations bind subordinate units and prevent them from doing anything in a creative way even though they wish to do so, their creativity will be paralyzed, and the advantages of the socialist economic system will not be brought into full play.

The Administration Council must re-examine all the laws and regulations about economic affairs and rectify those which impose excessive restraint on the subordinate units.

The creativity of each unit must not be ignored in planning work, either. The State Planning Commission must refrain from making plans in an arbitrary way ignoring the opinions of provinces, factories and other enterprises or from binding them too tightly on the grounds of implementing the policy of unified and detailed planning.

The Administration Council must pay attention to the effective use of foreign currency. As matters now stand, foreign currency is not being used effectively in many sectors. Foreign currency must be turned over effectively to recover capital that has been invested, and increase production capacity, instead of being spent up as soon as it has been earned. If the Administration Council had applied foreign currency properly for extended reproduction, it could have earned much more foreign currency. The Administration Council must not

spend it at random but apply it efficiently to prove it very effective in extended reproduction.

Foreign currency should be earned efficiently. Only those units which have foreign-currency-earning bases should be allowed to earn it.

Developing science and technology is the most important means of carrying out economic tasks with success. Now is the age of science and technology, which is the basis of economic progress. Only by rapidly developing science and technology can we make the national economy Juche-oriented, modern and scientifically-based and free the working people from difficult and toilsome labour. All economic officials must pay particular attention to the development of science and technology, and note that economic construction requires technological revolution.

In many units, at the moment, new scientific and technological problems that can be resolved, if given a little encouragement, are not resolved because of the lack of concern on the part of officials. A practice of ignoring science and technology among officials finds expression in not taking care of equipment in keeping with the requirements of science and technology. In some units equipment is being overused in disregard of its rated capacity. Disregarding the rated capacity amounts to ignoring science and technology. All machines and equipment have their rated capacity defined in a scientific and technological way. In the past the workers of Kangson effected a great upsurge of Chollima by producing 120 000 tons of rolled steel from the blooming mill which had been said to be able to turn out only 60 000 tons. They could do it because they had renovated technology and introduced a rational method of production. If machines and equipment are overused without giving heed to their rated capacity, they may endure only three years' use, which otherwise would be durable for say, ten years.

Research institutes, scientists and technicians must solve more scientific and technological problems which suit our own situation and contribute to the economic development of the country.

Factories and enterprises must also forcefully develop a mass movement for technical improvement and make many technical innovations and inventions which will greatly contribute to the production process. In addition, economic officials must make a correct evaluation of scientific and technical achievements and channel great efforts into introducing advanced science and technology. They must also adopt measures for making effective use of the economic lever to give a strong impetus to the introduction of new developments in science and technology in factories and enterprises.

We must also deal properly with the work of adopting foreign successes in scientific and technological research applicable to our situation. However, we must guard against the tendency of the scientific and technological sector of harbouring illusions about other countries and depending only on foreign science and technology. At present a tendency of using only imports persists in various sectors. This tendency must be eliminated. As in the past, so also in the future, we must implement the principle of solving problems by our own efforts, giving full play to the revolutionary spirit of self-reliance and fortitude. All sectors and units must march forward, holding high the revolutionary slogan of self-reliance and fortitude.

Self-centredness must be thoroughly eliminated from among officials.

Self-centredness is a variant of selfishness, an expression of fame-seeking. If it is tolerated, the relations between the national economic sectors, factories and enterprises cannot be maintained in an organic way, nor can production be developed in a planned and balanced way. Self-centredness is now so rampant that Party policy is not being properly implemented. The Party has recently emphasized that top priority should be given to supplying equipment and materials to ore and coal mines. Some officials, however, divert the supplies of equipment and materials to their own sectors insisting on their special needs. As a result, ore and coal mines are not yet receiving sufficient supplies. Therefore, the mining industry fails to advance ahead of

others, and this is holding back the development of the national economy as a whole.

In order to rid themselves of self-centredness, officials must discard a wrong viewpoint of only seeking the limited interests of their own sectors and units. Some officials behave as if they alone have a sense of responsibility, and try to solve all problems in the interests of their own sectors and units; it is an act of confusing the country's economy and making a mess of work. Economic officials must not think of their own interests alone, but think first of the country's economic life as a whole. They must acquire the viewpoint that it is all right if things are beneficial to the national economy, even though they are not profitable to their own sectors and units. Senior officials of the Party Central Committee must also work with an attitude that they are responsible for the country's economic life, not trying to work with separate pockets of their own.

To rid officials of their self-centredness, the structural system must be reformed, too.

At present, the structure of the State Planning Commission is subdivided too much into sections; this gives rise to self-centredness in the allotment of equipment and materials. The departmental structure of the State Planning Commission should be so organized as to ensure that they work from the point of view of the state, not in a self-centred manner. It is advisable to adjust the structure of the State Planning Commission by merging some of its sections. The planning units of the State Planning Commission should be reduced in step with the adjustment of its structure. We must re-examine the structures of the Central Materials Supply Agency and other commissions and departments in this light and readjust them if necessary.

We must also re-examine sales sections of factories and enterprises and put them on a right track. Recently special units have made self-centred structures and sent them down to their subordinate units. As a result, the number of sales sections and their personnel at factories and enterprises has increased a great deal although there is no particular increase in production. Each of the factories and

enterprises should have one sales section that deals with all the related problems.

Today we have entered a new hopeful decade, the 1990s. All officials must wash out the old dirt of the 1980s and embark on a new road with clear minds and with a new determination and fighting spirit.

I am firmly convinced that all officials, in support of the Party's intentions and plans, will make new advances in Party work and economic affairs and achieve a brilliant victory from the first year of struggle in the 1990s.

## **ON SOME TASKS OF IDEOLOGICAL EDUCATION OF THE PARTY**

**Speech to Senior Officials of the Central  
Committee of the Workers' Party of Korea**

*January 11, 1990*

At present it is very important to intensify ideological education among Party members and other working people.

Only then, can we arouse them to revolution and construction by firmly arming them with the revolutionary ideology of our Party, and check the ideological and cultural infiltration of the imperialists by giving no room for the enemy to set foot in our ranks. Intensifying ideological education is all the more urgent as the generation who have not experienced the trials of the revolution are appearing as the commanding personnel of our revolution. In the days immediately after liberation the revolutionaries who had taken part in the anti-Japanese revolutionary struggle led by the great leader were the backbone in building the Party, the country and the army. However, time has passed and their hair has turned grey; and the generation who have not experienced the trials of the revolution make up the main force of the revolutionary ranks. They do not know well how our Party, people's power and revolutionary armed forces were built under the complicated circumstances immediately after liberation and how the soldiers of our Korean People's Army and people fought to defend the country, shedding their blood, during the Fatherland Liberation War. In these circumstances, we must organize ideological education to suit

the characteristics of Party members and other working people in order to prepare them politically and ideologically.

The present ideological education does not properly conform with the characteristics of those it deals with. The Information Department confines ideological work to drawing up and circulating texts for study sessions and public lectures and to compiling statistics of the number of study sessions and public lectures conducted. Many of the public lectures do not have the content to prepare Party members and other working people politically and ideologically.

The principle of ideological education is not clear, either. Ideological education must be conducted with a clear principle in conformity with the revolutionary task, fighting goal and the social and political environment of the period concerned. Our Party established a clear-cut principle of ideological education in keeping with the revolutionary task, fighting goal and the social and political environment soon after liberation, during the Fatherland Liberation War and in the postwar period, and efficiently educated its members and other working people. Thus, it could build a new country from scratch, win a brilliant victory in the Fatherland Liberation War, reconstruct the devastated economy in a short span of time after the war and bring about a great upsurge of Chollima. However, the principle of the present ideological education is not clear. Even though we have a good ideology, a good system and good people, undesirable consequences will result if we conduct ideological education in a perfunctory manner.

The Information Department must decisively eliminate formalism in ideological education and conduct substantial ideological education among Party members and other working people.

Party members and other working people must be given a clear understanding of the superiority of our socialist system.

At present, in giving an understanding of the superiority of the socialist system, it is important to educate the people in socialism based on collectivism in comparison with capitalism based on individualism, and what is all the more important is to bring them to

see clearly the essential characteristics and genuine superiority of our socialist system compared to the socialism of other countries.

Our socialism is an original socialism of our own style distinguishable from the socialism of other countries in its guiding ideology, guiding theory, guiding method, and in the peculiar course of its construction. It can also be distinguished by the width and depth of independence it aims to realize and its stability.

Our socialism is distinguishable from the socialism of other countries in its guiding ideology. Of course, it can be said that the objective of building socialism is identical in many countries. However, the guiding ideology, guiding theory and guiding method maintained in building socialism are different from each other. Ours is a style of socialism based on the Juche idea. Our Party is building socialism guided by the Juche idea, a man-centred ideology. It also solves all problems arising in socialist construction from the Juche-oriented stand, by relying on the strength of our people in accordance with the demands of our people and the actual conditions of our country.

Our socialism is not a gift from the others nor has it been built by others. It is our own style of socialism which we selected ourselves and have built by our own strength, reflecting the aspirations and demands of our people. Immediately after liberation our people established the people's democratic system inheriting the brilliant traditions of the anti-Japanese revolutionary struggle. They fought in the trials of the grave Fatherland Liberation War, even dedicating their lives to defending their new system which they built themselves. Inheriting and developing the people's democratic system, they established the socialist system in the challenging postwar reconstruction period and are developing it further through the arduous struggle of socialist construction.

Our socialism is the most superior form of socialism in that it fully realizes the independence of the masses of the people. In our country the working masses are the genuine masters of the country and all social benefits are extended to them. This can be clearly seen in the

supply of food alone, for instance. The people in other countries buy rice, but our people are supplied with rice for next to nothing, so no one has any worry about food. This is a people-oriented policy enforced only in our country, a country which regards the welfare of man as the most important task. There is no other country in the world that extends maximum social benefits to the people as we do.

The solidity of our socialism rests on the single-hearted unity of the leader, the Party and the masses, the socio-political organism. In our country, the masses of the people, the motive force of history, are rallied rock-firm around the Party with the leader at the centre. Herein lie the solidity of our socialism and its essential features, distinguishable from the socialism of other countries.

Many foreigners are united in their praise of the superiority of our socialism. The great leader said to a member of the Japanese House of Representatives who was on a visit to our country that we are waging the revolution and construction independently and creatively guided by the Juche idea, an idea in which one regards the masses as his teacher and conducts the revolution and construction by relying on their strength, and that as our Party keeps up the Juche idea as its guiding ideology and applies it to the revolution and construction, it faithfully incorporates the demands and interests of the masses in its policies. He continued that our Party cannot be accused of bureaucracy because we are following the man-centred policy. Moved by his words, the Japanese held a press interview in a country on his way back to Japan and said that as the Workers' Party of Korea is executing the man-centred policy with the Juche idea as its guiding ideology, it is free from bureaucracy and that Korea would not collapse like the East European socialist countries. He stressed that socialism in Korea has special features. He pinpointed the difference between our socialism and the socialism in the East European countries. A foreign ambassador in our country said that he would make an effort to study the Juche idea, praising the advantages of our form of socialism, which has embodied this idea.

We have done nothing wrong in building socialism and have

nothing to reform. With the pride and national dignity which comes from living and working in the most advantageous socialist society established by the leader, we must make Party members and working people fully understand that there is no other system which is better. Unless we give publicity to our socialist system which is best in the world when we are living there, the people will not know its advantages fully. If for example our people are asked how our socialism is different from others', a great number of them would not be able to answer clearly.

We must bring them to see clearly that the socialism we are building is fundamentally different from the socialism of other countries, that our Party began to build socialism based on the Juche idea, a man-centred idea, and is solving all problems arising in socialist construction by relying on the strength of our people and in conformity with the interests and requirements of our people and that our socialism is characteristic socialism of our own style which has embodied the Juche idea. In this way we must ensure that Party members and other working people endeavour to brighten the socialist system with a clear understanding of its advantages.

While making our Party members and other working people fully understand the advantages of our socialist system, we must also efficiently explain them to foreigners. If foreigners ask about the advantages, we should not only explain them but advise them to come to our country to see with their own eyes.

We must also give our Party members and other working people a correct understanding of the reform and restructuring enforced in other socialist countries in combination with the advantages of our socialist system. We must explain to them in easy terms that reform and restructuring literally mean disassembling and overthrowing that which has been done; that there is no benefit if socialism is abandoned now to introduce capitalism. There is no need to introduce capitalism as the socialist system established in our country is the best in the world and we have nothing to put right because we have done nothing wrong.

We must also make them understand clearly that human rights are

fully guaranteed in our country. In their attack against the socialist countries the US and other forces of imperialism are now making a fuss that these countries are infringing upon human rights; they might also pick a quarrel with our country over this issue. On her first visit to our country, a German writer Luise Rinser was also doubtful about the problem of human rights, but after several visits she became convinced that human rights are fully guaranteed in our country.

In spite of the US imperialist criticism of socialist countries on the issue of human rights, it is the United States where human rights are violated most severely. In the United States the unemployed number tens of millions and a large number of people have no homes. Many sick people do not receive medical treatment for they do not have enough money, some school-aged children cannot go to school for they have no money and drug addicts and illiterates are increasing daily—this is the real picture of the United States. Even elementary human rights are sometimes violated there. However, everyone in our country learns free of charge to his heart's content and receives free medical care. Our people do not know what unemployment is and they live happily free from worries about food, clothing and housing.

We must also give a proper explanation about religion to the people. Freedom of religious belief is being guaranteed in our country. Our Constitution stipulates freedom of religious belief. We have never rejected religion so far. Explaining how religious forces in our country have been weakened, the great leader said that it was because the US imperialists bombed churches and killed religious men during the Fatherland Liberation War. Since our people are guaranteed the freedom of religious belief by the Constitution, they can go to church if they want to, but they do not do so for they have nothing to worry about and they seldom have any crime to atone for.

We must explain these points to Party members and other working people so that they can fight those imperialists who pick a quarrel with us on the issue of human rights.

We must educate Party members and other working people on the Korean-nation-first spirit

This education must not be conducted only by emphasizing that the Korean nation is the best in the world, or imposing this excellence upon the people. We must explain to the people in a theoretical way and in plain words what the Korean-nation-first spirit means, why they should acquire the spirit and what they should do to acquire the spirit, so that they can fully understand it theoretically.

The excellence of the Korean nation is neither a biological concept nor a geographical concept nor an economic concept; it is a political and ideological concept. Koreans are not big-built; the territory of our country is not large and its economy has not reached a high stage of development. However, our nation has an ideology, traditions and history superior to others'. The excellence of the Korean nation does not mean that our nation is a superior race; it means it is best in its ideology, traditions and history.

In order to convince the people of the excellence of our nation, the national character of our people must be expounded by means of the ideology, traditions and history.

Our people are mostly sagacious, industrious, soft yet strong; they are a homogeneous nation who have lived in one territory with one culture and language from ancient times. They have a time-honoured history spanning 5 000 years, a brilliant national culture, excellent national traditions and a great ideology. These national characteristics are the base of the Korean-nation-first spirit.

Every nation has its peculiar national character formed and consolidated over a long historical period and the level of its character depends on the ideology, traditions and history of the nation concerned. The national character of our people is, we believe, stronger than that of any other nation.

Our national character is strong because our people accept the great Juche idea as the soul of the nation. We must make the national character of our people stronger by means of the Juche idea. From the first day of its foundation up to now our Party has consistently adhered to the Juche idea in its revolutionary struggle and construction work. Having created the immortal Juche idea, the great leader built the Party

and the state as required by its principles and has led the revolutionary struggle and construction work to victory. We can be fully proud of the fact that our people, who accept the Juche idea as the soul of the nation, are the best in the world.

We must explain the excellence of our nation by means of the national traditions and history of our people. During the protracted course of the revolutionary struggle, our people built the people's power and the socialist system with their own hands. Our Republic is the result of revolutionary gains our Party and people won at the cost of blood. We must explain in depth to our people how the people's power and the socialist system were built in our country. The national traditions can be explained in relation to the issue of obligation. For our people it has been peculiar national tradition to be faithful in carrying out obligations.

We must explain to Party members and other working people the Korean-nation-first spirit on the basis of our ideology, traditions and history so that they have a clear understanding of the excellence of our leader, our Party, the guiding ideology of our Party and our socialist system. It will help them to appreciate their own things and strive to add lustre to them, with a high sense of national pride and dignity.

We must further intensify education in revolutionary traditions among Party members and other working people.

Only then can they overcome all manner of difficulties and trials with an indomitable fighting spirit and the spirit of revolutionary optimism by learning from the lofty revolutionary spirit of the anti-Japanese fighters and perform the revolutionary struggle and construction work with success. The present circumstances and conditions in which we are building socialism are different from those of the days when the anti-Japanese revolutionary fighters fought to defeat the Japanese imperialists and restore the motherland, but the revolutionary spirit they displayed is a value which our people must learn and carry forward. Moreover, the younger generation do not know well how arduously the anti-Japanese revolutionary forerunners fought as they have lived happily under the socialist system without

experiencing hardships. They do not know well the content of *One Bowl of Parched-rice Flour*, the reminiscences of an anti-Japanese revolutionary fighter.

What is important in the education in the revolutionary traditions is to educate the people to learn the revolutionary spirit of self-reliance and fortitude displayed by the anti-Japanese revolutionary fighters. As they displayed the revolutionary spirit of self-reliance and fortitude they could arm themselves by their own efforts, defeat the brigandish Japanese imperialists and liberate the motherland even though they did not enjoy the support from the state or regular army. We must ensure that all Party members and other working people acquire the revolutionary spirit and bring about an upsurge in socialist construction by overcoming the hardships and difficulties confronted.

What is important next in the education in the revolutionary traditions is to educate the people in the spirit of revolutionary optimism and the spirit of loving future also displayed by the anti-Japanese revolutionary fighters. The veterans were imbued with optimism of the future—never pessimistic even on the scaffold. This can be seen clearly in the struggle of Comrade Pak Kil Song who died a heroic death, shouting, “Love the future,” before a firing squad. The anti-Japanese revolutionary fighters could fight to the end for victory of the revolution, convinced of victory because they were full of optimism about the future. We must imbue Party members and other working people firmly with their revolutionary spirit.

In order to intensify education in the revolutionary traditions, we must publish the reminiscences of the anti-Japanese revolutionary veterans in greater number. Recently they are not being published; they must be published in a large number.

We must further intensify class education among Party members and other working people.

Some time ago *Rodong Sinmun* carried *On Further Intensifying Class Education among Party Members*, a work the great leader made public in 1955. The leader put forward long ago the policy on

intensifying class education and has seen to it that this education was conducted without interruption among Party members and other working people. As a result, they are fighting vigorously against the class enemies of every description as they have a correct understanding of the exploiting class and its system. However, we must never rest content with it. Our revolutionary struggle is as ever a struggle against the exploiting class, system and its reactionary ideas. The more the revolution deepens, the fiercer the struggle becomes. We must fully equip Party members and other working people with the revolutionary consciousness of the working class by strengthening class education without letup so that they staunchly fight against class enemies.

Ideological education must be conducted to suit the characteristics of the people it deals with and their preparedness.

If we do it in a stereotyped manner without considering these factors we cannot be successful. Ideological education must be conducted effectively in various forms and methods to suit the characteristics of the masses of all strata including workers, farmers and intellectuals.

Ideological education must be intensified particularly among the officials in the fields of scientific research and mass media so as to firmly equip them with our Party's revolutionary ideology. Otherwise, practices lacking in conviction might be revealed among them. We must pay deep attention to intensifying ideological education among the intellectuals in these fields.

Ideological education must also be strengthened among the artistes. They are different from foreign artistes, because they have been educated under the guidance of the Party and trained in the course of creating revolutionary works of art. They are pure. However, some of them might be lacking in faith, so we must strengthen ideological education among them so that they are firmly equipped with the Juche-oriented outlook on the revolution.

Education through public lectures must be intensified.

The public lecture is an excellent method of educating many people at a time. Bringing the Party's policies home to Party members and

other working people can be accomplished in good time when conducted through public lectures.

Public lectures must be given according to plans drawn up to suit the characteristics of the people. Only well drawn-up plans make public lectures interesting. Public lecturers must be well prepared to ensure they are interesting and concise. In future, lecturers must prepare public lecture plans by themselves or make a deep study of the plans sent down in a uniform way so as to give lectures amusingly in their own words. Care should be taken to ensure that secrets are not disclosed through public lectures.

Interviews must be widely introduced in studying. Studies must be conducted not only through lectures and debates but also through interviews. Study through interviews makes it possible for everyone to understand theoretically the Juche idea as suited to his or her characteristics and preparedness. In future, cadres and lecturers must hold these interviews with Party members and other working people frequently to equip them more firmly with the Juche idea.

We must compile various educational materials which can serve Party members and other working people as political pabulum.

As far as recently compiled educational materials are concerned, they are too long, yet still fail to highlight the main points. They must be logically based on facts with a clear structure and content. Their contents must be neither fabricated nor exaggerated.

Lecture plans for study sessions must be drawn up efficiently to include content that is both theoretical and concrete. The plans must correspond to the people's characteristics and preparedness. The plans for cadres must be developed with profound, theoretical content, while those for Party members and other working people must be developed using simple terms in consideration of their characteristics and level of preparedness.

Educational materials such as plans for public lectures and motivation or reference materials must be compiled in a concise and yet simple way. We must compile material in our own way with content that meets the requirements of our revolution. Simple and

concise educational material will be acceptable if a deep explanation is given on its basis during study sessions. When explaining the content of educational material, there is no need to expand on for too long on the pretext of enriching it. The content of educational materials must be explained in easy terms to arouse the interest of the listeners, so that they listen to them with the same zest as news items. Only then will the explanation be worth reading and linger long in the listeners' memory. The plans for public lectures, motivation or reference materials must not be as long as lecture plans for study sessions; they must be compiled in a simple way according to content and issues.

When writing an article or giving a lecture on a certain issue, people try to relate the issue to the complicated situations of other countries; they must not do so. We must educate Party members and other working people in our own things and theoretically explain our own practical experiences. The Information Department must ensure that the officials in the field of the mass media write about our own things according to our attitude when they write articles.

The role of the mass media must be enhanced.

Only then can the work of equipping Party members and other working people with the Party's policies and rousing them to their implementation be performed efficiently. However, this sector is not working properly as intended and required by the Party.

The mass media sector is committing mistakes because the leading officials in this sector are working irresponsibly. They are not sensitive to the changing situation and, when a new Party policy is advanced, they do not discuss collectively the methodology required to carry it out. They must be more sensitive to the situation than anyone else and perform the work of the mass media in accordance with Party policy; but this is not the case.

The shortcomings in this sector are also attributable to the fact that the Information Department of the Party Central Committee is not properly controlling and guiding this sector. The sections of the department do not guide the organs they deal with in a Party-oriented, political way. They interfere with what has been edited, ordering to do

this or that; they must not do so. If they work in this way with the organs they deal with, they cannot eliminate irresponsibility, expedience and formalism revealed among the officials in these organs and might discourage them from displaying creativity. Unless they eliminate their administrative and bureaucratic work style, officials in the Information Department cannot efficiently control and guide the organs they deal with and fully carry out their tasks. The relevant sections of the department must correct their shortcomings as soon as possible and guide the organs subordinate to them in a Party-oriented, political way.

Efficient guidance must be provided to broadcasting. Broadcasting is very important in motivating people, so we must not neglect it. The Information Department must enhance the sense of responsibility and role among the officials in the broadcasting sector and lead them to work in accordance with the Party's intention and demands.

Newspapers must also be edited well. At present *Rodong Sinmun*, *Minju Joson* and *Pyongyang Sinmun* all carry reports on political events; there is no need to do so. In future, *Pyongyang Sinmun* must edit articles that sustain the specific feature of the newspaper of the capital city. It should carry many articles that feature the lives of the Pyongyang citizens. The study of how to edit *Pyongyang Sinmun* must be made and a plan on it drawn up. *Joson Inmingun*, as the army's paper, should preserve its characteristics and fill its pages with content aimed at establishing the Party's monolithic ideological system and the Party's leadership system. Recently it has been well edited.

Newspapers and broadcasting must report on foreign affairs properly. For this task, the Korean Central News Agency must carry out unified supervision. In addition, special correspondents dispatched to other countries must work better. Only then can promptness, accuracy and objectivity of the news on foreign affairs be ensured. At the moment these correspondents are not sensitive to the situation and neither do they rack their brains. They must carefully analyze the data obtained in their resident countries before sending reports to their headquarters.

Publications should be distributed properly. Newspapers are now being distributed to households; this practice has advantages as well as disadvantages. Since their circulation is limited, they might not reach the people who have to read them if they are distributed only to households. As *Rodong Chongnyon* is distributed to households, the primary organizations of the League of Socialist Working Youth which keenly need it have no opportunity to read it. Instead, it reaches only households that have no one who would read it. Such dailies as *Rodong Sinmun* and *Rodong Chongnyon* should be distributed to establishments, not to households. *Rodong Chongnyon* should be distributed in great numbers to the LSWY primary organizations so that it can be used in educating young people. Since all houses have rediffusion sets and a great number of them have TV sets, there is no need to distribute the newspapers to all of them. Then typefaces may be set up for printing a little later than now. Newspapers normally have to set up typefaces early in order to distribute papers to households before people go out for work, so some articles which would be carried that day have to be left over until the next day. Consequently, important news items are not reported promptly, hindering their relay to other countries.

Full preparations should be made for the successful holding of the Eighth April Spring Friendship Art Festival.

# **LET US TRAIN THE YOUTH THOROUGHLY INTO THE RELIABLE SUCCESSORS TO THE REVOLUTIONARY CAUSE OF JUCHE**

**Speech to Senior Officials of the Central  
Committee of the Workers' Party of Korea**

*January 17, 1990*

Today marks the 44<sup>th</sup> anniversary of the founding of the League of Socialist Working Youth.

The LSWY is the one and only mass political organization of the young people in our country that educates youth on the revolutionary line and rallies them firmly behind the Party and mobilizes them powerfully to carry out Party policy.

The LSWY has grown up from deep historical roots.

In his youth the great leader originated the revolutionary youth movement in our country and fostered the core elements of the revolutionary youth organization in the crucible of the anti-Japanese revolutionary struggle, thus establishing the brilliant traditions of the youth movement in our country.

Based on the results and experiences of the youth movement he personally achieved and accumulated during the anti-Japanese revolutionary struggle, the great leader, immediately after liberation, founded the Democratic Youth League, a mass youth organization involving young people of all walks of life and rallied the young people as a political force. Our Party reorganized the DYL into the LSWY in keeping with the requirement of the developing revolution and has been deeply concerned in strengthening and developing the

LSWY organization continuously and educating the young people in a revolutionary way. Our Party trained the rising generations in a revolutionary way through their life in the Children's Union and LSWY. Today, our young people's ideological stance is commendable. They have a strong sense of organization and a high revolutionary spirit and are working devotedly in difficult and arduous jobs. They are at the forefront of socialist construction and respond enthusiastically to the Party's line and policy.

The young people are a source of trouble in many countries, but the young people in our country are the pillar shouldering revolution and construction and we are highly proud of them. For this reason, foreigners visiting our country often envy the ideological stance of our young people and acknowledge that we are ahead of others in the education of young people. We are naturally proud of having trained the young people so well.

But, we should not be complacent about our successes in working with young people nor should we neglect the education of young people.

Youth are the successors to the revolution. How to educate young people is a vital problem deciding the future of the revolution and the destiny of our nation. Only when it trains young people well can a working-class party defend and develop the successes achieved in the revolution and construction and carry on the revolution through later generations. The historical lesson shows that if young people are not well-trained, the gains of revolution achieved through the long protracted and arduous struggle will be destroyed and we shall be unable to accomplish the revolutionary cause opened up by the leader.

Now that the new generation appears as the main force of revolution in our country, the education of young people poses itself as a more important problem in succeeding and accomplishing through the generations the revolutionary cause of Juche pioneered by the great leader.

While consolidating and developing the successes achieved in the work with young people, we should further strengthen this work in keeping with the requirements of the prevailing situation and

developing revolution and thus train all the young people to be the reliable successors to our revolutionary cause.

In order to ensure young people become reliable successors to the revolution, ideological education should first be intensified.

The successful ideological education of young people will make it possible to arm them with the revolutionary idea of our Party and to train them into becoming ardent revolutionaries who are ready to devote all their lives to the Korean revolution. If the ideological education of young people is not intensified, and neglected even slightly, they would become ingrained with bourgeois ideology; they are likely to become indolent and pursue a corrupt and degenerate life, hating work and loafing on the job. If such a way of life is allowed, they will not be able to carry out the revolution or pass on the revolutionary spirit.

In the future, too, we should exert great efforts on the education of young people so that they become ardent revolutionaries of a Juche type.

Young people should arm themselves thoroughly with the Juche idea which is the most correct guiding ideology of the revolution and construction, as well as the one and only revolutionary world outlook that our young people must acquire. It is only when they are ingrained in the Juche idea that they can make the Juche idea their unshakeable conviction, think and act as required by the Juche idea anywhere and anytime and carry forward and accomplish the revolutionary cause of Juche through the generations. A profound study of the principles of the Juche idea should be conducted among the young people, so that they will accept the idea as an unshakeable revolutionary world outlook and work and live only as required by it.

The brilliant tradition of the anti-Japanese revolution established by the great leader is the historical root and bloodline of our revolution. By strengthening the education of the revolutionary traditions among young people and equipping them firmly with these traditions we can make sure that they live and fight cherishing the revolutionary spirit of the anti-Japanese struggle.

What is important in the education in the revolutionary traditions is to learn from the revolutionary spirit of the anti-Japanese revolutionary fighters. Trusting and following only the leader, the anti-Japanese revolutionary veterans fought for the liberation of the country convinced of victory of the Korean revolution. They emerged victorious in the struggle against the Japanese imperialists, overcoming all sorts of hardships displaying the revolutionary spirit of self-reliance and fortitude. Once they arm themselves firmly with the revolutionary spirit of the anti-Japanese veterans, young people can defend the Party and the leader resolutely in any arduous and complex circumstances and fight on devotedly for the accomplishment of the revolutionary cause of Juche. We should strengthen the education in revolutionary traditions among young people so that they will learn from the spirit of the anti-Japanese fighters, the unflinching loyalty to the leader, the conviction in the sure victory of the revolution and the revolutionary spirit of self-reliance and fortitude with which to carry out the revolutionary task overcoming all hardships and embody them in their work and life. In particular, the young people should follow the examples set by Kim Hyok and Cha Kwang Su and other young communists, working and living as they did.

The revolutionary education and class education must be intensified among young people.

The exploiter class still exists in the world and the severe class struggle between the working class and exploiting class and between socialism and capitalism is still going on. Nowadays the US and other imperialists are launching reactionary propaganda against socialism more aggressively than ever before; they are manoeuvring viciously to destroy socialism from within by disarming the people of the socialist countries ideologically. The US imperialists who have occupied south Korea are instigating the exploiter class and reactionaries to bring about the oppression and exploitation of the south Korean people and are continuously manoeuvring to provoke a war against the northern half of Korea. Under these circumstances, unless the revolutionary education and class education is conducted properly among the young

people who have grown up free from trouble under the care of our Party without experiencing exploitation by landlords and capitalists, they cannot fight resolutely against the exploiter class and for the revolutionary cause of the working class. Today, intensifying the revolutionary and class education among young people is the most urgent task in making them politically and ideologically ready and in training them in a revolutionary way.

What is important in revolutionary and class education is to help young people acquire the viewpoint of the working class. Only then, can they see and judge everything from the standpoint of the working class and maintain thoroughly the revolutionary principle of the working class in any difficult and complicated situation.

The next in importance in revolutionary and class education is to make young people hate the exploiter class and the exploiting system and fight resolutely against them. To this end, they should come to a theoretical understanding of the exploiting nature of landlords and capitalists and the reactionary nature of imperialism and its corruption. We should also inform the young people of the crafty schemes of the imperialists to destroy the socialist countries under the label of “peace” and “aid,” so that they will carry on the fight without any illusions. The education of young people in class consciousness should be conducted substantially, using the materials about atrocities committed by the US and Japanese imperialists during their occupation in our country and with vivid materials about the oppression and exploitation of the people by the south Korean puppets and exploiter class.

Another important factor in revolutionary and class education is to educate the young people to fight against revisionism. We should strengthen anti-revisionist education among the young people, so that they have a clear understanding of the reactionary nature and harm of modern revisionism and fight against flunkeyism and dogmatism resolutely. In this way any trivial element of revisionism must not be allowed to infiltrate the minds of young people.

Education in socialist patriotism should also be intensified among young people.

It is only when young people are educated in the spirit of ardently loving the socialist homeland that they can be loyal to the Party and the leader and devote all their efforts towards the prosperity of the socialist homeland.

What is important in education in socialist patriotism is to provide a clear understanding of the advantages of our socialist system. Our socialist system is one that provides the rising generation with food, clothing and learning and brings them up to be the pillar of the country. The fact that our socialist system is a benevolent one which cares for the rising generation was demonstrated by the triplets soldiers participating in the second congress of the LSWY workers in the People's Army. Nine groups of triplets serving as soldiers participated in this congress. When the great leader met them and had his photo taken with them, he said that all the triplets were the sons and daughters of the Party. As the great leader put it, all the triplets soldiers would not have survived if they had not been born in our socialist system. Mother's milk is not always enough to suckle a child, but under the care of the Party and the advantageous socialist system they grew up without any trouble and became admirable soldiers. Indeed, these triplets grew up receiving nutriments provided by the Party and enjoying its care, not only their mothers' milk. It is laudable that we built the Pyongyang Maternity Hospital. Our Party spares nothing for the rising generation. Our Party is giving the children the best of care. As a matter of fact, our children are growing up happily under the fine socialist system established by the great leader. By giving good examples we should make young people clearly understand that our socialist system is the most advantageous system in the world. In this way we must see to it that they value and love the system and fight devotedly to consolidate it further.

Young people should love and take good care of their native villages, mountains and rivers and their workplaces and work hard to make them prosperous. This is a detailed expression of patriotism. All young people have their own native villages, mountains and rivers and workplaces where they are leading worthwhile and creative life.

However, some young people have no habit of loving their native villages, mountains and rivers and workplaces nor do they make efforts to build them up more splendidly. We should educate young people to value and love their work and living environments so that they will make their motherland a better place to live in.

If we are to encourage young people to love their environments it is necessary to compose many songs about their native places and their homeland and popularize them widely. Songs about native villages and the country should be made based on the specific realities and be given a profound meaning. As patriotism is expressed in the delicate feelings of people, the songs for the native villages and the homeland must reflect the specific realities and lives to arouse the feelings of people; only then, can songs touch people's hearts. It is also advisable to compose many songs about Pyongyang and to disseminate them widely. The labour of young people who are rendering distinguished services for the prosperity of the socialist homeland must be reflected in songs; it would be good to popularize such songs. There should be songs about young soldiers who are making great achievements in socialist construction sites. The subjects should be found in the specific life of every construction site where soldiers are working hard and, using these examples as a guide, interesting songs about the relationship between soldiers and the people should be composed.

The young people should be equipped with the Korean-nation-first spirit.

The Korean nation is a sagacious nation which boasts a long history and culture stretching over several thousand years with one blood and one language. There are many nations in the world but only the Korean nation has such a long history and brilliant culture as a homogeneous nation living in one territory from ancient times. The Korean nation is demonstrating the dignity and honour of the nation even more powerfully in the era of the Workers' Party. Today, our nation is taking the lead in building a socialist paradise which guarantees an independent and creative life to the full. This is achieved under the banner of the Juche idea, following the great Comrade Kim Il Sung,

the sun of the nation, and under the leadership of the Workers' Party of Korea.

We must make sure that young people come to a profound understanding that the Korean nation is a sagacious nation with a long history and culture and that it is now in the vanguard of the struggle to realize the independence of the masses of the people completely, following the leadership of the great leader and the great Party under the banner of the Juche idea; it will make them preserve the dignity and honour of the nation with a high sense of national pride and strive to extol them.

The education of the young people should be conducted in different forms to suit their characters and preparedness.

At present, the education of young people is conducted in the same way as that of well-prepared Party members or elderly people instead of being conducted to suit their characters. It is wrong. Young people are full of curiosity and desire to do things and do not spare themselves when they work; and they play merrily when they relax. Only when the education of young people takes such characteristics into account, can we achieve a success.

Different kinds of meetings such as lectures, study presentations and interviews are appropriate methods of educating young people in groups. If such meetings are organized for young people and adapted to their characters, it will ensure that the education of young people is successful.

The Party organizations and LSWY organizations should organize such meetings among young people at every opportunity, combined with the implementation of their revolutionary tasks and as suited to their psychological characters.

The education of young people through publications should be one of the primary concerns.

Newspapers and publications of different kinds carry on news and information on nature and society. By reading different publications, young people will understand the line and policy of our Party, and acquire a broad knowledge of nature and society. Therefore, young

people should be encouraged to read various publications including newspapers and magazines. In particular, publications for young people such as the newspaper *Rodong Chongnyon* and the magazine *Chongnyon Saenghwal* should be adapted to the hobbies and demands of young people and used effectively for their education.

Art works are also a powerful educational medium. Young people who have a sense of what is new and have an enterprising spirit can enrich their education ideologically and spiritually through works of art. So we must be deeply concerned about educating young people through art works.

Among art works, education through films is also important. As an art with a strong visual and political appeal, films are an appropriate educational medium for the collective education of young people.

For the successful education of young people, many films dealing with their lives should be produced. There are plenty of materials that can be used to depict young people's lives as themes. There is the film production practice group at the Pyongyang University of Dramatic and Cinematic Arts. It should be reorganized into a youth and children film production group, where many films based on the lives of youth should be made. The LSWY Central Committee should provide this film production group with the materials for producing such films. The LSWY Central Committee is aware of all the positive and negative behaviour manifested in the work and life of young people for it guides their organizational and ideological lives. It can thus provide the topics of films to be produced to educate young people.

In addition to producing many films dealing with young people's lives, we should organize the work to represent examples of heroes of lives including film shows and the meeting of emulating heroes.

Young people have the ability to perceive the new, follow good examples and try to win fame by doing something better than others. Their mental character shows that education through positive examples is a good method for educating young people. This approach to education is a powerful way that accords with not only the young people's characters but also the essence of the socialist system.

In our country, among young people of the new generation, many laudable deeds are performed and admired by thousands of people, following the examples of the preceding generation. At present many young people are rendering distinguished service by devoting their priceless lives in the socialist construction sites for the prosperity of the country and in the front line to defend the country from enemy invasion; the laudable deeds to dedicate their all for the country, the people and their comrades are manifest among many young people. We must give wide publicity to their heroic and communist deeds, using publications and other different mass media.

Nowadays a large number of young people come out for the water course project and are rendering distinguished services in their work, true to the Party's seeking to accomplish the irrigation system at a higher level. If young people in other countries performed such exploits, these countries would talk a lot about them. Through newspapers and broadcasting we should introduce and disseminate widely information about how young people are gaining great successes taking the lead in the difficult and labour-intensive work of socialist construction, including the struggle of young people mobilized in the water course project, and give prominence to them.

The education of young people should take into account the characteristics of their social strata.

The education of university students should be a particular concern and it should be organized to suit their special nature.

The university students are the reserves of national cadres who will shoulder the destiny of the future of our revolution and country. University days are an important period in which a student's world outlook becomes wider. Consequently, training them in a revolutionary way by strengthening the ideological education is a vital problem the outcome of which decides the future of the revolution and the destiny of the nation.

Our Party has been so far successful in the ideological education of university students. At present the ideological state of university students in our country is sound. In the world only our university

students are sound politically and morally and simple and honest. We must not neglect the education of university students. While exerting sincere efforts to improve scholarship among university students, we must imbue them thoroughly with the revolutionary idea of our Party by strengthening ideological education and make them reliable national cadres with an unshakeable Juche revolutionary outlook on the world.

If we are to educate university students properly it is imperative to build up the university LSWY organizations of able people and improve their roles. As the university students are young people, the LSWY organizations must naturally have charge of ideological education among them.

In order to improve the function and role of university LSWY organizations, we should supplement the necessary parts of their organizational structure. In addition to this, professional LSWY workers should be chosen among sound people. We should take stock of all chairmen of LSWY organizations in universities and allow only the officials prepared politically and practically to remain in their posts.

For success in educating university students, their teachers, too, must be trained soundly. The ideological and mental state of university students should mirror that of their teachers. We should intensify ideological education among the teachers so that they will be ingrained deeply in our Party's ideas and work hard to train students to serve the Party, the leader, the country and the people conscientiously.

The young people must be encouraged to keep forging ahead in socialist economic construction.

This is one of the important ways to train them on a revolutionary line in practical struggle. In order to train young people into being the revolutionary successors we should school them in practice, while equipping them with our Party's idea through intensified ideological education. People are trained continuously and grow into revolutionaries in the arduous and complicated practice to transform nature and society. If young people are to be trained in a revolutionary

way in our country where socialist economic construction is going on dynamically, they should take the lead in the struggle to transform nature and increase production. If the young people struggle actively in difficult and labour-intensive work in economic construction, they will be trained ideologically and mentally and acquire the knowledge, experience and methods needed to transform nature and society.

For young people to take the lead in the socialist economic construction is of great significance in carrying out successfully the Third Seven-Year Plan and in achieving the complete victory of socialism. Our Party has set forth the strategic task of carrying out the Third Seven-Year Plan, the grand target of socialist construction, and going through another seven-year plan, thus scaling the high peak towards the complete victory of socialism. To materialize such strategic tasks ardent young people should be the ones who strive to overcome the difficult points in the work of every socialist economic construction site.

Our Party intends to presently convene the national conference of young activists to inspire young people to the struggle of economic construction for the complete victory of socialism. We should encourage young people to demonstrate all their strength and talents and perform extraordinary feats in all fields of socialist economic construction, true to the militant call of our Party, thereby exalting the honour of young builders.

First of all, all young people must set an example in carrying out their share of the national economic plan.

What is important in carrying out the Third Seven-Year Plan and developing the national economy is that all sectors and units should carry out the national economic plan successfully. If so, an upsurge will be brought about in socialist economic construction. The 17th Plenary Meeting of the Sixth Party Central Committee appealed for a new upsurge in socialist economic construction by carrying out the national economic plan this year, the first year of the 1990s, through the powerful struggle for increased production and economy. The national economic plan will be implemented successfully when the

people in every unit carry out their tasks with credit. Young people work in all areas and units where the national economic plan is put into effect. Being deeply aware that if they carry out their share in the national economic plan, the economic plan as a whole will be implemented and the national economy will be developed, young people must set an example by applying all their talent and creativity to the national economic plan on daily, monthly, quarterly and item by item basis.

Young people must be a shock brigade in important construction projects.

Important construction projects are battlefields young people should naturally be involved in and are honourable workplaces where they can perform extraordinary feats of labour.

Our Party has called young people to the important construction projects to transform nature and build impressive edifices; every time young people have voluntarily responded to the call of the Party and rendered distinguished services. Major construction projects in the era of the Workers' Party such as the Haeju-Hasong Railway, the Northern Railway, the Songnam Youth Coal Mine, the Kanggye Youth Power Station, the Namhung Youth Chemical Complex, the Samjiyon Revolutionary Site, the Kim Il Sung Stadium, the Tower of the Juche Idea, the May Day Stadium and the Kwangbok Street are associated with the courageous exploits of young people.

In the 1990s, too, we should build many structures including large power stations, the second stage of the Suncheon Vinalon Complex, the Sariwon Potassic Fertilizer Complex, dwellings for 50 000 families in Pyongyang, the reclamation of tideland in the west coast, railways and motorways. As in the past so in the 1990s, too, young people should display their talents and courage in the major construction projects so as to increase the wealth of the country and the people.

Young people must be the vanguard in developing science and technology in the country.

At present, developing science and technology of the country is an important task to occupy the material fortress of communism

successfully by making the national economy Juche-oriented, modern and scientifically-based. Only by developing science and technology of the country rapidly can we modernize the national economy, increase production on a higher scientific and technical foundation and satisfy the increasing living needs of the people. However, it is not a simple task to develop science and technology rapidly. So young people who are susceptible to the new and are endowed with an enterprising spirit must respond actively to the development of the nation's needs for science and technology. They must know science and technology inside out in their jobs, make positive efforts to acquire more advanced scientific and technological knowledge and stand in the vanguard of technical innovation. Young people of the new generation must study hard with a firm determination to support the country by occupying the fortress of science; they should gain their doctoral degrees in their twenties and thirties and take an active part in the technical innovation movement so as to become the masters of inventions.

To help young people to take the lead in socialist economic construction, different kinds of mass campaigns should be launched vigorously among them.

The youth shock brigade movement is a progress movement to carry out the economic task by collective innovation. Through the shock brigade movement among young people, great successes have been achieved so far in production, construction and technical development. In the future, too, different kinds of such movement should be launched among young people, so that an upsurge can be brought about in production and construction and they can be trained in a revolutionary way.

If we are to prepare them thoroughly politically and ideologically—and make them stand in the vanguard of socialist economic construction, Party workers should pay deep attention to their work with young people.

How to educate young people is a vital problem concerning the future of the revolution, so Party workers should be deeply concerned

about this work and strengthen it, bringing them up to become reliable successors to our revolution.

For the success in work with young people, Party workers at all levels should go deep among young people.

Nowadays many Party workers acknowledge that their work with young people is important, but it is sometimes mere talk; they do not get among young people, leaving this work exclusively to LSWY organizations. Without mingling with young people, Party workers will not be able to respond to the preparedness, aspirations and demand of young people.

Bearing in mind the intention of the Party is to work well with young people, Party workers should mix with young people, understand their preparedness, mental state, aspirations and desires and educate them according to their background, so as to rally them firmly behind the Party and motivate them in carrying out their revolutionary task.

The officials of the Department of Youth and Three-Revolution Team Affairs of the Party Central Committee must be first to go among young people of all levels and work with them. At present, the officials of this department are only interested in work with the speed campaign youth shock brigade and the art and literary activities of youth and children in the extracurricular educational institutes; they fail to go among students and young people in factories and rural communities.

Unless officials of this department go among young people they cannot get to understand their actual conditions nor can they take effective measures for their education. No matter how busy they are, the officials should often mix with young people of all levels, take stock of the reality and work with them accordingly. In particular, officials should often go among university students. They should frequently visit universities in Pyongyang and conduct various forms of political work including lectures, though they may not be able to visit so often universities in the provinces.

The officials of the departments of youth and three-revolution team affairs of provincial, city or county Party committees and senior

officials of Party committees at all levels should go among young people and work skilfully with them.

The senior Party workers including the chief secretaries of provincial, city and county Party committees should visit universities and all other schools under their jurisdiction, get students together and conduct educational work of various forms. Now that there are many suitable theatres and halls, not only in Pyongyang but everywhere in the country, Party workers can call university students and other young people there and launch educational work substantially in different forms such as lectures, seminars and presentations. If an appealing film is screened after such meetings, it would be helpful in the general education of young people.

## LET US COMPOSE REVOLUTIONARY MUSICAL PIECES WHICH PEOPLE LOVE TO SING

Talk to Senior Officials of the Musical Art Sector

February 25, 1990

We are now faced with the historical task of achieving the complete victory of socialism and realizing national reunification as soon as possible. Our revolutionary task requires the musical art sector to produce many revolutionary and militant songs which will motivate the people in the revolutionary struggle and construction work, and lyrics which reflect the different aspects of the people's lives.

The musical art sector now fails to produce many good songs reflecting the vibrant reality of socialist construction and the different aspects of the working people's life to suit the aspirations and demands of the times and people. The creators in this sector are concerned only in producing songs capable of contributing to the ideological education of the people, but they neglect to create popular songs dealing with the many-sided lives of the working people and their emotions. As a result, excellent songs reflecting our people's labour and other aspects of their life and their emotions are few in number.

*Song of Sea* which was composed in the period of building a new democratic Korea after liberation, is a good song which portrays the working life of the fishermen. It contains such verses as *Yo-ho, let us row down the sea teeming with shoals of mackerel, Our arms are full of vigour, rowing the boat, as an arrow*, which give a vivid depiction of the fishermen's working life. As it gives a vivid description of the

fishermen's work, it has been popular with everyone. The People's Army men, too, often sang the song. Advancing southward during the Fatherland Liberation War, the soldiers sang this song along with military songs. This song was also broadcast many times during the war. Such a song which portrays truthfully the production activity of the working people is not produced now.

Songs about girls or women have not been produced recently. In our country there are not many songs about women, largely because the feudalistic idea about women still linger.

Songs about children, too, are few in number and a good lullaby is not available. Among foreign songs there are many excellent cradlesongs such as those composed by Schubert and Mozart, but no delightful lullaby is available in our country.

We do not even have songs to sing at wedding ceremonies in honour of the bride and bridegroom or at 60<sup>th</sup> birthday parties.

The fact that we do not have many good songs which reflect our people's many-sided lives and their emotions shows that our musical art is still inadequate.

There also appear to be some tendencies to compose songs which do not suit the national feelings of our people. Some time ago one art troupe produced a song, which did not correspond with the national feelings of our people. A song unsuited to our people's national feelings is an alien song devoid of popular spirit and national character. We must not tolerate such songs.

Since our song is for the people, it must be composed in a simple and easy way for them to understand and sing but it is now falling short of their expectation. Songs must be composed to be popular but some of them can be sung only by the specialists.

Defects evident in the creation of songs show that officials in the musical art sector are not maintaining the popular spirit and national character sufficiently in their creative efforts.

Maintaining popular spirit and national character along with the Party and working-class spirits is an important principle to be adhered to in the creation of socialist art and literature. Only when you embody

popular spirit and national character in the production of art and literary works, can you develop the socialist art and literature into the truly popular, Korean-style art and literature which serve our people.

We must create many revolutionary and popular songs which accord with the development of socialist musical art and the requirements of our people in their lives, and which everyone loves to sing.

We must produce many revolutionary and militant songs capable of rallying people firmly behind the Party and the leader and drawing them powerfully to socialist construction.

Recently, in order to help the working people in their cultural and emotional life, I saw to it that a song was made using the poem *Whistle* written by Jo Ki Chon as its theme. As the song *Whistle* was produced and disseminated widely, the creators in the musical art sector apparently think that the creation of such a song is the principal demand of the Party; it is wrong. The creation of such a song as *Whistle* is necessary to meet the increasing demand of the working people for their cultural and emotional life, but it should not be the main focus of their creative efforts nor should people be encouraged to sing only such a song.

The revolutionary task facing us now demands that we should further strengthen the motive force of our revolution and rouse all the people actively to the struggle for the prosperity and development of the motherland and national reunification. Our musical art must become a powerful weapon for educating the people in the revolutionary spirit and inspiring them in the struggle for revolution and construction. To this end, the musical art sector must produce many songs about the Party and the leader, the motherland and the socialist system, revolutionary traditions and national reunification and other revolutionary and militant songs capable of educating people in the revolutionary spirit and motivating them powerfully to socialist construction.

In the past many revolutionary and militant songs of this kind have been produced as required by the Party's ideological work, but

not many give a profound description of the history of our Party's struggle, the history of our motherland and the true advantages of our socialist system.

Our revolutionary ranks are now being replaced by the younger generation who have not a clear understanding of the history of our Party's struggle, the history of our motherland and our style of socialism, an embodiment of the Juche idea. They do not know well how our Party has been strengthened and developed into such an invincible force as today, how it has led the arduous Korean revolution to victory and how it has turned our once backward motherland into a socialist country, independent in politics, self-sufficient in the economy, and self-reliant in national defence. We must teach the younger generation about the history of our Party's struggle, the history of our motherland and the advantages of our socialist system so that they can strive devotedly for the Party and the motherland, with the pride of having the great Party and the great socialist motherland. The musical art sector must produce songs which give a vivid portrayal of the history of our Party's struggle and the history of our motherland, along with those songs singing of the love for the Party and the motherland.

We must also create many songs about the labour of the working people.

Work occupies an important position in the social life of the people. People create material and cultural wealth through their work. In our country everyone participates in labour, through which he creates material and cultural conditions necessary for an independent and creative life of his own and all the people. A song about working life encourages people to be more active in their creative labour for society and the collective, with pride in their work. It also helps them to approach contentedly even difficult and labour-consuming tasks to transform nature and step up production and construction.

We must compose many songs reflecting various aspects of the production activities of the working people and disseminate them so that the coal and ore mines, factories and construction sites, rural and

fishing areas, and all other workplaces where the grand campaign for socialist construction is in full swing, resound with the sonorous songs of creation and construction, the vigorous and cheerful songs of workers.

We must also produce many songs reflecting the emotional life of the working people.

People have different feelings from one another according to the age, sex and occupation, and they want to live to suit them. If emotional life is to be encouraged among the people of different age, occupation and sex, there must be a variety of songs to suit their different feelings. Free from worry about food, clothing and housing, and with the level of their cultural lives rising, our people are demanding many different kinds of songs. In view of preventing the infiltration of bourgeois musical art and developing socialist musical art soundly, too, we must create many songs reflecting varied feelings of the people and disseminate them. Unless we produce and disseminate excellent songs reflecting the different feelings of the people and their increasing demands for cultural lives, some young people and others who have not been prepared politically might take interest in vulgar and alien foreign songs. Then, the undesirable bourgeois musical art which might degenerate people will possibly infiltrate into our country. We must compose and disseminate many pieces of songs reflecting the working people's different feelings so as to prevent the infiltration of the bourgeois musical art, develop socialist musical art soundly and meet the increasing demand of the people for their cultural life.

We must produce songs about girls or women. In our country women occupy half the population and play an important role both in household life and in social life. They have feminine emotions and psychological feelings in life, different from men. We must respect them and give prominence to them in society, creating songs reflecting their lives and feelings.

We must also produce many songs for and about children. Only then can we raise children in an ideologically and emotionally sound

way. Songs about children must be composed to suit their juvenile mind.

We must compose lullabies, too, which have suitable content and are easy to sing, reflecting the parents' wish for their children's good fortune.

There should be songs to be sung in honour of the bride and bridegroom at their wedding ceremony. As such songs are not available now, people sing the song *We Are the Happiest in the World* on the occasion, I was told. Needless to say, it is quite acceptable to sing this song in honour of the man and wife on their wedding day, in the sense of wishing them to be unfailingly loyal to the Party and the leader even after their marriage, always bearing in mind the benevolence of the Party and the leader that have brought them up with loving care. However, offering felicitations to the newly-weds is the main event of the day, so it is reasonable to sing many songs congratulating their marriage. If you compose congratulatory songs in honour of the bride and bridegroom excellently, the attendants of the events which are held in wedding-ceremony restaurants established in various places will sing them delightedly.

We must also compose songs congratulating people on their 60<sup>th</sup> birthday. In our country there is a good custom handed down from time immemorial of arranging a party in honour of the person on his or her 60<sup>th</sup> birthday. It is appropriate to congratulate the person who has worked faithfully for the Party and the motherland throughout life, with suitable songs.

A song reflecting emotional life must be composed to represent the various feelings of people as they are. If such a song does not directly emphasize the Party, revolution and loyalty, people may think it is devoid of revolutionary spirit, but it does not matter. We must make the intention of the Party clearly known to the writers.

We must create songs to suit the national feelings of our people.

This is an important principle to be adhered to in the production of musical art works. We must develop our musical art in our own, independent way. Any song alien to the national feelings of our

people is not a song of our style, and our people may not like such a song. No one likes to sing a song that does not agree with his or her feelings. A song which people do not like is not a popular song. Our people tend to like songs whose melody is clear and gentle, spiritual and distinct, soft and restrained. We must compose songs to meet our people's national feelings so that everyone would love to sing them.

The national feelings peculiar to our people which have been formed over a long period of time are clearly expressed in our folk songs. Excellent folk songs are loved by everyone. The characteristic of popular music lies in the fact that people love to sing it. The musical art sector must deeply study the characteristics of folk songs and, based on them, create many excellent songs which agree with the feelings of the people of our times.

Songs must be composed in a way that is easy to understand and sing.

Our music must be the music of the people. To this end, we must not only reflect the people's life in music, but also make it easy to understand and sing so that it can be enjoyed by the people as their own. The lyrics must be understandable and easy to pronounce. As the words of songs are a form of literature, they must be written in a poetic way. Since the ideological feelings of the words are to be sung, the words must be sufficiently colloquial, though in poetic diction, so that their contents are easy to understand and pronounce. If the words are too long, people will find them difficult to memorize.

The tunes, too, should be easy to understand and sing. You should not fancy up your writing a music, composing melodies to be complex or fanciful, but soft and gentle, beautiful, elegant and delicate. One must refrain from making tunes fluctuate too much, employing pretty shifts for the change of rhythm more than is necessary and using soft rhythm haphazardly. A song beginning with soft rhythm is hard to sing.

We must compose songs characteristically. Only when each song has its own characteristic can it prove its worth as an art work and enjoy the love of the people. If a song is devoid of its own unique

sense and is too similar to other songs, it will be worthless as a work of art and arouse no interest.

In the musical art sector, the creators should not attempt to write music to a formula or copy others' songs, but see the reality seething with creation and innovation and make a deep study of different aspects of the working people's life and their ideological feelings so as to produce songs which will satisfy the demands of the times and aspirations of the people. Human life is diversified, and the life style and ideological feelings of the people change and develop with the progress of society. If the creators search the lives of the working people, they can surely create many typical songs that reflect the vibrant life of our era and the noble ideological feelings of the people. They should go deep among the workers, farmers and other working people and make a profound study of the different aspects of their life and their emotions breathing the same air with them, so as to create songs with unique features in terms of their form and mode, melody and rhythm.

The arrangements, too, must be diversified.

Musical arrangement is another form of creation, so it must not be based on a set formula but be diverse and characteristic. One can arrange a prelude and interlude in various forms. In the past the prelude and interlude were arranged separately from the basic melody and they were difficult to understand and sounded awkward, so I criticized such styles. Probably for this reason, in any song both the prelude and interlude are made by following the basic melody, thus making the style of presentation of the songs monotonous. Both the prelude and interlude can be arranged differently from the basic melody. It would be no problem if they are made to follow the basic melody naturally.

We must accept the best features of foreign songs and apply them in our music.

Accepting the best aspects of foreign songs is necessary if we are to make our musical art beautiful and rich. We must not accept foreign songs as they are, but it is reasonable to accept them if they

are suited to the ideological feelings of our people. Among foreign songs there are many good examples. Some popular songs of capitalist countries sing of the ideological feelings of the common people. We must accept the progressive aspects of foreign songs which appeal to the Korean people and introduce them in our music to enrich it.

We must develop electronic music in our own way.

In recent years, with the development of the electronics industry on a worldwide scale, a variety of electronic instruments are produced, making the development of electronic music a trend. In our country, too, we must develop electronic music in keeping with the world trend. Capitalist countries were the first to develop electronic music. The electronic music of other countries is centred on rhythm, giving less attention to melody. Such music does not meet our people's feelings. We must not try to imitate any foreign style which is unsuited to our people's feelings, but develop electronic music based on Korean music. Using electronic instruments, too, we should preserve the basic melody of a song and have the Korean tune underneath. We must develop electronic music in our own way to suit the ideological feelings of our people, so as to establish Juche firmly in the development of our socialist musical art.

# **ON TRAINING THE KOREAN YOUTH IN JAPAN INTO RELIABLE SUCCESSORS TO THE PATRIOTIC CAUSE**

**Talk to Senior Officials of the Central Committee  
of the Workers' Party of Korea**

*April 5, 1990*

It is a good thing that you have talked about the work of Chongryon with the chairmen of the prefectural headquarters of Chongryon who are now visiting their homeland. As they are familiar with the true situation of Chongryon, it is advisable for you to listen to them. This is the way to give efficient assistance to the work of Chongryon.

Chongryon is an overseas Korean compatriots' organization of the Juche type which the great leader personally formed and developed. Under his leadership Chongryon has invariably traversed a patriotic path for the past 35 years. We must strengthen and develop Chongryon into an organization of overseas citizens which struggles for the country and nation and the Korean revolution through the generations.

The subjective and objective circumstances of Chongryon have greatly changed and now the movement of Koreans in Japan is at a new turning-point. Chongryon must further strengthen its organization in keeping with changing circumstances and continue to advance the movement of Koreans in Japan vigorously along the road of Juche.

In order to further strengthen the Chongryon organization and carry forward the Juche-oriented movement of Koreans in Japan successfully, Chongryon must be efficient in its work with young people. Whether it carries forward the patriotic cause of Juche or not depends on how it performs this work.

As I always say, young people are the vanguard of the times and the ones who should be working hard for the revolution. They are vivacious, courageous, sensitive to new things and have initiatives. They love justice and truth and fight for them self-sacrificingly through every adversity. With these good characteristics, they can play a very important role in the revolutionary struggle and construction work.

It was young people who took up arms to save the country and nation at the dawn of our revolution and played a vanguard role in achieving the country's liberation by fighting against the brigandish Japanese imperialists. It was also the young people who, during the Fatherland Liberation War, blocked the enemy's gun muzzles and hoisted the national flag of the Republic on the hills to defend the gains of the revolution achieved at the cost of our blood. Our young people demonstrated their honour as the shock force and vanguard in the period of postwar reconstruction and socialist construction and, today, when the anti-socialist manoeuvres of the imperialists are intensified unprecedentedly, they are advancing majestically without the slightest vacillation along the road of Juche as indicated by the Party. The proud history of the formation and development of Chongryon is inconceivable apart from the patriotic service of the Korean youth in Japan. All the hard-core leadership of Chongryon are those who embarked on the patriotic road, the revolutionary road, in their youth.

The Korean youth in Japan are the successors to the patriotic work of Chongryon. The movement of Koreans in Japan is inherited by the younger generation and the future of Chongryon depends on how we prepare them. The future cadres of Chongryon officials are among them. Moreover, since one generation is replaced by another in the

movement of Koreans in Japan, how we work with the young people is an important matter affecting the future of Chongryon and the destiny of the Koreans in Japan. The Korean young people living in Japan have not personally experienced the life of a ruined nation but have grown up in relatively easy circumstances. If Chongryon is not efficient in its work with the young people, it can neither rally them around itself nor inherit the movement of Koreans in Japan properly. It must train the Korean young people in Japan into being reliable successors to the patriotic cause so that they can firmly carry on the movement of Koreans in Japan.

To this end, we must educate them effectively to suit the developing situation.

Youth is a very important period in one's life. In general, people shape their personality and traits and acquire their world outlook in their youth. In this period they make a resolve as to what they will do for the country and nation and how they will live throughout their life. Such determination and resolution can be properly made and consolidated only through constant education.

The Korean youth in Japan live in a capitalist society where money rules everything. Now the Japanese reactionaries are pursuing a hostile policy towards our country and craftily manoeuvring to assimilate them to the Japanese way of life. In this situation, Chongryon must put greater efforts than ever before into the education of the young people so as to ensure that young compatriots at all levels remain or become patriotic.

Making the Korean youth in Japan patriotic means, in short, making them true patriots imbued with the Juche outlook on the world. We must educate them to think of their nation at all times and work for their motherland though they live in an alien land.

What is basic in the ideological education of the Korean youth in Japan is to encourage them to have a firm, revolutionary Juche outlook on the world.

The people's viewpoint and attitude towards their country, nation and the revolution differ depending on their outlook on the world. If

his whole life is to be worthwhile, man should have a correct outlook on the world in his youth.

The Korean youth in Japan must have the Juche outlook on the world. This is the only scientific and revolutionary outlook on the world which the people in the era of independence must possess. It is only when they are armed firmly with the Juche world outlook that the Korean youth in Japan will have the resolution to defend the dignity of the nation, work devotedly for the noble cause of the motherland and act in accordance with their own belief. They will also remain true to patriotic principles to the end without vacillation in whatever adversity.

In order to establish the Juche world outlook, education on the Juche idea must be intensified.

Chongryon must step up education in the principles of the Juche idea among the broad masses of young compatriots so that they fully grasp them and make them their firm faith. It is particularly important to educate them into having a correct view of life. Whether the young Koreans growing up in Japan, where money decides everything, embark on the patriotic road or not is, in the final analysis, dependent on their view on life. Chongryon should educate them so that they always weld their destiny to that of their motherland and nation and find the worth of their life and true happiness in noble work for the motherland and nation.

The Korean youth in Japan must be given efficient education in the spirit of love for their nation and motherland.

The movement of Koreans in Japan is in essence the struggle for national independence of our compatriots in Japan. The patriotic work of Chongryon is to defend the national rights of the Korean compatriots in Japan and to support and defend the socialist motherland. Training Korean youth in Japan into being successors to the patriotic cause of Chongryon means making them value their nation and ardently love their socialist motherland. Therefore, Chongryon must give them a good education in the spirit of love for their nation and motherland.

First of all, education to increase their national pride must be intensified.

National pride is a cardinal factor in achieving national unity and encouraging people to devote themselves totally to the nation. Young people in their homeland should have high pride in their nation, and overseas young compatriots in particular, must have greater national pride. Without high national pride, young Koreans in Japan cannot maintain their peculiar nationality but will be assimilated into the Japanese way of life.

The Korean nation is a wise nation with a long history and brilliant culture living for several thousand years in the same land using a common language. There are many countries and nations in the world, but no nation has such a long history and brilliant culture as a homogeneous nation. Our people in the Juche era are adding glory to the dignity and honour of the Korean nation.

Chongryon should step up the education to foster national pride among the younger generation so that they defend and enhance the dignity and honour of the nation with great national pride and self-confidence.

Education about the socialist motherland must be effectively conducted among the young Koreans in Japan.

Only when they are educated in the spirit of warm love for their socialist motherland can they actively support the patriotic work of Chongryon with national pride and self-confidence.

Our motherland is a great country with a great leader, a great idea and a superior socialist system. In the history of all ages and countries, no country has ever had such a great leader as our leader. The respected Comrade Kim Il Sung, whom our nation holds in high esteem for the first time in its history of several thousand years, is a great thinker and theoretician, a great politician and a great leader. Our country, which had long become eclipsed on the world map, has become, in the leader's time, the motherland of the great Juche idea and a great socialist country, where the leader, the Party and the masses form a harmonious whole. Even now when the imperialists are resorting to

unprecedentedly vicious anti-socialist manoeuvres, our socialist motherland, holding aloft the banner of the Juche idea without vacillation, is taking the lead in building a people's paradise where they can enjoy an independent and creative life to the full. Chongryon should give more information about the socialist motherland to the Korean youth in Japan so that they will warmly love their country and keep deep in their minds the spirit of devoted service for the motherland with the firm conviction that our leader, our motherland and our nation are best.

Education in the spirit of love for the motherland and nation should be closely combined with information about the Chongryon organization.

Chongryon, which represents the motherland, is like a mother for the Korean compatriots in Japan. They form unbreakable ties with their motherland through the Chongryon organization and their socio-political integrity is also guaranteed by this organization. Chongryon must efficiently lead the Korean youth in Japan so that they value and respect this organization and rely on it.

We must educate them not to forget the bitter life their parents experienced in the past as a ruined people. In the past, our compatriots now living in Japan were forced to cross to Japan following the loss of their country. They underwent slavery and suffered every kind of persecution and contempt. No aspect of their present fruitful life is thinkable without the motherland and the Chongryon organization. Chongryon must give good explanations to the younger generation about the national sufferings their parents underwent in the past in combination with their present life, so that they have a clear understanding of the benevolence of their socialist motherland and sincerely love and value it and the Chongryon organization. Young people must keep in mind their parents' warm love for the motherland and their ardent desire for national reunification. They should despise those at home and abroad who try to keep the nation divided, and fight with firm determination to reunify the country at any cost.

The education of the Korean youth in Japan must be conducted in various forms and methods in conformity with their specific features and preparedness.

Young people should not be educated in the same way as educating qualified Chongryon officials or elderly people. Young people are curious and ambitious to do everything and like to enjoy themselves when they rest. But they do not spare themselves in work. The education of the young people can be successful only when it is conducted in conformity with their characteristics.

In the education of Korean youth in Japan it is neither good to copy the bourgeois method in an unprincipled way nor desirable to follow mechanically the method applied in the homeland. Since they live in a capitalist society, their education cannot be a success if it is conducted in the forms and ways applied in the homeland.

Chongryon must study various forms and ways of education to suit their special character and apply them efficiently. It is not a bad idea to organize, in conformity with their special character, various meetings such as lectures and public discussions and form many circles such as cultural and art circles and sports circles and run them at regular intervals. Chongryon should often organize art contests and sports games in a variety of forms and methods to attract the attention of the young compatriots and encourage a large number of young people to take part in them. It must also actively encourage among them the national games, which our people have been fond of from ancient times, so that a sound national way of cultural and emotional life is evident among them at all times.

It is important to conduct the education of the young Korean people in Japan effectively to suit the characteristics of various levels.

Among them are the members of the Korean Youth League in Japan and those who are still outside it, and students, traders and business people. They cannot be educated by one and the same recipe but always in conformity with the characteristics of various strata. Chongryon must choose the forms and ways of the ideological education, not to mention its content, in keeping with the

characteristics of various sections of young people and the law on the development of ideological consciousness.

As ideological education is creative work aimed at remoulding people's ideology, it should be conducted effectively without sticking to unnecessary formalities or glossing over things. You must not exaggerate things nor talk bombastically for no reason. You must make information materials distinctive on the basis of vivid facts. Study meetings and lectures should be organized in such a way that the attendants respond to their contents and take them as their political pabulum.

In particular, great efforts must be put into training a large number of hard-core youth who are to shoulder the future of Chongryon.

Firmly preserving the hard-core force through the generations is an important principle in the building of a revolutionary organization and a fundamental condition for strengthening and developing Chongryon into an overseas compatriots' organization of Juche for ever. As every piece of matter has its nucleus, so an organization must have its hard core. Moreover, Chongryon is a united front organization comprising compatriots of all strata, so it will not be able to unite them organizationally without its pivotal body. Only when it continuously trains the hard-core force among the young people, can it preserve its organizational backbone and maintain its patriotic character to the end.

Chongryon has been able to develop into the powerful overseas citizens' organization we see today because its pivotal body has been strong until now. In the past, the first-generation compatriots were compelled to embark on the patriotic road, the revolutionary road, because of their miserable lives. A lot of fine patriots have been produced from among them, and they have rendered great services to the movement of Koreans in Japan.

The circumstances and conditions under which young Koreans in Japan were born and grew up are different from those of the first-generation compatriots. Chongryon must not wait for them to set out on the patriotic road of their own accord but train young

hard-core elements in a far-sighted way and organizationally.

The young hard-core elements we mean are young people who are resolved to share a common fate with the socialist motherland. They are revolutionaries of the Juche type who have acquired a firm Juche revolutionary outlook on the world and are competent to apply our Party's line and policy on the movement of Koreans in Japan; they are permanent companions of Juche Korea. When we train a large number of such young hard-core elements, the problem of the succession to the movement of Koreans in Japan will be solved satisfactorily.

We must properly select those who are to be made the hard-core elements and train them in a planned way.

In order to train the hard-core young Koreans in Japan, Korea University must be built up into their training centre to suit the developing situation.

Korea University is a powerful cadre-training centre for Chongryon. Its graduates are playing an important role in Chongryon organizations at all levels and this is a source of great pride for Chongryon. Chongryon must train a larger number of hard-core youths at Korea University on the basis of its successes and experiences.

In keeping with the object of education, the students of Korea University must be taught general knowledge and world outlook in a proper combination; they must also be instructed how to do Chongryon work. It would seem a good idea for the students of the graduating class to visit their homeland to see its true situation.

In order to train Korean youths in Japan into becoming reliable successors to the patriotic cause, we must strengthen the Korean Youth League in Japan and enhance its role.

The KYLJ is the centre of political life for young Koreans in Japan and the school for training the younger generation into becoming true patriots. Only when the KYLJ is strengthened and its role enhanced, will it be possible to educate the different sections of youth, to rally them in the patriotic ranks and succeed to the

movement of Koreans in Japan with credit.

What is important in strengthening the KYLJ and increasing its role is to consolidate the ranks of its cadres.

A cadre of the KYLJ is a leading official who organizes and guides its work and is directly in charge of the education of the young Koreans in Japan. Success in the work of the KYLJ largely depends on how the ranks of its cadres are composed. They must be composed with competent young people who are unfailingly loyal to their leader and their organization, full of stamina and ardour and capable of skilfully organizing and mobilizing youths.

The branches and sections of the KYLJ should be built up as living organizations.

They are the executive units which directly organize and guide the organizational and ideological life of their members. Without strengthening the branches and sections and enhancing their function and role, it is impossible to increase the efficiency of the KYLJ and work with the young people properly. In order for the KYLJ to fully discharge its mission and duty as a vivacious and powerful organization, the role of its branches and sections must be radically enhanced. Chongryon must organize, as soon as possible, branches and sections of the KYLJ at all units where young Korean compatriots live and guide them to play their role satisfactorily as the base of the organizational and ideological life of the young people.

It is important to strengthen the organizations of school children and students and raise their role.

Chongryon has established a well-organized system of democratic national education ranging from the primary schools up to Korea University, and is training the younger generation into reliable successors to the movement of Koreans in Japan. The schools at all levels under Chongryon are not mere learning sites which only give knowledge to the pupils and students; they can be called educational institutes which train them into cadres. This is the very reason why we say that the democratic national education of Chongryon is the lifeline of the movement of Koreans in Japan.

Chongryon must always pay close attention to training them into cadres who are qualified politically and ideologically at the same time as encouraging them to make strenuous efforts to improve their scholarly performance. It should build up the Children's Union organizations of the primary and middle schools and encourage the pupils to make a habit of leading their life in an organization from their childhood. It must also strengthen the KYLJ organizations of Korea University and the Korean high schools and steadily season the pupils and students through the organizational life of the KYLJ. By doing so, it must induce all the graduates of the university and the senior high schools to make a major contribution to the patriotic work of Chongryon. It must encourage them to take an active part in the work of the KYLJ and set up a proper system of assuming personal responsibility for ensuring their political integrity to the end.

It is also necessary to work well with the Korean students who attend the Japanese universities and Japanese high schools. As there is still a considerable number of Korean youths and children in Japan who receive education in Japanese schools, it is of great importance to work efficiently with them. Chongryon should examine the Korean students who attend Japanese universities and high schools and educate them in a planned way to unite them in the patriotic ranks.

It is necessary to encourage the Korean youths in Japan always to take the lead in implementing the patriotic task confronting Chongryon.

The purpose of strengthening the KYLJ and uniting broad sections of our young compatriots is, after all, to induce and mobilize them actively in patriotic work. Only when the Korean youths in Japan display ardour in the vanguard of the patriotic movement, will the whole work of Chongryon be conducted vigorously. Encouraging them to take the lead in the patriotic work of Chongryon is an important way of hardening them through practical work. People become hardened and grow up into revolutionaries through difficult and complicated practical work. If the Korean youth in Japan make vigorous efforts in the vanguard of the patriotic work of Chongryon,

they can be trained more easily in ideology and will, gain useful knowledge and experience about the Chongryon work and acquire the method of work.

KYLJ organizations must always take the lead and set examples in implementing the patriotic task of Chongryon such as the efforts to defend the democratic national rights of our compatriots in Japan and to reunify their motherland; they must display to the full the honour and stamina of the Korean youth through their practical work.

A variety of mass movements should be organized in keeping with the characteristics of the Korean youth in Japan.

In the past the KYLJ firmly united broad youth around itself by actively conducting a variety of mass movements including the movement to seek out Koreans, and rendered assistance to socialist construction in the homeland. By drawing on their experiences, KYLJ organizations must extensively organize various forms of mass movement in keeping with the characteristics of the young people and involve the broad sections of youth in them.

It is a good idea to vigorously carry on, among the Korean youth in Japan, the movement to maintain our own national character such as the movement to learn the Korean language. KYLJ organizations should substantially conduct movements to learn and write the Korean language and to defend and preserve our nation's homogeneous lineage and the fine manners and customs peculiar to it.

The Korean youth in Japan must vigorously conduct the movement for national reunification under the slogan "Let us reunify the country in the 1990s without fail!" KYLJ organizations must improve the work with young people of all strata including those under "Mindan" (the Federation of South Korean Residents in Japan) and carry on more vigorously a distinctive patriotic movement to support and encourage the just patriotic struggle of youth and students in south Korea. Moreover, they should strengthen the friendly ties with Japanese youth so that they will support our cause of national reunification.

If the KYLJ organization is to be strengthened and its role

enhanced continuously, Chongryon organizations should always pay deep attention to its work.

The work of the KYLJ is important work which has a bearing on the future of Chongryon. Therefore, not only the Central Standing Committee but also the prefectural headquarters ought to pay close attention to this work and improve work with the young people to prepare them firmly into reliable successors to the movement of Koreans in Japan.

What is important in the guidance given to the work of the KYLJ is to hold the KYLJ in high esteem and encourage it to work on its own. The KYLJ is an organization for the ideological education of the young Koreans in Japan and the masters of its work are always its officials and members. Chongryon organizations should get rid of the practices of taking over the work of the KYLJ or assigning it secondary tasks. They should boldly entrust the KYLJ with tasks in keeping with its mission and duty and lead it to their correct implementation. They should not restrain the good qualities of the young people but draw on them in a proper way and hold the officials of the KYLJ in high esteem. It should encourage them to work creatively and vigorously in conformity with the demands and feelings of the young people.

It is also necessary to provide the KYLJ officials with good working and living conditions. Chongryon organizations must regard them as a valuable resource that will succeed the Chongryon officials; it should take good care of them, help them to have pride and honour in their work and, though difficult, provide them with all necessary support on a preferential basis.

Chairman Han Tok Su and other cadres of Chongryon should be informed of the Party's intention to pay close organizational attention to training the younger generation into becoming reliable successors to the movement of Koreans in Japan. Moreover, as the chairmen of the prefectural headquarters and KYLJ officials are now here on a visit to their homeland, they should also be given a good understanding of the importance of work with young people.

## **ON SOME PROBLEMS OF THE IDEOLOGICAL FOUNDATION OF SOCIALISM**

**Speech to Senior Officials of the Central  
Committee of the Workers' Party of Korea**

*May 30, 1990*

Recently the imperialists are getting more and more frantic in their attempt to frustrate socialism. In step with their unprecedented intensification of anti-socialist machinations, various trends of thought, which distort and deny the ideal of socialism, are appearing. These anti-socialist trends have worn out the socialist system in some countries and made their societies capitalistic, giving rise to grave consequences in these countries. Such developments have been witnessed mainly in the countries which failed to maintain the revolutionary principles of the working class and which failed to formulate lines and policies creatively in conformity with changing situations, even though some have asserted that they were guided by Marxism-Leninism.

The countries that maintain independence are adhering to the revolutionary principles of the working class and advancing as ever along the road of socialism. They have applied Marxism-Leninism creatively in accordance with their actual situation and have not followed others blindly no matter what other people did.

Socialism is a society, which is based on the revolutionary ideology of the working class, and its development is guaranteed by scientific accuracy, revolutionary character and a realistic expression

of the ideology and theory on which it is based. In order to defend and develop socialism in its fierce struggle against enemies of all hues, we must further develop the revolutionary ideology and theory of the working class and make them perfect as required by the times and the developing revolution.

As we have the Juche idea, we have solved with credit the problem of consolidating the ideological foundation of socialism. If we had not the Juche idea or had we blindly followed others, we would not have been able to build our unique form of socialism which is the most advantageous in the world.

Our socialism which applies the Juche idea is the most politically stable in the world and all aspects of life in it are full of vigour. As it is based on the Juche idea, it is confidently marching along the road of victory without vacillation in the face of every kind of pressure and slander from imperialists and reactionaries. The people's support for and trust in our socialism are unshakeable. Now people in many countries of the world are envious of our form of socialism, calling it a model of socialism and a unique socialism. Reality graphically proves that the Juche idea on which our socialism is based is the greatest ideology.

We must feel it the greatest honour and happiness to have the great Juche idea as the ideological foundation of socialism, and fully equip ourselves with this idea, defending and implementing it to the letter.

In this regard it is important to understand the originality and superiority of the Juche idea, the revolutionary idea of the great leader Comrade Kim Il Sung.

Long ago I said that we must put the main emphasis on originality while viewing it in context with derivations in the understanding of the correlation between the Juche idea and Marxism-Leninism. This means that we should put the main stress on its originality when we view the Juche idea, the revolutionary ideology of the great leader. The Juche idea must not be viewed as a simple inheritance and development of Marxism-Leninism; it must be viewed as a new and

original idea. That we should see originality in context with derivations in understanding means that the Juche idea is not an ideology, which contrasts with Marxism-Leninism, and that the historical achievements of Marxism-Leninism must be acknowledged.

We acknowledge the historical achievements of the dialectical materialism of Marxism, as it smashed the reactionary idealistic and metaphysical outlook on the world, but do not view it as a perfect philosophy of the working class. We appraise the historical achievements of Marxism-Leninism as it proved the inevitability of the fall of capitalism and the triumph of socialism and clarified the idea and theory on building a classless ideal society free of exploitation and oppression, but we do not see it as a perfect communist revolutionary theory of the working class. As a matter of course we have so far not spoken much about the limitations of Marxism-Leninism. But today when its limitations are more and more evident, it is necessary to bring them home to our officials. Only then can they fully understand the originality and superiority of the Juche idea, the revolutionary idea of the leader, and make firmer their conviction on our style of socialism based on the Juche idea.

The revolutionary idea created by the great leader Comrade Kim Il Sung is an integrated system of idea, theory and method of Juche. It is a completely original idea that can be called upon only in association with the august name of the leader.

The Juche idea created by the great leader is an original philosophical ideology.

The first philosophy of the working class was created by Marx. His philosophy is a critical inheritance and development of preceding philosophies. By discarding what was unscientific and reactionary in the preceding materialism and dialectics and by inheriting and developing a reasonable core, Marx created dialectical materialism. By applying it to social history, he clarified historical materialism. He directed his main efforts to critically examining the existing philosophical theories so as to free the working class, which was

making a fresh appearance on the historical stage, from the outdated and reactionary outlook on the world. He gave scientific answers to the questions of correlation between matter and consciousness and between being and thinking, which until then had yet to be resolved despite repeated debates; on this basis he developed his philosophical theory.

Entering the era of independence, history required that the outlook on the world of the working class be made perfect in an original way. The essential feature of this era of independence was that the masses of the people appeared as the masters of their own destiny. The era required that the position and role of man as the master of his own destiny be correctly defined in the field of philosophy. The Juche philosophy, reflecting this requirement, newly presented the position and role of man in the world as the fundamental question of philosophy. Needless to say, the Juche philosophy includes the necessary principles of the dialectical materialism of Marxism. However, it is an original philosophy in that it presented, to start with, a new fundamental question of philosophy and systematized its structural system and content.

The Juche philosophy, by elucidating the philosophical principle that man is the master of everything and decides everything, gave the most correct answer to the question of man's position and role in the world.

The philosophical principle of Juche has brought about a fresh change in the view of social history. The creators of Marxism set as their main task overcoming the idealistic and metaphysical view of social history which served to justify the reactionary exploiting system and applying the materialistic and dialectical principles to the field of social history; they clarified that society, like nature, exists objectively and it changes and develops according to the general law governing the development of the material world. They, however, failed to elucidate the essential differences between the movement of nature and social movement and the law inherent in the socio-historical movement. The new era implies that the most important requirement for making the

view of social history of the working class perfect, is to clarify the law peculiar to the socio-historical movement whose motive force is the working masses. This historic task was fulfilled with credit by the Juche philosophy.

The Juche philosophy, by applying to social history the philosophical principle that man is the master of everything and decides everything, gave a fresh light to the principle that the masses are the motive force of history and the socio-historical movement is an independent, creative and conscious movement of the masses.

The philosophical principle of Juche that man is the master of everything and decides everything and the socio-historical principle of Juche, its embodiment, are based on the scientific elucidation of the essential features of man. For the first time in history the Juche idea clarified that man is a social being with independence, creativity and consciousness and on this basis it indicated the most correct road to carving out man's destiny.

The great leader created the Juche idea, not simply for the sake of elucidation of a new philosophical theory but in order to show our people the most correct road to carving out their destiny. The whole course of the Korean revolution was to apply the Juche idea. The basic key to how our socialism has been consolidated and developed to be the most superior one lies in the fact that we have applied this idea. The originality and superiority of the Juche idea is clearly demonstrated in the advantage of our style of socialism.

The basic advantage of our form of socialism is that it is a man-centred society, a society which considers everything with man at the centre and makes everything serve him. This advantage is defined by the Juche idea, a man-centred idea.

Our socialism has splendidly applied the intrinsic requirements of man, as an independent social being.

Man, an independent social being, is by nature desirous of living and developing independently free from all manner of subjugation. The social movement aims to achieve the independence of the masses of the people and the development of society means that the struggle

of the masses of the people to achieve independence is intensified. This is an essential characteristic of the social movement.

Since it viewed social history with the main stress on the objective material and economic conditions, Marxism considered the development of society to be the history of replacement of the mode of production taking place by the law of adaptation of the relations of production to the character of the productive forces. According to this opinion, one can understand that revolution is carried out in the main when a socialist mode of production has been established and therefore it is concluded that there remains only work to consolidate and develop the socialist mode of production. This can be said to be one of the reasons why the Marxist-Leninist classicists failed to provide details for the continuous revolution for the building of communism after the triumph of the socialist revolution, even though they gave much emphasis to the continuous revolution from the bourgeois democratic revolution to the socialist revolution. The principle of the Marxist materialistic view on history cannot give a correct answer to the question of revolution after the establishment of the socialist system. Socialist construction shows in practice that the advantages of socialism cannot be given full play and the masses' cause for independence cannot be accomplished unless revolution is carried on in the field of ideology and culture after the establishment of the socialist system.

The Juche idea clarified anew that all forms of revolutionary struggle are those of the masses to win their independence and that revolution must be carried on until the independence of the working masses is fully achieved; by doing so, it gave a scientific solution to the question of continuous revolution in the socialist society. The independence of the masses is fully achieved when outdated relations of production are abolished and when the masses are completely freed not only from socio-political subjugation but also from the fetters of nature and outdated ideology and culture. With the establishment of the socialist system, the masses are freed from the socio-political subjugation but they are still bound by the shackles of

nature and outdated ideology and culture. This is ascribable mainly to the remnants of the old society. Even after the establishment of the socialist system there remains backwardness in the fields of ideology, technology and culture, the vestiges of the old society, for a certain period; this constitutes the main obstacle in fully meeting the demand of the masses for independence. In order to eliminate the remnants of the old society after the establishment of the socialist system, revolution must be carried on in the fields of ideology, technology and culture. Holding high the banner of continuous revolution, our Party and people are carrying out to the letter the line of three revolutions—ideological, technological and cultural. They are thus strengthening without letup the independent position they have taken up and are accomplishing with credit the cause of the masses for independence.

Our socialism is splendidly applying the intrinsic requirements of man, a creative social being.

Man, a social being whose intrinsic nature is independence and creativeness, is desirous of living and developing not only in an independent way but also in a creative way. Man performs creative activities to transform nature and society and constantly fosters his creative ability. Marxism did not pay due attention to the question of improving the creative ability and role of the masses, because it considered the development of society to be a natural historical process which follows the objective laws, mainly the law of development of the material and economic conditions, attaching decisive importance to material production and the social and economic relations in the activities of the social man. Needless to say, man draws on the objective laws in transforming nature and society. But he does not merely adapt himself to the laws. He recognizes and makes use of them on his own initiative. He has inexhaustible creative ability to transform nature and society to meet his demand for independence by drawing on the objective laws. Man's ability to transform the world is limited in a particular period of history. However, this creative ability and role of man is being continuously

enhanced. The development of society is attained, in the long run, with the improvement of the masses' creative ability and role. The working-class party must pay deep attention to understanding the objective laws and making good use of them by improving man's creative ability and his role. Socialist construction shows in practice that revolution and construction cannot be successful if the work of improving the creative ability and role of man is not performed efficiently. We have channelled great efforts to this work and found a correct solution to it and, as a result, all the working people are forcefully pushing ahead with revolution and construction with the awareness of being masters of the revolution and with high creative ability.

Our socialism gives the fullest play to the consciousness of man, a conscious social being.

Consciousness is an important attribute of man and it guarantees his independence and creativity.

Throughout history, there have been sharp arguments between the progressive and the reactionary on the issue of man's consciousness. Idealists made the spirit absolute and mystic as if it was an entity that exists independently of the material being. Materialists, in opposition to idealism, insisted that the spirit is a reflection of the material world. The theory of reflection was an advance in opposing the mystification of spirit, but it could not be a scientific clarification of the role of consciousness. Marx made it clear that social consciousness is determined by social beings and the former actively reacts to the latter, but he failed to clarify the decisive role of ideological consciousness in man's activities.

The Juche idea clarified for the first time that ideological consciousness plays the decisive role in the activities of man. Man's activities are conducted under certain material conditions and consciousness reflects the material world, but the role of consciousness is not confined to reflecting the material world and reacting to it. Consciousness determines all activities of man. Ideological consciousness is the basis of all thinking and activities of

man. It plays the decisive role in man's cognitive activities and practice. Man has the consciousness of independence and for this reason he volitionally understands the objective world and performs creative activities.

The role of ideological consciousness is determined by its character and content. Determined by the character and content of ideological consciousness are all the activities of man—standpoint and attitude, method and style of work, way of life, etc. The ideological consciousness of independence, the revolutionary ideological consciousness, defends independence and propels the revolutionary struggle to transform nature and society on revolutionary lines whereas the reactionary ideological consciousness infringes upon the independence of the masses and holds back social progress.

The decisive factor of victory and success in the revolutionary struggle is the organized efforts of the masses who are equipped with revolutionary ideological consciousness. The historical fact that revolution emerged victorious in those countries in which the objective material and economic conditions were less mature proves that the decisive force that propels the revolution is the revolutionary ideological consciousness of the masses. The role of man's ideological consciousness is further improved in socialist society where the masses have become the masters of society.

As ideological consciousness determines all actions of man, priority should be given to the work of remoulding his ideology in order to dynamically accelerate the revolution and construction. The most positive method of remoulding man's ideology is the ideological revolution. To carry out the ideological revolution is the law-governed requirement of socialist and communist construction and it is the most important revolutionary task of the party and state of the working class after the establishment of a socialist system. The driving force of the revolution can be incomparably strengthened and the cause of socialism and communism will be achieved with success when all members of society are freed from subjugation of all hues of outdated ideology and fully ready to become communist

revolutionaries through the ideological revolution.

Since ideological consciousness plays the decisive role in man's action, conflict in the field of ideology always constitutes the basis of conflict between the progressive and the reactionary, between revolution and counterrevolution. The vicious attempt of the imperialists to infiltrate corrupt bourgeois ideology into the socialist countries is aimed at bringing about disintegration of socialism from the interior by impairing the ideological foundation of socialism. The most powerful weapon with which to smash this anti-socialist machination of the imperialists is the revolutionary ideological consciousness of the masses. Nevertheless, several countries neglected the ideological work and overlooked the infiltration of the bourgeois ideology in the past. This resulted in jeopardizing the cause of socialism. Historical experience shows that the more the imperialists scheme to infiltrate reactionary bourgeois ideology into the socialist countries, the harder these countries must struggle to prevent its infiltration and to equip all members of the society with the revolutionary ideology. We have conducted ideological revolution dynamically under the leadership of the Party so that the whole of society is brimming over with the revolutionary spirit of Juche. As a result, all manner of machinations by the imperialists and reactionaries to introduce bourgeois ideology into our ranks have been completely crushed and our socialism is able to give full play to its vitality.

Our socialism brilliantly embodies the collectivist demand of man, a social being.

Man is a social being who lives and acts in social relationships. Man, as a social being, can successfully shape his destiny only within the social collective, so collectivism becomes his intrinsic demand. Independence, creativity and consciousness of man can only be brought into full play on the basis of collectivism.

Defining man's essential quality as the ensemble of social relations, Marx clarified that man is a being who lives in social relations, but he failed to define that man, as a member of the social collective, regards collectivism as his intrinsic demand. The Juche

idea elucidated for the first time that man can lead a worthwhile life and play his creative role only in the social collective; by doing so, it puts in a new light man's collectivist demand.

A worthwhile life for man is to live for the social collective. Man, a member of the social collective, feels his worth in life and is able to enjoy the love and trust of the collective by performing his responsibility and the role assigned by the collective. To infringe upon the interests of the collective and to display greed in seeking one's own happiness in disregard of the social collective is, in fact, not different from the actions of animals.

Collectivism is man's need to lead a worthwhile life as a member of the social collective. It is also a fundamental requirement to strengthen the might of the social collective. The might of the masses, the driving force of the social movement, depends on how they display collectivism. Unless they are united, they cannot display their might as the motive force of the revolution. An individual can become a member of the collective, but he cannot become the driving force of the revolution which takes charge of the social movement and pushes it forward. Man can transform nature and society with success and achieve independence to the full not on an individual basis but through the effort of the collective. The powerful motive force of the social movement is the masses who are united on the basis of collectivism.

In the past people displayed the spirit of collective resistance in their struggle against foreign aggressors and the exploiting classes. They also showed the fine traits of improving their difficult living conditions by united efforts. Nevertheless, collectivism could not be popularized as a social ideology in an exploiting society which is based on private ownership. In particular, the reactionary ruling class, fearing the unity of the people, restrained collectivism from being displayed among the masses and instead inculcated individualism.

Collectivism, which is in accord with the intrinsic demand of man, a social being, became an ideology of the working class in tandem with the appearance of the working class on the stage of history and it

became a dominant ideology in socialist society. That socialism is a society based on collectivism is a fundamental advantage of socialism over capitalism. By nature socialism must be developed in the direction of enhancing collectivism. Only then can the creative ability of the masses be brought into full play and their independence be completely achieved. Practical experience shows that if collectivism is not enhanced to suit the intrinsic demand of socialist society and if instead, individualism is fostered, it would entail the grave consequences of jeopardizing the development of socialism.

That socialist society is based on collectivism does not mean that it ignores the interests of individuals. Not only the interests of the collective but also those of the individuals are valued in socialist society: they are consistent with each other. The interests of the collective incorporate the interests of the individuals. Collectivism is opposed not to the interests of individuals, but to the violation of the interests of the collective for the sake of individual interests. Collectivism requires that precedence be given to the interests of the collective. Our socialist society which regards man as the most precious being by applying the Juche idea, respects the interests of both the collective and individuals and grants the utmost benefits to everyone.

Collectivism reaches its noblest high in a socio-political organism, that is, the unity of the leader, the Party and the masses. In the socio-political organism, collectivism is displayed on the basis of single-hearted unity, a solid unity in ideology, purpose, morality and duty of the Party and the masses with the leader, who represents the will of the social collective, at the centre. All the working people in our country are firmly equipped with the Juche idea and devote themselves to the Party and the leader, to the country and the people, united single-heartedly around the Party and the leader. A great advantage of our socialism finds its expression in the fact that all members of society are firmly equipped with the Juche idea and lead independent and creative lives to their heart's content, helping and leading one another forward as they are united

single-heartedly around the Party and the leader.

All facts clearly demonstrate that the most advantageous socialism that suits the intrinsic demands of man can be developed only when socialism is built on the basis of the Juche idea.

The revolutionary theory created by the great leader is a perfect revolutionary theory of communism.

Marxism-Leninism has limitations not only in the outlook on the world but also in the theory of socialism and communism. It is not easy to clarify what a communist society, an ideal society of humanity, is. Moreover, it was difficult to go beyond the limits of prediction and supposition in clarifying the aspects of communism in a capitalist society since no country had raised the building of socialism and communism as a practical problem. Living in a capitalist society, Marx analyzed its contradictions and on this basis proved the inevitability of the fall of capitalism and the transition to socialism and put forward the revolutionary theory on the overthrow of capitalism. Lenin analyzed the crises and contradictions of imperialism, when capitalism reached the stage of monopoly. On this basis he elucidated the possibility of the victory of socialism in one country and put forward the revolutionary theory on the establishment of a socialist system. The founders of Marxism-Leninism, however, failed to expound a complete theory on socialism and communism owing to the limitations of their days. For them making the theory on socialism and communism perfect was not raised as an immediate practical issue and they had no practical experience to do so. For the first time in the world, Lenin organized and led to victory the proletarian revolution and, by generalizing the experiences, developed Marxism. However, his experience was too limited for him to put forward a perfect theory on socialism and communism.

The present historical condition is fundamentally different from what it was when the founders of Marxism-Leninism were active. Not a few countries have carried out the socialist revolution, conducted socialist construction and gained various experiences. The experiences acquired through building socialism in several countries

incorporate not only successes but also lessons in failure; they include excellent achievements as well as mistakes. All these experiences and lessons, when analyzed, summed up and generalized, are the basis for completing the revolutionary theory of communism.

Socialism and communism differ from each other in their degree of development and maturity, but they are the same type of society that rests upon common politico-economic and ideological foundations. Socialism, a low stage of communism, has communist characters as its essential features; so the course of further developing and perfecting socialism is immediately the course of building communism. We can say that today conditions have become mature enough to complete the revolutionary theory of communism by generalizing the practical experiences gained in building socialism.

The historical task of completing the revolutionary theory of communism was fulfilled with credit in our era by the great leader as he elucidated the Juche-oriented revolutionary theory and method of leadership.

The revolutionary theory of communism he created by applying the Juche idea is a revolutionary theory developed with the working masses at the centre and revolutionary strategy and tactics based on their role. It is a perfect revolutionary theory of communism which comprehensively expounds the theories on national liberation, class emancipation and man's freedom and the theories on the transformation of society, nature and man.

Thanks to the revolutionary theory of Juche created by the great leader, the theories on the anti-imperialist national-liberation revolution, the anti-feudal democratic revolution and the socialist revolution were systematized in an original way and new theories on building socialism and communism were expounded in a comprehensive way. Marxist-Leninist theory on building socialism and communism was put into a state of serious confusion by opportunists. Consequently confusion arose in socialist construction and socialism experienced severe pains and setbacks in several countries. This theoretical and practical problem which the times

presented as an acute requirement could be solved with credit by the great leader. His revolutionary theory on building socialism and communism clarifies comprehensively the views of communist society, the law-governed course to society and the strategic goal and line of building socialism and communism. It includes the policies for struggle and specific methods for all spheres of revolution and construction.

Thanks to the Juche-oriented theory on the leadership method created by the great leader, all problems arising in leading revolution and construction, ranging from the principle of leadership to the method and style of work were expounded with perfection. Of particularly great significance is the fact that the method of leadership in the building of socialism and communism was put in a new light and comprehensively systematized. The great leader created the theory on the leadership and the revolutionary work method, his own method of work, in the course of blazing the trail of the Korean revolution and leading it to victory; they serve as a powerful weapon for victory in the cause of socialism and communism. Our Party could thus achieve the single-hearted unity of the leader, the Party and the masses and dynamically accelerate the cause of socialism and communism.

The ideology, theory and method of Juche created by the great leader represent the most correct guiding ideology, guiding theory and guiding method for building socialism and communism in our era.

The Juche ideology, theory and method are the brilliant fruition of his gifted intelligence and the sum total of the extremely rich and profound experiences he has accumulated. A new revolutionary idea and theory are not things that can be created by anybody because the changed time and reality demand them. They are created only by a leader of the working class who is possessed with outstanding wisdom. Only such a person can put forward a new ideology, theory and method by generalizing the experiences gained in the revolutionary movement. He does this with deep insight into the

requirements of the times and aspirations of the people and can continuously enrich them in the course of applying them to reality and bring them to perfection. The great leader in his early years created the immortal Juche idea by embracing the demands of the era of independence and the aspirations of the masses for independence and, by applying this idea, accumulated rich practical experiences and priceless achievements in all fields of revolution and construction. In the course of wisely leading all forms of social revolution and construction work over 60 years, the great leader scored the most profound and richest practical experiences and achievements and, by generalizing them, perfected the Juche ideology, theory and method in a comprehensive way.

The actual situation of our times testifies to the fact that the cause of socialism can be led to brilliant victory only on this basis. For their truthfulness and viability the Juche ideology, theory and method are recognized as the most correct guiding ideology, guiding theory and guiding method of the revolution and construction of our times and studying the Juche idea has become an irresistible trend.

Marxism-Leninism is an ideological theory at the preceding stage of the development of the revolutionary ideology of the working class. One cannot therefore be successful in the revolution and construction if he clings to it, overlooking its historical limitations. It is now clear to everybody that one cannot build socialism properly by drawing on a theory that was put forward based on prediction and supposition a century ago.

We must not deny even the working-class principle of Marxism-Leninism on the grounds that it has limitations. Its limitations are due, in the long run, to the conditions prevailing in that period and to its historical task. We must overcome its historical limitations but not give up the working-class principle that runs through it. To adhere to the revolutionary principle of the working class is a fundamental requirement of the revolutionary cause to realize independence of the masses. Although Marxism-Leninism has limitations and failed to clarify the specific ways for building

socialism, those parties that are building socialism can prevent the degeneration of their class character if they correctly maintain the revolutionary principle of Marxism-Leninism.

The imperialists and reactionaries are now fussing about the “crisis of socialism,” claiming that this means the “collapse” of Marxism-Leninism. Their slander on the creators of Marxism-Leninism is aimed at justifying their reactionary sophistry that the ideal of socialism itself was incorrect from the outset and that it was a mistake to have conducted socialist revolution to begin with.

Modern revisionists, too, are making a fuss about “mistakes” revealed in socialist construction in the past and slandering the founders of Marxism-Leninism, relating the “mistakes” to their idea. Originally, slandering the authority and dignity of the leaders of the working class constitutes the essence of the reactionary nature of revisionism. Modern revisionists are abusing Marxism-Leninism and its founders in an attempt to remove from the people’s minds their faith in the socialist cause pioneered by the leaders of the working class and to justify their counterrevolutionary scheme to regress to capitalism from socialism.

As for the mistakes revealed in socialist construction in some countries, their parties which allowed dogmatism and revisionism, not Marxism-Leninism and its founders, are to blame for them.

The people who were said to have been building socialism guided by Marxism-Leninism in the past failed to put forward new revolutionary theories in step with the changed historical conditions, as they have applied Marxism-Leninism dogmatically. Dogmatic application of the revolutionary theory of the working class means its derogation. The dogmatic attitude towards Marxism-Leninism further exposed the limitations of Marxism-Leninism and rendered it impossible to display the advantages of socialism to the full. In particular, modern revisionism abandoned the revolutionary principle of the working class and seriously affected socialist construction. Owing to the revisionist policy in several countries, their parties were not built up soundly and their leadership role was paralyzed; society

lacked discipline and order, class enemies cut a wide swath and society degenerated ideologically from the influence of bourgeois liberalization.

The aftereffect of dogmatism and revisionism in several countries was that socialism could not display its viability to the full; it gradually degenerated and obstacles were created in socialist construction. Availing themselves of this opportunity, the imperialists and reactionaries resorted to unscrupulous schemes against socialism and, at their instigation and with their support, modern revisionists, asserting “social democracy,” openly adopted the policy of returning to capitalism.

Social democracy, as an ideological trend of rightist opportunism, appeared long ago. Opportunist ideologies of all hues including social democracy are reactionary trends of thought which the imperialists and reactionaries made use of in earlier times to destroy the communist movement and the working-class movement from within.

The imperialists and reactionaries openly abused and slandered Marxism and ruthlessly suppressed the revolutionary working-class movement. At the same time, they bribed and pulled strings with those in the high echelon of the working-class movement, the degenerates and renegades of the revolution in order to emasculate the revolutionary essence of Marxism. As a result, there appeared revisionism that tried to comprehensively revise Marxism and emasculate its essence to the liking of the imperialists and capitalists. Revisionism has several trends of thought but its main ideological standpoint is to deny the contradiction and struggle between the working class and the capitalist class, advocate class cooperation and to negate the socialist revolution and proletarian dictatorship, giving prominence to election campaigns and parliamentary activities. It also tries to emasculate the class character of the working-class party, turn it into a reformist party, a powerless club for debate, embellish imperialism and to oppose the anti-imperialist revolutionary struggle of the people. Revisionism, an ideological trend of rightist opportunism, was frustrated by the struggle of the communists, but

the trend has reappeared under various names, one being social democracy. It advocates the so-called “third road.” According to it, it aims, under the signboard of “statism” and “welfarism,” to achieve a “high rate of growth and welfare” by combining the “effectiveness of the capitalist economy” with “socialist public policy.” This is a changed mask of the former opportunist social democracy that appeared in the early revolutionary movement of the working class against capital, an ideological trend which the renegades to the revolution espoused, in their attempt to oppose the revolutionary social democracy.

The reactionary nature and absurdity of social democracy that asserts the “third road” has already been laid bare by history. Scores of years have passed since its appearance, but no country in the world has realized a “welfare society” along the “third road.” There are people who claim that the so-called “social democracy” has been realized, but such countries are none other than capitalist societies in which the rich get ever richer and the poor get ever poorer and bourgeois democracy holds dominant sway. In this contemporary world there exist only two roads, socialism and capitalism. There cannot be anything like a “third road.” The “third road,” the road of social democracy, is the road to capitalism.

Even though the reactionary nature of social democracy has been revealed thoroughly, modern revisionists have embellished it and are advocating it today. In order to realize their strategy against socialism, the imperialists are openly forcing the socialist countries to introduce bourgeois liberalization involving a multi-party system, capitalist private ownership and the market economy. Rightist opportunism that serves their anti-socialist strategy is none other than modern social democracy. Social democracy that pursues socialist ideals in the revolutionary struggle of the working class against the oppression of capital was abused by opportunists in its early days and today it is used as an anti-socialist means of the imperialists. As a result, it has become a synonym for the most despicable treachery to revolution and socialism.

The reactionary nature of modern social democracy is that it attempts to destroy socialism and turn it back to capitalism. There is no difference between opportunistic social democracy of the past and modern social democracy in that they both pursue capitalism. The former plays the role of a brake, checking the revolutionary transition to socialism, whereas the latter plays the role of a guide, opening the road to a “peaceful transition of socialism to capitalism.” In a word, the former is a trend of bourgeois reformism while the latter is a trend of bourgeois restorationism.

Modern social democracy, denying the leadership of the working-class party and the unified guidance of the socialist state, advocates that it aims to build a “humanitarian and democratic socialism” in place of an “administrative-bureaucratic socialism.” Needless to say, socialism may have different specific features according to the guiding ideology it relies on and the methods of building and managing it. However, socialism is inconceivable separated from the political leadership of the working-class party and the unified guidance of the socialist state, which are the fundamental principles of socialism. That socialism is developing in different forms is one thing, and that socialism is returning to capitalism is another thing. The former means that it is built and managed to suit the specific situation and national characteristics of each country, invariably maintaining the working-class character. The advantages of the different types of socialism may differ from one another according to their characteristics, but any type is superior to capitalism. Giving up the basic principles of socialism is nothing but degeneration in a capitalistic way, no matter whether it is called “democratic socialism” or “humanitarian and democratic socialism.” If a “humanitarian and democratic socialism” is to be built true to its word in place of an “administrative-bureaucratic socialism,” the capitalistic method must not be introduced and socialist principles must be applied more thoroughly. Originally, bureaucracy was a ruling method of the outdated exploiting society. It has nothing in common with the intrinsic nature of socialist society. It is revealed in

socialist society because the remnants of the old society linger in the society. The introduction of a capitalist method does not eliminate bureaucracy. On the contrary, it revives bureaucracy. Some people are now advocating “democracy” in opposition to the “administrative-bureaucratic style.” But this is not new. It is merely a repetition of the reactionary sophistry of the revisionists in the Second International who abused democratic centralism as a “bureaucratic rule” and prattled about pure, superclass “democracy” in opposition to proletarian dictatorship. This they did in an attempt to destroy the party, an organized unit.

Modern social democracy is based on a bourgeois viewpoint and attitude towards social phenomena. It advocates unlimited freedom in social life and unbridled competition through the market, which means that such laws of the biological world as spontaneity and the struggle for existence should be applied in socialist society. It is in essence a reactionary viewpoint and attitude aimed at making the law of the jungle, the law of bourgeois society, function without restraint.

Modern social democracy reveals its reactionary nature in a concentrated way in its viewpoint and attitude towards man.

It regards man as an instrument necessary for material production. Material production is needed for man; man does not exist for the sake of material production. A developed machine, if it does not serve man, is nothing but a worthless scrap of iron. Nevertheless, some people do not hesitate to trample upon the basic rights of man for material production. It is explained by a simple fact that they advocate the use of unemployment as a means of pressure to increase labour intensity. The right to labour is a basic right of man. The “socialism” that deprives the working masses even of their labour right cannot become a humanitarian and democratic socialism. To violate without mercy the working masses’ right to labour is a phenomenon inherent in an exploiting society. Capitalists regard man as a commodity and an accessory of a machine. For them the working masses become meaningful only when they bring about profit. Modern social democracy and the bourgeois viewpoint both estimate

man's value by means of money and material. Modern social democracy regards man as a being that pursues only the material desire of individuals, not as a being with ideological consciousness of independence. Some people claim that all forms of human relationship should be turned into that of a commodity and currency, insisting that the material incentive on individuals is absolute. To view man as a being that pursues only his material desire is wrong in that it regards man as a mean being.

Modern social democracy regards man as a being dominated by material and economic conditions, not as a powerful being possessed with creative ability. Proceeding from this point of view, some people try to find the basis of social development in the objective conditions, not in the work of training people to be powerful beings and enhancing their creativity, and are thus restructuring the economic system.

The viewpoint and attitude of modern social democracy towards social history is bourgeois viewpoint and attitude. Accordingly, the road of modern social democracy is not a road to socialist democracy; it is a road to bourgeois democracy and none other.

Modern social democracy is an outcome of illusions about capitalism. Out of illusions about "material prosperity" of developed capitalist countries, some people have been seduced by it and are giving up the revolutionary principle. If anyone analyzes the conditions of history experienced in the developed capitalist countries and socialist countries and their characteristics, he would never harbour such foolish illusions. The developed capitalist countries entered the road of capitalist development in an earlier period whereas the socialist countries were either those whose level of economic development was lower or those that were colonies or semi-colonies. The former achieves "material prosperity" through merciless exploitation of the working masses and neocolonial plunder of third-world countries; however, the latter cannot do so. The socialist countries have incomparable advantages in economic development, but they are still relatively backward in the field of

material life, compared to the developed capitalist countries. One cannot correctly distinguish the basic difference between socialism and capitalism if he considers only the present level of economic development in disregard of the characteristics of the developed capitalist countries and the socialist countries. And yet, some people, under illusions about capitalist society, see only its luxurious appearance, overlooking its exploitative nature and corruptness; they see only luxurious goods that cater to the abnormal tastes of the rich, failing to see the unemployed, beggars and abandoned children wandering the streets.

Modern social democracy is an outcome of the surrender to imperialism. The imperialists are threatening the socialist countries by means of nuclear weapons on the one hand and on the other hand they are appeasing them with money. Unable to bear such pressures and appeasement, some people yielded one step after another and in the end they have accepted the demand to give up socialist principles and introduce the capitalist method. "A new way of thinking" which they claim is reactionary sophistry aimed at beautifying the imperialists, disarming themselves in front of them and restoring capitalism by restructuring socialism to cater to the tastes of the imperialists.

Modern social democracy that opens up the road to a "peaceful transition of socialism to capitalism" will inevitably fail just like the former opportunism of all hues. Although it is spread over several countries, a dangerous trend, it is doomed to fail. Revisionism that appeared in the Second International as an international trend of thought was spread over almost all the parties affiliated to the Second International, causing great difficulties and setbacks in the international communist movement, but it went bankrupt in the end.

In the countries where modern social democracy holds sway, a great confusion is already taking place in all spheres of social life. "Democracy" and the "multi-party system" are making political life reactionary; they have not made social life democratic. The working-class party is being destroyed by political double-dealers

who have made their way into it and various good-for-nothing political parties and organizations have raised their heads in opposition to socialism under the cloak of “political pluralism,” misleading public opinion and taking command of parliament and government. Modern social democracy is aggravating disputes and conflicts between nations and regions and splitting society. The capitalist market economy it introduced has caused decreased production, skyrocketing prices, mass unemployment and a gap between the poor and the rich, making life more and more difficult for most of the people. Bourgeois liberalization ushered in by “glasnost” and the “open-door” policy is giving rise to various kinds of crimes, and a decadent bourgeois way of life. Immorality and depravity are rampant. This is the result of the “perestroika” and “reform” policies pursued by modern social democrats.

Reality is a strict judge. The crises created artificially by modern social democracy clearly show that any scheme to make a socialist society capitalistic under the cloak of social democracy cannot escape total bankruptcy. The counterrevolutionary nature of modern social democracy, which has negated in toto the socialist cause, the achievement gained at the cost of the sweat and blood of the people, and smeared its history, luring the people with honeyed words, is being disclosed thoroughly. The people who were enticed by modern social democracy are gradually becoming aware of its true colours; they are growing vocal in their curse of it. Modern social democracy is being denounced by genuine revolutionaries, by the people of the socialist countries and other progressive people of the world.

Although modern social democracy, instigated by the imperialists, is inflicting tremendous losses upon the people’s cause for independence, the socialist cause, socialism will endure the suffering and continue to open up the road to victory. No force can check the people’s aspiration for independence and advance to socialism. Socialism is not someone’s invention; it is the wish and aspiration of humanity. It is a law in the development of history that human society advances towards socialism. People have for ages wished for a new

society of independence in which everyone leads an equally affluent life free from exploitation and oppression, and their wish is getting more intense with the passage of time. Where there is exploitation and oppression, there is always resistance. Capitalism cannot realize the wish of the masses to lead an independent and equal life even though it can develop economically.

It is not that the resistance of the working masses against exploitation and oppression weakens with an increase in material wealth. The material wealth created by mankind has increased along with history, but the people's struggle against exploitation and oppression has been intensified. This is an inevitable outcome of the development of the exploiting society where the rich get ever richer and the poor get ever poorer. The "material prosperity" of capitalism will increase antagonism between the rich and the poor, precipitating bottomless political and economic crises for imperialism and capitalism. If the imperialists and their followers continue to attempt to enforce the "peaceful transition of socialism to capitalism," they will face a stronger resistance from the people. The people of today are not those of yesterday who wished for socialism and knew socialism only by theory; they have experienced through their practical lives the advantages of a socialist system which is free from exploitation and oppression. True revolutionaries and the people, who are being awakened to their consciousness as the days go by, will not connive at the machinations of the imperialists and their followers. They will raise their voices in denunciation and pursue an active struggle against them. They want those countries, which are maintaining the revolutionary principle in their struggle against the machinations of the imperialists and their followers, to continue to advance along the road of socialism. In particular, they expect a great deal from us and trust us as we build socialism centred on the masses, ensuring the continuity of the revolutionary cause, under the unfurled banner of the Juche idea, and earnestly hope that we bring the advantages of socialism into fuller play.

Building our style of socialism more successfully is a lofty historic

mission entrusted to us not only for the prosperity of our motherland and the happiness of our people but also for the ultimate victory of the cause of independent humanity, the socialist cause. Bearing this in mind, we must fully equip ourselves with the Juche idea, the ideological foundation of socialism of our own style, and apply it in a thoroughgoing fashion to accelerate the revolution and construction more dynamically.

## **ON EFFECTING A SWEEPING REVOLUTION IN LIGHT INDUSTRY**

**Letter to National Meeting of Light-Industry Workers**

*June 2, 1990*

The National Meeting of Light-Industry Workers is under way when the entire Party, the whole country and all the people are pressing on with the general forward movement of the 1990s in hearty response to the New Year Address of the great leader Comrade Kim Il Sung, his historic policy speech delivered at the First Session of the Ninth Supreme People's Assembly, and the decision of the 17<sup>th</sup> Plenary Meeting of the Sixth Party Central Committee. This large meeting of light-industry workers which is held this year in the wake of the deliberations on light industry at the plenary meeting of the Party Central Committee last year shows that our Party sets great store by light industry. It places deep trust in the officials and workers in this sector, and expects a great deal from them.

I extend warm congratulations to all the delegates to this meeting, who are firmly resolved to prove worthy of the Party's trust and expectations, and to all those engaged in light industry in all parts of the country.

This National Meeting of Light-Industry Workers, which is held in response to the call of the Party to effect another revolutionary upsurge in socialist construction through a vigorous campaign for economy and increased production, will be an occasion to improve light industry onto a higher stage and bring about a remarkable

change in the production of mass consumer goods.

Light industry which produces mass consumer goods, holds an extremely important place in solving the problems of food, clothing and housing for people.

Ever since its foundation our Party has regarded it as the supreme principle of activities to improve the people's standard of living and has constantly encouraged the development of light industry in order to provide the people with a rich and cultured life.

Immediately after the liberation of the country the great leader Comrade Kim Il Sung took measures to lay the foundations of our light industry to produce mass consumer goods and stabilize and improve the lives of the people in poverty; even in the difficult years of the Fatherland Liberation War he organized an extensive production of light-industry goods and established a unified system for its guidance so as to meet the demands of the battle and home fronts. After the war the leader set out the basic line of socialist economic construction to give priority to the development of heavy industry while developing light industry and agriculture simultaneously, thus opening up a broad avenue for rapid development of light industry. He also put forward a policy on developing both large-scale central industry and medium- and small-size local industries in parallel and saw to it that local-industry factories were built in all parts of the country in a mass movement.

In keeping with the rapid progress in socialist construction and ever-increasing public demands for consumer goods, our Party formulated a policy on effecting a revolution in light industry and encouraged the entire Party, the whole country and all the people to struggle for its implementation. Through this struggle, the foundations of light industry have been consolidated and a remarkable improvement has been achieved in the quantity and variety of mass consumer goods as well as in their quality.

Under the wise leadership of the Party and the leader, our light industry, which started from scratch after liberation, has now completely eliminated historical backwardness and become a

powerful, Juche-based, modernized base for producing goods of mass consumption which is equipped comprehensively with various branches such as textile, food, footwear, and other industries producing daily necessities. Our light industry now produces and supplies on its own all the light-industry goods necessary for people's food, clothing and housing. Its potential and real productivity is tremendous. Last year we successfully produced and supplied large quantities of a variety of light-industry goods needed for such a grand international event as the 13<sup>th</sup> World Festival of Youth and Students while satisfying the people's demands for essential goods. This is a clear demonstration of the great productivity of our Juche-based, modernized light industry.

We must rightly feel confident in our having built Juche-based, modern and powerful light industry by our own efforts and with our own technology and must be proud of the fact. It is true that our light industry has not yet reached world standards in all aspects. But the construction from nothing and in such short time to a Juche-based, modern light industry capable of producing all the goods needed for people's lives on its own is unprecedented in the world history of light industry. This is a great change which can be effected only by our people under the wise leadership of the Party and the leader.

On the occasion of this National Meeting of Light-Industry Workers, I extend warm thanks, on behalf of the Party Central Committee and personally, to the delegates and all the officials and workers in light industry and other sectors of the national economy who, under the guidance of the Party and the leader, are striving devotedly for the development of our light industry and the production of mass consumer goods.

We are now faced with an honourable revolutionary task, the task of steadily developing light industry on the basis of the successes already achieved, so as to increase the production of mass consumer goods markedly and improve the people's standard of living.

All the officials and workers in light industry must feel the great honour and pride in working in such an important field for the

improvement of people's standard of living, effect a revolution in light industry, and should make a decisive advance in the development of our light industry.

## **1. THE ESSENCE AND SIGNIFICANCE OF THE REVOLUTION IN LIGHT INDUSTRY**

Our Party has set forth a policy on effecting a revolution in light industry with a view to developing it as soon as possible to increase the production of mass consumer goods in keeping with the actual requirement of our developing light industry and the people's daily-increasing material and cultural needs. This policy is aimed at increasing the production of mass consumer goods noticeably in a revolutionary way by relying on the economic potential of our country and the existing foundations of light industry, so as to meet the people's material and cultural needs satisfactorily.

Revolution in light industry initiated by our Party is a struggle to expand and strengthen the production foundations of light industry on the basis of modern technology and bring about a radical increase in the production of mass consumer goods and their variety and improve their quality markedly in a short period of time, so that the growing demands of people are fully satisfied both quantitatively and qualitatively. It is a revolution to afford material guarantee for our people's independent and creative life and provide them with a happier life. For our Party to effect a revolution in light industry and a sharp increase in the production of consumer goods is fundamentally different from the capitalist development of light industry and increase in commodity production. Capitalists increase commodity production to earn more money. Capitalists unhesitatingly create inhumane demands in an artificial way and make material life distorted if it means they can make more money. They engage in

commodity production in order to make themselves better off, whereas we produce quantities of mass consumer goods by making a revolution in light industry for the people's welfare. Therefore, our increased production of consumer goods and improvement in their qualities must fully reflect the aspirations and demands of our people. We must make every single item of goods useful, attractive and durable so that it accords with our people's tastes, national sentiment, the aesthetic sense of the times and socialist way of life. We must give preference to the production of essential goods used most widely by the people in their daily lives.

Revolution in light industry requires both the best quality and high speed in the production of mass consumer goods. Since it is a struggle to make a great advance in the production of mass consumer goods in a short span of time, it cannot be successful unless all work is done boldly on a large scale and in a militant manner. Light industry must set an accurate objective of struggle in the production of mass consumer goods and guarantee the best quality and the speed of production.

The idea and intention of the Party's policy on effecting a revolution in light industry is to find an appropriate solution to the problem of mass consumer goods in accordance with the aspirations and demands of masses of the people and in the shortest possible time.

The goal our Party has set for the revolution in light industry is to increase the amount and variety of consumer goods sharply and improve their quality to world standard in the next few years to satisfy the people's demands for consumer goods. We must increase the amount and variety of mass consumer goods and improve their quality and so fill shops with useful and varied items so that people can buy all the necessary things at shops at any time. Only then can we say that the revolution in light industry has been carried out.

If we carry out this revolution and resolve the problem of mass consumer goods, a change will take place in the material and cultural life of our people. Material and cultural life, along with political and ideological life, has an important place in the people's independent and creative life, and makes up a major aspect of social life. As

revolution and construction advance and society develops, people's material and cultural needs increase. These ever-increasing demands can be met only by developing light industry and producing large quantities of a variety of quality consumer goods. If we carry out the revolution in light industry and produce a variety of quality goods in great quantities, our people will enjoy richer and more cultured lives.

When the problem of mass consumer goods is solved through the revolution in light industry the advantage of our socialist system will be more obvious. The advantage or disadvantage of a social system finds expression in how the people's desire for independence is satisfied in the major spheres of social life—political, cultural, and material. Our socialism, an embodiment of the Juche idea, is a genuine socialism in which our people's desire for independence is fully satisfied in all domains of life—political, cultural and material. In the socialist society of Juche our people are fully guaranteed their political freedom and rights and can enjoy a valuable and worthwhile life to their heart's content as members of social and political organizations. In our country everyone is provided with a secure job by the state, and leads a stable working life, free from worries about food, clothing and housing, about schooling for their children, about medical care and free from tax burdens. This is the envy of foreigners, too. If we produce large quantities of mass consumer goods and raise the people's material and cultural standards further, we will be able to bring the advantages of our socialist system into play more vividly in all spheres of social life, and our country will be a people's paradise in which everyone lives happily without envy. Then our people will feel fuller self-confidence and higher pride in their having built a socialism of our own style and launch a vigorous struggle to develop our socialist system.

When the revolution in light industry results in a solution to the problem of mass consumer goods, it will also open up a more favourable phase in the struggle to hasten national reunification. The struggle for national reunification is an acute struggle against the manoeuvres of the US imperialists and south Korean puppets to create

“two Koreas.” We must further strengthen our political force and defence powers and develop the economy steadily. Needless to say, our independent national economy is now incomparably superior to the south Korean dependent economy, and its potential is very great. Nevertheless, we must not neglect or slow down economic construction. We must continue to press on with economic construction and display the strength of our advantageous independent national economy further. To this end, it is important to develop light industry rapidly and increase the production of mass consumer goods in great measure. It is only when greater quantities of consumer goods are produced for our people’s richer material and cultural life that the south Korean people can see better the happy lives of our people. They can see the superiority of our socialist system. Then, the south Korean people will be greatly inspired in their struggle for national reunification and a heavy blow will be dealt to the US imperialists and south Korean puppets who attempt to keep our country divided for ever.

We have all conditions and possibilities to bring about a decisive turn in the production of mass consumer goods by effecting a revolution in light industry. We are blessed with the wise guidance of the Party and the leader, the inexhaustible power of the masses of the people united solidly behind the Party and the leader and the powerful independent national economy. In our country there are now a large number of light-industry factories with modern equipment such as large-scale textile mills, knitwear factories, garment factories, footwear factories, cornstarch factories, meat-processing factories, vegetable-processing factories, fruit-processing factories and factories producing daily necessities and so on. The production capacity of these factories is enormous. Scientific and technical forces of light industry, too, are fully prepared. Given the situation, if we get down to work we can successfully carry out a revolution in light industry within a short span of time.

All the officials and workers in the light-industry sector must have a firm confidence in themselves and fight more vigorously for the successful revolution in light industry.

## **2. THE MAJOR TASKS OF THE REVOLUTION IN LIGHT INDUSTRY**

In order to provide our people with a richer and more civilized life, we must carry out the revolutionary tasks in light industry with success.

The central task of revolution in light industry is to make existing foundations of light industry effective and expand and strengthen them. We also need to promote the modernization of light-industry factories and develop light industry onto a new, higher plane, thereby satisfying the people's demands for consumer goods.

We must concentrate on this task and take the production of mass consumer goods to a higher level.

### **1) ON PRODUCING LARGE QUANTITIES OF MASS CONSUMER GOODS**

To produce mass consumer goods in large quantities is now a major task for success in the light industrial revolution. The light-industry sector must, before all else, direct great efforts to a rapid increase in the production of mass consumer goods.

We must boost the output of fabrics quickly and reach the target of 1 500 million metres of fabrics in the next few years. We must use the chemical fibres produced in our country and produce greater amounts of a variety of durable fabrics with attractive colours and patterns to suit the tastes of our people. To ensure quality we must improve the make-up of fabrics, increase the proportion of printed fabrics and dyed-in-the-wool fabrics as well as introducing advanced methods such as plastic and waterproofing treatments.

We must produce large quantities of wadding fabrics, woven fabrics, decoration fabrics, padding fabrics, shoe canvas and the like which are required by various branches of the national economy.

The proportion of knitted fabrics should be increased and the people encouraged to wear knitted clothes. Knitted fabrics consume less thread. Knitwear is comfortable and appeals to the eye. To increase the production of knitted fabrics is now a world trend. Knitwear factories must produce large quantities of a variety of knitwear, using domestically produced fibres. We must boost the proportion of rayon in the production of knitwear and provide outer garments suited to different seasons and tastes.

We must augment the production of garments rapidly in step with the increased output of fabrics. Garment factories should have the necessary equipment to produce large quantities of a variety of ready-made clothes suited to our people. Many tailor's shops must be set up, many housewives' workteams organized for cloth-processing and the number of service workers increased, so that people can have their clothes made up to suit their tastes and the changing seasons.

Shoes are an essential item of consumer goods for the people. People's demands for shoes increase continuously with the improvement in their standard of living. It is important to increase the capacity of footwear production and improve the quality and range of shoes to meet the needs of different sexes and ages, seasons and jobs. The proportion of leather shoes and winter shoes must be increased in production as well as large quantities of ladies' winter high boots, high-heeled shoes and pressed sandals plus the demands for work shoes must be fully met. The footwear industry must produce at least 120 million pairs of shoes annually in the future.

We must also direct efforts to the development of the food-processing industry and produce greater amounts of a variety of tasty and nutritious foods. The production of bean paste, soy sauce, and edible oil should be increased significantly to satisfy the people's demands. Good-quality flour and rice should be made by the method of denaturalizing maize and large quantities of a variety of processed

staple foods such as dry noodles and bread should be produced. The production of processed non-staple foodstuffs must be boosted to make the diet of people more varied. It is also necessary to improve the production base for children's foodstuffs and produce many nutritious foodstuffs for children.

We must produce different kinds of beverages such as beer, cider and fruit syrup. Cigarettes and other people's favorite goods should also be produced in large quantities.

We must promote a rapid increase in the production of daily necessities to provide the people with more affluent life. The daily-necessities industry must radically boost the production of ironware, electrical appliances, electronic devices such as sewing-machines, bicycles, refrigerators, washing machines, TV sets, tape-recorders, electronic watches and clocks, the demands for which are great. It should produce larger quantities of furniture and kitchen utensils, school materials and toys and also direct its attention to the production of cosmetics and sundry goods lest people should feel any discomfort in their lives.

In order to radically boost the output of mass consumer goods, the existing light-industry factories must produce at a steady and high rate.

In our country all branches of light industry capable of producing sufficient consumer goods of various kinds exist, but they are not proving their worth because of unsteady production. The light-industry sector must put production on a stable basis by every means possible so that the factories compensate the belt-tightening efforts we have made to build them with every single penny we have saved.

An important requirement for the light-industry factories to keep production at a steady and high rate is to operate all the machines at full capacity and fulfil their production quotas in terms of items without fail. Keeping their production at a steady and high level is a matter of exploiting existing productive potentials to the maximum. This is the key to a sharp increase in the production of mass consumer goods at present.

Another important factor in attaining a steady and high rate of

production is to find a solution to the problem of raw materials and other necessities.

Production is the process of consuming raw materials and other necessities. Without them production is impossible. Although modern machines and manpower are available, there can be no steady production without a smooth supply of sufficient raw materials and other necessities. In the final analysis, the potential of our light industry is not being fulfilled because of insufficient supplies of raw and other materials.

The major principle of solving the problem of raw and other materials for light industry is to rely on domestic resources. This is the consistent policy of our Party in developing light industry. Only by implementing this policy can we strengthen the Juche character and independence of light industry and ensure a smooth production of mass consumer goods. It would be impossible to develop light industry which produces the consumer goods for our people by only relying on foreign sources of raw materials.

We must ensure that light industry receives a steady supply of raw and other materials such as synthetic fibres, synthetic resin, basic chemicals, steel of various sizes and quality, semi-processed metals and processed non-ferrous metals needed for the production of consumer goods.

Efficient work is also needed to import raw and other materials for light industry. Building a Juche-based, independent light industry does not mean that no materials should be imported. Those raw materials which are indispensable to light industry but which are not produced domestically or whose domestic output is too small will have to be imported. Since the development of light industry entails a great variety of products as well as a steady rise in their quality, it is impossible to guarantee all the necessary raw and other materials domestically. The raw and other materials needed for the development of light industry such as crude rubber, sugar, and oil which are not produced at home or are in short supply should be imported. The state must import these essential raw materials and other supplies but the light-industry sector

itself by earning foreign currency can import them.

Foreign currency for importing these supplies should be earned by producing and exporting good-quality light-industry goods. If the light-industry sector gets down to this work, it can export sufficient products to buy a sizable amount of necessary raw materials and other supplies. The light-industry factories which feed on imported raw materials should buy the raw materials with the foreign currency they have earned by exporting some of their products.

The light-industry sector can open up a wide range of processing trade with other countries. If surplus production capacity is used for such trade, foreign currency can be earned and a lot of raw materials and other necessities which are in short supply can be obtained. The light-industry sector should develop the processing trade widely with many countries by dealing with marketable items.

It is necessary to develop joint ventures and collaboration with other countries so as to promote the export of light-industry goods and to introduce advanced technology.

The workers of light industry must launch a vigorous campaign to economize on raw materials and other supplies and make more products by using the least amount of supplies. The campaign for economy and increased production in all sectors and at all units of the national economy is a policy pursued consistently by our Party in economic construction. A forceful struggle for economy in light industry will considerably ease the strain on raw materials and other supplies needed to put production on a steady basis. All the light-industry factories and enterprises must strictly observe the standards of raw material consumption per unit of product and wage an active struggle to lower them systematically, thereby producing larger quantities of serviceable and durable goods using raw and other materials available in our country. Those in charge should build storehouses properly and establish a strict system and order in the supply and use of raw materials and other necessities so as to prevent loss and damage of raw and other materials in the course of their storage, supply and use. Light-industry factories must not stockpile

raw and other materials but use them effectively for the production of consumer goods.

Another important factor in putting production at light-industry factories on a steady basis is to keep equipment in good repair.

Equipment is an important means of production; it is what a weapon is to the army. An army, no matter how much ammunition it may have, cannot destroy the enemy unless it keeps its weapons in good order and uses them skilfully. Likewise, factories and enterprises cannot keep production going smoothly even though they are supplied with enough raw and other materials, unless they maintain their equipment well.

In order to keep their machines in good state, the officials and workers of light industry must value them, take good care of them and master them, with a keen awareness that they are the masters of state and production. Developing the model machine movement of loyalty is important in encouraging the workers to keep their machines in good repair with an attitude as befits masters. The model machine movement is a mass loyalty movement to ensure better maintenance of machinery. It is a development of the former model machine movement which reflects the reality of today. The movement now displays great vitality in encouraging working people to take good care of their machines and master them. The light-industry sector should pursue a vigorous model machine movement of loyalty and improve the upkeep of machines. It should operate them all at full capacity under various conditions. In addition to encouraging the workers to take good care of their machines with voluntary enthusiasm, it is also necessary to draw up perfect rules and regulations on equipment maintenance and to follow up strict control measures.

Machines must be inspected and repaired regularly. The light-industry factories must effect regular inspection and maintenance, establish a system of planned repair to prevent accidents and repair their machines before it is too late on the basis of concrete understanding of the state of equipment. Priority must be given to obtaining the spare parts needed for the repair of machines

and the special fittings essential for their normal operation and enough tools and equipment be prepared.

Efficient organization and direction of production is of paramount importance in putting production on a steady basis at light-industry factories. Production is a very complicated process that involves an organic combination of manpower, machinery, raw materials and other necessities. Without efficient organization and direction, it would be impossible to use manpower, machinery, raw materials and other supplies effectively and ensure smooth production. Unlike the capitalist economy, the socialist economy is managed and operated under the unified direction of the state, and different sectors are organically linked in this economy. Therefore, efficient organization and direction of production is extremely important. The officials in charge of light industry must skilfully organize and direct all aspects of production such as planning, the supply of materials, manpower allocation and equipment maintenance, so as to keep production going at a high and steady rate.

To increase production capacity is an important way of increasing the production of mass consumer goods. The light-industry sector must increase its production capacity in a planned way. This work must be oriented towards perfecting the internal structure of its branches in the main and improving the inadequate processes of the existing factories and enterprises.

The light-industry sector should strive to set up more bases for the production of new items which will contribute to enriching our people's lives, and at the same time, increase the capacity to produce major consumer goods including silk goods, electrical daily necessities and electronic goods, the demands for which are far beyond their production capacity. The existing light-industry factories, too, should introduce efficient new machines and production methods, make effective use of their production space and distribute their production facilities rationally, and thus increase production capacity steadily.

It is also important to launch a vigorous campaign to increase the

capacity in the production of spare parts, special fittings and packing materials which are necessary for running light-industry factories.

## 2) ON INCREASING THE VARIETY OF MASS CONSUMER GOODS AND IMPROVING THEIR QUALITY

It is a major task of the revolution in light industry to increase the variety of mass consumer goods and improve their quality.

Only by carrying out this task is it possible to make the people's material and cultural lives more affluent and civilized. Increases in mass consumer goods alone cannot meet the people's demands. As the economy and culture develop and their material and cultural standards rise, the people require a greater variety of quality consumer goods. The people create material and cultural wealth not only to enjoy a rich life but to lead a more civilized life. People's aspirations to a civilized life can be realized only when large quantities and varieties of quality consumer goods are produced through the development of light industry.

When the variety of mass consumer goods increases and their quality improves, our people will feel greater national pride and self-confidence. If consumer goods lack variety and their quality is poor, some people may envy foreign goods more and develop a tendency to adulate them excessively. When they have a variety of quality consumer goods of world standards, our people will not envy foreign goods but value their own things and be proud of them; they will have a stronger feeling of self-confidence that our nation is not inferior to any other nations.

To increase the variety of mass consumer goods and improve their quality is very important also in economizing on equipment, materials and funds. Greater variety and better quality will improve the qualitative composition of consumer goods so as to meet the people's demands more satisfactorily with the same quantity, and, in the long run, economize on equipment, materials and funds. The high quality

in the production of goods immediately means economy and increased production.

In view of the importance of greater variety and better quality of consumer goods our Party has taken a number of measures to solve this problem. However, the consumer goods supplied to people are not very varied in kind nor is their quality very high, although trial products or samples for exhibition or demonstration are invariably of acceptable standard. The officials and workers engaged in light industry must bring about a substantial improvement in the variety and quality of consumer goods.

Production must be organized carefully to increase the variety of consumer goods.

It is necessary to know the details of people's requirements and determine the kinds of consumer goods suited to their demands and tastes. We must make those kinds of consumer goods which people need and like. The light-industry sector must actively develop and produce different items of consumer goods of various forms essential for people's life such as foodstuffs, kitchen utensils, clothing, footwear, school materials and cultural necessities. In order to increase the variety of consumer goods to satisfy the demands and tastes of the people, the officials in charge of light industry must mix with the masses, maintain close ties with commercial services and also be responsive to the aesthetic feelings and trends of the times.

Close attention must be paid to technical preparation including the design of new items. This is a process which takes place prior to production. Increasing the variety of mass consumer goods depends largely on how much priority the design and other technical preparations are given.

We must also take measures to set up technical processes for the production of new items of mass consumer goods and supply the necessary raw materials and other necessities.

We should embody national characteristics and meet the requirements of the socialist way of life fully in increasing the variety of consumer goods. Only then can the people enjoy a convenient,

refined and civilized life, exalt their national spirit and establish a sound way of life. If an attempt is made to adopt the bourgeois way of life on the excuse of increasing the variety of mass consumer goods, it will impair our people's revolutionary and sound way of life.

In addition to increasing the variety of mass consumer goods, we must work hard to improve their quality.

The light-industry factories must perfect their technical processes and strictly observe scientific and technical requirements in the production of goods. It is impossible to guarantee the quality of goods unless the necessary technical processes and scientific and technical requirements are strictly observed in the production of goods.

The light-industry factories must fill up any missing processes and modernize worn-out and backward processes, so as to further improve production and technical processes and maintain the balance between main production processes and auxiliary production processes. Textile mills, footwear factories and foodstuff factories must complete inadequate processes for primary treatment and after-treatment, and factories producing daily necessities must improve stamping and coating processes and equip themselves with single purpose and all other necessary machines.

We must ensure the quality, purity and size of raw and other materials to meet scientific and technological requirements in the production of mass consumer goods, and maintain strict discipline and order whereby technical rules and operational regulations are fully observed.

To improve the quality of mass consumer goods, production must be oriented towards specialization.

Specialization of production is important in the development of modern industry. Specialized production can promote the modernization of production processes and technical means, enable the workers to improve their technical skills quickly and ensure high productivity while producing cheap, quality goods using equipment, materials and manpower rationally. Even the existing light-industry factories, if developed towards specialized production, can rapidly

increase production and improve the quality of products by far through concentrated supply of materials in several factories and intensive technical guidance.

The light-industry sector should organize specialized production of major items of daily necessities at several factories which are equipped with highly efficient machines. Cosmetics such as toothpaste, face cream and toilet soap, for instance, may be produced exclusively by Sinuiju Cosmetics Factory, Pyongyang Cosmetics Factory and Sinhung Toothpaste Factory, and fountain-pens by those with a relatively high level of technical equipment such as the Mangyongdae Fountain-pen Factory for Disabled Soldiers, Chongjin Fountain-pen Factory and Sinuiju Fountain-pen Producers' Cooperative. The production of ironware such as scissors, flat-irons, barber's tools and plastic goods including bags and trunks can be specified item by item on a regional basis to be undertaken by daily-necessities workshops of light-industry factories or heavy-industry factories. Specialized production in light industry must not be introduced in haste but gradually on the basis of a close study of the present state and prospects of the production of consumer goods.

In order to improve the quality of consumer goods for the people, the workers must raise the level of their technical knowledge and skills.

However modern the equipment of light-industry factories is and however good the raw and other materials are, it is impossible to produce quality goods if the workers who handle them have low technical expertise.

The light-industry factories must keep their workers from moving from job to job and direct great efforts to enhancing their technical expertise. They must give intensive technical training to the workers fresh from senior-middle school, pass on skills more effectively, and encourage all the workers to strengthen technical study so as to raise their level of technical expertise steadily and to produce a greater number of skilled workers.

They should make a correct assessment of the workers' level of technical know-how and the quality of their products so that all

workers can make every effort to acquire advanced technology and skills and to produce quality goods.

In order to improve the quality of mass consumer goods, the officials and workers must display the spirit of devoted service towards the people and work with the attitude befitting masters.

The quality of mass consumer goods is a reflection of the producers' viewpoint of the people and the spirit of service to the people and their work attitude. To improve the quality of mass consumer goods is not simply a technical matter but a matter of ideology on the part of the officials and workers in light industry. Only those who are determined to devote everything they have to their fellow people can improve the quality of consumer goods. The officials and workers in light industry must have a high degree of awareness and the attitude of masters responsible for people's living, and direct every sincere effort to make every single item of goods attractive, serviceable and durable.

Quality control has an important effect on improving the quality of goods. In a socialist society, a transitional society, working people still retain the remnants of outdated ideas. It is necessary, therefore, to give priority to education to raise their level of political and ideological consciousness in production and construction and to tighten inspection and control. Quality controllers must strictly inspect the processes and products in a responsible manner so as to improve the quality of goods.

The light-industry factories must keep the production environment clean and hygienic. A clean and hygienic practice in production is important in ensuring the quality of goods and protecting the health of the working people. The light-industry factories must always keep the production facilities and their surroundings clean and their machines and equipment spick and span. The foodstuff factories in particular must ensure all work is carried out hygienically.

We must solve the problem of packaging once and for all. However good and serviceable consumer goods you may produce, they will not look attractive unless they are packaged well. Good

packaging is not a matter of form or simply for appearance's sake. If this problem is not resolved, it is impossible to increase the production of processed foods and the like, and ensure their quality. Careless packaging may lower the value of commodities and bring disgrace on the country. The light-industry sector must implement to the letter the Party's policy on effecting a revolution in packaging, so as to bring about a radical improvement in the packaging of products. We must set up solid bases for the production of packing materials and increase the production of packing materials in terms of both quantity and variety. We must expand the bases for the production of glass and plastic bottles and cartons and build more factories to produce aluminium paper, high-pressure polyethylene sheets, adhesive papers and other packaging materials. The packaging processes should be remodeled and packaging methods improved so as to mechanize and automate packaging.

A trademark is the face of a product. A good trademark adds to the elegance and attractiveness of a commodity. We must make trademarks well to cater to the aesthetic sense of the times and feelings of the people. The trademarks now in use and in need of improvement should be redesigned to meet the aesthetic sense of the times.

In order to increase the variety of mass consumer goods and to improve their quality, we must widely organize consumer goods exhibition and commodity exchanges with foreign countries.

The light-industry sector must launch a vigorous campaign to increase the quantity and variety of products and improve their quality to raise the standard of mass consumer goods to a world level within the next few years.

### 3) ON PROMOTING THE MODERNIZATION OF LIGHT INDUSTRY

In order to succeed in a revolution in light industry we must accelerate its modernization.

This is an age of science and technology. Modern science and technology bring about new developments and qualitative change also in the production of consumer goods. Only when light industry is put on a modern basis as required by the trend of modern science and technology is it possible to raise the production of mass consumer goods onto a high level.

Modernization of light industry is precisely the modernization of its production means—introduction of mechanization, automation, computers and robots in the production processes.

Modernization of light industry is an important undertaking to equip light-industry factories with up-to-date science and technology, increase the efficiency of production by far, improve the quality of products, meet the people's demands for consumer goods better and free the workers in the light-industry sector from backbreaking work.

The modernization should be undertaken by concentrating on replacing obsolescent equipment and production processes of the existing light-industry factories with advanced facilities, and constructing more new factories equipped with the latest technology.

The technical transformation of the worn-out, outdated equipment and production processes of the existing light-industry factories is an effective way of achieving rapid modernization without any need for a large investment. The light-industry factories must step up the work of replacing old equipment and production processes lacking efficiency and precision with technically advanced ones to heighten the level of technical equipment and introduce comprehensive mechanization, automation, computers and robots in production.

The textile industry must concentrate on effecting a fast and precise operation of textile machines and the automation of production processes. It has to increase the running speed of the spindles of spinning machines and replace all textile machines with more efficient and precise equipment and completely mechanize and automate manual work which is still evident in some production processes. The Pyongyang Textile Combine and other

textile mills need to speed up the technical transformation of the existing equipment and production processes and at the same time, boldly replace worn-out and outdated equipment with the latest equipment.

The food industry should direct similar efforts to the wide introduction of modern science and technology in the technical transformation so as to ensure timely industrial processing of a variety of foodstuffs. They should produce and supply larger quantities of cheap, processed foods which are hygienically prepared, delicious and nutritious. It should achieve comprehensive mechanization and automation of all production processes ranging from the processing of materials to the packaging of products and ensure high standards of productivity, and establish a cultured and hygienic habit in food production.

Footwear and daily-necessities industries, too, should modernize production facilities and processes and widely introduce comprehensive mechanization and automation in production processes.

Modernization of light industry must not be undertaken all at one go but gradually to suit specific conditions. Light-industry factories must define the order of priority properly on the basis of a concrete calculation of the objects to be replaced with advanced equipment and re-equip them substantially one by one. It is advisable to modernize some light-industry factories in different branches and regions which can serve as models for the modernization of other light-industry factories.

In order to modernize quickly, we must increase the production of modern light-industry equipment. We should supply the existing machine factories, special-fittings factories and spare-parts factories under the light-industry sector, with plenty of up-to-date machine tools and raise their level of technical equipment and thus increase their production capacity. In particular, we must see to it that modern textile equipment, spare parts and special fittings are manufactured with such precision that the demand for them is fully met. It is also necessary to build more factories which specialize in the production

of machinery to process foodstuffs, plastic materials and other light-industrial goods.

The light-industry factories should launch a forceful mass technical innovation campaign. When the producer masses are motivated to give full play to their inexhaustible talents and creativeness they will work out many valuable ideas for new devices, technical innovations and streamlining, making it possible to speed up the modernization of light industry. The light-industry factories should stimulate the enthusiasm and creativeness of the masses to the full so as to enable them to bring out more suggestions for technical innovations and streamlining. They should actively support the masses' initiatives and new ideas and encourage creative cooperation among scientists, technicians and producers, thus pushing ahead with the modernization of light industry.

Modernization of factories should be undertaken by their technical staff as masters. The technicians of light-industry factories must, with a high sense of responsibility and awareness of being masters of the technological revolution, make a deep study of technical matters for the modernization of factories. They should plan in a big way and implement the plan in a bold way.

In order to speed up modernization of light industry, it is imperative to step up scientific research work.

Unless priority is given to scientific research, it is impossible to accelerate the modernization of light-industry factories and, in the long run, to increase the variety and improvement of mass consumer goods. The scientific research effort of light industry must be concentrated on finding solutions to urgent scientific and technical problems arising in developing light industry such as the technical transformation of light-industry factories and modernizing technical equipment and production processes.

In order to improve scientific research we must provide good conditions for research. In view of the paramount importance of scientific research in the development of light industry, our Party decided at the 16<sup>th</sup> Plenary Meeting of its Sixth Central Committee to

set up a new, comprehensive base for scientific research of light industry in Pyongyang. In accordance with this decision we must quickly construct a modern scientific research centre for light industry equipped comprehensively with various research facilities. We must provide it with modern laboratory equipment and apparatuses needed for scientific research and supply it with sufficient materials.

To improve scientific research work we must build up the ranks of researchers and enhance their role. Researchers are in direct charge of scientific research and success in their work depends on their work attitude. We must appoint highly qualified university graduates to the scientific research institutes of light industry systematically on an annual basis and ensure that the researchers and experimentalists feel settled in their jobs and devote all their talents and energy to their scientific research work.

In order to promote modernization of light industry we must also improve the training of technicians for light industry.

What is important here is to improve the quality of education. Educational institutions must further improve the training programme and contents of training technicians for light industry, in keeping with the requirements of light industry developing in our country and the trend of modern science and technology. The University of Light Industry and other higher education institutes which are closely related to light industry, must intensify the education in basic technology and at the same time raise the scientific and theoretical level of the education of specialized technology, so as to produce excellent technicians capable of modelling the light-industry factories on modern lines and widely adopting the latest developments of science and technology.

The scope for training technicians for light industry must be broadened. We must see to it that the necessary departments are set up in the universities of light industry in Pyongyang and other provinces, and that other universities, too, train more technical personnel needed in the branches related to light industry.

#### 4) ON FURTHER DEVELOPING LOCAL INDUSTRY AND PRODUCING CONSUMER GOODS IN A MASS MOVEMENT

In order to effect a revolution in light industry successfully we must also direct efforts to the development of local industry.

To develop both large-scale central industry and small- and medium-size local industry in parallel is our Party's consistent, original policy for developing light industry. This policy has already proved its validity and vitality clearly through practice.

Our local-industry factories have sprung up in great numbers since the great leader adopted revolutionary measures at the Plenary Meeting of the Party Central Committee in June 1958 to increase the production of mass consumer goods quickly through the rapid development of local industry. They have contributed greatly to satisfying the people's demands for consumer goods and increasing the financial income of the state, by producing large quantities of mass consumer goods through the maximum use of the local productive potential. With the rapid development of local industry many people including the dependents of workers and office workers have taken part in social labour, assimilating themselves to the working class and revolutionaries. The role of the county as the supply base for the countryside has become greater, and the economic ties between cities and rural communities, between industry and agriculture, have strengthened. The rapid development of local industry has resulted in the improvement of people's standard of living, in the enhancement of creativeness and independence of local areas, in the reinforcement of the ranks of the working class and in the strengthening of revolutionary forces. Today the number of factories and enterprises of our local industry has increased many times over that of the early period when the local industry had been set up, and their production capacity has expanded greatly. The level of their modernization has risen much higher and their raw material bases have

become stronger. Local industry which we have built up with great effort, is a solid asset for the promotion of the welfare of our people; if it alone is run at full capacity, many problems relating to people's living standards can be solved.

An important task in the development of local industry is to make an effective use of the local sources of raw materials.

Relying on local sources of raw materials is the principle of its development. The main objective of our Party's establishment of local industry is to produce larger quantities of various mass consumer goods by using locally available raw materials as far as possible.

Our mountains are rich in wild fruit and edible wild herbs and the seas in marine resources; fruit trees and vegetables thrive anywhere in our country. Every county must strive to tap local sources of raw materials and utilize them to the maximum so as to operate the local-industry factories at full capacity.

To this end, the local industry must create more material bases for its own use and increase the production of materials for local industry.

As the great leader has instructed, each county must launch a vigorous campaign to create at least 200 hectares as bases for cultivating raw material for light industry, and each foodstuff factory at least 50 hectares. These should be fertilized and tended properly so that larger quantities of various local-industry materials are produced. State planning bodies and agricultural guidance institutions must establish a proper system of supplying fertilizers, materials and equipment necessary for the production of raw materials for local industry; provinces must, during the farming season, supply supporting manpower and manure not only to the cooperative farms but also to the raw material bases of local industry.

Provinces must pay attention to planting orchards, fertilizing and cultivating them. All provinces, as decided at the historic Pukchong Enlarged Meeting of the Presidium of the Party Central Committee, must plant more fruit trees such as apple, pear, peach, apricot, plum and cherry trees, tend the existing fruit trees well to pick a lot of fruits in every season and produce large quantities of various kinds of

processed fruit including jelly and syrup.

Provinces must mobilize the masses including office workers, students and housewives in a planned way so as to harvest in good time wild fruit and edible wild herbs every year, to take detailed measures to store raw materials, and to process them well.

In order to make effective use of local sources of raw materials, we must develop procurement methods. Efficient procurement is an effective way of collecting and utilizing agricultural and livestock products, farmers' sideline products as well as a variety of worn-out materials. Provinces must create better working conditions for the procurement agencies and launch a brisk procurement campaign so as to widely purchase agricultural and livestock products and farmers' sideline products needed in local industry. At the same time they need to collect and utilize waste paper, plastic, rubber and cloth to the maximum.

Provinces must also strive to earn foreign currency. Foreign currency earned by provinces should be spent mainly on importing materials essential for a steady operation of local industry and improving the people's standard of living. Local industry, too, must make every effort to organize the production of one or two items of export goods in each county to earn foreign currency.

An important task in the development of local industry is to build up the productive and technical foundations of local-industry factories.

Modernization by the steady introduction of advanced technology in certain stages of development is one of the principles maintained by our Party in developing local industry. In our country, a socialist industrial state, the modernization of local-industry factories which are not large in scale poses no problem. We must perfect the incomplete production processes of local-industry factories as soon as possible and remodel and modernize outmoded equipment and production processes on the basis of a new technology. Repair shops and machine-building works for local industry should be better equipped, and the county local-industry factories provided with the necessary means of transport.

Local factories must ensure clean and hygienic work practices and make themselves generally spick and span.

Another important aspect in the development of local industry is for it to keep to its mission, sustain its characteristics and work in keeping with local conditions.

Local industry must process locally available materials and produce a variety of foodstuffs such as soy sauce, bean paste, cooking oil, confectionery, beverage and nutritious foods for children and sundry goods, paper, notebooks, furniture and wood-products to meet the demands of the population. All counties must build up local-industry factories to suit the characteristics of the local industry and the conditions of each county and increase production. Provinces must see to it that a few factories specialize in the production of some items and increase production so as to meet provincial demands by themselves.

Provinces and counties are masters of local industry, and our local industry should be developed on a county basis. Without a high sense of responsibility and creativeness on the part of provinces and counties, it is impossible to widely enlist and utilize the local sources of materials and reserves and develop local industry rapidly in keeping with local conditions.

In order to give full play to the sense of responsibility and creativeness of provinces, the central authority must not restrain the management and operation of local industry too much on the excuse of its unified guidance. We must give provinces and counties some authority so that they develop local industry in a responsible and creative manner as the masters to suit their local conditions.

Next in importance for the development of local industry is that the factories under central authorities should support the local factories. Centrally-run factories must produce equipment and spare parts needed for local factories, help them technically, and supply them with those raw and other materials which are not locally available as well as by-products, thus rendering an active assistance to the modernization of local industry and to its steady production.

It is an important policy of our Party to increase the production of

consumer goods in a mass campaign.

Our Party proposed a mass campaign to produce consumer goods a long time ago. During the postwar socialist construction our Party set a policy to produce consumer goods in a mass campaign and ensured that large quantities of foodstuffs and daily necessities were produced in all provinces, factories and enterprises.

Recently our Party has initiated the August 3 consumer goods production campaign to satisfy the people's growing demands for an improved material and cultural life, and enlisted the masses widely in this campaign. This campaign is an extensive mass campaign to tap and utilize the latent reserves effectively on a mass scale and increase the production of a variety of consumer goods rapidly by drawing on their creativeness. The campaign initiated by our Party, is rewarding in effecting a revolution in light industry. In a few years since the beginning of this campaign, workteams specialized in the production of August 3 consumer goods and the ranks of producers engaged in this work rapidly expanded nationwide. The quantities and variety of consumer goods sharply increased. We must continue to push ahead with this campaign to produce larger quantities of high-quality consumer goods.

An important task in increasing the production of August 3 consumer goods is to organize and operate housewives' workteams and sideline workteams with idle manpower and to enhance the role of the home service workers.

In urban and rural communities various home workteams and sideline workteams should be formed with dependent families, the old and the infirm to suit actual conditions, and a variety of consumer goods such as foodstuffs and sundry goods should be produced with an extensive use of industrial by-products, agricultural and local products, natural and cultivated raw materials.

We must encourage home service so that the people engaged in this work produce larger quantities of consumer goods needed for the people.

Some officials, not well informed of the Party's intentions to launch

a mass campaign for the production of consumer goods, are now neglecting the work of organizing and operating home workteams, sideline workteams and service work and even, interfering with this work. The Party has encouraged the formation of many home workteams and sideline workteams and home service in order to bring about a leap in the production of consumer goods by tapping and utilizing potential resources on a mass scale and to provide the working people with a comfortable life. The organization and operation of home workteams and sideline workteams, and the development of home service will not revive capitalism in our country. Our country is free from the socio-economic conditions necessary for capitalism to revive. The members of home workteams and sideline workteams and the home service workers may earn a little more money than usual by selling their products but this will pose no big problem since their incomes are rewards for their own work. If some of them reveal undesirable tendencies, making too much money or behaving in selfish manner in the process of their work, it can be corrected without difficulty through ideological education and necessary economic measures. Officials of Party bodies and administrative and economic organs and judicial workers and public prosecutors must not unnecessarily make a fuss or interfere in the organization and operation of home workteams and sideline workteams and home service.

The daily-necessities factories, workshops and workteams of centrally-run industrial enterprises must also produce large quantities of various mass consumer goods by making use of idle manpower and materials. If they tap reserves to the maximum, the centrally-run industrial enterprises can increase the production of various high-quality consumer goods. They should set up more daily-necessities factories, workshops and workteams and put their production on a steady basis.

Factories and enterprises of the metal and machine industries need to organize the production of daily necessities widely and manufacture a lot of good-quality items such as ironware, electric appliances and other daily necessities. Chemical works and building-materials factories must package chemical products, cement and similar building materials

essential for people's lives and supply them to shops for sale.

Factories, workshops and workteams producing daily necessities should make it a rule to use their waste and worn-out materials and by-products; they should also be allowed to allot a certain amount of raw and other materials intended for the production of basic items to the production of consumer goods.

Centrally-run industrial enterprises must ensure that the daily-necessities factories, workshops and workteams launch a vigorous campaign to increase the production of consumer goods and pay their workers with the money earned by selling these goods.

#### 5) ON THE NEED FOR ALL ECONOMIC SECTORS TO GIVE ACTIVE ASSISTANCE TO LIGHT INDUSTRY

For the successful carrying out of the revolution in light industry all branches and units of the national economy must render every possible assistance to light industry.

Light industry is closely related to the machine industry, chemical industry, metal industry, marine industry, agriculture, and other sectors of the national economy. Needless to say, various branches of the national economy are all interrelated with each other, but light industry, a processing industry, is more dependent on other branches than any other sectors. For textile production it has to receive chemical fibre from the chemical industry; for the production of ironware and wooden products, steel and wood from the metal and timber industries; and for the production of foodstuffs, the produce of agriculture and the marine industry. The modernization of light-industry factories needs machinery and electronic and automatic elements to be supplied by the machine, electronics and automation industries.

In order to effect a revolution in light industry for the radical improvement in the production of mass consumer goods, all branches and units of the national economy must render effective assistance to light industry.

For the various branches of the national economy to assist light industry effectively they must fully implement the Party's light industry-first policy.

By the light industry-first policy I mean finding a solution to the problem of consumer goods for the people is most important and that we must concentrate our efforts there.

In a socialist society production is aimed at satisfying the people's material and cultural needs; the aim is achieved through the increased production of consumer goods by the simultaneous development of agriculture and light industry. Our aim of building heavy industry is, in the long run, to equip light industry and agriculture with modern technology and supply them with enough raw materials and other necessities so that they provide the people with better material and cultural lives. Since light industry constitutes the last stage of the cycle of social production, we must put efforts into it and develop it at the required level. Only then is it possible to complete the cycle of social production and circulation and ensure extended reproduction quickly. As the present reality requires improving the production of consumer goods radically by bringing about a revolution in light industry, concentrating efforts on light industry is more pressing than ever.

The light industry-first policy reflects the requirement of the present situation when the solid foundations of heavy industry have been laid. We must, therefore, consolidate these foundations and at the same time develop light industry rapidly with the aim of improving the people's standard of living. The light industry-first policy, without the foundations of heavy industry, would be unable to strengthen the economic foundations of the country and find a satisfactory solution to the problem of people's living standards; but this policy which is supported by a powerful heavy industry is a revolutionary and scientific way of further consolidating the nation's economic foundations and improving the people's standard of living substantially.

To implement the light industry-first policy is an important task facing the officials of not only light industry but also all other branches of the national economy.

The neglect of light industry, which is now evident in the neglect of supplying it with sufficient raw materials and other necessities and in the neglect of giving sincere assistance, is an instance where the Party's policy is approached without absolute confidence and unconditional loyalty, an attitude not befitting the masters of the revolution. Officials in all sectors must assist light industry sincerely with a profound understanding that only when the light industry-first policy is implemented to the letter is it possible to sharply increase the production of consumer goods and carry out a revolution in light industry with success.

The chemical industry must produce large quantities of vinalon, wood fibre, spun rayon, Orion and other chemical fibres for textile factories. Efforts should be directed to the February 8 Vinalon Complex and the Sunchon Vinalon Complex to increase the production of quality vinalon. It must develop the plastics industry to produce large quantities of a variety of synthetic resins including vinyl chloride, and supply many basic chemical products including caustic soda, sodium carbonate and hydrochloric acid, dyes and paints as well as paper and salt.

The metal industry must supply the light-industry factories with enough iron and steel of various size and quality such as cold-rolled sheets and tin plates, metals from secondary processing, aluminium and copper products, and other processed non-ferrous metals.

Agriculture and marine industry should maintain the production and supply of a variety of animal and vegetable raw materials essential for light industry, and the timber industry must ensure a timely supply of timber.

The power industry and the coal industry must supply enough electricity and coal necessary for the steady production at light-industry factories lest they should suffer the shortage of electricity and coal.

Machine industry and electronics and automation industry need to produce and supply machinery and electronics and automation elements needed to modernize light-industry factories and increase their capacity.

Transport is the leading sector of the national economy, and it is an important link between production and consumption. The transport sector must organize reasonable transport by railways, waterways and motorways so as to carry fuel and raw and other materials to light-industry factories in good time and to convey the products from these factories to consumer areas.

The foreign-trade sector should get down to the work of importing raw and other materials for light industry, that is, those which are either not produced in our country or are in short supply, and ensure that consumer goods are produced without a hitch.

In order that various branches of the national economy can give active assistance to light industry, the Administration Council and the State Planning Commission should organize economic work meticulously for effecting a revolution in light industry.

The Administration Council must take proper measures for the fulfilment of the three-year plan for the development of light industry to the letter in order to implement the Party's policy on effecting the revolution in light industry, and ensure that all commissions and ministries solve the problems arising in carrying out the revolution in light industry on a priority basis.

The State Planning Commission and other planning bodies must plan raw materials and other supplies for light industry, together with other items related to the production of consumer goods and see to it that they are carried out accurately and unconditionally.

### **3. TASKS FACING PARTY ORGANIZATIONS IN EFFECTING THE REVOLUTION IN LIGHT INDUSTRY**

The tasks facing Party organizations in carrying out the revolution in light industry successfully are extremely important.

Party organizations must hold fast to the Party's policy on effecting the revolution in light industry and conduct political work forcefully to inspire Party members and other working people to its implementation.

The Party has put up a slogan "Let us all live and work with the spirit and mettle displayed during the great postwar Chollima upsurge!" and requires us to rouse all the Party members and other working people forcefully to production and construction. This slogan reflects the intentions and determination of our Party and people to demonstrate the single-hearted unity of the leader, the Party and the masses of the people and to make prosperous our socialism, an embodiment of the Juche idea, by bringing about another revolutionary upsurge in socialist construction, and carrying forward the traditions of struggle established during the great Chollima upsurge. The revolutionary spirit displayed by our working class and other people during the great postwar Chollima upsurge is a spirit of infinite loyalty characteristic of believing in and following only the Party and the leader. It means unconditionally putting into effect through fire and water what the Party and the leader intend, a spirit of self-reliance and fortitude with which to break through for oneself any difficulties and trials encountered on the revolutionary road, and a patriotic spirit to build a rich socialist country quickly and construct communism earlier than others by making continual innovations and advances. The spirit and mettle displayed during the great postwar Chollima upsurge reflect, indeed, the revolutionary spirit and militant mettle which our Party members and other working people should display now in the struggle to carry out the Party's policy on effecting the revolution in light industry.

The essence of the revolutionary spirit of our working class and other people during the great Chollima upsurge is loyalty to the Party and the leader. During the Chollima upsurge our working class and other people entrusted their destiny entirely to the great leader and believed in and followed him only. They regarded it as their supreme task, their revolutionary duty to translate the leader's plan into reality

and relieve him of his burden, staunchly championing and implementing his policies under any adversity. In those years they safeguarded and supported the Party and the leader by carrying out heavy tasks facing the revolution and by making a revolutionary upsurge. Their loyalty to the Party and the leader in those days was truly an expression of their sincere and unquestioning loyalty which they had cherished and highly displayed not in words but in the arduous and practical struggle. To effect a revolution in light industry providing our people with a richer life, is the fatherly leader's plan and the Party's intention. Today the loyalty of the Party members and other working people of light industry to the Party and the leader must be expressed in their making a new advance in the production of consumer goods by fully implementing the Party's policy on effecting the revolution in light industry. Party organizations must inspire all Party members and other working people with loyalty so that they uphold the Party's policy on the revolution in light industry and carry it out to the letter with no conditions attached. They will thus fulfil their loyal and filial duty to the Party and the leader.

The revolutionary spirit of our working class and other people during the great Chollima upsurge is the spirit of self-reliance and fortitude.

In the early periods of postwar socialist construction we were lacking or short of too many things because the war had devastated everything. Nevertheless, we could not afford to import what we lacked. We had to solve for ourselves all the problems arising in socialist economic construction after the war. In those days, we had no alternative but to build socialism under extremely difficult conditions, conditions in which we had to start from nothing. This struggle was no less difficult than fighting a war. However, our working class and other people, who were infinitely loyal to the Party and the leader, braved all difficulties and trials encountered in the revolution and construction, with an unshakeable conviction that they could do everything if determined. They did not complain of shortages or covet anything that belonged to somebody else. They

solved by their own efforts all the problems that cropped up in the revolution and construction with an undivided faith in themselves, and with an unswerving determination to do whatever they had to do regardless of shortages in supplies, though it would be better if supplies were fully available.

Today when all conditions are incomparably better than in the postwar years, with the powerful independent national economy at our disposal, nothing is impossible if we display the revolutionary spirit of self-reliance and fortitude to the full. Party organizations must instil the revolutionary spirit of self-reliance and fortitude firmly in the Party members and other working people and encourage them to solve for themselves all problems arising in the struggle to carry out the Party's policy on the revolution in light industry.

It is important in displaying the revolutionary spirit of self-reliance and fortitude to discard dependence on others and always work responsibly with a firm attitude that one is the master of one's duty.

The revolutionary spirit of self-reliance and fortitude is an independent spirit for dealing with all problems for oneself with a belief in one's own strength, whereas undue dependence on others is a flunkeyist characteristic of believing in others' strength and relying on others in solving one's problems. Self-reliance enables one to overcome difficulties in any work, whereas dependence on others removes the initiative forces to do what we can on our own. Revolutionaries must always discard dependence on others and maintain the revolutionary spirit of self-reliance and fortitude and carry out their revolutionary tasks for themselves. Party organizations must see to it that Party members and other working people thoroughly get rid of dependence on others, particularly, the tendency to over-import and use everything foreign while slighting their own things, but solve all problems by their own efforts. Party members and other working people should be educated to seek out things to provide for what is not in hand and make effective use of what is in short supply by enlisting all reserves and possibilities in the struggle to implement Party policy on the revolution in light industry. A

relentless struggle must be launched among them against the manifestations of defeatism, expressed in complaints about conditions and dawdling away without thinking of trying to find solutions to their problems for themselves so that such practices will not recur.

The revolutionary spirit of our working class and other people during the great Chollima upsurge is the spirit of making continued innovations and advances at the speed of Chollima. During the postwar period they made miraculous successes and innovations continually without standing still for a moment and stagnation in socialist construction, upholding the slogan “Let us advance at the speed of Chollima!” Because they worked hard in the revolutionary spirit of continued innovations and advance, they were able to overcome the wounds of war completely in a short space of time and make a great Chollima upsurge in socialist construction even under the extremely difficult and complicated situation after the war. This fighting spirit gave rise to the speed of Chollima which won the admiration of people all over the world, and ushered in the Chollima age for the whole country. To make continued innovations and advance without flinching from difficulties and without remaining content with success, is the revolutionary and fighting spirit peculiar to our people who take delight in revolution and struggle. Party organizations must ensure that Party members and other working people move forward steadily at the speed of Chollima spurred on by the speed campaign, imbued with the revolutionary spirit of continued innovations and advance, and thus carry out the policy on the revolution in light industry as soon as possible. Party organizations must encourage all its members and other working people to curb passivity, conservatism and mysticism, hampering our advance, and boost uninterrupted progress and innovation.

Party organizations must build up the ranks of officials of light industry and enhance their sense of responsibility and role.

Light-industry officials are directly in charge of the development of light industry and are the people’s faithful servants who are responsible for their material and cultural lives. What kinds of food,

clothing and daily necessities are provided for the people depends largely on these officials. Party organizations must always pay close attention to building up their ranks and enhancing their sense of responsibility and role.

Loyalty to the Party and the leader is the basic criterion of a cadre. Only those who are firmly equipped with the revolutionary idea of our Party and determined to support the Party and the leader with all sincerity and safeguard them staunchly in any adversity and work in their cause unflinchingly, are qualified to be cadres of our Party. Party organizations must build up the ranks of light-industry officials with the people who make loyalty to the Party and the leader a part of their revolutionary faith and are ready to devote everything to the struggle for the implementation of the Party's lines and policies, particularly, the policy on effecting the revolution in light industry.

In addition to infinite loyalty to the Party and the leader, officials must also possess a high level of practical qualifications. Subjective desire alone is not enough for people to carry out the Party's lines and policies with credit. Food factories and some other light-industry factories have not yet modernized their equipment, still clinging to outmoded technology, and failing to improve the quality of their products. This is due largely to the officials' lack of scientific and technical knowledge and ability to develop work. Party organizations must appoint able workers with specialized knowledge of light industry. The circumstances of those who have graduated from universities of light industry but are working in other sectors should all be investigated on case by case and then returned, if necessary, to the posts of their specialization.

The officials of light industry must enhance their sense of responsibility and role.

The basic duty of light-industry officials is to manage the economy successfully. They must first and foremost manage the economy properly. Party organizations must ensure that these officials handle economic management in a responsible way as required by our Tsean work system, the most advantageous economic

management system. Party organizations must see that they manage and operate light-industry factories meticulously and assiduously to suit the characteristics of the production of light-industry goods, just as dyestuff dealers do their trade. In this way all the light-industry factories will turn out the maximum amount of products with the minimum outlay of manpower, raw and other materials, lower the production cost and increase profitability, supply sufficient amounts of high-quality, cheap consumer goods to the people and continue to increase the state's income.

In order to discharge their responsibilities and role with credit, the light-industry officials must display a high revolutionary spirit, Party spirit, working-class spirit and popular spirit in carrying out the revolution in light industry. By these spirits I mean loyalty to the Party, the revolution, the working class and the people. People who lack these qualities cannot work devotedly for these causes. Party organizations must intensify ideological education among light-industry officials so that they implement the Party's policy on effecting the revolution in light industry unflinchingly with a high revolutionary spirit, Party spirit, working-class spirit and popular spirit. Meanwhile, an uncompromising ideological struggle must be launched among the light-industry officials against the practices of those who lack these qualities so that they are overcome before it is too late. We must also strongly combat any defeatism, formalism, expediency and the shunning of responsibility evident among them, rooting out even the slightest element of such failings.

Party organizations must intensify Party guidance and control in order to ensure that the officials of heavy industry and other branches related to light industry render active assistance to light industry with a correct viewpoint on the revolution in light industry. As matters now stand, some officials are not helping light industry sincerely, thinking the revolution in light industry as the task facing only light industry or as a matter of secondary importance. Party organizations must relentlessly combat negative practices such as self-centredness which is evident in delaying the supply of the necessary equipment

and raw and other materials to light industry on flimsy excuses of the speciality of particular branches, and the practice of turning away from light industry saying that the revolution in light industry is an undertaking of the light-industry officials themselves.

For the Party to be successful in its guidance of the revolution in light industry, Party officials must improve the method and style of guidance. They must try hard to improve their method and style of guidance until they acquire a proper method and style of guidance, and then mix intimately with the masses and organize and mobilize them forcefully for the implementation of the Party's policy on effecting the revolution in light industry. They must always be modest and share joy and sorrow with the masses, taking the lead in doing difficult and hard work and setting an example in practice just as the commanders of the Anti-Japanese Guerrilla Army did. They must become the standard-bearers of the revolution leading the masses to the implementation of the Party's policies.

The provincial, city and county Party committees assume a great responsibility and role in effecting the revolution in light industry.

These Party committees are the supreme leadership bodies in charge of Party guidance over the political, economic, cultural and all other efforts in their districts. So they must naturally be responsible for the economic work of their districts. Not only the local-industry factories but also the centrally-run light-industry factories are all situated in provinces, cities, and counties and under the guidance of Party committees of these districts. Provincial, city and county Party committees must give proper Party guidance to the work of effecting the revolution in light industry.

Provincial, city and county Party committees must make the work of effecting the revolution in light industry their own concern and always direct great efforts to this work. If the Party sets forth its policies to press on with the revolution in light industry, they must discuss them collectively, take proper measures, and carry out organizational and political work effectively, so as to rouse all Party members and other working people as one to the execution of their

tasks. They must acquaint themselves regularly with the implementation of Party policies for effecting the revolution in light industry, and resolve knotty problems in time so that the Party's policies are carried out successfully.

Officials of the provincial, city and county Party committees must frequently visit light-industry factories to inquire into the problems arising in effecting the revolution in light industry and help them solve the knotty problems, widely generalize the successes and experiences achieved in making the revolution in light industry and rectify deviations and shortcomings promptly. In particular, the senior officials of these committees must mix intimately with scientists and technicians, organize and mobilize them actively for effecting the revolution in light industry, provide them with research facilities and ensure that the successes in their research work are introduced into the production process as soon as possible.

Our people are now vigorously stepping up their new advance in socialist construction in the 1990s under the unfurled revolutionary banner of the Juche idea. In the course of a vigorous advance of the revolution the driving force of our revolution, which is united behind the Party and the leader with a single purpose, has been strengthened unbreakably, and the will and determination of our people to do whatever is required to meet the Party's intention have become stronger. "When the Party is determined, we can do anything!"—this slogan is intended to represent the unshakeable will and conviction of our people.

It is the steadfast will and determination of our Party to make a radical change in the production of consumer goods in the shortest possible time by effecting the revolution in light industry.

I firmly believe that the officials and Party members and other working people in the light-industry sector and other branches will effect the revolution in the light industry vigorously upholding the Party's intention and determination, and thus bring about a decisive change in the production of consumer goods for the people.

## **ON IMPROVING FINANCE AND BANKING**

### **Letter to Those Attending the National Conference of Financial and Banking Officials**

*September 13, 1990*

It is significant that the National Conference of Financial and Banking Officials is held in the year that marks the 20<sup>th</sup> anniversary of the publication of our Party's policy of daily reviewing production and finance. This conference is of great importance in developing the work of finance and banking and stepping up socialist economic construction in keeping with the developing situation.

As a result of the vigorous struggle to implement the Party's financial policy under its wise leadership, the producer masses have come to participate in economic management and national affairs as masters, and the function and role of finance have further increased in building socialism. Our finance, which had an empty vault after liberation, has now laid a firm foundation on which to fully supply a vast amount of funds needed for economic construction, defence building and the people's livelihood. Relying on their own finances, our people are now achieving a world-amazing miraculous success in socialist construction. They now lead happy lives, enjoying the benefits of free education, free medical care and social security, and free from taxes. This is a clear proof of the validity of our Party's financial policy and the advantage of our socialist system.

On behalf of the Party Central Committee and on my own, I extend warm thanks to those attending the conference and the financial and

banking officials throughout the country who have supported our Party's financial policy and worked hard to implement it.

Today, the financial and banking sector is faced with a heavy task of further improving and consolidating finance and banking to meet the present requirement for socialist construction. All the financial and banking officials must, in hearty response to the Party's financial policy, further improve and consolidate finance and banking in keeping with the developing situation.

## **1. ON THE ESSENTIAL CHARACTERISTICS OF SOCIALIST FINANCE AND THE PRINCIPLE OF FINANCIAL MANAGEMENT**

Finance is economic relations established between the state, institutions and enterprises in the process of raising, allotting and using the monetary funds needed for the performance of their functions. Finance came into being with the emergence of the state and has been developed and used as a means of state administration.

Socialist finance is economic relations shaped by the state in the process of raising the monetary funds needed for socialist construction and the country's economic life in a planned way, allotting and using them in a unified way, to meet the demands of the masses of the people. Socialist finance reflects, in the form of money, the relations through which the working people use material wealth they have created to meet their demands and interests.

The finance of the socialist state is, in essence, the function of using the money earned by the people for the good of the people themselves.

In our socialist society that embodies the Juche idea in itself, the masses of the people are the masters of everything and everything serves them. In our country, finance is also truly for the people in that

it provides a sure financial guarantee for their independent and creative lives.

Socialist finance is fundamentally different from capitalist finance. In any society the working masses create material wealth. In an exploitative society, however, a handful of the exploiting class monopolizes material wealth created by the working people and uses it to meet their demands and interests. In the exploitative society, finance serves the exploiting class as a means of using the money made by exploiting the working people for their rule and accumulation of greater wealth. In that society, the working masses cannot own material wealth they themselves have created, and finance cannot serve the working people. In the socialist society, where the working people are masters of state power and production means, material wealth belongs to the working masses that produce it, and finance serves the working masses. Serving the working masses is the essential characteristic of socialist finance, which fundamentally differs from the finance of an exploitative society.

Because of its essential characteristic, socialist finance is most advantageous and effective. Capitalist finance that serves the exploiting class for their domination and enrichment is geared to nonproductive purposes, such as the oppression of the working people and the arms race, whereas socialist finance that serves the working masses is geared to a steady growth in social production and its high rate of development. Capitalist finance is unstable in that it is based on the exploitation and plunder of the working people, whereas socialist finance is stable in that it is based on the independent and creative labour of the working people.

In the socialist society, the working people, the motive force of revolution, are the masters of finance. In this society, financial problems must be viewed by centring on the working people and resolved by stimulating their enthusiasm and creative activity. Only when financial problems are resolved by giving top priority to the demands and interests of the working masses and increasing their enthusiasm and creativity is it possible to build up financial resources,

allot them and use them properly to meet their demands and interests, and constantly enhance the function and role of finance in building socialism and communism. Financial and banking workers must acquire an unshakeable Juche-oriented point of view of socialist finance and give full play to the advantage and might of our socialist finance that serves the working people.

To ensure that socialist finance is directed to the working people, it is necessary to maintain a correct balance between accumulation and consumption in distributing the national income, ensure a high rate of development of the socialist economy and correctly apply the principle of distribution according to work done. Implementing accurately the law of balance between accumulation and consumption, the law of a steady and high rate of development of the socialist economy and the law of distribution according to work done is the major task of socialist finance.

For a satisfactory performance of its function and role, socialist finance must thoroughly abide by the principle of financial management.

The management of socialist finance must accord with the intrinsic requirement of socialist society. Capitalist finance, because of its nature, is managed on the basis of individualism. By contrast, socialist finances must be managed on the basis of collectivism. This is the way for socialist finance to maintain its revolutionary and popular character and fulfil its mission and role.

Thoroughly implementing the Party's lines and policies is the most important principle of socialist financial management.

The Party's lines and policies are the only standard of socialist financial management. The Party's lines and policies comprehensively show the principles of financial management as well as the orientation and methods of financial work. Only when the Party's lines and policies are thoroughly implemented in financial management can finance be truly finance for the masses of the people and the financial activity be performed without the slightest deviation.

Financial and banking officials must be loyal to the Party's

leadership, arm themselves with the Party's lines and policies and conduct financial management, guided solely by these lines and policies. They must acquire a revolutionary attitude of accepting the Party's financial policy with no conditions attached and carrying it through to the end, and display intense loyalty to the revolution, the Party, the working class and the people in the management of finance.

Unified financial management is an important principle of socialist financial management.

By unified financial management I mean dealing with finance under the unified guidance and control of the state. In other words, the principle of unified financial management means the order of bringing all the funds of the state under unified control, raising, allotting and using them according to the laws and regulations of the state and the unified state plan and standard.

The principle of unified financial management is the intrinsic demand of socialist society. In socialist society where the means of production are under social ownership, all sectors and units of the national economy are closely linked with each other, making an organic whole. In order to develop the country's economy in a planned way and manage the nation's life properly, the state funds must be controlled and managed in a unified manner. Just as family life can be managed properly only when its money is used under the control of one person, so the nation's economy can be managed assiduously only when the state manages finances under its unified control. If the state's funds are used by various organizations in their own way, it is impossible either to do away with waste and fraudulent practices or to manage the nation's economy properly.

The principle of unified financial management does not exclude the creativity of individual units, but presupposes it. Unified financial management integrates the creativity of individual units and provides the possibility to display it to the full. When the creativity of each unit is displayed fully in financial management, budgetary revenue will further increase and disbursed funds can be used more effectively. Consequently, the principle of unified management will

be better implemented. We must firmly ensure the unified guidance and control of the state on the principle of unified financial management and, on this basis, vest provinces, organizations and enterprises with some rights. We must see to it that they manage finances in a responsible and creative manner with an attitude of masters of the economic life of the nation so as to give larger interests to the state, and run the economic life of their units assiduously.

Another important principle of socialist financial management is to manage finances in a planned way.

Since the national economy in the socialist society develops in a planned way, finance which reflects it in a comprehensive way must be managed in a planned way. Without implementing the principle of planned financial management, it would be impossible to manage socialist finance properly and, in the long run, develop the socialist economy steadily at a high rate of growth.

In order to manage socialist finance in a planned way, we must dovetail the state budget and all other financial plans properly with the national economic plan and establish strict discipline in implementing them without fail. We must ensure that the whole process of making and implementing the state budget and financial plans of organizations and enterprises is a process that controls and stimulates the planning of the national economy and the successful implementation of the plan.

Financial and banking officials must ensure that our finance system fulfil its mission and role as the people's finance by thoroughly implementing the principles of socialist financial management.

## **2. ON WORKING OUT THE STATE BUDGET CORRECTLY AND IMPLEMENTING IT THOROUGHLY**

The state budget is the basic financial plan of the state which

defines the economic life of the whole country. On the basis of the state budget, the funds earned by the people are mobilized by the central authorities in a concentrated way and used in a planned way for the country's economic life—economic development, improvement of the people's standard of living and defence building. The economic life of the whole country depends on how the state budget is worked out and implemented. If the state budget is compiled well and implemented correctly, all units will manage their economic life in an orderly and meticulous way, and the country's economy will develop smoothly. The state budget of our country is a people-oriented budget which provides the financial guarantee for the working people's independent and creative lives. It is an independent and stable budget based on the socialist independent national economy.

To strengthen the function and role of the state budget and give full play to its advantages, we must draw up a correct state budget and implement it correctly.

A realistic and dynamic state budget must be drawn up on the basis of the Party's line and policy and by implementing the mass line and scientific principles.

The national economic plan is the basis for compiling the state budget and the latter financially reflects the former. Only when the state budget is dovetailed properly with the national economic plan, is it possible to fully guarantee funds needed for implementing the national economic plan and exercise efficient financial control over the implementation of the plan. The state planning institution must draw up the national economic plan so that it ensures a correct balance between income and expenditure in a financial way, while ensuring a high rate of economic development. The financial organization must dovetail the state budget with the national economic plan in detail on all items; it must be compiled in such a way as to ensure sufficient funds are made available to carry out the national economic plan on the basis of scientific calculation of income resources and demand of funds and by tapping the reserves of increased production and economy to the full.

The correctly compiled state budget must be executed accurately. The state budget is a law of the state, so no one can mend or violate it; we are duty bound to implement it. Organizations and enterprises must discharge their duty for meeting payments to the state budget without fail and use budget funds effectively as defined in the budget items.

An important task in the compilation and implementation of the state budget is to increase its revenue in a systematic way.

State budget revenues are funds which are to be concentrated in the hands of the state according to the state budget. In the socialist society, the state budget revenue comes from various sources, such as turnover levies and profits of state-run industries, cooperative bodies and service fees. Turnover levies and profits of state industry are the main source of the state budget revenue.

Our Party's policy on increasing the state budget revenue is to expand income sources on the basis of improving the people's standard of living in keeping with the popular character of the state budget of our country.

In the capitalist society income tax collected from the inhabitants makes up an overwhelming proportion of the state budget revenue, whereas in the socialist society internal accumulation in state-run enterprises makes up a large share of the state budget revenue. In our country income tax from inhabitants was abolished a long time ago; there is no tax item in our state budget. The largest part of our state budget revenue is solved by net income gained by factories and enterprises; it is realized in the form of turnover levies and profits of state-run industries. To increase the state budget revenue, factories and enterprises in all sectors of the national economy must work hard to increase production and effect economies.

Increased production and economy are the basic means of increasing the sources of income in keeping with the popular character of the socialist state budget. Only when production is constantly increased and the regime of economy tightened can the state budget revenue be increased quickly on a solid basis, making the country rich and prosperous and improving the people's living

standards in a systematic way. If we try to increase state budget revenue by increasing turnover levies and raising the prices of goods, it will impose a burden on the working people and result in reducing their real income. This method, which is contrary to the popular character of the socialist state budget, cannot consolidate the financial basis of the country or properly manage the country's economic life as a whole. We must always work hard to increase production and effect economy according to the Party's consistent policy and ceaselessly increase the state budget revenue.

Factories and enterprises in all sectors of the national economy must mobilize internal reserves to the full, make an effective use of the existing economic foundations, and achieve a high and steady rate of production to lower the cost of products and increase profits. In particular, factories and enterprises in the light-industry sector, which hold a large share of the state budget revenue, must increase the production of consumer goods and earn much more money for the state, while improving the people's standard of living. We must speed up the modernization of light-industry factories by thoroughly carrying out the Party's policy on effecting a revolution in light industry, and markedly increase the production of consumer goods by adopting effective measures to supply raw materials and other necessities. Factories and enterprises in the key industries must build up workshops and workteams for the production of consumer goods and produce various kinds of consumer goods in large quantities by using waste materials and by-products.

Service fee incomes must be increased through a dynamic revolution in services. If we develop services, we can increase the state budget revenue, while promoting the people's convenience. The service sector must expand the network and kinds of service to meet the demand of the people, and conduct various service activities briskly, modernize services further and improve their quality.

What is important in compiling and implementing the state budget is to disburse the state budget in a correct way and make the most effective use of the budgetary funds for the people.

What for and how the funds allotted by the state budget are used is a basic criterion of the character of the state budget. The budgetary funds of imperialist states are mainly spent on strengthening the domination of monopoly capital and putting into effect the policy of aggression and war, whereas those of socialist states are expended mainly on the prosperity and development of the socialist countries and the promotion of the people's well-being. The popular character of our socialist state budget lies in the effective disbursement of the budgetary funds thoroughly for the prosperity and development of the country and the promotion of the people's well-being. We must properly disburse the budgetary funds of the state and give full play to the people-oriented character and the advantage of our socialist state budget.

The budgetary funds of the state must be disbursed on the principle of maintaining an accurate balance between accumulation and consumption. Accumulation for consolidating the country's economic foundation and expanding the production of material wealth is aimed at meeting the future demands of the working people, whereas consumption for the people's living is aimed at meeting their present demands. Maintaining the balance between accumulation and consumption means to reasonably adjust expenditure in consideration of both future and present interests of the masses of the people, paying attention to economic construction and the people's standard of living.

Our Party's policy on maintaining the balance between accumulation and consumption is to ensure the primacy and priority of accumulation and steadily increase consumption. Only then is it possible to realize extended reproduction, increase national income systematically and ensure rapid growth in both accumulation and consumption. Ensuring the primacy and priority of accumulation does not mean neglecting consumption. If we accumulate too much neglecting consumption on the excuse of accelerating economic construction, we cannot enhance the people's standard of living. On the other hand, if we consume too much and neglect accumulation on the

excuse of improving the people's standard of living, we can neither consolidate the country's economic foundation nor find a correct solution to the problem of the people's living on a long-term basis.

Our Party set forth the basic line of socialist economic construction a long time ago, the line of giving priority to the development of heavy industry, while developing light industry and agriculture simultaneously, and has thoroughly implemented it, thus finding a correct solution to the question of balance between accumulation and consumption. In future, too, we must, in keeping with the Party's lines and policy, correctly allot and use the budgetary funds of the state and keep an accurate balance between accumulation and consumption.

In the expenditure of the state budget, priority should be given to outlay on the national economy. Only then can we ensure steady expansion and development of production and rapidly increase the national income.

We must supply in a preferential way the funds needed for making the national economy Juche-oriented, modern and scientifically-based, the strategic line of socialist economic construction. In particular we must correctly appropriate the funds for capital construction aimed at reproduction on an enlarged scale. Our Party's policy on investment for capital construction is making a large investment in productive construction to ensure a preferential growth over nonproductive construction. As defined by the Party's policy, we must make investment in capital construction, on the principle of putting emphasis on productive construction, while combining it reasonably with nonproductive construction. In productive construction we must make a large investment in the key industries, such as the mining industry, power industry, metal industry and chemical industry, and rail transport, the vanguard of the national economy, to develop those sectors rapidly, while increasing investment in agriculture and light industry at the same time. In nonproductive construction we must, for the moment, concentrate investment on housing construction.

In disbursing the funds for capital construction, we must define the order of priority in construction and concentrate investment on major projects, so as to hasten their commissioning, and further raise the effectiveness of investment.

We must also properly disburse the funds for promoting the people's well-being, including social and cultural measures. Under our socialist system where people are most valued, the state is responsible for the people's livelihood. The state disburses a huge amount of state budget funds every year, in order to supply the people with provisions, almost free of charge, build houses, and ensure free education and free medical care, paid vacations, regular accommodation in sanatoria and holiday homes and various other benefits of social insurance and social security. These are popular and communist measures which can be seen only under our socialist system. We must continue to increase expenditure for social and cultural measures and for the provision of the people's lives, allot the funds accurately and further develop science, education, culture and public health, and provide our people with better material and cultural conditions.

We must use state funds as defined in the budget and economize them as much as possible. In our country, the funds of the state budget are the common wealth of the state and society created by all the people. These are precious means for developing the country's economy and constantly improving the people's standard of living. If the budgetary funds are used carelessly, not as defined by the budget, it will confuse the fulfilment of the national economic plan and the country's economy as a whole and make it impossible to ensure the people's independent and creative lives satisfactorily in a financial way. Wasting and embezzling state funds by expending them at random is a serious offence against state law and infringes upon the interests of the people. Institutions and enterprises must establish strict discipline by which to spend state budget funds on the purposes and items defined by the budget and make sure that not a penny is overused or diverted to other purposes. All the units must make the

most economic and effective use of the state funds. Especially, we must eliminate useless formalities and pompous display in and out of work and establish an atmosphere of frugal life to prevent the waste of materials and funds.

The local budget system is one which is run under the centralized, planned guidance of the state and on the basis of local responsibility and creativity. In effecting the local budget system the state indicates the direction for compiling local budgets and controls the implementation of them in a unified way; each local area receives a certain amount of funds from the state, manages its economy on its own, balances income and expenditure, uses a part of the surplus for itself and repays the remainder to the state. Under this system if local areas earn more money than planned, they are granted better material treatment and benefits. This system is a new form of our socialist budget system which makes it possible for local areas to enhance their sense of responsibility and creativity and properly manage their own economic life as well as the national economy, while strictly ensuring the centralized guidance of the state. We must develop the local budget system and give full play to its advantages and validity.

The basic unit of the local budget system is the county. If we are to develop this system, we must enhance the function and role of the county. The county is a comprehensive unit for the development of the local economy and culture and a basic unit for the management of the local economy. We must build up power organs and administrative and economic establishments of the county, enhance their functions and role and thus strengthen the economic foundations of the local areas and develop the economy in a comprehensive way. Each county must develop its local industry and agriculture in keeping with its characteristics, earn a lot of foreign currency, increase incomes through active service work, and on the basis of this, develop itself and enrich the people's lives.

The State Planning Commission, the Ministry of Finance, the Central Bank and other central organizations must draw up plans properly and provide good conditions so that each county can control

and develop its economic life in a comprehensive way. They must refrain from restraining the creative efforts of counties or interfering excessively in their economic life. In particular, they should organize well the work of providing better material treatment to the counties which have earned more money for the state than planned.

The movement for the title of exemplary county in the operation of the local budget system is a mass movement for properly implementing the local budget, managing the local economy assiduously and improving the people's standard of living. We must see that this movement is developed briskly in all counties to continue to increase its ranks, thus giving full scope to the validity and advantages of our Party's policy on the local budget system.

### **3. ON IMPROVING THE FINANCIAL MANAGEMENT IN FACTORIES AND ENTERPRISES**

The finance of factories and enterprises holds a very important place in the system of socialist finance. The state finance of the socialist society consists of the state budget and the finance of factories and enterprises and national economic sectors. The finance of factories and enterprises is a basic link in the system of socialist finance. Factories and enterprises are the basic production units where the gross national product and national incomes are directly created; they are the main units in which the country's financial resources are created and used. Only when the finance of factories and enterprises is managed efficiently can the country's finance as a whole be managed properly.

Efficient financial management in factories and enterprises is of great importance in improving their business activities. The finances of factories and enterprises reflect their economic life in a comprehensive way. They are the reflection of the production and management of enterprise and factory in the form of money, in other words, a

reflection of the value of the continuous reproduction process in factories and enterprises. They reflect the expenditure on production and its result in a comprehensive way, and show the economic effectiveness of their production and management. Efficient financial management in factories and enterprises will make it possible for them to constantly improve their business activities.

Efficient financial management in factories and enterprises means making correct economic calculation, conducting economic management in a scientific and rational way and managing all economic life assiduously and in an orderly manner. Without correct financial management it would be impossible to establish a regime of economy, rationalize industrial management and find out whether the factories and enterprises are providing profits to the state or inflicting a loss on it. Factories and enterprises in all sectors of the national economy must put great efforts into their financial management as well as the care of equipment, materials and manpower and effect a decisive advance in all aspects of industrial management, thereby thoroughly implementing the Party's policy for achieving maximum increases in production and economy.

For effective financial management in factories and enterprises, the self-balancing system must be executed properly.

The self-balancing system is a method of planned and rational management of socialist state-run enterprises by which factories and enterprises balance income and expenditure and provide profit to the state, while conducting their business activities with relative independence in management but under the centralized guidance of the state. This system stimulates working people to express greater enthusiasm for production, ensures that factories and enterprises make planned and rational use of raw materials and other necessities, funds and manpower. These are based on strict calculations, helping to overfulfil the state plan and steadily develop production.

The self-balancing system must be applied in accordance with the requirements of the Tsean work system. The self-balancing system, which reflects the transitional character of socialist society,

presupposes material incentive and the formal use of the law of value. So its misapplication may brew self-centredness and selfishness among officials and working people. The self-balancing system must be applied in such a way as to give full play to the political awareness, revolutionary zeal and collectivism of the working people in keeping with the Taean work system which reflects the communist characteristic of socialist society, while combining material incentive and the formal use of the law of value. Political and moral incentive and material incentive must be correctly combined especially in the assessment of the implementation of the state plan. Factories and enterprises must correctly apply the self-balancing system in keeping with the Taean work system, balance income and expenditure and bring more profits to the state.

In order to properly apply the self-balancing system, it is important to make the correct use of economic levers, such as cost, price and profit.

The cost of products is a basic index which shows the quality of business activity of an enterprise. Only by making good use of the lever of cost is it possible to improve the business of the enterprise as a whole and put industrial management on a more scientific and rational basis. All sectors and units of the national economy must regularly examine costs and lower them systematically, regarding it as an important task of financial management.

In order to lower costs we must draw up correct cost plans and thoroughly implement them. Factories and enterprises must plan cost properly to meet the requirements of unified and detailed planning and give correct cost plan and assignments for economy to workshops, workteams and producers.

After planning costs correctly and giving clear-cut assignments for economy, they must make proper use of costs as a means for assessment and control of the results of business activities. Evaluating the business activities of factories and enterprises according to quantity and quality is an important requirement of socialist economic management. We must formulate a detailed methodology of assessing

the results of business activities of factories and enterprises in combination with the implementation of production plans and cost plans, a qualitative index. We must also properly enforce the premium system according to the fulfilment of the assignments for economy, so that all the officials and working people pay close attention to the fulfilment of cost plans.

In order to lower costs, we must eliminate the practice of waste and strengthen the regime of economy.

The costs of raw materials and other necessities make up a large proportion of the costs of industrial products. The greatest opportunities for reducing costs at present lie in the economic use of these items. Factories and enterprises must fix norms of consumption of materials in a scientific way and reduce them constantly in keeping with the developing situation. In particular, they must widely introduce various advanced technical processes and work methods and continue to lower the norms of material consumption. They must not produce rejects or sub-standard goods, but widely use cheap substitutes and make effective use of waste materials and by-products. The materials-supply agencies must properly supply raw materials and other necessities by variety, standard and quality and prevent materials from being kept idle or wasted.

Factories and enterprises must correctly fix work norms, the norms of equipment utilization and other technical and economic indexes and improve them constantly, so as to economize on labour and raise the rate of equipment utilization. They must further streamline their management structure, put management on a scientific basis, manage all economic life assiduously and reduce nonproductive expenditure as far as possible.

Prices are the monetary expression of the value of commodities and the value of production means that are exchanged between state-run enterprises; they are the standard for circulating and evaluating all property in a monetary way. Only by correctly fixing and applying prices can factories and enterprises plan production and business activities in a comprehensive way and make accurate economic

calculations, clearly make out losses and profits in their business activities and make a correct assessment of the results.

Prices must be fixed correctly. What is important in fixing prices is to maintain a correct balance of prices between products. Price assessment must be based on the outlay of socially necessary labour in full consideration of the usefulness of the products, their significance in the national economy, the relation between their demand and supply, and the interests of the state and producers. In this way we must see to it that products are supplied according to plans and contracts, while ensuring that producers carry out their production quotas by items without fail, improve their quality and strengthen the regime of economy. When factories and enterprises have produced new items of goods or improved the quality of their products, their prices should be fixed higher than those of other goods for a certain period, so that producers will take an interest in innovating technology and improving quality. The prices of some goods which are distributed within integrated enterprises or of local significance should be fixed and applied by these enterprises or local authorities to suit their conditions.

We must establish a strict price discipline and correctly apply the prices fixed by the state so that they are not applied arbitrarily. Factories and enterprises must make correct economic calculations by making proper use of the price lever as a means of control, use equipment and materials economically. They should also do away with the practice of buying in unnecessary equipment and materials and keeping them idle.

Prices determined by consultation must be applied properly. Consulted prices must be fixed in such a way as to encourage producers to take an interest in production, while being based on the relationship between demand and supply. Thus, we must ensure that factories, enterprises and home service workteam members produce more good-quality consumer goods.

Profit is a qualitative index which comprehensively reflects the results of business activities of enterprises. Only by increasing profits

is it possible to strengthen the country's financial basis, ensure extended reproduction, and improve the people's standard of living.

The profits of factories and enterprises in the socialist society must always be guaranteed strictly on the principle of planned economic management. If factories and enterprises ignore this principle and put stress only on profits, they may foster self-centredness and selfishness, make it impossible to ensure the interests of the state and the whole society and further cause grave losses to the socialist economic system. We must place the interests of the state and the whole society above everything else, combine them properly with the interests of individual enterprises, and continue to increase the profits of factories and enterprises strictly on the principle of planned economic management.

In order to increase profitability, factories and enterprises must increase production, lower cost and gain more profits. The profits of factories and enterprises in our country are divided into the share to be repaid to the state and that to be kept by enterprises for their own use. In distributing profits we must implement the principle of giving priority to the state's share, while allowing factories and enterprises to create enterprise funds and bonus funds for their own use according to the extent of the fulfilment of profit plans. If factories and enterprises gain a lot of profits by efficient production and business management, they must be given a greater share. While bringing more profits to the state, they will be able to modernize production equipment and production processes, put enterprise management on a scientific basis and further improve the working and living conditions of the workers.

In order to increase production, lowering cost and creating more profits, factories and enterprises must exert great efforts to develop science and technology. Only by developing science and technology can they raise labour productivity and ensure increased production and construction with less funds. When production has been increased and large profits have been made by developing science and technology and introducing up-to-date techniques, we must allot a large share to factories, enterprises and scientific research institutes so that they use it as funds for developing science and technology and

for awarding prizes to technical innovators.

The number of institutions and enterprises that apply the self-balancing system must be increased further.

There are self-balancing, dual self-balancing and semi-self-balancing systems now in our country. The dual self-balancing system is applied by integrated enterprises, their equivalents, and by their subordinate enterprises. It is a method of the state's planned management of large production units; it is a rational method of management that makes it possible to raise the creativity and responsibility of both the management of higher echelons and their subordinates. The semi-self-balancing system is a method of enterprise management that partially applies the principle and rules of the self-balancing system and assumes the character of the budget system as well as that of self-balancing system.

The production and construction enterprises and other units which are able to make ends meet by their own business activities must apply the self-balancing system without exception. Integrated enterprises, general bureaus and management bureaus perform the function of comprehensive units of planning, production and execution with many self-balancing enterprises under them. As such they must apply the dual self-balancing system with their subordinate factories and enterprises. It is appropriate for the production sector to apply the dual self-balancing system including management units, not limiting self-balancing system to the scale of enterprises. The integrated enterprises, general bureaus and management bureaus that apply the dual self-balancing system must direct and manage their subordinate factories and enterprises in a responsible manner, improve their management and overfulfil their production and financial plans.

Those units, which are not in a position to fully implement the principle and rules of the self-balancing system, because they have to meet part of their expenditure with their own income and receive the remainder from the state budget, must at least introduce the semi-self-balancing system. In order to make the country rich and the people well-off, we must reduce as far as possible the number of

institutions operating with the support of the state budget and increase the number of units that earn money.

Institutions functioning with the support from the state budget as well as those applying the self-balancing system, must manage their finances in an efficient way. They cannot earn money by themselves; they only spend money supplied from the state budget. They must reduce their structures, streamline office work and intensify the struggle for economy to make the most economic use of the state funds. They should, if possible, earn money on their own by tapping internal reserves to the full, and lighten the burden on the state.

We must ensure that factories and enterprises continue to improve business activities through efficient financial management, overfulfil the state plan, manage economic life meticulously, and provide more profits to the state by increasing yield.

#### **4. ON CONSOLIDATING THE MONETARY CIRCULATION OF THE COUNTRY**

Even in the socialist society commodities are produced and distributed, and there exist money and its circulation. Delivery of equipment, materials and other goods between state-run enterprises takes a commercial form, so money is used as a means of payment and circulation. Finance in the socialist society is an economic lever which uses the monetary form and reflects the motion of monetary funds.

Monetary circulation in our country consists of cash and noncash circulations. Cash circulation is applied mainly in transacting commodities between institutions or enterprises and inhabitants, noncash circulation mainly in the transactions of the means of production among institutions and enterprises. In the field of cash circulation, which involves the distribution of consumer goods, the law of value plays an adjusting role within a limited scope, whereas in the

non-cash-circulation field which involves the distribution of the means of production, the law of value works only in form.

Cash and noncash circulations are different from each other, but they are in a close relationship. We must organize them to suit their characteristics, while ensuring a proper monetary circulation by controlling them as a unified process.

In order to enhance the function and role of currency to suit the nature of the socialist society and its transitional character, we must consolidate the monetary circulation of the country. This means increasing the purchasing capacity of money and ensuring that money circulates smoothly in keeping with the distribution of commodities and other goods. Only by consolidating monetary circulation can we develop the national economy in a planned way, manage the economy rationally and improve the people's living standards systematically.

The consolidation of monetary circulation presents itself as a particularly important matter in the field of cash circulation. Cash circulation is directly connected with the people's lives and has great influence on production and enterprise management. If cash circulation is not smooth, the purchasing capacity of money drops and this may have negative influence on the people's living standards and the country's economic life. In consolidating money circulation efforts should be exerted for ensuring smooth cash circulation.

The Central Bank must regulate cash circulation in a responsible manner to meet the Party's policy and the requirements of socialist economic law. The Central Bank is the country's sole bank issuing currency and the centre for regulating it. It must draw up a correct cash plan in line with the national economic plan and the financial plan and tighten centralized discipline in its implementation. It must issue and circulate money according to the cash plan approved by the state and direct and control all banks and finance departments of institutions and enterprises to strictly maintain the discipline of cash circulation.

In ensuring smooth cash circulation, it is important to properly enforce the system of area responsibility for cash circulation, while adjusting cash for different areas in a planned and mobile way. This

system advanced by the Party makes it possible for all the areas of the country to maintain by themselves the balance between cash income and expenditure by enhancing their responsibility and creativity under the centralized guidance of the state and ensure a planned adjustment of cash circulation with credit. We must thoroughly implement this policy of the Party and induce all the local areas to supply by themselves the needed amount of cash with their own revenues according to the cash plan and make a correct adjustment of cash circulation.

Savings and insurance must be encouraged among the inhabitants. Savings and insurance are a means of tapping and using idle money; they are an important method of circulating money smoothly. They help towards encouraging the working people to manage their economic life more assiduously and improve their living standards. Local administrative and economic organs and banking institutions must encourage the working people to take an active and willing part in savings and insurance.

To increase the purchasing power of money and ensure smooth cash circulation, we must sharply increase the supply of goods. The goods supply is a basic guarantee for consolidating money circulation in the country. We must uphold the Party's policy of bringing about revolution in light industry and effect a great change in the production of consumer goods, thus fully meeting the demands of the people. In step with the increase in goods production and the consolidation of the country's financial basis, we must systematically lower the prices of goods, improve the people's standards of living and further consolidate money circulation.

Noncash circulation, along with cash circulation, must be organized in a rational way. Only by properly organizing noncash circulation can we ensure the distribution of goods such as the supply of equipment and materials to enterprises and factories in a planned and efficient way, put production on a steady basis and consolidate money circulation as a whole.

Noncash circulation is put into effect through noncash settlement.

We must establish strict disciplines by which the delivery of equipment, materials and other important goods between institutions and enterprises is made by noncash settlement according to the plan and restrict to the maximum their practice of buying in large quantities of consumer goods from the commercial network by noncash or cash payments.

Noncash payment presupposes that all the institutions and enterprises concentrate their monetary funds in the bank. They must concentrate their monetary funds in the bank and conduct monetary transactions only through the bank. The Central Bank must control all the monetary funds of the country in a unified way and organize noncash payment in a rational way. Banking organizations must supply monetary funds to institutions and enterprises in a planned way, tap and use idle money to the maximum, reduce unnecessary intermediary steps of settlement, and further promote the circulation of funds, thereby ensuring the smooth distribution of goods between institutions and enterprises with less monetary funds.

We must improve the management of foreign currency and establish strict discipline in its circulation. Today our prestige in the external world is rising steadily, and political, economic and cultural exchanges with other countries are growing in scope as days go by. This situation requires us to further improve the management of foreign currency. The Trade Bank, as the state organization in charge of the management of the country's foreign currency, must improve the management of foreign currency in a revolutionary way and thoroughly implement the Party's policy on managing foreign currency.

Unified management of foreign currency is an intrinsic requirement of the socialist system and an important principle of foreign-currency management. Only by establishing the unified foreign-currency management system, can we make effective use of foreign currency in keeping with the intentions of the Party and the state, and prevent illegal acts in its management. The establishment of a well-regulated foreign-currency management system and its strict management are

also necessary for consolidating monetary circulation in the country. Institutions and enterprises in all sectors of the national economy must concentrate foreign currency they have earned in the Trade Bank, abide by the discipline of using foreign currency only with the approval of the state, and see that they do not have a dealing in foreign currency or use it outside the control of the state. In particular, we must strengthen control to prevent the circulation of foreign currency at home and transactions between institutions and enterprises by means of foreign currency. The Trade Bank must establish a strict system of controlling foreign currency and tighten control to ensure that more foreign currency is earned. It should be economized to the maximum and used in an effective way.

Efficient international settlement is important in developing economic and cultural relations with other countries. In step with developing external relations with other countries we must continue to increase transactions with many foreign banks on the principle of independence, equality and mutual benefit. The Trade Bank must improve the form and method of international settlements to cope with the developing situation, ensure correctness and promptness and strictly maintain credit in international settlement. We must earn more foreign currency by actively advancing in the international money market, developing various dealings on credit and conducting mobile activities in keeping with the fluctuations of the international money market.

## **5. ON STEPPING UP FINANCIAL REVIEW AND CONTROL**

Stepping up financial review and control is an important requirement for improving the management of finances and the socialist economy as a whole. In the management of the socialist

economy money serves as a means of calculation and control, and finance which reflects monetary relations exercises in itself the function of control. Only by properly conducting financial reviews and tightening financial control can we enhance the function and role of socialist finance, manage the country's economic life assiduously and meticulously and improve the management of the national economy.

Financial review is a review of the results of the implementation of the financial budget for definite periods by all the state organs, enterprises and cooperative bodies. It requires that the units concerned analyse merits and defects in the implementation of their financial budgets with regard to incomes, expenditures and profits provided to the state and adopt measures for improvement. As such, it plays a considerable role in developing production at a higher and steady rate and managing the country's economy assiduously. Financial review must be made strictly on the basis of the Party's line and policy and in coordination with the review of the implementation of the national economic plan; it must be conducted at the right time with scientific accuracy and objectivity.

The system of daily reviewing production and finance is a mass industrial management system by which the producer masses in each workteam sum up the results of daily production, along with the management of production and finance. This system is an excellent embodiment of our Party's Juche idea and the mass line; it is the financial review system and method of industrial management of our own style. The system encourages the producer masses to give full play to their revolutionary enthusiasm and creativity in production and management and teaches them the work attitude as befitting masters, and the excellent method of management, through analysing and summing up the results of their production activities, including not only the quantitative and qualitative aspects but also ideological, mental, technical and economic aspects.

The system of daily reviewing production and finance established by our Party has given full play to its advantage and validity in all sectors of the national economy in the past 20 years. We must further

consolidate and develop this system the advantage and validity of which has been proved through practice.

Factories and enterprises in all sectors of the national economy must make it a rule and daily routine to sum up daily production and finance and implement this system effectively so that its advantage and validity is fully displayed. Exemplary units in this review should be developed in every sector and area of the national economy, and demonstration lectures, meetings for exchanging experiences and short courses should be properly organized to popularize the experiences.

The daily review of production and finance must be conducted in close combination with the model-workteam movement for increased production and economy. This movement is a mass movement for encouraging the producer masses to intensify the struggle for increased production and economy and make strenuous efforts to create the “’90s speed.” We must ensure that the daily review of production and finances is combined with the movement for exemplary workteams in increased production and economy and that all sectors of the national economy create the “ ’90s speed” and manage the country’s economy more assiduously.

The ten-day, monthly, quarterly, biannual and annual financial reviews are an important method of improving the country’s economic life and financial management. All the workshops, factories, enterprises and state administrative and economic organs must conduct these reviews on a systematic and regular basis. These reviews must be organized effectively on the basis of adequate preparations so as to analyse the merits and defects in financial management and the causes of defects. They should adopt proper measures for improving financial management by giving full play to the collective intelligence of the producer masses.

Factories and enterprises must make it a rule to announce to their employees the results of financial reviews of each unit. The financial announcement must be made by factories and enterprises and also by workshops and workteams. Only when the producer masses are well informed of the economic situations of their factories, workshops and

workteams can they pay close attention to their enterprise management and participate in it with the attitude of masters. All the factories, enterprises, workshops and workteams must establish a strict system of financial announcement and inform the producer masses in detail how much they have earned, and how much they have spent on what and how much profit they have brought to the state.

Financial control, along with financial review, must be tightened.

Financial control is a form of state control through the media of money; it is realized in the process of regular work and financial inspection of financial and banking organizations and financial departments of institutions and enterprises.

To tighten financial control, financial and banking organizations must enhance their role. They must ensure that the process of their regular job—drawing up the state budget and other financial plans and supplying and receiving funds—is a thorough process of financial control.

Financial organizations must tighten financial control through the implementation of the state budget. They must exercise control to ensure that institutions and enterprises make practical and dynamic financial plans by fully tapping the reserves for increased production and economy and carry them out. They must exercise financial control so that factories and enterprises overfulfil the national economic plan quantitatively and qualitatively, carry out financial plans accurately, unfailingly discharge their payment duty as defined by the state budget, and bring more profits to the state. By intensifying control through the disbursement of the state budget, they must ensure that all funds of the state budget are allotted and used effectively as defined in the budget and that money unauthorized by the budget is not disbursed at random. Financial organizations must formulate correct regulations and rules of financial management on the basis of the Party's policy and the state law and supervise institutions and enterprises on a regular basis so that they strictly abide by the state's financial law, regulations and rules, thus establishing a rigid system and discipline in financial management.

Banking organizations must tighten control by means of *won*.

In our country all the activities—the direct receipt of state revenues, supply of budget funds, loans to factories and enterprises, as well as transactions between factories and enterprises—are carried out through banking organizations. So strict control by means of *won* on the part of banking organizations can ensure the proper supply of all state monies and their effective use.

Banking organizations must accurately appropriate the authorized state budget funds for capital construction, major repairs, the national economy, and social and cultural measures, and economize on them to the maximum.

They must tighten control through loans for factories and enterprises and settlement of accounts with them, and ensure that all sectors and units of the national economy prevent waste and make the most effective use of equipment, materials, manpower and funds. They must fully satisfy the demands of factories and enterprises for funds through the efficient supply and lending of floating funds, and prevent equipment and materials from being kept idle or being wasted. They must ensure a prompt and yet strict settlement of accounts among institutions and enterprises and ensure smooth distribution of materials needed for their business activities, while exercising strict control of illegal dealings that are not included in the plan or contract. Banking organizations must defray funds for wages and labour remuneration promptly and accurately in accordance with the implementation of the state plan and the requirements of the state regulations. They should fully ensure distribution according to work done, properly implement the system of socialist labour remuneration and prevent the waste of labour.

It is an important duty of banking organizations to check and register fixed assets and supervise them. They must check and register the fixed assets of all the economic sectors promptly without exception and exercise control so that institutions and enterprises take good care of them and make effective use of them.

Financial inspection is a form of financial control. It is of great

significance in tightening financial discipline, establishing the order of economic management and improving business operations.

Financial and banking organizations must build up their inspection staff, establish a correct inspection system and make it a rule to organize the financial inspection of factories and enterprises of the second-grade and above once every two to three years, and of those of lower grade once every three to four years.

Financial checkups must be conducted essentially for the purpose of improving the business operations of factories and enterprises. We must not only eliminate individual persons' acts of embezzlement and waste but also strongly combat irresponsible practices of factories and enterprises doing great harm to the state by careless production organization and enterprise management. Financial inspection must be made mainly of the management and operation of factories and enterprises, in proper combination with the struggle against embezzlement and waste by individual persons. Analytic examination must be made of the actual conditions of enterprise management—the management of equipment, materials and manpower—in combination with costs and other financial indices, taking measures to improve them and applying administrative and legal sanctions against those who have inflicted losses to the state by irresponsible management. We must make sure that factories and enterprises that have received financial inspection strengthen financial discipline and improve industrial management.

To strengthen financial control, the financial departments of institutions and enterprises and the public, along with financial and banking organizations, must tighten up financial control.

The financial departments of the state commissions, ministries and other administrative and economic guidance institutions and integrated enterprises must supervise the financial management of their subordinate factories and enterprises in a responsible manner. The financial departments of factories and enterprises must supply monetary funds needed for business operations in a planned way, step up control to ensure their effective use, steady improvement of the

business activities of their enterprises, and the implementation of the state budget.

The producer masses must be encouraged to participate widely in financial control. Financial control through the financial inspection committees of institutions and enterprises is an excellent form of public financial control in which the broad producer masses take part. All the institutions and enterprises must organize sound financial inspection committees involving the senior officials of the administrative and working people's organizations and hard-core workers, operate them regularly and establish a strict revolutionary system and order in financial management.

Establishing an accurate calculation system is an important method of tightening financial control. Financial control makes use of the monetary lever, so it presupposes rigid calculation. Institutions and enterprises must set up an accurate accounting system by which to correctly calculate all business activities, such as business calculation, bookkeeping and cost calculation, and thus further intensify the financial control of business activities. Electronic computers and other up-to-date calculation means must be widely introduced so as to realize the mechanization of calculation as soon as possible.

## **6. ON IMPROVING THE PARTY'S GUIDANCE OF FINANCE AND BANKING**

Improving the Party's guidance of finance and banking is an important guarantee for improving this work. Party organizations must ensure the thorough implementation of the Party's financial policy by stepping up Party guidance to financial affairs in keeping with the developing situation.

Party organizations must conduct proper organizational and political work for carrying out the Party's financial policy. The key to

the Party's guidance to financial and banking operations is to concentrate on directing the implementation of the Party's financial policy. When the Party has set forth its financial policy, Party organizations must discuss it collectively at the Party committees, adopt measures to carry it out and organize Party members and other working people in its fulfilment. They must keep themselves informed of how the Party's financial policy is being implemented, correct deviations promptly, sum up its implementation, give further assignments to ensure the thorough implementation of the financial policy. If there is a practice of neglecting the Party's financial policy, they must uncompromisingly struggle to eliminate it.

Party organizations must build up the ranks of financial and banking workers and enhance their role. Success in financial and banking work depends largely on how these officials tackle their work.

Party organizations must staff financial and banking organizations with able workers who are loyal to the Party and the leader and efficient in their work. After the appointment of politico-ideologically and professionally well qualified workers, we must see that they stay put. Only then can they be versed in their work and manage financial and banking affairs efficiently to meet the Party's intention.

We must give guidance and good training to financial and banking workers to help them play their role with credit.

If financial and banking workers are to fulfil their role properly, we must inform them of Party policy and help them to acquire a better knowledge of economics. Party policy is the sole guideline which financial and banking workers must always hold fast to in and out of work. Only when they make our Party's policy, the financial policy in particular, their flesh and bones, by studying it in depth systematically and comprehensively, can they fulfil their duty as financial and banking workers. They must acquire the habit of studying in depth the leader's teachings and the Party's policy which are put forward in each period and implementing them in and out of work. They must have the knowledge of financial management and of economics of various branches and be fully versed in their financial business.

They must continue to improve their work method and work style.

They must get rid of the practice of staying only in the office without visiting their subordinate units. They must regularly visit them to grasp the actual conditions and solve knotty problems in cooperation with their subordinates as required by the Chongsanri spirit and Chongsanri method.

The Party organizations of the financial and banking sector must educate their officials to work in a responsible manner with intense loyalty to the Party and live with a pure heart and clean hands. Financial and banking officials must have a strong sense of Party principle. They must regard the leader's instructions and the Party's policies as the law and the supreme order in their work and life and never compromise with practices which go against them. They must work as demanded by the financial and banking management regulations and rules and never yield an inch to the tendency to bargain over them. They must be strongly principled and yet modest and kindhearted.

Financial and banking workers are entrusted with an important part of the country's economy. So they must have a higher sense of responsibility than anyone else. They must do all work assiduously and meticulously on the basis of a correct economic calculation and deal with it promptly and accurately.

Financial and banking workers must be pure-hearted and clean-handed in their economic and moral lives. They must not be greedy for seeking material wealth. Otherwise they cannot maintain proper work principles and, in the long run, will betray the Party and the revolution. They must lead a frugal and simple life. They must not only set an example in leading a clean and honest life, but also take the lead in the struggle against embezzlement and waste.

Party organizations must intensify organizational life among the financial and banking workers.

Financial and banking workers engage mainly in technical and practical work and, in most cases, work and act independently. So it is very important for them to train themselves on revolutionary lines

through their organizational life. They must participate in organizational life willingly and sincerely. They must review their organizational life not in a business-like manner but in a political and ideological way by criticizing their defects as revealed in the implementation of the Party's line and policy. They must take an active part in the ideological struggle and continue to train themselves politically and ideologically.

Financial and banking work is a very responsible and important duty, and the Party expects a great deal from the workers in this field.

All the financial and banking workers must carry out the Party's financial policy with intense loyalty to the Party and the leader and with a spirit of devoted service to the country and the people, and make new advances in the work of finance and banking.

## **LET US FURTHER ENHANCE THE ROLE OF INTELLECTUALS IN THE REVOLUTION AND CONSTRUCTION**

**Speech to Senior Officials of the Central  
Committee of the Workers' Party of Korea**

*September 20, 1990*

The present situation is very complicated. The US and other imperialists' moves against socialism are becoming more pronounced, while several socialist countries are regressing towards capitalism and experiencing serious political and economic crises. Many countries which had long fought shoulder to shoulder with us in the push for socialism and communism, are now collaborating with the imperialists and averting their eyes from us. Simultaneously with the imperialists' manoeuvres against socialism, the south Korean puppets are working harder than ever to create "two Koreas" and aggravating the political and military confrontation between north and south behind the screen of dialogue. This situation makes it imperative to equip Party members and other working people thoroughly with the Juche idea and unite them firmly behind the Party. In particular, it is a very important requirement to work with intellectuals conscientiously. Intellectuals are more easily influenced by various unsound ideas than other classes or strata. If political work with intellectuals is neglected, those who had not politically prepared may be influenced by the false pledges of liberty on the lips of the imperialists and this will cause great harm to the revolution and construction. In some socialist countries intellectuals are

currently taking the lead in standing up against the working-class parties and states and in introducing capitalism, deceived by the anti-communist propaganda of the imperialists and their scheme against socialism. The intellectuals in these countries have gone so far as to defect to capitalist countries betraying their motherland, seeking personal pleasure and fame under an illusion about capitalism, instead of contributing their knowledge to the development of science and technology, literature and art of their own countries.

The facts about intellectuals in some socialist countries in recent years teach us a serious lesson. Needless to say, thanks to the correct intellectual policy of our Party, our intellectuals have grown up into genuine intellectuals who serve the working class and other working masses, and into the revolutionaries who are faithful to the Party and the revolution. However, some of those intellectuals who had not been politically prepared revealed a tendency to place their personal life above the revolution. While workers and farmers try to overcome the temporary difficulties they encounter in life and work optimistically for a happier future, some intellectuals fail to do so. We should not regard the tendencies revealed among the intellectuals of some socialist countries as being exclusive to those states. We must recognize that though intellectuals possess scientific and technical talents, they might become a headache, not a treasure, in revolution and construction, unless the working-class party works with them sincerely. We should make constant and particular efforts to work with intellectuals so that they will carry out with credit the mission and duty they have assumed before the Party and revolution.

The position which intellectuals take in the revolution and construction are very important and their role is great.

Intellectuals are an integral part of the motive force of revolution.

Intellectuals make up a social stratum who comes from different classes. Originally, intellectuals appeared from the division of physical labour and mental labour, which was the result of the development of the cognition of nature and society and practical activities. During and before feudal society, intellectuals came mostly from the ruling

classes. In capitalist society, some intellectuals of working people's origin also appeared, together with intellectuals from the propertied class. Contrary to an exploitative society, in a socialist society the intellectuals of working people's origin are in the overwhelming majority. In any society, intellectuals serve different classes with their professional knowledge and technique. In an exploitative society, many intellectuals serve the ruling class, but the progressive intellectuals fight against the ruling class, together with the working masses. The view that intellectuals serve different classes with their professional knowledge and technique, as a social stratum consisting of people from different classes without forming an independent class was the previous understanding of the position and role of intellectuals.

The working-class party should not simply regard the intellectuals as a social stratum which can serve different classes. Intellectuals carry out the revolution directly together with workers and farmers as a motive force of revolution. Revolution is the movement of the motive force for realizing their independence; the motive force of revolution consists only of the classes and strata which fight for independence.

Intellectuals are a stratum which aspires to independence. Intellectuals, too, are opposed to domination and subjugation by exploitative classes, and demand that they live and develop independently as the masters of their own destiny. Intellectuals have advanced cultural and professional knowledge, hate what is obsolete and reactionary and love justice and progress; they are susceptible to progressive ideas. Progressive intellectuals are opposed to all kinds of old and negative phenomena, and fight for the new and the positive. It is a matter of course that in a capitalist society many intellectuals serve the ruling class to eke out their living, but most of them are forced to serve the ruling class and experience their oppression and maltreatment. In a capitalist society intellectuals are better off than workers and farmers, but they, too, are ruled by the capitalists; their independence is also infringed upon and they cannot enjoy a genuine life. Because they experience cruel national suppression and humiliation, in particular, the intellectuals in colonies desire

independence and sovereignty of their countries and hate the imperialists and their stooges; they possess an anti-imperialist and democratic, revolutionary character. As a result, they are interested in anti-imperialist national-liberation, democratic revolution and rise up along with workers and farmers in the revolutionary struggle for independence of their countries and nations. In socialist revolution, too, intellectuals take an active part in the struggle to eliminate the old and create the new, in cooperation with the working class and other working masses. Socialist revolution opens out a broad avenue for the intellectuals to enjoy a new, independent and creative life, as the genuine masters of state and society, science and technology, literature and art.

We can say that intellectuals are in the same condition as the workers and farmers, not only in that they aspire to an independent life but also in that they do not exploit and oppress others and they make their living by their devoted service. Workers and peasants are directly engaged in physical labour in different spheres of social production, whereas the intellectuals are engaged in mental labour in their professional sectors such as science, education, health, literature and art and the press, using their professional knowledge and technique. We can say that in socialist society, intellectuals are the working class engaged in mental labour.

Intellectuals are qualified to be a motive revolutionary force, together with workers and peasants, in that their demands and aspirations for an independent life are strong and they contribute to realizing the independent cause of the masses of the people by their mental labour. Only when the intellectuals enhance their position steadily as an integral part of the motive force of revolution, can they exalt their dignity and honour as independent human beings and lead the most valuable and worthwhile life.

Intellectuals propel the revolutionary struggle and social development.

In the revolutionary struggle, intellectuals play the role of pioneers who enlighten and awaken the workers and peasants so that

they join the revolutionary movement.

In the past, it was the intellectuals who started the national liberation struggle in our country and it was also the intellectuals who first popularized Marxism-Leninism to awaken people to revolution. In our country, the intellectuals, including the youth and students, played an important role in equipping the workers and peasants with progressive ideas and motivating them in the revolutionary struggle. They not only take an active part in the national liberation struggle and democratic revolution as a motive force of revolution along with workers and peasants, but also make a great contribution to advancing the revolution powerfully by increasing the revolutionary ability of the masses of the people. This indicates that intellectuals play a very important role in strengthening the motive force of revolution.

Today, in the south Korean people's struggle for independence, democracy and national reunification, the youth and students are playing an important role. The south Korean youth and students are striving to introduce and disseminate the Juche idea of our Party. In the vanguard of the fighting ranks who are struggling courageously to drive the US imperialists out of south Korea and reunify the country, stand the youth and students and conscientious intellectuals. In south Korea the youth and students have fought stubbornly and uninterruptedly since the liberation of the country. Whether or not the intellectuals can stand on the side of the working masses in the struggle depends on their ideology, not on their social and class status. All thinking and activity are decided by ideas. The intellectuals of propertied class origin can also stand on the side of revolution and fight against the obsolete and the reactionary and for the new and the progressive, when they discover justice and truth and sympathize with them. History records some intellectuals of propertied class origin who worked for the propertied class for their ideological limitations, but many of them fought against the old, exploitative system, taking sides with the working masses. In the revolutionary struggle the youth and students and conscientious intellectuals are not merely a bridge between workers and peasants and the revolutionary movement; they

are an important integral part of the main force of revolution.

Intellectuals play a great role in social development.

Intellectuals are the working people who create social wealth by their mental labour. They are neither social parasites who live plundering and wasting away social wealth nor reactionaries who check social development and the advance of history. They are the creators who are striving to create social wealth and transform and develop nature and society by their knowledge and technology. Man's creative activities of promoting the development of society and history cover physical labour and mental labour. The intellectuals play a very important role in man's activities of creating social wealth. Without their creative activities, the transformation of nature, society and man cannot be carried on smoothly nor can material wealth, to say nothing of spiritual and cultural wealth, be increased. It is the creative activities of intellectuals that give a scientific account of the law of the development of nature and society, as well as the means and ways of transforming the world. The role of intellectuals in the cognition and transformation of the world cannot be played by any other social classes or strata.

The role of intellectuals is enhanced continuously with the advance of society and the development of socialist and communist construction. With the development of society, science and technology develop steadily, the cultural and technological level of society is improved and the number of intellectuals who are engaged in mental labour increases. It is the law-governing process that the role of intellectuals is enhanced as the cultural and technological level of society is improved and the ranks of intellectuals increase. The intellectuals in capitalist society vacillate easily and have a dual character, so it is only when they are won over to the revolutionary side by education that they can play the role of revolutionary intellectuals. However, in socialist society, the sense of vacillation and dual character of the old-time intellectuals were overcome, with the result that the old-time intellectuals have become genuine intellectuals who serve the masses of working people. As the revolution and construction

develop, young intellectuals of working people origin have formed the main force of the intellectuals. Unless the role of intellectuals is enhanced with the development of socialist and communist construction, it is impossible to manage the working-class state, build a powerful, independent national economy and develop science and technology, literature and art in keeping with the requirements of the working class.

It is true that intellectuals are an integral part of the motive force of revolution and play an important role in the revolution and construction, but they cannot do so on their own. Only under the correct leadership of the working-class party can the intellectuals become an integral part of independent motive force of revolution and play their role satisfactorily in the revolution and construction.

Unlike the working class or capitalist class, intellectuals do not have their own ideas which reflect their demands and interests, because they do not form an independent class. If intellectuals are equipped with the revolutionary idea of the working class, they will take the side of the revolution to fight for the working masses, and if they have a bourgeois idea, they will join the capitalist side to serve the exploitative class. Only under the leadership of the working-class party can the intellectuals accept the revolutionary idea of the working class as their own and turn out in the revolutionary struggle together with workers and peasants to achieve the independence of the working masses. For the intellectuals to make a real contribution to the revolutionary struggle for realizing the independence of working masses they must be awakened to, and organized on the basis of the revolutionary idea of the working class. The work of equipping the intellectuals with the independent ideological consciousness of the working class and rallying them into a revolutionary force can be carried out only under the correct leadership of working-class party. The leadership of the working-class party alone can awaken and organize intellectuals and make them an integral part of the independent motive force of revolution centring on the leader.

The talents and scientific and technical knowledge which the

intellectuals possess, can also be turned to good account only under the leadership of the working-class party. Because they are well-informed and have professional knowledge and techniques, intellectuals can play a great role in transforming and developing nature and society. But the results of their mental labour come into effect only when they are combined with the creative activities of producer masses, including workers and peasants. Their scientific and technical inventions and cultural knowledge, no matter how wonderful, cannot be turned into material and cultural wealth unless they are combined with the creative activities of the producer masses. The working-class party leads the intellectuals to strengthen their creative cooperation with the producer masses, so as to make their scientific and technical inventions produce good results in reality.

Only under the leadership of the working-class party can the intellectuals shape their destiny without any deviation. In an exploitative society, it is not easy for the intellectuals of bourgeois origin to side with the masses of the people and set out on the road of worthwhile life and struggle. In order to enlist in the revolutionary ranks, even the intellectuals of bourgeois origin who have followed the exploitative class, and make them lead a worthwhile life, the working-class party must place its full trust in them, sincerely educating and leading them forward. The working-class party should lead intellectuals on the right path, so that they are able to commit themselves to the revolutionary struggle without hesitation and vacillation in any adversity.

Our Party set out a unique intellectual policy on the basis of its scientific analysis of the intellectuals' position and role in revolution and construction, and has intensified its work with intellectuals.

The great leader adopted a wise intellectual policy of sincerely educating and reforming the old-fashioned intellectuals, while at the same time training a great number of young intellectuals born of working people, making them all genuine intellectuals who are fighting for the Party and revolution, the motherland and people. At present there is no party in the world but our Party which has a unique

intellectual policy of training intellectuals into ardent revolutionaries and communists, and has been implementing it to the letter.

From the early period of revolution our Party has channelled great efforts into work with intellectuals. In his early days of revolutionary struggle, the great leader regarded intellectuals as one of the main revolutionary forces and rallied the patriotic youth and students and progressive intellectuals firmly around the revolutionary ranks. When he was founding the Party after the liberation of the country he defined the intellectuals as an integral part of our Party along with workers and peasants, and enlisted them widely in the Party. The fact that a brush is depicted in the Party emblem together with a hammer and a sickle clearly shows that our Party defines intellectuals as an integral part along with workers and peasants. It was our Party alone which regarded intellectuals as a part of the main revolutionary force from the first days of revolution and depicted a brush in its emblem along with a hammer and a sickle. None of the working-class parties has ever drawn a brush in its flag along with a hammer and a sickle. It is a matter of course that all the working-class parties of other countries also have intellectuals as members and, in some parties, intellectuals make up a large proportion. But even those parties did not go so far as to define intellectuals as an integral part.

As a result of their failure to regard intellectuals as an integral part, the parties of some socialist countries in the past would only consider the social and class position of intellectuals. They temporarily used them before young intellectuals of working people's origin had grown up. To use intellectuals means to use their knowledge and technique for a certain period, instead of rallying them around the revolutionary ranks by educating and reforming them. Some parties, after they had seized power, offered a lot of money to intellectuals for the purpose of using them, but they did not regard them as the motive force of revolution nor did they educate them along the revolutionary line. As a result, many intellectuals did not work hard for their parties and revolutions, and some of them even defected to other countries, betraying their motherland and people. Needless to say, the

intellectuals did not work conscientiously for the party and revolution because they were not ideologically prepared. But the main reason lies in the fact that the party did not educate the intellectuals in a revolutionary way regarding them as the motive force of revolution, but used them temporarily. If the party does not regard intellectuals as the motive force of revolution, though they are its members, and lead them to fight for the party and revolution with might and main, it is impossible for intellectuals to play their role properly and, therefore, they can hardly be said to be an integral part of the party.

Our Party defined the intellectuals as its integral part and educated and reformed them so as to rally them firmly behind it. The process by which the Party rallied the intellectuals and made them the motive force of revolution, was accompanied by a fierce struggle against the anti-Party, counterrevolutionary factions who challenged the Party's intellectual policy. The anti-Party, counterrevolutionary factions carped at our Party's intellectual policy, saying that intellectuals could not be an integral part of the working-class party and such a claim meant making the Party petty-bourgeois. It is true that the hard-core element of the working-class party, the staff of the revolution, is the working class. Only with the working class as its hard-core element can the working-class party be built up firmly, maintain its revolutionary character and lead the revolution and construction successively. However, that does not mean that the working-class party cannot have peasants or intellectuals as an integral part. The communists and the working class alone cannot carry out revolution and build socialism and communism. Only when it has rallied peasants and intellectuals, can the working-class party become powerful, and rooted among the broad masses, and strengthen the motive force of revolution. Our Party frustrated the attempts of anti-Party, counterrevolutionary factions and has implemented thoroughly the unique intellectual policy of highlighting them as an integral part of the Party, as the motive force of revolution, thus strengthening and developing itself as an invincible revolutionary force in which workers, peasants and working intellectuals are solidly united with a single mind and purpose.

Our Party has regarded the intellectuals as the everlasting companions of revolution and led them, always ready for their destiny. Our Party educated them in revolutionary spirit so that they could fight on unwaveringly for the revolution. Revolution is complicated and difficult. The intellectuals who have not been tempered ideologically in the revolutionary struggle, may vacillate in the face of difficulties and trials or commit errors. In order to make intellectuals wage a vigorous struggle unwaveringly on the road of revolution, it is important to educate them and lead them on the right track. To use intellectuals only for a certain period without educating them and to dismiss them when they make mistakes is not the true attitude of being responsible for their destiny and leading them onward.

Looking back upon the history of the international communist movement, there has been no party which raised the problem of educating intellectuals in a revolutionary manner and making them genuine communist revolutionaries, and struggled for its implementation. This indicates that the working-class parties in bygone days had not maintained the attitude of being responsible for the intellectuals' destiny. Some parties in certain socialist countries purged the intellectuals from their ranks on the excuse that they had committed mistakes. Of course, there were some who had done evil deeds intentionally, but many of them had made errors in the course of their service for the working class following their parties. Purging alien elements from the party is necessary for guaranteeing the purity of its ranks, but it should guard against purging intellectuals at random because of their possible mistakes. The imprudent purging of intellectuals will give the imperialists and reactionaries an excuse for anti-communist propaganda, claiming communists would use intellectuals when necessary but dispose of them later.

Our Party has trained and led the intellectuals to be ardent revolutionaries who would share the fate of the working class. From the early period of building a new society, the great leader set out the policy of making intellectuals into genuine communist revolutionaries

and thoroughly implemented this policy, thus protecting their destiny to the last. In the past in our country, too, the anti-Party, counterrevolutionary factionalists and some narrow-minded officials have attempted to expel intellectuals from the revolutionary ranks on unreasonable excuses, distorting our Party's intellectual policy in its implementation. As a result, many intellectuals found themselves in a critical situation in which they might forfeit their invaluable political integrity and be ousted from the revolutionary ranks. In the nick of time, the leader protected the political integrity of the intellectuals from the vicious attempts of the anti-Party, counterrevolutionary factionalists, declaring that we absolutely trust the intellectuals who had been working for the Party and people and, so long as we are with them, no one could ever touch them; he led them to work constantly in revolutionary ranks. Thus, many of our intellectuals have grown up into important cadres of the Party and state under the leader's care, enjoying his great trust.

When the intellectuals made mistakes causing irreparable loss to the Party and state, our Party never dismissed them but allowed them to correct their mistakes through revolutionary practice; it strengthened the ideological education and ideological struggle among them and trained them steadily, in keeping with the requirements for developing revolution.

The leadership of our Party which is responsible for the destiny of intellectuals, has demonstrated its sincere concern for their work and life. During the peaceful construction following the country's liberation when a new society had to be built from scratch, during the severe war when all had to come out for the victory of war and during the postwar period when all the people of the country were reconstructing the devastated economy, tightening their belts, our Party paid deep concern to providing the intellectuals with favourable working and living conditions.

Today there is apparently no country on the earth but our country in which intellectuals are living and working with no worries under the care of the Party and leader. Thanks to our Party's intellectual policy of

being responsible for their destiny and taking care of them forever, our intellectuals are devoting their body and soul to the sacred struggle for the completion of the revolutionary cause of Juche, entrusting their whole destiny to the Party and leader and united firmly behind them.

Indeed, the validity and vitality of our Party's unique intellectual policy whereby the Party regards the intellectuals as an integral part of the motive force of revolution, enhances their role steadily and always takes care of them with a sense of responsibility, have been fully demonstrated in practical life. In the future we must also implement the intellectual policy of our Party to the letter, so that all intellectuals will carry out their revolutionary tasks with credit.

Today our intellectuals face a heavy yet honourable task to step up a vigorous struggle for modelling the whole society on the Juche idea.

Modelling the whole society on the Juche idea is a worthwhile undertaking to make all members of society genuine communists and reform all the spheres of social life as required by the Juche idea so as to realize the independence of the masses of the people completely. The work of transforming people and all domains of social life as required by the Juche idea, can be carried out successfully only by conducting vigorously three revolutions—ideological, technological and cultural. These three revolutions are the highest stage of revolution to achieve the complete independence of the masses of the people and an important revolution to be carried out continuously before communist society, the ideal of mankind, is built. Today in our country a vigorous struggle is going on to carry out the three revolutions in every sphere under the banner of modelling the whole of society on the Juche idea. The reality demands that our intellectuals fulfil their honourable mission and duty in accomplishing the three revolutions—ideological, technological and cultural.

Ideological revolution is an undertaking to rid people of the remains of capitalist and all other obsolete ideas and equip all members of society with the revolutionary idea of the working class, the Juche idea. People may fall prey to capitalist ideas unless they are equipped with the revolutionary idea of the working class.

Intellectuals must champion the revolutionary idea of the working class. Our intellectuals must be ardent advocates, information workers and thoroughgoing executors of the great Juche idea and its embodiment, the lines and policies of the Party, and take the lead in educating the masses in the communist revolutionary spirit. They should staunchly fight to eliminate all kinds of outdated ideas including capitalist ideas. Because of their occupational characteristics, the intellectuals are less immune than others to the influence of capitalist ideas, but they should not accept or propagate them; they must fight against them resolutely if they have already infiltrated our ranks.

The intellectuals in the social sciences sector must explain and propagate the validity and originality of the Juche idea and its embodiment, the lines and policies of our Party, in a scientific and theoretical way. In addition, they should explain profoundly and propagate the brilliant revolutionary traditions of our Party so as to defend and carry them forward through generations; they should expose in time the reactionary nature of the anti-socialist ideological trend which the imperialists and their stooges are spreading. By establishing Juche in their research for the history and culture of our country, the intellectuals in this field must eliminate the elements of flunkeyism, frustrate the attempts of the imperialists and their followers to distort our history and culture, and widely propagate our long history and brilliant culture, augmenting our people's national prestige and dignity.

The intellectuals of the press and mass media are the fighters in the first line of our Party's ideological front who are working to accomplish the ideological revolution. They should be an ideological educator for the masses, an active advocate and information workers of the Party's policies and a standard-bearer who motivates the masses positively in the implementation of the Party's policies. The intellectuals in this field must give wide publicity to the unassuming heroes as well as the genuine people of our times who are working devotedly and conscientiously, solely for the Party and leader, the

motherland and people, so that all the working people will trust and follow only the Party and leader and have a pride of genuine life in their loyalty to the Party and leader.

Technological revolution is an important revolution which intellectuals should carry out under their direct charge. It is a revolution geared to developing science and technology for the rapid increase of productive capacity, and an important political task to free the working people who have been delivered from exploitation and oppression, even from difficult and labour-intensive work.

What is important in carrying out technological revolution in our country today is to step up the Juche-orientation, modernization and scientific standardization of the national economy. Scientists and technicians must provide satisfactory solutions to the scientific and technological problems arising in making the national economy Juche-oriented, modern and scientifically-based.

They should concentrate on research for tapping our material and power resources. They should study conscientiously to discover the materials unavailable so far in our country or substitutes for them, and to find the most effective method of creating power bases by relying on the hydraulic resources and fuel available in our country. They should concentrate on finding scientific and technological solutions to the problems arising in introducing comprehensive mechanization and automation, electronic computers and robots in production processes. The scientists should find solutions to the scientific and technological questions cropping up in developing electronic and automatic engineering of world-class standards, so that even machine-tool and other machinery will be produced at the highest level of automation and even a factory built as a model factory which is modernized and automated at the highest level. The scientists and technicians must exert great efforts to study heat engineering and cell engineering. They should intensify their scientific research for the scientific and technological solutions to the problems arising in making the national economy scientifically-based, and thus put the production and management activities of all branches on a new scientific base.

Scientists and technicians should also be active in their research work geared to placing the comprehensive mechanization and chemicalization of the rural economy on a higher level. They should invent new types of multi-purpose rice harvesters and other modern farm machinery, and produce different kinds of chemicals and herbicides, thus making it possible to farm easily using chemical substances.

They should also boldly buckle down to finding scientific and technological solutions to the problems arising in rapidly improving the branches which lag behind developed countries. At present, some of the scientists and technicians are not making tireless effort to catch up with developed countries in the technically backward areas as soon as possible, but they are merely worrying about them or worshipping other countries. Backward fields cannot be improved merely because they worry or worship other countries. We have so far raised backward branches to world standard one by one by ourselves with burning enthusiasm. The point in question is that our scientists and technicians strive persistently with a determination to bring backward branches to world standard as early as possible. All the scientists and technicians must bear in mind that there must be no backward branch in Juche Korea and that they shoulder this heavy burden, and make tireless efforts with the determination to take a hundred steps or a thousand steps when others take one.

Scientists and technicians should work to overcome by their own efforts the problems which require an urgent solution for the development of the national economy of our country, and to introduce the scientific and technical successes of developed countries in accordance with its specific reality. Only then can they develop the science and technology of our country to the level of developed countries as soon as possible.

By developing our science and technology to world standards as soon as possible, the intellectuals should make a great contribution to increasing production rapidly and developing the economy. Immediately they should fully guarantee the campaign for the creation

of 90s' speed with scientific and technical successes, thus playing a great role in the all-people forward movement to scale a new, high peak of socialist construction.

The intellectuals have a lot of work to do in the cultural revolution for eliminating the backwardness in the field of culture and creating a new culture of the working class for the working masses. The building of national culture, a part of the socialist and communist construction, should be carried out by intellectuals. Without intellectuals it is impossible to enhance the cultural and technological levels of the working people and counter the imperialist ideological and cultural infiltration with the Juche-oriented socialist culture. Intellectuals must put all fields of socialist culture such as the Juche-oriented education, literature and art onto a higher stage, faithfully pursuing the Party's policy on the building of socialist culture.

Intellectuals in the education sector should bear in mind that they are the revolutionaries who train the communist revolutionaries of the future, and devote all their energy to the education of the rising generation so as to improve the quality of education onto a higher level. They should do their best to train pupils and students into genuine revolutionaries who are loyal to the Party and leader and who have high qualifications and communist moral traits.

Intellectuals working in the public health sector should work hard to prevent all kinds of diseases, provide medical services at a high level on the basis of up-to-date medical science and technology and improve the level of hygiene and culture throughout the country, by thoroughly implementing our Party's prophylactic policy.

The intellectuals in the sector of literature and art should create many literary and art works portraying the greatness of the Party and the leader and depicting the archetype of the revolutionary people who are infinitely loyal to the Party and the leader, the motherland and people, so as to contribute greatly to educating our people along the revolutionary line and improving their cultural level. They should create many literary and art works such as poems, novels, films, dramas, operas, music, paintings and so on, which inspire our people to heroic struggle.

We place a great trust in the great legion of intellectuals who have been trained under the care of the Party and who are conversant with up-to-date science and technology and possess manifold abilities; we are convinced that if we mobilize this great force properly we can certainly carry out any difficult and heavy tasks.

In order to make intellectuals perform their mission and duty with credit, we should revolutionize them and assimilate them to the working class.

Revolutionizing intellectuals and assimilating them to the working class means to equip them thoroughly with the revolutionary ideas of the working class and make them genuine revolutionaries who devote their all to the struggle for the working masses. The process of transforming intellectuals after revolutionary and working-class patterns in socialist society is the process of completely eliminating all kinds of obsolete ideas which remain in their minds and the process of training all intellectuals into the intellectuals of the working class who are imbued firmly with the revolutionary ideas of the working class.

Revolutionizing intellectuals and assimilating them to the working class is a vital requirement for the complete solution of the intellectual problem. The question of intellectuals is, in essence, to transform the intellectuals after the revolutionary and working class patterns, to make them ardent communists and, at the same time, to improve the level of the cultural and technical knowledge of the working class and all other members of society to the level of intellectuals. Originally, the question of intellectuals was raised differently at every stage of revolutionary development according to the relations between social classes and the lawful requirements of the development of society and ideological consciousness. Before the working-class party takes power, the task of winning the intellectuals over to the working-class side comes to the fore in making up the revolutionary forces, but when it is in power the matter of educating and helping the old-time intellectuals who served the old society to overcome their dual character and involve them widely in the building of a new society and simultaneously training young intellectuals of working people's

origin, is an important issue. As the socialist system is established and socialist construction develops, the question of intellectuals becomes a task of removing intellectuals as a social stratum by eliminating completely the outdated ideas on the part of intellectuals, making them ardent revolutionaries and genuine communists who serve the working class and other working masses and enhancing the level of cultural and technical knowledge of all members of society to the level of intellectuals. The question of intellectuals arising in the building of socialism and communism is, in the long run, settled when intellectuals are transformed after a communist pattern and become the genuine masters of society, and the level of cultural and technical knowledge of all members of society reaches the level of intellectuals. Therefore, the working-class party should put stress on the revolutionary transformation of intellectuals and their assimilation into the working class and, at the same time, realize the intellectualization of the whole society.

The transformation of intellectuals after revolutionary and working-class patterns is a primary issue to make them fulfil their mission as the intellectuals of the working class. In the process of revolutionizing themselves and their assimilation into the working class, intellectuals will equip themselves with the revolutionary ideas of working class, independent ideological consciousness and display their devotion and creative positiveness in socialist and communist construction. Even though they have possessed a great wealth of knowledge and high technology they cannot make a positive contribution to socialist construction unless they are fully equipped with the revolutionary ideas of the working class. Even scientific and technical ability can only produce its result fully, when it is combined with revolutionary ideological consciousness. Intellectuals must become revolutionaries before they become scientists, technicians and specialists who are engaged in mental labour.

Intellectuals must make greater effort than others to transform themselves after the revolutionary and working class patterns. Old-time intellectuals retain many obsolete ideas. In socialist society

the young intellectuals receive revolutionary education, but, because of the nature of the intellectuals' occupation, they may be more easily influenced by outdated ideas than anybody else. In this situation, if they do not make efforts to revolutionize themselves and assimilate them into the working class, they cannot make a great contribution to the revolutionary cause of the working class, because they are affected by alien ideas.

Today the cause of socialism is confronted with a vicious challenge from imperialists and reactionaries, and is going through severe trials. The struggle for the cause of socialism is the process of blazing a trail, so it may encounter unexpected difficulties and undergo many vicissitudes. Using the difficulties and vicissitudes socialist countries are undergoing temporarily to gain a momentum, the imperialists are manoeuvring to disintegrate these countries from within and lead them back to capitalism. The imperialists are trying to incorporate in their anti-socialist scheme the intellectuals who retain more obsolete ideas than other people and who may be easily influenced by bourgeois ideology and culture. The reality shows that if the work of transforming intellectuals after revolutionary and working-class patterns is neglected as in some socialist countries, intellectuals, harbouring illusions about capitalism, may take the lead in abusing the socialist system and introducing capitalism in all spheres of politics, the economy and culture, and unhesitatingly betray even the working-class party which has trained them. There has appeared a tendency among intellectuals to cherish a hope in capitalism and reject the socialist system, affected by bourgeois ideas mainly because the working-class parties have neglected the work of revolutionizing intellectuals and assimilating them into the working class. Today a fierce struggle is taking place between progress and reaction, revolution and counterrevolution, socialism and capitalism. In this situation, making great efforts to revolutionize intellectuals and assimilate them into the working class is of great significance in protecting the destiny of intellectuals, stimulating them to carry out their mission and duty with credit as working-class intellectuals and

frustrating the anti-socialist manoeuvres of the imperialists. Historical experience and lessons demand that we should intensify the revolutionary transformation of intellectuals and their assimilation into the working class.

Party organizations must fully implement the consistent policy of the Party for intensifying ideological education and revolutionary organizational life among intellectuals and tempering them continuously through revolutionary practice.

What is most important in the ideological education for the transformation of intellectuals after the revolutionary and working-class patterns is to equip them thoroughly with the Juche idea of our Party. The Juche idea is the genuine revolutionary idea of the working class which illuminates the way to defend resolutely and satisfy fully the intrinsic demands of independent human beings. The Juche idea, the man-centred revolutionary theory, provides the most correct clarification of the orientation and ways for the transformation of nature, society and man in accordance with the independent demands of the masses of the people on the basis of the essential nature of man and his position and role in the world. It is only when the intellectuals are equipped thoroughly with the Juche idea that they can have the spiritual and moral traits as fully befit the genuine revolutionaries who are infinitely faithful to the Juche revolutionary cause and they can struggle devotedly to carry out their revolutionary tasks. We should work conscientiously to arm them with the principles of the Juche idea and the revolutionary theory based on it.

Deep attention must be paid to make the intellectuals have an unshakeable belief in socialism. Faith in socialism is based on the conviction of the validity and victory of the cause of socialism. Nowadays, some intellectuals are vacillating in the face of temporary difficulties arising in the process of socialist construction, practising formalism and doing only whatever is convenient in their work. This is, in the final analysis, an expression that their conviction of socialism is not unshakeable. Our cause of socialism is just and invincible. Ours is the Juche-based socialism which has been established on the basis of the

Juche idea, and which is developed and accomplished, guided by the Juche idea. Juche-oriented socialism is a man-centred socialism in which the masses of the people are the masters of everything and everything in society serves the masses of the people. For human society to advance along the road of socialism in which the independence of the masses of the people is realized is an inexorable law of historical development. It is no doubt that the most advantageous man-centred socialism of our style, an embodiment of the Juche idea, will emerge victorious brilliantly. We should fully convince the intellectuals of the true superiority and vitality of our socialist system which is materializing to the full the essential demands of independent human beings, so that they will be faithful to the socialist cause to the end with confidence in and optimism about socialism.

The collectivist outlook on life must be thoroughly established among the intellectuals. To establish the collectivist outlook on life among the intellectuals is an important matter which requires constant attention in ideological education. The major obstacle to the revolutionary transformation of people is individualism and egoism. If the people are to be revolutionaries they should possess the collectivist spirit of placing the collective interest above their individual interest and of sacrificing themselves for society and the collective. Collectivism is the mode of life and the principle of activities inherent in the people who are fighting for socialism and communism, as well as an important quality of communist revolutionaries. Since it considers the socio-political organism centred on the leader as the parent body of individual lives, the collectivist view on life makes people value the collective interest more than individual interest and enjoy the worth and happiness of their life in fighting devotedly for society and the collective. The collectivist outlook on life is a view which embodies the intrinsic nature of social man, and an outlook of the working class which reflects the communist ideal at the highest level. Establishing the collectivist outlook on life is necessary for everyone, but particularly for the intellectuals who are frequently working alone. We should see to it that the intellectuals have a deep

understanding of the true advantage of the collectivist outlook on life over the individualist outlook on life not only in principle but also through practical experience, so that they will have the collectivist outlook on life as their intrinsic requirement and as their conviction.

Intellectuals should possess ardent patriotism. Communist revolutionary spirit and fighting spirit underlies the ardent patriotism of valuing most the independence of the country and nation and fighting resolutely to defend and bring glory to it. The cause of socialism and communism is inconceivable without the independent development and the prosperity of one's country and nation. A genuine communist revolutionary is precisely an ardent patriot. The patriotism of a communist revolutionary is the love for his socialist motherland which is closely combined with the spirit of defending the party and government of the working class and of setting a high value on the socialist system and socialist achievements and consolidating and developing them. Love for the socialist motherland can be displayed to the full only when one has a deep understanding of how valuable one's socialist motherland is, both in principle and in life. Our socialist motherland is the cradle of independent and creative life of the masses of the people. The fate of our intellectuals is inconceivable apart from the destiny of the socialist motherland. Because they are living in the advantageous socialist motherland of Juche, our intellectuals are enjoying a worthwhile life, studying to their heart's content and bringing their talents into full bloom. Without their socialist motherland our intellectuals can never imagine the worth of their life, happiness and honour. Some intellectuals may be held in high repute in foreign countries but they cannot feel the worth and honour of life in the true sense of the word, unless they contribute their knowledge and know-how to the prosperity of their motherland. The patriotic intellectuals, though they are living abroad, have been rendering their knowledge and know-how, without hesitation for their socialist motherland.

However, the young intellectuals, because they were born in the socialist motherland and have grown up enjoying only happiness, are

not well aware of how priceless and benevolent their motherland is, and the old-time intellectuals, too, though they had experienced the sorrow of the ruined nation in the past, are gradually forgetting how valuable the motherland is as the days go by, because they have enjoyed happy life for a long time in the socialist country established by the great leader.

We should see to it that the intellectuals are very proud of living and working in the great socialist motherland of Juche, love their country dearly and work conscientiously for the prosperity and development of their country.

We must equip the intellectuals thoroughly with the policies and revolutionary traditions of our Party and intensify continuously the education for activating their class consciousness.

In the ideological education for the revolutionary transformation of intellectuals and their assimilation to the working class, the main stress must be laid on making them keep their loyalty to the Party and the leader as their revolutionary conviction and moral obligation and as their outlook on life. The cause of socialism and communism is the cause that the leader pioneered and has led and that the Party carries out to completion. The centre of the socio-political collective is the leader and the bosom of socialist motherland is precisely the bosom of the leader. The ideological education for the transformation of intellectuals after revolutionary and working-class patterns is, in the long run, the education in loyalty to the Party and the leader. Party organizations should effectively conduct the ideological education geared to transforming the intellectuals after revolutionary and working-class patterns, with the main stress on making them have loyalty to the Party and the leader as their revolutionary conviction and moral obligation, so that all the intellectuals make the Juche outlook on the revolution their outlook on life. In this way we must make sure that all the intellectuals live a true life and fight on, being deeply aware that trusting only the Party and the leader and working conscientiously devoting themselves wholly to the interests of the Party and the leader, is loyalty to their motherland and people and the most conscientious and worthwhile life.

The revolutionary organizational life must be strengthened among the intellectuals.

The revolutionary organizational life is an effective way for transforming intellectuals after revolutionary and working-class patterns. The working class takes a direct part in production activity, transforming nature and creating material wealth and works collectively, whereas the intellectuals are engaged in mental labour, working mostly alone, separated from production activity. In the productive activity of the working class, the result stands out clearly, showing whether they work conscientiously or not, but the mental labour of intellectuals is nearly invisible, so it is difficult to know whether they are working sincerely or not. The working class is strong in its sense of organization, discipline and unity, but intellectuals are not so. We cannot engage all the intellectuals in productive labour only because they do not have such a strong sense of revolution, organization and discipline as the working class does.

The revolutionary organizational life is the school for intellectuals to cultivate their sense of revolution, organization and discipline. Through their revolutionary organizational life, the intellectuals can establish the spirit of implementing the Party's lines and policies to the letter and accept the ideas of the Party and the leader as the nutritive elements of their political integrity. Only through the revolutionary organizational life, can people think and work in accordance with the requirements of the Party and the interests of socio-political organism and eradicate individualism and liberalism and other outdated habits of life and cultivate a sense of organization and discipline. Revolutionary organizational life is the socio-political activity based on the collectivist outlook on life and a revolutionary mode of life which fully guarantees a sense of organization and discipline. It is a great mistake to consider organizational life as a burden or restriction on freedom. Organizational life tallies with the independent nature of a social being. For a revolutionary the carefree life apart from organizational life is not a free and worthwhile life. Living as one pleases is not liberty but self-indulgence. If self-indulgence is regarded as the liberty of

individuality, such a liberty means, in short, the life of animals. When people neglect organizational life regarding it as something restricting their freedom, they will indulge in individualism and liberalism and make different kinds of mistakes, finally lagging behind in the revolution.

Party organizations must direct particular attention to intensifying revolutionary organizational life among intellectuals. They should ensure that intellectuals have a correct viewpoint on organization, and lead the organizational life conscientiously and voluntarily; they should guide the organizational life of intellectuals in close relation with their implementation of revolutionary tasks. In particular, they should conduct ideological education and ideological struggle by following a careful plan to suit the special working condition and ideological and spiritual characters of intellectuals.

Revolutionary practice is an important way for the intellectuals to cultivate their strong revolutionary will.

A strong revolutionary will is an important ideological and spiritual characteristic and trait which working-class intellectuals must acquire. However, intellectuals lack the revolutionary will with which to brave difficulties and trials because they are engaged in mental labour in comparably quiet and pacific circumstances and hardly have an opportunity to train themselves in the grand construction sites or the practical struggle for production.

Intellectuals should, above all, train themselves in a revolutionary way in the practical struggle for carrying out the revolutionary tasks entrusted to them with credit. People are trained ceaselessly and grow up into revolutionaries amid the practical struggle to transform nature and society and create the new. Scientific research, the education of the younger generation, the creation of literature and art and other works which intellectuals have charge of are as difficult as productive labour if they are to be successful. Intellectuals must train and improve themselves in a revolutionary way through their implementation of the revolutionary tasks entrusted to them. They should always go down to the production sites and among the producer masses to learn their

revolutionary spirit, sense of organization, strong will and militant spirit, and also take an active part in social mobilization such as Friday work. Thus, our intellectuals must all prepare themselves to be true communist revolutionaries of the Juche type who have a revolutionary and militant spirit.

For the intellectuals to fulfil their mission and duty with credit, their wisdom and talents must be displayed to the full in the revolution and construction.

Intellectuals are gifted with broad scientific knowledge and technique. The success of the revolution and construction depends largely on how the intellectuals bring into full play their wisdom and talents. We should pay deep attention to giving full scope to their wisdom and talents.

What is important in giving full scope to their wisdom and talents is to hold fast to the Juche-oriented stand.

To hold fast to the Juche-oriented stand means having an unshakeable faith in the Juche idea, always thinking as required by the Juche idea, finding a solution to every problem in our own way, and having an attitude of carrying out one's revolutionary duty through one's own efforts with a sense of responsibility. If intellectuals approach every problem from a flunkeyist and dogmatic stand, not from the Juche-oriented stand, they cannot develop science, technology, education and culture of the country to suit the independent demands of the masses of the people. When they have a flunkeyist and dogmatic tendency, their creative thinking ability will be numbed and their wisdom and talents cannot be used effectively. To hold fast to the Juche-oriented stand must be a fundamental principle in the work and activities of intellectuals.

The essential in maintaining the Juche-oriented stand is to make the Party's lines and policies absolute. The Party's lines and policies are the strategy and tactics of our revolution which comprehensively reflect the demands and will of our people. Only when the intellectuals have faith in the Party's lines and policies and exclusively rely on them can they find a solution to every problem arising in socialist

construction in accordance with the requirements and interests of our revolution and people. They must accept the Party's lines and policies, regarding them as absolutely correct, and work solely guided by them. They need to intensify ideological struggle against the wrong tendencies of being insensible to the Party's policies or interpreting them in their interests, and overcome them in time.

It is imperative for the intellectuals to cherish the Korean-nation-first idea in maintaining the Juche-oriented stand. This idea constitutes the ideological and spiritual basis for our intellectuals to fulfil their sacred mission for the motherland and revolution as the intellectuals of Korea. This spirit makes it possible for them to have an attitude of valuing their own thing and, solve all problems through their own efforts by relying on their own strength, and with this attitude, display to the full their creative talents and enthusiasm. Intellectuals should devote their whole to the struggle to develop and bring glory to our socialist system, independent national economy and socialist national culture, bearing in mind the great pride and honour of living and taking part in the revolution under the most advantageous socialist system blessed with the immortal Juche idea and brilliant revolutionary traditions and under the leadership of the great leader and the great Party.

What is important in giving full scope to the wisdom and talents of intellectuals is to inculcate them with the spirit of self-reliance and fortitude. To help the revolution and construction with science and technology is by no means smooth. Either in scientific research or in technical innovation, only the high spirit of self-reliance and fortitude makes it possible to overcome all difficulties and trials they face and find a successful solution to complicated scientific and technical questions. Needless to say, state investment and social measures are important in overcoming scientific and technical problems, but such measures will not bring about a great result unless the intellectuals who have charge of scientific and technical development, are motivated and make tireless efforts. Under the difficult condition in which we are building socialism in direct confrontation with the US imperialists, if

the intellectuals only complain about the investment and condition it is impossible to develop our science and technology to the world-class standard at any time in the future. Intellectuals must carry out their tasks to the letter with determination and willpower that if their higher units supply materials it will be better, but if not, they can manage on their own.

To boost the creative cooperation with the producer masses and organize and mobilize the collective strength of scientists and technicians properly is extremely important in giving full play to the wisdom and talents of intellectuals. The producer masses are an excellent teacher for the intellectuals. Intellectuals must be ingrained in the revolutionary working habit of always going down among the producer masses, gaining the strength and wisdom from them and believing in their talents and creative power and working by relying on them. They should not show off their “wisdom” but rely on the producer masses and make efforts for the creative cooperation with them, so as to find a timely solution to the urgent scientific and technological problems arising in production and construction. They must pull together in their scientific research and in carrying out the technical revolution. The scientists and technicians must eradicate all sorts of self-centred tendencies of working passively within the limited scope of their sector and realize close cooperation and joint research work in every possible way between scientific research institutions and educational institutions, so as to bring about a fresh upsurge in scientific research and in carrying out the technological revolution.

The intellectuals must improve their qualifications constantly.

The scientific, technological and cultural level of intellectuals reflects the level of scientific, technological and cultural development of a country. The development of science, technology and culture of a country depends on the qualifications of intellectuals.

However, we cannot say that the present qualifications of our intellectuals are high enough. Our Party demands that all the intellectuals acquire the highest and up-to-date scientific, technological, and cultural knowledge. We should direct deep

attention to enhancing the qualifications of the intellectuals so that many distinguished talents such as world-famous scholars, inventors and creators will emerge.

Knowledge is the outcome of ceaseless and energetic study. Intellectuals must aim high and study more than others with a strong will, so that they will master the knowledge of their special branches and build up a comprehensive and profound knowledge. They should also improve their knowledge of foreign languages to learn from the advanced experiences and successes achieved by other countries. Seminars, symposia and the like should be organized frequently among intellectuals and the excellent successes in research should be introduced and made public timely to boost their ambition for study; the work to widely popularize the successes in scientific research must also be organized properly. We should send the intellectuals abroad, invite famous foreign scholars to arrange lectures and take other measures, so that our intellectuals can be timely informed of world trends in scientific and technological development.

We should reeducate the intellectuals systematically with a view to improving their qualifications steadily to meet the requirements of developing reality.

In order to encourage the intellectuals to display their wisdom and talents to the full we must back them actively in their work.

The trust in and love for the intellectuals by the organization and collective are priceless and can be bartered for nothing. This trust and love make intellectuals keep their socio-political integrity with honour and give full play to their revolutionary enthusiasm and creative efforts. We must show deep concern for the political life of intellectuals so that they will display enthusiasm to the full in carrying out their revolutionary tasks; when they fail temporarily in their work, we should approach them warmly, convincing and encouraging them, with the attitude of sharing the blame together. In particular, we should encourage scientists and technicians actively so that they can make energetic efforts to bring about a great advance in the development of national science and technology. We should absolutely trust scientists

and technicians, valuing, respecting and highly appreciating them in society, so that they will work with great dignity and pride.

Meticulous attention must be paid to providing the intellectuals with favourable working conditions. They should be provided with excellent study rooms, laboratories and conditions for writing, as well as the necessary facilities and equipment. We should not spare funds and manpower in the development of science and technology. We should concentrate national efforts on the development of science and technology, considering the requirement of the reality of socialist construction and the future development of the country and nation. We should create better living conditions for the intellectuals, including scientists and technicians.

Sincere efforts must be made to train young intellectuals.

The successful training of young intellectuals is a prerequisite for improving steadily the revolutionary character and creative ability among intellectuals. If the intellectuals are to carry out their heavy duty with credit in the struggle to accomplish the revolutionary cause of the working class, they should be firmly equipped with the revolutionary ideas of the working class and acquire a great creative ability. Whether the ideological quality and creative ability in the ranks of intellectuals are maintained on a high level and whether they are increased largely depend on how young intellectuals are trained. When excellent young intellectuals are trained among the working people, the political quality and technical and practical level of intellectuals will be enhanced and they will be able to carry out their revolutionary tasks more successfully. The question of training young intellectuals becomes more important with the development of socialist construction. As society develops, the number of intellectuals increases. In socialist society young intellectuals constitute the main force of national cadres, so training the young intellectuals excellently poses an important problem concerning the destiny of the nation and revolution. The intellectuals of the younger generation are the successors who should find solutions to what their predecessors had not completed in the fields of science, technology and culture, as well

as the pioneers and creators of a new science, technology and culture, which they should develop to world-class standard. To train the excellent young intellectuals is a prerequisite for steadily developing science and technology in accordance with the trend of the times.

The training of young intellectuals is an undertaking to bring up young people to be communist, revolutionary intellectuals who are thoroughly equipped with the revolutionary outlook on the world and possess up-to-date scientific, technological and cultural knowledge. The young intellectuals must have an independent ideological consciousness. Without an independent ideological consciousness, though they possess enough scientific knowledge, the young intellectuals cannot wholly devote themselves to socialist construction, nor can they fully display the revolutionary spirit of self-reliance and fortitude. Together with an independent ideological consciousness, they must acquire a great creative ability. Creative ability is the strength with which to transform nature and society and carve out their destiny. If they lack creative ability, they cannot play their role to the full as the masters of nature and society, even though they are equipped with an independent ideological consciousness.

Selecting good students and sending them to universities is a prerequisite for training young, able intellectuals. We should select and send to universities those young people who have been ready to devote their all for the Party and the leader, for the motherland and people and who have studied hard and have been trained in labour and army life, among the graduates from senior middle schools. The selection of students should be thoroughly based on their knowledge level. Party organizations and the organizations of the League of Socialist Working Youth must pay deep concern to recommending students as required by the Party.

Scientific and technical education should be carried on effectively on the basis of successful political and ideological education.

Giving priority to the political and ideological education among students is needed from the characteristics of their age and the development of their consciousness. University days are youth viewed

in age, and the period of higher education by the stage of education. People shape their outlook on the world in their university days. They may shape their revolutionary outlook on the world or not, depending on how they are educated.

Regarding political and ideological education for students, the main stress should be put on establishing the revolutionary outlook on the leader. This means that the political and ideological education should be conducted with the main emphasis on making the students accord the leader exclusive reverence and be unfailingly loyal to him, guarantee the leader's dignity and prestige in every way and regard the leader's revolutionary ideas as their conviction and carry them out without question.

Putting the main stress on establishing the revolutionary outlook on the leader in political and ideological education is inevitable in view of the mission of our universities. Ours are the universities of the Party and of the revolution which bring up communist, revolutionary intellectuals who will shoulder the future of the country. The essence of ideological and spiritual qualities of communist, revolutionary workers is the true loyalty and devotion to the leader, which never change no matter what the circumstances. The universities should conduct all forms of education with the main stress on training communist, revolutionary intellectuals who consider the loyalty and devotion to the leader as their life and soul, accept the leader's revolutionary ideas as their conviction and carry them out thoroughly and unconditionally. The universities should apply different forms and methods to education in the Party's policies, in revolutionary traditions, in class consciousness, in communist education and in all other kinds of political and ideological education, with the main stress on establishing the revolutionary outlook on the leader.

It is necessary to conduct scientific and technical education effectively.

An effective scientific and technical education in universities will enable the students to have a comprehensive and profound knowledge of nature and society and to find a satisfactory solution to the scientific

and technical problems arising in the practical activities for transforming nature and society. The students must study their majors conscientiously, pursuant to our Party's study-first policy, so as to possess a broad and profound professional knowledge and technique.

In scientific and technical education it is imperative to make all subjects and lectures run through with the requirements of the Party's policies and closely combine them with the specific reality of our country. In this way we should see to it that the students are thoroughly equipped with the Party's policies, learn what is needed urgently in the socialist construction of our country, and put their knowledge and technical know-how to practical use in implementing the Party's policies.

Sincere efforts should be made to train the young university-graduates into the vanguard of revolution and the standard-bearer of struggle by involving them actively in the three-revolution team activities.

The three-revolution team activities are of great significance in training the young intellectuals in a revolutionary way. Through the active participation in the activities of a three-revolution team, the young intellectuals will be able to enrich and widen the knowledge they had learned at universities, to understand the validity and vitality of our Party's policy by firsthand experience and have a determination and conviction to carry them out without fail, and to cultivate the revolutionary will of overcoming the difficulties on the way of struggle. Through these activities the young intellectuals can acquire the ability of educating, organizing and enlisting the masses, and the revolutionary method and style of work. We must involve the young intellectuals in the three-revolution team activities to prepare them as sound communist revolutionaries who are equipped with the Juche outlook on the world and have a rich scientific knowledge.

The young intellectuals must prepare themselves thoroughly as the revolutionary vanguard which is infinitely loyal to the Party and the leader. In the practice to carry out the three revolutions—ideological, technological and cultural—they should be aware more deeply of the

greatness and solicitude of the Party and the leader and keep in their minds the loyalty to the Party and the leader as their revolutionary obligation and unshakeable conviction. They must learn from the working class of their innocent and unwavering loyalty to the Party and the leader and become the revolutionary vanguard which supports and defends the Party and the leader politically and ideologically and which sets an example for the masses in carrying out the lines and policies of the Party.

The young intellectuals must become the standard-bearers in the uncompromising struggle against all sorts of negative influences. During their work in the three-revolution teams, they must prepare themselves as the steadfast standard-bearers of struggle through the uncompromising struggle against negative tendencies of behaving contrary to the Party's monolithic ideological system, against the violation of the regulations and rules of the state law and against the old methods and style of work.

Sincere efforts should also be made to intellectualize the workers, farmers and other working people.

The studying-while-working system is very important in intellectualizing the workers, farmers and other working people. The intellectualization of whole society is the target, but it is difficult to allow all people to study at regular universities. If the working people who take part in socialist construction receive a higher education without being separated from the production activities, being involved in the studying-while-working system such as factory college, it will make it possible to improve rapidly the level of cultural knowledge of the working people as a whole, while guaranteeing production on a steady basis.

Factory colleges, fishermen's colleges and farmers' colleges are a high form of the studying-while-working system and a reliable base for the intellectualization of the workers and farmers. We must further strengthen and develop the studying-while-working system such as factory colleges, fishermen's colleges, farmers' colleges so as to give full play to its advantage and vitality.

Factory colleges, fishermen's colleges and farmers' colleges should intensify the education in the Juche idea among the students, while, at the same time, teach them a lot of technical expertise and science and technology related directly to their special sectors and boost the education by visual aids and object lessons so that if nothing else, they will learn knowledge which can be put to practical use, thereby contributing greatly to increasing production and developing technology. Since the students of factory colleges, fishermen's colleges and farmers' colleges are studying while working, they should be provided with satisfactory studying conditions. During the Fatherland Liberation War, the economic situation of the country was very difficult, but our Party established factory colleges and ran them on a normal basis, and provided all necessary conditions for study even in difficult conditions in which it was to guarantee the wartime production. In the present situation, if the officials pay a little attention to this matter, they can surely provide the students of these colleges with satisfactory conditions for studying. The sectors concerned should appoint those who have the scientific and theoretical qualifications and the technical and practical capabilities to be teachers of factory colleges, fishermen's colleges and farmers' colleges and provide these colleges with enough necessary studying materials and the conditions for experiment and practice. The senior officials of factories, enterprises and farms should not be engaged exclusively in production but direct special attention to create favourable studying conditions in these colleges. Party organizations in factories, enterprises and farms must intensify their work among the students of these colleges and convince them fully of the essence and superiority of the studying-while-working system, so that they will become excellent communist revolutionary workers who are good both at production and study.

To work with the intellectuals successfully enjoys an extremely important place in the work with people, the major task of Party work.

To work with the intellectuals successfully and enhance their role in revolution and construction at present is an important issue on which

the Party organizations and Party officials must place special emphasis. The Party organizations and Party officials must have a deep understanding of the essence and uniqueness of the intellectual policy of our Party on the basis of the Juche-oriented viewpoint on the position and role of the intellectuals, and further develop the work with the intellectuals in accordance with the requirements of developing revolution and the heavy duty to be carried out by the intellectuals, so that all intellectuals, in the future, carry out their honourable mission and duty with credit in the struggle to complete the revolutionary cause of Juche, pursuant to the lines and policies of our Party.

## **THE WORKERS' PARTY OF KOREA ORGANIZES AND GUIDES ALL THE VICTORIES OF OUR PEOPLE**

*October 3, 1990*

Forty-five years have passed since the Workers' Party of Korea, the General Staff for the Korean revolution and the guiding force of our people, was founded.

Our Party has performed brilliant exploits which will shine for ever in history for the freedom and happiness of our people and the prosperity and progress of the country, treading a long and thorny path under the banner of the Juche idea. It has carried out, by overcoming manifold difficulties, deep-going social reforms and grand construction work, converted our country into a socialist country that is independent in its politics and self-reliant in its economy and national defence, and firmly defended the country and revolution against imperialist aggression and the subversive acts of the class enemies. Our Party, which is always faithful to the cause of mankind's independence, has fulfilled its international duty with credit and made valuable contributions to the development of the world revolution.

Through its protracted, arduous and glorious struggle our Party has become stronger and developed into a veteran and militant party which always leads the people to victory whatever the storm or stress, a seasoned General Staff for the Korean revolution which commands the implicit support and confidence of all the people.

Our Party members and other working people now look back upon the revolutionary road travelled by our Party with great pride and self-confidence; they are full of a determination to fight more vigorously to build a socialist paradise in our country and achieve national reunification, the cherished desire of the nation, under the banner of the Party.

On the international scene at the moment an acute struggle is being waged between progress and reaction and between revolution and counterrevolution, and the socialist cause, the cause of the independence of mankind, is facing a grave challenge from the imperialists.

Our Party's duty to our revolution and to the world revolution has become heavier. To meet the requirements of this situation we must further strengthen our Party, enhance its leadership role in the revolution and construction and so discharge our mission with credit.

## **1. PARTY LEADERSHIP IS THE DECISIVE GUARANTEE OF THE VICTORY OF THE SOCIALIST CAUSE**

Party leadership is vital to the socialist cause.

The socialist cause in our country has developed and triumphed under the leadership of our Party, and it will be brought to splendid fruition in the future, too, only under the leadership of the Party.

Party leadership is the decisive guarantee of strengthening the driving force of the socialist cause and increasing its role.

The socialist cause is a revolutionary cause which the masses of the people, who have emerged as an independent driving force for the first time in human history, carry out by themselves. The masses of the people have long remained outside history, though they have made history. It is the working-class party that awakens them and organizes

them into a strong driving force which shapes its destiny independently and creatively.

Under the guidance of our Party led by respected Comrade Kim Il Sung our people have become an independent driving force which develops society and the revolution dynamically as the genuine masters of their own destiny. Our Party has always directed great efforts to building up the revolutionary ranks for the revolution and construction and, as socialist construction developed to a high level, waged a more vigorous struggle to strengthen the driving force of the revolution. Our Party equipped all our people firmly with the Juche idea, united them closely behind the leader organizationally, ideologically and morally, and thus made the revolutionary ranks a socio-political organism. Today the Workers' Party of Korea stands firmly in the centre of the revolutionary ranks in our country, and the masses of the people, who have withstood every manner of ordeal by sharing their destiny with the Party in the long revolutionary struggle, are united rock-firm behind the Party and the leader, sharing one mind and one will.

Our people are displaying inexhaustible creativity in socialist construction under the Party's leadership. The great motive power of socialist construction in our country is, above all, the politico-ideological strength, conscious enthusiasm and creative activity of our people. This comes from the leadership of the Party which educates the people to regard the socialist cause as genuinely their own undertaking. The collective strength and mass heroism of our people, who are promoting socialist construction, is also brought into full play by the leadership of the Party which combines the interests of individuals and those of the collective and increases the power of unity and cooperation. The creativity of our people is displayed to the full in socialist construction. This reality clearly shows that the slander of the imperialists that Party leadership restricts the creativity of the people is a counterrevolutionary sophistry to whip up bourgeois liberalism and undermine socialism.

In the future we must continue to strengthen Party leadership and

thus steadily consolidate the close revolutionary unity of our people around the Party and the leader and give full scope to the devotion and creative enthusiasm of the people in the struggle for the complete victory of the Juche revolutionary cause.

Party leadership is the fundamental condition for developing the socialist cause in accordance with a correct struggle strategy and proper tactics.

The socialist cause is a difficult and complex undertaking which is accompanied by an acute class struggle; through it we must create new things while treading an untrodden path. Only a correct struggle strategy and proper tactics can allow the socialist cause to follow a clear-cut direction and can provide ways to explore the socialist road successfully.

The strategic and tactical leadership of the socialist cause can only be given by the working-class party that can show correct ways to develop society and the revolution and can organize and mobilize the broad masses. The position and role of the party as the General Staff for the revolution which puts forward a correct strategy and proper tactics for socialist construction and organizes and leads the struggle to implement them cannot be taken by any other organizations or bodies. Of all organizations and bodies, including the organs of state power in socialist society, the working-class party alone has emerged with the mission to give political, strategic and tactical leadership to society and the revolution, and it alone is capable of fulfilling this mission.

In every period and at every stage of the revolution and construction work our Party has laid down a Juche line and Juche policies to suit the desires of our people and the actual situation in our country and implemented them by mobilizing all the people, thereby developing socialist construction along a straight road and bringing about amazing miracles and changes.

In the future, too, we will at all times strengthen the strategic and tactical leadership of the Party, the General Staff for the revolution, and thus develop the socialist cause unwaveringly along a victorious road.

The Party's leadership is indispensable if revolutionary principles are to be adhered to consistently and implemented thoroughly in the whole course of developing the socialist cause.

The socialist cause differs from other social movements because of its revolutionary principles, and it advances by relying on the justice and vitality of these principles. The history of the revolutionary struggle shows that when revolutionary principles are firmly maintained, the socialist cause will make progress in the face of any difficulty and ordeal, but that when they are abandoned the socialist cause will deteriorate and collapse.

Adherence to revolutionary principles in the building of socialism means supporting and meeting the fundamental demand of the working class and masses for independence, as well as all their interests, to the end. In the course of building socialism the circumstances and conditions of the struggle may change, but the fundamental demand and position of the masses of the people to realize their independence cannot change. If the socialist cause is to be carried to fulfilment, one must at all times adhere to the revolutionary principle of supporting and realizing the independence of the masses.

The demand for independence, as well as the interests, of the masses can be firmly supported and realized through the leadership of the working-class party alone. The working class embodies independence at the highest level and struggles more staunchly to realize the demand for independence, as well as the interests, of the masses than any other class or social section. The working class and its party have no demands and interests other than those of the people, and the mission of the working-class party is precisely to defend and meet the demands and interests of the masses.

It is due to the revolutionary leadership of our Party that the revolutionary principles reflecting the fundamental demand and position of the working class and masses are maintained invariably in socialist construction in our country. Our Party established the socialist system and has consolidated and developed it to meet the demand for

independence, as well as the interests, of the masses and developed the revolution and construction work in keeping with the essential nature of the socialist-communist cause.

The more the imperialists have intensified their counterrevolutionary and anti-socialist offensives to stifle the independent interests of the masses, the more resolutely our Party has defended and implemented revolutionary principles.

The revolutionary principles of the working-class party in socialist construction are expressed mainly in its response to the imperialists' anti-socialist manoeuvres. The imperialists' counterrevolutionary moves to disrupt and destroy the socialist cause can be frustrated only through a principled struggle by the working-class party. Facts show that the counterrevolutionary offensive of the imperialists does not work where the party adheres to revolutionary principles and that socialism is weakened where the party ignores or forsakes these principles.

Thanks to the guidance of our Party which has consistently and resolutely adhered to revolutionary principles in the whole course of the revolutionary struggle, our people have been able to advance dynamically along the road of revolution under the banner of socialism even when the situation has been unprecedentedly complex and acute because of the US-led imperialists' concentrated offensive. Thanks to our Party's principled struggle, all the imperialists' acts of sabotage and destruction have been thoroughly frustrated and the socialist cause firmly safeguarded. Even in the present situation in which unexpected, complicated events have been taking place within the communist movement, our revolution has won victory after victory without being guilty of the slightest deviation. Proceeding from the fundamental requirements of socialist construction and from the experience gained and the lesson learned in the revolutionary struggle, we should resolutely follow and implement revolutionary principles, socialist principles, in state and public activities under the Party's guidance.

It is the invariable will of our Party and people to fulfil the cause of

socialism and communism by strengthening the Party and enhancing its leadership role. The Party's revolutionary leadership is necessary not only for the successful promotion of socialist construction but also for the building and development of a communist society. Even in communist society the people's demand for independence will continue to increase. This demand can be realized only through a conscious and organized struggle by the masses of the people under the political guidance of a guiding force such as the party. We should strengthen our Party still further and continuously enhance the Party's leadership role in keeping with the current requirements of socialist construction and the long-term requirements of the developing socialist society.

## **2. WE SHOULD FURTHER STRENGTHEN OUR PARTY AND DEVELOP IT INTO A REVOLUTIONARY PARTY OF A JUCHE TYPE**

Our Party's primary efforts have, in discharging the mission it assumed on behalf of the guiding force of the revolution, always gone into strengthening the Party itself. We will, in the future, too, ceaselessly strengthen and develop our Party and invariably lead the socialist cause along the road of victory.

The most important matter in strengthening and developing our Party is to uphold its revolutionary character, befitting the Party of a Juche type.

Defending the Party's revolutionary character is a crucial matter affecting the existence of the Party and the destiny of the revolution. In the course of the development of the revolution there may be a change in the duty of the Party, its strategy and tactics, as well as its methods of struggle. But there should never be a change in the Party's revolutionary character. If there is a change in the character of the

Party, it will lose its originality and turn into an alien one. In the long run, it will fail to carry out the functions of leading the revolution. Now that the imperialists, in opposing socialism, are directing the spearhead of their attack to making the Party, the guiding force of socialist society, degenerate, we should step up our efforts to maintain the revolutionary character of the Party.

The revolutionary character of our Party as a party of a Juche type is defined by the Juche idea, the guiding ideology of our Party.

If we are to maintain the revolutionary character of our Party, we should firmly safeguard its guiding idea and hand it down in a perfectly pure state. Of course, the guiding idea of the Party should be developed ceaselessly and brought to fulfilment as the times and the revolution progress. However, even if the circumstances and conditions of the revolution change, the revolutionary principles of the guiding idea should be firmly upheld and no alien ideological trend should be permitted. If the revolutionary principles are forsaken and heterogeneous ideological trends are adopted because the guiding idea of the Party does not accord with the different circumstances and conditions, the Party will be swayed onto the road of revisionism.

Our Party is a new type of revolutionary party of the working class guided by the Juche idea. Its building and strengthening have been guided by this idea. Because it is guided by the Juche idea, our Party has become an ever-victorious party with the most solid foundation, with a unique history of development and with great exploits and valuable experience behind it. Our Party has opened up the absolutely correct road in the building of a revolutionary party in the era of independence. When others have experienced setbacks, our Party has been able to uphold the revolutionary banner without the slightest vacillation. This is because Party building and Party activities have been carried out guided by the Juche idea.

The fact that our Party was built on the basis of the Juche idea has enabled it to preserve its class character. In the past our country was a semi-feudal colony. So, the working class was young and the

people of a working-class origin were few in the Party's membership. But, because our Party was guided by the Juche idea, it could be founded and strengthened as a working-class party from the start and it could rapidly expand and develop into a body of communist revolutionaries. Because our Party conducted Party building and Party activities on the basis of the Juche idea, it has been able to maintain its class character in keeping with its revolutionary nature even though the revolution has covered a long distance and the circumstances of the struggle and its tasks have changed.

In the future, too, we must at all times remain loyal to the revolutionary banner of the Juche idea, the guiding idea of our Party, vigorously promote the work to make the Juche idea permeate the whole Party, and thus develop our Party into an eternally revolutionary party of a Juche type. We must see to it that our cadres and Party members are firmly armed with the Juche idea, that they acquire the Juche revolutionary outlook on the world and that they become communist revolutionaries of a Juche type who fight actively for the realization of the Juche idea. Along with this, we must firmly defend the purity of the Juche idea and wage an uncompromising struggle against every manner of outmoded idea, such as bourgeois ideas and revisionism, lest alien ideas which contradict the Juche idea should infiltrate into our Party.

In order to maintain the revolutionary character of our Party, we must strengthen its social and class foundations still further.

Our Party is a mass-based political party the core of which consists of the vanguard fighters of the working class and behind which the excellent progressive workers, farmers and working intellectuals are organized. The mass character of our Party is a reflection of the basic demand of the present era when broad sections of the working people are marching in a struggle for independence and, at the same time, the specific conditions of our revolution. This has made it possible for our Party as a working-class party to accelerate its development into a revolutionary party which is deeply

rooted among the broad masses, instead of weakening its class and revolutionary character.

We must, in the future, make increased efforts to consolidate the socio-class foundations of our Party.

As socialist construction progresses, the socio-class basis of the working-class party grows in scope and strength. As a rule, as society develops the number of people engaged in physical labour decreases and intellectuals, people engaged in technical and mental labour, make up a greater part of the population. But this does not mean that the socio-class basis of the working-class party is weakened. Those engaged in technical and mental labour essentially share the same socio-economic position as those engaged in physical labour. It is a law that as socialist construction progresses the socio-economic position of all the members of society, including the intellectuals, becomes that of the working class. It goes without saying that if the party makes light of ideological work in socialist society the bourgeois ideology spreads among the members of society and the socio-class basis of the party is weakened. The solidity of the socio-class basis of the working-class party is guaranteed by the high political and ideological standards of the masses and, accordingly, depends on how the party does its work among the masses. Our Party has always regarded the working class, the peasantry and the working intelligentsia as its socio-class footholds, intensified its political and ideological work among them and, with the development of socialist construction, striven to make all the members of society revolutionary and assimilate them to the working class. In our country the work to make all the members of society revolutionary and assimilate them to the working class has been promoted dynamically under the Party's leadership, with the result that the ideo-moral qualities of the working people, as well as their socio-economic position, are now rapidly becoming those of the working class, and the socio-class basis of our Party has expanded and strengthened.

It is particularly important in consolidating the class position of the

Party to build up its cadre and its rank and file with people who are faithful to the revolutionary cause and fully prepared ideologically. We must build up the ranks of cadres with those who have been trained and tested in the revolutionary struggle and practical work over a long period, and those who have revolutionary drive, organizational ability and a popular character. We must also guard strictly against the infiltration of alien and chance elements among cadres. We must admit to the Party hardcore elements of the working class who have been trained and tested, as well as those who are loyal to the Party's revolutionary cause, and must build up and strengthen the Party's ranks from the class point of view.

In order to strengthen our Party it is also necessary to defend its unity and solidarity and consolidate it still further.

Our Party has directed its greatest efforts to strengthening the organizational and ideological unity and cohesion of its ranks on the Juche principle of party building, and has achieved a signal victory in this. We can say with confidence that our Party has acquired the strongest, most vital unity and cohesion which no force can break and which can overcome any trials.

The unity and cohesion of our Party means single-hearted unity by which the whole Party is united around the leader on the basis of one ideology, the Juche idea.

Ensuring the uniformity of ideology and leadership is a basic principle to be adhered to consistently in consolidating the Party organizationally and ideologically and in strengthening and developing its unity and cohesion. The history of the communist movement shows that there should be a single ideology in a party and that if there are different ideologies in a party it cannot achieve genuine unity even though it is an organization. The unity which is based on common but temporary interests or on a business-like approach, not on a common and uniform ideology, is no better than a castle built on sand. If a party allows the existence of different political views and if every person advocates his own principles, that party cannot guarantee unity of action and will give

counterrevolutionary elements a chance to flourish.

Our Party's unity and cohesion has been achieved through a hard struggle to model the whole Party on the Juche idea. Due to the peculiarity of the development of the communist movement in our country, there once existed in our Party anti-Party ideological elements such as factionalist, flunkeyist and dogmatist elements which tried to hinder the Party's unity. Factionalists raised their heads whenever our Party was experiencing trials, and staged anti-Party, counterrevolutionary manoeuvres. Our Party, through an intense struggle to establish its monolithic ideological system in the whole Party, eradicated the filth of factionalism which had remained for many years, as well as the newly-emerged anti-Party revisionists, and so ensured the firm unity of the Party. The unity and cohesion of our Party were so stable and powerful because they were achieved by imbuing the whole Party with one ideology based on the leader's revolutionary idea.

We must steadily intensify the struggle to establish the Party's monolithic ideological system in accordance with its consistent revolutionary line so that we model the Party ranks on the Juche idea exactly, resolutely defend the Party's unity and cohesion with respected Comrade Kim Il Sung as the centre, and consolidate and develop it at a higher level. We must continue to improve the education of our cadres and Party members in the Party's monolithic ideology so that they thoroughly establish the revolutionary outlook on the Juche idea, the outlook on the leader, think and act in terms of the Party's idea and purpose however complicated the situation, and wage an uncompromising struggle against any act that might undermine the Party's unity and cohesion.

In order to embody the leader's ideology and guidance and, on the basis of this, to cement the party's unity and cohesion, it is necessary to adhere firmly to the principle of democratic centralism in the building and in the activities of the party.

As an organizational principle of the party, democratic centralism ensures uniformity of ideology and leadership in the building and in

the activities of the party. Displaying democracy in the party is of great importance in giving free scope to the awareness, responsibility and creativity of the masses of party members so that they act like masters. However, democracy must in all circumstances be realized on the basis of firmly guaranteeing the party members' unity of ideology, will and action. The essence of democracy within the party finds expression in the fact that all the people who make up the party are encouraged to bring their revolutionary enthusiasm and creativity into full play in order to carry out the objectives set by the party better. If democracy is to be applied within the party as its essence requires, it must be linked with centralism. The intrinsic requirement of centralism is that it integrates the wishes of the broad masses of the party members into a single will so that the whole party thinks and acts with one mind and purpose. Just as centralism without democracy is unthinkable in the working-class party, so there can be no democracy without centralism. Democracy which runs counter to the party's ideology and leadership, and pure democracy separated from the unified leadership of the centre, are no more than bourgeois democracy and liberalism.

We must hold fast to the principle of democratic centralism in the building and in the activities of the Party and apply it in keeping with the present developments. We must, above all, establish iron discipline in the Party so that the whole Party acts as one, and we must also establish the revolutionary habit whereby the major issues of principle arising in the Party's work and in its activities are reported and dealt with promptly and its decisions and instructions are accepted and implemented without reservation. All cadres and Party members must strictly observe the established order and rules in the Party, acquire a correct view of the Party organization and take part in Party activities willingly. Also, democracy must be fully displayed in the whole course of Party work and life. All Party members must be encouraged to advance their creative opinions at Party meetings and to exercise their rights to the full. Party committees at all levels must observe the principle of collective

leadership and must not tolerate the subjectivity and arbitrariness of individuals.

If the Party's unity and cohesion is to be consolidated and developed, we must inherit and develop the tradition of unity and cohesion in our revolution.

This tradition was established by our young communists and anti-Japanese revolutionary forerunners when the revolutionary cause of Juche was launched under the leadership of respected Comrade Kim Il Sung. The revolutionary unity formed in the period of the anti-Japanese revolutionary struggle was ideological, purposeful, moral unity and cohesion based on an unbreakable conviction that victory could be won in the revolution only when the people had great Comrade Kim Il Sung as their leader, as the leader of the revolution, and fought, rallied closely behind him and on the basis of the noble communist obligation and warm comradeship with which to fulfil the duty of revolutionary soldiers whatever the adversity. The noble tradition of unity and cohesion established in the days of the anti-Japanese revolutionary struggle serves as a lasting basis for consolidating and developing our Party's unity and cohesion from generation to generation.

We must make our Party members and other working people, particularly the workers of the new generation and young Party members, clearly understand how our Party's tradition of unity and cohesion was established and how precious it is; then they will be able to protect and maintain the tradition of unity from generation to generation and dedicate their all to the struggle to strengthen and develop the Party's unity and cohesion, holding the Party and the leader in high esteem, just as our anti-Japanese revolutionary forerunners did.

In order to consolidate the Party, we must unite the broad masses around it and make the ties between the Party and the masses unbreakable.

The Party's invincibility is guaranteed by the fact that it strikes deep roots among the masses of the people and thus becomes one with

them. If the Party enjoys the full support and love of the masses and is in perfect harmony with them, it can carry out any task, however difficult, creditably and with no fear of any enemy.

Strengthening its ties with the masses and uniting them around itself has been a very urgent and important matter facing our Party since its foundation. Our country was a colony of the imperialists for many years, with the result that the people were profoundly influenced by the anti-communist propaganda of the imperialists. And, after liberation, the country was divided into north and south, and the imperialists and their stooges engaged in every manner of divisive and destructive manoeuvre, as well as in a reactionary offensive. Under these conditions our Party made it an important principle in Party building to form a complete whole with the masses of the people, and has made energetic efforts to unite around itself workers, peasants, working intellectuals and all the masses. In view of the very complex composition of the population, which is due to Japanese imperialist colonial rule, the country's division and the three-year long war, our Party put particularly great efforts into the work among the masses from all walks of life. While strengthening its work among the basic masses, our Party steadily developed in depth its work among the masses with problematic family backgrounds and socio-political careers and worked hard to re-educate and rally all the members of the society around the Party. We raised it as the fundamental principle of Party activity to combine the Party's leadership with the revolutionary mass line and have made every effort to realize the Party's leadership to meet the wishes and will of the masses and to encourage the masses to support the Party's leadership with all their hearts. "We serve the people!" is the slogan put up by our Party to realize its leadership in proper combination with the revolutionary mass line. Regarding it as its highest duty to serve the people, our Party has always proceeded from the position of thoroughly defending the people's interests and has subordinated everything to this in the whole process of formulating and carrying out its lines and policies. Our Party has positively

educated its officials to adhere to the view that they are the servants of the people and to devote everything to their interests. Our Party's spirit of selfless service for the people, its popular policies and its warm, impartial care and consideration for all families and individuals have brought out their unreserved faith in it and made the ties between the Party and the masses unbreakable. The people's great confidence in our Party is manifested in their position and attitude towards its lines and policies. The watchword "When the Party is determined, we can do anything!" put up by our working people expresses the noble fidelity of the masses who accept the Party's lines and policies as their own essential requirements and implement them on the principle of absolute and unconditional devotion. This great unity of the Party that serves the people faithfully and the masses who uphold its leadership with loyalty has enabled our Party to crush promptly the counterrevolutionary moves of the imperialists and their stooges and the intrigues of the opportunists and the anti-Party elements within the Party in the past and to achieve a continuous upsurge in the revolution and construction work.

We must have the highest regard for the unity and cohesion of the Party and the people, strengthen and develop them further and make the Party powerful and rooted still deeper among the masses. We must strengthen the ideological education of Party members and other working people, conduct work with the masses of all social sections unremittingly and with persistence, and closely combine the Party's leadership with the revolutionary mass line so that all the members of society are united more closely around the Party and that the Party and the masses form one body sharing the same fate eternally.

As in the past, so in the future, too, we must pay primary attention to consolidating the Party and continue to strengthen and develop it into a revolutionary Juche party, thereby increasing its fighting capability and leadership effectiveness so that it can acquit itself of its revolutionary duty with credit.

### **3. THE PARTY'S LEADERSHIP SHOULD BE STRENGTHENED WITH THE MAIN STRESS ON WORK WITH PEOPLE**

For the Party to strengthen its leadership by putting the main stress on work with people is the fundamental way for it to fulfil its mission and duty as the leading political organization.

On the basis of the Juche idea which considers man to be the central factor in everything, our Party put forward for the first time in the history of the building of working-class parties the new principle that work with people is basic to party activities, and it has unceasingly worked to strengthen the Party's leadership.

From the standpoint of the development of Party work, the course of the building and of the activities of our Party is the course of strengthening the Party and leading the revolution and construction work through work with people, and this was set as the first process. Under the guidance of the great leader Comrade Kim Il Sung, the Korean communists built up the framework of the revolution and laid the organizational and ideological foundations of the Party through work with people from the early period of preparing for the foundation of the Party, led the anti-Japanese armed struggle to victory and attained the cause of national liberation by rousing the broad masses. Operating as the governing party from its inception after liberation, our Party consolidated itself organizationally and ideologically and led the revolution and construction work to victory always through work with people and, whenever it was confronted with a difficult situation or a heavy task, promoted the revolution by further strengthening its work with the people.

We should convert Party work fully into work among the people, as the development of the Party and revolution demands, and thereby

further increase the might of our Party and steadily enhance its leadership role.

What is important in strengthening Party leadership with the main emphasis on work among people is, above all, for it to fulfil its duty as the Mother Party responsible for the destiny of the masses of the people.

It is our Party's original principle of activity that the Party should be the mother who takes responsible care of the destiny of the people.

The working-class party appeared to meet the requirements of the revolutionary struggle for forging the destiny of the people and has made it its basic mission to take responsible care of the destiny of the people. The relations between the party and the masses are those between the leader and the led, between the giver and the receiver of life and between those who look after people's destiny and the people who entrust it. The relations between the party and the people can be firmest and strongest when the party values and takes the greatest care of the people as their mother.

Our Party has won the unreserved support and trust of the masses of the people and has steadily strengthened its leading position. This is because it has fulfilled with credit its duty as the Mother Party responsible for the destiny of the people. Our Party made the masses of the people the genuine masters of the state and society, gave them valuable political integrity and led them to glorify it, taking full responsibility for and looking after their material and cultural life. Our Party has paid primary attention to the people in all its activities and ensured that all Party activities are organizational and political work for the people to enjoy a worthwhile life and happiness as social beings. Thus it has taken the people into its motherly embrace and the people entrust their destiny entirely to it.

We should continue to meet the essential requirements of our Party and ensure that it performs its duty as the Mother Party better.

If our Party is to work as the Mother Party, we should establish the Juche viewpoint of considering the people to be the most valuable and

powerful beings and of trusting and loving them from the bottom of our hearts.

The Party's love for and trust in the people find expression mainly in its shaping of its lines and policies to reflect the will and demands of the broad sections of the people and in its carrying them out by enlisting their creativity.

Recalling the days of the anti-Japanese revolutionary struggle, the great leader Comrade Kim Il Sung said that the masses are wise teachers who have taught the truth of revolution. It is our Party's traditional principle in its activities and work to give prominence to the masses, considering them to be teachers. We should always learn from the masses with an open mind, respect them and enlist their strength in solving all problems. We should further intensify our work among people and thus make all the Party's lines and policies completely independent and popular ones fully reflecting their desires and will, give full play to the people's creativity and execute these lines and policies better.

The Mother Party's love and trust also find expression in her taking full responsibility for and care of the socio-political life and material and cultural life of the people. The most important thing for social man is his political life and political integrity. We should pay primary attention to the question of the political integrity of Party members and other working people in Party work, work among people, value and show concern for their political integrity as a mother does the life of her sons and daughters and lead the people so that they glorify their political integrity to the end and do not allow a single stain on it. We should also pay keen attention to the material and cultural life of the people and fight with devotion to provide them with a more affluent and civilized life.

Love of the people and trust in them find concrete expression in the popular traits and character of officials. We should see to it that all our officials fight with devotion for the people, sharing life and death with them, and that they have the popular character of being simple, modest, fair and upright.

Implementing the Party and political method is also important in strengthening Party leadership with the main emphasis on work among people. The party of the working class in socialist society holds power as the ruling party, but it cannot administer the affairs of state in accordance with the will of the people by wielding its power. In socialist society the masses of the people have seized power; so, giving orders to them in a bureaucratic and administrative way, drawing on power, runs counter to the nature of socialist power. A bureaucratic and administrative method of work is very harmful in socialist society where the party and the state bear full responsibility for the lives and living of the people. If the party tolerates this method of work, it will lose the support and confidence of the people and endanger its existence. So, our Party always stresses that being domineering and practising bureaucracy over the people is like a person taking a poisonous drug. Of course, it is not admissible in socialist society, on the excuse of opposing the bureaucratic and administrative method of work, for a party to resign its leadership as a ruling party and to weaken the state power. In socialist society, a bureaucratic and administrative method of work is evidence of the fact that the party is not giving guidance, and that the organs of people's power are not working in keeping with their intrinsic nature. The party should give guidance in keeping with the political way of leadership of a working-class party while continually strengthening its leading position, and the organs of people's power should work to meet the intrinsic nature of socialist politics.

Our Party has, from the first days of its foundation, regarded it as a fundamental matter in Party building and Party activity to establish a method of Party work suited to the nature of the Party of a Juche type and has striven energetically to apply the political method to Party work. Our Party created the Chongsanri spirit and the Chongsanri method by applying the traditional anti-Japanese guerrilla work method to meet the practical demands of socialist construction, and it has applied them throughout the Party. By doing so, it put an end to the bureaucratic and administrative method of work which had been

brought into the Party by the anti-Party, counterrevolutionary factionalist elements and established the revolutionary method of work, the Party and political work method, with emphasis on organizational and political work with people. We should now grasp the demands of the revolution as it develops and meet the needs of the situation in which the workers of a new generation that have not been trained in the arduous struggle are continuously increasing in number, and strive without cease to apply the Party and political work method.

The Party and political work method means giving priority to political work and rousing people to activity by informing them of the intentions of the Party through explanation and persuasion. By the method of giving orders and directives one cannot rouse people to action. We should strongly oppose those who are disposed to rouse people to activity by orders and directives, keep political work in advance of other things and effectively persuade and educate people until they sincerely accept the intentions of the Party and are motivated. Moreover, officials must uphold the slogan "Let the whole Party go among the masses!" and always go among the masses to share their joys and sorrows while educating them and rousing them to action, and, at the same time, learn from them and improve themselves.

To establish the Party and political method, it is necessary to step up the struggle to put an end to obsolete work methods. Because officials retain ideological hangovers from the exploiting society, old work methods find expression in socialist society. We should intensify educational work to equip officials with the Juche theory and method of leadership and vigorously step up the ideological struggle to eradicate old methods and styles of work and so establish a revolutionary method of work, a Party and political method, more firmly in the Party.

In order to improve the leadership of the Party by attaching primary importance to work with people, it is also necessary to establish firmly the system of Party work.

Before anything else, a more efficient inner-Party work system should be established.

A well-regulated system of work with cadres, Party members and other masses has already been established in our Party and its vitality has been confirmed in the course of a long practical struggle. To meet the needs of the developing situation we should develop in depth the inner-Party work system and make Party work fully work among people.

It is necessary firmly to establish a system under which the whole Party works among the people. This system is a work system under which one person educates and rouses ten to action, ten people a hundred, a hundred people a thousand and a thousand people ten thousand. All officials, whether of the Party or of an administrative body, whether of an upper organ or of a lower organ, whether cadres or ordinary Party members, should regard work with people as an important revolutionary task and conduct it actively. We must firmly establish a work system under which superiors educate their subordinates responsibly and cadres and Party members go among the masses and educate them, and ensure that all officials and Party members become the objects of work with people and, at the same time, conduct this work.

The Party's leadership system should be established properly so as to guide the revolution and construction work with the main stress on work with people.

Our Party has established a work system by which Party committees at all levels give guidance to all activities as the highest leadership bodies of the given units, thereby ensuring the unified, political leadership of the Party in the revolution and construction and, at the same time, harnessing the masses' creative power to the maximum through work with people. In future, we should consolidate and develop the Party's leadership system by which all matters are settled through political work, work with people, under the collective leadership of the Party committee. We should firmly establish a system and an order so that Party committees at all levels have unified control

of the activities of the given state, economic and cultural establishments and social organizations and guide them by political methods, and so that officials in all branches of activity, in conducting their work, give preference to political work, work with people, by firmly relying on the Party committees.

In particular, it is important to strengthen the system of Party, political leadership over economic affairs. Socialist economic construction can only be conducted properly under the leadership of the working-class party. We should firmly defend the system of the Party's political guidance in economic construction and further strengthen it to develop the socialist economy in keeping with the political task of the revolution and the nature of socialism. If we are to strengthen the Party's political leadership of economic activities, we should thoroughly introduce the Tae'an work system established by our Party. The Tae'an work system is a system for managing the economy on the principle of giving priority to political work, namely, work with people, under the collective leadership of Party committees. Party committees at all levels should be expert at piloting economic activities as required by the Tae'an work system, and all officials should, in managing the economy, give priority to work with people in accordance with the policies discussed and decided on by the Party committee.

We should strengthen and develop our Party steadily and achieve greater victories in socialist construction by making Party work absolutely work with people and realizing, through this work, the Party's leadership of the revolution and construction.

Today our Party, as it marks the 45<sup>th</sup> anniversary of its foundation, is organizationally and ideologically united more firmly than ever before and is advancing vigorously along the road indicated by the great Juche idea, with confidence in the justness of its cause and in victory. The great leader Comrade Kim Il Sung, who had wisely guided the whole course of our Party building for 60 years since he formed the first Party organization of the Juche type in the flames of the anti-Japanese revolutionary struggle, until the present day when

the Party has been strengthened and developed into an ever-victorious revolutionary party, is organizing all Party members and nonparty people and leading them along the road of victory at the helm of the Party, and the revolutionary enthusiasm of our people who follow the Party and support its leadership is higher than ever before. Our people see a bright future for themselves in the leadership of the Workers' Party of Korea and are confident that they will accomplish the revolutionary cause of Juche since they are led by the Party.

Only victory and glory await our Party which, as it leads the revolution and construction, is holding high the banner of the Juche idea under the wise guidance of the great leader Comrade Kim Il Sung and enjoying the unreserved support and confidence of the masses of the people.

## **JUCHE-ORIENTED THEORY ON PARTY BUILDING IS A GUIDELINE TO BE ADHERED TO IN THE BUILDING OF A WORKING-CLASS PARTY**

**Speech to Senior Officials of the Central  
Committee of the Workers' Party of Korea**

*October 10, 1990*

Today our Party is celebrating the 45<sup>th</sup> anniversary of its founding. Though it is 45 years since our Party proclaimed its founding, 60 years have passed since the first Party organization was formed by the great leader Comrade Kim Il Sung and much more time has elapsed since the historic roots of the Party started to be struck under the banner of the Down-with-Imperialism Union (DIU).

Our Party not only has a long history; it is a seasoned and veteran party that has accumulated extremely rich and precious exploits and experiences.

Greeting the foundation day of the Party, a party that has traversed the path of a long and glorious struggle, we take great pride in the fact that we are marking this memorable day in the presence of the great leader Comrade Kim Il Sung, the founder of the Party. The world has many parties representing the interests of the working class and other working masses, but no party has traversed the path of struggle for more than half a century under the leadership of its founder. It is the greatest glory and happiness for our Party members and other people to have been invariably holding the great leader Comrade Kim Il Sung in high esteem at the head of the Party and the revolution for over 60

years, the great leader who pioneered our revolutionary cause and founded our Party.

Today our Party enjoys the unqualified trust of our people and firmly unites the masses of the people around itself. Under the slogan “When the Party is determined, we can do anything,” our people are fighting against all odds to implement the Party’s lines and policies. This clearly shows how great is the trust the masses of the people place in the Party and how solid their unity and cohesion are.

Our Party also enjoys high international prestige. At present revolutionaries and progressive people throughout the world are greatly encouraged by the struggle of our Party which is dynamically advancing along the road of socialism without wavering in the face of the vicious anti-socialist schemes of the imperialists and reactionaries.

The great trust which our people and the revolutionary peoples of the world place in our Party is convincing proof of its indestructibility, of the justice of the Juche revolutionary cause and of the great vitality of the Juche-oriented theory on Party building.

The leadership of the working-class party is a decisive condition for the victory of the revolutionary cause of the working class. For the revolutionary struggle of the working class to be successful, it must be guided by scientific theory, strategy and tactics. Scientific theory, strategy and tactics are put forward by the working-class party. The revolutionary struggle of the working class can emerge victorious only when this class and other working masses fight in firm unity as an organized detachment with a high degree of political awareness. The work of awakening and organizing the working class and other working masses and of rallying them in the same cause is performed by the working-class party.

Ever since they started an organized struggle for the cause of their emancipation, the working class and other masses demanded political staff to lead that struggle. Proceeding from the law-governed requirement of the revolutionary struggle of the working class, Marx founded a revolutionary party of this class for the first time. Since then many parties representing the interests of the working class and other

working masses have appeared in the world, and the revolutionary cause of the working class, the socialist cause, was pioneered and developed under the leadership of the party.

The history of the communist movement is the history of the struggle of the working-class party. The working class and other working masses create the history of revolutionary struggle by putting forward their advanced party as their representative. The revolutionary struggle of the working class and other working masses can hew out a victorious road only under the leadership of the working-class party.

Ours is a new-type party of the working class, a revolutionary party of the Juche type.

The character and specific features of a party are defined by the aim of its struggle and by its guiding ideology.

The party's cause defines the main direction of its building and activities. Our Party's cause is the Juche cause to achieve complete independence for the masses of the people. The accomplishment of the Juche cause is the aim of our Party's struggle and its noble mission.

The guiding ideology is the ideological and theoretical basis of a party's line, strategy and tactics. They can be scientific and revolutionary only when they are based on a correct guiding ideology. The ideological basis of the unity and cohesion of a party comes from its guiding ideology. It can be most solid when it is based on a correct guiding ideology. The guiding ideology of our Party is the great Juche idea. Our Party was built and its cause was pioneered with the Juche idea as its guiding ideology. Therein lie our Party's special character and the source of its greatness and indestructibility.

The working-class party organized by Marx for the first time took Marxism as its guiding ideology. Marxism was succeeded and developed by Leninism and most of the working-class parties adhered to Marxism-Leninism as their guiding ideology. Time has changed and the revolution has advanced in the course of a long period of time since the emergence of Marxism-Leninism. Therefore, Marxism-Leninism revealed historic limitations. These limitations also found expression in the theory on party building.

The originators of Marxism-Leninism evolved the theory on party building on the basis of the materialistic conception of history. The Marxist materialistic conception of history divided society into a base and superstructure and attached a determinative significance to a base. The principles of such a materialistic conception of history cannot correctly elucidate the idea of the driving force of the revolution and the theory on the working-class party which constitutes pivotal strength in this force. As a matter of fact, the authors of Marxism-Leninism also attached great significance to the role played by a party in the liberation struggle of the working class and clarified a number of principles with regard to party building. However, the preceding theory on the building of the working-class party could not properly elucidate many problems such as the principle of the party's ideological development because of the limitations of the socio-historical principle which served as the basis of this theory. The working-class party is a political organization of people, and the object of its work is also people. Therefore, the theory of party building must, as a matter of course, be evolved on the basis of scientific elucidation of the intrinsic characteristics of man. In particular, the principle of the idea-first doctrine must be thoroughly embodied in the building of the working-class party because all activities of man are determined by his ideological consciousness.

For the first time in history the great leader Comrade Kim Il Sung scientifically elucidated the intrinsic characteristics of man and newly clarified the principles of the socio-historical movement as an independent, creative and conscious movement of the masses of the people. On the basis of this, he originally evolved the theory of the building of the working-class party. Thus the Juche-oriented principle of Party building constituting an epochal turn in the theory on the building of the working-class party, was elucidated.

The limitations of the Marxist-Leninist theory of party building have to do with the limitations of the age and practical experience as well as with the limitations of the socio-historical principle on which this theory relied.

Because of the limitations of the age, the Marxist-Leninist theory of party building could not clarify the way for the communists of each country to build a party independently. In the days when the International was organized by the originators of Marxism-Leninism and party building in individual countries was guided mainly by the international centre, the way of building a party independently could not be opened properly. In the early period of the international communist movement communist hard cores capable of building the working-class party and leading the revolution independently were not yet prepared in many national states. Therefore, it was recognized as somewhat inevitable to carry on the cause of party building in individual countries either under the guidance of the international centre or with the assistance of the party of a big country. As a matter of principle, the working-class party must be built independently. This is because this party is an independent and leading political organization which fights against all manner of domination and subjugation to achieve independence for the working masses. The new historic circumstances in which the communist movement developed in many countries of the world and broad masses stood up in the struggle for independence, urgently required that the communists should independently carry out the revolution in their own country to suit its specific conditions with their own responsibility and also build the party independently. Nevertheless, the old conception of trying to carry on party building clinging to the existing experience and pattern under the leadership of the international centre or with the assistance of a big country's party was hardly overcome. In the past in our country, too, factionalists obsessed with dogmatism and flunkeyism gathered in groups of several people to form a "party" for each of them and roamed about to get the recognition of the International.

Seeing through the law governing the development of the revolution and the requirements of the times, the great leader blazed a new road of building a Party independently on a steadfast Juche stand. He independently solved all the problems arising in Party building and in its activities to meet the desires and requirements of our people and

to suit the specific situation in our country. He thus built our Party into a new, Juche-type party.

Because of the limitations of practical experience, the Marxist-Leninist theory of party building could not give a comprehensive answer to the problem of principles arising in party building. In the past the founding of the working-class party was, as a rule, carried on through the method of forming communist groups with a small number of communist forerunners and of organizing the party centre on this basis and proclaiming the foundation of the party. Furthermore, the originators of Marxism-Leninism could not accumulate the experience of party building under different historical conditions. The authors of Marxism were active under the historical conditions of the revolutionary stage in which the working class was fighting to seize power. Therefore, they could not accumulate the experience in building a ruling party. Lenin carried out a socialist revolution for the first time and led the working-class party in power. Nevertheless, the experience gained in this course was too immature for systematizing the theory of the building of a ruling party. The Marxist-Leninist theory of party building could not be a comprehensively perfect one because it generalized the limited and immature practical experience of its authors.

The great leader accumulated original experience while organizing and leading the whole process of Party building from its founding to its consolidation and development. Unlike the former method of founding a party, he formed the first Party organization with young communists of the new generation. He laid a firm organizational and ideological basis for the Party while expanding Party organizations in different parts of the country with the first Party organization as a parent body. On the basis of this he founded the Party and in this course he accumulated rich experience in organizing and leading Party organizations at different levels including the basic Party organization. Following the founding of the Party, the leader frequently visited Party organizations at different levels down to the cell and developed and enriched the experience in Party work by personally leading them. He

accumulated the experience of Party building at different revolutionary stages and under different conditions of struggle while organizing and leading the revolutionary struggle at all stages starting from the underground revolutionary struggle and the anti-Japanese armed struggle to the democratic revolution, socialist revolution and socialist construction. On the basis of his varied and rich experience in Party building he newly systematized the theory of Party building. In particular, on the basis of his experiences in building a ruling party over a long period, he comprehensively clarified the theoretical and practical problems arising in the building of a ruling party.

Inheriting in purity the original theory and tradition of Party building created by the great leader, our Party steadily developed them in depth in conformity with the requirement of revolutionary development.

The Juche-oriented theory of Party building authored by the great leader and inherited and developed by our Party is a scientific and revolutionary one evolved on the basis of the Juche idea, a new guiding idea of the revolution; it is an encyclopedic one in which all the experiences of Party activity at different revolutionary stages and under different conditions of struggle are comprehensively incorporated. Thanks to the Juche-oriented theory of Party building many new theoretical and practical problems have been scientifically expounded, problems which were not raised or could not be foreseen by the preceding theory of party building.

We must adhere to the Juche-oriented theory of Party building and fully implement it in Party building and in its activity.

The working-class party must be built on the basis of the monolithic ideological system.

This is a law-governed requirement and intrinsic characteristic of the building of the working-class party. The monolithic ideological system of the party means the ideological and leadership system of the leader.

Our Party clarified the position and role of the leader in carrying out the revolutionary cause of the working class and, on the basis of this,

systematized the theory of the establishment of the Party's monolithic ideological system. The problem of command in a social community is one arising in social movements in general, but the problem of the position and role of the leader is one which has been newly raised in the communist movement. Unlike other social movements, the communist movement is a purposeful, intentional and organized movement of the working masses who are bound in a comradely way on the principle of collectivism. The communist movement as a highly intentional and organized movement based on the principle of collectivism can be developed only under the leadership of an outstanding leader who typifies the will of the working masses at the highest level.

The authors of Marxism-Leninism could not give a correct answer to the problem of the leader's position and role in the revolutionary cause of the working class. As a matter of course, they also said that the leader plays an important role in the implementation of this cause. Nevertheless, they hardly distinguished the leader's role from that of a leader in a social movement in general or from that of leading cadres who hold a responsible post in the labour movement. This means that they in fact considered the role of the leader of the working class indifferently from that of an individual in a socio-historical movement. According to the principle of historical materialism, the role of an individual depends greatly on the material and social relations which restrict his activity. The question of the leader's position and role in the revolutionary cause of the working class cannot be correctly expounded on the basis of this principle.

The Juche idea scientifically clarified for the first time in history that the leader holds an absolute position and plays a decisive role in carrying out the revolutionary cause of the working class. The leader of the working class is not just an individual but the supreme representative of this class. An individual plays only a limited role as a member of a social community however great his talent may be. The leader of the working class plays a decisive role in shaping the destiny of the social community and fulfilling the historic mission of this class.

The preceding theory considered the question of the role of the leader as that of an outstanding individual. This is due to the fact that this theory considered this question mainly as the question of command as in a social movement in general. The question of the leader's position and role is not merely the question of command but the question of the centre and top brain of a socio-political organism. In the communist movement the revolutionary ranks constitute a socio-political organism in which they are bound organizationally and ideologically on the basis of the collectivist principle. In socialist society in which class antagonism has been eliminated, the whole of society is bound as a socio-political organism which shares the same destiny. As there is a brain in the living organism of a man which commands and controls all his activities, there must be a brain in a socio-political organism which organizes and leads its activities in an integrated way. In a socio-political organism the role of the brain is played by the leader. The question of the leader's position and role in the communist movement and socialist society was scientifically expounded for the first time by the Juche idea.

The durability and vitality of a socio-political organism are ensured by the uniformity of idea and leadership. It is only when this is ensured that the single-hearted unity of the leader, the party and the masses is achieved within a socio-political organism and its destiny is successfully shaped. Within a socio-political organism the uniformity of idea and leadership is ensured by the idea and leadership of the leader. In a socio-political organism the desires of its members are incorporated by the leader and the unity of their action is achieved by his leadership. The working-class party must fully guarantee the uniformity of idea and leadership in itself on the basis of the leader's idea and leadership, and, to this end, it must establish a monolithic ideological system. Establishing the party's monolithic ideological system is the fundamental principle for the building of the working-class party which was put forward on the basis of the Juche-oriented revolutionary outlook towards the leader.

Our Party invariably regarded the establishment of a monolithic

ideological system as the basic line for the building of the Party and fully implemented it. As a result, it could firmly establish the leader's ideological system and the system of his leadership throughout the Party and achieve a most stable unity and cohesion, and, on the basis of this, it could accelerate the revolution and construction.

The working-class party must be built as a mass-based party.

It is a law-governed requirement that, unlike a bourgeois political party representing the interests of a handful of exploiting-class members, the working-class party representing the interests of this class and other broad working masses should be built as a mass-based party. Building the working-class party as a mass party became more urgent in the new historic era when the socio-class foundation of the party was expanded as never before. Needless to say, when the working-class party is not in power there may be some limitations in building a mass party depending on the balance of forces between friend and foe. Therefore, one must efficiently build the party to meet the requirements of the revolutionary situation. Once the working-class party holds power, more favourable conditions will be created for developing it into a mass party. In particular, when the socialist revolution is carried out, all people from different classes and strata become socialist workers and, in the course of socialist construction, the socio-economic status of the members of society is transformed on the pattern of the working class. Accordingly, the socio-class foundation of the party expands still more. In socialist society the working-class party must be built as a mass party comprising the progressive elements of the workers, peasants and working intellectuals.

The building of a mass party must presuppose firmly maintaining the working-class and revolutionary character of the party and consolidating it organizationally and ideologically. If we admit anyone to the Party without thought on the pretext of building it into a mass party and fail to pay due attention to consolidating its ranks organizationally and ideologically, we will be unable to ensure purity. The Party cannot then become a militant detachment and, in the long

run, it will not be able to play the role of the advance guard of the revolution satisfactorily. Our Party denounced the schemes of the anti-Party, counterrevolutionary factionalists who tried to keep the Party's door open thoughtlessly for some time. The Party ensured that the revolutionary organizational principle was strictly observed in increasing the number of Party members. It emphasized the work of consolidating the Party qualitatively including the work of training a large number of its hard cores from the working class and tempering the Party spirit of its members, and pressed ahead with this work. It carried out the line of building a mass party by fully ensuring its working-class character and closely combining the quantitative growth and qualitative consolidation of its ranks and thus it has strengthened and developed itself into a powerful party deeply rooted among the masses.

In the past quite a few ruling parties did not build themselves into mass parties in conformity with the law-governed requirement for building the working-class party. Some of them admitted anyone to the party heedlessly without paying due attention to its qualitative consolidation and did not conduct inner-party education efficiently. In consequence, many members even defected from the party when it was undergoing trials. Such a party, no matter how large the number of its members may be, cannot be said to be a genuine mass party. Recently working-class parties were undermined in some countries and communists were reduced to the status of minor political groups. The main reason for this lies in the very fact that these parties were not strengthened politically and ideologically and were not built as genuine mass parties deeply rooted among broad masses.

The working-class party must be built into a militant party with strong organization and discipline.

Revolutionary organization and discipline are the lifeline of the working-class party. This party is a militant weapon leading the fierce class struggle; it is the general staff of the revolution which organizes and leads the revolutionary struggle and construction work breaking through manifold trials and difficulties. The working-class party must

not be an amorphous group; it must be a militant detachment with a strong sense of organization and discipline. The main characteristic that distinguishes the revolutionary party of the working class from all sorts of opportunist parties, lies in the very fact that it is a militant organization in which the whole party is organized in a monolithic way and acts as one in accordance with one discipline.

An important principle in building an organized and disciplined party is democratic centralism. Marxism-Leninism expounded the general norms of democratic centralism as the organizational principle of the party. An important requirement of democratic centralism of the party is that a party member should obey the party organization, the minority the majority and the subordinate party organizations the higher party organization and all party members and organizations the party central committee. The leadership organs of all party organizations from basic party organizations to the party central committee are elected in a democratic way and all party members must be allowed to advance sufficient creative opinion with regard to party activity. If the party's principle of democratic centralism is to be implemented correctly, it is necessary to properly define the fundamental requirement of democratic centralism and the method of combining centralism with democracy. This problem was clarified by the Juche-oriented theory of Party building. The party's centralism aims at realizing the leader's unified leadership and inner-party democracy aims at encouraging the rank-and-file party members to give rein to their creative initiative on the basis of the leader's idea and the party's line and policy. Centralism and democracy must be combined in such a way that democracy is brought into play on condition of fully guaranteeing centralism. Tolerating democracy in the party in isolation from centralism will eventually bring bourgeois libertarianism into the party and turn it into an amorphous organization.

The party's discipline is one based on a high degree of appreciation of the party organization on the part of the members and on their consciousness; it is discipline based on the same standards of party life.

Our Party encouraged its members to have a better appreciation of the Party organization, intensified its guidance and control over their organizational and ideological life and thoroughly established throughout the Party a revolutionary tone of Party life based on uniform standards. Our Party has correctly implemented the principle of democratic centralism on the basis of firmly establishing its monolithic ideological system and encouraged its members to intensify their Party life. As a result, it has developed into an invincible revolutionary party with a strong sense of organization and discipline whereby the whole Party acts as one under the unified leadership of the leader.

The working-class party must regard work with people as the main aspect of its work.

The Juche-oriented theory of Party work stresses the need to put the main stress on the work with people. This is based on the philosophical principle of the Juche idea that man is the master of everything and decides everything. The driving force which propels the revolution and construction is the masses of the people. Therefore, the working-class party must solve all problems arising in its building and activity through its work with people. However, in the past quite a few parties did not go beyond the bounds of the preceding experience of party building and did not develop work with people in depth. Moreover, with the infiltration of opportunism into the party, there appeared the tendency of doing party work in an administrative way contrary to the nature of the working-class party. This made it impossible for the working-class party to play its role as the political general staff satisfactorily and brought about the grave consequence of weakening the party and dampening the trust of the masses in it.

Our Party has firmly turned its work into work with people, in other words, into work with cadres, Party members and other masses and has established a well-organized system of personnel administration, the system of guiding the Party life of the members and the system of work with the masses.

Work with people is work with their ideology. This means the work

of transforming their ideology in a revolutionary way and giving rein to it in the revolution and construction. Our Party has always paid primary attention to the ideological education of Party members and other working people and conducted this work with vigour. It has ensured that all ideological education is run through with revolutionary content based on the Juche idea and steadily developed in depth the form and method of ideological work to suit the developing situation. As a result, it has been able to strengthen itself and the revolutionary ranks organizationally and ideologically and markedly strengthen the driving force of the revolution and, on the basis of this, successfully promote the revolution and construction.

The working-class party must exercise political leadership over revolution and construction.

How the leadership of the party over revolution is effected is a key problem decisive to its victory. This becomes a more important problem as the working-class party seizes power and leads socialist construction.

The Juche-oriented theory of Party building has given a comprehensive answer to the problem of Party leadership over the revolution and construction from its essence and principle to its method.

Our Party has correctly defined the essence of its leadership over the revolution and construction and set forth the revolutionary principle of leadership. It has defined its leadership over the revolution and construction as political leadership, policy leadership, and thus thoroughly prevented the tendency to refuse Party leadership or to make it administrative. Our Party has regarded the fundamental principle of its leadership as combining the Party's monolithic leadership and its revolutionary mass line and has fully implemented it. As a result, it has correctly combined leadership with the masses and steadily enhanced its leading role. Our Party has defined the Party committee as the highest leadership body of the given unit and has seen that collective leadership is ensured in its activity. Thus, it has ensured that the unity of political leadership and the creativity of the masses are

properly combined in all spheres of social life. It has closely combined Party work with administrative and economic affairs. By doing so it has made it possible to accelerate socialist construction by strengthening the driving force of the revolution and increasing its role. The splendid reality of our country where the driving force of the revolution has markedly strengthened and socialist construction is proceeding with success proves that fully guaranteeing the Party's political leadership over the revolution and construction is the only just way for the Party to succeed in its revolutionary cause.

The working-class party must acquire a revolutionary method of work and a popular style of work to conform to its intrinsic requirement.

The work method and style are a fundamental problem which decides the success in strengthening the driving force of the revolution and organizing the masses in the revolutionary struggle. However correct the Party's line and policy may be, it will be impossible to properly motivate the masses for their implementation if the work method and style of the officials are not effective. The problem of the work method and style is particularly important in the building of a ruling party. When the working-class party seizes power, officials lacking revolutionary seasoning may reveal the tendency of trying to solve all problems not by relying on the masses but by resorting to power. If the party in power wields its authority, becomes bureaucratic and abuses its power, it will not be supported by the people and able to correctly lead the revolution and construction.

Recently quite a large number of people in some countries opposed the working-class party and government duped by the anti-socialist machinations of the imperialists and reactionaries. This is precisely because the parties in these countries worked in a bureaucratic manner and wielded their authority under the pretext of being in power, and consequently lost the trust of the people. For the working class and other working masses the working-class party is their own party. Therefore, for them to oppose the party means opposing themselves. Nevertheless, if the party fails to find a correct solution to the problem

of the work method and style, it will be isolated from the masses and, in the long run, it will entail the grave consequence of being rejected by them.

In the whole course of its building our Party has worked tirelessly to put its work method and style to right and established throughout the Party a revolutionary work method and a popular work style based on the revolutionary mass line.

The work method of our Party is the anti-Japanese guerrilla work method created by the great leader already in the crucible of the anti-Japanese revolutionary struggle. It is the Chongsanri spirit and Chongsanri method which are the in-depth development of this work method in keeping with the present requirements of socialist construction. The basic requirement of the Chongsanri spirit and Chongsanri method is that superiors should help subordinates, that they should implement the Party's line and policy by pooling their efforts, that superiors should always closely associate themselves with the true situation, grasp the details of the state of affairs and find correct solutions to the problems, and that they should give priority to political work, work with people in all kinds of work and carry out the revolutionary tasks by inducing the masses to display their enthusiasm and creativity. The Chongsanri spirit and Chongsanri method are the only revolutionary method of work which strengthens the single-hearted unity of the leader, the Party and the masses by closely combining leadership with the masses and induces the masses to display their creative power to the utmost.

In order to establish a revolutionary work method and a popular work style, our Party has worked hard to oppose bureaucracy and misuse of power among the officials. We have paid greater attention to our efforts to do away with the abuse of power and bureaucracy because a change of generation is taking place in the ranks of cadres and the proportion of the officials lacking in revolutionary training is increasing. Our Party has put forward the slogan "We serve the people!" and led all the officials to serve the people faithfully and tighten unbreakable ties with them. As a result, they have established a

revolutionary method of work and a popular style of work: they firmly defend the interests of the masses of the people, mix with the people and rely on the masses in their work, share life and death, good times and bad with the people and lead them by setting personal examples. Without being complacent with our success, we are continuing to make strong efforts to eliminate all sorts of negative work methods and work styles including bureaucracy and misuse of power.

The working-class party must fully ensure succession in its development.

Ensuring succession in party building is a law-governed requirement of the communist movement and the development of the working-class party. The revolutionary cause of the working class is carried on for a protracted period through the generations and changes of generations take place continually in the course of the development of the communist movement. Therefore, the cause of building the working-class party must also be succeeded throughout the generations. The history of the international communist movement shows the bitter lesson that if the working-class party does not develop in strength throughout the generations, the revolution will traverse an anguished course, be given up halfway and frustrated.

Marxism-Leninism could not raise the problem of the succession of the revolutionary cause and that of the succession of the party's leadership. The authors of this doctrine did not foresee that the implementation of the revolutionary cause of the working class would assume a protracted nature and considered that once private ownership and class antagonism were liquidated and class distinctions were eliminated, the revolution would come to an end and the state would be gradually withered away. Hence they could not raise the problem of the succession of the party's leadership.

The problem of the succession of party's leadership is that of holding up an heir who will succeed to the position and role of the political leader of the party and establishing the system of his guidance. The person who is unfailingly loyal to the leader who founded the revolutionary party of the working class and pioneered the

revolution and possesses the qualifications and ability to carry forward the leader's cause honourably must be held up as the heir. A thorough system of his guidance must be set up. This is the way to prevent the party from degenerating and enable the party's cause to be accomplished. The lesson of the international communist movement shows that the party will be toyed with by renegades and its cause will be frustrated if an appropriate heir is not held up or, even if he is held up, a correct system of his guidance is not established.

In view of the law-governed requirement of the revolutionary development in our era and the historic lesson of the international communist movement, our Party set forth the problem of succeeding to the leadership of the Party as the most important one in accomplishing the revolutionary cause of the working class throughout the generations and has solved this problem with success both theoretically and practically. As a result, a sure guarantee has been created in our country for carrying forward the Juche revolutionary cause to completion throughout the generations.

Indeed, the Juche-oriented theory of Party building is the only correct guideline elucidating the way ahead in the building of the working-class party in our era.

The justness of this theory has been proved in full by the historic experience of the building of our Party and by the brilliant victory and success of our revolution achieved under the leadership of the Party. The efforts to implement the Juche-oriented theory of Party building in our country have been accompanied by a sharp struggle against the errant elements running counter to this theory. For some time the anti-Party, counterrevolutionary factionalists who had wormed their way into important posts of our Party introduced and spread erroneous methods of Party work including bureaucracy and formalism from outside in violation of the traditional Juche-oriented principle of Party building. Our Party has denounced all sorts of unsound elements and fully implemented the Juche-oriented principle of Party building. By doing so, it has strengthened and developed itself into a strong party which has achieved single-hearted unity on the basis of its monolithic

ideological system. It has a strong sense of organization and discipline; it is an indestructible party which is rooted deep among the masses of the people; it has formed an unbreakable union with them and developed into a hopeful party which will creditably carry forward the cause of the leader throughout the generations. Our Party has built itself in our own way guided by the Juche-oriented theory. Therefore, it has unbreakable strength and does not waver even in the face of any offensive on the part of imperialists and reactionaries.

The validity and great vitality of the Juche-oriented theory of Party building have also been proved by the lesson of the international communist movement. The parties of many countries have undergone twists and turns because they, imbued with dogmatism and revisionism, failed to build themselves efficiently. The working-class parties in many East European countries experienced the grave situation of their total collapse. In the confrontation with the class enemies the working-class parties in some socialist countries suffered a defeat and became unable to overcome the trials. This is mainly because these parties did not have a correct theory of party building and did not build up themselves. The Marxist-Leninist theory of party building had limitations and, on top of this, quite a few parties adhered to this doctrine dogmatically under the pretext of being guided by Marxism-Leninism. Therefore, they could not develop the theory of party building and, consequently, they could not build themselves into militant parties to suit the changing era and the advancing revolution.

Taking advantage of the limitations of the Marxist-Leninist theory of party building and the failure of this theory to be developed to perfection to suit the requirements of the actual situation in which the revolution and construction made a steady advance, modern revisionism led the working-class party to degeneration. The attitude toward the working-class party was the key problem in the struggle against opportunism. Opportunists of all descriptions that appeared in history viciously schemed to deteriorate and weaken the working-class party as the political general staff and reduce it to a reformist party. Their machinations reached a more dangerous stage

with the appearance of modern revisionism.

Denying the law of the building, strengthening and development of the party by the leader of the working class, modern revisionists vilified the dignity and prestige of the working-class leader. This is essential in the reactionary nature of revisionism. Modern revisionists slandered the prestige of the working-class leader in a most vicious manner. By doing so they smeared the glorious history of the party and emasculated and obliterated the idea of the leader and the exploits and tradition created by him. Consequently they reduced the revolutionary party of the working class to an opportunist and reformist party. This is the most despicable perfidy of modern revisionists.

By advocating the theory of an “all-people party” in denial of the working-class character of the party, modern revisionists caused the party to deteriorate from the class viewpoint. The party made its appearance as the vanguard of a certain class defending the interests of this class and fighting to fulfil its desire. The working-class party is a revolutionary party which fights in defence of the interests of this class and other working people; it is composed of the best progressive elements from among them. It is impossible to speak of the working-class party apart from its working-class and revolutionary character. Therefore, the working-class party can never be an “all-people party.” By advocating the theory of an “all-people party” modern revisionists schemed, in effect, to eliminate the party as the vanguard of the working class by emasculating its working-class character.

They denied the monolithic character of the idea of the working-class party and ushered in alien ideological trends to the party at random and thus pulled down its ideological basis. In the working-class party there can be only the idea of this class. If a bourgeois idea is ushered into the party, the party will be disintegrated ideologically. Modern revisionists not only neglected ideological education, but also allowed the “liberty” of ideas within the party and opened the door to the infiltration of bourgeois ideas. In consequence, all kinds of principles and theories appeared in the party, bourgeois

ideas were rampant in it and it was undermined and deteriorated ideologically.

Modern revisionists did not establish a centralized discipline in the party and thus weakened it organizationally. They did not set up even an elementary system of party life in it and fostered indiscipline and disorder. In particular, they disrupted the party by permitting factional actions in it. If these actions are tolerated in the party it will not be able to maintain its existence as an organized detachment. Quite a few parties not only did not pay due attention to their organizational and ideological unity but also tolerated the liberty of factional actions within themselves under the plea of democracy. In consequence, the organizational basis of these parties was undermined by factions, they were made a fool of by chance elements and political impostors, and foreign forces fostered opponents in the parties and even incited them to overthrow the leadership of the parties.

Modern revisionists made the party something like an administrative body, a power organ contrary to its essential nature as a political general staff and thus weakened its mass foundation. The party is not an administrative body but a political organization. Hence, the method of party work must not be an administrative approach but a political one with persuasion and education as its main content. The party is not a power organ lording it over the masses, but a servant of the people. Accordingly, the party's style of work must not be bureaucracy and misuse of power but a popular work style whereby one serves the people heart and soul. Nevertheless, quite a few parties made themselves something like administrative bodies and power organs and tolerated an administrative method, bureaucracy and misuse of party authority, with the result that they were isolated from the masses.

Modern revisionism that came to the fore in the mid-1950s caused great harm to the international communist movement for scores of years and has left a serious lesson. Historical lesson clearly shows that even the working-class party which has been organizing and leading the revolution to victory, overcoming the trials of arduous struggles,

will unavoidably go to ruin if it tolerates revisionism.

In socialist society it is law-governed that with the advance of the revolution the socio-political basis of the working-class party is consolidated and developed and its position and role increase. However, this does not mean that in this society, the position and role of the working-class party increase spontaneously. Even in socialist society the working-class party can enhance its leadership position and role only through unremitting efforts to develop itself in strength. As a secure life continues for a long time in this society the revolutionary spirit of the people may weaken and they may become idle and easygoing. This is not because of the nature of socialist society but because of the revival of outmoded ideas. In socialist society, too, there is a constant danger of the revival of unsound ideas since outmoded ideas are rooted very deep and the ideological and cultural infiltration of the imperialists is perpetrated ceaselessly. In particular, if ideological education for arming people with revolutionary ideas is not conducted tirelessly and stress is put only on the material aspects of life making the material incentive absolute, people will seek their personal comfort and well-being and outmoded ideas may establish a foothold. The younger generation are most liable to be affected by outmoded ideas. The new generation who have neither suffered exploitation and oppression nor experienced the trials of the arduous revolutionary struggle may easily be imbued with capitalist ideas seeking only indolence and pleasure. The majority of party members in socialist countries are the younger generation who have grown up after the victory of the revolution. This means that more vigorous efforts should be made in socialist society for the strengthening of the working-class party. Nevertheless, the working-class parties in some socialist countries did not make proper efforts for their strengthening and development because of the influence of revisionism and eventually deteriorated.

In a number of countries the working-class parties have degenerated by modern revisionism. This is mainly because they have not found a correct solution to the problem of the succession of party leadership.

In any country the party develops in a sound way when an outstanding leader, who has organized and led the revolution to victory amid an arduous struggle, is at its head. In a number of countries the problem of the succession of party leadership was raised a long time ago with the changing generations, but they did not solve this problem properly. Those who had succeeded to the leading positions of the parties began to revise the revolutionary line and policy advanced by the leaders who had carried out the socialist revolution under difficult circumstances and disparaged their prestige and dignity. Socialism develops continually and, in the course of its advance, many new problems awaiting solutions are raised. However, in the whole course of the revolution since its inception to its final victory it is carried to completion through the process of succeeding, developing and enriching the exploits and experiences of the preceding period. When the working-class party leads the revolution and construction surmounting stern trials, a valuable revolutionary tradition which serves as an eternal paragon, is created and a guideline which must be invariably adhered to is provided. Denial of the party's glorious past itself already means the degeneration of the party. Those who deny the succession of the party which was founded and developed amid a harsh struggle are the renegades of the revolution without exception.

At present genuine revolutionaries throughout the world express great respect for and trust in our Party. This is because we are firmly carrying forward the Party founded by the great leader as well as its cause. The diametrically different realities in East European countries where the socialist cause has been frustrated and in our country where socialism is winning victory after victory, vividly show that succession of the party's leadership is a fundamental problem decisive to the destiny of the socialist cause.

The degeneration of the working-class party by modern revisionism is also mainly ascribable to the fact that it failed to establish Juche in the revolution and construction and fell a prey to flunkeyism.

The communist movement is an independent movement and the

establishment of Juche is the lifeblood of this movement. In the communist movement the main trend obstructing the establishment of Juche is flunkeyism. Flunkeyism is a counterrevolutionary trend poisoning the independent consciousness of the masses of the people. Since the communist movement is an independent one through which the masses of the people achieve their independence with their own efforts, flunkeyism can never be tolerated in this movement. Flunkeyism is a guide which ushers in all kinds of counterrevolutionary poison such as revisionist and capitalist ideas. Imbued with flunkeyism, the parties in many countries blindly accepted revisionism and were unable to distinguish it and, in the long run, ushered in even capitalist ideas. If one is imbued with flunkeyism one will be unable to tell right from wrong and frustrate foreign pressure. In the past when modern revisionists interfered in the internal affairs of other countries, some parties meekly accepted it because they had failed to establish Juche and fallen a prey to flunkeyism. The parties of some countries suffered great harm by following others blindly. Despite this, they still failed to discard flunkeyism and followed others unconditionally. Recently, when others, engaged in “restructure,” brought pressure to bear upon them, the parties in a number of countries imbued with the sycophantic disease were also engaged in “restructure” obeying the dictates of other countries blindly and leading to ultimate failure.

The big country which the parties of many countries respected in the past is now betraying the revolution overtly by working hand in glove with the US and other imperialists in the slough of modern social democracy. Hence, opposing flunkeyism and establishing Juche is more vital than ever. The big country which was called the citadel of socialism in the past is now playing havoc with all the revolutionary achievements created at the cost of the sweat and blood of its people for over 70 years. So it thinks nothing of betraying its friends hand in glove with the enemy. People in some countries who had been fighting shoulder to shoulder with us along the path to socialism and communism for a long time are now hand in glove with the US

imperialists and are scheming to betray even our people by cooperating with the south Korean puppets. We have never been sold by anyone nor will we be ever sold. Today's situation clearly proves the justness of our Party in thoroughly opposing flunkeyism and firmly establishing Juche.

The process of the degeneration of the working-class party by modern revisionism was the process of renouncing the revolutionary principles. Revisionism is a counterrevolutionary trend emasculating the revolutionary principles. Whether the revolutionary principles are maintained or abandoned is an important criterion distinguishing a revolutionary party from an opportunist party. Renouncing the revolutionary principles and compromising with the class enemies is characteristic of opportunism. If the revolutionary principles are conceded one after another, the party cannot maintain its original features and, in the long run, it will degenerate.

That the working-class party maintains the revolutionary principles means that it defends the demand of this class and the fundamental interests of the revolution and carries on party building and activities on the basis of this. For this party maintaining the revolutionary principles is a fundamental requirement proceeding from its mission. The cause of the working-class party to achieve independence for this class and other working people is carried on amid a sharp class struggle against all sorts of enemies infringing upon independence. As the revolution advances, the class enemies will make more desperate efforts to undermine it. Hence, the working-class party must firmly maintain the revolutionary principles until the ultimate victory of the revolution.

There is no end once one begins to abandon the revolutionary principles. If one renounces one of the revolutionary principles, one will abandon two of them and gradually discard all the principles and, in the long run, will spoil the party and the revolution themselves. The situation in the parties of many East European countries clearly shows this. Under the pressure of the imperialists, modern revisionists started to concede one revolutionary principle after another and open the door

to bourgeois liberalization. With the gradual expansion of such concessions they went so far as to abandon the fundamental principle of the revolution and completely sell the party and its cause to the imperialists and class enemies. The imperialists and reactionaries resorted to all sorts of schemes to divorce our Party from the revolutionary principles. Nevertheless, our Party did not concede these principles even an inch, but waged an uncompromising struggle against the slightest element to give them up. Whereas modern revisionists weakened the leadership of the party and destroyed it by yielding to the pressure of the imperialists, our Party increased its fighting efficiency and leadership role in every possible way. Because of its unwavering fidelity to the revolutionary principles, it has come to take pride as an invincible and great party which no enemy can pounce upon and as a glorious party which is creditably carrying forward the socialist cause to completion under the revolutionary banner.

The process of the systematic degeneration of the party which had taken place for a long time owing to modern revisionism, turned into organizational collapse with the appearance of modern social democracy.

Modern social democracy is opening up the way to the return to capitalism under the pretence of “restructure.” The advocates of the policy of “restructure” themselves do not conceal that the way they are following is that of making such a society as a capitalist one, a country which claims to have put into effect the so-called “social democracy.” Modern social democracy can be regarded as the extension of modern revisionism in that it is a bourgeois idea that has infiltrated the communist movement. However, it is not a mere extension of modern revisionism, but its most reactionary variety. Revisionism is a counterrevolutionary trend which emasculates the pith of the revolutionary theory of the working class through the revision of this theory. However, modern social democracy is not confined to revising the revolutionary theory of the working class, but totally negates it. Implementing the imperialists’ strategy of a “peaceful transition,” modern social democrats are scheming to conceal it under various

signboards such as “democratic socialism,” “humanitarian and democratic socialism,” “modern democracy” and a “democratic community.”

There are various political forces and sects among the bourgeois restorationists who are seeking the “peaceful transition of socialism to capitalism.” Among them there are class enemies such as erstwhile big landowners, capitalists and their descendants as well as those who, having become ideologically degenerate and depraved within the communist movement, have entered the road of opposing socialism harbouring a foolish illusion about the so-called “third road.” Among the modern social democrats talking about the “restructure” aimed at the “third road” there are also various sects which are putting forward different principles and theories. Nevertheless, whatever their principles and theories, those who are dreaming about the “third road” advocating “restructure” are despicable renegades of the revolution executing the imperialists’ strategy of “peaceful transition.” In opposing socialism the imperialists and reactionaries first entice modern social democrats dreaming about the “third road” by resorting to a variety of cajolery and, as social disorder becomes aggravated, they instigate right-wing reactionary forces to completely overthrow socialism.

The first object to which bourgeois restorationists direct the spearhead of their attack in their attempt to obliterate socialism and revive capitalism, is the working-class party which is the guiding force of socialist society. In order to undermine this party, they have been viciously scheming to dampen the people’s trust in it. With a view to attacking the working-class party, they abused the shortcomings revealed in it. Needless to say, the working-class party must promptly rectify the shortcomings and thoroughly prevent unsound practices such as bureaucracy, misuse of power and corruption. Nevertheless, when shortcomings are revealed in the party, they must be overcome through an inner-party struggle however serious they may be. However, when such shortcomings as bureaucracy, misuse of power and degeneration were revealed within the party, bourgeois

restorationists used them to attack the party under the plea of “glasnost” as if they had got a chance. They fabricated their attacks as if the shortcomings revealed in the party were due to the leadership position of the party and the revolutionary principle of party building and instigated people to emasculate the leadership position and undermine the role of the party.

The mistakes revealed in some working-class parties have nothing to do with the nature of the party. Such faults would not have been revealed if, as a matter of fact, these parties had adhered strictly to the revolutionary principle in their building and activities as befitting their mission as the vanguard detachment of the revolution. Bourgeois restorationists viciously attacked the party, exaggerating the shortcoming revealed in it and manufacturing fake ones. They did not stop there. Taking advantage of their leading positions in the party which in some cases had been acquired through intrigue, they organizationally imposed a counterrevolutionary line aimed at completely emasculating the leadership of the party and undermining it.

Asserting that the party must “execute its policy within the bounds of the elections of a legislative body” and that “politics and the economy must be separated,” bourgeois restorationists rejected the party’s leadership over the socialist state and administrative and economic organs; they emasculated the leadership of the party over public organizations talking about the so-called “relationship of companions” between the former and the latter. Asserting that organs of dictatorship such as the army and public security organs must not assume a political character, they adopted a counterrevolutionary measure for prohibiting the activities of the party within these organs. Under the pretence of “glasnost” they kept ideological and cultural life completely beyond the control of the working-class party and brought in bourgeois ideas and culture in an all-round way. This was a wicked counterrevolutionary scheme to make the working-class party a nominal one, incapable of exercising any leadership over society.

The leadership of the working-class party is an intrinsic

requirement of a socialist society. The fundamental differences between socialism and capitalism in the social system and mode of politics cause the position and role of political parties to be defined in a different way. In capitalist society where a handful of exploiting-class members exercise politics political parties do not play a great role in politics. In this society bourgeois parties outwardly seem to exert a great influence on capitalist politics; nevertheless, it is not political parties but monopoly capitalists that manipulate politics. In capitalist society where money rules everything both the state and parties act according to the will of monopoly capitalists who exclusively possess millions of dollars. Monopoly capitalists can realize their political rule through the state even without political parties. They need political parties in order to use them as a tool for politically backing their bourgeois dictatorship and as a smoke screen for concealing their violent politics. In the exploiting societies preceding capitalism there were various political sects, but political parties themselves did not exist. As the other exploiting society went over to capitalism, capitalists advocated the system of political parties along with the parliamentary system in order to embellish bourgeois democracy.

Socialist society is a new one which is qualitatively different from all the exploiting societies that have existed in human history, and socialism has brought about a radical turn in the mode of politics. Socialist politics is a democratic form of politics of the working class and other masses which incorporates the desires of broad working people. The desires of the working masses are represented and incorporated by the working-class party. The leadership of the working-class party over social life as a whole is the intrinsic requirement of socialist society where the working people are the masters of the country and society.

The working-class party must be the guiding force of socialist society. This has to do with the characteristic of the working class. This class is a progressive one which embodies the intrinsic requirement of social beings on the highest level; it is the leading class of the revolution representing the interests of all the people.

The historic mission of the working class is to free all the exploited and ruled classes and strata from all manner of domination and subjugation and achieve complete independence for the working masses.

The leadership role played by the working-class party in socialist society is law-governed in view of both the intrinsic requirement of this society where the working people are the masters and the characteristics and historic mission of the working class. Emasculating the leadership of this party in socialist society is tantamount, in the long run, to obliterating socialism itself. Hence, bourgeois restorationists are unscrupulously scheming to emasculate party leadership over the revolution and construction in order to obliterate socialism and revive capitalism.

In order to separate the leadership position from the working-class party and reduce it to an insignificant nongovernment party, bourgeois restorationists advocated the multi-party system. This is the system existing in capitalist societies and one which serves the interests of capitalists. The bourgeois multi-party system is a reflection of the class relations of capitalist society where people are divided into different classes and strata and are in class antagonism; it is a smoke screen to conceal the despotism of capitalist ruling circles with “democracy.” There cannot be equal relations between different classes and strata in capitalist society; there can be only the relations of domination and subordination. Likewise, there cannot be equal relations between political parties reflecting the interests of different classes and strata. In capitalist society the political party representing the interests of the class holding sway over the economy and politics occupies a privileged position. Capitalists put forward the signboard of the multi-party system to conceal the privileged position of the parties representing their interests and deceive the working masses. Monopoly capitalists restrain and suppress the activities of other parties when the latter threaten their interests and, in the long run, they even unhesitatingly disband these parties by force. Bourgeois democracy is sham democracy. It exercises democracy for a handful of exploiters

and dictatorship against the overwhelming majority of the working masses. Likewise, the bourgeois multi-party system is nothing but a camouflage to cover up bourgeois reactionary politics. The multi-party system existing in capitalist societies cannot be tolerated in socialist society because of its social and class characteristics. There is no socio-class foundation for effecting the multi-party system in socialist society where class antagonism has been liquidated thanks to the victory of the socialist revolution. If the multi-party system is introduced contrary to the intrinsic requirement of socialist society, this will only divide the working masses artificially and provide a political stage for the overt activities of counterrevolutionary elements. As a matter of fact, class distinctions and various other differences remain in socialist society which is a transitional one. Therefore, other political parties may exist there along with the working-class party. However, these parties can never compete with the reins of power; they must be parties which cooperate with each other in a friendly way under the leadership of the working-class party. This is an essential requirement stemming from the intrinsic nature of socialist society where the working class, peasants and working intellectuals form a body with a common destiny because of the agreement of their fundamental interests. Advocating the multi-party system is, in the final analysis, a counterrevolutionary scheme to refuse the leadership of the working-class party, undermine socialism and open the door to the revival of capitalism.

Bourgeois restorationists have advocated the so-called “restructuring of the party” not only to wrest the leading position from the working-class party but to undermine it from within and completely eliminate it. The “restructuring of the party” is a counterrevolutionary machination to encourage unlimited “democracy,” “glasnost” and “openness” within the party. They aim to discard even the elementary norms of the principle of democratic centralism, and to reduce the basic party organizations to “independent units” not liable to any guidance and control of the higher party organization. It would thus destroy the party as an organized

detachment in effect. In quite a few countries which had advocated the “restructuring of the party” the working-class party has already disappeared from the political arena and the remaining ones have, in effect, become nominal. With the destruction of the working-class party, reactionary parties and organizations such as leagues, trade unions and various forums became influential and political power went over to the hands of right-wing reactionaries. This clearly shows that abandoning the leadership of the working-class party and undermining it is, in the final analysis, tantamount to abandoning and destroying socialism.

The socialist cause is now experiencing severe frustration and trials because of the vicious anti-socialist machinations of the imperialists and bourgeois restorationists. However, they are the ones which mankind temporarily experiences in its historic course towards socialism and communism; the ultimate victory is on the side of socialism and communism. Mankind’s advance toward socialism and communism is an irresistible law of historic development. Witnessing the clamour for the revival of capitalism in some countries, the imperialists and reactionaries cheered over the destruction of socialism. Nevertheless, they already cannot conceal anxiousness at the catastrophic crisis in these countries.

The counterrevolutionary scheme of the imperialists and reactionaries to reverse the wheels of history will inevitably meet total failure.

Those countries which have embarked on the road of reviving capitalism are experiencing a serious political crisis, economic bankruptcy and social chaos and are in a state of complete anarchy. No capitalist prescription, no “aid” on the part of the imperialists can stop this daily aggravating crisis.

People already see clearly with their own eyes that the revival of capitalism will bring them neither freedom nor prosperity and that it will bring them only unemployment and poverty, social chaos and crimes. People who are experiencing the bitter taste of capitalism have begun to understand that bourgeois restorationists who enticed them

with honeyed words are neither democrats nor humanists but the servants of imperialism and the traitors of the people. Through their own lives people compare the two systems and oppose and reject the criminal machinations of bourgeois restorationists, yearning instead for the socialist era.

The frustration and trials socialism is experiencing now present to the communists a serious lesson. Many communists who were daunted by an unexpected situation have gradually understood the true state of affairs and started to rally new fighting ranks and are working to build the working-class party anew. Through their bitter lesson they are aware of the need to build a new revolutionary party instead of the erstwhile revisionist party. Inspired by the unshakeable spirit and feature of our Party advancing under the revolutionary and socialist banner, even in the face of the present complex situation, they are paying more and more heed to its Juche idea and fighting experience. The younger generation of the communist revolutionary ranks are sure to smash the imperialists' strategy of "peaceful transition" and all the counterrevolutionary machinations of bourgeois restorationists and win the victory of the socialist cause.

At a time when fierce confrontation is taking place between progress and reaction, the revolution and counterrevolution in the international arena, our Party is faced with the honourable revolutionary task of defending the socialist cause and steadily advancing it.

Now that the imperialists and reactionaries are concentrating the spearhead of their attack on our Party and our country, a country which is advancing under the banner of socialism, our task is very heavy and our struggle is as arduous as ever.

Under the present rigorous situation we must never think of winning the ultimate victory of the revolution by an easy method along a smooth path. Although our Party and people have achieved great success in the revolutionary struggle and construction work, there is no ground for us to be complacent with this; we have still more work to do. How we implement our revolutionary task depends on how we

increase the militancy and leadership role of the Party and organize and mobilize the masses.

We must defend and fully implement the Juche-oriented theory of Party building and thus strengthen the Party organizationally and ideologically and continue to enhance its leadership role in all spheres of the revolution and construction.

We must make more vigorous efforts to do away with all manner of negative work methods such as bureaucracy, subjectivism and misuse of power within the Party and tighten the unbreakable ties with the masses. By doing so we will closely unite the broad masses behind the Party and bring their revolutionary enthusiasm and creativity into full play.

All Party members and other working people must uphold the leadership of the Party and fully implement its policy; they must thus categorically frustrate the machinations of the imperialists and all sorts of reactionaries, step up socialist construction and accelerate national reunification and the victory of the socialist and communist cause.

# **ON HAVING A CORRECT VIEWPOINT AND UNDERSTANDING OF THE JUCHE PHILOSOPHY**

**Talk to Senior Officials of the Central Committee  
of the Workers' Party of Korea**

*October 25, 1990*

Recently I have read articles on the Juche idea, written by some social scientists, and found that they do not correctly explain the originality and superiority of the Juche philosophy in conformity with the Party's policy. This proves that they themselves still do not have a correct viewpoint and understanding of the Juche philosophy.

In connection with this, I would like to speak about some problems arising in correctly understanding, explaining and propagating the Juche philosophy.

First of all, we must correct the tendency to explain the superiority and originality of the Juche idea from the point of view of Marxist dialectical materialism.

I once referred to the need to correctly understand the originality of the Juche idea because in the past some social scientists tended to explain this idea in the framework of Marxist dialectical materialism, but it seems to me that they still do not have a correct understanding of this problem.

In order to prove the justice and superiority of the Juche philosophy, we must clearly understand the limitations of the preceding philosophy and consider this philosophy in its correlation with the latter. Only when the Juche philosophy is studied in

comparison with Marxist philosophy the limitations of which lie in the fact that it regards the development of all things as a process of the history of nature, can its superiority be clearly elucidated. Some people attempt to explain the fundamental principles of the Juche philosophy, including the essential characteristics of man, from the point of view of the general law of the development of the material world, instead of explaining them by clarifying the law of social movement. In the final analysis, this can be construed as being tantamount to trying to explain the Juche philosophy from the viewpoint of the development of Marxist dialectical materialism, not as a completely original philosophy. This makes it impossible to clarify the originality of the Juche philosophy correctly.

Overcoming the limitations of the preceding theory, which regards the development of things as an objective process of the history of nature, presents itself as a very urgent requirement in the present revolutionary practice. At present bourgeois thinkers, revisionists and reformists are infusing people with spontaneity and the matter-first doctrine, considering all things and phenomena from the biological and evolutionary point of view and the vulgar materialistic viewpoint. In explaining and propagating the Juche philosophy, we ought to direct the spearhead of criticism to such a biological and vulgar materialistic outlook on the world.

We must have a correct understanding of the law of the unity of opposites and of the struggle between them.

The fact that the Juche philosophy is considered largely in relation with Marxist dialectical materialism can also be seen in the explanation of this law.

The main content of Marxist dialectical materialism is the principle of the unity of opposites and of the struggle between them. However, this is not a problem which should be considered simply from a scientific point of view. Like other theoretical problems of Marxism-Leninism, the law of the unity of opposites and of the struggle between them must be historically considered from the point of view of revolutionary practice. Importance was attached to this law

in Marxist dialectical materialism. This is due to the fact that it was an important and historic task to elucidate philosophically the socio-economic contradictions of the then capitalist society and the law of the class struggle. Therefore, I think that the principle of the unity and struggle between opposites elucidated by the Marxist philosophy has many unreasonable points in clarifying the law of the development of socialist society at present. That is why we did not mention this principle much when explaining the theory of the Juche philosophy.

Today our country is confronted with an important revolutionary task of building socialism and reunifying the country. Under these circumstances we must think of what theoretical significance emphasis on the principle of the unity of opposites and of the struggle between them as an important philosophical problem will have and how it will affect the revolution and construction. If this problem is explained in a misguided way, this will give people the impression that we are engrossed in idle talk on a philosophical problem that does not suit real life and may exert an undesirable influence on those who are fighting for national reunification. We must never indulge in empty theories and talks which are not helpful to the revolution and construction nor must we try to follow the existing principles or the theories of others which do not suit us.

Next, it is important to have a correct understanding of the essential characteristics of man.

These characteristics are clarified in detail in the Party documents which have already been published. However, some articles which explain the Juche idea do not accord with these documents.

In interpreting the essential qualities of man, some people state that man has common features with other organisms, and that, at the same time, he has an attribute fundamentally different from that of the latter in the level of development, and explain the differences between the essential attributes of man and those of other organisms as the differences in the level of development.

We must not understand man's essential attributes as the

development and perfection of the natural attributes which organisms in general have. Of course, it can be said that, when considered from the viewpoint of a biological being, man's body is superior to that of other organisms in the level of development. However, when he is considered from the viewpoint of a social being, man is fundamentally different from all other organisms, for the attributes peculiar to him. Regarding man's essential characteristics as the differences in the level of development of organisms is an evolutionary method of consideration.

Although man is a product of evolution, the essential attributes of man, a social being, are not products of evolution; they have been formed and developed socially and historically. I mentioned it long ago. However, some people try to regard man's essential attributes as a matter of differences in the level of development of the attributes which organisms in general have. This proves that they are still attempting to consider man's essential characteristics with the evolutionary methodology.

It is also a wrong method of consideration to try to seek the essential characteristics of man, who is distinguished from an animal, in the diversity of biological and social components and in the complexity of the ways of their combination.

As a matter of fact, all things have definite components as well as combination and structure. Therefore, in clarifying the characteristics of things we can deliberate in comparison whether their components as well as their combination and structure are complex or simple. According to the degree of their complexity, we can explain the characteristics of different material elements. However, whether the components and the combination and structure are complex or simple is the question which can be raised only between those material elements that can be compared with each other. Man is the only social being in the world. Therefore, we cannot compare him with animal by considering their components and their combination and structure. The fundamental differences between social being and natural being cannot be correctly clarified only by examining the diversity and

complexity of the components and their combination and structure.

We must have a correct idea of the social being.

Some articles explaining the Juche idea write that social wealth also belongs to the social being. However, it is a wrong viewpoint to identify man with social wealth created by him.

Man is a social being. This implies that he is a being who lives in a social relationship. This term is used to distinguish man from a natural being. As man is a social being, he has independence, creativity and consciousness, attributes which are peculiar to him and which other material beings cannot have. However, if the wealth created by man is also considered to belong to the social being, there will be no fundamental differences between man and wealth and it will be impossible to give an answer to the question of on what the essential characteristics peculiar to man are based.

Next, it is necessary to have a correct understanding of the correlation between the transformation of nature, man and society.

These undertakings are the three areas of human activity for realizing human independence. It is necessary to understand correctly, from the viewpoint of revolutionary practice, what position each of these three transformations holds in man's social activity and how they are related to each other.

One cannot give people a correct understanding of the three transformations if, apart from the specific revolutionary practice, one simply explains them in such a way that they are all conducted simultaneously, instead of one beginning after the completion of another. Of course, we cannot mechanically say that after one of the three transformations has been completed, another is conducted. However, we must take into consideration that one of them may be given more prominence depending on the stage of revolutionary development.

This can be clearly seen from the practical process of the developing revolution. In the period of the socialist revolution, the problem of liquidating exploitation and oppression and achieving the socio-political independence of the masses of the people, in other

words, the problem of transforming society, presents itself as an important matter. Following the establishment of the socialist system, the problem of transforming nature and man for freeing people from the fetters of nature and outmoded ideas and culture, presents itself as a more important task. In this period nature and man are transformed through the ideological, technological and cultural revolutions and society is transformed through the consolidation and development of the socialist system, and not in a revolutionary way. Therefore, when discussing the three transformations, if they are explained merely from a logical point of view, disregarding their historical sequence and peculiarities, such a theory will, in the long run, be isolated from the revolutionary practice.

The problem of the three areas of social life must not be explained mechanically, either.

Some people assert that social life must not be considered by dividing it into two aspects—material and spiritual, but that it should be divided into three aspects—economic, ideological and cultural, and political. They must not suggest the problem like that. Of course, it is reasonable to view human life by dividing it into three aspects—economic, ideological and cultural, and political. Our Party's documents have also expounded it in that way. Nevertheless, we cannot regard it as a mistake to divide human life into two aspects—material and spiritual. The problem does not lie in how many areas social life is divided into, but in that the view of dividing it into two aspects—material and spiritual—is counterpoised to that of dividing it into three aspects—economic, ideological and cultural, and political.

We always say that people's ideological and spiritual life and their material life constitute the two aspects of social life. Moreover, we maintain at all times that the independence of the masses of the people must be realized in the fields of their ideological and spiritual life as well as of their material life. This conforms, in import, to the statement that the two fortresses, in other words, the ideological and material fortresses must all be occupied in the building of socialism and communism. When viewed on the basis of what has been

mentioned above, it cannot be said to be wrong to divide social life into two areas—material and spiritual.

As a matter of fact, people's political and cultural life is expressed in ideological and spiritual life. Therefore, it is by no means unreasonable to divide social life into two areas—ideological and spiritual life and material life by including political and cultural life in the former. When we speak about two fortresses of communism, we also express them as the ideological fortress or the political and ideological fortress as well as the material fortress. Accordingly, in order to make social life correspond with the idea of the two fortresses of communism in content, we must, as a matter of course, divide it into two areas.

We cannot take issue with whether one divides social life into two areas in a wider sense or into three areas in greater detail. We cannot say which is right and which is wrong.

In explaining the correlation between economic life, ideological and cultural life and political life, it is not right to emphasize only the identity of each of these three kinds of life. To claim that one of these cannot determine another is not only an ambiguous expression from the standpoint of the working class but does not conform to the principle of the Juche idea, either.

We say that independence is the lifeblood of people and particularly stress that realizing socio-political independence is a matter of priority in the struggle to achieve independence for the masses of the people. When we say that independence is the lifeblood of people, we mean socio-political independence. However rich a man is in the material aspect, he can never claim to lead a life as befits a man if it is not worthwhile in the social and political spheres as well as in the ideological and cultural fields. Political life and ideological life play a leading and decisive role in social life. Therefore, underestimating the principal significance of political life and ideological life, and only emphasizing that the three kinds of life have each their own importance is of no use in practice.

The present international situation is very complex. In the

international arena a fierce class struggle and theoretical controversies are being conducted between revolution and counterrevolution, between socialism and capitalism, and under this situation, revolutionary people and communists are seeking the right path they should follow.

Under the present grave situation when the question of who conquers whom arises between socialism and capitalism, we must thoroughly defend socialism under the revolutionary banner of the Juche idea.

The Juche idea, our Party's outlook on the world, is the guiding idea of our times which illuminates the absolutely correct way of achieving independence for the masses of the people. It is the banner of the revolutionary people's cause of independence and the banner of socialism.

We must ensure that all Party members and other working people have a firm conviction of the superiority and greatness of the Juche idea. Moreover, now that we confront the serious question of whether we defend the cause of socialism or not in the face of the imperialists' strategy of "peaceful transition," we must encourage all social scientists and information workers to write and speak thoroughly in the interests of the revolution and in accordance with the Party's policies.

## ON THE ART OF DANCE

*November 30, 1990*

Dancing is a beautiful and noble art which inspires people with the joy and worth of life. The revolutionary art of dancing, which reflects the requirements of the age and the people's aspirations, instills the true worth of life into the working masses and rouses them to wage a vigorous struggle to build a new life.

Developing the art of dance is important for building socialist art successfully and raising the standard of the people's cultural and emotional lives. The development of the art of dance will add to the variety of artistic genres and satisfy our people's demands for wholesome cultural and emotional lives.

In view of the importance of the art of dance for successfully building socialist art and improving the people's cultural and emotional lives, our Party has put great efforts into developing this art.

Great success has been achieved in the development of the art of dance in our country under the wise leadership of our Party.

In the field of dance, four masterpieces and other excellent pieces which describe our people's noble thoughts and feelings and their revolutionary lives, as well as many folk dances which deal with our ancestors' resourcefulness and beautiful customs have been produced. Meanwhile, a new system of dance notation that can contribute to a more scientific development of the art of dance has been evolved.

We have also worked out our own theories and techniques capable of providing answers to the problems arising in the creation and performance of dances, and in the development of the art of dance. These theories and methods serve as important guidelines for the development of the socialist art of dance.

The artistes in the field of dance must make a deep study of the Juche-oriented theories, and techniques that have been evolved in the course of developing the art of dance under the leadership of our Party, develop them in depth and push the socialist art of dance to a higher level.

## **1. LIFE AND DANCE**

### **1) DANCE IS AN ART OF RHYTHMIC MOVEMENT**

The art of dance describes human beings and their lives. By its description of human beings I mean the description of the human character. Thoughts and feelings are basic to the human character. Dance depicts the human character through the interpretation of people's thoughts and feelings.

A man's thoughts and feelings are shaped and expressed in his practical life. A man can neither acquire nor express thoughts and feelings apart from his practical life. In the course of his struggle to transform nature and society according to his will and desire, and realize his independence and creativity, he acquires and expresses various thoughts and feelings. Dance interprets practical lives in which people's thoughts and feelings are shaped and expressed.

Human lives are varied. The diversity of human lives increases with the growth in people's desire for independence and in their creative ability. Dance educates people ideologically and emotionally, and rouses them to a vigorous struggle to build a new life by showing them

truthful pictures of varied lives which express their noble and beautiful thoughts and feelings.

Dance also describes various natural phenomena. But the natural phenomena described by dance are not pure natural phenomena that have nothing to do with human lives. Depiction of pure natural phenomena has no significance. Portraying natural phenomena in art works serves to interpret people's thoughts, feelings and lives in greater depth and breadth. In dance, too, natural phenomena are described to show people's ideas and sentiments more effectively.

The dance, *The Snow Is Falling*, describes the snow falling from the night sky, a natural phenomenon, in the context of portraying an anti-Japanese woman guerrilla. Here, the description of the falling snow is not aimed at showing pure natural scenery. The snow falling from the night sky changes variously to the accompaniment of lyrical and strongly dramatic music, sometimes serving as the given situation and sometimes representing the feelings of the woman guerrilla, to emphasize the noble spiritual world of the heroine from various angles. In this manner, the dance *The Snow Is Falling* impressively shows the unbreakable revolutionary spirit of the anti-Japanese woman guerrilla who was fighting indomitably, holding high the red flag of revolution, and withstanding all the trials in the arduous days of the anti-Japanese armed struggle. However fascinatingly the dancers might have described the snow falling from the night sky by their artistic rhythmic movements, the dance would be meaningless if it did not deal with the situation of the anti-Japanese woman guerrilla. When dealing with natural phenomena, dance should describe them in such a way as to contribute to the interpretation of people's lives, thoughts and feelings, and show their beautiful thoughts and feelings and the genuine aspects of their lives.

Dance describes human thoughts, feelings and lives by means of artistic rhythmic movements. This is the characteristic that distinguishes the art of dance from other genres of art.

Art comprises music, drama and many other genres, into which it is classified mainly according to the different methods and techniques of representing life. Music represents life mainly by means of melodies, and drama mainly by means of speech.

Dance uses artistic rhythmic movements as its main vocabulary. This is the very reason why dance is called the art of rhythmic movement. Although dance uses rhythmic movements as its means of interpretation, not all rhythmic phenomena are parts of the vocabulary of dance. In a wide sense, rhythmic movement means sequences of movements which are repeated harmoniously and regularly with definite intervals. Rhythmic phenomena such as the flow of cyclically repeated movements exist also in nature. Rhythmic phenomena in nature occur due to the natural law of motion. These are drab and monotonous rhythmic movements which take place at too long or too short intervals for human beings to perceive them instantly. Therefore, the natural rhythmic phenomena cannot rouse strong emotional interest in people, although they occur regularly and cyclically.

Artistic rhythmic movements are created purposefully to meet people's aesthetic requirements. Artistic rhythmic movements, which are created to meet people's aesthetic needs, are applied to poetry, music and other genres of art and literature to stimulate people's rich aesthetic emotions and artistic interests.

Dance rhythms are a typical and high form of artistic rhythm. Dance rhythms are formed by harmonious movements of human bodies. They are not only the vividest and clearest of all the artistic rhythms; they are also expressive of rich emotions.

Dance rhythms are formed by man's physical movements, but man's physical movements in general are not dance rhythms. Contrast and repetition are the most important elements of dance rhythms. Without contrast, such as high and low, long and short, strong and weak, and their repetition there would be no rhythmic phenomena. Such rhythmic elements as contrast and repetition exist in the motion of nature and also in people's everyday actions.

Alternate forward movements of the arms and legs of a walking or running man involve contrast and repetition. Although these contrasts and repetitions are rhythmic elements, they are very monotonous. Dance rhythms are formed through the artistic processing and harmonious polishing of the rhythmic elements that occur in people's physical movements in everyday life. That is why dance rhythms are called artistic rhythms.

Dance rhythms are expressive of emotions. This is because concrete and delicate actions are performed to the accompaniment of the rhythms and melodies of music. On the strength of their emotional expressive force, dance rhythms can describe people's ideas, feelings and lives artistically.

Dance rhythms are imbued with national flavor. Dance rhythms which are based on people's actions acquire national characteristics because they are derived from the way of life peculiar to a particular nation, are shaped in the course of their endeavours and are polished to suit national sentiments. As they take shape on the basis of the rhythmic patterns of national music, dance rhythms bear all the more this national flavor. Because of their distinct national flavor, dance rhythms express the characteristics of national dance.

Dance rhythms take shape through dance movements and the structure of dance composition. The sequence of rhythmic movements is defined by the actions of the dancers and the fluctuations of these actions, and becomes more conspicuous through a variety of changes in the structure of composition.

Dance movements express the ideological and emotional content of a dance by forming rhythmic movements to the accompaniment of the rhythms and melodies of music.

Dance movements are formed through harmonious combinations of a variety of artistically polished actions and shapes of the parts of a person's body. These dance movements express rhythmic and formative sequences. Beautiful forms and rhythms are the major characteristics of dance movements. A dance describes the various thoughts and feelings of a person or persons by its formative and rhythmic movements.

The structure of dance composition consists of formative patterns shaped by the various dance positions and the changes in these positions. Dance composition is expressed by definitely shaped lines and formations.

As a major element of rhythmic expression, dance composition, along with dance movements, gives formative expression to life, reflected in the work from various angles, and expresses the theme of the work clearly. It also enhances the artistic description of the dance by linking and developing dance movements. Only when the dance movements and the dance composition are harmonious and well-knit in a dance, can they sustain the visual characteristics of rhythmic expression and brighten the images.

Although dance is an art of rhythmic movements, rhythmic movements alone cannot achieve the aim of interpretation. Dance employs rhythmic movements as a major means of description, and combines them with music and decor.

Music is a means of interpretation which is indispensable to dance.

Originally, dance is closely related to music, because music is the basis of artistic rhythms. Dance rhythms unfold to the accompaniment of music. This does not mean that artistic rhythms come about automatically to the accompaniment of music, but without music artistic rhythms are impossible. Artistic rhythms are the expression of musical rhythms in the form of visual physical movements.

Music stimulates dance rhythms and emotions, and contributes to the interpretation of the theme of the work. By means of melodies with distinct rhythms, dance music reveals a character's inmost world emotionally, and thus vividly expresses the theme of the work.

Meanwhile, decor is an important means of dance expression. As the background to a dance, decor shows people's living environment realistically, and thus stresses personality. Because of its own characteristics, decor serves as an important means of interpretation that cannot be replaced by other means of interpretation.

Costumes and props are major elements of decor. They show the phases of the period of the work and the character clearly. Stage fittings, backdrops and illumination are also important parts of decor. Decor stresses the environment of the period and the characters' personalities, and thereby adds beauty to dance.

The art of dance is a complex one which combines rhythms, music and decor.

## 2) DANCE EMERGES AND DEVELOPS IN THE COURSE OF PEOPLE'S INDEPENDENT AND CREATIVE LIVES

Art emerges and develops in the course of people's independent and creative lives. The emergence and development of art would be inconceivable apart from their independent and creative lives. Art came about as a form of social consciousness that reflects artistically the thoughts, feelings and lives of the people in the course of their striving to transform the world in a way that suits their will and desires.

In tandem with the growth of their desire for independence and of their creative ability, the people have widened the scope of their cultural lives, and opened up and developed new artistic genres. Some of these genres came about at the dawn of human history and some later, at particular stages of historical progress.

In fact, dance is one of the oldest forms of art; it emerged when man began to transform nature and society.

In prehistoric society, people perceived the rhythms of their physical movements while working to harness nature step by step, and came to know that breathing and moving the limbs to the rhythms of work made work easier and more pleasant. Meanwhile, from the results of their work they became aware of their strength and dignity, and derived pride and joy from life. By means of simple rhythms they expressed the ideas and emotions they had experienced

in the arduous struggle with pitiless nature. This was the origin of dance.

Dance in its incipient period was simple. It was a part of life involving scraps of physical movements or actions accompanied by words and sounds, rather than what could be called a dance. Such a dance mostly served as a means to achieve the people's aim in life.

As they gradually freed themselves from the fetters of nature, people came to enjoy life more and more, and started to regard dance as a means of enjoying life. At this stage, dance no longer simply reproduced or imitated the process of labour and natural phenomena, but was artistically polished to meet people's aesthetic tastes and express their emotions. Needless to say, dance at that time was far from sophisticated. In the course of time, outmoded dance movements were discarded, and new ones were introduced constantly. Dance was enriched and polished gradually, until it became whole.

Because it sprang from the people's working life and was used as a means of enjoying life, dance has developed in closer relation with people's lives than any other genre of art.

People have created and developed culture while living in particular geographical units. Therefore, regional characteristics and specific regional customs are reflected in human cultures. Dance, an important channel of culture inseparable from a people's heritage, clearly reflects the lives and customs peculiar to the regions concerned. Dance which has developed in a particular geographical unit and reflects the working lives and indigenous customs of the region, is the folk dance.

At definable historical stages, people form themselves into nations, as durable forms of social communities. They then live within nation-states and develop national cultures. National cultures naturally reflect the special lives and characters of the various nations, constituting the cultures of those nations. People also developed dance while living within nation-state units. These dances are known as national dances, and they reflect the specific lives and

sentiments of the nations they belong to.

Korean dance reflects our people's sentiments and feelings. Since ancient times our people have been fond of dancing and singing. Their dances and songs vividly reflect their diligent working life and beautiful customs.

Since the remote past our people have enjoyed dancing in large groups at various folk gatherings. At such events nearly all the villagers came to dance mostly to celebrate bumper harvests and to wish for similar rich crops for the following year.

In the course of dancing and enjoying life down the ages, virtuoso dancers appeared. In our country there were such dancers in every region and every village. On occasions of folk festivities and other happy events, the people danced together with them. In many cases, however, skilled dancers monopolized dancing, and the other people simply watched them. The dancers danced not only to enjoy themselves but also to delight the spectators. This was how some people came to specialize in dancing, and others became mere onlookers. This process of division produced professional or semi-professional dancers.

With the emergence of professional dancers and with the introduction of instruments of accompaniment and decor in dancing for larger audiences, the art of dance became an independent genre.

In our country, dance became an independent genre of art a long time ago. Already in the remote past, our people created their excellent national dances by describing their creative life with beautiful and graceful rhythms, and developed it. In the exploitative class society, however, the ruling class used the art of dance as an instrument of their rule and pleasure, which seriously hindered the development of the art.

In the Middle Ages, itinerant folk art troupes, which were called *sadangphae*, were formed in our country. The *sadangphae* included specialized dancer-singers, who were called *sadang*. They travelled around villages, dancing and singing in the courtyards of people's

houses. They did not perform dances of set forms, but danced impromptu pieces with great skill to suit the occasion. Their dances contained many movement patterns characteristic of our nation, expressing the national feelings of cheerfulness. During the feudal age the ruling class despised *sadang*, but the people liked them. That was why they gave performances, travelling throughout the country, particularly to farm villages, until modern times.

With social progress, with the rise in the people's demand for richer cultural and emotional lives and with the development of artistic forms, dance developed into an art for appreciation. As a result, dance was divided into group dance for everyone in everyday life and artistic dance created and performed by specialized dancers on theatrical stages.

Artistic dances have been shaped and developed in different continents and different countries and by different nations in different periods. Some of their forms and genres have been assimilated to each other and generalized through artistic exchanges between countries, and have been disseminated worldwide. Artistic dance now includes national dance, ballet and modern dance, and their combination and derivatives have resulted in many other forms of dance.

With the people's growing demand for a richer cultural life, varied forms of calisthenics have newly been developed for the purpose of enriching the people's cultural and emotional lives, and providing mental and physical training.

Being originally based on man's physical movements, dance has served widely as a means of not only enjoying life but also of physical improvement and military training since ancient times. During the Koguryo dynasty in our country, warriors and the people in general widely practised dancing to harden themselves physically and train themselves in military arts. As a result, military dances such as the sword dance and the spear dance became widespread.

Gymnastic dances, artistic swimming and ice dancing come under the category of calisthenics. By calisthenics I mean the dance

which combines the elements of physical training with those of dance. The calisthenics contributes greatly to the cultural and emotional lives of both the younger generation and the working people.

Our country now encourages gymnastic dances widely among schoolchildren in line with the Party's educational policy on training the younger generation into fully developed people who are knowledgeable, morally sound and physically strong. For its high level of ideological content and formative beauty, the gymnastic dance is liked by our people. In our country artistic swimming and ice dancing are developing quickly, and enriching our people's cultural and emotional lives. In our country the art of dance is being developed in a diverse way to meet the people's demands for independent and creative lives.

The art of dance had no class character in classless society, but with the advent of class society it assumed a class character, just as other genres of art did. That was because in class society the art of dance reflected the ideas, feelings and lives of both the ruling class and the working people who were oppressed and exploited.

In exploitative class society, the art of dance was used as an instrument of pleasure for a handful of the exploiting class and was unable to develop as a genuine art catering to the people's tastes and feelings. In class society the ruling class used dance as a vehicle for their vulgar ideas, feelings and decadent lives, their luxurious and dissipated lives.

In feudal society dance was used by the ruling class for their drinking parties and to enliven idle lives. The court dance was the representative dance that expressed the thoughts, feelings and life of the feudal ruling class.

The origin and development of the court dance varied with countries and nations. That was because court lives varied with countries and nations.

The court dance in European countries developed mostly in the form of the ball dance. The ball dance was a variant of the folk

dance. Feudal aristocrats changed the composition of the folk dance and adapted its vocabulary of movements to their own tastes and feelings. The forms of the ball dance performed in the courts of Europe varied with countries and nations, but they were similar to each other.

The court dance in Oriental countries developed in a way different from that in Europe. In Oriental countries the court dance developed as an object of appreciation not as one which kings and feudal aristocrats danced in person. In our country, too, the court dance developed in feudal times. Since the court dance was made to cater to the ideas, feelings and lives of the feudal aristocrats, its content was anti-popular. However, the dance movements and other formal elements of the dance reflected the national tone. That was because the court dance was based on the folk dance and was adapted by talented artistes who came from the people.

In feudal society the ruling class combined religious services with dancing in order to spread religious doctrines among the people. In our country, too, religious dances were in fashion in feudal times. Religious dances in feudal society represented the thoughts, feelings and lives of the ruling class, and were heavily endowed with religious coloring. However, the dance movements and other formal elements of religious dances, like those of court dance, could not help but contain national coloring since they were based on the folk dance and were adapted by talented artistes who came from the people.

In capitalist society, dance reflected the thoughts, feelings and lives of the bourgeoisie, and the capitalist dance was anti-popular. Capitalist dance corrodes the people's sound consciousness and lives, and induces people to lead a dissipated life. It expresses the idle and decadent lives of the bourgeoisie in deformed rhythms.

Dance which reflects bourgeois thoughts, feelings and lives in capitalist society ceased to be a noble art a long time ago. The pleasure dance which is common at drinking parties and in the amusement quarters in capitalist society represents the idle and

eccentric ideas, feelings and lives of the bourgeoisie in capitalist society, paralyses the people's noble thoughts and feelings and suppresses their independence. It is the most reactionary and anti-popular of dances.

In exploitative class society, the people ceaselessly conduct a creative struggle against exploitation and oppression, domination and subjugation and for independence; this is reflected in the art of dance. In exploitative class society, too, the dance created by the people expresses their independent and creative lives richly in national forms. The dance that reflects the people's independent and creative lives is progressive and popular. The progressive and popular dance reflects the people's thoughts, feelings and aspirations for independence in opposition to all manner of domination and subjugation, and portrays diverse and beautiful lives.

The folk dance in our country, for example, depicts the thoughts, feelings, emotions and diverse and beautiful lives with regional tones, the lives of the people who aspired after a new life in the past. The folk dance, *Tondollari*, was a favourite dance for the people living on the east coast of Hamgyong Province. These people danced it to the folk song *Tondollari* at festivals and other occasions of jubilant events. The folk dance *Tondollari* was also called *Tongthulnal* (daybreak-Tr.), reflecting the people's aspirations for an independent new life free from exploitation and oppression.

Today our socialist art of dance reflects our people's thoughts and feelings, and their independent and creative lives. Our people are now fighting for the complete victory of socialism in our country and for the reunification of their country independently under the banner of the Juche idea. Their immediate task for independence is to achieve the complete victory of socialism and independent reunification of their country.

Describing the people's struggle for independence properly is the intrinsic requirement of Juche art. The Juche art of dance must properly describe our people's struggle for independence, in keeping with its intrinsic requirement.

### 3) THE REVOLUTIONARY TRADITIONS OF THE ART OF DANCE MUST BE INHERITED AND DEVELOPED

Revolutionary dance reflects the thoughts, feelings and lives of the masses of the people, particularly the working class. The ideas, feelings and lives of the working class are reflected in a concentrated way in revolutionary art.

The working class is the most revolutionary class which has a historic mission to realize the complete independence of the masses of the people. It has the strongest desire to live as the master of its own destiny, free from all fetters of nature and society. It shapes its destiny independently and creatively.

Ever since its emergence in the arena of history, the working class has ceaselessly struggled to realize the independence of the masses of the people in opposition to all fetters of nature and society. In the course of the revolutionary struggle to realize the independence of the masses of the people, the working class has deeply felt human dignity, pride, worth and joy as the master of its own destiny and as the creator of its own life, and acquired nobler aesthetic sentiments than any other class. The working class creates and enjoys revolutionary art by representing the masses' revolutionary aspirations for independence and their noble aesthetic feelings in various forms of art, including dance. Dance which reflects the revolutionary desire of the working class to realize the independence of the masses of the people and its noble aesthetic feelings is revolutionary dance.

In the course of the revolutionary struggle to realize independence under the guidance of its outstanding leader, the working class creates art which reflects the masses' desires and aspirations for independence.

While organizing and leading the revolutionary struggle to realize the masses' independence in opposition to the exploiting class, the

leader of the working class establishes the idea of revolutionary art and literature, creates a variety of works of revolutionary art and literature, including dance, and uses them as a powerful ideological instrument to give revolutionary education to the masses of the people in their revolutionary struggle.

The idea of revolutionary art and literature and the works of various forms of art and literature, including dance, which are newly created in the course of the revolutionary struggle to destroy the exploiting class and realize the masses' independence under the guidance of the leader, constitute the revolutionary traditions of art and literature of the working class.

The revolutionary traditions of art and literature established under the guidance of the leader are a solid basis that ensures success in developing the revolutionary art and literature of the working class as well as valuable revolutionary wealth that should be inherited and developed by the coming generations. The working class must safeguard, carry forward and develop the revolutionary traditions of art and literature established under the guidance of the leader throughout the entire period of carrying out its historic mission. This is the direct way to develop dance and other genres of art as working-class art.

The revolutionary tradition of our art of dance was established during the anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il Sung.

The great leader founded the Juche idea to meet the requirements of the age of independence. Through the application of the Juche idea, he formulated the Juche-oriented lines and policies of the Korean revolution. Organizing the anti-Japanese revolutionary struggle and giving wise leadership to it, he achieved the historic cause of national liberation and established the glorious revolutionary traditions of our Party. On the basis of his scientific analysis of the role of revolutionary art and literature in the revolutionary struggle to realize the independence of the masses of the people during the anti-Japanese revolutionary struggle, he

evolved the idea of Juche-oriented art and literature, and ensured that many works of revolutionary art and literature were produced to rouse the anti-Japanese guerrillas and the people to engage in the revolutionary struggle in a vigorous way against the Japanese imperialists. In the arduous days of the anti-Japanese revolutionary struggle he himself produced many works of art and literature of various genres such as drama, opera, song and dance, and thus opened up a new epoch for the development of revolutionary art and literature in our country.

In the early years of his revolutionary activities, the great leader himself produced revolutionary works of dance, and brought about a radical change in the development of dance in our country. In those years he produced the song and dance performances *Tansimjul* and *Pride of Thirteen Provinces*, and saw to it that these were performed widely among the people. *Tansimjul* expressed the idea that all the anti-Japanese patriotic forces should unite solidly to destroy the Japanese imperialists and liberate the country. *Tansimjul* and *Pride of Thirteen Provinces* were rendered in a new artistic way on the basis of national form.

The great leader encouraged the anti-Japanese guerrillas to create and perform many revolutionary dances during the anti-Japanese armed struggle. He gave meticulous guidance to finding solutions to all the problems arising in the creation of revolutionary dances, as regards the themes, contents, movements, costumes and props. Under his meticulous guidance, the anti-Japanese guerrillas created and performed many revolutionary dances, among them *The Dance of the Song of General Mobilization*, *Cavalry Dance*, *Arms Dance*, *Red-Scarf Dance*, *Sewing-Unit Dance* and *Tree-Bark Dance*. These dances of varied themes were all revolutionary in content. The anti-Japanese revolutionary dances reflect the anti-Japanese guerrillas' and people's warm feelings of respect for the great Comrade Kim Il Sung, whom they followed as the Sun of the nation and as their leader. They also reflect his Juche-oriented lines and policies on the Korean revolution, such as his line of anti-Japanese national united front, and his line of

obtaining weapons by our own efforts. Other themes are the guerrillas' intense love for their country, their national pride, their unshakeable confidence in the victory of the revolution, their unbreakable fighting spirit, their revolutionary optimism, the revolutionary spirit and lives of our people in the guerrilla bases and other areas who gave material and moral support to the anti-Japanese guerrilla army, and the noble traits of unity between the guerrillas and the people.

The anti-Japanese revolutionary dance was simple in form. It is a new development of the historically shaped national form of the Korean dance, which reflected the thoughts, feelings and lives of the anti-Japanese guerrillas and the people in general.

The anti-Japanese revolutionary dance was composed in concise and simple form so as to describe the fighting lives of the guerrillas and people truthfully. The structure of this type of dance composition, though simple, was logical. The dance movements, though graceful and soft, perpetuating those of Korean dance, which is characterized mainly by arm movements, were full of fighting stamina, strongly appealing and motivating, and clearly expressive.

The anti-Japanese revolutionary dance was performed mainly to the accompaniment of revolutionary songs. Such dances were mostly named after the revolutionary songs. Therefore, their ideological contents were clear.

The costumes and props for the anti-Japanese revolutionary dance were so arranged as to accord with its ideological content. The dance described the revolutionary thoughts, feelings and lives of the anti-Japanese guerrillas and people in simple, yet realistic, form so that it was easy for everyone to understand and perform.

The anti-Japanese revolutionary dance was varied. There were the group dances, in which the anti-Japanese guerrillas and people enjoyed themselves, as well as the art dances aimed at giving them ideological and emotional education. The art dance comprised solos, couples, group dances, and song and dance performances like *Tansimjul* and *Pride of Thirteen Provinces*, which were an original form of song and dance.

Under the guidance of the great leader, the anti-Japanese guerrillas created and performed revolutionary dances militantly and with mobility by pooling their efforts and talents. In the anti-Japanese guerrilla army there were no specialized dance producers. By pooling their talents, the guerrillas created dance movements to revolutionary songs, arranged props and costumes, and produced and performed dances militantly. In the course of this work they established revolutionary and militant traits and methods of creating dances. The revolutionary dances created and performed during the anti-Japanese revolutionary struggle greatly contributed to encouraging the guerrillas and people to fight against the Japanese imperialists and liberate the country, and became the historical roots of our revolutionary art of dance.

We must safeguard the glorious traditions of the anti-Japanese revolutionary dance, and inherit and develop them in step with the development of everyday life. This is the way to develop our art of dance into a revolutionary art of dance capable of contributing to the revolutionary cause of Juche pioneered by the leader.

An important task in inheriting and developing the glorious traditions of the anti-Japanese revolutionary dance is to revive the many works of dance which were created and performed during the anti-Japanese revolutionary struggle, and bring them back to the stage.

Re-rendering and re-staging the works of revolutionary art and literature created and performed during the anti-Japanese revolutionary struggle is the basic task that must be carried out in inheriting and developing the traditions of anti-Japanese revolutionary art and literature. Our Party has effected a new advance in art and literature by making it a consistent policy to adapt the classic masterpieces created by the leader during the anti-Japanese revolution in various genres, in order to safeguard and inherit the revolutionary traditions of anti-Japanese revolutionary art and literature. In the field of the art of dance, *Tansimjul* and *Pride of Thirteen Provinces* created by the leader were rendered anew and

staged again, and in the field of some other forms of art anti-Japanese revolutionary dances were re-rendered. However, these are few in number and many remain undiscovered. The artistes in the field of dance must seek them all out, preserve them as the treasure of revolutionary dances and render them anew for the stage. In so doing, the anti-Japanese revolutionary dances should be rendered in ways faithful to the original works and yet cater to the aesthetic tastes of our contemporaries.

The simplicity of the anti-Japanese revolutionary dances should also be inherited and developed. These dances are people-oriented and simple in form. Their movements, the structures of their composition and other vocabulary are succinct and distinctly lifelike. These dances are easy to understand and perform. The artistes in the field of dance must inherit and develop the simplicity of the anti-Japanese revolutionary dances, describe the thoughts, feelings and lives of our contemporaries, and at the same time produce dances simple and easy for the people to understand.

The method of collective creation characteristic of the anti-Japanese revolutionary dances must also be carried forward and developed. Although there were no specialized creative workers during the anti-Japanese revolutionary struggle, many dances were produced collectively on the strength of the talents of the masses. Producing dances by displaying the masses' talents highly is still important. The lives of our people now fighting for the complete victory of socialism and the independent reunification of their country are varied. Our art of dance must interpret our people's varied lives by means of excellent artistic rhythms so as to develop the socialist art of dance and enrich the people's cultural and emotional lives. The work of interpreting our people's varied lives by means of artistic rhythms cannot be successfully carried out simply by the efforts of a few choreographers. The creation of dances, like other work, must be undertaken by displaying the collective talents of the masses, including dancers and other people who are fond of art.

#### 4) DANCES MUST DESCRIBE THE PEOPLE'S VARIED LIVES

The character of an art is defined by what it describes.

The genuine art of dance must describe the people's independent and creative lives. The description of their independent and creative lives can represent the desires and aspirations of the masses of the people, the masters of the revolution and construction, and contribute to giving them powerful encouragement in their struggle to realize their independence.

By its interpretation of our people's independent and creative lives our art of dance must give the people ideological and emotional education, and contribute to encouraging them to engage in the worthwhile struggle to create a new life.

Our art of dance must, above all else, direct its efforts to the description of the independent and creative lives of the people of our times.

Today, under the wise leadership of the Party and the leader, our people enjoy independent and creative lives as masters of their own destiny and country. Our people's independent and creative lives are daily developing in their variety and richness. The art of dance must describe properly our people's independent and creative lives, which are becoming more varied and rich as the days go by, in keeping with the requirements for the development of socialist art.

The art of dance must skilfully describe our people's loyalty to the great leader. This is an important task of the art of dance in the light of its mission. Our art of dance must contribute to the revolutionary cause of the working class, the revolutionary cause of Juche.

The revolutionary cause of Juche now being carried out by our people was pioneered and led by the great leader. The leader evolved the immortal Juche idea and on the basis of this wisely and triumphantly guided our people's revolutionary struggle to realize

their independence. Our people must loyally support his leadership generation after generation under the banner of the Juche idea he created. Only then can they accomplish the revolutionary cause of Juche pioneered by him. In order to accomplish the Juche revolutionary cause generation after generation in strong support of his leadership, we must equip the Party members and other working people firmly with his greatness. Our artistes must skilfully describe the leader's greatness so that they acquire a good knowledge of it, and support his leadership with loyalty from generation to generation.

It is not easy for dance to describe the leader's greatness directly, because it depends on artistic rhythms as its vocabulary. In dance, too, *pangchang* (off-stage chorus-Tr.) and slide backdrops can directly show his greatness, but these are not the basic means of description for dance. So the use of these should not be considered a direct description of his greatness. Therefore, dance should show his greatness by describing our people's loyalty to him expressed in their respect and support for him, to suit the characteristics of dance that uses artistic rhythms as the basic means of description. Our people's loyalty to him is inconceivable apart from his greatness. Our people's loyalty to him expressed in their respect and support for him is based on his greatness.

The artistes in the field of dance have in the past produced excellent works describing the noble thoughts and feelings of our people who follow the leader with exalted respect.

The dances *Sunflowers* and *Kimilsungia in Full Bloom All over the World* are excellent descriptions of the noble thoughts and feelings of our people, who follow the great leader, holding him in the highest esteem. The dance *Sunflowers* likens our people's loyalty to the leader to the sunflowers which follow the sun. The dance *Kimilsungia in Full Bloom All over the World* describes the noble thoughts and feelings of our people and the revolutionary people around the world who respect the leader boundlessly by likening their thoughts and feelings to the immortal flower *Kimilsungia*.

These dances were produced on the basis of the songs of the same names. In the past, musicians have composed many songs which reflect our people's loyalty to the great leader. If you choose good songs from among them, the songs from which movement patterns can be derived, you will be perfectly able to produce dances showing the leader's greatness.

Loyalty to the Party occupies an important place now in our people's ideological and spiritual lives. Our people regard our Party as a motherly Party because it leads them and takes care of them, brightening their precious political integrity, which is provided by the great leader. They entrust their destiny entirely to the Party, and support the Party's leadership with loyalty. The thoughts and feelings expressed in their trust in and support for the Party are noble thoughts and feelings unique to our people, who are under the leadership of the great Party. The art of dance must skilfully describe through varied lives the noble thoughts and feelings of our people, who trust and follow the Party.

The dance *Embrace of the Motherly Party* skilfully describes our people's loyalty to the Party. It excellently represents the thoughts and feelings of our people, who trust and follow our Party, regarding it as a motherly Party.

Dances which reflect our people's loyalty to the Party can be created by delving into actual lives or on the basis of the songs about the greatness of the Party. Many such songs can be used to create dances showing our people's loyalty to the Party. The artistes in the field of dance must produce many dances which depict the noble thoughts and feelings of our people who trust and follow the Party as their motherly Party to encourage the Party members and other working people to support the Party's leadership with the utmost loyalty.

Works of dance describing the lives of the revolutionary fighters and people during the anti-Japanese revolutionary struggle should also be produced.

Such dances are important for raising the level of ideological and

artistic qualities of dance, and enhancing its informative and educational functions.

The anti-Japanese revolutionary struggle was the noblest of struggles. It was waged to win back the country from the Japanese imperialist bandits and realize the independence of the country and nation. It was the most arduous in the history of revolutionary struggles. The anti-Japanese revolutionary fighters indefatigably fought against the Japanese imperialists with absolute loyalty to the leader, ardent love for their country, burning hatred for the class enemy, unshakeable confidence in the victory of the revolution, unbreakable revolutionary spirit which overcame all difficulties, and with the revolutionary spirit of self-reliance which ensured that they would solve all the problems by their own efforts. The people gave the anti-Japanese guerrilla army material and moral support with a strong belief that they could liberate the country and build an independent new life under the guidance of the leader. The practical example set by the revolutionary fighters and the people during the anti-Japanese revolutionary struggle serves as a brilliant lodestar to be followed by our people in their struggle to build socialism and reunify the country. If we produce dances on the basis of the noble revolutionary spirit and lives of the anti-Japanese revolutionary fighters and people who carried out a long-drawn-out arduous struggle against the Japanese imperialists, we shall be able to create excellent dances with high ideological and artistic qualities.

The dances *The Snow Is Falling*, *Azaleas in the Homeland* and *Winnowing* are excellent pieces which describe the noble revolutionary spirit and lives of the revolutionary fighters and people during the anti-Japanese revolutionary struggle at a high ideological and artistic level. The dance *The Snow Is Falling* portrays the unbreakable revolutionary spirit of the anti-Japanese guerrillas who fought without yielding to any sort of hardship or trial in snowstorms on Mt Paektu. The dance *Azaleas in the Homeland* delineates the anti-Japanese guerrillas' ardent love for their motherland. The dance *Winnowing* depicts the people's struggle to supply food grains to the

anti-Japanese guerrilla army. These dances are masterpieces produced in the age of the Workers' Party. They are masterpieces in that they truthfully describe the noble thoughts, feelings and revolutionary lives of the anti-Japanese guerrillas and people. These dances show that masterpieces can be created by realistically interpreting the noble thoughts, feelings and revolutionary lives of the people who struggle for independence. Dance artistes must make a deep study of the anti-Japanese revolutionary traditions, delve into the noble revolutionary spirit and varied lives of the anti-Japanese guerrillas and people, and describe them skilfully through artistic rhythms to contribute to equipping the Party members and other working people with our Party's glorious revolutionary traditions.

We must also produce dances dealing with the heroic struggle of the soldiers of the People's Army and the people who fought courageously against the US imperialists during the Fatherland Liberation War.

The three-year-long Fatherland Liberation War against the invasion by the US imperialists was a just war for the defence of the freedom and independence of the country. It was the fiercest war in war history. In this war the soldiers of our People's Army and the people displayed their lofty and unflinching loyalty to the Party and the leader, to their country and fellow countrymen, unparalleled devotion and mass heroism. They dedicated their youth and lives to the war for the sake of the Party and the leader that had made them the masters of the country and owners of the land, and provided them with happy and worthwhile lives, and for the sake of their motherland and fellow people. The noble revolutionary spirit displayed by the soldiers of the People's Army and people during the Fatherland Liberation War still serves as ideological nourishment for the revolutionary education of our people and as excellent material for the production of dances.

A considerable number of dances describing the noble revolutionary spirit and lives of the soldiers of the People's Army and

people during the Fatherland Liberation War have been produced so far, among them *My Heavy Machine-gun*, *Drum Roll in the Midst of Gunfire*, *My Post*, and *The Women of Jiktong Pass*. However, the dance artistes must not rest content with them. They must delve into the varied lives of the soldiers of the People's Army and people, who fought heroically for victory, and describe them skilfully with artistic rhythms.

Dances dealing with the varied lives of our people who are building socialism must also be created.

This is an important task facing the dance artistes.

Our people are now working hard to build socialism under the banner of the ideological, technological and cultural revolutions. The dance artistes must depict their varied lives skilfully with artistic rhythms and fulfil the mission of the times they have taken up.

An important aspect of creating dances describing our people's lives is to delineate the lives of the working class skilfully.

The working class represents socialist and communist society, and they are the leading class of the revolution. Only when their lives are described properly can the working-class character of the art of dance be sustained, and the art of dance serving the working class be developed.

It is not an easy matter to create dances describing the lives of the working class. This is more or less the reason why not many dances describing the lives of the working class have been produced yet. Even the dances dealing with the working class mostly depict the lives of the workers in light industry and seldom portrayed the lives of the workers in heavy industry. The dances *Molten Iron Flows* and *Evening Glow at Kangson*, which deal with the smelting workers of the metal industry, represent the lives of the workers in heavy industry. These dances describe their lives skilfully with artistic rhythms. The dance artistes must not rest content with these successes but produce many more dances portraying the lives of workers in the mining industry, machine-building industry and other key industries.

We must also produce excellent dances depicting the lives of our

farmers. Our farmers are working hard to implement the Juche farming method and the theses on the socialist rural question proposed by the great leader. The lives of the farmers who are striving to implement them are varied. Their working lives vary with the seasons—spring, summer, autumn and so on—and with the kinds of work—cereal production, livestock farming, fruit growing, and silkworm raising. The dance artistes must produce many dances dealing with the varied lives of our farmers to further enrich our people's cultural and emotional lives, and powerfully encourage the farmers to implement the Party's agricultural policy.

The People's Army is our Party's revolutionary armed forces which reliably defend the socialist motherland and the gains of the revolution. The lives of the soldiers of our People's Army defending the socialist motherland and revolutionary gains are permeated with the spirit of devoted service to the Party and the leader, the country and people, and with the pride of youth and militant optimism. The dance artistes must describe the soldiers' noble revolutionary spirit and worthwhile military service with artistic rhythms to contribute to the education of the soldiers and people in the spirit of national defence. The dance artistes must skilfully depict the spirit of military service and revolutionary comradeship, and the fine tradition of unity of officers and men displayed by the soldiers who train themselves hard politically and militarily and form an impregnable wall of defence for the country. They must also portray with artistic rhythms the fine traditions of unity of the army and the people, of the soldiers protecting the people's lives and property and of actively supporting socialist construction, and of the people taking loving care of the soldiers and helping them as they would do their own children.

We must also produce dances which deal with our people's struggle for the independent reunification of their country. To reunify the country independently is the most pressing and greatest task of our nation. All the Korean people in the north, south and abroad are now fighting vigorously to drive out the US imperialists from south

Korea and reunify the country without foreign interference. The south Korean students and people are fighting, shedding blood, to put an end to the colonial fascist rule of the US imperialists and their stooges, and achieve independence, democracy and national reunification. The art of dance must give artistic rhythmic description to their struggle for independence, democracy and national reunification, and the struggle of all the Korean people for national reunification, so as to make an active contribution to the independent reunification of the country.

We must also produce excellent dances portraying the traditional lives of our people in the past.

Such dances will show people the fine aspects of traditional Korean life and customs, and enhance their sense of national pride and confidence. We are a resourceful nation with a time-honored history and fine cultural traditions. If we show the past lives of our resourceful and talented people in the form of national dance we shall be able to inspire the people with national pride and confidence, and develop the art of dance, making it richer and more varied.

An important aspect of the production of dances dealing with our people's traditional lives is to describe skilfully the national customs of our people. Our people's beautiful and varied lives in the past find concentrated expression in the national customs. National customs are well reflected in the folk dance. We must discover and improve folk dances which have been handed down from the past and also create new folk dances.

Folk dances should also be produced on the basis of folk songs and legends. Folk songs and legends clearly reflect our people's thoughts and feelings in the past, as well as national customs. Our people's thoughts, feelings and customs reflected in folk songs and legends can be the basis for the production of good folk dances.

We have the experience of having produced a folk dance on the basis of a legend that was widespread among our people—*Fairies on Mt Kumgang*. This dance truthfully portrays the thoughts, feelings

and customs of our people who, since ancient times, have dearly loved our country, which is beautiful and a splendid place to live in. In our country there are many folk songs and legends which reflect our people's noble thoughts, feelings and customs. The dance artistes must create folk dances on the basis of folk songs and legends, and thus enrich and develop our art of dance.

Folk dances which deal with our people's traditional lives should be created to be clearly indicative of the customs of particular regions. Each folk dance reflects the characteristics of a particular region. Reflecting regional characteristics is the real tone of folk dances, so to speak. Some of our folk dances have been in fashion in one region, and some of them in many regions. Peasant dances are widespread throughout the country, but their composition and movements vary with regions. Folk dances should sustain regional characteristics so that they are clearly indicative of the people's customs of particular regions.

## 5) THE NATIONAL FORM OF DANCE MUST BE SUSTAINED

Sustaining the national form of dance is an important principle of developing the socialist art of dance.

The content of art requires an appropriate form of art, and new, varied lives which appear as time progresses require new forms of art capable of reflecting them. In art the form expresses the content and conveys it to the audience. How the content of art is expressed and conveyed depends on the form that reflects the content. Only when the form is appropriate to the content can artistic description be successful and the content be conveyed effectively to the audience. No matter how good the content is, it cannot be depicted successfully and conveyed to the audience properly unless it is expressed in a suitable form. An art the content of which is not skilfully depicted and conveyed effectively, cannot stimulate the

audience to ideological and emotional interest. Such art is repelled by the people. An art which is repelled by the people is not a genuine art. If an art is to be loved and supported by the people as a genuine art, it must express the people's varied lives in the most appropriate form.

The national form of art can express and convey the content most effectively.

The national form is the most effective vehicle of artistically expressing and conveying the content to the audience, because it reflects national characteristics. Living within the unit of a nation-state, people acquire the characteristics peculiar to the nation. National characteristics find expression mainly in people's thoughts, feelings, sentiments, customs and tastes. People easily appreciate what accords with their national thoughts, feelings, sentiments, customs and tastes. An art which reflects people's thoughts, feelings and lives, can accord better with national thoughts, feelings and sentiments when it takes on the national form.

Works of art, which are rich in national thoughts, feelings and sentiments, are liked by the people and, therefore, survive down the ages. This is true in the light of the history of the development of art in our country. Therefore, in order to develop art which is loved by the people, we must sustain the national form in art production.

Sustaining the national form is important in all arts, and particularly in the art of dance, because the art of dance reflects national characteristics most distinctly. The art of dance does this because it provides the most concentrated visual presentation of the national sentiments and customs of the people.

National characteristics find expression in the art of dance through a variety of vocabulary: Dance music expresses national characteristics through the rhythmic patterns and melodies; stage decor shows national characteristics by means of costumes. Clothing clearly shows a nation's tastes. In the art of dance, costumes artistically stress national customs. Dance emphasizes national features by means of costumes.

Although music and decor express national characteristics in dance, the dance itself shows them most clearly. This is because a man's national character finds the best expression in the process of his life and his actions. The characteristics of people's various actions and physical postures in work and everyday life vary with nations. Such national characteristics are directly reflected in the dance, which is composed of bodily movements. That is why the dance clearly expresses national characteristics.

National features of dance find concrete expression in dance movements. Oriental and Western dances are distinguished by their movements. Oriental dances are characterized by many movements of the arms and other parts of the upper body, whereas Western dances are characterized mostly by footwork and other parts of the lower body. Korean dance is composed of many movements of the arms and upper body. The dance mainly moves his or her arms with a natural combination of footwork to effect the harmonious movement of the whole body. This produces the special flavour of Korean dance. Korean dance has more gentle movements than excessively wild movements. The movements of Korean dance are moderate and yet strong, and gentle at the same time.

Korean dance is characterized by a harmoniously polished, refined patterns of movement. A movement pattern is the rhythmic sequence of various movements performed to the melodies and rhythmic patterns of a musical piece. In dancing, one or more actions shape a movement, and a harmonious combination of these movements in a rhythmic sequence makes the pattern. Both the dance movement and the movement pattern are a rhythmic expression; they are not different things. A dance movement that is distinct and rich in rhythms is immediately a pattern. Dances in our country are rich in rhythms, so most of the dance movements constitute patterns.

Movement patterns clearly reflect national feelings and sentiments. Therefore, we must sustain movement patterns properly for the development of the art of dance.

To sustain the movement patterns in dance is the basic way of

sustaining the national form of dance. Preserving the movement patterns is a prerequisite for creating dances that suit our people's thoughts, feelings and sentiments and for developing the art of dance in our own way.

In order to sustain the movement patterns of Korean dance, it is necessary to find out a variety of patterns that have been performed by our people for a long time in the past. Our people have developed a brilliant culture of their own, part of which is the art of dance, for thousands of years. The dances which were created and developed by our ancestors, reflect working life, battles, human relations and customs. Because these dances reflect varied lives, the movement patterns of these dances are also varied. We must develop the art of dance by discovering the variety of patterns from these dances.

The folk dance is basic to the dances created by our ancestors. It has been created, performed and handed down, reflecting the varied lives and fine customs of the people. Our people are of the same blood and have been living in the same country for centuries, all the time developing a brilliant culture. But they have created folk dances characteristic of different regions. The folk dances are reservoirs of beautiful movement patterns with regional characteristics. The movement patterns of the folk dance in our country are simple, clear and easy to practise. So everyone finds it easy to learn and perform them.

In order to find out the movement patterns of the folk dances, it is necessary to study them deeply. In accordance with our Party's art and literature policy on developing our cultural heritage, the artistes in the field of dance have widely conducted the work of exploring folk dances. They have discovered a considerable number of them and rendered them again for the stage, to cater to the aesthetic tastes of our contemporaries, sustaining their movement patterns. However, more remain to be discovered than those discovered already. Our ancestors created many folk dances characteristic of different regions, but not many of them have been handed down to date, mainly because the feudal rulers despised folk arts and the Japanese

imperialists pursued the policy of obliterating our national culture. Dance artistes must make a systematic study of historical materials and other documentary information, and discover many folk dances of every region. In this way they will enrich the heritage of our dance and sustain movement patterns characteristic of the folk dance.

Movement patterns must also be discovered from among court dances and ritual dances. The court dance was performed in the court for royal families and the feudal rulers, and ritual dances were performed mainly in temples during the days when Buddhism was widespread. Both court and religious dances represented the thoughts, feelings and lives of the feudal rulers, but their forms still reflected national characteristics to some extent. That is why efforts should be made to discover and inherit the movement patterns characteristic of our nation in these dances.

The movement patterns discovered from among the dances created by our ancestors should be polished to cater to modern aesthetic tastes. Our ancestors created dances to express the thoughts, feelings and sentiments of their contemporaries. People's thoughts, feelings and sentiments change with the development of the times and with the changes in their lives. The thoughts, feelings and sentiments of our people who are building socialism today can never be exactly the same as those of the past. Therefore, the movement patterns created to suit the aesthetic tastes of the people in the past cannot fully cater to the aesthetic tastes of our people today. For this reason, the movement patterns created by our ancestors should be polished to satisfy modern aesthetic tastes.

In polishing the past movement patterns, we should avoid excessive modernization. Excessive modernization will result in a failure to inherit national characteristics. Such a failure will cause the loss of the character of national dance. The movement patterns of the past dances should be polished with care so as to preserve their original character and yet to cater to the aesthetic tastes of our contemporaries.

We must create new movement patterns that represent our contemporary thoughts, feelings and lives. In the course of the

ideological, technological and cultural revolutions now developing vigorously in our country under the wise leadership of the Party and the leader, a new change is taking place in the lives of our people. In their working life, for example, manual labour is giving way to mechanical labour even in the agricultural sector, not to speak of the industrial sector, as a result of the successful technological revolution. Manual transplanting of rice seedlings in the rural areas has been replaced by machine transplanting.

Continuous new developments in our people's varied lives require new patterns of dance movement capable of reflecting such new developments. New lives should be described with new movement patterns; old movement patterns, which depicted past lives, cannot portray new lives properly. In delineating the transplanting of rice seedlings, for example, the movement patterns which described manual transplanting will be difficult to use to depict mechanical transplanting. The description of mechanical transplanting requires suitable new movement patterns. New movement patterns describing mechanical transplanting can realistically reflect the thoughts, feelings and sentiments of our farmers. New movement patterns must sustain national characteristics clearly, in addition to reflecting new patterns of life.

The artistes in the field of dance must create many new movement patterns with distinct national characteristics, skilfully describe our people's daily developing varied lives, enrich and develop our art of dance from the standpoint of Juche, and make a more active contribution to our people's cultural and emotional lives.

#### 6) THE ART OF DANCE SHOULD BE DEVELOPED MAINLY ON THE BASIS OF SHORT PERFORMANCES

Short dance performances are a genre of production classified according to size. Works of art are classified into different genres according to the mode of description and their size. There are long

and short dance productions. Short dance performances belong to the form of small-sized productions. They describe fragmentary aspects of life by means of succinct compositions in a concentrated manner.

Short dance performances are a suitable genre for describing human life. This is explained by the characteristics of the art of dance which uses artistic rhythms as its basic vocabulary. Artistic genres have their own means and techniques of description as well as the objects and scope of description within the range of these means and techniques. Novels, which use language as their basic means of description, and cinema, which uses the screen as its basic vocabulary, are fully able to deal with a wide scope of lives woven with complex human relations and various events because their means of description are relatively unlimited compared to other genres of art. By contrast, the art of dance, the basic vocabulary of which is limited to artistic rhythms, cannot deal so easily with the complex and wide scope of life, as a novel or the cinema does. If the art of dance attempts to describe a complex life with its limited vocabulary it will find it difficult to sustain its peculiar flavour. The best thing for the art of dance with its limited vocabulary to do is to depict fragmentary aspects of life in the form of short performances which can show people's thoughts, feelings and lives vividly and subtly by means of their characteristic movement patterns. In this respect we can say that short dance performances are a genre suited to describing human life with artistic rhythms.

Short dance performances have a folk flavour. The people easily appreciate them because they describe life concretely and clearly by means of simple compositions and characteristic rhythms.

Short dance performances are universal. They are a type of dance which has developed over a long historical period. Most of the dances produced by our ancestors are short performances. Dances of this genre are still produced and spread widely.

Short performances are the basic genre of dance because they have a folk flavour and are universal, and so are a suitable form of describing life with artistic rhythms.

The development of the art of dance mainly on the basis of short performances can sustain its characteristics properly.

If artistic genres are to maintain their characteristics, they must sustain their basic means of interpretation properly. Sustaining its basic vocabulary is essential for an art to describe people's thoughts, feelings and lives successfully and enjoy their affection.

The art of dance can realistically describe people's thoughts, feelings and lives in keeping with its characteristics, and enjoy their affection only when it sustains artistic rhythms skilfully. In our dances the artistic rhythms find concentrated expression in their movement patterns. In our dances the skilful sustaining of movement patterns is the way to portray people's thoughts, feelings and lives excellently, in accordance with our nation's sentiments and aesthetic tastes. Short dance performances must skilfully describe simple contents by means of rich movement patterns and sustain the best features of Korean dance.

The development of the art of dance mainly on the basis of short performances can ensure the portrayal of varied lives. Describing varied lives is important for enhancing the social functions of the art of dance. Only when it describes varied lives can the art of dance make a more effective contribution to the ideological and emotional education of the people and to enriching their cultural and emotional lives. If it is to describe the people's varied lives, the art of dance must adopt an appropriate form. Short performances are the suitable form for the delineation of the people's varied lives. Short dance performances can show various aspects of varied lives by concisely describing individual aspects of beautiful and noble lives involving the people's aspirations and wishes.

Developing the art of dance mainly on the basis of short performances can make sure that the art of dance promptly reflects the requirements of Party policy. The socialist art of dance must reflect the Party's lines and policies for each period, properly describe the people's struggle to implement them and thus equip the people with the Party's lines and policies, and rouse them to carry them out.

Short dance performances can be produced and performed quickly with a small number of personnel. Their advantage is that they can promptly reflect the Party's lines and policies, which are put forward from time to time, and contribute to the people's education.

The production of many short dance performances will provide the basis on which to facilitate the creation of long performances, like dance suites.

The development of short dance performances will also create favourable conditions for the production of new types of mixed stage art. Today our people's lives are being steadily enriched with new contents. This requires new genres of art that can deal with the new developments. In our country new artistic genres mixed with dances are being created to meet the new requirements of life. The production of many small pieces of dance can facilitate the production of the works of new types of mixed stage art accompanied by dances.

Our Party proposed the policy of developing the art of dance mainly on the basis of short performances, and has ensured that efforts are dedicated to their production.

The artistes in the field of dance, in support of this policy of the Party, have produced the four masterpieces and many other small pieces of dance and contributed actively to the development of new genres of mixed stage art combined with dances. Short dance performances have been integrated into the *Sea of Blood*-style operas and helped to raise the level of the ideological and artistic qualities of operas. The short performances have also been incorporated into music-and-dance epics, grand performances and other new genres of mixed stage art as their major vocabulary, contributing to the improvement of their ideological and artistic qualities. In the future, too, the art of dance should be developed mainly on the basis of short performances.

Dance artistes must, before all else, produce a large number of short performances. This is the basic requirement for the

development of the art of dance. The production of many short performances is the prerequisite for a copious development of dance art and ensures success in carrying out the Party's policy on advancing the art of dance mainly on the basis of short performances. The reality of our country, where a dynamic struggle is going on to achieve the complete victory of socialism and the independent, peaceful reunification of the country, provides a variety of materials for the production of excellent short performances in the field of dance. The creative workers in the field of dance must delve into reality, study the varied lives of our people who are struggling vigorously for the building of socialism and national reunification, and produce a large number of short performances. By so doing, they will ensure that our art of dance thrives by describing our people's noble and varied lives by means of characteristic movement patterns.

Another important aspect of the development of the art of dance with stress on short performances is to sustain the characteristics of short performances to the full.

Short performances of dances are characterized by their simple contents, concise compositions and original movement patterns. Skilful display of these characteristics will enhance their informative and educational functions and prove the significance of developing the art of dance with emphasis on short performances. Such dances must pick up significant and typical aspects from among the varied lives of the people and concentrate on them through single events so as to create vivid pictures.

The composition of a short performance must be minute. Since the short dance performance is aimed at showing a single aspect of life in a short span of time, only its minute composition can show the essence of life vividly. Short performances of dance should be so composed as to leave no vacant space in their rhythmic rendering and give the audience clear visual images of the topic.

Short dance performances must sustain the characteristics of their movement patterns. Sustaining their movement patterns has the

major effect of sustaining the characteristics of short dance performances. Developing the art of dance with emphasis on short performances is aimed mainly at sustaining the characteristics of their movement patterns. Dance producers must direct their main efforts to sustaining the features of movement patterns in creating short performances.

Still another important aspect of developing the art of dance with emphasis on short performances is the promotion of various forms of short performances. In terms of the number of dancers involved, the short dance performances comprise solos, duets, trios, quartets, pentads and group dances. Since these forms of dance have their own characteristics, to develop them all is very important in sustaining the special features of short performances and in expanding the variety of the art of dance. Dance producers must develop various forms of short performances to enrich the art of dance and fully demonstrate the advantages of developing it with the emphasis on short performances.

In addition, we must promote the development of long dance performances.

The development of long as well as short performances can enrich our socialist art of dance, increase its variety and meet our people's demand for dance art more effectively. It is also important in raising the level of our dance art.

A dance suite is a work of a large type. It organically combines many separate dances by means of a single theme, and shows various aspects of life through artistic rhythms. It can be produced by creating new dances or by incorporating existing short performances. Incorporating many short performances into a suite is better.

Dance dramas should also be produced.

A dance drama is a large dance performance which shows life through the unfolding of dramatic events. In order to increase the variety of the art of dance, it is necessary to produce dance dramas which describe people's thoughts, feelings and lives in depth and breadth through dramatic sequences.

An important aspect of the production of dance dramas is the creation of them to cater to our people's aesthetic tastes. Only then can dance dramas enjoy our people's affection and contribute to the development of the art of dance. At one time dance dramas which were mechanical copies of Western dance drama were produced in our country. Those dance dramas were not made in our own style, and so they failed to cater to our nation's sentiments. In consequence, they were not liked by our people. Our people do not like Western-style dance drama, as it is not to their taste. Dance producers must discard the wrong viewpoint which regards the Western-style dance drama as absolute, break the outmoded pattern and create new dance dramas of our own style which suit our people's thoughts, feelings and sentiments, as the *Sea of Blood*-style opera and *Shrine*-style drama do.

The components of dance suites and dance dramas should be made up of short performances.

Making short performances predominant in dance means not only creating short dance performances but also composing even large types of dances with short performances. In other words, it means creating works of dance which are original in movement patterns, moderate in size and complete in rendition.

In a dance suite, each component should be a short performance capable of maintaining its independent character while following the sequence of the suite; in a dance drama, the solos, duets and other dances which unfold in line with the principal character's actions, showing time phases and lives, should be short performances. Only then will it be possible to describe excellently the content of life and the characters' thoughts, feelings and lives in each dance suite scene and in dance dramas by means of characteristic movement patterns and complete renderings.

Dance productions which are integrated into mixed stage art should also be short performances.

Today, with the development of new genres of mixed stage art, dance not only plays the role of an independent genre, but also serves

widely as a major vocabulary for the genre of mixed stage art.

In our country, dance has its place in the cinema, opera, drama, and music-and-dance epic. In the type of mixed stage art, dance serves as both the basic and the auxiliary means of interpretation. Even when used as auxiliary means of description in the genre of mixed stage art, not to speak of their role as basic means of interpretation, dances should be created carefully so that their characteristics as rhythmic art can be sustained.

In order to do this, when they are integrated into the type of mixed stage art, they should be in the form of short performances, which will not only enhance their own descriptive functions but also raise the level of the artistic qualities of the works of mixed stage art. The artistes in the field of dance must produce short performances to be integrated into the genre of mixed stage art so as to improve the latter's artistic qualities and promote the development of the art of dance itself.

## 7) A VARIETY OF DANCES SHOULD BE ENCOURAGED

Encouraging a variety of dances is an important principle of developing the art of dance.

Such encouragement is a prerequisite for satisfying the people's growing aesthetic and emotional demands.

The people's aesthetic and emotional demands as far as the art of dance is concerned increase as the people's lives grow diverse and rich with the development of society. In step with social progress, political, economic, cultural and all the other spheres of social life become diverse and their contents are enriched. This is true particularly of the people's cultural life. The more the people's cultural life becomes diverse and enriched, the more their aesthetic and emotional demands increase. The people's growing aesthetic and emotional demands include their demand for a variety of dances. In order to meet the people's growing aesthetic and emotional demands for the art of dance,

we must develop a variety of dances in various forms.

Today, with successful progress in the construction of socialism in our country, great strides have been made in all fields of politics, the economy and culture. As a result, the people's lives have become varied and rich beyond compare. With the rise in the level of the people's cultural and emotional lives, their demands for the art of dance have increased. All our people are fond of enjoying their happy and worthwhile lives by means of artistic rhythms, and desire to appreciate a variety of works of dance which represent their independent and creative lives. People's demands for the art of dance are varied because their ages, jobs, working and living conditions, tastes and hobbies are different. Some people are fond of dancing themselves, and some people like to appreciate dancing as onlookers. Some of them like artistic dances, while some of them prefer physical-training dances. Even among the people who like artistic dances there are those who prefer works which describe everyday life, and those who prefer folk dances. If we are to satisfy the people's varied demands for the art of dance, we must develop dances of diverse forms.

Artistic dances are produced and popularized for the purpose of artistic description and appreciation.

Artistic dances are the basic type among various types. The development of artistic dances can meet the people's aesthetic and emotional demands for the art of dance and ensure success in finding solutions to the problems arising in advancing the art of dance to the world standard.

Artistic dances should be developed on the principle of ensuring their ideological and artistic qualities.

Ensuring ideological and artistic qualities is an important principle that must be maintained in the production of works of the socialist art of dance. A high level of ideological and artistic qualities of the art of dance helps greatly towards the people's ideological and emotional education, and the nourishment of their cultural and emotional lives. This is an important mission of the art of dance, which it can fulfil

when a high level of its ideological and artistic qualities is ensured.

The main task in developing artistic dances is to promote national dance extensively. Since national dance develops within the unit of the nation, it reflects the nation's thoughts, feelings and lives clearly. The people can easily appreciate and enjoy the art of dance which reflects the nation's thoughts, feelings and lives. That is why we should develop artistic dances widely with the emphasis on national dance.

In addition to giving priority to national dance, we must adopt the artistic dances which are popular all over the world. Doing this is the way to increase the variety of our art of dance and raise it to a higher level.

The art of dance has developed and is developing within the unit of the nation. However, some of the arts of dance which have been created within the units of nations are worth generalizing as far as their characteristics of describing human thoughts, feelings and lives are concerned. Such arts of dance have spread beyond the bounds of the individual nation-states and are generalized. We should assimilate to our own conditions a variety of dance arts, which have been popularized and generalized worldwide, so as to increase the variety of our own art of dance.

Representative of such dances of worldwide popularity is the ballet. The ballet was created in Europe and has been developed over several centuries. In the early years it mainly reflected the lives of feudal aristocrats, but gradually came to represent people's aspirations, finding its way to the masses and becoming familiar to them.

The ballet has its own system of technical skills. This system has been polished and generalized by experts down through the ages; in the course of this, it has become universal. The ballet describes human thoughts, feelings and lives gracefully with a high level of skill. We should adopt the ballet's unique technical system to increase the variety of our artistic dances.

We should develop the ballet in our own way to cater to our people's aesthetic tastes. Adopting advanced foreign arts to suit our people's thoughts, feelings and modern aesthetic tastes is a consistent

principle that should be maintained in developing art. While sustaining ballet's technical system and characteristics, we should shape its content and artistic images to suit our people's thoughts, feelings and sentiments so that it can be developed as an artistic dance form for our people.

There are other types of dances with unique technical systems and vocabularies, which have been popularized in many countries. Our dance artistes should adopt such artistic dances to suit our conditions and develop them in our own way to cater to our people's aesthetic tastes.

In adopting such artistic dances, we must guard against the infiltration of reactionary trends. Preventing their infiltration is an important step for the development of the socialist art of dance on a sound basis.

Today, when an acute class struggle is taking place between socialism and capitalism, between the working class and the capitalist class, the development of the socialist art of dance is inevitably accompanied by the struggle against the reactionary dance trends of all descriptions. In their frantic efforts to infiltrate reactionary ideas and cultures into socialist countries, the imperialists are now using the art of dance as a major means to this end. Making use of the characteristics of the art of dance, which is closely related to the people's lives and has a strong effect on their ideological and emotional lives, the imperialists are working to spread the corrupt capitalist way of life and bourgeois ideas and culture. They are stubbornly trying to infiltrate reactionary and decadent bourgeois dances into socialist and other revolutionary and progressive countries to obstruct the healthy development of their national dances and revolutionary dances, and paralyse the people's class awareness and revolutionary ideas. An infiltration of reactionary bourgeois dances spread by the imperialists would irretrievably harm the healthy development of the socialist art of dance.

We must prevent the infiltration of the reactionary, decadent dance used by the imperialists as a means of spreading bourgeois

ideas and culture, and must develop our art of dance into a revolutionary, people-oriented art of dance which realistically describes the lives of the masses of the people striving to realize independence.

An important aspect of preventing the infiltration of a reactionary art of dance is the guarding against any decadent dance which is the product of corrupt bourgeois culture. It is a deformed, most reactionary dance produced by capitalist immorality. It poisons people's sound minds and even their bodies. The artistes in the field of dance must maintain a high revolutionary vigilance and promptly overcome even the slightest expression of decadence in the dance, and preserve the revolutionary principle of the socialist art of dance.

Group dance should be developed.

Group dance, when many people dance together, makes people merry. When cheerful, people dance together, and dancing makes them more cheerful. Group dance is of great significance in adding mirth to the working people's cultural and emotional lives.

Group dance encourages people to engage in creative work. If people are to do creative work properly on a regular basis, they need to relax mentally and physically after a period of intense work. Only then can they work better with clear heads and deft physical movements. There are many ways of relaxing mentally and physically after intense work, and dancing is one of them. When dancing, people feel pleasant, and harmonious dancing movements involving their whole bodies relieve them immediately of their mental and physical fatigue. If they dance during a break in their toilsome work, they feel refreshed and can resume work with vigour because their mental and physical tension is gone.

Group dance also helps towards promoting friendship among people. People exist socially in a close relationship and live, promoting mutual understanding, friendship and love. Through such entertainment, group dance creates favourable conditions for people to deepen mutual understanding, friendship and love.

We must develop group dance widely so that the people can carry

on their cultural, emotional and working lives more cheerfully and promote friendship.

In order to develop group dance, it is necessary to produce a variety of group dances that can be enjoyed by the people.

Group dances should be created to suit the characteristics of the people of different sections of the population. This is because their emotional requirements vary with their ages and psychological characteristics. People of different ages differ in their emotions and react differently to the strain of physical movements. Old people like gentle and quiet actions, whereas young people are fond of virile and vivacious actions. People's emotions vary with their jobs and living conditions. That is why it is preferable to create group dances in keeping with the characteristics of the people of different sections of society.

Group dance should be created in various forms. The form of group dance now prevalent in our country is the one in which the participants dance in a circle. This is a generalized form for a large crowd of people, but unsuited for a small group of people dancing in a narrow place. There should be group dances for large crowds dancing in circles in wide places as well as for small groups dancing with a free structure of composition in narrow places.

Group dance should be designed to be easy and cheerful.

For a dance to be easy to perform, the movements should be simple. Simple movements can be quickly learned and easily performed. A group dance with simple movements can be quickly popularized among the working people.

The movement of group dances should be attuned to musical beats. If the movements of the dance are set to musical beats, the dance can be easily performed to the same beats of different melodies. Group dance is usually set to the system of triple or quadruple time. Therefore, the movements of group dances should be created to harmonize with triple or quadruple time. If they are produced in this manner, they can be easily performed to new songs with such beats. In addition, the movements of group dances should

cater to our people's thoughts and feelings.

Careful selection of dance music, in addition to the production of appropriate dance movements, is needed for the people to dance cheerfully. Both people-oriented songs and folk songs can serve as group-dance music. Both existing songs and new songs can serve the purpose.

Group-dance music should have pleasant melodies and strong rhythms, which are conducive to cheerful dancing. Group-dance music should be composed to inspire the dancers with cheerfulness in spite of themselves.

Group dances should be made people's daily routine. This practice will encourage people to work and live merrily at all times, and promote the social atmosphere of cultural life.

Since olden times our people have been fond of dancing. Our people are in the habit of dancing together at breaks in their work, on jubilant occasions and in festive seasons. In the years of democratic construction after the liberation of the country, in the difficult days of the Fatherland Liberation War and postwar reconstruction, our people frequently danced in groups, living with optimism and carrying out the difficult and complex revolutionary tasks of building a new society with success.

Our people's demands for cultural and emotional lives are now great beyond compare, and favourable conditions for meeting these demands and enjoying group dances have been set up in our country. So we must see that the working people enjoy group dance on an everyday basis, working and living with optimism. To this end, we must give them a correct understanding that group dance can make their lives more pleasant and cheerful, refresh them physically and mentally, and render their endeavours more successful.

Officials must gain a correct understanding of group dance and provide the necessary conditions for it.

Officials must discard the wrong view that group dance during break times interferes with work, widely organize it, take an active part in it and set an example. They must serve as role models not only

in work but also in cultural life and lead the masses.

Officials should organize group dances widely at breaks in work, on holidays, festivals and at every available opportunity, and encourage everyone to dance cheerfully.

Calisthenics dances combine physical training and dancing. They are a dance genre which combines calisthenic movements with artistic rhythms.

The calisthenics is now developing quickly as the people's demand for dance art increases. The rapid development of the calisthenics is due also to the fact that the material and technical conditions for it have been provided. Calisthenics, such as ice dancing and artistic swimming, needs modern skating rinks and swimming pools. With the development of science and technology, modern skating rinks and swimming pools have been constructed in many countries. As a result, the calisthenics is developing quickly in many countries.

In recent years, schoolchildren, sportsmen and artistes in our country, too, have developed calisthenics widely. Drawing on the success that has been achieved so far, we must further develop the calisthenics to increase the variety of our art of dance and satisfy the people's growing demands for it.

The gymnastic dance is a type of calisthenics which is popular among kindergarteners and schoolchildren. The gymnastic dance combines gymnastic movements such as tumbling and jumping with artistic rhythms.

Developing the gymnastic dance is very important for training the younger generation to become revolutionaries who are knowledgeable, morally sound and physically healthy. This type of dance enriches the emotions of kindergarteners and schoolchildren and develops their physiques in a balanced way. It promotes the growth of their stature and physical grace.

Gymnastic dances should be created to suit the characteristics of the age, psychology and physiques of kindergarteners and schoolchildren. These children have their own psychological world.

They have a strong sense of curiosity, adventure, attachment to new things and inquisitiveness. They are in the period of adolescence. Therefore, the gymnastic dance should be made of lively rhythms to suit their psychology and physical conditions.

The gymnastic dance should be developed in all kindergartens and schools by enlisting all their children, not just a limited number of selected children in a few selected schools.

Ice dancing shows artistic skills while skating on ice. It shows graceful and clear formative beauty by a variety of skilful movements while skating at various speeds. The skill of rapid spinning and then gliding on ice is unique to ice dancing. Ice dancing is now very popular among younger people and a broad section of the working people as a whole. We must develop ice dancing in keeping with our people's aesthetic tastes to contribute to the people's cultural and emotional lives, and the development of the art of dance.

The artistic swimming has been widespread in recent years. It harmoniously combines swimming movements with artistic rhythms, and unfolds beautiful formative pictures. We should develop the aquatic dance to raise the level of our art of dance and further enrich the people's cultural and emotional lives.

## **2. THE CREATION OF DANCES**

### **1) THERE SHOULD BE DANCE SCRIPTS**

Dance scripts are needed to create dances with high ideological and artistic qualities.

A dance script is the literary account of the basic content of a dance. It indicates the seed, theme, the characters and their relationships, the details of life and the plot of the story. The choreographic plan is made, and dance music, movement patterns

and decor are created on the basis of the content of the script. The dance script is the ideological and artistic basis on which to create a dance.

The dance script is a prerequisite for the production of an ideologically and artistically excellent dance.

The dance script should be written after the selection of the seed and on its basis.

The seed is the ideological kernel of the life to be reflected in the work. It is the nucleus that guarantees the ideological and artistic value of the work. The character of a work and its ideological and artistic qualities depend on the seed.

Careful selection of the seed is the starting-point of the production of a work, and the kind of seed that is selected is the key that affects the fate of the work. Selection of a good seed provides the possibility of creating quickly and successfully a dance which is clear in its theme and artistically excellent.

The seed of a dance should be selected as required by the Party's policy. This is an important principle. Only when the seed is selected in line with Party policy can an excellent dance be created that can contribute to the ideological and emotional education of our people.

The seed to be selected should be capable of interpretation by means of artistic rhythms. Artistic rhythms are the basic vocabulary of dance. A dance describes people's ideas, feelings and lives by means of artistic rhythms. That is why the seed to be selected should be one that can be interpreted by means of artistic rhythms. A seed that cannot be interpreted with artistic rhythms cannot serve as the seed of a dance, no matter how well it accords with Party policy and no matter what social significance it may have.

The seed for a dance should be new and idiomatic. A fresh and idiomatic seed provides the basic conditions for sustaining the individuality of the work. Only when a fresh and idiomatic seed is selected is it possible to raise a significant question and create an impressive and interesting image. Always exploring and describing what is new and original in life is the intrinsic requirement of art and

a principle that should be maintained in the creation of art works. Selecting new and characteristic seeds is all the more important in the creation of the works of our dancing art which is developed with the emphasis on short performances. Sustaining individuality in the creation of short performances is not a question merely of artistic forms or skill, but a matter of principle for ensuring the ideological and artistic qualities of the works. Fresh and idiomatic seeds must be selected for short performances and all the other works of dance to create fresh and individualistic images on the basis of the seeds.

The seeds of works must be obtained from life. Since the seed of a work is the kernel of life, which can be interpreted artistically, it must be discovered from life, not elsewhere. If dance producers think up the seeds of dances in their heads as they please, not in the midst of life, such seeds cannot raise significant social questions, nor can they avoid overlapping and stereotyping in artistic description.

Life is varied. In varied life there is a host of seeds of works capable of interpretation by means of artistic rhythms.

Seeds for dances should be found in the creative working life. The creative working life occupies an important place in social life. There are many aspects of working life that can be described by means of dance. Creative workers must delve into the creative working life and select dance seeds which can be excellently interpreted using artistic rhythms.

Dance producers must also find dance seeds in the people's varied cultural and emotional lives.

Today our people enjoy varied cultural and emotional lives thanks to our Party's cultural policy. Their cultural and emotional lives are enriched in step with the improvement in their standard of living. Their cultural and emotional lives reflect their noble ideas, feelings and cultural emotions. Dance producers must, therefore, delve into their cultural and emotional lives, and select good seeds for dances.

Music occupies an important place in our people's cultural and emotional lives. Music represents the worthwhile politico-ideological life, working life and cultural life, which our people enjoy under the

wise leadership of the Party and the leader. The music which our people like today contains songs of praise to the Party and the leader and many other masterpieces. They reflect noble ideas, feelings and lives. If you select seeds from the lives represented by the masterpieces, you will be able to create excellent dances that will be loved by the people. Nearly all the works of dance that have been created with the seeds selected from musical masterpieces are loved by the people.

Dance producers can also select seeds from works of fine arts, which reflect the phases of the times and the varied lives of the people. The innumerable works of fine arts produced by our professional and amateur artists skilfully reflect our people's varied lives flowering in the age of the Workers' Party. Dance producers should study masterpieces of fine arts and select seeds for dances from them.

Dance producers must also pay attention to new fields of life. New areas of life continue to increase with the progress of the revolution and construction, and with the steady progress in the people's living standards. The selection of seeds from new areas of life makes it possible to create original dances. Creative workers must pay attention to continuously increasing new areas of life to select seeds for dances.

The dance script must clearly delineate characters and describe their thoughts and feelings vividly.

The characters to be portrayed must be delineated clearly in the dance script. The art of dance, which interprets people's ideas, feelings and lives by means of artistic rhythms and without the use of speech, has characteristics which distinguish it from the other genres of art. In cinema and drama, for instance, concrete characters are put in lifelike setting, but in dances not only the concrete characters but also other characters that represent one character as well as symbolic characters and ethereal beings personifying natural phenomena are portrayed. In some cases, different forms of characters are presented simultaneously in a single dance. Because of the possibility of presenting characters in

various forms, dances can describe people's emotional world with artistic rhythms in depth and breadth, and make vivid portrayals of objects that are difficult to describe using other genres of art. In order to sustain these characteristics and descriptive functions of the art of dance, it is necessary to present characters properly in every work. The dance *The Snow Is Falling* is an excellent work with high ideological and artistic qualities because its characters are portrayed skilfully. If characters are portrayed carelessly, or are not clear in a dance, their images may be obscure and, worse still, the content of the work may be distorted.

The characters in a dance are presented in the script. The dance script must present characters correctly, in keeping with the content of the work, and clearly state what type of characters they are—whether they are concrete characters with independent individualities, whether they are symbolic characters, and if symbolic, what they symbolize, or if they are ethereal beings, which ethereal beings they are.

After presenting the characters clearly, the script must describe their spiritual world properly. Even though the characters are presented correctly, they will be useless unless their spiritual world is described properly. In dances, as in the works of other genres of art, the characters must be described skilfully. The characters are the basic objects of delineation in works of art. The principal character, of all characters, must be portrayed with greater skill. In dances there may or may not be a principal character. In a work with a principal character, it must naturally be described better. The image of the principal character plays the decisive role in interpreting the seed and ensuring the ideological and artistic qualities of the work.

The dance script must also correctly establish the relationships between the characters, and depict their ideas and feelings clearly.

The dance script must weave the story succinctly.

This is a major requirement due to the characteristics of the art of dance that describes life with artistic rhythms. Only when the story is simple and clear can the dance interpret the content intelligibly.

Dances may reflect different lives and use different methods of weaving stories depending on their sizes and forms. Dance works comprise dance dramas and dance suites as well as short performances. A dance drama is a large performance, which weaves life by the dramatic method. It involves many characters, so that the incidents and plot are relatively complex. A dance suite does not deal with dramatic events and has no plot as the dance drama does, but it is a large performance representing various contents of life. Even short performances show life in an epic form or reflect man's inmost world in a lyrical form. Dances, whether large or small in scale, and whatever method of description they may use, must weave stories succinctly. If many characters and events are involved and if the stories are complex, it is not only difficult to interpret them by means of dance, but the dance itself is buried in the story and fails to sustain itself. If this happens, the dance will become drab and lose its artistic value.

The shorter the performances are, the more concisely the dance script must weave the stories. Since short performances are literally small-scale dance productions, their stories must be presented simply and clearly, so that they can show human life, thoughts and feelings intensively in a short span of time. Only then is it possible to express the themes of the works clearly and sustain the dance.

A short performance must show life with a profound meaning through a simple and small story. The dance *Azaleas in the Homeland* shows the noble patriotism and revolutionary optimism of the women soldiers of the Korean People's Revolutionary Army through a story unfolding from the moment they set foot on the soil of their homeland. The dance *Winnowing* shows the warm hearts and lives of the people who, holding the great Comrade Kim Il Sung in high esteem as the Sun of the nation during the anti-Japanese revolutionary struggle, rendered wholehearted aid to the KPRA to hasten the day of national liberation, by describing an aspect of the life of village girls who are winnowing rice that has been polished at a watermill on a moonlit night. These dances deal with simple stories unfolding at moments of fragmentary aspects of life, but they describe ideological

contents in depth and breadth. Short performances should weave stories succinctly and aesthetically, to express profound meaning by dealing with typical aspects of life that contain the essence of the period.

The dance script must indicate the main scenes of the dance, and emphasize the music and decor related to the dance scenes.

Since the dance script is written for the performance of dance, it must indicate the main scenes. Only when the important moments of the dance in the course of unfolding the characters' lives and stories as well as the main dance scenes are shown, can the dance be created accordingly.

Music and decor are major auxiliary parts of the dance. The script must define the music and decor, which may change in the course of the development of the story. Especially when *pangchang* is performed, the text of the song should be well composed. When the dance requires props, these should be emphasized.

The dance script should be written in keeping with the characteristics of dance. The drama script is written with the emphasis on dialogue, and the libretto is written with stress on the words of the songs. However, the dance script cannot be written with emphasis on dialogue or the words of the songs, as is the case with the drama script or the libretto. When *pangchang* is performed, the words of the song should be written in the dance script; some dialogues may also be included to help the dancers in their performance, but these are not basic to the dance script. Because the characters' ideas, feelings and lives are described with artistic rhythms in a dance, the dance script should be written so as to produce images capable of representing the characters' emotions by means of artistic rhythms.

The dance script is a piece of literary work, so it should be written by a professional writer. This is particularly true of long performances like dance dramas and dance suites. This does not mean, however, that all dance scripts must be written by professional writers. A dance script may be written by a choreographer or jointly by a choreographer and a

writer. The dance scripts for short performances can be written by choreographers. Whoever writes it, the dance script should be written in keeping with the characteristics of dance and to be perfect as a literary work.

## 2) CHOREOGRAPHIC COMPOSITIONS SHOULD BE PLANNED CORRECTLY

Choreographic composition is aimed at rendering the life described in the dance script in the form of dance images. It defines the concrete method of expressing the life given in the dance script through dance, which is supported by music and decor.

A correct plan of choreographic composition is a prerequisite for quickly producing an ideologically and artistically excellent dance. If the plan of choreographic composition is incorrect, the method of rendering will be ambiguous. Then it will be impossible to create a perfect dance, and only be a waste of time. There are instances of creative workers grappling with short performances for a long time, being unable to produce them properly, mainly because they have planned their choreographic compositions by rule of thumb, even without dance scripts that are perfect from the point of view of literature. Just as it is impossible to build a good house without a good design, so it is impossible to produce a good dance without a good plan of choreographic composition.

A choreographer must have the same attitude as a creative worker, and plan choreographic composition properly so as to describe the content of life indicated in the dance script at a high ideological and artistic level.

Dance composition must be planned in detail.

The plan of dance composition is basic to the plan of choreographic composition, because dance reflects life, or the content of the story. A story that cannot be shown by means of dance is useless, no matter how significant and interesting it is. The story of a

dance is described by means of dance, so it must be woven so as to be expressed naturally in the form of dance. Showing the story through dance is the artistic feature of dance, and this is the reason why dance composition is basic to choreographic composition.

The plan of dance composition must design the characters' movements properly.

The personalities of the characters and their relationships to be dealt with in the plan of dance composition are indicated in the dance script. The dance script can present one or more characters, depending on the content of life to be described. When many characters are presented, their personalities may be described all in the same manner or differently, depending on the content of life. The plan of dance composition should arrange dancing clearly on the basis of a close study of the characters' personalities and their relationships as indicated in the script, so that these personalities and relationships can be described excellently.

When the principal character is presented in a dance, the composition should be arranged to sustain the principal character's movements. Doing so will also make it possible to sustain the movements of the other characters and ensure the ideological and artistic qualities of the work as a whole. In a work that has a principal character, dance composition should be made on the principle of sustaining the dancing.

The unit of dancing should be composed well.

In a dance the characters' dancing is realized through the rational composition of the dance unit.

Failure to compose a rational dance unit will result in failure to sustain the dance and arouse artistic interest among the audience, no matter how well the characters' dancing is composed. In the work of dance, the rational and skilful composition of the dancing unit, in addition to the composition of the characters' dancing, enables the work to describe life in depth and breadth, and show an excellent rhythmic picture to the audience.

In the dance unit, the part of dancing should be composed properly.

In a short performance, the part of the dancing is the largest unit, and it is divided into the beginning, the middle and the conclusion, on the general principle of unfolding life in works, namely, the introduction, the development of the theme and the conclusion. The dancing part should clearly show how to start, develop and conclude the characters' dancing. In other words, a detailed plan should be made on how to develop the story through dancing in large divisions.

In composing the dancing part, a variety of techniques should be used.

This is an important method of sustaining the characteristics of the work. The characteristics of a work emanate from not only the described content of life but also techniques of dance composition.

Contrasting the speed of each part of the dance is a widely used technique of dance composition. This is the technique of setting slow and fast tempos alternately in a series of dancing parts, for example, a slow tempo for the first part, a fast tempo for the second part, and again a slow tempo for the third part, or conversely a fast tempo for the first part, a slow tempo for the second part, again a fast tempo for the third part, and so on. The technique creates contrasts between the tempos of the dancing parts, makes the character of each dancing part clear and provides variety and changes in the development of the dance, to stimulate the interest of the audience. However, the technique of contrast alone is not enough to ensure idiomatic renderings of various works of dance, which have different themes and deal with different lives. Different works require different techniques of dance composition. Different techniques are essential for the creation of idiomatic images.

Dance parts can be composed properly without contrasting dance tempos. The story of a dance can be described excellently without changing the tempos of the dancing for each part. The dances *The Nodul Riverside*, *Enjoying the Full Moon* and *Fan Dance* are composed without contrasting the tempos of the dance parts. However, these dances make a good impression on the audience because of their well-knit dance composition and good movement

patterns. The experience of creating these three dances shows that a variety of techniques other than contrast can be used for the composition of dance parts. It is natural that techniques of dance composition should develop with the growth in people's consciousness of independence and in their artistic thinking ability. Choreographers should compose dance parts by skilfully using rational techniques which have been established in the course of a long period of time and also by exploring, creating and perfecting new techniques that can meet the demands of the developing times and the people, and accord with the characteristics of our art of dance.

Dance scenes should be composed properly.

A dance scene is a detailed dance section given at a particular link in the unfolding sequence of dance. In a short performance, a dance scene usually comes about when the stage atmosphere of life and emotions changes as a result of the alteration or replacement of the principal structure and related dancing. All the dancing unfolds in the dance scenes. When planning dance composition, therefore, efforts should be made to compose dance scenes as well as dance units skilfully.

Dance scenes should be presented and arranged properly, with emphasis on the starting scene, the climax scene and the closing scene.

The starting scene must be composed skilfully. The composition of the first scene of dance is important because it gives the audience the first impression of the dance. The good impression of the first scene will make the audience interested in the work and draw it deep into the world of the work. A dance may begin with the dancers dancing onto the stage, or with a group formation after their entry onto the stage, or with a combination of dancing and group formation. Only when the starting scene accords with the character of the work and is idiomatic can the scene attract the attention of the audience from the outset.

The climax scene should be composed skilfully. This scene is needed not only for a piece of work that has a plot or is strongly

dramatic, but also for others. The climax scene is the prerequisite for winding up the developing story and for closing the unfolding movement pattern. Since it winds up the developing story and the movement pattern, the climax scene must contain an emphatic point and show it through skilful actions.

Efficient composition of the final dance scene is important in imprinting the content of the work favourably on the minds of the audience. A well-composed final dance scene helps the audience to retain the lingering good impressions of the first and climax scenes, and rouses greater interest in them. Choreographers must not undervalue the final scene, but compose it carefully in a variety of forms so that it gives the audience a deep impression of the work and has lingering ideological and emotional effects on them.

Dance composition should be planned by organically integrating characters' dancing, the dance units and the dance scenes.

In a dance these three elements are composed through organic combination, not as separate things. A dance is woven with rational arrangement of characters' dancing and dance units and unfolded by the dance scenes. When planning dance composition, therefore, the characters' dancing, the dance units and dance scenes must not be viewed separately, but studied and woven in an organic relationship.

Dance composition should be planned logically. Logically planned dance composition can ensure a realistic description of people's ideas, feelings and lives, and draw the audience into the world of the work. Choreographers must weave each of the dance parts, dance sections and dance scenes in keeping with the logic of developing life, not from their subjective desires.

The plan of dance composition should also accord with the emotional flow of life. This will facilitate the clear and artistically excellent rendering of the content of dance.

The plan of musical composition is another important part of the plan of choreographic composition.

The plan of musical composition indicates the direction of creating

dance music. A good plan of musical composition enables the composer to produce the musical piece in keeping with the choreographer's intention, and ensure the ideological and artistic qualities of the dance.

The musical composition plan should clearly state the mood of the music. The character of a dance may be revolutionary, vivacious, grim or emotional, depending on the content of life to be described. The mood of dance music should be made lively or emotional according to the character of the dance. The music for dances describing the greatness of the Party and the leader should be solemn, the music for dances dealing with the vibrant reality of socialist construction should be lively, and the music of dances reflecting folk life should stimulate strong national sentiments. The choreographer must clearly show the mood of music that accords with the character of the dance in his plan of musical composition, so that the composer creates melodies and rhythms capable of stimulating dance.

The plan of musical composition must specify the length and tempo of the dance music. The length and tempo should be set to the length of each dance part and scene and the dance tempo to make it easy for the dancers to dance to the music.

The composition of the decor should be planned properly. The choreographer must plan it so that the fine artist can create the decor in keeping with the choreographer's creative intention. The plan of decor composition should clearly indicate the way to make costumes, props and backgrounds, in accordance with the character of the work in hand.

The plan of choreographic composition is conceived and drawn up by the choreographer. Since the choreographer is responsible for the planning of choreographic composition, it can be said that the choreographic composition plan is the production of the choreographer.

The choreographer should not, however, try to complete the choreographic composition plan all by himself. Although the plan is conceived and drawn up by the choreographer, it is completed as a

work of dance through the joint efforts and intelligence of the creative group. So the choreographer should complete the plan by relying on the collective wisdom of the creative group that is to render the work. Then, the creative group can have complete confidence in the work and quickly produce the dance through a speed campaign in the creation of the work.

The choreographer must let the fine artist, the dance instructor and the dancers know in detail his creative intentions, incorporate their pertinent opinions into the choreographic composition plan and complete it.

### 3) DANCE MUSIC SHOULD BE GOOD

The composition of dance music is important in ensuring the ideological and artistic qualities of a dance. Dance is an art that is originally combined with music, so a good piece of music is a prerequisite for the production of a dance of high ideological and artistic quality.

A dance is created and rendered on the basis of music, because dance movement patterns are composed and dancing is performed on the basis of music.

Movement patterns are formed on the basis of music. Music infuses rhythms and emotions into movement patterns. It is on the basis of these rhythms and emotions that the movement patterns are formed. A piece of music that is rich in rhythms and emotions stimulates emotional and beautiful movement patterns. A musical production with rich rhythms and emotions is essential for the production of emotional and beautiful movement patterns.

Good music also facilitates the rendering of the dance.

Dance is rendered and unfolded to the music on the stage, and it is performed and unfolded on the stage by the dancer. The dancer dances to the accompaniment of music, in tune with the rhythms and emotions of the music. The level of dancing depends on the dancer's

skill, but also largely on the quality of the music. If the dance music creates a cheerful atmosphere with its rich rhythms and emotions, the dancer can enter the musical world naturally and dance naturally and cheerfully. The more natural and cheerful the dancing is, the more ideologically and artistically successful the dance will be.

Good music can also draw the audience deep into the world of dance.

The ideological and artistic level of a dance is evaluated by how deep the audience is drawn into the world of the work. If a dance is to draw the audience deep into the world of the work, it must rouse the audience to a strong emotional interest. In dance, emotional interest is stimulated by the beautiful rhythmic movements of the dance. This emotional interest can be augmented by the unity of dancing and music. Music has a strong emotional force to move people's minds: If people hear a piece of cheerful rhythmic music in everyday life, they beat time to the music lightly with their feet or fingers in spite of themselves. In a dance, too, if the music creates a cheerful atmosphere, the audience feel cheerful and dance in their minds in harmony with the dancer on the stage. In a dance, the music plays an important role in drawing the choreographer, the dancer and the audience into the world of dance. In the production of works of dance, therefore, efforts should be put into composing good musical pieces.

Music for a dance should be composed after the planning of the choreographic composition and before the composition of movement patterns.

Giving precedence to the creation of dance music over the composition of movement patterns is a principle to be observed in the production of a dance. Composing the music of dance with priority over the formation of movement patterns is a prerequisite for composing it in keeping with the requirement of the theme of the work and for ensuring the independence and consistency of musical interpretation. The dance music should contain the theme as clarified by the seed in the direction indicated by the plan of choreographic

composition, and also maintain independence and consistency in interpretation so as to play its own role as music.

If the dance music is composed in tune with movement patterns after the formation of these patterns, it will be impossible to compose the dance music properly. The dance music adapted to the movement patterns will inevitably fail to maintain the independence and consistency of interpretation. Such a piece of music will not only lack musical value but contribute nothing to raising the level of the ideological and artistic qualities of the work of dance. That is why the dance music should be composed before the movement patterns are made.

The dance music should be composed so as to create an exciting atmosphere. In an exciting atmosphere, movement patterns will take shape automatically, the dancer will find it easy to dance, and the audience's interest will be maintained.

To stimulate excitement, the melodies should be composed skilfully, in keeping with the requirements for dancing.

Melodies are the basic means of expressing the ideological and emotional content of music. The melodies of dance music must express the ideological and emotional content of the dance. To this end, the melodies should sustain the characteristics of music. While sustaining the musical characteristics, the melodies should accord with the character of the dance. The melodies of dance music emphasize the world of dance images while being congruent with the thoughts and feelings of the characters.

The character of the dance is defined by the seed and shown in the dance script and the plan of choreographic composition. The composer must grasp the character of the dance shown in the plan of choreographic composition and compose the melodies of dance music in accordance with the choreographer's intentions and requirements.

To stimulate excitement, the dance music should sustain rhythmic patterns.

Rhythmic patterns are the basic element creating rhythms in music. Since rhythmic patterns produce rhythms, dancing to the

rhythmic patterns can sustain rhythms. Dancing is performed to rhythmic patterns. Before dance music was developed, dancing was performed mainly to the beats of percussion instruments. In those days the dancer slung a drum or a *janggo* (hour-glass-shaped drum—Tr.) over his shoulder and danced while beating it. To sustain rhythmic patterns in accompaniment to the dancing was and is important. Sustaining them is a prerequisite for dancing cheerfully in tune with it.

The rhythmic patterns of dance music must sustain the national rhythmic patterns, which ensure the making of movement patterns of ample national tone, and impart national characteristics to the performance of dance. The national rhythmic patterns of dance music are a means of expressing national thoughts, feelings and sentiments. Dancing to the national rhythmic patterns emphasizes the national sentiments and national interest of the dance. The Korean rhythmic patterns are varied and rich. Since the remote past our people have used these patterns to develop their national dance, which accords with their thoughts, feelings and tastes. The folk dance, or *peasant dance*, has been widespread among our people for centuries. The *peasant dance* involves cheerful music and movement patterns that match the idiomatic and varied Korean rhythmic patterns. The rich variety of rhythmic patterns of the *peasant dance* illustrates how varied and rich the Korean rhythmic patterns are. Our dance music should be composed by sustaining the varied and rich Korean rhythmic patterns.

Dance music should be composed in keeping with the requirements for dance composition. Composing the musical piece for a dance in keeping with these requirements is a method of ensuring the unity of dance and music. Since the dance and its music must describe the same content of life, there should be unity of compositions between them.

An important matter in ensuring the unity of their compositions is to unify their rendering at the beginning and at the close. The artistic effect of a piece of dance depends largely on how it is rendered at the

beginning and at the close. If the opening and the closing of the dance are to be rendered to give the audience a good impression, the dance and the music should be perfectly unified. The unity of their rendering at the start and the close should be provided by the compositions of the dance and music.

Skilful musical treatment of the climax scene is also important in ensuring the unity of dance and music. The climax scene of a dance is an important scene that aims at superb artistic effect. The artistic effect of this scene can be fully expressed through skilful dance composition, the dancer's excellent skill and good musical accompaniment. The music for a dance should be created on the basis of a full understanding of the climax scene and by adapting musical rendering to that scene in the direction of fully expressing the artistic effect of the scene.

Ready-made musical masterpieces should be widely used for dances.

This is an important way of obtaining good dance music. The use of ready-made masterpieces of music provides a successful solution to the problem of accompanying dances with excellent musical pieces. To produce masterpieces of dance requires the production of masterpieces of music. Since dances are created and rendered on the basis of music, the use of musical masterpieces makes it possible to produce masterpieces of dance. Texts of excellent songs are needed for the production of musical masterpieces, which are essential for the production of masterpieces of dance. The use of ready-made masterpieces of music also ensures a solution to the problem of providing musical pieces for dances in advance of the composition of movement patterns. The use of ready-made musical masterpieces enables the choreographer to select basic movement patterns with clear artistic conceptions of the works.

A dance accompanied by a ready-made musical masterpiece is easily appreciated by people. They find it easy to appreciate the dances, *I Will Preserve My Single Red Mind* and *Three-Colour Dance*, because the music for these dances was arranged from the

ready-made masterpieces which are liked and widely sung by our people.

Thanks to our Party's correct policy on art and literature, many musical masterpieces on a variety of themes and moods have been produced and sung widely among the people in recent years. A considerable number of them can be used for dances. The masterpieces that are widely sung by the people can be used for the production of many excellent dances.

The ready-made masterpieces of music that are used as dance music should be arranged skilfully. Such musical masterpieces can be used for group dances without arrangement, but they are difficult to use for artistic dances as they are. Artistic dances have definite systems of rendition, so the existing musical masterpieces to be used as dance music will have to be so arranged as to facilitate the composition of dance and movement patterns. Arranging ready-made musical masterpieces for dances is also creative work. This work requires as much creative inquiry as the production of a new piece of dance music does. The use of a given ready-made masterpiece of music does not mean that it is easy to produce dance music. Only when the composer makes ceaseless inquiries with a high degree of creative enthusiasm can he make a good piece of dance music from an existing masterpiece of music.

The composer needs a knowledge of dance to produce good dance music. If he is ignorant of dance, he cannot compose music for dance performances. The composer must acquire the theory of dance and creative skills by studying and various other means.

When creating dance music, the composer should closely consult the choreographer. The work of creating a dance, from the planning of choreographic composition through to the performance of the dance on the stage, is done in accordance with the choreographer's creative intentions and decisions. Therefore, if the composer is to produce a good piece of dance music in keeping with the requirements for the rendering of the work, he must know the choreographer's creative intentions and decisions. With this

knowledge, he can produce an excellent piece of dance music that meets the requirements for the rendering of the work by visualizing the dance images unfolding on the stage. The composer must produce dance music in keeping with the work's requirements by closely consulting the choreographer, and thus actively contribute to perfecting dances ideologically and artistically.

#### 4) THE CHARACTER OF MOVEMENT PATTERNS SHOULD BE DISTINCT

Movement patterns are the clearest form of expressing artistic rhythms in a dance. In a dance, which employs artistic rhythms as its basic vocabulary, the movement patterns should be composed skilfully to reveal the dance's distinct character. Movement patterns with a distinct character can describe life with excellent rhythms.

In a dance life is described also by music and decor. Music and decor are important means of description and indispensable components of a dance. However, they only help towards sustaining the dance images. It would be impossible to produce works of dance properly by depending only on decor such as showy costumes, props and sets, instead of putting the main emphasis on movement patterns.

In a dance, life should be described by weaving the story with movement patterns as the basic vocabulary. Only when the story is woven mainly with movement patterns which unfold to musical accompaniment can the dance show human thoughts, feelings and lives naturally through vivid rhythmic movements. The better the movement patterns are, the more realistic images can a dance create and the stronger emotional interest can it rouse among the audience.

Movement patterns should be composed to express their meanings clearly.

Movement patterns with clear meanings can express human thoughts, feelings and lives correctly. Movement patterns the meanings of which are not clear cannot show the content of life, no

matter how beautiful and showy they are, and they cannot contribute to the rendering of dances. Such movement patterns are valueless. Movement patterns with clear meanings as to what is the content of the life they show have value as dance vocabulary and can contribute to dance images.

Movement patterns with clear meanings can sustain the character of the dance.

The character of a dance finds concrete expression through the individualistic features of each movement pattern that helps to make up the dance. Individualistic movement patterns clarify the character of the dance and of the work as a whole.

The individualistic features of movement patterns of a dance are based on the personality and life of the character and reflect them. Therefore, if the content of life and emotions expressed by a dance change, the individualistic features of the movement patterns change accordingly. This means that the individuality of movement patterns is defined by the content of life and that the clearer the content of life is, the clearer the individualistic features of movement patterns are expressed. Therefore, the choreographer must compose movement patterns with clear meanings, correctly show the content of life reflected in the work and distinctly describe the character of the dance.

In order to compose movement patterns with clear meanings, the choreographer must base them on actions in real life.

Movement patterns and other elements of dance vocabulary are derived from actions and movements in everyday life. Composing movement patterns on the basis of actions in real life is the way to make the movement patterns most appropriate for expressing life and clearly showing the character of the dance.

Life actions for the composition of movement patterns should be discovered from people's varied lives. As people's lives are varied, their actions are also varied. However, not all the varied life actions can become material for movement patterns just as not all the varied lives can serve as the material for dances. The characteristic actions

that accord with the character of the dance in hand should be selected as the material for the movement patterns from among people's varied life actions. Selecting the characteristic actions that are appropriate for the character of the dance is the secret of composing meaningful movement patterns; it requires the choreographer's creative vision.

The reality of our people's varied lives is rich in materials for the creation of the art of dance, including those for the composition of movement patterns. The choreographer must delve into reality, where the people live and work, and must study their lives in depth and breadth. While studying their lives in this manner, the choreographer must dig into concrete aspects of their lives and select the characteristic actions that can be used for movement patterns from among various life actions. If the choreographer digs into the details of life with intense ardour and an untiring spirit of inquiry, he can identify new and characteristic actions that are revealed in the people's independent and creative lives, and can compose movement patterns of distinct character. The characteristic movement patterns that are derived from life actions, can realistically and subtly express people's lives, thoughts and feelings.

Movement patterns should be made beautiful.

A dance with beautiful movement patterns can be an excellent piece of art and show the audience beautiful rhythmic movements.

Art must be beautiful, as beauty is an essential quality of art. Art emerged and has developed as an expression of the aspirations and demands for beautiful things revealed in the course of people's independent and creative lives. Only a beautiful art can correctly reflect people's desire to create and enjoy beautiful life, and encourage their struggle to realize this desire. The art of dance must also vividly show through beautiful rhythms the noble ideas and feelings of the people who want to create and enjoy beautiful lives. To this end, the movement patterns must be beautiful.

To compose beautiful movement patterns, the choreographer must artistically and harmoniously polish the actions he has discovered

among people's lives. Although the life actions discovered in reality are meaningful, they cannot be used for rendering dance unless they are artistically polished. Raw life actions cannot produce artistic rhythms and cannot perform the function of dance vocabulary. Life actions selected from reality need rhythmic and formative polishing.

A rhythmic and formative character is the basic quality of movement patterns. Movement patterns should have rhythmic and formative beauty. Only such movement patterns can express artistic beauty. Movement patterns with artistic beauty can satisfactorily perform the function of the descriptive medium and beautifully depict life.

The artistic beauty of movement patterns should agree with the content of the dance. Beautiful shape of movements and beautiful rhythms, devoid of content, are an expression of formalism. Movement patterns should clearly express the content of the dance by means of harmonious rhythmic beauty and formative beauty. Such movement patterns are beautiful movement patterns. The choreographer should compose movement patterns with rhythmic and formative beauty capable of clearly expressing the content of the dance.

Movement patterns must be composed to overflow with national sentiments.

This is an important principle of choreography. Our dances should reflect our people's lives and contribute to our revolution. To be an art that contributes to the revolution, our dances must embody our national sentiments. Only then can they realistically describe people's thoughts, feelings and lives and cater to their aesthetic tastes. The national sentiments of a dance find concentrated expression in its movement patterns. In order to embody national sentiments in a dance, the choreographer must begin with composing movement patterns with distinct national sentiments.

To this end, each pattern and movement of a dance should be made to reveal the taste of the Korean dance. The Korean dance is characterized mainly by gestures of the arms, and graceful and gentle

rhythms. If these characteristics of the Korean dance are ignored, it will be impossible to express national sentiments through movement patterns.

Hand work may also be used in our dance, but not as a major means of expression. In dancing, arm work and hand work are distinguished from each other. Our dance mainly uses the arms, not the hands. Our dance should mainly use the gentle movements of the full length of the arms and use the hands only when necessary.

The national sentiments are also expressed in the tempo of movement patterns. The emotions revealed by the Korean dance are closely related to the tempo of the dance. The tempo of the Korean dance is neither too quick nor too slow. This moderate tempo produces an emotional flow, and makes all the movements and rhythms gentle and yet powerful. Too quick a tempo naturally produces a harsh flow and rapid movements to the loss of graceful and emotional tastes; conversely, too slow a tempo makes the dance heavy and dull. Since the tempo of dancing is related to the emotions of dancing, the movement patterns should be composed in such a way as to produce the speed of flow in keeping with the characteristics of the Korean dance. Particularly the movements of male dancers should sustain the national sentiments properly. Male dancers, unlike female dancers, need to reveal a manly character, so their dances involve strong and lively movements, including stamping of the feet. However, male dancing should not copy the Western dance movements of jumping or spinning. If our dance adopts such movements, it will lose the original taste of the Korean dance. Powerful and brisk movements in male dancing should be composed towards sustaining the peculiar emotional taste of the Korean dance. When new movement patterns are composed for dancing for males to represent today's life, they should be formed on the basis of the Korean movement patterns and in our own way to meet the need of our times and the aesthetic tastes of our people, instead of imitating Western dance movements. That is the way to embody both national characteristics and modernity in dance.

The movement patterns for the showing of skills should be well composed.

In a dance, it is very important to compose good movement patterns to demonstrate skills. These patterns raise the level of ideological and artistic qualities of works.

Movement patterns demonstrating skills are displayed mainly in the climax scene of a dance.

In the performance of a dance, the climax scene occupies an important place. The climax scene is indispensable not only for the works with story lines and a strong dramatic character but also for those without them. Highly skilful performance at the climax emphasizes the story that has been unfolding and beautifies the rhythmic picture.

The demonstration of skill at the climax should be the technical culmination of the foregoing movement patterns, not their discarding or fading away. Their culmination can sustain the character of the movement patterns and the work as a whole, and give the audience a good impression.

It is no easy job to create new skills in the climax scene for every piece of work. For this reason, polished and long-established displays of skill are widely used. Ready-made skills should not be used like stereotypes. A stereotyped use of ready-made skill movements cannot sustain the foregoing movement patterns; it clouds the character of the work. The scene of the climax of a dance is the highlight on which the audience concentrates its attention, so a stereotyped show of skill in that scene cannot give them a good impression. When a ready-made demonstration of skill is used at the climax, it must be carefully harmonized with the content and character of the work. The choreographer should make proper use of ready-made skill movements in keeping with the content and character of the work and also explore new movements to describe the climax scene excellently with idiomatic movement patterns.

Movement patterns should be composed in harmony with the music.

This is a way of enhancing the ideological and artistic qualities of a dance. This ensures the artistic unity of the dance and music, and facilitates the creation of excellent dances in terms of ideological and artistic qualities.

Music and dancing in a piece of work are based on the same content of life, and they contribute to the creation of the same image. In a dance, however, music and dancing unfold along independent channels of rendering. If the music and dancing, which have independent channels of rendering, are to describe the same life excellently, they need artistic unity. This can be achieved through the composition of movement patterns in harmony with the music.

The movement patterns should be made in keeping with the character of the music.

The movement patterns are shaped in harmony with the musical melodies and rhythms. The music supports the movement patterns with its melodies and rhythms. The musical melodies and rhythms also define the character of the movement patterns. The character of the same movement pattern can even change if the melodies and rhythms change. The change in the character of the movement patterns alters the character of the dance. After all, the music has a major effect on defining the character of both the movement patterns and the work itself. Because the character of the music defines the character of the work of dance, a dance composed on the basis of a masterpiece of music can be a masterpiece of dance.

However, the character of the dance music is not embodied in the movement patterns and does not define their character automatically. Only when the choreographer correctly grasps the character of the dance music and composes the movement patterns accordingly, can it be embodied in the movement patterns. The character of the music finds expression in its ideological content and emotional tone. The choreographer must acquire a correct understanding of the ideological content and emotional tone of the dance music, which has been idiomatically created by the composer, and must compose movement patterns accordingly.

The movement patterns must be composed in keeping with the sequence of the dance music.

The movement patterns flow with the music, forming the dance. If the movement patterns are to flow naturally with the music in forming a dance, they must accord accurately with the sequence of the music.

The movement patterns must keep up with the flow of the musical melodies. This is essential for the emotional unity of dance and music, and for the creation of realistic images. The tone discovered in life becomes melodies in music, and the musical melodies change into movement patterns in the dance. That is why the movement patterns must be composed in harmony with the musical melodies. If the movement patterns accord with the melodies, they naturally flow with the music in emotional unity.

The movement patterns should also keep abreast of the sequence of the rhythms of the dance music. The beats of the dance music sustain the rhythms of the movement patterns. The movement patterns that keep abreast of the sequence of the musical rhythms can sustain the rhythmic character of both the dance and the music, and create a beautiful rhythmic picture. The choreographer must correctly grasp the rhythms and time of the dance music, compose the movement patterns in tune with them, and ensure that the sequence of the movement patterns and that of the musical rhythms harmonize naturally.

The movement patterns should be woven skilfully.

Each of the movement patterns selected from life should be harmoniously arranged and combined with each other so as to meet the requirements for dance composition. If this work is not done skilfully, even the new and characteristic movement patterns that have been composed will be meaningless. Only when they are organically combined and linked together can the individual movement patterns make up a single rhythmic system of dance and perform their artistic functions.

The movement patterns should be arranged in accordance with the

grammar of dance. As is the case with other types of art, the art of dance has its own descriptive language and rules of creation. Observing these rules is important in the composition of dance and artistic creation in general, and particularly in the arrangement of movement patterns, the basic element of the language of dance. The arrangement of movement patterns can be likened to the composition of a sentence through the combination of words. In a spoken or written language the violation of grammatical rules muddles up sentence construction and makes the meaning unintelligible. Likewise, a dance with movement patterns arranged in violation of the rules cannot flow naturally and express its meaning clearly. In a dance, the movement patterns arranged in accordance with its grammar make up a coherent sequence and express the content clearly.

An important matter in composing the movement patterns in accordance with the grammar of dance is to select and arrange the principal movement patterns in keeping with the rules. The movement patterns in a dance are arranged centring on the principal pattern that has a definite meaning and rhythmic shape. An incorrect selection of the principal pattern in the arrangement of movement patterns will result in an erroneous expression of the content and alter the character of the rhythmic movements. Therefore, to select the principal pattern correctly for the arrangement of movement patterns is a major grammatic requirement of their arrangement. One or more principal patterns may be chosen, depending on the content of the dance and dance composition. In either case, the principal pattern should most clearly express the content of the dance and the characteristics of the rhythmic movements.

The dance *Rich Apple Harvest* is an example of skilful selection of the principal pattern as required by the grammar of dance. In this dance, the apple-picking action, the action of moving aside the branches of apple trees, and the action of putting the picked apples into baskets, the actions which have been discovered from reality and polished into rhythmic movements in keeping with the theme, are chosen as the principal patterns and repeated in altered and developed

forms to weave the dance skilfully. Because the principal patterns are correctly positioned in the arrangement of the movement patterns, the dance maintains the consistency of dance rhythms and artistic images, and shows a vivid and truthful picture of the joy and happy working life of village girls in our country, who harvest a rich apple crop every year in the orchards which have been cultivated in all parts of the country under the wise leadership of our Party.

It is important to weave each phrase of dance properly in the arrangement of movement patterns in keeping with the grammar of dance. The phrase is the basic unit for arranging movement patterns. It serves as the basic unit for the arrangement of movement patterns not only for artistic rendering but also for the basic movements for skill practice. Since all the movement patterns are arranged with the phrase as the basic unit, the proper arrangement of phrases is a prerequisite for the perfect grammatical progress of rhythmic movements and the performance of the dance. Since the phrase is a small piece of arrangement of movement patterns with relative completeness, the beginning and close of each phrase must be made clear. A phrase corresponds roughly to eight rhythms of musical length and has a definite composition. The phrases should be arranged in musical sequence and in keeping with the changes in the structure. Phrases arranged in accordance with the grammar of dance help towards clear punctuation in the rendering of the dance, so as to clearly show the ideological and emotional content of the work.

##### 5) THE STRUCTURE OF DANCE COMPOSITION SHOULD EXPRESS CLEAR MEANINGS AND FORMATIVE BEAUTY

The structure of dance composition is a major element that expresses artistic rhythms.

The structure of dance composition consists of the dancers' positions when dancing and the course of their movements. Dancers

dance either in formation at a certain place or while moving, thus producing formative shapes and lines.

The dancing positions and the course of the dancers' movements are varied, so the formative shapes and lines are also varied. These shapes and lines describe the ideas, feelings and lives of the characters reflected in the work.

Since the structure of dance composition performs a descriptive function, the ideological and artistic qualities of a dance depend largely on how the structure is composed.

The structure of dance composition should be made to show clearly the content of life in the work.

The structure of dance composition, like dance movements, describes the theme of the work. If the structure is to express the theme of the work, it must realistically describe the content of life. The structure of dance composition vividly describes the life of the work in a formative way from various angles by means of the shapes and lines on the stage.

In a scene from the dance *Azaleas in the Homeland*, where the anti-Japanese guerrillas sing of their homeland with beautiful azaleas in full bloom as they set foot in the homeland, the structure of dancing with azaleas in the dancers' hands forming a semi-circle with the heroine in the centre vividly shows the noble ideas, feelings and lives of the anti-Japanese women guerrillas on arrival in their homeland. The structure of dance composition should be made to present a vivid picture of the content of life of the work as *Azaleas in the Homeland* does.

The structure of dance composition should also present a vivid picture of the natural phenomena which are reflected in the work. In a work of dance, natural phenomena are described by both dance movements and the structure of dance composition. The structure should vividly depict the shapes of the objects to be represented. In a dance, the beauty of the natural phenomena relating to life is described in a formative picture through the structure of dance composition so as to enhance the artistic quality of the work.

Unfolding the structure of dance composition in step with the development of life is an important way to realistically describe the content of life. This is the way of developing the life to be described.

The structure of dance composition should be unfolded logically. This is the way to show naturally a vivid formative picture of the life to be represented.

If the structure of dance composition is to be unfolded in step with the development of life, new structures must be used in keeping with life as it develops. A new structure used in a scene intended to show a new aspect of life can present movement patterns in a new light and a clear visual picture of the developing life.

Although new structures should be used in step with the development of life, the same structure can be repeated as occasions require. However, mechanical repetition should be avoided. When a structure is repeated, changes should be made in the direction or angle of positions so as to arouse a fresh visual sense of the shape of the structure.

The structure of dance composition should be expressive of formative beauty. Formative beauty of the structure throws the theme into fine relief and enhances the artistic quality of the work. Lack of formative beauty in the structure obscures the theme and impairs the formatively beautiful rendering.

In order to ensure the formative beauty of the structure of dance composition, the structure should be balanced properly as regards the stage. A good balance between the structure and the stage produces visually stable and beautiful artistic images. An imbalance between them damages the harmony of the overall stage picture. The structure of dance composition, which is strongly visual in the art of dance, must be visually well balanced as regards the stage.

An important factor in ensuring balance between the structure of dance composition and the stage is to arrange the dancers in pairs on the stage. Their arrangement in pairs prevents desultoriness, gives the audience a sense of stability and makes it possible to create harmonious artistic images. In the art of dance, which requires visual

unity and harmony of images, the structure of dance composition must always be well-ordered and stable.

The arrangement of dancers in pairs on the stage also helps towards ensemble. In a dance, ensuring a good ensemble is an important way of enhancing the level of artistic quality of the work. The ensemble of a dance should be ensured by both dance movements and the structure of dance composition. A balanced structure of dance composition contributes to a good ensemble. Balanced structure is ensured by the dancers performing in pairs. Non-paired dancing makes the structure desultory and damages the ensemble.

The better the structure of dance composition is knit, like the gears of a machine, the higher the level of the ensemble is in the rendering of a dance. Since a compact structure contributes to ensuring the ensemble, dancers must always be positioned in pairs in their arrangement and in the formation of groups, and the structure should be balanced as regards the stage.

Proper setting of the centre of the structure of dance composition is important in balancing the structure as regards the stage. A misplaced centre of the structure will result in failure to ensure balance on the stage and to give the audience the visual stability of the overall description on the stage. Proper placing of the centre of the structure is essential for preventing the visual instability of stage description and ensuring its balance. The centre of the structure of dance composition must always coincide with the centre of the stage. Agreement in the centre ensures stage balance, unfolds well-ordered rhythmic pictures and gives the audience a sense of stability.

The structure of dance composition must be coordinated closely with dance movements. Only when it is coordinated with dance movements can the structure of dance composition clearly reveal the theme of the work formatively. Only through a harmonious combination with dance movements can the structure become complete formative shapes and meaningful lines. Dance movements and the structure of dance composition describe the characters' ideas, feelings and lives through their artistic unity. Because they unfold

always in unity, the audience see the dance in the artistic unity of the dance movements and the structure of the dance composition.

The structure of dance composition should be made to link and unfold the dance movements smoothly. Dance movements are linked and developed in keeping with the theme by the structure of dance composition. Movements that are unfolded at one position without any change in the structure narrow down the width of rendering and make it impossible to create a variety of images. A variety of changes in the structure of dance composition can make changes in the colouring and expression of even the same movement that is repeated. Only when the structure is composed to link dance movements smoothly can the dance unfold in great width and increase the variety of images.

The structure of dance composition should be so constructed as to weave and link dance movements and effect natural switchovers from one dance part or scene to another.

The structure of dance composition should be set to music. This can ensure a vivid interpretation of the content of the work and distinct formative beauty. Because dance rhythms are based on music, the structure of dance composition should be put into harmony with the musical piece, with the emotional character and with the length of the music.

The structure of dance composition should also be in harmony with the decor. A structure that agrees with settings, backgrounds and other elements of decor can clearly show the environment of life represented in the work and unfold a beautiful picture. To ensure their agreement, the structure of dance composition should be harmonized with the environment of life that is unfolded on the stage through the settings and backgrounds. In particular, the centre of the structure and that of the stage background should be put into harmony with each other. When describing the sun rising in the centre of the stage by means of the background, the centre of the structure of the dance composition should be in the centre of the background where the sun rises. Setting the centre of the structure of dance composition in the centre of the stage background is a general principle of structuring dance composition.

The principal structure should be arranged properly. It should be arranged along the dance scenes. The principal structure directly contributes to the unfolding of the dance movements and rhythmic pictures. So it should be composed clearly, with beautiful shapes and lines.

Attention should also be paid to the proper use of the linking and auxiliary structures. The structure of dance composition can perform its artistic function satisfactorily only when the principal structure is combined with the linking and auxiliary structures. The principal structures are woven with the help of the linking structure and vivify the artistic images with the help of the auxiliary structure.

The linking structure should be composed so as to link the principal structures properly. Since different works of dance have different themes and different compositions of scenes, the linking structure, which connects the main structures, should be composed to suit each case.

The auxiliary structure should be composed properly. It is not a mere appendage to the principal structure; it unfolds with its own shapes and lines within the principal structure and serves to throw the main structure into artistic relief. The auxiliary structure is not indispensable for all dances. A considerable number of dances are composed only with the principal structures and the linking structure. The auxiliary structure serves to throw the principal structure into relief. It must emphasize the image of the principal structure by means of its own shapes and lines and ensure the realism and vividness of artistic description.

## 6) DANCE DECOR SHOULD BE LIFELIKE AND BEAUTIFUL

Decor is an important means of description in a dance. Good decor is very important for raising the ideological and artistic levels of dance. By showing the phases of the times and the personalities of the

characters of the work from various angles by formative means, the decor emphasizes the ideological and artistic content of the work.

The decor of dance comprises costumes, props, make-up, stage backdrops and stage settings.

Costumes are an important means of portrayal in a dance.

Costumes have a great effect on the ideological and artistic qualities of dance. Costumes sustain characters' personalities and the appearance of the stage, and thus raise the level of the ideological and artistic qualities of the work. No matter how good the content of a dance is and no matter how idiomatic its movement patterns are, the value of the work cannot be sustained unless appropriate costumes are provided for the work.

Dance costumes should be made to suit the nature of the work.

The nature of a dance is expressed by various means, particularly by costumes.

An important factor in making costumes to suit the nature of the work is making them sustain the personalities of the characters. In a dance the characters' personalities express the nature of the work. The costumes should be made to show the characters' functions, sex, and personalities clearly.

Dance costumes should be made beautiful and colourful.

Making beautiful and colourful costumes is a major requirement of the characteristics of the art of dance. Dance, which describes people's ideas, feelings and lives with artistic rhythms, requires beautiful and colourful images. Only when they create beautiful and colourful images on the stage with a variety of shapes and harmonious colours can costumes raise the level of artistic rendering.

An important way of making beautiful and colourful costumes is to apply colours skilfully.

The colours of dance costumes stimulate the emotions of the dance and increase the effect of stage images. The expressive effect of movement patterns depends on how the colours of dance costumes are selected. Although the content of a dance may be good and the movement patterns idiomatic, they cannot prove their worth unless

appropriate colours are chosen for the costumes.

Natural colours are suitable for dance costumes. A variety of natural colours should be used for dance costumes in accordance with the character of the work.

The colours of dance costumes should be well harmonized. A good harmony of colours makes the stage beautiful, and raises the level of the ideological and artistic qualities of the work.

The colours of dance costumes should be well harmonized between different pieces. As for women dancers' costumes, the colours of their *jogori* (jackets–Tr.) and *chima* (skirts–Tr.) should be well harmonized. The same or different colours may be chosen for *jogori* and *chima*. Anyhow, the colours should agree with the characters' personalities and the content of the work.

The colours of dance costumes must also harmonize with the colours of the stage illumination. Such harmony can increase the effect of costumes and add to the beauty of the stage.

The colours of costumes must also harmonize with the colours of the props. The props, along with the costumes, perform the function of artistic description. Costumes and props are means of description flaunted by the dancers, and as such they need artistic unity. Their artistic unity can be achieved through the harmony of their colours. A good harmony of the colouring of props and costumes facilitates the performance of their artistic functions and beautifies the work.

The shapes of dance costumes should be varied.

A variety of shapes of dance costumes is a major factor in sustaining the idiomatic character of the dance. Their variety can sustain the individual characteristics of different dances that reflect different lives and the environment of different times. The individualities of the dances must be expressed clearly by both the movement patterns and the shapes of the costumes.

The variety of the shapes of dance costumes is all the more important for the costumes of male dancers because the shapes of male dancers' costumes do not clearly distinguish between classic beauty and modern beauty. As matters now stand, male dancers

frequently dance in costumes that are neither Korean trousers and coats nor Western suits. This practice is more glaringly in evidence when rendering dances that reflect the lives of our contemporaries. In the art of dance, the shapes of costumes must be improved to sustain the features of the different characters and their lives.

Dance costumes should be made on the basis of careful selection of their texture. The texture directly affects the artistic images of the work. The artistic level of a dance is affected in no small measure by the texture of the costumes selected.

Dance costumes should be made with cloth that can sustain the dance rhythms. The Korean national dance is very gentle and subtle. Arm work is basic to the Korean national dance. So in the performance of dance, the rhythmic beauty of arm work should be shown clearly. To this end, the *jogori* for female dancers should be made with soft, clear and thin cloth. Female dancers in such a costume look graceful and light.

Dance costumes should be made to be convenient for dancing in. The costume should not cause the dancer the slightest inconvenience in performing various movements. If the costume gets in the way of the dancing, the dancer cannot dance well. A female dancer's *chima* should not be too long. If it is too long, it will be frequently trodden on. Then, she cannot perform her dance properly. For dances that involve spinning and jumping, the costumes should be made to be good-looking and convenient for the movements.

Dance costumes should be made to sustain the characteristics of national clothing. Korean clothes reflect our people's national characteristics, which have been formed over a long period of history. Dance costumes that sustain the characteristics of Korean clothing can better express the national characteristics of the dance.

The principles of history and modernity must be observed in making dance costumes that can sustain national characteristics. The patterns of modern clothing should not be used for the costumes for dances that reflect life in the old days, nor should the patterns of old-fashioned clothing be adopted for costumes which describe

modern life. National characteristics ceaselessly change and develop in step with the development of the social system and people's lives. Dance costumes should be made to sustain the characteristics of our national dress and to cater to the aesthetic tastes of our contemporaries. Dance costumes should be made to illustrate people's lives in a particular period by sustaining the national characteristics and catering to the aesthetic tastes of the period.

Appropriate props for dancing must be selected. Props are important means of sustaining the characters' personalities and lives. A correct selection of props for a dance is important for describing the characters' personalities and lives.

Dance props serve to enhance the quality of the art of dance, which uses rhythmic movements as a means of description. *The Fan Dance, Sword Dance, Bell Dance, Winnowing* and *Drum Dance* present lifelike descriptions of our people's lives and feelings in graceful rhythmic movements by means of props. The dance *Winnowing* creates a vivid and realistic image by making effective use of winnows, which have been used by our people since the remote past, to describe the lives of village girls who were preparing rice for the guerrilla army during the anti-Japanese revolution.

Props play an important role in making movement patterns idiomatic and raising the level of the performance of dance. They contribute to defining the characteristics of movement patterns. The *janggo* makes it possible to create *janggo* movement patterns for *Janggo Dance*, and the drum makes it possible to create drum movement patterns for *Drum Dance*.

Dance props should be made in keeping with the content of the character's life. This is because the props are the major means of describing the character's life. No matter how fine the shapes and colours of the props are, they cannot contribute to the depiction of the work unless they are in harmony with the content of life represented in the work. Dance props should be made lifelike.

Dance props should be beautiful and neat, since dance is an art showing beautiful rhythmic movements.

Dance props should be light in weight and moderate in size to facilitate the dancing and the sustaining of rhythmic movements. Props adapted from everyday tools should be lighter and smaller than the real things so as to facilitate the dance movements. *Janggo* to be used as props for dancing should be made smaller and lighter than the real object to suit the physical constitution of Korean women. If a real *janggo* were used as a dance prop, it would be too heavy and bulky for the dancer to perform her dance properly.

Dance props should be made in various forms according to the content and nature of the dance. Such props can contribute to the creation of idiomatic images in different dances. Dance props made in keeping with the content and nature of the dances contribute to sustaining the movement patterns and the characteristics of the dances. *The Tambourine Dance* and *Bumper Crop* both describe the lives of farmers, who sing of a rich crop, but the characters and idioms of the movement patterns of the works are sustained through the use of different props. Decor artists should make props in keeping with the content and nature of the works and the characteristics of their movement patterns on the basis of a deep study of them.

Craftsmanship in the making of dance props should be improved. The fine art of making props for dances is a delicate one which helps to sustain the personality of the character represented by the dancer and the characteristics of the dance movement patterns. Formative precision of props made by the decor artist in keeping with the content and nature of the work and the idioms of movement patterns raises the level of dancing so much the higher. The decor artist must carefully select the shapes and colours of the props, ensure the harmony of their colours with the other means of description and create beautiful formative pictures.

Dancers should be made up properly.

The make-up of dancers is one of the means of portraying the characters in dances. The dancer's make-up sustains the character's personality to be described in the dance and beautifies the rhythmic picture. In the art of dance, which shows the audience beautiful

rhythmic movements, the beautiful make-up of dancers, along with beautiful movement patterns, can increase the artistic effect of dancing. No matter how skilfully the dancer performs, the dance cannot exert its artistic effect to the full unless it is supported by skilful make-up of the character.

The make-up of the dancer should accord with the personality of the character to be portrayed. The dancer should be made up in accordance with the character's age, job and the features of its outer appearance on the basis of a close study of the character's personality.

The main thing in make-up is that of the face. The dancer's face vividly expresses the inmost world of the character to be portrayed.

The dancers' faces should be made up beautifully. Beautiful facial make-up is the main thing in making up the dancers. Beautiful facial make-up of dancers makes their dancing look beautiful and sustains the overall artistic rendering. That is why the dancers' faces should be made up beautifully.

The dancers' faces should be made up in bright and clear colours. However, the make-up of faces should not be too bright. Too bright facial make-up obscures the lines and shapes of the faces.

The facial make-up of dancers should keep their skin colour in addition to being bright. Keeping their skin colour does not mean making up the faces too yellow, as this would damage rather than brighten the dancers' images. The faces of dancers should be bright and retain their skin colour, while the lines and shapes of their faces should look natural and clear.

There should be unity in the facial make-up of dancers. This unity is a major requirement for ensuring a good ensemble. The ensemble of the work of dance must also be ensured by the facial make-up of dancers. Especially in a group dance, in which many dancers represent the idea and feeling of one character, their faces should be made up in exactly the same way to ensure a good ensemble and raise the artistic level of the dance.

The stage background is a means of fine art to show the times and

life environment that are reflected in the dance. In the art of dance, which is limited in vocabulary, a lifelike stage background should be arranged to show clearly the theme of the work and throw the dance performance into relief.

The stage background must realistically and vividly describe the life environment of the character depicted by the dance. Only then can the life environment sustain the character's personality and the characteristics of the movement patterns. The life environment shown in a dance should contribute to sustaining the character's personality and movement patterns. The stage background should be lifelike and beautiful. It can be arranged by drawing pictures on the backdrop, by projecting slides on the backdrop, or by putting up stage sets.

Widespread use of slides is effective in creating stage backgrounds. The slides can easily change the stage background while presenting a variety of life environment and situations.

In the art of dance, the stage set is used as a background and also as a means of helping the dancer's performance. The stage set shows the life environment and natural scenery to be described in the work and creates conditions for the dancer to give a realistic performance. The stage set puts the character's life into relief and raises the artistic level of the work by helping the dancer in his or her performance.

In the art of dance, the stage set must leave ample space for the dancer's performance. Because the dancer's performance is basic to the arrangement of the stage set, the set must leave sufficient space for the dance.

Stage sets for the art of dance should be arranged to facilitate the dancers' performances. This is the way to ensure the harmony of the stage set with the performance of the dance and throw the work's artistic images into bold relief.

Stage illumination for the art of dance creates light and shade and colours to contrast and harmonize the dancer's movements, costumes, props, stage set and background, and produce beautiful artistic pictures.

Stage lighting must focus on sustaining the dancer's performance.

It must be subordinated to changing and developing the movement patterns and all the other rhythmic actions performed by the actor, and emphasize the dance images by means of light and harmonious colours. Stage lighting must brighten all the means of description unfolding on the stage and bring them into strong relief.

In order to produce excellent decor, the fine artist must make a close study of the work and grasp its artistic requirements in detail. He must also find out the artistic intention of the choreographer by consulting him. The decor artist must create stage decor on the basis of a correct understanding of the artistic requirements of the work and the choreographer's intentions to make an active contribution to raising the ideological and artistic level of the production.

Dance is created by the collective efforts of the choreographer, musician and fine artist; it is a product of artistic rhythmic movements, dance music and decor. Although its production involves creative workers from different branches, it is masterminded by the choreographer. The choreographer designs the dance, creates the artistic rhythms, the basic vocabulary of dance, and indicates the direction of creation of the dance music and decor. The level of the ideological and artistic qualities of a dance depends on how the choreographer designs the work, how he creates artistic rhythms and how he indicates the direction of the creation of the dance music and decor. It can be said, therefore, that the choreographer is responsible for the production of the dance.

The choreographer must, with the attitude of the master of his work, exert all his efforts to create works with excellent ideological and artistic qualities.

To this end, the choreographer must equip himself firmly with our Party's policy on art and literature and also with the Juche-oriented theory of the art of dance. Only when he is equipped fully with this theory can he create excellent dances on a scientific basis. With only the minor skill of composing dance movements, instead of acquiring the Juche-oriented theory of the art of dance, the choreographer will be unable to create a variety of masterpieces of dance representing

varied lives, although he might be able to produce a few basic dances. The choreographer must equip himself fully with our Party's Juche-oriented policy on art and literature and its theory of dance, and create masterpieces of dance of various types that reflect our people's revolutionary lives.

### **3. THE PRESENTATION OF DANCES**

#### **1) THE DANCER PRESENTS DANCES**

Dances are created by choreographers. But such works are not yet complete. Only when they are presented on the stage can they become complete and be appreciated by the public.

A dance is presented as a work of mixed art on the stage by a number of art companies.

The basic task of presenting dances on the stage is to perform them.

The dancer performs dances on the stage. The dancer directly undertakes the presentation of dances on the stage. No one else can do it. The choreographer can lead the dancer's performance but cannot dance in his or her place. Since a dance is presented by the dancer, how dances created by choreographers are realized on the stage depends entirely on the dancer's role. No matter how well the choreographer has created a dance, it cannot be completed as an excellent piece of work unless the dancer renders it skilfully. Dances created by choreographers can only be completed ideologically and artistically when they are skilfully presented by the dancer in artistic rhythms. Whether a dance is ideologically and artistically good or not is evaluated through the dance presented by the dancer on the stage. Even though the choreographer has done his job well, his dance cannot be properly appreciated if the dancer fails to sustain the

character of the work because of poor performance or because of a slip in the presentation. This means that the fate of a work of dance depends on how the dancer presents it on the stage.

The dancer should present the dance on the stage as required by the choreographer. But the dancer does not do it mechanically; on the stage the dancer must perform in accordance with the character's personality and life, as dictated by the work, but he or she must sustain his or her individuality and present the dance in a fresh way. The dancer is an independent and active creator of rhythmic images, who must present the dance most vividly and richly with his or her own ideas and feelings and individualistic rhythmic movements, on the basis of the requirements of the work in hand. The dancer must sustain his or her individuality and create idiomatic dancing images on the stage.

If the performance is to be successful, the dancer must be prepared politico-ideologically, artistically and physically.

The dancer contributes to giving the audience an understanding of the essence of life and educating them ideologically and emotionally through his or her presentation of dances. If he or she is to create good dance images capable of contributing to giving the audience ideological and emotional education, he or she must be well qualified politico-ideologically, artistically and physically.

The dancer must first be prepared politically and ideologically.

Politico-ideological qualifications are a major prerequisite for creating ideologically and artistically excellent dance images. Only when he or she has acquired politico-ideological qualifications can the dancer present the character's noble ideas, feelings and life reflected in the work into artistically excellent rhythmic movements that meet the people's aspirations. The theme of a dance is given in detail in the dance script and in the plan of choreographic composition. Its rendering into artistic rhythms, however, depends largely on the level of the dancer's politico-ideological qualifications. The dancer renders the character's personality and life given in the work into artistic rhythms through his or her purposeful creative

activity. This, in turn, is determined by the dancer's ideological level. In other words, the quality of the performance depends on the level of the dancer's politico-ideological qualifications. The dancer always studies the work and presents it in dance images on the level of his or her politico-ideological qualifications. The higher these qualifications are, the more realistically can the dancer render into vivid rhythms the noble and beautiful mental world and lives of the masses struggling to realize their independence.

An important task in raising the level of the dancer's politico-ideological qualification is to firmly grasp the Juche idea evolved by the great leader. The Juche idea is the sole guiding ideology of our Party and an unshakeable guideline of the revolution and construction. The Juche idea is an absolutely correct reflection of the aspirations of the masses and the requirement of our times, when the masses are shaping their destiny independently and creatively. The dancer must make a deep study of the principles of our Party's Juche idea evolved by the great leader, embody it in his or her person and make it the guide for his or her work and life.

The dancer must also be equipped solidly with our Party's lines and policies, the embodiment of the Juche idea. In particular, he or she must be armed fully with our Party's policy on art and literature. This policy clarifies all the theoretical and practical problems arising in developing socialist art and literature, including the art of dance. The dancer must make a profound study of our Party's policy on art and literature, equip himself or herself firmly with the idea and theory of Juche-oriented art and literature, and apply them to the creative work of art.

The dancer must also be prepared artistically.

The basic task in artistic preparation is to raise the level of skill. The skill determines the artistic quality of the dance. Without attaining a high level of skill it is impossible to render people's ideas, feelings and lives as excellent artistic rhythms.

The dancer must have a versatile ability to perform any dance skilfully. Versatile ability is essential for rendering the

daily-developing new and varied aspects of our people's lives into colourful artistic rhythmic movements. Today in our country, under the wise leadership of the Party and the leader, the revolution and construction are advancing vigorously. In this context our people's lives are developing in a diverse way, and their cultural and emotional demands are growing. In the field of the art of dance, dances must be produced with a variety of themes and forms in keeping with the developing reality, to meet the people's growing cultural and emotional demands. Dances with a variety of themes and forms require a variety of movement patterns and skills. A variety of movement patterns and skills should be performed by dancers. Dancers must, therefore, acquire the ability to perform a variety of movement patterns and skills.

For the dancer to acquire a variety of skills, he or she must conduct active skill training with intense ardour. Intense ardour is an important quality for a dancer and a prerequisite for raising the level of his or her skills. A person without ardent enthusiasm cannot acquire the quality of a dancer, nor can he or she attain a high level of skill. The dancer must study hard and tirelessly, training with great enthusiasm to raise the level of his or her skill. Neglect of study and training makes it impossible either to improve or maintain skills. Then, he or she will be unable to play the dancer's role. He or she must set a high target of improving skill, training patiently. Dance training requires great mental and physical strain. He or she must endure this strain and work aggressively to raise the level of his or her skill. The more sweat shed in training, the higher skill level will be raised.

The dancer must have a lot of training in the basic movements. The main thing in dance training is to practise the basic movements. Much practice in the basic movements provides a solid basis on which to improve skills systematically as well as to develop a supple body and a strong physique. Dancers must practise the basic movements collectively and individually, in the training hall and everywhere else.

The dancer must be physically well prepared.

But no matter how well he or she is prepared politically and ideologically and no matter how high his or her skill level is, it would be impossible for the dancer to create art properly unless he or she is physically well prepared.

The dancer needs physical beauty, refined looks and suppleness and strength.

Beautiful and refined looks have a great effect on ensuring the aesthetic emotions and ensemble of the art of dance. When many dancers uniformly describe the ideas, feelings and life of one character, their looks should all be beautiful and uniform. This is essential for ensuring visual unity of the dance and the harmony of the image.

The facial and bodily appearance of the dancer is important. The dancer's face and body must be handsome. Because works of art aim mainly at showing people the beauty of the human world, the facial and bodily appearance of the actors who describe it should be handsome. The actor's handsome face and body can contribute to drawing the audience deeper into the beautiful world of art and giving them emotional and aesthetic education. The works of dance must provide a better visual picture of the beautiful world of art than any other genres of art. Unfolding visually beautiful and colourful pictures is characteristic of the art of dance. The characteristics of the visually beautiful and colourful art of dance can be better sustained by the dancer's handsome face and body. The movements of a dancer with a handsome face and fine body look more beautiful and colourful.

Dancers should be tall. A tall dancer's performance can clearly sustain the formative shapes of rhythmic movements and looks lively. The Korean dance, which is gentle, graceful and lyrical, with few jumping movements, can best display its characteristics only when it is performed by tall dancers. However, they should not be as tall as sportsmen. The dancer's stature should be moderately tall so as to be suitable for dancing.

The dancer should be physically hardened. A good-looking person cannot render dances properly if he or she is physically weak. Dancers must be hardened physically through tireless training. Neglecting physical training, being complacent about a handsome appearance, means that a dancer will not only be unable to raise his or her skill level, but also fail to keep himself or herself fit for performance. Then handsome looks will have no effect. The harder the dancer polishes his or her physical fitness, the further it will improve. The dancer must polish his or her physique and harden himself or herself through diligent, purposeful training so as to be prepared to perform any dance skilfully.

## 2) THE DANCER SHOULD DANCE SKILFULLY

A choreographed dance is rendered as a visual picture through the dancer's performance. Dancing means rendering the life feelings reflected in the work as artistic rhythms. Since a dance is rendered as a visual form through the dancer's performance, how it is rendered depends on how the dancer dances. If the dancer dances skilfully, he or she can fascinate the audience with a beautiful and colourful picture of rhythmic movements. If the dancer fails to perform skilfully, he or she will be unable to unfold a beautiful and colourful rhythmic picture on the stage, no matter how ideologically and artistically good the dance produced by creative workers may be. In order to render a dance as a beautiful and colourful picture, the dancer must dance skilfully.

The dancer must dance in keeping with the nature of the work.

Each dance has its own nature. Dances are distinguished from one another by their specific natures.

The nature of a dance is defined by its seed. Works of art are given their themes by their seeds. Dances are also given their ideological and artistic contents and forms by their seeds. The nature of a dance is defined by its seed, but specifically by its ideological and artistic

contents and the form and techniques of their expression. It is defined by the emotional colouring of the ideological and artistic contents to be dealt with and by the idiomatic features of the dance movements and the structure of dance composition that express them.

The content of life reflected in works of dance and its emotional colouring are varied. In the art of dance, the basic vocabulary of which is artistic rhythm, the content of life and its emotional colouring are rendered and expressed through the dancer's movements. Therefore, the dancer must understand the nature of the work and dance in keeping with that nature. Only then can the dancer sustain the characteristics of dances with different natures and rouse artistic interest among the audience.

The nature of a dance is embodied in the personality of the character to be described. Since the art of dance, as is the case with other arts, represents human ideas, feelings and lives, it describes characters with their own peculiar personalities. The characters' personalities described by dances are varied. These characters have revolutionary and militant personalities, noble and heroic personalities, cheerful and optimistic personalities, or comical or tragic personalities.

The dancer must dance in accordance with the personalities of different characters. He must dance vigorously, forcefully, cheerfully or grimly according to the characters' personalities. The dancer must dance in accordance with different characters' personalities to render the nature of dances distinctly.

Characters' personalities are expressed through their ideas and feelings. The dancer must express the ideas and feelings of the characters by means of his movements. Artistic rhythms are the basic vocabulary of dance, and they are expressed through movements, so the characters' ideas and feelings must be expressed through movements. Only then is it possible to sustain the characteristics of the art of dance and draw the audience into the world of dance.

The dancer can also express the characters' ideas and feelings

through his facial expressions. The dancer's facial expressions play an important role in directly and subtly expressing characters' ideas and feelings. However, the dancer must not attempt to express them exclusively through facial expressions. He or she should express them mainly through movements and use facial expressions to supplement and emphasize the artistic images of the movements.

To dance in accordance with the nature of the work, the dancer must carefully study its nature. Careful study and a good grasp of its nature is a major guarantee for dancing in accordance with its nature. In a choreographed work is given the character's personality to be described by the dancer, and the movements and music to express it are indicated in detail. The dancer must make a close study of the work and correctly grasp its nature. This is the way to dance skilfully in accordance with its nature. If he or she does not study the work closely to grasp the nature correctly, but mechanically follows the direction of the choreographer or the dance instructor, he or she will be unable to dance in keeping with the nature of the work. If the dancer fails to sustain the nature of the work and dances for the dance's sake, he cannot touch the hearts of the audience.

The dancer must clearly understand the character's ideas and feelings, and accept them as his own. Only when he has made them his own ideas and feelings and become steeped in them can he render them vividly and realistically in the dance. The dancer must grasp the ideas and feelings of the character to be described and make them his or her own not only when describing a concrete character but also when portraying a symbolic character or personified natural phenomena. Describing personified natural phenomena in a dance is not aimed at showing purely natural phenomena but describing human thoughts and feelings. Even the dancer who deals with personified natural phenomena must dance with a good knowledge of the ideas and feelings of the character to be described.

If the dancer is to acquire a clear understanding of the character's ideas and feelings, he or she must make a deep study of the character's life. People's thoughts and feelings are shaped and

expressed in actual life. Apart from life it would be impossible to understand the character's ideas and feelings or render them as artistic rhythms. The dancer must grasp the character's ideas and feelings in the course of studying the character's life and render them excellently as artistic rhythms.

The dancer must also acquire a deep understanding of the musical accompaniment while studying the nature of the work. A dance is created on the basis of music and performed to musical melodies and rhythms. The nature of dance, which is created and rendered on the basis of music, is inconceivable apart from music. Even one and the same dance changes its emotions and nature with the changes in the music, and changes its movement patterns with the changes in the rhythms. That is why the dancer finds it difficult to dance in keeping with the nature and emotions of the dance without grasping the musical accompaniment. When studying the nature of the work, the dancer must closely study the musical accompaniment and dance in tune with the emotions of the music.

The dancer must perform the movements accurately.

The process of dancing is a process of performing prescribed movements. Success in a dancer's performance depends on how he or she performs the movements. Accurate dance movements are needed to clearly express the content of the work.

The dancer's most important task in performance is to clearly show the character's ideas, feelings and other content of the work. The dancer has to show them through movements. Whether or not the dancer clearly expresses the content of the work depends on the accuracy of these movements. Accurate movements can also ensure the artistic quality of dances. There are many factors that contribute to the artistic quality of dances, but accurate movements are the most important of them. Accurate movements can show the dancer's skills. In a spinning jump, for instance, the dancer must perform it accurately by maintaining his posture and the centre of the spin properly in the suspended state. Only then can he or she show the artistic skill of the movement. With a clear understanding of the

significance of accurate movements, the dancer must perform each movement accurately, in keeping with the choreographer's creative plan and intentions. He or she must not perform only half a movement or omit subtle and minor movements where quick performance is involved. He must perform clearly and distinctly as if writing on a sheet of white paper.

The dancer must perform beautifully. To perform beautiful movements means dancing beautifully. Beautiful movements can sustain the characteristics of the visually beautiful art of dance.

The emotional character of the movements varies with the content described. They may be lively, gentle or whatever, according to the content they describe. This variety of movements should be performed beautifully. While dancing to the rhythms of the music, the dancer must perform each of the rhythmic movements so as to present the dance beautifully.

The dancer must sustain his or her own idiomatic rhythmic movements.

Different dancers have different skills and different physical constitutions, so their movements acquire their own individualistic rhythms. Because of these idiomatic rhythms, different dancers present even the same dance in a different manner. The different presentations of the same dance are due mainly to the differences in their individualistic rhythms, although they are also due partly to the differences in the levels of their skills. The process of performing a dance is the process of the dancer's rendering the characteristics of the dance given in the work into his or her own idiomatic rhythms. Therefore, the dancer must sustain the idiomatic rhythms to express the characteristics of the work better.

The dancer must not, however, emphasize his or her idiomatic rhythms too much and cram the characteristics of the work into his or her individualistic rhythms. The dancer must subordinate his or her own idiomatic rhythms to sustaining the characteristics of the work. He or she should dance in keeping with the characteristics of the work while sustaining his or her idiomatic rhythms.

The dancer's performance must overflow with national sentiments.

The performance of a dance that overflows with national sentiments can describe the work to cater to our people's sentiments and aesthetic tastes.

If the dancer is to sustain the national sentiments in his or her performance, he or she must have a good knowledge of the good qualities of the Korean dance, and be able to express them.

The Korean dance is characterized by lyrical performance. It maintains a stable tempo and gentle flow, legs bending and stretching steadily with cadence, and arms describing graceful parabolas in the air with throwing and winding movements. The Korean dance is imbued with very subtle and gentle rhythms. It properly combines large and small movements, the rhythms flowing from the shoulder to the tips of the fingers through the arms even in a single arm gesture, and formative bodily postures and movements mainly forming curves. In the Korean dance, the movement of raising the arms above the shoulders is made in a semi-circle, not in a straight line. The movements of the upper and lower parts of the body are well harmonized, without any excessive or twisting motions, and give a sense of running rhythmic motion, even at a static moment. With a good knowledge of the excellent characteristics of the Korean dance, the dancer must sustain them and perform the dance so that it is full of national sentiments.

When dancing, the dancer may or may not express ardour, according to the nature of the work. He or she must not shout to express ardour. Dancing with ardour on the stage is one thing, and shouting is another. Shouting while dancing does not accord with the Korean dance; it does not cater to our people's national sentiments and tastes. The dancer must dance with ardour on the stage and yet sustain the characteristics of the Korean dance, so that the performance exudes national sentiments.

The dancer must sustain the characteristics of the Korean dance also in the performance of stunts. Stunts are most often performed in the male dance. Stunt movements are the highlights of male dancing

in that they show the outstanding skill of the dancer.

Stunts in the male dance need to sustain the characteristics of the Korean dance, because that is the way to display high skills and make the dance more visual. In male dancing, stunts are performed mainly in spinning movements and jumping movements. In the Western dance the spinning movement is performed with the hands placed on the floor of the stage, and the jumping movement is performed with the legs spread sideways. Such spinning and jumping movements do not suit the aesthetic tastes of the Koreans.

The dancer must perform stunts by means of the movements of our national dance that accord with the physical constitution and aesthetic tastes of the Koreans. Our national dance is rich in stunt movements, which show high degrees of skill. The peasant dance, for example, contains many excellent stunt movements such as *yonphungdae* (whirling-Tr.) and “mat-rolling.” These stunt movements show high levels of skill and talent. The dancer must sustain the stunt movements unique to the Korean dance and develop them in our own way to cater to our people’s aesthetic tastes.

The features of dances are not immutable. They develop in keeping with the requirements of the times and the people’s aesthetic tastes. We must develop dances to meet the contemporary needs and our people’s aesthetic tastes, while sustaining the unique tastes of the Korean dance.

The dancer must create genuine dance images by performing every dance movement with rich national sentiments, so that they are liked by our people and give them vigour for their lives and work.

### 3) THE DANCER MUST ENSURE THE ENSEMBLE

Ensuring the ensemble is very important in the performance of dances. The ensemble of a dance is realized through the unity of the dancer’s movements and the movements of the structure of dance composition and their compactness. A harmonious integration of

artistic images through an efficient ensemble can make up a beautiful dance and touch the hearts of the audience. A slip in the dance movements or a failure to ensure the unity of movements breaks the visual harmony of the dance, makes it flat and damages its ideological and artistic qualities. The ensemble is the lifeblood of the performance of a group dance.

An important factor in ensuring the ensemble is to coordinate the movements. Without coordinating them it would be impossible to ensure the ensemble because dance movements are basic to dance performance. Coordination of movements is an important prerequisite for ensuring the ensemble. The ensemble of a dance can be attained only when the dancers coordinate their movements as one.

Dancers must coordinate their spinning movements. The spinning movement is a skill. It usually takes place when the scene of a dance is to be highlighted. If the dancers coordinate their spinning movements in such a scene, they can heighten the atmosphere of the dance, and it will have a good effect on the performance of other movements. If they fail to coordinate their spinning movements, they cannot give the audience a good impression no matter how skilfully they may perform the other movements. When performing a spinning movement, the dancers must coordinate their breathing, maintain their bodily centres correctly, and coordinate the beginning and tempo of the movement together with their bodily directions. It is not simple for a number of dancers to coordinate their spinning movements. Spinning on the same spot is very fast, so it is difficult to coordinate the spinning speed. Dancers must acquire the skill through repeated practice and coordinate the spinning movement in performance.

The dancer must skilfully form the structure of dance composition. The structure of dance composition plays an important role in ensuring the ensemble in the performance of dances. When dancing, the structure unfolds the content of life in a visual way. The structure should be carefully composed during the choreographer's creative work so that the arrangement of characters and their formation

present visual harmony, which should then be correctly described by the dancers. Since the structure is rendered as visual shapes by the dancers, it will have no effect unless the dancers render them correctly, no matter how well it is organized by the choreographer. Only when the dancers interpret the structure correctly while dancing, can they ensure the ensemble and unfold beautiful visual pictures. During their performance, the dancers must make correct formations, maintain regular intervals and lines, and coordinate their movements to ensure a perfect structural ensemble.

Maintaining regular intervals between dancers and regular lines is an elementary and yet important requirement. Without maintaining regular intervals and lines, it would be impossible for the dancers to coordinate their movements and unfold compact rhythmic pictures on the stage. The dancers must maintain prescribed intervals and lines throughout their performance.

In order to ensure the ensemble, the dancers must perform their movements in time to the musical accompaniment. Since the dance is performed to the musical accompaniment, the ensemble of dance comes about in time to the music. Discord between the rhythmic movements and the music breaks the ensemble. The dancers must perform their movements to the musical rhythms and ensure the unity of their movements and the accompaniment. If the dancers perform the dance by coordinating their breathing to the same rhythms, they can ensure the ensemble.

To help the dancers to perform properly, the dance instructor must guide them properly both in training and presenting the dance. The instructor guides the dancers in the whole process, ranging from the work of raising the skill levels of individual dancers to the work of ensuring the ensemble in rendering the dance. Therefore, the quality of the dancers' rendering of the work depends largely on the role of the instructor. Aware of the importance of his duty and with a high sense of responsibility, the instructor must guide the dancers properly in training and presenting the work.

The dance instructor must plan his guidance of performance in

detail, and on this basis guide the dancers in their training and performance. He must plan his guidance in detail on the basis of a full grasp of the content of the work, the choreographer's artistic intentions, and the dancers' qualifications and characteristics, and then guide them effectively in their training and performance.

The presentation of a dance begins with training in movements on the basis of the understanding of the work. The dance instructor must establish a correct training system and method, and on this basis train the dancers to help them to become familiar with the movements and raise the level of their presentation.

The instructor should guide the dancers' training stage by stage and item by item in a scientific manner. If excessive training is given at one time, the dancers cannot digest what is taught. The instructor must carefully organize training stage by stage and item by item so that the dancers fully digest the movements. He should thus help them to master the movements one by one. He must meticulously guide their training so as to ensure that the dancers master every detail, such as a single hand or foot gesture.

Training in dancing should continue even in the period of performance after the work of creating images. The work of creating a dance ends with its presentation on the stage, but the actors' performance of the dance is resumed whenever the actors mount the stage. The dance instructor must not cease working after putting the prepared work on the stage, but continue to organize training to improve the quality of performance. This is the way to prevent defects in stage performance and ensure the ideological and artistic qualities of dance in all the performances.

The instructor must guide the dancers' training to the accompaniment of music. This is the way to guide their dancing in a scientific manner and help the dancers to become familiar with the accompaniment and improve their performance in tune with the music. When guiding the training in the performance of the work, the instructor must guide it to the accompaniment of orchestral music.

The dance instructor must guide dancers individually.

Individual guidance of dancers is an important duty of the instructor. Only through efficient individual guidance of the dancers can he or she raise the level of their artistic skill and produce skilful solo dancers. If the dancers' skill level is raised and if many skilful solo dancers are produced, dances can be performed at a high ideological and artistic level. Excellent performance of dances can be ensured by the high artistic skill of the dancers who participate in their presentation. Dancers with good basic qualities and high skills can skilfully perform a variety of movement patterns and skill movements prescribed in the works, and also ensure the ensemble.

For the dance instructor to improve the dancers' artistic skills and train many solo dancers through efficient individual guidance is an important prerequisite for increasing the variety of dance productions. In the production of works of dance it is preferable to increase the variety of harmonious dancing images by combining them with solo dances or by giving prominence to highly skilful dancers as the core. Combining the group performance of a dance with solo dances or setting highly skilled dancers as the core of the group performance is a way to make various changes in the performance or give it variety so as to create images in depth and breadth. If the rhythmic movements of all the other dancers involved in the group dance are coordinated with the performance of the highly skilled dancer, the harmonious unity of the images can be better ensured.

Since highly skilled dancers or solo dancers play an important role in the creation of dance images, the dance instructor must put efforts into individual guidance to improve dancers' skills.

In order to give dancers efficient guidance in their training and performance, the dance instructor must improve his political and artistic qualifications.

The dance instructor must have the political qualifications needed for efficient work among the dancers.

The dance instructor's work of training the dancers to improve their skills and create excellent works of dance is not a mere technical routine. The work of training dancers and creating excellent dances of

good ensemble must begin with efficient work with the dancers. The instructor must educate the dancers to be loyal to the Party and the leader and ensure the unity of their ideas and purpose in the production of dances through efficient political work among them. The unity of ideas and purpose among the members of the dance production group has an important effect on the ensemble of the rhythmic movements. The work of ensuring the dancers' unity of ideas and purpose requires a high level of political qualifications on the part of the instructor. The instructor must equip himself fully with the great leader's instructions and our Party's policies, learn the revolutionary method of work and the popular style of work, and work efficiently among the dancers, as well as among the people in general.

The dance instructor must raise the level of his artistic qualifications.

Without improving his artistic qualifications, it would be impossible for the dance instructor to raise the level of the dancers' skills and properly guide the production of dances. If he has not acquired the skill of a solo dancer, he will be unable to train solo dancers. If he does not have rich experience of creative work on the stage, he will be unable to give efficient guidance to this work. The instructor must study hard the theory of the art of dance, and diligently practise the basic movements to be fully qualified politico-ideologically and technically.

#### **4. DANCE NOTATION**

##### **1) DANCE NOTATION IS ESSENTIAL FOR THE DEVELOPMENT OF THE ART OF DANCE**

Dances should be notated in order to develop the art of dance. Notating dances means recording the vocabulary of dance by means

of prescribed symbols and by an established method. Dance notation makes it possible to do the work of creating dances, performing them and preserving them in a scientific manner.

Notating dances is a scientific way of creating them. Creation of dances is the first step in the process of developing dance.

Works of dance are created by choreographers. Through his or her creative inquiry and thinking the choreographer plans the choreographic composition to elaborate the seed of the dance, composes movement patterns and builds the structure of dance composition on the basis of music. This creative work can be done more scientifically if the work is performed while recording the dance movements and the structure of the dance composition in detail, with the help of methods of recording. Dance notation enables the choreographer to record immediately the plan of the dance he or she has elaborated through inquiry and contemplation, polish it repeatedly, supplement it with new ideas, and improve it.

Dance notation also enables the dancer to perform dances in a better manner. The choreographed work of dance is rendered as artistic rhythms by the dancer for the cultural and emotional education of the people. How the choreographed dance is rendered depends on the dancer. No matter how skilfully a dance is choreographed, it cannot prove its worth unless it is performed skilfully by the dancer. The dancer's rendering of a dance as artistic rhythms is also creative work.

If the dancer is to perform a dance properly, he or she needs to acquire a deep grasp of the rhythms with which the character's ideas, feelings and life are presented by the dance. The most rational and scientific way for the dancer to grasp the character's ideas, feelings and life is to read the dance score on the basis of a careful study of the dance script and the plan of choreographic composition. By reading the dance score, the dancer can, through the tangible language of dance, clearly understand the character's ideas, feelings and life, as portrayed in the dance script, perform his or her part better, displaying his or her creative talent, and present the work as

excellent artistic images.

Dance notation can facilitate the dissemination of dances among the masses. Popularizing dance among the working masses has great significance for their cultural and emotional lives, as well as for the development of dance. Wide dissemination of dance can give the masses an opportunity to appreciate and enjoy dance better, while they themselves dance. In order to popularize dance among the working masses, it is necessary to notate dances to make them easily understood by everyone. This will facilitate the dissemination of dances among the working people and make a better contribution to their cultural and emotional lives.

Dance notation can also help preserve dances.

Dances that reflect the requirements of the times and the people's aspirations constitute an element of ideological and spiritual wealth in that they represent the people's noble ideas and feelings as well as their creative talent. They are a cultural heritage that should be handed down to posterity as well as the foundation on which to create better dances. We must discover the excellent dances created by our ancestors, reproduce them to cater to contemporary aesthetic tastes and preserve them. We must also preserve newly produced fine dances and hand them down to future generations.

Dances can be preserved by various methods. With the development of science and technology and progress in photography, dances are now preserved in the form of photographs or documentary films. But these are not the only ways to preserve them properly. The best way is to preserve them by means of notation. Notation enables them to be kept conveniently regardless of how many of them there are, just as music is preserved in scores.

Musical, dramatic and other artistic productions are now recorded accurately by scientific means. Musical pieces are recorded by means of notes and various other symbols; dramas and other literary productions are recorded by means of letters. Because these artistic and literary productions can be recorded accurately, the work of their creation, rendering, dissemination and preservation has been done in a scientific

manner for many years. However, dances have not been recorded scientifically. In consequence, the work of creating, rendering, disseminating and preserving dances has been done in a primitive way.

So far, dances have been created by choreographers, who composed dance movements one by one, memorizing them and imparting them to dancers in a rigid way. In these circumstances, the work of creating dances, unlike other genres of art, has not been done on a scientific basis.

Dances have been disseminated by teachers imparting them through demonstration lessons, not on the basis of recorded pieces. The dissemination of dances in this way resulted in delays and inaccuracies.

Lack of notation also caused inefficiency in the preservation of dances.

The working people's demand for dances is daily increasing, because dance is closely related to their lives. In order to develop dance in keeping with the requirement of the times and the masses' aspirations, we must conduct the work of creating, performing, disseminating and preserving dances efficiently on a scientific basis. To this end, we must record dances scientifically. To carry out this task, we must establish an effective notation.

## 2) DANCE NOTATION SHOULD BE SCIENTIFIC AND SIMPLE

Scientific quality and simplicity are the basic requirements for dance notation. Only when dance notation is scientific and simple can a variety of dances be notated, and the notation be widely used for the production, performance, dissemination and preservation of dances. Dance notations have been created in many countries, but they are not widely used because they lack scientific quality and simplicity.

Historical records show that dance notation has been studied for centuries, as many people around the world composed dance notations in their own way.

Dance notation has been studied also in our country for a long time. Our ancestors tried to record dances in pictures and by various other means. The dance notations made by our ancestors were the product of their intelligence and talent.

Under the colonial rule of the Japanese imperialists, the development of the art of dance was impossible, not to mention the study of dance notation. This was because of the Japanese policy of obliterating our national culture. Since the liberation of our country from their colonial rule, however, the art of dance has achieved new developments, and the study of dance notation has been undertaken in line with our Party's policy for the development of art and literature.

As a result of the study of dance notation in our country and in other parts of the world, dance notations have been produced, but they have not been widely used for the development of dance because they are not scientific or simple.

If dance notations are to be widely used for the production and dissemination of dances, as well as for the development of the art of dance, they must be scientific and simple. Only then will dance artistes use them widely, even though they are not told to use them.

Dance movements should be recorded in a simple and scientific way.

The main aim of dance notation is to record dance movements. Since music and decor are important means of presenting dances, they must be recorded without exception. However, there are no major problems in their notation. Music for dance is to be recorded in the form of musical notation. So all that is needed is to record it in agreement with the dance movements. As for the decor, the recording of the props to be used by dancers will do. So it is important in dance notation to record dance movements simply and scientifically, as constituting the artistic rhythms, the basic dancing vocabulary.

In order to record dance movements simply and scientifically, it is necessary to analyse their components on a scientific basis and write them in symbols. This is the basic step in the process of recording a

dance notation. The scientific analysis of the components of dance movements and the accurate recording of them in symbols make it possible to notate all the variety of complex dance movements.

In order to record dance movements simply and scientifically, it is also necessary to clarify the principles of combining each of the elements and write their combinations in symbols. This is very important. Dance movements are varied because every dance has its own individuality. If we are to notate a variety of such movements accurately and simply, we must have a knowledge of the principles of combining the elements of dance movements and record them accordingly.

If the dance movements are not recorded according to the principles of combining their elements, they have to be written in single symbols. In this case, several established movements can be recorded in single symbols without difficulty, but it will be impossible to record many other movements. This means contriving new symbols whenever new dance movements are created. This is not the way to notate dances simply and scientifically. The dance notations that have been produced in many countries are not widely used because they record the major dance movements mainly in single symbols, not according to the principles of combining the elements of the dance movements. Therefore, dance movements should be recorded in accordance with the principles of combining their elements on the basis of their clarification.

The structure of dance composition must also be recorded simply and scientifically. A dance notation can be practicable only when it records both dance movements and structure simply and scientifically. To record the structure simply and scientifically, it is necessary to analyse the basic elements of the structure and scientifically clarify the principles of their combination. The structure takes tangible shapes of formations and lines. The structure of dance composition should be recorded by clarifying the shapes of dance formations and lines, and their positions and then combining them.

In order to ensure the simplicity and scientific quality of dance

notation, the notation staff should be made properly. The notation staff is a sheet on which to write symbols for recording dances. No matter how good the symbols are, it will be impossible to ensure the simplicity and scientific quality of the dance notation unless the notation staff is made properly. The staff should be made to be scientific, intelligible and convenient for use. Only then will dance artistes use it widely for their creative work.

### 3) THE NEWLY-MADE DANCE NOTATION CAN RECORD DANCES ACCURATELY AND SIMPLY

In our country a revolution took place in the creation of art in the early 1970s. While leading cinema, opera, drama and all the other fields of art to a new creative upsurge, our Party made sure that great efforts were put into the development of the art of dance. The Party led the artistes in the field of dance to produce revolutionary works of art that represented our contemporaries' aspirations for independence in the form of movement patterns unique to the Korean dance. The artistes in this field produced four masterpieces—*The Snow Is Falling*, *Azaleas in the Homeland*, *Winnowing* and *Rich Apple Harvest*—and many other excellent works of dance that reflected our people's ideas, feelings and lives.

Encouraging the production of a large number of works of dance that reflected the requirements of our times and the people's ideas, feelings and lives, our Party saw to it that efforts were made to compose a dance notation. In order to make a new dance notation, the Party formed a research group of choreographers, expert dancers and officials concerned, and provided them with all the necessary conditions.

In support of the Party's aim, the research group worked hard to make a simple and scientific dance notation capable of contributing to the development of dance. Through many years of hard work, they

succeeded in making a dance notation of our own style.

The new dance notation has overcome the limitations of the previous notations and improved its simplicity and scientific quality.

The new notation has clarified the components of dance movements on a scientific basis and established them in basic symbols. In other words, the most essential elements of dance movements have been rendered into symbols, and these symbols were defined as basic notation symbols. The dance notation with basic symbols, which stand for the elements of dance movements, can record a variety of complex dance movements by means of a small number of symbols. The rendering of the elements of dance movements into basic symbols is based on the scientific clarification of the principles of the formation of dance movements. A close examination shows that a dance movement consists of motion and posture. From the point of view of components, it can be said that motion-posture is the combination of the elements, shape and position. Motion-posture combines shape and position that are static or in the process of moving. Shape and position are the most essential basic elements of all the elements of dance movements.

The new notation comprises thirty-odd symbols, mainly those which show shapes and positions, the symbols being defined on the basis of a scientific analysis of the components of dance movements. It records a variety of motions and postures by combining the symbols to notate the dance movements which consist of motions and postures.

The new notation has adopted the mode of combining the elements of dance movements, which is similar to the mode of combining the elements of words in our language, on the basis of the recognition of their similarity.

In our language, consonants and vowels combine to make syllables, and the syllables combine to make a word. The mode of combining our letters is scientific, so these letters can record a large variety of complex pronunciations.

Applying the principle of consonants and vowels combining to

make syllables and syllables combining to form words in the Korean language, the new dance notation defines the symbols for shapes and the symbols for positions, the basic elements expressing motion and posture, respectively, as vowels and consonants, combines them to denote motions and postures, and again combines motions and postures to denote dance movements. The new notation can record a variety of complex dance movements by scientifically notating them on the principle of the combination of their components, just as the combination of Korean syllables expresses various facts of human life.

The new notation also records the structure of dance composition simply and scientifically on the same principle of notating dance movements. As it records even the structure simply and scientifically, the new notation can record dances simply, scientifically and accurately.

Combining the symbols of the new notation by the method of combining Korean letters is completely original.

The notation staff with which to write the symbols of the new notation has been made rationally.

The new dance notation consists of the dance-movement staff and the structure staff.

The dance-movement staff has three lines. A variety of dance movements are recorded conveniently and rationally on the three lines and in the spaces between them. The movements of the shoulders are marked on the first line, the movements of the head in the space above the first line, and the movements of the arms in the space below the first line. The movements of the waist are marked on the second line, and the movements of the lower part of the body in the space below the second line.

The structure staff has a single line. The shape and position of the structure are marked in the space above the line, and the number of the dancers and their mutual relations are marked in the space below the line. The recording of the structure of dance composition conveniently in the form of the staff is an innovation in dance notation.

The structure staff is placed above the dance-movement staff in

the dance notation. In the dance notation, the dance-movement staff, the structure staff and the musical notation are recorded in a unified manner so as to ensure the artistic unity of dance movements, the structure of dance composition and dance music. In the new notation, props are recorded together with the dance movements in the dance-movement staff.

In the new dance notation, Korean letters are used in addition to the symbols that denote the dance. Such expressions as “lyrically,” “forcefully,” “slowly,” and “fast” are recorded in Korean letters as in musical notation, not by means of symbols. This is very effective in ensuring the simplicity of dance notation.

The new notation can record all Korean dances. Korean dances are characterized by supple and yet forceful movements in that the movements of the arms, shoulders and other parts of the upper body constitute the basic elements and combine rationally with the movements of the lower part of the body. In particular, Korean dances are characterized by their performance to musical rhythms and melodies. The new notation can successfully record our national dances which are performed in time to the melodies.

The new notation can also record foreign dances. If a notation records national dances of only a few countries, it cannot be widely used. If it is to be widely used, a dance notation must be able to record the dances of all countries. The new notation can record the national dances of many countries as well as a variety of genres of dances.

The new dance notation is intelligible to everyone. A dance notation must be able not only to record all kinds of dances but also be easily understood by everyone. Only then can it be widely used for the creation and performance of dances, and for the development of the art of dance. The new notation with only thirty-odd basic symbols can be learned by heart by anyone. Since the principle of combining the symbols of the new notation is established on the same principle as combining syllables to form words, the new notation can be understood and read without difficulty by anyone who can read words.

#### 4) THE NEW DANCE NOTATION SHOULD BE IMPROVED FURTHER AND USED MORE WIDELY

For its scientific quality and simplicity the new dance notation can be widely used for the development of the art of dance. We cannot say, however, that it is perfectly scientific and simple. Although it has overcome the shortcomings of the previous notations to ensure simplicity and scientific quality, it is not absolutely perfect. There are still problems that have to be resolved in systematizing the symbols and the mode of their combination on the basis of simplicity and scientific theory and in making dance notations.

The simplicity and scientific quality of the new dance notation can be verified through its practical use for the development of the art of dance. Even a great scientific invention can only be widely adopted when it is practicable, and vice versa. If a notation is not adopted because of lack of practicability, that means that it is neither simple nor scientific.

The new dance notation has not yet been widely used for the development of the art of dance. It has only been used in printing in book form dances that have been created, but not widely among dance artistes in the creation, performance and dissemination of dances. The fact that it is not widely used by dance artistes means that it still has problems that await solution in ensuring its simplicity and scientific quality. A scientific invention is not completed in a day or two; it is completed in the course of its shortcomings being discovered and eliminated and its being developed in actual practice over a long period of time. The new dance notation needs to be further improved until it becomes perfect in the course of practice, when its shortcomings will be discovered and eliminated.

The components of dance movements and the method of their

combination should be studied further, and the method of their recording increasingly simplified until the simplicity and scientific quality of the new dance notation is brought to a higher level. Especially the recording of the dance movements that are idiomatic and expressive of character should be simplified so that the notation can be conveniently used for the creation of works of dance and their rendering.

In order to improve the new notation so that it is convenient for use, the specialists engaged in the study of dance notation and the officials in charge of the art of dance must enhance their roles and sense of responsibility.

The specialists are directly responsible for improving the dance notation. They must deepen their research work with the attitude of masters and improve the new notation to make it convenient for use in the practical work of developing the art of dance. The specialists and officials in charge of the art of dance must not rest content with the dissemination of the new notation by regarding it as perfect; they must delve into its principles, discover its shortcomings and develop it until it is as convenient as musical notation. The specialists must not cling to purely academic research; they must make inquiries, going deep into the reality of creating and disseminating dances, maintaining close relations with dance artistes and specialists in related branches of art.

To improve the new dance notation, we must encourage the masses to display their collective wisdom.

Encouraging the masses' collective wisdom is the consistent policy our Party maintains in the area of scientific research. The study of dance notation is a work of scientific research and requires a high display of the masses' collective wisdom. If we rouse the masses to display their collective wisdom, they will offer many good opinions for perfecting dance notation.

There are many dance artistes in our country. All the central artistic companies have dance creators and dancers, and each of provincial artistic companies also has a considerable number of dancers in its

repertoire. The dance artistes have been the first to make extensive use of the new dance notation. Because they have to use it in practical work, they are more interested in making it convenient for use than anyone else. We should encourage them to display their wisdom and propose ideas for perfecting the dance notation.

To improve the new dance notation further, we should also enlist the wisdom of amateur dancers in this work. In line with our Party's policy on developing art among the masses, amateur artist circles have been organized in factories and other enterprises, and cooperative farms, and they are widely conducting mass artistic activities. Among these amateur artistes there are many talented dancers. They have produced many works of dance that represent their ideas, feelings and lives, and are staging them widely. If these talented amateur dancers are encouraged to display their talent, they can make many good suggestions for perfecting the new dance notation.

We must not only improve the new dance notation but also use it widely. The notation has been composed for the purpose of being used for the development of the art of dance. No matter how good a notation you compose, it will serve no purpose unless you use it. If you use it widely, you can discover its shortcomings and improve it more effectively.

Dance artistes must make extensive use of the new dance notation. The notation is a scientific means of creating and disseminating works of dance. Dance artistes must create, perform and disseminate dances on a scientific basis by using the new notation.

Choreographers must create dances by using the new dance notation. If they use it in their creative work, they can do their creative work by a scientific method, not by the clumsy method that has been practised until now. If choreographers create works of dance and record them in the dance score according to the new notation, dance instructors and dancers can be induced to present them in accordance with the dance score. Choreographers must record their productions on the score for the dance instructors and dancers, instead of imparting them only through practice.

When presenting dances, the dance instructors and dancers must make use of the new dance score. They must grasp the content of the works and their artistic requirements by reading the score and then do the work of presenting them. Then their presentations will be more creative.

Members of amateur artistic circles, too, should make wide use of the new dance notation. The use of the notation will facilitate their presenting of dances.

The new dance notation should be widely disseminated among dance artistes and members of amateur artistic circles, so as to help them to understand and use it.

We should meticulously and planfully organize the dissemination of the new dance notation among dance artistes and amateur artistic circles, to help them to become familiar with the notation and to use it as soon as possible. Officials in charge of the art of dance should prepare textbooks and reference books to disseminate in various forms and by various methods the new notation among the artistes and amateur artistic circles, who should also study it by themselves. When the new dance notation has been improved to the point at which it is as perfect as the musical notation, it can be taught to schoolchildren, just as the latter is taught to them. If the new dance notation is taught to the younger generation, it will raise the working people's level of culture and knowledge, and promote the development of the art of dance among the masses.

The officials in charge of the art of dance must also organize the work of printing in book form explanations of dances that have been created, by making use of the new dance notation. Printed dance material will help the artistes and amateur artistic circle members in their studies and facilitate its preservation.

The creative workers in the field of dance must develop the art of dance further on the basis of the successes that have been made so far.

They must improve the work of theoretically systematizing the art of dance. This work is an important guarantee for developing the art

of dance on a scientific basis. Theoretical systematization of the art of dance will make it possible for the workers in this field to acquire a scientific knowledge of the art of dance, and on this basis create works of dance efficiently.

For the theoretical systematization of the art of dance, basic concepts and categories must be defined on a scientific basis. Scientific definition of basic concepts and categories is a prerequisite for the theoretical systematization of the art of dance. Without correct definition of basic concepts and categories, it is impossible to systematize the art of dance theoretically and develop it on a scientific basis. The art of dance has a considerable number of basic concepts and categories that need scientific clarification and definition. It is necessary to more scientifically clarify dance movements and other elements of the language of dance and the principles of their rendering, and accurately define the relevant concepts and categories, so as to develop the art of dance on the basis of a scientific theory.

Many more dances of a high standard should be created.

An important task now facing the art of dance is to produce more dances of a high standard to contribute to the development of the art of dance and the people's cultural and emotional lives.

The creative workers and artistes in the field of dance must display great creative enthusiasm and create many more dances in a variety of forms by skilfully describing in artistic rhythms the noble ideas, feelings, and happy and worthwhile lives of our people, who, solidly united behind the Party and the leader, are vigorously struggling to accomplish the revolutionary cause of Juche, so that the art of dance can actively contribute to the flowering of socialist art and to enriching the people's cultural and emotional lives.

## **ON IMPROVING THE CREATION AND DISSEMINATION OF MUSIC**

**Talk to Creative Workers and Artists  
in the Field of Musical Art**

*December 8, 1990*

Music is an art that is dearest to man. As an art that has originated and developed in the course of the creative labour and life of man, it is in an inseparable relationship with human life. Of course, it assumed a vivid independent appearance as a genre of the arts at a certain stage of the development of history, and it has been created in many cases by professionals. But true music is created on the basis of the emotions of various colours flowing from the creative labour and life of the working masses, and it is none other than the masses who enjoy it. The more the people's lives become civilized and the richer their emotions grow, the more the music reflecting them becomes abundant and the higher the demand for it. If the cultural and emotional requirements of our people are to be fully satisfied today when making the whole of society better educated is being promoted vigorously and the cultural attainments of the people have been raised incomparably, the field of musical art must create a large number of original musical pieces and disseminate them.

Music is a powerful means for educating the people on revolutionary lines and inspiring them to struggle. It reflects actual life through the method of portraying man's emotional experience of reality. Sound, a means of the portrayal of musical art, especially the

melody, is very powerful in reflecting the emotions of life; it can reflect any colour of psychology and life's emotions delicately. Meanwhile, as every aspect of man's psychology and life is accompanied by emotion unique to it, the music that reflects the emotions delicately finds its way into the people more easily than any other genre of art, exerting a great influence and high appeal.

The great leader has attached great importance to the inspirational and educational role of music from the first days when he embarked on the road of revolution and paid deep attention to the creation and propagation of music. Thanks to this, our musical art has played its role with credit as a powerful means, a militant banner, that awakens the working masses to revolutionary consciousness and inspires them to struggle.

The immortal classics including *Song of Korea*, *The Korean People's Revolutionary Army* and *Song of the Ten-Point Programme of the Association for the Restoration of the Fatherland* he created in person and many revolutionary songs including *Star of Korea*, *The Revolutionary Song*, *Song of the Red Flag* and *The Guerrilla March*—all created during the anti-Japanese revolutionary struggle—implanted in the minds of the revolutionary fighters the rock-firm conviction and indomitable fighting spirit to defend to the last the red flag of the revolution and inspired them with the courage to annihilate the enemy. Even today these revolutionary songs are instilling in our people the conviction of victory, an indomitable fighting spirit, militant passion and strength.

The good songs created in the days of building a new country describe the happiness of liberation bursting from the people like a volcano and their firm will to build a rich and powerful country, encouraging them to the effort for building a new country. *Song of National Defence*, *To a Decisive Battle*, *My Song in the Trench*, *The Dear Home in My Native Village*, *Song of a Lorry Driver*, *No One Knows*, *At a Spring Site* and many other songs created during the Fatherland Liberation War contributed greatly to winning victory in the war as they reflected vividly the ennobling spirit of patriotism,

unexcelled mass heroism, optimistic life and the traditional trait of unity between the army and the people displayed by the soldiers of the Korean People's Army and the people in the rear. The songs praising the Party and the leader and the songs expressing the revolutionary and militant life created in the days of post-war reconstruction and socialist construction served as a powerful driving force and an inspiring banner in putting into effect leadership of the Party and the leader and promoting socialist construction.

The prevailing objective and subjective situation of our revolution is very complex. The countries that were building socialism have abandoned the revolutionary principle and are taking the road to capitalism. This has tarnished the image of socialism. At the same time with it, the US imperialists and the south Korean reactionaries are resorting to every scheme to realize their "two Koreas" plot and thus perpetuate the division of the country and the nation. The prevailing situation demands that Party members and other working people fight staunchly to realize the complete victory of socialism and the cause of national reunification at an early date full of revolutionary confidence and optimism under the banner of the Juche idea.

An important task facing the sector of musical art at present is to create a large amount of revolutionary and militant music that rallies Party members and other working people around the Party and the leader and actively inspires them to the struggle for socialist construction and national reunification. The composers should also create true-to-life and people-oriented music that encourages in them the ardent love of and pride in our socialist system and the confidence and optimism about the future, and disseminate it. The sector should further improve this work to meet the requirements of the developing reality.

In musical creation it is very important to select correct themes that meet the requirements of the Party's policy and the situation. For music to become a powerful weapon that educates people on revolutionary lines and inspires them to struggle, it should first of all be of high ideological quality and this depends largely on which

themes are selected. The themes that reflect the requirements of the Party's policy and the situation must be selected in musical creation and unravelled correctly.

We must continue to create musical pieces that mirror the ardent aspirations and unshakeable faith of our people to absolutely trust and follow the Party and the leader and remain loyal to them to the last. The leadership of the great leader and the great Party is the sure guarantee for all victories and the basic factor that makes it possible to instil in the hearts of the people the conviction of sure victory and revolutionary optimism. Our people trust and follow the Party and the leader wholeheartedly with rock-firm conviction that victory is always in store for them as long as they have the great leader and the great Party, and are seeking the worth and happiness of life on this road. This is the aspiration of our age and the lofty ideological feeling of our people. If we create and disseminate many musical pieces that mirror this aspiration and ideological feeling, Party members and other working people will display loyalty and filial devotion for the Party and the leader and push ahead with socialist construction full of confidence and optimism at all times. The sector of musical art must continue to create the musical pieces that portray in depth and true to life the greatness of the Party and the leader, the sagacity of their leadership, their ennobling virtue and our people's ardent loyalty to the Party and the leader. They should also create music that sings the praises of the single-hearted unity of the leader, the Party and the masses formed by the bond of the same lifeblood.

We must create a great number of musical works that show the superiority and great vitality of our style of socialism and the unshakeable will of our people to hold fast to the banner of socialism to the end. Our style of socialism is man-centred socialism, based on the Juche idea. As our socialist society has embodied the intrinsic demand of man in a comprehensive way, it is demonstrating great advantages and vitality. The advantages and vitality of our socialist system find their full expression in all aspects of political life, economic life and ideological and cultural life. Our people are

extending full support to our socialist system, which provides them all with independent rights and a most worthwhile and happy life. If the sector of musical art creates many musical works that reflect the advantages and vitality of our style of socialism and its solidity they will make firmer our people's conviction of socialism and their revolutionary will to follow the road of socialism and communism to the end and strongly inspire them to the building of socialism.

We must create militant musical pieces that portray our people's revolutionary spirit of continuous innovation and advance and their iron will to achieve the complete victory of socialism as soon as possible. Making a continued innovation and advance is the noble revolutionary traits of our people who love waging the revolution and struggle. That such a prosperous and powerful socialist country as we see today has been built from scratch is because our people have made continuous innovations and advances, upholding the leadership of the Party and the leader with loyalty. Today our people are advancing more forcefully to win the complete victory of socialism and the whole country is seething with revolutionary spirit and enthusiasm. If the musical pieces that mirror such revolutionary spirit, enthusiasm and militant mettle of our people are created, they will further encourage Party members and other working people to struggle.

We must also create many songs that can be sung in workplaces. The songs describing working life give people strength and courage and make labour merrier. We must create and disseminate the work songs that inspire the people to creative labour and make their working life full of contentment, so that songs of creation and construction, songs of lively and cheerful labour, can ring out in all workplaces—coal and ore mines, factories, construction sites, and farming and fishing villages.

Songs showing the life and fighting spirit of the soldiers of the Korean People's Army, who are defending the motherland reliably, and portraying the traditional traits of unity between officers and men and between the army and the people must be created in a large number.

Songs that sing of the reunification of the country and the struggle of the south Korean people for the anti-US imperialist independence and anti-fascist democracy must also be produced in large numbers so as to give an active encouragement to the people in the north, south and abroad, who have risen up for the reunification of the divided country.

Along with creating revolutionary and militant music, we must produce songs that mirror the happy life of our people and various aspects of their lives. Our people's lives incorporate not only revolutionary struggle but a family life, love and other aspects. For this reason we need songs about life as well as revolutionary and militant songs. Underlying the songs about life are the sympathy with today's life achieved under the wise leadership of the Party and the leader and the spirit of love for this life. Sympathy with life and the spirit of love for life are linked with respect for the Party and the leader, the love for the motherland and the socialist system. As the songs about life we produce reflect a happy and cheerful life, they contribute to giving people vigour and happiness and creating an optimistic atmosphere in society.

That songs about life should be produced is also related to the fact that we have not many of these songs. We have many songs now but not many of the songs about life. This being the situation, *We Are the Happiest in the World* is sung at most marriage ceremonies and sixtieth birthday parties. It can be called a blank in our art of music that we have not many songs about life. If we allow this blank to continue to exist, decadent songs might infiltrate us. These songs infiltrate mainly through the songs about life. In order to prevent decadent songs from infiltrating us, we must create songs about life.

We must create songs of various themes of life, like the songs of congratulation that can be sung at marriage ceremonies and sixtieth birthday parties, songs of women's lives, songs of love for young people and lullabies. Attention must be directed so that the songs to be created, reflecting the aspects of life, do not portray only life and love for their sake. In our society the typical life is the worthwhile

and happy life our people are enjoying under the leadership of the Party and the leader. And true love is the wholesome love for youth who follow the road of revolution shoulder to shoulder. So, the method of depicting a mere human life or the love of youth does not agree with the Juche-oriented principle of creation. Reading the text of *Let's Drink a Toast* some days ago, I corrected the words in the refrain "Our time is good, our life is good" into "Our time is good and the Workers' Party is good." In the creation of songs about life, it is important to make their ideological quality vivid while depicting life itself properly. Creative workers should have a right understanding of these requirements of creation to create excellent songs about life.

Music must be composed in such a way that the masses can easily understand and enjoy singing it. It is not true that music educates people in a revolutionary way and inspires them to struggle simply because it contains revolutionary and wholesome content. Even though its content may be revolutionary and wholesome, it is useless if the masses do not understand it and love it. It is obvious that music cannot awaken the masses to their ideological consciousness and arouse them to struggle if it is not spread among the people for its words and melody are difficult and complicated or their themes, ideas and artistic emotions do not cater to the tastes and feelings of the people. For this reason, I have long stressed the importance of properly combining ideological quality with artistic quality in the creation of music and other artistic works, making them popular and sustaining their national characteristics.

For music to be easily understood and enjoyed by the masses, it must describe life in artistic depth. Art and literature differ from other forms of social consciousness for their characteristics reflect life in an artistic fashion. They depict the lives and innermost world of the people true to life and vividly through a sentimental and concrete artistic image, not through an abstract concept or a theoretical explanation. Describing life in artistic depth is an important condition that guarantees the artistic quality of a literary or artistic work.

As it is a genre of art, music must portray life in artistic depth.

Some people might think that music has limitations in reflecting life in artistic depth because it is a genre of art whose means of expression is that of sound; if so, they are mistaken. It is true that a description of life cannot be done in music in the same way as in literature. Song is based on lyrics, a short form of poetic literature, so it is difficult to create a concrete description of life in lyrics in the same way as in a novel or a play. But the art of music can use sound to reflect the psychology and life of man emotionally and delicately. The art of music must depict life in such a way as to reflecting the emotional experiences of people by means of melody, harmony and the other possibilities of portrayal peculiar to music. Music must be produced so that when people enjoy it, they are impressed emotionally and have a certain concept in their minds of the life being portrayed in it. Such music can be called an artistic success. The singing of it can be enjoyed by the people.

What is important in reflecting life artistically in a musical work is to write lyrics in a poetic way.

Lyrics, as an ideological and artistic basis of song, are an important factor that defines its ideological content and artistic qualities. They are the basic means of expressing the idea and theme of a song, determining the emotion of melody and the form of its portrayal. Lyrics present themselves as a problem because a symphony or other instrumental works in our country are created mostly on the basis of song. Writing lyrics poetically means including the meaningful contents of idea and theme in rich emotion. To write lyrics in philosophical depth is essential for improving the interpretation of lyrics and song. Since lyrics are a form of poetic literature that presupposes song, they must express a meaningful idea in short lines. If you enumerate abstract concepts on the excuse that you have to implant a meaningful idea in the lyrics, you cannot sustain its artistic characterization; you cannot implant a meaningful idea, either, if you incline to describing life in detail. Lyrics must contain the meaningful life that embodies the essence of the times and life in a concentrated manner, and each of its expressions must have a

profound meaning. Only then can the idea to be given in lyrics be revealed in artistic depth on a high plane and stimulate the people to think a lot about the times and life.

Expressing the idea and theme in rich emotion is one of the important requirements in the creation of lyrics. Since lyrics are the literary basis of music, they must be full of strong emotion, to begin with. Only then can the emotion flowing from the lyrics be blossomed by melody to form an excellent song with a meaningful idea—one which with strong emotions can move the people's hearts.

Lyrics should be written in such a way that the seeds that reveal the essence of the times and life can take an artistic image through a meaningful life by the abundant use of lifelike and poetic expressions. Lyrics must not bluntly explain the content or directly reveal the idea. Such lyrics cannot move the people emotionally and they cannot elicit a good melody. Direct expressions and blunt words are taboo in lyrics.

As lyrics must be set to music, they must not only express rich emotions, but be simple in their rhythm and smooth in their lyricism. If the rhythm is complicated, the composer cannot express the idea of the lyrics emotionally in spite of their philosophical depth and rich emotions.

The melody should fully sustain and enhance the profound idea and rich emotions of the lyrics. The melody must have a unique flow and emotional colour suited to the idea and emotion of the lyrics. The harmony, rhythmic pattern or other means of expression, too, must effectively contribute to revealing the idea and emotion of the music.

Some composers tend to compose the melody in an impromptu way and then set it to the lyrics without taking the lyrics in their hands; this is not a right attitude to creation. If songs are created in this way, the rhythm of the words cannot be blended with the rhythm of the melody and the emotional tone of the words might not conform with that of the song. Songs that are created by setting lyrics to music cannot sustain the intonation peculiar to the Korean language because the rhythm of the lyrics does not perfectly fit the melody. It is true

that excellent lyrics help to make a musical masterpiece. A song must always be composed on the basis of the lyrics. If a composer finds a melody first as a result of melodic emotions in his head, he must give the lyricist a correct understanding of his melodic emotions so that the latter can write the lyrics accordingly; then he must refine and perfect the melody to suit the rhythm and emotional tone of the lyrics. But this creative attitude should not be considered normal. Songs are best created on the basis of lyrics. Creating a song based on the lyrics means not only composing the melody to suit the ideological contents and poetic emotion conveyed but also fitting the rhythm of the lyrics to that of the melody, making the lyrics' intonation inherent in the Korean language conform with the tune of the melody and making the tone of the melody harmonious. If these requirements are not fully applied, a musical masterpiece, where the words and melody fit each other in ideological and emotional harmony, cannot be created. Creative workers should thoroughly apply this principle of our own in the creation of songs to make all songs the songs of the Korean style both in name and reality, the musical masterpieces of our times in which the ideological and artistic elements are blended harmoniously.

For music to be easily understood and to become an enjoyable singing experience, it must contain the national emotions. This is a basic condition if music is to be easily understood and enjoyed by the masses. When music agrees with the people's emotions of life, they can easily understand it and enjoy it. These emotions are life emotions peculiar to the nation formed and developed historically. Living for many years on this land, our nation has brought its national culture into bloom and in this course has formed its native emotions of life distinguishable from other nations'. The innate preferences of our people have generally been for clean, pure, ennobling and gentle things—for colour which is light and vivid, for music which is gentle and soft and for dance which is beautiful and elegant. Our music must fully contain these national emotions; only then can it be loved and become an enjoyable singing experience.

To contain national emotions in music it is advisable to create the

melody on the basis of the folk song. As a superior spiritual and cultural wealth of our nation, the ballads, the folk music, reflect true to life conditions and, by means of the expressive musical language, convey the rich emotions our people have experienced in life in the past as well as their desires and aspirations. If the melody is created based on ballads, music will express strong national emotions and so win the love of the people. Deep study should be made of ballads to discover the pitch rich in national emotions and introduce it to musical creation. Our ballads are a rich source of beautiful and noble people-oriented melodies and an inexhaustible treasure house of characteristic and ingenious national pitches. If the national pitches are found out in them and introduced to creation, original and unique musical works full of national emotions can be produced in large number.

We must not attempt to copy the melodies of the ballads on the plea that we have to create music on the basis of the ballads. This practice goes against the morality of creation; it also goes against the Party's demand on critically inheriting and developing the cultural heritage of the nation. The ballads reflect not only the noble national emotions and naive desires of our people but also the circumstances of the bygone days and the outdated manners and customs. If the melodies of these ballads are copied music cannot be developed to meet the demand of the developing reality. In creating music on the basis of ballads it should be made a principle to discover the national pitches from the ballads and assimilate them to cater to modern aesthetic feelings.

In making musical melodies overflow with national emotions it is important to sustain the characteristics of the scale of ballads. The main thing in the scale of our ballads is the five-note scale. Our people reflected various and rich emotions of life by means of this scale. In modern times the seven-note scale has been popularized and many folk songs have been created on the basis of this scale, but they still retain the characteristics of the scale of ballads. If the chromatic scale is used on many occasions on the plea of improving the quality of portrayal of songs, people might find it difficult to sing them. The

melody of the song must by all means be based on the scale of ballads; the chromatic scale must not be used at random on the plea of discovering new modern pitches. In view of the character and flow of the song, the chromatic scale must be used when necessary, but it is not true that liberal use of it makes songs soft and attractive. If songs are created based on the scale of ballads, they will smell the Korean flavor and cater to the emotions of our people whether they are arranged on the five-note or seven-note scale.

In expressing the national emotions in music it is also necessary to pay attention to sustaining the musical tone. Most of our musical pieces are in the minor key, not in the major key. So their colour is generally not clear. Making the musical colouring sombre cannot be said to be right when viewed on the standpoint of both critically inheriting the tradition of the national music and sustaining the national emotion to cater to contemporary aesthetic feelings. Our folk songs are mostly in the major key, but they not only sing the emotions of the optimistic and enterprising life but also eagerly describe through plaintive melodies, the grief and hardship our people experienced from the exploiting society in the past. By nature, our people prefer clear, beautiful and vigorous music to the music of sombre tone. That some songs do not enjoy the love of the people is related to a large extent with the fact that the musical colouring was not sustained properly in conformity with these national emotions. Some of our musical pieces have to be in the minor key to be solemn and weighty. However, they must not incline to either the major key or the minor key.

In creating music with its many national emotions, it is also important to make effective use of the rhythmic patterns inherent to our national music. The rhythmic pattern is an important means for sustaining the national features of our music. It is difficult to find rhythmic patterns as various, distinctive and expressive as the rhythmic patterns of our folk songs. When one hears the rhythmic patterns of our national music, one feels national emotions and becomes moved. We must make a deep study of Korean-style

rhythmic patterns and introduce them not only in cheerful songs but also in vigorous and militant music so that they are full of the national colour.

We must not assimilate any of the folk songs on the plea of creating music based on them. Some of them smell old and some of them refined; some of them retain a strong provincial character and some of them are popularized across the country. Some of the folk songs that have been sung widely are mean and vulgar. While creating music on the basis of folk songs, we must assimilate, to all intents and purposes, the ennobling and beautiful ones that have been sung widely. For all that, we should not exclude without careful consideration the ones that have a comparatively long history and contain strong a provincial character. Originally folk songs were people-oriented music created in a certain region and became refined as they were sung by the people over a long period of time. Among the folk songs of our country is *Kanggangsullae*, which was created by the people in Jolla Province during the Imjin Patriotic War and has been handed down through the ages. *Sinau*, which was sung for many years in Hamgyong Province, was rearranged and reprotayed in the days of socialist construction after the war under the title *For the Revolution* and popularized in the whole country. Some old folk songs may not suit the tastes of contemporary people and some of them had been popular in particular provinces. But if their melodies are full of national emotions and helpful to the education of our people, we should introduce them without hesitation and rearrange them to cater to modern aesthetic feelings. On this principle, we ensured that the ballad *Tondollali* which has been sung for a long time in the Pukchong area in South Hamgyong Province was portrayed as a song and a dance and even the south Korean people and the overseas Koreans delight in them now.

It is important to define the right ratio between the ballads from the western provinces and those from the southern provinces in unearthing, rearranging and reprotaying folk songs. The ballads from the southern provinces hold a considerable proportion among those

that have been discovered, rearranged and reprinted in the field of the musical art. Of course, it is true that many of the ballads from these provinces have been known and sung all over the country. For all that, it is not that these ballads sung across the country were loved by our people or that they enjoyed singing them. Among them are those that seem outdated and are sung in the style of *phansori*, and those that are sung in the *sijo* style as well as those that are sung in a hoarse voice, a style our people do not like. In addition quite a few of them are difficult for the ordinary people to sing because of sharp fluctuations and twists and turns in the flow of their melodies. In contrast to this, the ballads from the western provinces are gentle, beautiful and fluent in their melodies and rich in their national emotions. They are easy for the people to sing and understand. A large number of the ballads from the east-coast region are also gentle, beautiful and fluent in their melodies. We must assimilate mainly the ballads from the western provinces and also the ones that are not or little affected by *phansori* or the hoarse-voice style among those from the southern provinces. I think it would be advisable to fix the ratio of six to four between the ballads from the western provinces and southern provinces in discovering, rearranging and reprinting ballads.

In rearranging and reprinting ballads to cater to our people's modern aesthetic feelings it will be appropriate to portray the ballads from the southern provinces in the style of those from the western provinces. This does not mean rewriting the former in the style of the latter or mixing the former with the latter. It means making smooth the extremely difficult melodies of the ballads from the southern provinces, which have many twists and turns, discarding the elements of *phansori* or hoarse voice during their portrayal and rearranging them to be as clear, gentle and soft as the ones from the western provinces, while preserving their original timbre. At one point the Pochonbo Electronic Band rearranged and reprinted a folk song, preserving the original timbre of the ballads from the southern provinces and introducing the way of singing the ballads from the

western provinces; it was a great success, winning great admiration from the audience. The way of singing the ballads from the western provinces that we speak of now is not the way of the former days; it is the way of our style, a style that was created after the country's liberation on the basis of our Party's policy of creating Juche-oriented national music. If such way of singing is introduced in rearranging the ballads of southern provinces, it will be possible to reproprietize them to suit the tastes and emotions of our people to strike a fresh note, while preserving their original colour.

If music is to be easily understood and sung with enjoyment, people-oriented melodies must be created.

Creating people-oriented melodies means making them concise and simple. If instead the melodies are difficult, fussy and complicated, the people will find it difficult to understand them and they will not enjoy singing them. We do not need songs that can be understood and sung only by professionals. Songs must be short and concise in their words, clear in their contents and also smooth in their melodies. In the melody, the pitch must not be excessively high or low or too complicated; neither must it be felt to be broken into pieces or artificial by the unnecessary use of small devices in rhythm. We must guard against the tendency of creating too many monotonous melodies on the excuse of making them gentle and simple. If the melody is too smooth and monotonous, it can be sung easily but it will lack vigour and emotional appeal. Some songs seem like each other and fail to make any impression, apparently because their melodies are composed in a too monotonous way on the excuse of making them soft and gentle. To all intents and purposes, melodies must rise and fall and change to some extent; only then can they evoke the emotional interest of the people. The gentleness of the melody does not depend on whether it flows in due order or whether it has varying paces and changes; it depends on whether the melody meets the requirements of the grammar of music. Even though a song has many rising and falling notes and changes to accord with the emotional requirements of the ideological element of the song, it will

be gentle and easy to sing if it is composed to meet the requirements of the flow of the sound.

Extravagant use of upbeat in songs is also an important factor that renders them unpopular. Generally, the songs that start with weak timing are difficult to sing and, even if they are sung, most of them cannot be sung properly. If the upbeat is used too much, songs might not suit our emotions. Originally, few songs in our country started with weak timing. The use of upbeat, however, has now become a habit in the creation of songs. Composers are apparently attracted to the music and songs that start with weak timing. The upbeat may be effective in the songs with certain moods, but they should be confined to a number of occasions; songs must not be created continuously in such a way.

Music must also be fresh and unique. Only then will it be pleasing to the ears and to sing. The music, whose melody is not original and lacks timbre, can neither arouse the emotional interest of the people nor be widely sung. Creation is by nature original and not repetitive. A newly-created musical piece must have its own special character distinguishable from that of others. If it is similar to that which has already been created, it cannot be called a creation in the true sense of the word. Ten composers must produce ten musical works, which are all individual, and 100 composers, 100 individual musical works.

In recent years the sector of musical art has not created many songs that are original and unique. Quite a few songs seem to be different in the flow of their melodies, but careful listening reveals that melodic emotions are not distinctive and their tones are alike. Such a song cannot impress the people; even if it is sung, it disappears before long. As the newly-created songs are similar to each other, people would say that it is difficult to distinguish them from one another.

Discovering original melodies is important in the creation of unique songs. The fundamental issue in the creation of unique music is to compose original melodies. The secret of composing fresh and original music is in the creation of unique melodies. If the elements of

melody copied or imitated from other works are mixed in the creation of music, no matter how skilfully done, it will not bear the imprint of novelty.

Original and unique music is a product of burning passions and the tireless exploration of life. If a composer is to discover an original and unique melody, he must love the real life warmly, fully appreciate it and make an energetic exploration of it. If he sets lyrics to music in a businesslike manner without any passion and exploration, exclusively relying on the lyrics, he can never create original music. It would be wrong if he thinks that he has to compose a melody in the minor key because the content of the lyrics demand a weighty and solemn melody and that he has to give pitch in a particular line because the line has a great appeal.

If the composer explores life with passion, he will be fully able to discover the seeds of his melody, the basis of musical portrayal. Life is diverse and the people who create it are all individuals. As life is varied, so the emotions flowing from it will be varied; and the people who create life are all individuals, they will each feel peculiar emotion in the same life. This is why it is said there are no limits in the creation of artistic works. The problem is how ardently composers explore life and make an effort.

When creating new musical pieces, composers must not pay attention only to the works that have already been produced or attempt to fit them to certain fixed patterns; they must devote their attention to life and discover among the gamut of its hues the emotional essence of the ideas and feelings they are going to portray.

If they are to discover original and unique melodies in life, composers must improve their ability to understand reality on an aesthetic stand and to feel the emotions of life on a musical stand. They must always maintain clear creative individuality in exploring life and meditating. The emotions of various hues radiating from life are not themselves melodies; what melodic images the composers receive depends entirely on their creative individuality. Although the ideological content of a musical piece to be created and the emotions

of life to be grasped are identical, the melodic images obtained are different and the flow and emotional tone of the melody in general that flourish the images are also different according to the individualities of composers. Composers must discover the seeds of the unique melodies through individualistic experience of life and then make their exploration and meditation deeper to turn the seeds into melodies with characteristic emotional tones.

In ensuring that the melody expresses something new, it is important to make effective use of the musical means and techniques of portrayal. Even a melody, whose flow of sound is similar to another song, can convey a different experience according to how harmony and polyphony are used, how the parts of sound and musical instruments are arranged, which rhythmic pattern it keeps with and how the speed of performance is adjusted. In order for a composer to develop the seed he has discovered through the exploration of life into a melody with peculiar emotional colour, he must make effective use of the means of musical expression and produce a melody that is original in every aspect. If such various techniques of portrayal as the technique of repetition and imitation in the flow of melody, the technique of development and contrast, the technique of changing emotion, that is, accumulating emotion and bringing it to a head, and the technique of changing the tone of melody are effectively used, it will be fully possible to create original and unique melodies.

Composers must never resort to set patterns in the creation of melody. A set pattern is not only harmful in creation but, if it is tolerated, there cannot be true creative work. Some composers have set patterns in such a way that the melody that depicts the Party and the leader must be created in this pattern, the melody that portrays the motherland must be composed in that pattern and the melody that represents socialist construction must be produced in another way. They try to find portrayal from the images of the existing melodies.

This is not the right approach toward creative work. Such attitudes cannot produce fresh and original melodies.

Where a newly-created musical piece is highly regarded,

composers must try not to copy it in toto. If a musical work is well appreciated, some composers think that melodies must be created after its fashion and write melodies similar to it. This is a form of following the set pattern and an expression lacking the proper faith of a creative worker. They must not keep an eye on a chance, sounding which form of music would be well appreciated. When they approach a successful piece, composers must make an energetic study of how it could be well appreciated—from the experience of creative work to the original means and techniques of expression—and acquire a correct understanding of the essence of its estimation. They should discover the methods by which to create a work at a higher level, a more developed work.

A good musical arrangement is essential for the creation of fresh and unique music.

Arrangement, as an indispensable process in the creation of music, is needed to sustain the ideological content and the emotional tone of the melody in depth. If a melody is arranged in a fresh and characteristic form, the feeling and impression of its ideological and emotional content will become fresh. At the same time as discovering new and distinctive melodies in creative work, composers must arrange them in a unique way so as to further sustain the ideological content and emotional tone of the main melodies and give fresh impression.

While paying attention to exploring various forms of techniques for arranging songs to sustain the ideological element and emotional tone of the original piece, composers must arrange the prelude, interlude and finale in diversified forms. The prelude, interlude and finale make song flow naturally, lead the emotions to the next stanza, connecting the musical flow between the stanzas with naturalness, and conclude the song steadily; they also enrich the ideological content and emotional tone of the song as they are played independently before the start of singing, between stanzas and after the end of the singing. However, some composers arrange preludes and interludes in such a way that they repeat the refrain of the main

melody, thinking that preludes, interludes and finale must be subordinated to sustaining the main melody. As a result, songs are monotonous and tedious from the beginning. This is a stereotyped technique. As awkward melodies that do not fit the main melody artistically are arranged for preludes and interludes of songs, I once said that this must be stopped. Apparently it is understood that from now on preludes and interludes must on all accounts imitate only the main melody. There is no need to do so; it makes them monotonous. They might be different from the main melody, but if they are in certain relations with the emotional tone of the main melody, make artistic preparations for it and enrich it, and so sounding natural, then all will be well.

Exploration of new things must be made ceaselessly in the arrangement of instrumental music, too. Here it is a rule to sustain the original piece and enrich it artistically on the basis of a correct understanding of the content of the idea and theme of the original piece and the specific features and the emotional timbre of its melody. To do so, new means and methods must be developed ceaselessly. By making ceaseless discovery in the direction of preserving their creative individualities, composers must conceive new and idiomatic plans for musical arrangements and always try something new in the use of harmony, polyphony and other various orchestral means of interpretation. They cannot compose instrumental musical pieces that bear the imprint of novelty if they, without earnest exploration, conceive their plans of musical arrangement in a fixed way or use the means and techniques that are in common use by others.

For the art of music to be further developed, a new path must be explored not only in musical composition and arrangement but also in the forms of singing and playing instruments.

The forms of singing and playing instruments play an important role in depicting the ideological and artistic qualities of music in strong relief. Every musical work requires forms of singing and playing instruments that conform with its ideological and artistic

features. These days our art of music is developing without letup and the musical works with unique ideological and artistic features have been created in a great number. This demands ceaseless exploration of new concepts in the form of singing and playing instruments. Many new forms of singing and playing instruments, including a woman's solo and men's chorus, a woman's solo and men's small chorus, an orchestra and chorus, and a violin solo and men's chorus have been produced in the field of the art of music, displaying their advantages. These advantages must be continuously reflected and put into practice.

World trends in the development of the means and forms of playing instruments must be taken into consideration.

We must not ignore the world trend on the excuse of developing our music on the Juche-oriented stand. This world trend reflects the level of the development of politics, the economy and culture of the world. It incorporates not only the negative aspects but the aspects that must not be ignored from the point of view of the development of our music. This is the case with electronic bands. With the rapid development of the electronics industry on a world-wide scale in recent years, various kinds of musical instruments to which the electronics technology is applied, are being invented in a large number and many electronic bands using these instruments exclusively are appearing. The electronic bands in capitalist countries specialize in playing wild music, playing a role which deforms music itself, paralysing the sound ideological consciousness of the people and reducing them to spiritual cripples. This is why it appears that an electronic band gives an impression of only playing wild music. Although the electronic bands in capitalist countries exercise a negative effect, an electronic band itself is not a problem. The problem is that they play disco or jazz. Frankly, electronic musical instruments, as products of the latest science and technology, can sustain the timbre and strength of the artistic image better than conventional musical instruments, as the performers can play them while modulating the tone, sound and rhythm as they like. Because of

these advantages electronic musical instruments and electronic music have spread all over the world, though they have short history behind them. There is no need for us to reject them. The problem is how we introduce them.

We must create and develop electronic music in our own way to cater to the tastes and feelings of our people and make the Korean style of electronic music serve our revolution and construction. Our electronic music must not be used to play harsh, distorted and noisy sounds; it must produce beautiful, gentle and ennobling melodies to characteristic rhythmic patterns. We must not stick to the set pattern in the composition of electronic musical instruments. We must combine electronic music with such western instruments as piano and such national instruments as *saenap* (a Korean brass wind instrument—Tr.) and gong so as to emphasize in electronic music the national emotions and timbre peculiar to our music. The revolutionary songs such as *Song of General Mobilization* and *Song of the Red Flag* and many other militant and vigorous songs must be portrayed so that electronic music can actively contribute to educating and encouraging our people.

In the performance of electronic music, artistic possibilities inherent to electronic instruments must be used effectively. Creating electronic music of the Korean style does not mean simply putting the successes already achieved in the creation of music on the electronic instruments. As these instruments have unique artistic possibilities that are nonexistent in conventional instruments, electronic music must make an effective use of these possibilities in the limit of performing our style of music. Electronic music must add new modern aesthetic sense to the folk songs and other songs that heighten the national zest and inspire the people with strength and courage with vibrant sound. It should instil vigour and optimism with lighter and brighter sound. Electronic music must put the possibilities of instruments to use so as to ensure an effective combination of instrumental music and vocal music and the introduction of *pangchang* which was created during the revolution in opera. As

shown by the performances of the Pochonbo Electronic Band, the revolutionary songs such as *Song of General Mobilization* and *Song of the Red Flag*, if played efficiently with electronic instruments, can demonstrate with only a small number of players, as great a power as a large orchestra or a large chorus.

As for the introduction of electronic music in the field of the art of music, attention must be paid so that the conventional form of music is not mixed with it. On the pretext that the Korean style of electronic music has been created, producing a new taste, the field of musical art must not try to copy at random electronic music and the performance of the electronic band. As a matter of fact, electronic music and the performance of the electronic band have superior aspects which can be introduced to all sectors of musical art; they also have aspects unique to them. Many of the new things appearing in electronic music and the performance of the electronic band are based on the special features of the electronic instruments themselves. As electronic instruments have these features distinguishable from conventional instruments, the performance of electronic music has new aspects distinguishable from other types of music and so the costumes and rhythmic movements of the actors and the stage setting have been created accordingly. The sectors that do not perform electronic music need not imitate at random the costumes and stage setting of the electronic band. If the ordinary bands put on costumes and set the stage as the electronic band does, they will look clumsy and tarnish the appearances special to them. The electronic band must preserve its characteristics and the sectors of conventional music must explore the path of their independent development while retaining the looks peculiar to them.

We must always hold fast to the principle of developing mainly the traditional music of the nation and classical music and combining them with light music and electronic music. In order to develop our art of music in our own style on a sound basis, we must give precedence to national music and classical music. Creating large amount of national music with its long traditions and profound and

weighty classical music and portraying them effectively is also necessary for educating our working people in a revolutionary way. The Mansudae Art Troupe, the Phibada Opera Troupe, the Pyongyang Art Troupe and several other art organizations must definitely follow the road of developing national and classical music and at the same time ceaselessly innovating their forms and methods of description. This must be done to meet the requirements of the reality and emotional demands of the people. At present, some troupes are not loved by the people, not because they perform mainly national and classical music but because they rely on outdated forms and methods of interpretation. National music and classical music must have fresh and original forms and methods of portrayal and skills with which to grasp the people's hearts.

While creating clear, light and optimistic music and music about life in great numbers, light music and electronic music must pay attention to rearranging and re portraying revolutionary songs and classical music and national music like ballads to cater to modern aesthetic feelings of our people. In this respect, the Pochonbo Electronic Band is an excellent example.

The field of musical art must re portray to a large degree the revolutionary and militant musical works created in the past.

Our revolution has advanced with success in unprecedentedly arduous circumstances, overcoming manifold hardships and difficulties. Not to mention the anti-Japanese revolutionary struggle for the liberation of the country, the building of a new society, the Fatherland Liberation War, the postwar reconstruction, the socialist revolution and socialist construction and other forms of the revolution our Party and our people waged, were arduous and stringent, indeed. As our revolution has been so arduous and complicated, we have, therefore, an extraordinarily large stock of songs of the revolution, songs of the struggle; some instil in our people revolutionary faith and confidence in victory, some inspire them with passion and the spirit to annihilate the enemy, some stir up the feeling of love of the motherland and fellow people in them and some infuse into them the

burning hatred against the enemy. They are the revolutionary songs created in the days of the anti-Japanese revolutionary struggle, the songs produced in the severe situation of the war and the songs created in the days of the postwar reconstruction and the great upsurge of Chollima. However, the field of musical art has failed to properly conduct the work of redepicting and disseminating these excellent songs, so our people do not enjoy singing these songs. In the case of the revolutionary songs the younger generation know only the *Guerrilla March* and none other. The field of musical art must redepict the revolutionary songs and other revolutionary and militant masterpieces created in the past to cater to the modern aesthetic feeling so that these songs can make an active contribution to educating the people in a revolutionary way and inspiring them to struggle.

We must reportray, to a great extent, the immortal classical masterpieces created by the great leader, the revolutionary songs created by his father, Kim Hyong Jik, and his mother, Kang Pan Sok, and other militant and revolutionary songs that stir up revolutionary enthusiasm and an indomitable fighting spirit, including *Star of Korea*, *The Revolutionary Song*, *Song of the Red Flag*, and *Song of the Life-and-Death Battle*, and disseminate them. To be reportrayed are also the fine songs created in the period of building a new country after liberation, the songs that reflect the heroic struggle of soldiers of the Korean People's Army and people in the days of the Fatherland Liberation War and the songs that show the revolutionary spirit of self-reliance and hard work our people displayed in the days of postwar reconstruction and the great upsurge of Chollima.

If we are to be sure that music can actively contribute to educating the people in a revolutionary way and inspiring them to struggle, we must efficiently do the work of disseminating them. It is not that musical pieces, once created, become popularized among the masses of their own accord. Only through ceaseless dissemination, can music make its way into the people, becoming their own and contributing to the revolution and construction. The field of musical art must not

limit itself to creating musical works; it must channel much effort to disseminating them.

The role of art organizations must be improved for the dissemination of music.

They are the basic units that create and depict musical works and perform them. Whether music makes an active contribution to inspiring the people to the revolution and construction or not depends largely on the role of these organizations.

Art organizations must organize song and dance ensembles and produce acceptable musical works in a large number, while staging operas and narrative works to accord with their own characteristics. True to the intention of the Party, they must stage many revolutionary and militant works of instrumental music and songs that bring the people to revolutionary awareness and infuse in them strength, passion and courage. Retrospective concerts can be organized to perform revolutionary songs, songs of the days of the building of a new country, wartime songs, songs of the days of the postwar reconstruction and the great upsurge of Chollima. Anything that is alien and does not meet the requirements of the present must not be staged on the excuse of improving the contents, forms and portrayal of performances.

Art organizations must actively conduct artistic information activity in workplaces with the revolutionary and militant musical works. This is a positive method for making music contribute to the revolution and construction. Art organizations must frequently visit workplaces with revolutionary works of instrumental music and songs to present information through artistic activities. If they do so in the construction site of Thongil Street and other vibrant workplaces, it would be a great encouragement for the builders.

The broadcasting sector must efficiently disseminate music to meet the requirements of reality. Broadcasting is the most popularized means of information. Everyone sees and hears the telecast, not to mention sound broadcasting. Music disseminated through broadcasting finds an easy way into the people. In this sense,

broadcasting can be called the most important channel of dissemination of music. Broadcasting revolutionary and militant music will be most appropriate not only for educating our people in a revolutionary way but also for making the people all over the world aware of the steady revolutionary stand and unshakeable will of our Party.

The broadcasting sector must broadcast many of the existing revolutionary and militant musical pieces and at the same time broadcast on time, keeping relations with art organizations, the revolutionary musical pieces they have produced or redepicted. In particular, the role of telecasting must be improved. At present, television broadcasts musical travelogues that show beautiful scenery and creations in our country and musical films, attracting the people's interest; revolutionary and militant songs can be broadcast in that fashion, too. If the scenes of the revolutionary struggle and construction work that excite the people are edited together with revolutionary and militant songs to become a musical film and broadcast, it will exert considerable influence. The telecast sector can organize, in touch with art organizations, something like a concert with revolutionary and militant instrumental music and songs. If a concert of revolutionary songs or a concert of wartime songs is organized and telecast, it will be of great help in establishing a revolutionary atmosphere in society.

Not only revolutionary and militant instrumental music and songs but also songs about life must be broadcast. The people demand songs about life, too; so we must not in the least ignore such songs. The broadcasting sector must broadcast mainly revolutionary and militant songs as required by reality in proper combination with songs about life.

The singing contest of the working people which is now being conducted must be organized continually. This is a useful form and powerful means for popularizing among the masses the Juche-oriented art of music, which is developing under the leadership of the Party, and for rapidly developing mass cultural and artistic work. If the singing

contest is organized on a regular basis, the whole country will brim over with the revolutionary and militant way of life. This will ennoble the socialist culture of life, and young talented artistes can be trained. To improve the standard of the contest, the contestants must make a careful choice of songs and improve their artistic skills. The contestants must not be divorced from their normal work or disengaged from fulfilling their duties on the pretext of preparing them for the contest. By doing so, we must see to it that the singing contest becomes a stage of labour innovators and model farmers, technicians, official workers and happy families.

We must ceaselessly improve the creation and dissemination of music to meet the requirements of the developing reality, thus ensuring that music performs with credit its mission and role as a powerful means for educating the people on revolutionary lines and inspiring them to struggle.

# **SOCIALISM OF OUR COUNTRY IS A SOCIALISM OF OUR STYLE AS THE EMBODIMENT OF THE JUCHE IDEA**

**Speech to Senior Officials of the Central  
Committee of the Workers' Party of Korea**

*December 27, 1990*

Today, owing to the vicious anti-socialist moves of the imperialists, a sharp confrontation is going on between socialism and imperialism on the international arena. Owing to the counterrevolutionary offensive of the imperialists and the advocates of the restoration of the bourgeois system, in some countries socialism has suffered setbacks and their society is in the turmoil of total destruction. Our socialism, however, is advancing dynamically along the road of victory and displaying its advantage and viability to the full, unaffected by any unscrupulous schemes of the imperialists and reactionaries. Our people cherish a great self-confidence and pride in having built a most advantageous socialist society, while their foreign friends are envious of Korea, saying that socialism of Korea is the best.

As our socialism demonstrates its viability more, the imperialists are frantically intensifying their attack on our country and the advocates of the return to the bourgeois system are disparaging us, on the grounds that we have not accepted their perestroika policy. Now that the imperialists and the advocates of the revival of the bourgeois system are making frantic attempts to disparage our socialism, we must

bring the advantage and viability of socialism into fuller play while, at the same time, giving wide publicity to the superiority of our socialism.

As different hues of opportunism are distorting the socialist idea now, we must launch information about the advantages of socialism, not in a general way, but by explaining the concrete reality of our socialism. Only then can the Party members and other working people have a correct understanding of our socialism which is the best in the world, and frustrate the attempts of the imperialists and the advocates of the return to a bourgeois system to throw mud at socialism. We must bring the intrinsic nature and advantages of our style of socialism home to the Party members and other working people so that they can fight strenuously to consummate the socialist cause without fail with the unshakeable conviction of socialism.

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Previously quite a few people considered socialism in every country to be the same. But, recently their view is changing, after witnessing the reality that in Europe socialism has suffered setbacks whereas in Asia and Latin America the banner of socialism is still fluttering. Especially from the fact that in our country socialism is displaying its great advantage and viability, they see genuine socialism in a fresh light. Needless to say, socialism in any country is an advanced society, fundamentally different from all kinds of exploiting society that have existed in human history, so it is superior to capitalism. However, its advantages are expressed differently in each country, according to the guiding ideology on which it is based.

In the past, many countries, while building socialism guided by Marxism-Leninism, applied the propositions of Marxism-Leninism advanced long before as they were, and imitated the Soviet experience in a mechanical manner. Several East European countries are typical

examples. These countries had been under the occupation of fascist Germany during the Second World War before being liberated by the Soviet army, and embarked on the road of socialism with the help of the Soviet Union. Because they considered that unconditional application of the propositions of Marxism-Leninism and of the Soviet experience was the way to adhere to revolutionary principles and internationalism, they accepted Soviet-style socialism as it was. As a matter of fact, we cannot deny the historic exploits and experience of the Soviet Union which built socialism for the first time in the world. However, the experience of the Soviet Union in socialist construction is, in every point, the reflection of the then historical conditions and the concrete situation of the Soviet Union. The experience the Soviet Union had gained in the course of building socialism single-handed for the first time in the world, surrounded by the imperialists, can hardly accord fully with the specific situation of other countries. If the existing experience is considered absolute and accepted dogmatically, it is impossible to build socialism properly, as the times change and the specific situation of each country is different from another. Several East European countries, notwithstanding, transplanted Soviet-style socialism on their lands as it was, thus making it impossible for socialism to fully display its advantages.

In our country, too, the anti-Party, counterrevolutionary factionalists who had been steeped in dogmatism and sycophancy to great powers asserted that the government we should build and the democracy we should exercise must be modelled on the Soviet pattern. Their assertion, however, could not meet our people's aspirations and the specific situation of our country. In our country, once a backward, colonial semi-feudal society, we could not literally accept the Marxist theory which had been advanced on the premises of the socio-historical conditions of the developed European capitalist countries, or the Leninist theory presented in the situation of Russia where capitalism was developed to the secondary grade. We had had to find a solution to every problem arising in the revolution by racking our own brains and with our own efforts to suit our country's socio-historical conditions.

Immediately after liberation we started building a new society under the situation in which our country was divided into north and south and we were in direct confrontation with the US imperialists; this situation urgently required us to solve every problem from the standpoint of Juche. Such a requirement of the developing revolution was fulfilled satisfactorily by the great leader Comrade Kim Il Sung who, on the basis of the Juche idea, put forward original lines and policies suited to our people's aspirations and the specific situation of our country.

In his early days the great leader, by reflecting the people's desire and demands for independence, created the immortal Juche idea, thus providing a new guiding ideology for the era of independence. The Juche idea is a revolutionary theory which occupies the highest stage of development of the revolutionary ideology of the working class. The originality and superiority of the Juche idea, on which our socialism is based, define the latter's special features and advantages.

The Juche idea requires that one must undertake the revolution and construction for his own country on his full responsibility and with his own efforts to meet the actual situation of his country. Guided by the Juche idea, our people have built socialism to suit the specific situation of our country, following the road they have chosen and mobilizing their own strength.

Holding aloft the revolutionary banner of the Juche idea, under the leadership of the great leader, our people waged the anti-Japanese revolutionary struggle, and liberated the motherland, and, after liberation, solved every problem arising in the revolution and construction by their own efforts to meet the actual situation of our country, paving an original way to socialism.

Ours is a man-centred socialism, an embodiment of the Juche idea. Our Party and people have built socialism in their own way on the basis of the Juche idea.

In our country we solved the problem of power in our own way to meet our people's will and the specific situation of the country.

The basic question in the revolution to realize the independence of

the masses of the people is the matter of power. The primary question to be solved in building socialism is to establish a people's power led by the working class. Only when a people's power is set up is it possible to carry out both socialist revolution and socialist construction, using it as the weapon.

During the anti-Japanese revolutionary struggle, the great leader, based on the Juche idea, set forth an original policy on the building of a people's power and set up a people's revolutionary government in every guerrilla zone, a form of liberated area; after the liberation he established the people's government as its successor. Our people's power, born as a people's democratic government, has been strengthened and developed into a socialist government along with the progress of revolution and construction.

As a government established by our people of their own free will and by their own efforts to meet the actual situation of the country, our people's government, since its foundation, became a thoroughly independent government, different from those established with the help of a foreign country. It is a government which is based on the worker-peasant alliance led by the working class and has an extremely wide socio-political ground relying on the united front of the broad masses of the people. For such a character, unlike the Soviet government or a foreign government which imitated the former, our people's government has been developed into the solidest solid government which struck its roots deep among the broad masses of the people. It is the most popular government which is responsible for providing our people with an independent and creative life. A power organ has been considered in general to be a body of authority. Several countries which followed the road of socialism also established their governments centring on authority. Needless to say, the function of authority cannot be separated from a socialist government. However, a socialist government in which people are the masters and which serves the people must not be an omnipotent power. In our country we have built the people's government, not as a simple power organ, but as power which serves only the people

representing the rights of the working people to independence, organizing their creative abilities and activities, taking care of their lives and protecting their interests. For its revolutionary and popular character, our people's government enjoys the unreserved support and trust of our people. As a new-type power established on the basis of the Juche idea, it serves as a powerful political weapon for developing socialism of our style.

In order to materialize the independence of the masses of the people, it is imperative to liquidate outmoded socio-economic relations and establish a new socio-economic system.

Our Party and people carried out democratic and socialist revolutions in our own way to meet the demands of our people and the concrete reality of our country.

Democratic revolution is an undertaking to make preparations and create preconditions for socialist revolution. Success in this undertaking is of great significance in carrying out socialist revolution with credit.

After liberation, the great leader advanced the correct policy on democratic revolution which fully accords with the specific situation of our country, based on the rich experience and achievements gained during the anti-Japanese revolutionary struggle.

In our country, once a colonial, semi-feudal society, agrarian reform posed itself as the first and foremost task in democratic revolution. Unless the peasants, who accounted for the majority of the population, were delivered from the feudalistic exploitation and oppression through agrarian reform, it was impossible to develop revolution as a whole. Our Party carried out the agrarian reform, the most important task in democratic revolution, to meet the requirements of continuous revolution towards socialism. In our country we confiscated the land of the landlords without payment and distributed it gratis to the peasants, who owned little or no land, and took measures to place restrictions on the wealthy peasants, thus creating preconditions favourable for establishing a cooperative rural economy.

In several East European countries, they did not do as we did. Instead, they confiscated landowners' land with compensation and distributed it to the peasants at its market value, and worse still, they did not confiscate the whole of the land from the landlords but left large areas for their share; they did not take measures to restrict the wealthy peasant economy. Consequently, there was a room for the exploiter class to hold its footing in the countryside, presenting a great obstacle to the accomplishment of socialist revolution.

In our country we carried out not only the agrarian reform but also other tasks of democratic revolution thoroughly in our own way to meet the requirements of the continuous revolution for socialism.

Transforming outdated production relations in city and rural areas along socialist lines is a major task in socialist revolution. In our country, we carried out socialist revolution at the appropriate time after the war when the socialist transformation of production relations was raised as an important requirement.

With scientific insight into the concrete reality of our rural areas after the war and the revolutionary enthusiasm of the farmers, the great leader put forward his policy on agricultural cooperation, the policy of transforming the economic form before the technical reorganization, as well as the policy of transforming private trade and industry along the socialist line. In accordance with the original policy advanced by the great leader on socialist transformation, we saw to it that the advantage of the cooperative economy was demonstrated visually under the guidance and with the help of the Party and state, and the transformation of economic form and remoulding of people were launched in close combination; the poor peasants and middle peasants as well as handicraftsmen entered into the cooperative economy for themselves through the thoroughgoing application of the voluntary principle. We did not liquidate the wealthy peasants, but restricted them while transforming them gradually; we also led the capitalist tradesmen and entrepreneurs to transform themselves and take the road of socialism of their own accord. Thanks to the wise leadership of the Party and the leader, the

socialist transformation of production relations in towns and rural communities was completed successfully in our country in a short span of time without any deviation, and the socialist system displayed its vitality to the full as soon as it was established.

In our country, we also established the system of socialist education, culture and public health in our own way based on the Juche idea. The most advantageous system whereby the Party and the state are fully responsible for people's education, cultural life and health can be found only in our country and this constitutes a major characteristic of our socialism.

In order to materialize socialism, it is imperative to build up a strong motive force of revolution along with the establishment of people's power and the advanced socio-economic system.

Previously social revolution was regarded mainly as an undertaking to seize power and reform the socio-economic system. Needless to say, establishing people's power and an advanced socio-economic system is a fundamental question in revolution. However, apart from the work of building up a strong motive force of revolution, it is inconceivable to establish the people's power and the advanced socio-economic system and consolidate them.

Victory in the struggle to build the socialist power and establish the socialist socio-economic system is a victory of the motive force of revolution and, at the same time, provides a new turning-point in further strengthening and developing the motive force itself. When the working class and other working people take hold of power and establish a socialist system, their socio-political and economic position changes remarkably, consolidating the leadership position of the working class and transforming the farmers and other working people into socialist workers. However, it does not mean that the motive force of revolution becomes strong of itself, once the socialist government and the socialist system are set up. In order to make the driving force of revolution strong, it is imperative to carry out socio-political and economic change as a way to strengthen the motive force of revolution. In other words, socio-political and economic reform must be directed

to furthering the political and ideological unity of the masses of the people rallied behind the party and the leader. This is of great significance in consolidating and developing the established socialist system and advancing revolution continually.

In order to strengthen the motive force of revolution further through socio-political and economic change, the class line and the mass line must be applied properly in democratic and socialist revolutions so as to isolate and weaken the minority hostile forces to the maximum and rally the broad masses of the people firmly behind the working-class party and government. However, many countries, while carrying out these revolutions, committed such Leftist and Rightist errors as encroaching upon the interests of a certain social stratum without adhering strictly to the mass line, or making concessions to the hostile class, deviating from the class line. As a result, they ended up failing to build up solid social and class foundations of their parties and governments and strengthen the motive force of revolution. Guided by the Juche idea, we carried out all socio-political and economic reforms thoroughly to meet the demands and interests of the working class and other broad masses of working people and thus united the masses of the people firmly behind the Party and the leader, making the motive force of revolution rock-solid.

The strength of the motive force of revolution depends primarily on its political and ideological level, so ideological transformation is important in strengthening it. A man's political and ideological state is influenced by the socio-political and economic system, but it largely depends on how the party conducts organizational and political work among the broad masses. Based on the principles of the Juche idea, our Party has always paid the greatest attention to the remoulding of man and given priority to political work ahead of all other work, thus bringing about a brilliant solution to the question of building up the motive force of revolution politically and ideologically. Quite a few countries, however, did not pay due attention to ideological remoulding, considering that if they

transformed the socio-economic relations on socialist lines and improved the conditions of people's material life, a man's ideological consciousness would be transformed of itself. Primarily for this reason, many countries had to experience trials in building socialism.

The political and ideological might of the motive force of revolution is nothing but the power of single-hearted unity between the leader, the Party and the masses. In our socialist society the leader, the Party and the masses throw in their lot with one another, forming a single socio-political organism. The consolidation of blood relations between the leader, the Party and the masses is guaranteed by the single ideology and unified leadership. Within the socio-political organism the monolithic ideology is realized based on the leader's idea, and unified leadership is ensured by the leader's guidance. As it has established the monolithic ideological system firmly throughout the Party and society and consolidated and developed it from generation to generation, by inheriting the glorious revolutionary traditions of the anti-Japanese revolutionary struggle, our Party has been able to achieve unbreakable unity and cohesion of the Party and revolutionary ranks based on the monolithic ideology and unified leadership and accelerate revolution and construction dynamically.

A working-class party is the pivot in the motive force of revolution, so building it up first is essential for strengthening the motive force of revolution. The working-class party is the guiding force of revolution. Our socialism has become characteristic because our Party has been built as a new revolutionary party of the Juche type and it has led the revolution correctly by creative methods.

From its inception, our Party has been built into a revolutionary party of the Juche type. As our Party has been developed as such, unlike the parties in various countries, and has organized and led revolution independently, in our country all the revolutions could be carried out thoroughly and our socialism with its unique style built.

Our Party and people are developing and consummating socialism in our own way on the basis of the Juche idea.

The great leader has not only paved an original way for the establishment of the socialist system but has also illuminated the right path for the development and completion of socialism.

Modelling the whole of society on the Juche idea is a great communist programme for developing and consummating socialism of our style. It is only when the whole of society is modelled on the Juche idea that the demands of the masses of the people for independence can be realized satisfactorily. Our Party sets it out as the strategic target for the building of communism—to occupy the ideological and material fortresses of communism—by transforming man, society and nature as required by the Juche idea.

An important objective in the process of modelling the whole society on the Juche idea is to accomplish a complete victory of socialism. To achieve this by assimilating all members of society to the working class and developing the economy and culture onto a higher stage marks an epoch in modelling the whole of society on the Juche idea.

The great leader elucidated all aspects of a completely victorious socialist society and the strategy and tactics for its construction. A completely victorious socialist society is built when the manoeuvring of the hostile classes and corrosive actions of obsolete ideas are eliminated, the difference between town and countryside and class distinction between the working class and peasants disappear and the material and technical foundations of socialism are laid down solidly. In our country where all the people are now thoroughly equipped with the Juche idea and are rallied single-heartedly around the Party and the leader, forming a strong motive force of revolution, we can consider that in the political and ideological sphere, the basic conditions for the complete victory of socialism have been matured. If we step up socialist economic construction and enhance the living standards of the people onto a higher stage, we can scale the highest peak of socialism in material life, too.

The great leader said that if all the people live on rice and meat soup and in silk clothes and tile-roofed houses, it is precisely socialism.

Attaining these objectives is the century-old desire of our people, and translating it into reality is not a matter of the far-distant future.

The Juche-oriented theory on socialist and communist construction is a new theory on the building of communism based on the principles of the Juche idea and the practical experience of our revolution. Marxism-Leninism presented a series of opinions on the building of socialism and communism, but it confined itself to presupposition and hypothesis owing to the limitations of the conditions of their ages and practical experience. Because it viewed social development mainly as the history of change in the mode of production, proceeding from the principles of a materialistic conception of history, Marxism-Leninism could not give a correct answer to the question of continuous revolution after the establishment of a socialist system. But many countries applied the principles of the Marxist-Leninist materialistic conception of history dogmatically, failing to advance revolution continually after the establishment of the socialist system, and with the rise of modern revisionism, they went so far as to resort to counterrevolutionary manoeuvring and made a mess of the revolutionary achievements already gained. The Juche idea has given a scientific clarification for the first time that after the establishment of socialist system revolution should be continued to eliminate the remains of the old society in the spheres of ideology, technology and culture to achieve a complete victory of socialism. This will overcome the transitional character of socialist society once and for all and lead to a higher stage of communism.

In order to occupy the ideological and material fortresses of communism by transforming man, society and nature as required by the Juche idea, it is imperative to carry out the three revolutions—ideological, technological and cultural. This is the most scientific line which fully guarantees the development and accomplishment of socialism. Since the early days of building a new society, our Party has promoted the three revolutions in all spheres of social life. It defined the three revolutions as the main content of revolution to be carried on following victory in socialist revolution

and the establishment of a socialist system and as the task of continuous revolution to be held fast till the construction of communism.

Priority must be given absolutely to ideological revolution in carrying out the three revolutions. Since man is the architect of social development and his ideological consciousness plays a decisive role in revolutionary struggle, it is only when priority is given to ideological revolution that it is possible to build socialism and communism successfully. In our country we are giving priority to ideological revolution in the revolution and construction while pressing on with technological and cultural revolutions, thus transforming people, society and nature thoroughly as required by the Juche idea. Through the three revolutions, all members of society are growing into genuine communists firmly equipped with the Juche outlook on revolution, the economy is scoring an uninterrupted upsurge in the process of making itself Juche-oriented, modern and scientifically-based and socialist culture is flourishing and developing brilliantly. The line of the three revolutions is truly a most scientific line we must hold fast to in the building of socialism and communism.

How we develop and perfect socialist society after the establishment of the socialist system hinges on how we guide and manage the process.

Socialism does not grow within the framework of capitalism but is born on new soil where capitalism has been buried. Socialist society, too, must be managed and run not in a capitalist way but in a new way suited to the intrinsic nature of socialist society. But, the preceding theories of the working class failed to give clear answers to the questions on how to manage and run socialist society and how to guide socialist and communist construction. Because of such limitations in the preceding theories and poor experience in practice, many remnants of capitalism were evident in the guidance and management of socialist society. These remnants resulted in the introduction of an outdated method of guidance and management such as the state management method which retains many

bureaucratic elements and the economic management method which puts emphasis mainly on material incentives. With the development of socialist construction, these outmoded guiding and management methods retaining many capitalist elements revealed their limitations even more. Several East European countries where socialism had been transplanted from outside guided and managed the society by applying the Soviet method as it was. In our country, too, after its liberation, the old guiding and management method such as Soviet bureaucratism was maintained by those indulged in dogmatism and worship towards great powers.

The historical task of solving the problem of guidance and management to meet the essential requirements of socialist society was at last fulfilled satisfactorily by the great leader, who created the Juche-oriented leadership method and a new economic management system. He systematized the Juche-oriented leadership method comprehensively and created the Chongsanri spirit and method, as well as the Taean work system by applying the anti-Japanese guerrilla work method he had developed in the flames of the anti-Japanese revolutionary struggle to suit the reality of socialist construction. As a result, a revolutionary turn was brought about in Party work and in state and economic management in our country.

In several countries, with the rise of modern revisionism, more capitalist elements have been introduced in the method of guidance and management of socialist society; in particular, with the full-scale application of capitalist methods by the advocates of modern social democracy, a grave situation has been created in which society is returning to capitalism.

The Juche-oriented leadership method of which the main content is the leader's monolithic leadership system, the revolutionary mass line, the revolutionary work method and popular work style, and the Juche-based economic management system characterized mainly by the Taean work system, serve as powerful weapons for building socialism and communism successfully.

Our socialism is, indeed, a unique socialism which our people have

developed successfully by their own efforts without any twists and turns or other deviations, guided by the most correct guiding ideology, and a promising socialism advancing dynamically along the road of victory with clear objectives and prospects.

## 2

Our socialism is the most advantageous socialism that fully reflects man's intrinsic demands.

The Juche idea has shown the correct way for realizing the intrinsic demands of man for the first time, based on the scientific clarification of man's essential character. Since it is based on the Juche idea our socialism fully embodies man's intrinsic demands.

Ours is a socialism which fully reflects the people's demand for independence.

Man, as a social being with independence as his natural attribute, wants to live and develop independently free from all fetters. Independence is a valuable attribute for man. When we say that independence is tantamount to the life of man, life in this sense means his socio-political integrity. Along with physical life, man has socio-political integrity; that he has socio-political integrity is his essential character. Man's right means, above all, his socio-political right, and his dignity is guaranteed by socio-political independence. To realize his socio-political independence is a prerequisite for satisfying all his intrinsic demands. The masses of the people who are subordinated socially and politically, even though they transform nature, cannot benefit from it as they should, nor can they get rid of the shackles of old ideology and culture. Defending and maintaining socio-political independence thoroughly is vital in realizing the independence of the masses of the people.

Our socialism fully guarantees our people's socio-political

independence. In our country, where socialist revolution has been carried out thoroughly, any socio-economic condition which restricts socio-political independence does not exist. Thanks to the deep concern of the Party and the leader which bestow precious socio-political integrity on the people and make their life honourable, our people are enjoying the most dignified and worthwhile life.

The masses' independence is realized completely only when they shake themselves free from not only socio-political subordination but also from the restrictions of nature and outdated ideas and culture. With the establishment of the socialist system, the masses of the people achieve their socio-political independence, but they are not completely free from the restrictions of nature and obsolete ideas and culture. Even after the establishment of the socialist system, there still remain the vestiges of exploiter society for a certain historical period, which are the main obstacles to realizing the complete independence of the masses of the people. Revolution should be continued even after the establishment of the socialist system to remove the remnants of old society. As we have held fast to the independent stand in the revolution and construction and stepped up the three revolutions—ideological, technological and cultural—our country has become an independent state which is developing steadily in all spheres on its own efforts and our people have become honourable people who successfully blaze a trail for the communist cause.

In several countries today, the counterrevolutionary moves of the imperialists and the advocates of a return to the bourgeois system are creating a grave situation in which the masses of the people are losing the independence they had already gained. The struggle to gain independence is arduous, but the struggle to defend and preserve independence is not less arduous. The imperialists are unscrupulously attempting to deprive the people of the socialist countries of their independence and put them again to the yoke of colonial slavery. In order to frustrate their attempts and defend independence firmly, it is imperative to maintain socialism thoroughly and strengthen it steadily. What is of importance here is, above all else, to defend the

socialist government which guarantees the masses' socio-political independence and the socialist ownership of the means of production and constantly strengthen and develop them. Through thousands of years, the masses of the working people have been forced to live as slaves, deprived of their socio-political independence, not having seized political power and the means of production. The proponents of modern social democracy, however, are opening the way for the right-wing reactionaries to take power again, under the signboard of political pluralism, and clamouring for private management and private ownership, breaking up socialist ownership. As a result, the landowners and capitalists of the former days and their descendants as well as other reactionaries took power and control of the means of production once again, oppressing and exploiting the people. This is an abominable act of treachery selling out to the imperialists and reactionaries the socio-political sovereignty gained by the peoples of socialist countries at the cost of their blood.

Independence of the masses of the people is guaranteed by self-reliant defence. The masses' independence is inconceivable apart from work to defend the sovereignty of one's country and nation from aggression by the imperialists. By thoroughly implementing the military line on self-reliant defence, our people have developed a strong defence power capable of repulsing any war provocation of the imperialists and defending the independence of the country and nation reliably.

The proponents of modern social democracy are putting their countries in a defenceless state in the face of the imperialists' aggression. Prattling about international relations based on the new "way of thinking," they have given up the struggle against the imperialists and are reducing arms unilaterally and converting the munitions industry to the civilian industry, while completely disarming the army politically and ideologically, asserting an apolitical, non-ideological character to the army. Owing to their capitulationist manoeuvrings at the time when the imperialists are maintaining and consolidating their military blocs and building up

arms, watching for a chance of aggression, the peoples of many countries in the world are exposed to the danger of becoming the colonial slaves of the imperialists once again. All the facts clearly show that the road to modern social democracy immediately leads to counterrevolution violating the independence of the masses of the people.

Through the experience of their miserable lives as colonial slaves in the past and of their present socialist life, free and worthwhile, our people are clearly aware that only socialism can guarantee people's independence, and are treasuring our socialism which champions their independence and working heart and soul to defend it.

Ours is a socialism which fully reflects people's demand for creative lives.

As a social being with creativity as his natural attribute, man wants to live and develop creatively. He undertakes creative activities ceaselessly to transform nature and society and shape his own destiny.

The essential advantage of socialism finds expression in providing the masses of the people with worthwhile, creative life. In our country the Party and state, on their own responsibilities, are creating every condition for the masses of the working people to lead a worthwhile, creative life to their heart's content. Herein lies a basic reason why our socialism suits man's creativity, his essential quality.

For the working-class party and state to be responsible for ensuring creative life for the people is the intrinsic requirement of socialist society. Socialism is a society where people are masters, and the mission of working-class party and state is to serve the people. In socialist society the working-class party and state must be responsible for the creative life of all members of society. Of course, this is not an easy job. However, they must not shirk their noble responsibility and duty for the people. If they abandon this task, socialist society cannot preserve its revolutionary and popular character.

Today the champions of modern social democracy have abolished from the party's and state's functions the responsibility and duty

whereby they are bound to provide people with a creative life, thus making people eke out their living by selling their labour, without any protection from the state. Such a society is no less than a capitalist society in terms of people's living conditions. In a capitalist society everyone's life and destiny is his own matter and the bourgeois state and party do not care at all about whether the working people have a job or not and whether they eat or starve to death. This is an inevitable phenomenon in a capitalist society where the state and political party are the instrument to defend the interests of exploiting classes. The advocates of modern social democracy, however, while introducing capitalist socio-economic orders, are clamouring that they can build a "welfare society" if they pursue a "welfare policy." In a capitalist society genuine welfare cannot be carried out for the people. The so-called "welfare policy" pursued by a capitalist state is nothing but deception to cover up the class contradictions in society and put down the resistance of the working masses. The capitalist socio-economic orders of the advocates of the return to the bourgeois system bring only unemployment, poverty and crime to the masses of the people, not a genuinely creative life. The reality clearly shows that socialism, in which the working-class party and state are responsible for the creative life of people, is the most advantageous system meeting man's creativity.

Our socialism fully embodies man's intrinsic demands not only in providing the masses of the people with a creative life but also in the method of stimulating their creative activities. In our country giving priority to political work over all other work as suited to man's essential requirements, inspiring the working people with high revolutionary enthusiasm and creative passion is considered the basic way of motivating people. As a result, our working people are working with all devotion for society and collectives and for themselves, with a high sense of consciousness as the masters of revolution.

The proponents of modern social democracy put stress only on material incentives and regard them absolute, contrary to man's intrinsic demands, in an attempt to move man by money. They have

turned all human relations into commercial and monetary relations, converting working people into the slaves of money. Money is a means used for man's life, but it cannot be an object of his creative activities. Needless to say, under socialism a material incentive and monetary lever may be used for its transitional character. However, they should only be used as auxiliary means of economic management and economic activities under the intentional guidance and control of the state, on the basis of raising man's revolutionary consciousness. Moving man by money is a capitalist approach which goes against man's nature. This method, if applied, will boost selfishness, making society degenerate into capitalist patterns. This is clearly shown by the situation of those countries where capitalism is being restored by supporters of modern social democracy.

Ours is a socialism which brings man's consciousness into full play.

Consciousness is an intrinsic attribute of man determining all his activities; ideological consciousness plays a decisive role in man's cognitive and practical activities. For his independent ideological consciousness, man conducts creative activities aggressively to recognize and transform nature and society on his own initiative and in conformity with his will and demand. The viability of a social system depends on how it brings man's consciousness into play.

The important source of the great advantage and viability of our socialism lies precisely in the fact that it is a social system which brings man's consciousness into full play. In our country the socialist revolution has been carried out thoroughly, with the result that the socio-economic foundations of obsolete ideas have disappeared. In our socialist society unsound ideas remain only as the remnants of old society. This does not mean that there is no danger of obsolete ideology reviving. The change in the socio-economic condition itself does not bring a change to man's ideological consciousness. There cannot be a vacuum in man's ideological consciousness. Man is influenced by either a progressive idea or an unsound idea. Since the remnants of old ideas are persistent and the ideological and cultural

infiltration by imperialism is incessant, penetration of unsound ideas is unavoidable, unless the education in new communist ideology is conducted properly. If socialism is to display its advantage and viability to the full, there should be an excellent ideology and revolutionary ideological education system capable of giving ideological pabulum to the people.

We have the Juche idea, the most revolutionary ideology of our era, and the revolutionary ideological education system. Revolutionary education for people in socialist society is undertaken by the working-class party. Through the working-class party and other political organizations under the leadership of the party, people imbibe political pabulum and go through revolutionary training. Since the revolutionary Party guided by the great Juche idea is leading our socialist society, in our country a brilliant solution has been found to the problem of revolutionary education for the people. The whole of society is overflowing with the noble political and ideological climate in which all its members are working devotedly for the Party and the leader, the motherland and people, cherishing the Juche idea as their sole conviction and united firmly behind their Party and leader. This is the source of the great advantage and enduring vitality of our socialism. As they were equipped with noble revolutionary idea and an indomitable fighting spirit, our people were able to emerge victorious in the arduous Korean revolution and are now advancing dynamically along the road of socialism, breaking through all the challenges of the imperialists. But in many countries, sincere efforts were not made to equip people with the revolutionary idea of the working class and this created a grave situation in which people have become degenerate ideologically and the socialist cause is jeopardized. All the facts show clearly that laying primary emphasis on transforming and stimulating ideological consciousness of people as a revolutionary line to meet the essential character of man as a social being with consciousness, is the only way to build socialism successfully and bring its advantage into full play. Our socialism fully embodies man's demand for collectivism. As a social being living

and acting within a social community, having relations with society, man cherishes collectivism as his intrinsic demand, the collectivism which requires him to cast in his lot with the social community and live in cooperation with each other. As a social being, man can shape his destiny independently and creatively only within the social community. Collectivism is man's fundamental requirement, essential for his living a worthwhile life as a member of a social community. Only when he lives as a member of the social community, sharing his destiny with the collective, can he preserve his socio-political integrity as the master of his destiny and lead a worthwhile life. Collectivism constitutes the basic condition for strengthening the might of the social community. Man can play his creative role to the full only within the social collective. His creative ability to transform nature and society is brought into full play only when people form a single social community and develop collective cooperation.

Man considers collectivism as his intrinsic demand; but in exploiting society this demand is totally overridden and instead individualism prevails. Originally, individualism was the product of private ownership and an idea of the exploiting class. Appearing as an idea of the reactionary ruling class of exploiting society, individualism reached its apex in capitalist society, spoiling all reason and conscience of mankind. In particular, the individual avarice of the imperialists and monopolists has come to the extreme, employing whatever barbarous method without the slightest hesitation to amass wealth.

In our country we are not only consolidating and developing the socialist system on the basis of collectivism but also intensifying education in collectivism among all members of society, thereby making collectivism prevail throughout society. That socialist society is based on collectivism does not mean that it ignores individual interests. In socialist society individual interests coincide with collective interests, and the former is included in the latter. Our socialist society, an embodiment of the Juche idea which values man most, respects the interests of both the collective and individuals, and

benefits all people as much as possible. For the individuals to develop and enjoy a happy life in the development and prosperity of the collective—herein lies the essential advantage of our socialism. The advocates of modern social democracy are fostering bourgeois individualism while vilifying and opposing collectivism, calling it “totalitarianism,” so turning their society into a corrupt, decadent society dominated by ultra-individualism which seeks only one’s own welfare, regardless of one’s country and nation.

All the facts show evidently that our socialism where all members of society are leading an independent and creative life to their heart’s content, one another forward by displaying the collectivist spirit to the full, is indeed the most advantageous socialist society which accords with the intrinsic requirements of man.

### 3

The advantages of our socialism are fully expressed in the spheres of politics, the economy, ideology and culture.

Political life is of decisive importance in man’s social life. The masses of the people can enjoy an independent and creative life only when they lead a genuine political life as the masters of politics.

Our people are enjoying priceless political life in socialist society.

Their valuable political life is manifested in the fact that all of them enjoy truly democratic freedom and rights as the masters of state and society.

Our socialist society is a truly democratic society which provides people with genuine political freedom and rights. Our democracy is socialist democracy of our style which embodies the Juche idea.

In our country, from the early days we have developed democracy in our own way to suit the specific situation of the country, based on the Juche idea. After liberation, the great leader advanced the line on

progressive democracy which accords with our people's will and ideological feeling. Progressive democracy is the democracy of a new type which rejects the imperialists and their stooges and ensures genuine freedom and rights for all patriotic people who love their country and nation. We have developed progressive democracy into socialist democracy of our style to meet the new historical conditions where the socialist system has been established.

Socialist democracy of our style is people-centred democracy which makes all the working people fully enjoy their independent and creative life helping and leading one another forward, with equal rights and freedom as the same members of the society. In our country where democracy is the basic mode of state activities, the working people are taking an active part in the management of state affairs as the masters of the power and fully exercising their rights to all socio-political activities. In our country the policies are set forth reflecting the will of the masses of the people and are implemented to meet their interests. Our socialist system is truly a democratic system which ensures genuine freedom and rights for the masses of the people.

Originally socialism meant genuine democracy, and socialism and democracy could never be separated from one another. The advocates of modern social democracy, however, are artificially separating socialism from democracy, while clamouring about "democratic socialism." By democracy they mean "pure democracy," democracy without dictatorship, which has never been found in history. As long as the class struggle exists, democracy assumes class character and is related to dictatorship. Socialist democracy gives full scope to democracy for people, while exercising dictatorship against class enemies encroaching upon it. On the other hand, bourgeois democracy ensures democracy for the minority exploiter class, while exercising the cruelest dictatorship over the working class and other broad masses of the working people.

Capitalism is not a democratic society, but a society where money and authority are almighty, a society which is ruled by the law of the

jungle and is full of lies and deception. In a capitalist society where the masses of the working people are the slaves of the billionaires, genuine democracy cannot exist. This notwithstanding, the proponents of modern social democracy have illusions about capitalism, thinking as if freedom and democracy prevail in that society; they are attempting viciously to introduce bourgeois democracy. This is manifested intensively by their introduction of bourgeois parliamentarism and multi-party system.

Bourgeois parliamentarism and the bourgeois multi-party system are not the expressions of democratic politics but the tools for exercising a bourgeois dictatorship.

Capitalists make use of a bourgeois parliament for legalizing their harsh exploitation and oppression over the working masses. The rulers of capitalist society hold elections to cover up bourgeois parliamentarism with democracy, but their election campaign is not a competition of different political views but a race ruled by the power of money. The monopolists who spend plenty of money in elections and their representatives hold a majority in bourgeois parliament. Such a bourgeois parliament cannot adopt any law or resolution for the masses of the people. The adoption of laws and resolutions by a bourgeois parliament is nothing but a mere procedure through which to justify what has already been decided by the monopolists and their representatives outside the parliament.

The bourgeois multi-party system, too, is the same. In capitalist society class antagonism exists between the exploiter and the exploited and within the exploiter class, too, their interests are pitted against each other; reflecting these class relations of an exploitative society, various political parties spring up and a multi-party system prevails. The actual political wirepullers behind the scene of the bourgeois multi-party system are billionaires. The bourgeois multi-party system serves to cover up the reactionary nature of the bourgeois dictatorship, and to beautify and embellish bourgeois dictatorship.

The imperialists dissolve even the formalistic parliamentarism or

multi-party system overnight if they become a nuisance to the maintenance of their reactionary rule, and switch over to naked fascist rule. What the people have gained from the introduction by the advocates of modern social democracy of bourgeois parliamentarism and bourgeois multi-party system, willingly giving no heed to the reactionary nature of these systems, is not democracy, but only disaster. As the result of the introduction of multi-party system and of the so-called “free election,” the majority in parliament was held not by a working-class party but a coalition of reactionary political parties of all hues. Through the “free election,” many of the class enemies and political impostors took their seats in parliament, disguising themselves as “people’s friends.” Consequently, in many countries where bourgeois parliamentarism and multi-party system have been introduced, capitalism has revived, and what the people have gained from them is not political freedom and rights, but misfortune and agony.

The historical lesson shows clearly that we must not harbour any illusion about bourgeois democracy, but we must follow only the road to socialist democracy.

Our people’s worthwhile political life is expressed in their leading a revolutionary and political life, each belonging to a certain political organization.

Only when they lead a political and organizational life as members of Party organizations and other political organizations under the Party’s leadership, can people enjoy a worthwhile socio-political life and maintain their honourable socio-political integrity, absorbing the leader’s revolutionary idea and the Party’s policies, its embodiment, as the pabulum for their socio-political integrity. In our country all the people lead a political and organizational life, each belonging to a certain political organization. It has become their daily routine. They regard it as a worthwhile life to maintain their honourable socio-political integrity and take part in organizational life voluntarily.

The proponents of modern social democracy are slandering political and organizational life, calling it “a restriction on freedom,”

while fostering unrestricted freedom. If a man, being a member of the social community, merely lives, only eating without leading a political and organizational life, such life cannot be a life worthy of a human being. Due to the destruction by the advocates of modern social democracy of revolutionary and political organizations in various countries, the people have become unable to lead a genuine political and organizational life, and quite a few of them, deceived by the counterrevolutionaries, have joined reactionary political organizations to be used as tools by the reactionaries.

The reality shows clearly that only the political and organizational life within Party organizations and other political organizations under the Party's leadership is a genuine political and organizational life maintaining honourable socio-political integrity.

Economic life is the basic sphere of social life.

Our socialist society provides all the working people with conditions for material life so that they can enjoy their independent and creative lives to their heart's content. Our people are provided with every necessity for their clothing, housing and daily sustenance either free of charge or virtually free including a food supply from the state at a nominal price; they are living without knowing even the term "tax" thanks to the complete abolition of all the tax systems. Our Party and the Government of the Republic are taking a variety of people-oriented measures such as free education and free medical care to suit the intrinsic nature of socialist society; they are further expanding their scope as conditions allow. In our country the state is fully responsible for the life of old people who no longer have family support, the handicapped and orphans. Our people are basking quite a lot in the care of the Party and state, including benefits from different kinds of social security. Proceeding from the transitional character of a socialist society, in our country we are applying the socialist principle of distribution according to the quantity and quality of labour and employing economic levers such as price. Even in this case, the amount of salary and prices are fixed on the principle of improving the people's living standards systematically and evenly.

Our country is planning to make salaries for the working people little different and narrowing the gaps as much as possible. We set low prices for mass consumer goods, especially consumer goods for children and pupils. In our country all the working people are provided with stable jobs and excellent conditions for their creative labour. There is not a jobless man or beggar in our country and all our working people find their life worth living in taking part in creative activities. All members of society live a happy, equitable life, helping and leading one another forward, without any worries about food, clothing and housing, under the wise leadership and great care of the Party and the leader. This is the real picture of the material life of our society.

The advocates of modern social democracy, instead of improving people's material life to meet the intrinsic requirement of socialist society, are tenaciously working to restore capitalism in economic life, harbouring illusions about the material life of a capitalist society. They are vilifying the material life of socialist society, calling it "equality in poverty," while praising highly the capitalist economic life where the poor get poorer, and the rich get richer; they are openly introducing a capitalist economic order. Capitalist economic life is the most inhumane economic life imposing only misfortune and suffering upon the masses of the people. In capitalist society monopoly capitalists and privileged circles are amassing as much as possible the wealth created at the cost of the sweat and blood of the masses of the working people, to lead luxurious, dissipated lives, whereas the broad masses of working people are suffering from all sorts of misfortune such as unemployment, poverty and disease. Introducing a capitalist economic life is beyond imagination for anyone but the renegades of revolution who seek only personal wealth and pleasure at the cost of the people's interests.

The schemes of the proponents of modern social democracy to introduce capitalism in economic life are expressed in their transforming the socialist planned economy into a capitalist market economy. While introducing a capitalist market economy, they are

clamouring that they are building “a humanitarian, democratic socialism.” The market economy is incompatible with socialism. The market economy is based on private ownership and individualism. The unrestricted working of the law of value and the prevailing free competition, which constitute the main characteristics of the market economy, repose on private ownership over the means of production. The advocates of modern social democracy are stepping up privatization of the means of production in order to introduce a capitalist market economy. They are selling at random the state-owned factories, enterprises and lands to individuals, and even to the foreign capitalists at unrealistically low prices. They are vociferating that they can achieve an economic boom through the introduction of a market economy based on private ownership, but it is a delusion.

That an uninterrupted, rapid development of social production can be achieved only through the socialist planned economy is the truth already vindicated by history.

In our country a planned economy is in force throughout the country on the basis of overall socialist ownership over the means of production. Based on the socialist ownership being consolidated and developed with each passing day, and the people’s high sense of collectivist spirit, our socialist planned economy is displaying its great advantage and vitality more and more.

In our country all economic lives are organized and conducted under the unified state plan to meet the intrinsic requirements of the socialist society. The production and circulation, accumulation and consumption are planned on the scale of the whole society and, based on it, the economy is growing continuously at a high rate. The fact that we have developed the economy ceaselessly at high speed, in spite of economic backwardness handed down historically and the obstructive manoeuvrings of the imperialists, confirms the advantage and vitality of our socialist economic system.

In a capitalist society dominated by a market economy that is based on private ownership over the means of production, anarchy in

production and the tremendous waste of social labour, cyclic economic stagnation and bankruptcy are an unavoidable phenomenon. The capitalist market economy drives the working people into poverty and makes the minor entrepreneurs bankrupt, while making the big monopolies fat. This aggravates the disparity and antagonism between the two poles—the rich getting richer and the poor getting poorer—driving capitalist society into more serious political and economic crises. The catastrophic aftereffect of the market economy is expressed through the terrible situation of those countries where a socialist planned economy has been transformed into capitalist market economy at the hands of the advocates of the return to the bourgeois system. Owing to the overall introduction of the market economy in these countries, the uniformity of economic development has been destroyed and imbalance has grown further, with the result that production is declining and socio-economic life is facing total bankruptcy. Consequently the rate of unemployment is mounting, commodity prices are snowballing and consumer goods are dwindling, making people live in want. The market economy creates the gaps between the rich and the poor, expands black market and creates all sorts of corruption, throwing into confusion not only economic life but also social life in general.

Simultaneously with the racket associated with the transition to market economy in several countries, the imperialists and monopoly capitalists are attempting in a crafty manner for the economic penetration into them, clamouring about the so-called “economic collaboration” and “aid.” Economic subordination will finally result in the loss of political independence. Instigating counterrevolution through “economic collaboration” and “aid” is the conventional method employed by the imperialists. If the way for their economic penetration is not open, the imperialists pursue the policy of political and military pressure and economic blockades, making noises about “sanctions” and the like. Socialist countries must develop economic cooperation and exchange with other countries on the principles of equality and mutual benefit, but they must categorically reject the

attempts of the imperialists to instigate counterrevolution and encroach upon political independence through “economic collaboration” and “aid.” Revolutionaries must not expect something from the humiliating “economic collaboration” and “aid;” instead, they must regard it as an honour and duty to pioneer the people’s cause of independence on their own by displaying the revolutionary spirit of self-reliance and fortitude.

Our Party and people, motivated by their unshakeable conviction and will to carry out revolution and construction on their own, built a powerful independent national economy within a short period of time following the war, even on debris where everything had been reduced to ashes by the US imperialists. The independent national economy is the material foundation guaranteeing the consolidation and development of the socialist system. Only a powerful independent national economy makes it possible to ensure political independence, lay down strong material and technical foundations of socialism and improve the standard of people’s material and cultural lives steadily, so as to give full play to the advantages of a socialist system. Under the leadership of the Party our people have built a strong independent national economy by displaying the revolutionary spirit of self-reliance and fortitude to a high degree. This has led to the stepping up of the cause of socialism dynamically, without being daunted by any economic blockade of the imperialists and world economic upheavals.

Ideological and cultural life is an important area in social life. Through this life people are able to cultivate independent ideological consciousness and creative ability, acquire ennobling mental and moral traits and satisfy their demands for varied cultural and emotional lives.

Socialism guarantees ideological and cultural lives for the masses of the people to meet their intrinsic needs as a social being. In our socialist society the masses of the people are enjoying sound, rich cultural and emotional lives to their heart’s content, cherishing independent ideological consciousness as masters of ideology and culture.

The ideological consciousness people must acquire as masters of their own destiny is independent ideological consciousness. Only when they are equipped in this way can they maintain an independent and creative attitude in revolution and construction, stubbornly reject all sorts of bourgeois reactionary and opportunistic ideas and hold fast to the revolutionary principles and the working-class attitude. Our Party has equipped our people thoroughly with the Juche idea, so filling them with a strong sense of independence. In our country all the working people are fully enjoying worthwhile lives as the masters of their own destiny, as the masters of the state and society, cherishing independent ideological consciousness.

Independent ideological consciousness is linked with collectivist idea, both forming the same conception. As the independent position of man is inconceivable apart from a social collective, so independent ideological consciousness is unthinkable separately from collectivism. In our country, as the result of the intensified education in collectivism, the working people are giving full rein to the revolutionary spirit of devoting their whole to the struggle for the Party and people, society and collective, helping and leading one another forward under the slogan, "One for all and all for one!" Our people's high sense of independence and collectivist spirit find full expression in that they value socio-political integrity. I may lose my physical life on the road of revolution to realize the independence of the masses of the people, but I will not disgrace my socio-political integrity—this is the noble ideological and mental trait of our people.

In our socialist society the working people are growing into powerful beings who have creative ability and high qualifications. In our country, a country of learning, a country of education where all the people study, the task of making the whole society highly-educated is being translated into reality successfully. As the universal 11-year compulsory education has been introduced and higher education has been developed, the rising generation are growing into excellent national cadres, the builders of socialism; as the regular study-while-you-work system has been established, the

working people are fostering their creative talent while working. Since a well-organized study system has been set up throughout the Party and society and excellent conditions for studying created, all the officials and working people are steadily improving their political and practical qualifications.

Our country is providing the people with excellent cultural and emotional lives by creating a socialist national culture. With the efflorescence and development of the revolutionary and popular culture, national in form and socialist in content, our country is winning a reputation as the country with a brilliant culture, a country of art.

Our country has developed our people's excellent public morals and moral traits as suited to socialist reality, with the result that the sound way of morality and life is brought into full bloom based on revolutionary comradeship and obligation as well as the revolutionary conscience.

Our people's sound, contented ideological and cultural life is the most valuable and worthwhile life, which is possible only under our socialist system.

In several countries ideological and cultural work has not been conducted properly to meet the intrinsic requirements of socialism, with the consequence that socialist society has degenerated. The advocates of modern social democracy are prattling as if bourgeois ideology and culture are a sort of "universal value," introducing them indiscriminately.

Bourgeois ideology and culture are the most reactionary forms of ideology and culture, making people corrupt and degenerate. For the ruling circles of capitalism, the independent human being who is ideologically conscious and culturally developed is regarded somewhat as a dangerous element. Therefore, the monopoly capitalists are pouring heaps of money and wealth on impeding the ideological and cultural development of working people and degrading them ideologically and mentally. Capitalist society is dominated by reactionary ideology and culture which serve to

rationalize exploitation and oppression of the masses of the working people and aggression and plunder of other countries, to paralyse the revolutionary consciousness of masses of the people, and to deform their creative ability. In capitalist society where bourgeois ideology and culture prevail, exploitation, plunder and idle life are vaunted, conscience and devoted labour are slighted, deception and trickery, murder and extortion, flesh trafficking and other kinds of crime are rampant, immorality and dissipated life prevail and national discrimination, racism and misanthropic ideas are instigated. The masses of the people in this society cannot enjoy the mental and cultural wealth they have created, but fall victims to the reactionary ideology and culture fostered by the ruling class. As a result of the random introduction of the decadent bourgeois ideology and culture by the advocates of modern social democracy, the people have been enslaved by bourgeois ideology and culture, society is rotting and infected with malady and capitalism is reviving. This shows clearly what aftereffects the penetration of bourgeois ideology and culture can bring about. The imperialists not only make their own people mentally handicapped but also attempt unscrupulously to cause socialist countries to degenerate from within by infiltrating decadent bourgeois ideology and culture into them. The more their attempts for ideological and cultural infiltration are intensified, the more thoroughly we must guard ourselves against them and the further we must develop the revolutionary and socialist ideology and culture. The imperialists and the class enemies are manoeuvring in a crafty manner to gain a footing into the individualism and selfishness remaining in socialist society as the remnants of old ideology, so as to spread bourgeois ideology and culture among the people. Our Party has waged a vigorous struggle to thoroughly check the ideological and cultural infiltration of the imperialists and overcome individualism and selfishness, thus preventing bourgeois ideology and culture from gaining a foothold and making revolutionary ideology and culture prevail over the whole society.

We will categorically reject ideological and cultural infiltration by

the imperialists and continuously carry out ideological and cultural revolutions aggressively, so as to raise the ideological and cultural level of society steadily and bring the sound and noble ideological and cultural life of our people into fuller bloom.

Our socialism, being a most advantageous socialism, is displaying its imperishable vitality, and the people's support for and trust in our style of socialism are unshakeable.

Socialism is the cause which is pioneered by the leader and brought to completion under the leadership of the party and the leader.

The history of having built socialism of our style is the glorious revolutionary history of the great leader who has led our people straight to victory and the history of the Party's struggle. Since the Juche idea which was evolved by the great leader illuminates the road to be followed by our revolution and because we are blessed with intelligent leadership of the Party and the leader, our people have been able to advance confidently along the socialist road of Juche, this path they have chosen by their own conviction, and have built the most advantageous socialism of our style.

Our people are boundlessly proud of blazing a trail for the socialist road of Juche and bringing their happy, new life into bloom under the sagacious leadership of the Party and the leader. They take a pride in that they were born as Koreans and have the self-confidence that their nation is the best. They feel greatly honoured in that they are living under the most advantageous socialist system under the leadership of the great Party, following the great leader faithfully and having the immortal Juche idea. Their pride is the source of their noble ideological feelings that revere their leader boundlessly, trust their Party unreservedly, believe in the Juche idea absolutely and value socialism of our style dearly. No force in the world can check the onward movement of our people who are advancing under the unfurled banner of the Juche idea, the banner of socialism, with great national pride and self-confidence and following the leadership of the great leader and the great Party.

Our cause of socialism guided by the Juche idea shall not perish. Our people are deeply attached to the socialist cause of Juche they have pioneered on their own along the road they have chosen to take, and boundlessly love their motherland in which the socialist idea is translated into reality. They will firmly defend and complete to the end the socialist cause of Juche they have developed at the cost of their blood, no matter what wind may blow and what trials they may face on their way.

The advantage of our socialism is the advantage of the Juche idea on which it is based, and advancing constantly under the banner of the Juche idea is the sure guarantee for ultimate victory of the cause of socialism and communism. All Party members and other working people must equip themselves firmly with the Juche idea and materialize it continuously and thoroughly, ensuring that socialism of our style is ever-prosperous.

Making socialism prosperous is the way of thoroughly defending and implementing the Party's lines and policies. The Party members and other working people must make the Party's policy their unshakeable conviction and strive to carry it out to the letter by devoting all their energy and intelligence to the cause.

The struggle for socialism is accompanied by the sharp class struggle against imperialism and all kinds of class enemies; class struggle continues till the final victory of the cause of socialism and communism. All the working people and the rising generation must resolutely fight against the challenges of the imperialists headed by the US imperialists, and other class enemies, with the hatred for all forms of exploitative society and exploiter class and with the spirit of fighting uncompromisingly against them. We must secure the ideological and cultural purity of socialism by strictly preventing all sorts of unsound ideology and culture contrary to the Juche idea from penetrating.

Building socialism and communism is the process in which all social relations become perfect based on collectivism and the people's ideological and mental qualities reach the sublime. The

Party members and other working people must equip themselves firmly with the collectivist spirit, making themselves ready to place the interests of people, society and collective above individual interests and maintain their priceless socio-political integrity honourably.

Strengthening the party and enhancing its leadership role is the decisive guarantee for the victory of the socialist cause. We must build up the Party organizationally and ideologically, increase its fighting capacity in every way and unite the broad masses behind the Party, so as to further strengthen the single-hearted unity between the leader, the Party and the masses. We must press on with socialist construction by enhancing the leadership role of the Party by all means in the revolution and construction. All Party members and other working people must work devotedly to champion the Party's cause and translate the Party's far-reaching plan into reality, under the revolutionary motto "When the Party is determined, we can do anything!" All the officials, cherishing the revolutionary outlook on the masses, must go deep among the masses of the people, approaching the masses with their mother's affection, sharing life and death, fair and foul with them, and leading them forward by showing themselves up as an example.

Bringing the advantages of the socialist economic system into fuller play and effecting an uninterrupted upsurge in socialist economic construction are important tasks in consummating the cause of socialism and communism. We have achieved great successes in socialist economic construction, but we still have a mountain of work to do. Never to cease innovation, advancing but not being content with victory or being afraid of hardships, is the revolutionary mettle of our people. We must maintain the revolutionary and fighting spirit displayed in the course of the arduous revolutionary struggle, until we accomplish final victory of the revolutionary cause of Juche. All officials and working people must frustrate the anti-socialist manoeuvres of the imperialists and reactionaries and continue to advance revolution and construction dynamically, by effecting

continuous innovations and bringing about an upsurge in all sectors of the national economy, in hearty response to the leadership of the Party and the leader.

All cadres, Party members and other working people must advance continuously and steadfastly along the road of socialism of our style under the unfurled revolutionary banner of the Juche idea and the militant slogan “Let us live our own way!”, thus bringing nearer the complete victory of socialism and national reunification and accomplishing the revolutionary cause of Juche.

