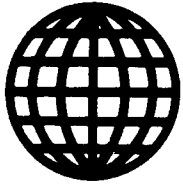


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JPRS Report

East Asia

Korea: KULLOJA

No 5, May 1987

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KULLOJA

No 5, May 1987

Politico-Ideological

The Complete Victory of Socialism Is the Strategic Goal of the Transitional Period
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[Editorial]

[Text] Twenty years have passed since the publication of the great leader Comrade Kim Il-song's laborious classical work "On the Period of Transition From Capitalism to Socialism and the Problem of the Proletarian Dictatorship." The validity of the ideological theory evolved in this historic work of the respected and beloved leader has been proven ever more forcefully with the passage of time.

Holding aloft the Red Flag of the Revolution, our party has waged a vigorous struggle to accomplish the tasks of the transitional period proposed by the great leader, thereby leaving indelible marks on the road of this endeavor. Our people have come a long way in establishing a revolutionary government and a socialist system in this land and in having the masses of the working people realize their independent stand and attitude. Today the Korean revolution is being vigorously thrust forward at a high level in the conversion of the whole society to the *chuche* ideology, specifically to achieve the complete victory of socialism as an immediate goal.

These great successes in our country are precious gains made in the process of the historic struggle to inherit in pure form the *chuche* revolutionary cause initiated on majestic Mt Paektu and in the course of the rewarding struggle to uniquely chart the cause of building socialism and communism, a course which is one with continued creation and transformation. These successes shine radiantly because they have been achieved in the glorious course of the Korean revolution while translating into reality its inheritability, character of principle, and originality to the fullest extent.

It was a long, long time ago that mankind conceived of the goal of building an ideal communist society, and a century and a half have passed since the "Communist Manifesto" was issued. But never before was it more urgently demanded than now that a clear vision of the course and prospect of socialist and communist construction be provided.

The great leader Comrade Kim Il-song, who refined his far-reaching idea about human liberation in his youth, delivered his historic policy speech "For the Complete Victory of Socialism" fully synthesizing and further advancing and developing the scientific theory concerning the transitional period and the complete victory of

socialism, which he had evolved in his earlier laborious classic work "On the Period of Transition From Capitalism to Socialism and the Problem of the Proletarian Dictatorship."

The full formulation of the *chuche* theory in the transitional period and the complete victory of socialism—this achievement constitutes the great leader Comrade Kim Il-song's immortal contribution to the history of human thought. The *chuche* theory on the transitional period and the complete victory of socialism is a great banner of socialist and communist construction the validity of which has been amply substantiated by the practice of our revolution and the vitality of which has been given full play in keeping with progress in the revolution and construction.

Transitional Period and the Complete Victory of Socialism

The problem of the period of transition from capitalism to socialism and the complete victory of socialism is a crucial one that arises in evolving theories, strategies, and tactics concerning the development and completion of socialist society. Socialist society develops and comes to perfection through the process of accomplishing the tasks required to steer through the transitional period and win the complete victory of socialism.

The theories, strategies, and tactics on socialism and communism have been developed and enriched with the march of time since the working class made its debut on the stage of history and its vanguard organizations came into being. The communists in the last century worked out their strategies and tactics on the assumption that the proletarian revolution would emerge victorious in major capitalist countries, one after another in rapid succession, almost simultaneously, and that socialism would be realized in a relatively short period of time. But, after capitalism entered the imperialist stage, the theory on winning the victory of socialism in one country at a time developed and the revolutionary struggle evolved accordingly. However, under the new historical condition in which imperialism still remains a dangerous force despite the development of socialism on a global scale beyond the borders of individual states, it has become necessary for socialist and communist construction to go through a complex process for a relatively long period of time before completion.

Today, when the road to socialism and communism is wide open, finding the right solution to the problem of the transitional period and the complete victory of socialism is an important yardstick for measuring the sagacity of the working-class party. Only by correctly solving this problem will it be possible to scientifically determine the degree of maturity socialist society has achieved and clearly define the prospect for its development and to present the right fighting tasks, one after another, as necessary for each stage of socialist construction.

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

“It is an inevitable process of socialist and communist construction to win the complete victory of socialism by going through the period of transition from capitalism to socialism and move into the higher stage of communism by attaining a perfect socialist society”¹

The cause of socialist construction, which begins with establishing a socialist administration, is brought to victory and perfection through the period of transition from capitalism to socialism.

The chuche theory of the communist revolution defines the transitional period as one in which an acute class struggle goes on between socialism and capitalism, as a period of change in which socialist society is brought to completion by the transformation of man, society, and nature to suit the aspirations and demands of the working class, and states that the transitional period includes a relatively long historical period following the establishment of the socialist system.

The struggle to liquidate the exploiting class and eliminate all kinds of class antagonism takes a relatively short period of time. The fighting tasks of this struggle can be accomplished relatively quickly under the leadership of the working class even in those countries which have inherited the backward economies and cultures of the old societies.

However, the class struggle between socialism and capitalism does not end simply because class antagonism has been liquidated. In most countries, except only a few of those countries in which capitalism completely dominates the whole society including even the rural community, the class distinctions between the working class and the peasantry will remain even after the class antagonism has been eliminated. In addition, the activities of the remnant elements of the hostile classes and the subversive activities of the outside hostile forces will continue. As long as an acute struggle goes on between socialism and capitalism, the danger of capitalism's revival will not disappear simply because the socialist system has been established, and accordingly, the tasks required for the transitional period will be far from completed.

The historical mission of the transitional period is to completely defeat capitalism in all aspects of social life and realize a classless society by eliminating not only class antagonism but also all kinds of class distinctions. A classless society is one in which all possible causes of the danger of a revival of capitalism have disappeared, namely the socialist society which has won complete victory. This indicates that the end of the transitional period coincides with the complete victory of socialism and that winning the complete victory of socialism is the strategic goal of the transitional period.

To say that the complete victory of socialism is regarded as the strategic goal of the transitional period is to say that the transitional period continues until the socialist society which has won complete victory comes into being, contrary to the view that the transitional period covers up to the establishment of the socialist system or the view that the transitional period extends to the completion of the world revolution, namely the higher stage of communism. If the termination of the transitional period is hastily pronounced by identifying this period with the establishment of the socialist system, it could lead to the serious consequence of either abandoning or neglecting the struggle against the vestiges of the old society. On the other hand, to insist that the transitional period cannot end unless the world revolution is completed would virtually amount to not drawing a line to end this period. Even if the activities of capitalism and imperialism continue on a global scale with the world revolution remaining unfinished, it is possible to completely defeat capitalism in all aspects of social life in a specific country. By using the proletarian dictatorship as a weapon, the revolutionary party of the working class can combat the corrosive influence on social life caused by the subversive machinations of the outside hostile elements and creditably accomplish the tasks of the transitional period.

The great leader Comrade Kim Il-song has provided a perfect answer to the long-standing controversial question of where to draw the line to end the transitional period and that of when socialism will be regarded as having won complete victory, by stating that the end of the transitional period coincides with the complete victory of socialism and that achieving the complete victory of socialism is the strategic goal of the transitional period.

The chuche theory of the communist revolution as regards the transitional period and the complete victory of socialism also provides a clear answer to the question concerning the historical place of socialist society.

To say that the complete victory of socialism is achieved when the transitional period ends, means that perfect socialist society is one that will come into being at the end of the transitional period, namely, socialist society at its highest stage of development. This defines the historical place of socialist society in relation to the transitional period.

The whole process of the genesis, development, and perfection of socialist society encompasses the various stages that the revolution goes through in its development. Socialist society at the period of transition and the perfected socialist society are different in the degree of development and maturity of social relations, although both are socialist societies.

Socialist society just established through a socialist revolution is a society in which the working classification of the whole community has not yet been completed, and in

which various gaps, such as the class difference between workers and peasantry, still remain. Socialist society can win complete victory only when class distinctions disappear and the task of abolishing the classes is accomplished.

The socialist society which has won complete victory is a classless society, but it is still a transitional society which has not reached the higher stage of communism.

Communist society and the socialist society which has won a complete victory are organically linked tightly to each other, yet they are different from each other. Viewed either from the point of view of class relations or from the point of view of social relations, socialist society at the stage of perfection and communist society both have common characteristics as working class societies. Because of these common characteristics, socialist society at the stage of complete victory is a society which has completed the lower stage of communism, and as such, it is directly tied in with the higher stage of communism.

However, even after the complete victory of socialism has been achieved, there will remain the historical task of ultimately removing the transitional character of socialist society and completing communist construction. The struggle to eliminate the vestiges of the old society continues for a relatively long period of time as it proceeds in various forms through different historical stages of development of socialist society.

The revolution to achieve the independent stand and attitude of the working class and the masses of working people, which began with the struggle to overthrow the old system of exploitation, moves into the struggle to eliminate the ideological, technological, and cultural backwardness, the legacy handed down from the old society, after the socialist system has been established, and through this struggle, the complete victory of socialism will be achieved.

Inasmuch as class distinctions disappear in socialist society at the stage of complete victory, the peasantry will reach the same level as the advanced working class in their ideomental features and, socioeconomic status, and in political life. When that happens, all members of the society will come to enjoy an independent and creative life as equal masters of the state and society, and even the former petit bourgeois will come to support the socialist system in earnest.

Even when socialism wins complete victory and the danger of capitalism's revival is removed, the vestiges of the old society will not have been liquidated, once and for all. Liquidation of the vestiges of the old society, once and for all, is one thing, and complete elimination of the danger of a revival of capitalism is another. If the removal of the danger of a revival of capitalism is a problem related to the acute class struggle proceeding between socialism and capitalism in the transitional

period, the liquidation of the vestiges of the old society is a problem that arises in doing away with the transitional character of socialist society.

In the socialist society that has won complete victory, the level of people's thought will be elevated to that of the advance thought of the working class, but the ideological vestiges of the old society will not disappear completely from their minds, nor will all workers become genuine communists. Moreover, when socialism wins complete victory, the distinction between mental and physical labor and the gap in the material standards of living will still remain to a certain extent, and the level of the society's productive capacity will not be high enough to insure distribution according to the needs, despite that the class distinctions have disappeared. Such being the case, the transitional character of the socialist society at the stage of complete victory cannot be eliminated once and for all. To build communist society, in which the masses of working people fully realize their independent stand and attitude, the struggle to liquidate the vestiges of the old society in all aspects of social life must continue and go through the historical stage of completing communist construction. This indicates that the abolition of the classes and the complete realization of the independent stand and attitude of the working class and the masses of working people will not necessarily coincide, and that the establishment of a classless society in which socialism has won complete victory will precede the higher stage of communism. With the features and historical place of the victorious socialist society comprehensively clarified in relation to the transitional period and the higher stage of communism, it has become possible to have a clear vision of the entire course that socialist and communist construction will take to reach a communist society after working-class parties have seized sovereignty. The systematic elucidation of the entire course of socialist and communist construction—this elucidation represents one of the immortal achievements made by the great leader Comrade Kim Il-song in the course of constantly deepening and developing the chuche theory of the communist revolution that the great leader established.

The chuche theory regarding the transitional period and the complete victory of socialism, that has been established, developed, and enriched by the great leader Comrade Kim Il-song, brightly illuminates the road ahead for the working class in its march toward the fulfillment of its world-historical mission and presents a perfect vision of socialism and communism. The greatness of this theory consists in that it has analyzed and summed up in depth the rich experiences gained in the course of exploring diverse roads to communism and has provided guidelines for brilliantly consummating the emancipation of mankind following national and class liberation. The chuche theory regarding the transitional period and the complete victory of socialism, by dint of its greatness, immortality, and vitality, will shine forever with the march of time.

Human Remodeling, Social Remaking, and Nature Remaking Are the Basic Tasks Designed To Win the Complete Victory of Socialism

The strategic goals of the revolution clearly provide the prospective tasks that have to be accomplished in specific historical stages of social development. Only prospective tasks based on scientifically formulated strategies and tactics can be a definite milestone on the way to the victory of the revolution.

The complete victory of socialism, the strategic goal of the transitional period, will be brilliantly achieved through the struggle to accomplish historical tasks required in all aspects of human remodeling, social remaking, and nature remaking.

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

"...To achieve the complete victory of socialism, there is a lot of work to do in all aspects of human remodeling, social remaking, and nature remaking."²

The transformation of man, society, and nature constitutes an important part of the struggle to have the popular masses realize their independent stand and attitude. The independent stance and attitude of the masses of working people will be fully realized through the work of human remodeling designed to bring up the people, the masters of society, as more competent social beings, through the work of social remaking designed to revamp social relations in a rational manner, and through the work of nature remaking designed to create more material wealth by conquering nature. The struggle for realizing the independent stand and attitude of the masses of working people should be carried out extensively in all aspects of human remodeling, social remaking, and nature remaking.

The liquidation of the capitalist system and the establishment of the new socialist system mark a historical turning point in the development of the revolutionary struggle for people to have their independent stand and attitude. However, even after the socialist revolution has been accomplished, class distinctions will not disappear, and as a consequence, various distinctions and social relations incompatible with the working class will partly remain in social life. To eliminate class distinctions and classes altogether under the circumstances in which class confrontation has been liquidated constitutes a basic requirement for having the masses of people realize their independent stand and attitude. As long as class distinctions remain, it will be impossible to realize complete social and political equality among all members of society. To achieve decisive progress in achieving the complete victory of socialism and in having the masses of working people fully realize their independent stand and attitude, all class distinctions should be eliminated and all classes should be abolished once and for all.

The working class, ever since it made its debut on the stage of history, has struggled to build a classless society, upholding the slogan calling for the abolition of all classes. Socialist society can become a classless society through the struggle to eliminate the class distinction between workers and peasants and to remodel social relations completely after the pattern of the working class.

The elimination of class distinctions in socialist society is achieved through the process of integrating ownership forms into one. Viewed from the standpoint of property relations, the process of socialist and communist construction is one of establishing all-people ownership's monolithic domination, in other words, the process of realizing a single form of property relationship.

Ownership relations with respect to the means of production are a basic factor that makes distinctions between classes. Classes are distinguished from each other in terms of property relations. That various classes exist even after the working class has seized power is related to the existence of various forms of ownership of the means of production; and that two classes, namely the working class and the peasantry, exist even after the socialist system has been established is because there exist the two types of ownership of the means of production, namely all-people ownership and cooperative ownership. To abolish all classes by reducing property relations to a single form, it is necessary to turn cooperative ownership, the lower form of socialist ownership, into all-people ownership, the higher form.

The process of reducing all ownership forms into uniform all-people ownership is one through which the aspirations of the working class to abolish all classes will be ultimately fulfilled. The abolition of classes and the reducing property relations to a single form are inseparable requirements; accordingly, as long as all forms of ownership are left intact, the task of abolishing classes cannot be accomplished. Accordingly, elimination of the class distinction between workers and peasants through the conversion of cooperative ownership to all-people ownership becomes a focal task in effecting social transformation in the period following the establishment of the socialist system.

The basic method of converting cooperative ownership to all-people ownership consists in the elimination of the ideological, technological, and cultural backwardness of the countryside. Unlike industry in which the dominant ownership form is cooperative ownership, the rural economy is dominated by cooperative ownership, and for this reason, the class distinction between workers and peasants remains extant in the rural community.

To resolve this problem, the implementation of the theses on the socialist agrarian question formulated by our party is imperative. The theses on the agrarian question is the great militant program for achieving the

complete victory of socialism by eliminating the class distinction between workers and farmers through the conversion of cooperative ownership to all-people ownership.

To have the masses of working people realize their independent stand and attitude to suit the demands of the socialist society at the stage of complete victory, human remolding work and nature remaking should be vigorously accelerated while remodeling social relations after the pattern of the working class.

The historical task to free the masses of people from the shackles of the old society and nature and turn them into genuine possessors of revolutionary thought and culture and competent beings in control of nature can be fully taken up and creditably accomplished only in socialist society.

People are the masters of nature and society and directly in charge of the task of remaking nature and society. The level of people's quality offers an important yardstick for measuring the level of social development. Freeing all of the people from the shackles of outmoded thought and culture and bringing them up as communist-type human beings, developed all-around and having the advanced thought and the high technological and cultural standards of the working class, is a rewarding task aimed at fulfilling a basic condition for achieving the complete victory of socialism. Working people under socialism become, through human remolding work, more competent social beings possessing the full traits, quality, and ability as masters of nature and society, and give full play to their voluntary enthusiasm and creativeness in the struggle for socialism and communism. Therefore, in building socialist society at the stage of complete victory, human remolding work should not be neglected but major efforts should be exerted for it.

The chuche theory of the communist revolution clearly indicates a short cut to the complete victory of socialism by elucidating the essential nature of human remolding.

Human remolding is in essence ideological remolding. Ideological remolding work is that of changing the conditions of people's material life, and it is more difficult and complex than the work of improving their cultural and technological standards. Both ideological and human remolding work can be satisfactorily accomplished and the complete victory of socialism can be brilliantly achieved only by waging a vigorous struggle to eliminate the dregs of old ideas lurking in people's minds and to arm them with new communist thought, along with the struggle to combat the infiltration of the imperialists' reactionary thought and culture, even after the socialist system has been established.

Nature remaking work aimed at achieving the complete victory of socialism is accomplished through economic construction designed to firmly consolidate the material and technological foundations of socialism. Economic

construction firmly guarantees the complete victory of socialism by consolidating the material and technological foundations which have not yet reached the level of those of the socialist system at its advanced stage.

The objective that should be attained in the area of economic construction designed to achieve the complete victory of socialism is the construction of a self-supporting economy all sectors of which are highly modernized and which have perfect substructures. This kind of economy will make it possible to free the workers from arduous toil and satisfactorily solve the problem of food, clothing, and shelter for the people for the better by industrializing agriculture and drastically improving the overall levels of technical provisions of the national economy.

An important problem in achieving the complete victory of socialism through the acceleration of the transformation of man, society, and nature is that of simultaneously pushing ahead with social remaking and nature remaking while advancing human remolding work ahead of the other two.

Placing primary emphasis on human remolding work and advancing it ahead of the other two tasks constitutes a starting point for vigorously pushing forward with the tasks of social and nature remaking and provides a decisive guarantee for the successful accomplishment of these two tasks. To say that human remolding work is the basic task, does not mean in the least that the remaking of society and nature can be neglected. Only by vigorously accelerating the remaking of society and nature as well as human remolding work at the same time, will it be possible to successfully eliminate the vestiges of the old society in all aspects of social life and brilliantly accomplish the historical task of achieving the complete victory of socialism. If the problem concerning the interrelationship of the tasks of human remolding, social remaking, and nature remaking is not correctly solved, difficulties would crop up in socialist and communist construction and the revolutionary gains already achieved might be put in jeopardy.

Following the establishment of the socialist system, the tasks of human remolding, social remaking, and nature remaking are accomplished through three revolutions, ideological, technological, and cultural. By presenting the theory on three revolutions, ideological, technological, and cultural, our party clarified the strategies and tactics that should be invariably pursued in achieving the complete victory of socialism and building communism.

The three-prong revolution, ideological, technological, and cultural, represents the highest stage of revolution designed to have the popular masses realize their independent stand and attitude by remolding man and remaking society and nature. The task to free people from the constraints of old thought and culture as well as from the shackles of nature and provide them with

conditions necessary to enjoy a more independent ideological life as well as a more affluent material and cultural life is accomplished through the ideological, technological, and cultural revolutions. The three revolutions in the transitional period make it possible to vigorously accelerate the building of a classless society by eliminating the ideological, technological, and cultural backwardness of the peasantry, the root cause of the class distinction between workers and peasants and by removing what is at the root of the difference between all-people ownership and cooperative ownership. Therefore, three revolutions, ideological, technological, and cultural, become the basic means of achieving the complete victory of socialism through the acceleration of human remolding, social remaking, and natural remaking, and constitutes the great revolutionary banner that should be gripped tightly until the masses of working people completely realize their independent stand and attitude.

In this way, by comprehensively clarifying all problems arising in human remolding, social remaking, and nature remaking, the theory of the communist revolution evolved by our party clearly indicates the way for vigorously pushing forward with the building of a classless society through the consolidation and development of the socialist system and the way for fulfilling mankind's centuries-old aspirations to have the masses of working people completely realize their independent stand and attitude. This is one of the important ideological and theoretical achievements of our party.

The truthfulness and validity of the proposition enunciated by the chuche theory of the communist revolution that the complete victory of socialism is attainable through the remolding of man and the remaking of society and nature have been convincingly substantiated by the practice of socialist construction in our country.

In our country, primary emphasis is placed on human remolding work under the sagacious leadership of the party and the leader and the influence of the dregs of old ideas and old culture handed down from the old society has been reduced to a minimal factor, with everyone being excellently prepared as a communist-type man, developed all-around and having the advanced thought and the high technological and cultural standards of the working class. Through the struggle to implement the great theses on the agrarian question, the preconditions for converting cooperative ownership to all-people ownership are also being rapidly provided. With our party's line of socialist economic construction brilliantly implemented, the material and technological foundations of socialism have been further consolidated and the nation's economic might has been augmented extraordinarily.

Thanks to all these successes in the transformation of man, society, and nature, our country is getting closer and closer to the point of transition to the complete victory of socialism.

Leadership in Achieving the Complete Victory of Socialism

The cause of socialism and communism is a long-term undertaking, carried on from generation to generation, to chart the bright future of mankind. The road to the fulfillment of this historic cause is by no means smooth sailing, for it is accompanied by a hard and complex struggle.

To achieve the complete victory of socialism and bring the cause of communism to consummation, it is absolutely necessary to correctly provide necessary leadership.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"To build socialism and communism successfully, necessary leadership should be correctly provided."³

The struggle for the complete victory of socialism is a formidable undertaking to reform and remake man, society, and nature. To strenuously wage this struggle, the problem of banding the broad masses tightly together as a political force and giving full play to their creative ability, in a word, the problem of leading the popular masses, should be correctly solved.

By presenting a unique doctrine on the proletarian dictatorship and its system, the chuche theory of the communist revolution provides the guidelines that the working class upon seizing power should follow in directing socialist and communist construction.

The proletarian dictatorship is a valuable revolutionary gain which the working class has attained in the protracted course of class struggle and constitutes a weapon for directing socialist and communist construction. The working class which has seized power can successfully provide leadership for all other classes and strata only by relying on the proletarian dictatorship.

Viewed either from its genesis or from its mission, the proletarian dictatorship is a weapon of class struggle, a powerful arm for socialist and communist construction.

The proletarian dictatorship and class struggle are bonded tightly together. Class struggle continues even after capitalism is liquidated, and as long as class struggle continues, there should be the proletarian dictatorship. The class struggle to liquidate capitalism and the class struggle that continues following the liquidation of capitalism are different only in form. In socialist society there are two forms of class struggle, namely, the basic

form carried out by means of cooperation for the purpose of achieving the unity and cohesion of workers, farmers, and working intellectuals, and the other that takes the form of dictatorship as applied to the enemies at home and abroad.

The struggle to achieve the complete victory of socialism proceeds through ceaseless class struggle. The work of transforming social relations to make them consistent with the working class, the struggle to combat the corrosive influences of outmoded ideologies, and the struggle against the ideological and cultural infiltration and subversive machinations of the hostile outside forces constitute an important substance of class struggle in socialist society. Therefore, the working-class party should continue the class struggle and ceaselessly strengthen the function and role of the proletarian dictatorship even after the hostile classes are liquidated and the socialist system is established.

Furthermore, by organizing and leading the historic struggle to liquidate all vestiges of the old society and have the masses of working people fully realize their independent stand and attitude, the proletarian dictatorship discharges its mission as instrument of socialist and communist construction. By relying on the proletarian dictatorship, the working class which has seized power carries out the revolutionization, working classification, and intellectualization of all members of society and remold all aspects of society after on its own pattern.

That the proletarian dictatorship has come to play its role as weapon for socialist and communist construction alongside of its mission as weapon of class struggle, reflects the historical circumstances in which the mass base of the revolution has been broadened extraordinarily, making it a matter of urgent necessity to provide necessary leadership in socialist and communist construction. In the period of socialist and communist construction, the proletarian dictatorship practices democracy for the broad masses while clamping dictatorship upon the hostile classes, thereby enabling the masses of people to satisfactorily play their role as the leading force of history.

The proletarian dictatorship which has come into existence with the advent of the transitional period will remain way past the transitional period. The proletarian dictatorship will uniformly organize and lead the struggle to accomplish the historical tasks required in bringing communism onto its higher stage upon termination of the transitional period and following the attainment of the complete victory of socialism. The proletarian dictatorship cannot wither away as long as imperialism remains. Under the circumstances in which the world revolution remains unfinished and the forces of imperialism are engaged in ceaseless machinations against the socialist revolution that has emerged victorious, working-class parties can successfully combat all conspiracies of the imperialists only by using the proletarian dictatorship as a weapon. It follows that the transitional period

and the proletarian dictatorship do not necessarily coincide, and there will be a long historical period before the proletarian dictatorship withers away.

The proletarian dictatorship is implemented through its system. In this system, the working-class party is the guiding force, the state sovereignty is the most comprehensive transmission belt connecting the party to the masses, and social organizations are the party's auxiliary organizations. Only under party leadership will it be possible for the system of the proletarian dictatorship to move in an orderly manner and for the proletarian dictatorship to fulfill its historical mission.

By providing guidelines for strengthen and developing the party as the highest form of political entity of the working-class party work both in name and reality, the chuche theory of the communist revolution has paved the way for brilliantly solving the problem of working-class leadership in communist construction.

In the communist movement, the question of working-class leadership boils down to the question of leadership provided by the party and the leader for the masses of people. The working-class party is the general staff of the revolution, and the leader of the working class is the supreme commander of the party and the revolution. Only the masses of people who are under the correct leadership of the party and the leader and uphold this leadership, will be able to discharge their mission and role as the masters of the revolution and construction and the creators of history and triumphantly advance socialist and communist construction.

In the process of achieving the complete victory of socialism, all action-conscious members of the society will participate and all material means will be mobilized and utilized. It is the working-class party—the heart of the society and the driving force of the revolution—that uniformly organizes and commands the struggle to achieve the complete victory of socialism which is waged in the extensive domains of human remolding, social remaking, and nature remaking. Only the party which has a strong organizational power and combat strength can exercise the right leadership in socialist and communist construction, a highly conscious and organized movement.

In the entire course of leading the revolution and construction, the great leader Comrade Kim Il-song, always finding the key to all victories in the strengthening of the party, has sagaciously led the task of building our party into the working class' highest form of organization and into the tested general staff of the revolution. The dear Comrade Kim Chong-il, who consistently upholds the lofty intent of the respected and beloved leader, has presented the unique idea of converting the whole party to the chuche ideology and has energetically led the struggle to further strengthen and develop our party into a chuche-type revolutionary party, and by so doing, has been able to brilliantly accomplish the historical task of

building a steel-like party whose members are all tightly banded together around the party and the leader with one ideological mind—a militant party which is deeply rooted in the masses of people and united with the masses in perfect harmony and is vigorously pushing forward with the revolution and construction.

The contemporary condition in which a vigorous struggle to achieve the complete victory of socialism is in progress demands that the party be built with a view to the future in a way consistent with its position and role in consummating the cause of socialism and communism. Our party is engaged in a vigorous struggle to bring up all party members as genuine *chuche*-type communist revolutionaries and to carry out party work and party activities thoroughly on the basis of the thought, theory, and method of *chuche*. All party members and workers should tightly band together around the party and the leader with one mind, solidly arm themselves with the thought and theory of the party, and thoroughly implement the party lines and policies in accordance with the principle of absoluteness and unconditionality, so that they can discharge their revolutionary duty in the struggle to consummate the *chuche* revolutionary cause.

Our party is the organizer and inspiration of all victories of the Korean revolution. It is thanks to our party that the great blueprint of socialist and communist construction has been rolled out and the history of our people's heroic exploits is being written. Our people confidently see in the sagacious leadership of the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il the bright prospect for the Korean revolution and the dazzling future of their country. In the future, as in the past, they will continue to single-heartedly follow party leadership to accelerate the complete victory of socialism and attain the *chuche* revolutionary cause to the end.

Our revolution is still in progress and has a long and perilous path yet to cut. But, our people who doggedly fight on following the leadership of the great party are assured of only victory and glory on the road ahead.

With the firm conviction that they are assured of lasting victory on the road they walk on following party leadership, all party members and workers should vigorously go forward to vigorously fight for the complete victory of socialism.

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Footnotes

1. "On the Complete Victory of Socialism," monograph, p 6
2. Ibid, pp 7-8
3. "Let Us Go Forward To Uphold the Banner of Marxism-Leninism and the *Chuche* Ideology!" monograph, p 19

Article by Pak Song-il: "The Revolutionary Appearance of Our People Who Are Accelerating the Historical March of the Eighties"

41090004z *Pyongyang KULLOJA* in Korean
No 5, May 87 pp 12-18

[Article not translated]

Article by Son Song-pil: "The People's Power Institutions Are Those Who Implement the Party's Revolutionary Lines"

41090004z *Pyongyang KULLOJA* in Korean
No 5, May 87 pp 19-25

[Article not translated]

Article by Pak Il-pom: "The Principle of Local History Which the *Chuche* Idea Elucidated Is a Working Popular Masses-Oriented View of Social History"

41090004z *Pyongyang KULLOJA* in Korean
No 5, May 87 pp 26-31

[Article not translated]

Our Party's Shining Tradition of Unity and Solidarity

41090004c *Pyongyang KULLOJA* in Korean
No 5, May 87 pp 32-37

[Article by Chong Yong-hwan]

[Text] Today the WPK has been strengthened and developed as a revolutionary party that has achieved whole-hearted unity on the basis of the great leader Comrade Kim Il-song's immortal thought, the *Chuche* ideology.

Our party's invincible unity and solidarity are rooted in the tradition of unity and solidarity established in the early period of the anti-Japanese revolutionary struggle. Our party has been able to achieve the greatest and the most solid unity and solidarity by striving continuously from generation to generation, because it has the tradition of unity and solidarity established and solidified in the flames of the formidable anti-Japanese revolutionary struggle.

The tradition of unity and solidarity established during the glorious anti-Japanese revolutionary struggle constitutes the durable foundation for preserving, solidifying, and developing our party's might and purity from generation to generation, and as such, it is a precious revolutionary treasure.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"The firm unity and solidarity of the revolutionary force with the great leader Comrade Kim Il-song as its center is the priceless tradition of the communist movement in our country established in the course of the bloody struggle for charting the destiny of our fatherland and people." ¹

The politico-ideological unity is the life of the party and the source of its invincible might. Only by achieving the unity and solidarity of its ranks will the working-class party be able to satisfactorily accomplish whatever difficult and complex task that confronts it and attain to the end the revolutionary cause pioneered by the leader.

To begin with, the communist movement, different from all preceding social movements, is a highly organized movement; accordingly, only when the revolutionary force is firmly united as a political unit force with the leader at the center, can it triumphantly advance and win the ultimate victory of the revolution. If politico-ideological unity and purity are lacking and faction and fraction are tolerated in the revolutionary force, the party will not be able to maintain its existence, bringing about the dire consequence of making a mess of the revolution.

Those who took part in the early communist movement in our country, instead of waging the revolutionary struggle by relying on the masses of people, stayed put in their high-level offices, doing nothing but waging a factional fight against one another to seize "hegemony," each claiming that his was the "orthodox faction" and the real "Marxist faction," thus were unable to confront the real enemy face to face. As a consequence, the communist party which was founded in 1925 failed to play its role properly as the vanguard organization of the revolution and was unable to maintain its very existence under the suppression of the Japanese imperialists.

On the basis of a serious analysis of the bitter lessons of the early communist movement in our country, the great leader Comrade Kim Il-song organized and led the struggle to achieve the unity and consolidation of the revolutionary force from the early days he embarked upon the road of revolution.

It was the most important requirement for the development of the Korean revolution and the unity and solidarity of the ranks of the communist force to completely eliminate the factionalism that exerted a terribly harmful influence on the anti-Japanese national liberation force and the communist movement in our country.

The formation of the DIU by the great leader Comrade Kim Il-song in October 1926 was a historical event that marked a great turning point in combating factionalism and achieving the unity and solidarity of the communist movement in our country. With the formation of the DIU, a new generation of communists which parted

company with the old generation contaminated by factionalism and flunkeyism was raised and the unity and solidarity of the revolutionary force centering around the leader came to be realized.

In line with the party-founding line he had set forth at the Chialun Conference [in June 1930], the great leader Comrade Kim Il-song pushed forward with the work of broadly expanding base-level party organizations and establishing a uniform leadership system for party organizations, as well as the struggle to combat and liquidate factionalism and flunkeyism and achieve the unity and solidarity of the revolutionary force, by closely combining these two tasks. Under the leadership of the respected and beloved leader, our party's noble tradition of unity and solidarity was established through the struggle to realize the respected and beloved leader's unitary leadership in all aspects of the Korean revolution, which centered around the anti-Japanese armed struggle and to insure the unity and purity of the revolutionary force on the basis of the chuche ideology.

Our party's tradition of unity and solidarity established in the period of the anti-Japanese revolutionary struggle embodies the great leader Comrade Kim Il-song's thought and principle on the unity and solidarity of the party and of the revolutionary force and epitomizes the valuable achievements and rich experience gained in the process of implementing this thought and principle.

Our party's tradition of unity and solidarity established in the period of the anti-Japanese revolutionary struggle is a great tradition in that the indestructible unity and solidarity of the anti-Japanese revolutionary force was achieved with the respected and beloved leader Comrade Kim Il-song as its sole center.

It is most important in achieving the unity and solidarity of the revolutionary force to have a definite center for unity and solidarity. Just as all things in the universe exist, move, and develop around their nuclei, so also there should be a center like a nucleus to achieve the unity and solidarity of the revolutionary force. There can be no unity and solidarity without a center.

At the center of the communist movement is the leader of the revolution, the outstanding helmsman of the working class. The helmsman of the working class lays the organizational and ideological foundations of unity and solidarity, organizes the revolutionary force into a powerful united entity through his tested leadership, and consolidates and develops this entity. Accordingly, any unity and solidarity not centered around the leader cannot be solid.

The center of the unity and solidarity of the anti-Japanese revolutionary force was the great leader Comrade Kim Il-song.

When our people were at a crossroads of life and death, with all our land submerged in the sea of blood and fire, the respected and beloved leader Comrade Kim Il-song led the van of the Korean revolution, showing our people the road to revolution, and fought his way through the barriers standing in the way of the revolution. That is why in the period of the anti-Japanese armed struggle, young communists and anti-Japanese guerrillas loftily upheld and attended the great leader Comrade Kim Il-song as the sun of the nation, the center for unity and solidarity, leading our people on one road of victory. They were convinced that as long as they followed the great leader Comrade Kim Il-song's leadership, they would never fail to break through any barrier and win victory; and with this conviction, they banded together tightly around the respected and beloved leader on the basis of infinite respect for and absolute faith in him. In the period of the anti-Japanese revolutionary struggle, the young communists and the anti-Japanese guerrillas, out of their firm conviction and sense of duty, became a human rampart and shield to protect and defend the great leader politically and ideologically, with their lives, and fought for the sake of the leader, not hesitating to give their youth and lives.

"The Star of Korea," an immortal revolutionary anthem created early at the dawn of our revolution, depicts how fervently the young generation of communists adored the great leader Comrade Kim Il-song and how loftily they attended him. Even in those dark days when there was no prospect in sight for the victory of the Korean revolution, they created "The Star of Korea," a revolutionary anthem, with an ardent desire to steadfastly attend the respected and beloved leader as the sun of the nation, the center for unity and solidarity. Cherishing this song in their hearts, the young communists trusted and followed none but the great leader, and they unwaveringly walked down the road of revolution braving formidable storms, and rallied firmly around him.

In this way the party was united airtight around a single center, that is, around the respected and beloved leader Comrade Kim Il-song. Herein lies the greatness of our party's tradition of unity and solidarity founded in the period of the anti-Japanese revolutionary struggle.

Our party's tradition of unity and solidarity is also a great tradition in that the unity and solidarity of the revolutionary force in ideological will has been achieved on the basis of the *chuche* ideology, the great leader Comrade Kim Il-song's revolutionary thought.

The genuine unity and solidarity of the party and the revolutionary force in revolutionary will should be achieved on the basis of one ideology. Any solidarity devoid of unity in ideological will neither be genuine nor durable.

The basis of the unity and solidarity of the party and the revolutionary force in ideological will is the leader's revolutionary thought, and only unity and solidarity based on the leader's revolutionary thought can be the unity and solidarity that is most durable and viable.

The ideological basis of the anti-Japanese revolutionary force's unity and solidarity was the great leader Comrade Kim Il-song's revolutionary thought, the immortal *chuche* ideology. The *chuche* ideology founded by the great leader in the period of the anti-Japanese revolutionary struggle was the basis of the revolutionary world view of the working class, the lighthouse that brightly illuminates the road ahead for our people, and the unity banner that bonded our people together as a powerful political force.

In the period of the anti-Japanese revolutionary struggle, young communists and anti-Japanese guerrillas, upholding the great leader Comrade Kim Il-song's revolutionary thought, the immortal *chuche* ideology, as their firm creed, united tightly in ideological will on the basis of this ideology. They energetically continued without interruption to study the great leader's revolutionary thought and its embodiment, and the *chuche*-oriented line and strategic and tactical policies of the Korean revolution, even under the arduous conditions of the anti-Japanese revolutionary struggle. On the other hand, by waging an uncompromising struggle against all counterrevolutionary ideological elements contradictory to the great leader's revolutionary thought.

During the period of the arduous march when a formidable crisis confronted the revolution, the indomitable revolutionary fighter Comrade Kim Chong-suk resolutely crushed the renegade scoundrel Om Kwang-ho's counterrevolutionary attempts to denigrate the *chuche* line of the Korean revolution set forth by great leader Comrade Kim Il-song, thereby resolutely defending the revolutionary thought of the Comrade Commander. Her heroic struggle is a graphic illustration of the indomitable will of the anti-Japanese guerrillas who went forward to insure ideological uniformity and achieve unity and solidarity within the revolutionary force. By thoroughly supporting and stubbornly defending the great leader's revolutionary line, orders, and instructions under whatever adverse circumstance, the young communists and the anti-Japanese guerrillas achieved perfect, unconditional unity and solidarity in terms of ideological will and action on the basis of the leader's revolutionary thought.

Thus the anti-Japanese guerrilla force was the purest united entity which was monolithically dominated by the great leader Comrade Kim Il-song's revolutionary thought and which was united on the basis of but one ideology, the *chuche* ideology.

Our party's tradition of unity and solidarity founded in the period of the anti-Japanese revolutionary struggle is also a great tradition in that the indestructible unity and solidarity of the anti-Japanese revolutionary force was achieved on the basis of noble comradely love.

Revolutionary camaraderie is a noble ideological feeling developed among revolutionary comrades fighting in the same ranks to realize the common goals and ideals, and as such it is the basic factor that guarantees the steely

unity and solidarity of the revolutionary force and constitutes the source of the durability of that unity and solidarity. Only when united on the basis of revolutionary camaraderie, will comrades be able to achieve wholesome ideological unity among themselves and organizationally band together tightly, and ensure the genuine unity and solidarity of their ranks, united with the same sense of moral integrity.

The unity and solidarity of the anti-Japanese revolutionary force based on revolutionary camaraderie was achieved, solidified, and developed on the shining model of love for revolutionary comrades personally demonstrated by the great leader Comrade Kim Il-song himself and serves as a typical example of genuine unity and solidarity.

The great leader Comrade Kim Il-song valued his comrades more than anything else in the revolutionary struggle and began his revolutionary activity by fostering revolutionary comrades and banding them together. The anti-Japanese revolutionary force tightly united with noble comrade love was fostered by the respected and beloved leader, who kept on walking even a perilous road without hesitation, when it came to finding and nurturing true comrades who would share the same will and the same fate on the road of revolution.

Even in the arduous days of the anti-Japanese armed struggle, the great leader Comrade Kim Il-song looked after the anti-Japanese guerrillas by holding them in his deep bosom and nurtured them into fervent revolutionaries with the same noble love with which he had brought up the young communists at the dawn of the Korean revolution. The great leader's love permeated everything, even a cup of powder grain he distributed to guerrillas whom he held dear, the footwear they wore in their arduous march, and the 50 bags of flour he reserved for the fighters who had not yet returned.

The shining example of revolutionary camaraderie shown by the great leader Comrade Kim Il-song became the source of the energy which made the anti-Japanese armed force brim with the beautiful custom of the finest comradely love and integrity. Regarding it as a basic responsibility and duty befitting revolutionaries to be wholeheartedly loyal to the great leader who bestowed love and care upon them in every thing, the anti-Japanese guerrillas remained loyal to the respected and beloved leader to the end, never renegeing on their revolutionary integrity and their pledge of loyalty to the leader even when they were behind bars and or when they died on the scaffold.

The young communists and the anti-Japanese guerrillas also gave full play to the noble custom of revolutionary camaraderie of helping and leading one another and firmly trusting and respecting one another while fighting side by side on the road of revolution under the command of the great leader. As a result, the upper and lower

echelons of the anti-Japanese revolutionary force were united with genuine revolutionary fraternity, and all its members were banded tightly together with revolutionary comradeship.

By banding tightly together in this way on the basis of their loyalty to the leader and with genuine comradely love between the leader and the fighters, and among the fighters themselves, the anti-Japanese revolutionary force was able to achieve the most durable genuine unity and solidarity, the unity and solidarity that no force on earth could break.

Our party's tradition of unity and solidarity has become the greatest, most durable tradition having invincible vitality because it is a wholehearted unity built around a single center and on the basis of revolutionary comradeship and but one ideology.

The great vitality of the tradition of unity and solidarity founded in the period of the anti-Japanese revolutionary struggle was clearly demonstrated in the course of the struggle to achieve party unity and solidarity in the postwar period.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"It was due to its tradition of revolutionary unity established by the leader in the period of the anti-Japanese revolutionary struggle that our party has been able to achieve the invincible unity and solidarity as we see it today, by overcoming all kinds of trials."

Our party's struggle for unity and solidarity was very arduous. When we achieved our national liberation, the factionalism that had been carried on since the early communist movement left uneliminated; and under these circumstances, factionalism continued and the factional elements managed to carry on their machinations in various forms. In spite of the party's patient indoctrination work and repeated admonition, the factionalists did not abandon their evil habit of old and gravely obstructed party unity and solidarity by continuing their factional machinations. To realize their evil ambition, the factional elements followed the road of counterrevolution, in league with the enemy, during the period of the Fatherland Liberation war; and in the difficult postwar reconstruction period, they went so far as to hatch a plot to overthrow the party and the government.

Seeing through the sinister conspiracies of the antiparty and counterrevolutionary factional elements on time, the great leader Comrade Kim Il-song set party organizations and party members in motion to detect and crush these conspiracies and liquidate them through an organized drive. The party launched a vigorous partywide

ideological struggle to stamp out the residues of the ideological poison of factionalism while organizationally liquidating the factional elements.

Of great significance in combating factionalism and strengthening party unity and solidarity were the Fifth Plenum of the Party Central Committee held during the fatherland liberation war, and the August 1956 plenum and the March 1958 party conference, both held in the postwar period. Through these meetings, the party eliminated the factionalism that had historically been carried on, further strengthened the organizational unity of the party ranks, and firmly realized the unity of the Korean communist movement. After the liquidation of the factional elements, our party waged a vigorous struggle against the anti-party revisionists and lifted its unity and solidarity onto a new stage.

Our party was tempered and steeled into an invincible party through a strong, formidable struggle to crush the insidious conspiracies of the anti-party counterrevolutionary factional elements and the anti-party revisionists within and to smash the divisive machinations of the imperialists without to sow seeds of discord.

The struggle to oppose the antiparty counterrevolutionary elements and achieve party unity and solidarity was in fact a struggle against the enemy within, but it was no less difficult and complex a struggle than the fatherland liberation war against the imperialists. It is of great significance indeed to maintain, through this arduous struggle, the brilliant tradition of unity and solidarity of the revolutionary force founded in the period of the anti-Japanese revolutionary struggle.

The experience gained in the struggle against the factional elements in the period of the anti-Japanese revolutionary struggle, above anything else, served as a valuable resource in the struggle to achieve party unity and solidarity.

In the period of the anti-Japanese revolutionary struggle, the true nature and poisonous influence of the factionalism that infested the Korean communist movement were brought to light and a rich experience was gained in achieving the unity and solidarity of the anti-Japanese revolutionary force under the sagacious leadership of the great leader Comrade Kim Il-song. Through a struggle in which this experience was used as a weapon, our party was able to resolutely crush the insidious machinations of the antiparty counterrevolutionary factional elements, a group of double-dealing strange bedfellows, in the difficult postwar period as well as in the formidable war period, and to successfully eliminate the factionalism that had historically continued.

The nuclear backbone elements indoctrinated and nurtured by the great leader Comrade Kim Il-song in the flames of the arduous anti-Japanese revolutionary struggle played a vanguard role in the struggle to preserve party unity and solidarity.

The indomitable fighters who cut a bloody road of struggle by assisting the great leader Comrade Kim Il-song at the dawn of the Korean revolution, without exception regarded unity and solidarity centering around the great leader as more important than their own lives. The anti-Japanese revolutionary fighters were as determined and uncompromising as a beast of prey in the struggle to preserve unity and solidarity, knowing no fear nor wavering, when they strove to consolidate and develop the party just as when they had first founded the party. It was also the fighters steeled during the anti-Japanese revolutionary struggle who dealt a counter blow to the anti-party counterrevolutionary factional elements and resolutely protected and defended the party and the leader when our party experienced a severe trial in the postwar period.

Our party, which began to plant its roots in the DIU of the 1920's and proclaimed its birth in the 1940's, is now in the higher stage of development in which the conversion of the whole party to the chuche ideology is in progress, after going through many decades of trials. In this course, our party has unwaveringly preserved and carried on its tradition of unity and solidarity founded in the period of the anti-Japanese revolutionary struggle.

It is thanks to the valuable tradition of the anti-Japanese revolutionary struggle and the sagacious party leadership exercised in brilliantly carrying on this tradition that our party has been able to grow and strengthen into an invincible party that has achieved wholehearted unity as we see it today, and to triumphantly walk the unique path of self-development as an invincible seasoned and tested party brilliantly charting the destiny of our country and people, taking upon itself responsibility for it.

We can never be complacent with the successes achieved in the struggle for party unity and solidarity. Our revolution has not yet ended, and we have to continue our arduous struggle. As long as imperialism remains, as long as there is opportunism, and as long as class struggle continues, it behooves us to ceaselessly continue the struggle for party unity and solidarity.

Our party today demands that the struggle for its unity and solidarity be more vigorously waged to suit the reality of the revolution which is its higher stage of development.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

“Party organizations, keeping in mind that the party's tradition of unity and solidarity founded in the period of the anti-Japanese revolutionary struggle under the sagacious leadership of the great leader is the durable foundation for consolidating and developing our party's unity and solidarity for generations to come, should go forward to inherit this tradition intact and develop it further.”

The WPK is a great party that has brilliantly settled the issue of inheriting its unity and solidarity from generation to generation. Under the new circumstances in which the issue of inheriting the center for unity from generation to generation has been brilliantly settled, it is of great importance to inherit the party's tradition of unity and solidarity and further develop and enrich it.

In inheriting our party's tradition of unity and solidarity, it is important to endeavor to faithfully follow the examples shown by the young communists at the dawn of our revolution. The young communists achieved unity and solidarity on the basis of the great leader Comrade Kim Il-song's revolutionary thought and his noble comradesly love and by cherishing their fervent loyalty to the young general in his twenties and loftily attending him as the center for leadership, the center for unity and solidarity.

Upholding the party call "Let us become the Kim Hyok and the Cha Kwang-su of the 1980's!" cadres and party members should faithfully follow the examples of the young communists and loftily attend the dear Comrade Kim Chong-il, who is carrying on the leader's revolutionary cause from generation to generation and go forward to consolidate unity and solidarity based on the leader's thought.

In firmly solidifying party unity and solidarity by carrying it on from generation to generation, it is also necessary to establish a strong discipline within the party so that the whole party may move as one under the unitary leadership of the dear Comrade Kim Chong-il. Party organizations should accept party decisions and instructions unconditionally and implement them thoroughly, and report important principled questions arising in party work and party activities to the party center, and deal with them according to its conclusions. At the same time, cadres and party members should thoroughly observe the order and norms established in the party and strive to step up party life with the right view of the organization.

To firmly solidify party unity and solidarity by carrying it on from generation to generation, a resolute struggle should be waged against all shades of antiparty ideological elements and against all sorts of negative phenomena that undermine and gnaw at unity.

Under the circumstances in which our party has been strengthened unprecedentedly and an orderly party work system has been established, it will be impossible to set up an organized intraparty factional collusion similar to those in bygone days; but inasmuch as the dregs of the old ideologies, such as regionalism and nepotism still remain, it is necessary to continue to wage a struggle against the antiparty ideological elements. Clearly comprehending the nature and toxicity of factionalism, regionalism, and nepotism, we should not overlook even the slightest phenomenon detrimental to party unity and solidarity and wage a dogged struggle against it. At the

same time, we should arm ourselves with our party's experience in the antifactional struggle and strive to resolutely defend and preserve party unity and solidarity under whatever adversity and ceaselessly solidify and develop it from generation to generation.

Today our party is faced with the sacred task of vigorously converting the whole society to the *chuche* ideology. Nothing provides a more secure guarantee and a more powerful weapon than unity for implementing the program for the conversion of the whole society to the *chuche* society. The first thing to do, the second thing to do, and the third thing to do are all to achieve unity—this is a revolutionary slogan set forth by our party.

We should strengthen and develop our party into a permanent *chuche*-oriented party by brilliantly inheriting and developing the great tradition of unity and solidarity of the revolutionary force established in the period of the anti-Japanese revolutionary struggle.

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Footnote

1. "The Korean Workers Party Is a *Chuche*-Oriented Revolutionary Party That Has Inherited the Glorious 'DIU' [Down With Imperialism Union] Tradition," monograph, p 23

Army-People Unity Is the Traditional Trait of Our People and Army

41090004y *Pyongyang KULLOJA in Korean*
No 5, May 87 pp 38-43

[Article by Pae Chi-sop]

[Text] Our people and army have established a proud history and have brought forth the blossom of the beautiful trait of army-people unity under the wise leadership of the respected and beloved leader Comrade Kim Il-song. This course has been a heroic struggle in which the army and the people, with a single mind and intent, have defeated the imperialist aggressors by sharing their destinies with one another, and it has been a splendid course in which the party and the revolution have been firmly protected and defended and the *chuche* revolutionary cause vigorously advanced. On the distant and rugged path of the Korean revolution, the noble spiritual and moral trait of army-people unity, which tightly links the army and the people with lofty revolutionary love, has been fully displayed. Thus, the rock-like political and ideological unity of the entire society, achieved with the party and the leader in the center, has been further strengthened, and a firm guarantee provided to defend with fortress-like firmness the security of the fatherland and the gains of the revolution. A firm revolutionary spirit, which unites the army and the

people around the party and the leader in the indomitable struggle for the reunification of the fatherland and the pan-national victory of the revolution, has been thoroughly established. This is our great pride.

The revolutionary army and the people are blood relations, and in this relation is the army-people unity.

Army-people unity means that the army and the people love one another as their flesh, the army cherishes the interests of the people and loyally serves them, and the people support the army with all their heart and unite with them as one.

The relations of a firm, single-minded army-people unity are the product of their common objectives and interests.

The great leader Comrade Kim Il-song has taught: Our people and army are a single body of unity and a family united with their common objectives and interests and with their common task of defending the independence of their fatherland.¹

The People's Army is the true army of the working class which liberates the working class and the masses of the working people from all kinds of exploitation, oppression, and struggle for their interests, and is the army of the revolution which devotes itself to the struggle to achieve the victory of the socialist and communist cause under the leadership of the party. These missions and objectives of the army are closely linked with the independent aspirations and demands of the masses of the people; and the struggle to fulfill these aspirations and demands is the common task of the army and the people. The army and the people establish the trait of mutual support and cooperation in the course of seeking their common interests, objectives, and tasks. It is precisely along this course that the army and the people establish unity in their relations where they struggle together by deeply cherishing the spirit of true love and sacrificial service in order to accomplish the mission for the working class.

Army-people unity can not exist between the army and the people of capitalist countries which are based on extreme individualism and the law of the jungle. The army of a capitalist country is an antipopular and counterrevolutionary armed organization which protects the interests of the exploiting class. Thus, its basic nature is aggression and plunder, and it serves as a means to encroach upon the independence of the masses of the people. Accordingly, the relations between the army and the people are hostile and their objectives and interests conflict.

Relations of true army-people unity are established only between the revolutionary army, which sacrifices itself in the struggle to achieve the independence of the masses of the people, and the people who demand independence;

this is the true political and ideological superiority of the revolutionary army which can smash aggressors by overwhelming their numerical or technological superiority.

With their common class nature and objectives, our people and army have been firmly linked and have become a family with a blood relationship.

Our army is the revolutionary armed forces founded and led by the great leader Comrade Kim Il-song. It is the army of the leader and the army of the people which has taken up the gun for the leader and for the party and revolution, and it is the army of the people organized with sons and daughters of the working people. Meanwhile, our people are the revolutionary people who struggle with the basic objectives of defending the sovereignty of the country and the nation from the aggression of enemies and winning the victory of the cause of the socialist and communist construction. Accordingly, in the struggle to achieve the chuche cause of the great leader Comrade Kim Il-song as a common objective, our people and army, though their guard posts and their specific revolutionary missions are different, have established inseparable blood relations and have become a single united body.

The revolutionary trait of army-people unity is the traditional trait of our people and army which was established during the anti-Japanese armed struggle led by the great leader Comrade Kim Il-song, and which blossomed through the prolonged struggle of the Korean revolution.

The great leader Comrade Kim Il-song has taught: Mutual love and active support between the army and the people are the noble traditional trait of our society.²

The great leader Comrade Kim Il-song, in his early days when he set out on the road of the revolution, put forth the idea of army-people unity and established the revolutionary trait with which the army and the people advance together along the road of the struggle by uniting with a single mind and intent. Under the leadership of the respected and beloved leader, the anti-Japanese guerrillas thoroughly depended on the people in their activities, sacrificed their precious youth and lives in conducting the work for the people, and the people supported anti-Japanese guerrillas with all their heart by cherishing and loving them as their brothers. This shining tradition, which was established on the sacred road for the fatherland's liberation, had been completely inherited and become the formidable might of our people and army in smashing the U.S. imperialist aggressors.

The trait of army-people unity, which created heroic feats in the two revolutionary wars against the Japanese and U.S. imperialists, has been fully displayed and

ceaselessly strengthened in the course of the postwar rehabilitation and the rewarding struggle to step up socialist construction and strengthen defense capabilities.

Today, under the leadership of dear Comrade Kim Chong-il, the trait of army-people unity, which has linked our people and army as one, is being brought into fuller bloom and strengthened as a unique tradition of our society.

The trait of army-people unity, which has a glorious tradition, shines as the noble revolutionary spirit of our people and army.

The nobleness of army-people unity is, above all, the trait established with boundless loyalty to the revolutionary cause.

The relations between the revolutionary army and the people, which are established with common objectives, are formed based only on the boundless loyalty to their cause. Without loyalty to the revolution, unity between the army and the people is unthinkable, and true love and moral duty between them are inconceivable.

Loyalty to the revolution is precisely the life of the People's Army, which is the army of the party and the army of the revolution, and is the ideological and spiritual trait of the people and the army struggling for socialism and communism.

This first took root during the anti-Japanese revolutionary struggle when the great leader Comrade Kim Il-song put forth the slogan "As fish cannot survive outside the water, the army cannot survive without the people," and he wisely led the army and the people in encouraging them to vigorously turn out in the sacred struggle for the liberation of the fatherland. Since the first day of its founding, our People's Army has continued to firmly stand on the side of our people struggling for the independence of the fatherland and the sovereignty of the nation as well as for the victory of the socialist and communist cause; and the people have firmly advanced with the army along the road of the revolution, while believing that our army is the true People's Army which can defend the fatherland and the nation and guarantee the future of the revolution.

The faithfulness of our people and army to the revolutionary cause has been fully displayed through their boundless loyalty to the revolutionary ideology and chuche-oriented line of the great leader Comrade Kim Il-song.

Originally, the revolution is the struggle to put the leader's ideology and leadership into practice.

Our people and army have regarded it as an invariable principle to profoundly acquire the truth of the revolution in the bosom of the great leader Comrade Kim

Il-song and to live and work with the revolutionary spirit of unconditionally implementing the leader's line, policy, and order by pooling their wisdom and strength.

This firm faith of our people and revolutionary army was fully displayed through the battles to defend the guerrilla bases, through the operations to advance into the homeland in Pochonbo and Musan, and through numerous other battles during the days of the anti-Japanese revolutionary war. During those days, amid the enemies' ferocious terror and horrible surveillance, our people collected and supplied information on the enemy that was needed for the military activities of the anti-Japanese guerrillas; they also open heartedly provided quantities of logistic supplies for them by holding aloft the banner of the fatherland's liberation. At the expense of their lives, they hid the anti-Japanese guerrillas who were being chased and they aided in the victory of the Korean People's Revolutionary Army [KPRA] in battles by seducing the enemies.

In particular, is the shining example set in defending the guerrilla bases along the Tuman River, which were the bases to strengthen and develop the KPRA and to establish a new regime, from the atrocious sweep of the enemies over a 4 or 5-year period. This clearly shows the nobleness of the army-people unity between the revolutionary army and the people linked by their boundless loyalty to the revolutionary ideology and leadership of the great leader Comrade Kim Il-song.

This trait of our people and army united with a rock-like will to devote themselves on the road of the revolution to implement the revolutionary ideology and line of the great leader Comrade Kim Il-song has been brilliantly inherited in the course of building a new Korea and carrying out the socialist cause. By supporting and cooperating with one another and by displaying the unyielding revolutionary fighting spirit, our people and army have defended their leader, party, and fatherland as firmly as a fortress and have won immortal achievements which will shine forever in history.

Thus, the unity between our people and army is the noblest and most valuable one because it has been achieved, inherited, and developed with struggle, but with boundless loyalty to the revolutionary ideology and leadership of the great leader Comrade Kim Il-song, and, precisely, this is one of the intrinsic characteristics of our army-people unity.

The nobleness of our army-people unity also lies in the fact that it is a trait linked with the lofty moral duty of communism.

The revolutionary army is a true People's Army organized with the excellent sons and daughters of the working people, and it is the revolutionary army which defends the cause of the party and the leader with arms. Accordingly, it considers as its duty maintaining true comradeship with the people and devoting itself to the

work of the people. Accordingly, the people regard the revolutionary army as their revolutionary comrades, not as a mere army. They regard it as their moral duty to cherish, love, and help it. It is precisely for this reason that the revolutionary people and army unite with the noble moral duty of communism and become a single united body.

On the road of the Korean revolution, our people and army have fulfilled the noblest duty of communism by being boundlessly loyal to their leader. At the same time, they have fully displayed the spirit of duty with which the army and the people firmly trust one another as revolutionary comrades, and live and struggle with communist humanitarianism. If necessary, they have unhesitatingly sacrificed their lives and have shared joys and sorrows in advancing together over hills and through swamps.

During the severe fatherland liberation war, with the spirit that they had achieved, through helping and leading one another, in the struggle during the arduous anti-Japanese revolutionary war, they smashed the enemies by living in the same trench with revolutionary comradeship and communist duty.

By upholding the order of the respected and beloved leader Comrade Kim Il-song, who called on everyone for victory in the war, the heroic working class, thinking of the bleeding warriors of the People's Army, accelerated wartime production through the active frontline work team movement and frontline shock brigade movement. When electricity was not supplied, they manually drove generators to produce weapons and ammunition, and transportation workers guaranteed wartime transport work, through showers of bullets. Meanwhile, our heroic farmers, under the slogan "The struggle for food is the struggle for the fatherland and the struggle to guarantee victory on the frontline," made heroic efforts in the struggle for wartime food production.

The story of the struggle which the people of Kosong County waged to offer spiritual and material support for the People's Army during those severe battles shines on the pages of the history of the fatherland liberation war.

At that time, the people in Kosong, shoulder to shoulder with the warriors struggling on a hill, shed their precious blood and sweat for them. It took them only about 2 months to finish constructing the road along Onjongnyong ridge which linked the central and eastern sectors of the front; the road was known as the one the Japanese imperialists were unable to finish after working on it for 13 years. Every day, they walked many miles to carry ammunition for the warriors of the People's Army fighting on Hill 351 and Mt Wolbi.

As has been made widely known to the world, the women in Namgang Village, when it became difficult to guarantee supplies for the warriors fighting on a hill, because of a river overflowing during the flood season, guaranteed

ammunition and food by crossing the river on a raft they built themselves. At the same time, by actively waging a plowing movement, they plowed the fields again and again, and increased grain production for the warriors. The women, youth and elderly people, organized as stretcher-bearers in the village and climbed the burning hill to carry down wounded soldiers of the People's Army and sacrificed their lives to rescue them.

Even in the decisive struggle against the enemy, the warriors of the hill, during lulls in the battles, rushed down to the village to help the villagers do the farm work and rescued people from the houses burning amid the bombing.

Thanks to this communist trait of duty displayed by the soldiers of our People's Army who struggled for the lives and property of the people, and by the people who warmly took care of them with the love of kindred, the army and the people have become a family and the might of their unity won the great victory in the fatherland liberation war.

The trait of army-people unity which links the army and the people firmly through their communist duty was displayed at the sites of the postwar rehabilitation, at the construction of our people's monumental structures such as the Sohae Lockgate, which astonished the world, and in the cooperative farms where bumper harvests have been attained. Across the country plants and cultural halls carrying the name of "8 February" and higher middle schools carrying the name of "351" are the historic evidences of the beautiful stories about our people and army that cherished, loved, and helped one another.

Today, our people are grateful for the shining labor feats which the soldiers of the People's Army are performing in carrying out the construction of the Suncheon Vinalon complex, the tideland reclamation, and the Kwangbok Street construction. Thus, they actively and wholeheartedly conduct supporting work for them.

Thus, the army helped the people and the people helped the army. On the road of the revolution, they have united with noble love and revolutionary comradeship by sharing their destinies with one another. This shows the level of their unity, and is another intrinsic character of their unity.

Another noble character of the army-people unity between our people and army is that it is the trait which has been established through the long and arduous revolutionary struggle.

As true comradeship is formed through the course of a difficult and prolonged struggle, not under favorable circumstances and not through a temporary passion, the unity between our people and army has been strengthened in the flames of the unprecedentedly arduous revolutionary struggle.

When the Korean revolution was developing, and able to depend only on the anti-Japanese guerrillas who were described as "a leaf on the ocean" by the Japanese imperialists, we countered the million troops of the Kanto army by solving all problems by ourselves. And, at the time of the fatherland liberation war, with an army founded only 2 years before, we had to struggle against the strong U.S. imperialists, who were dreaming of conquering the world, and against their united forces. Following the war, our people, after the unimaginable ravages of war, had to step up the revolution and construction and, in such a tense situation in which the tinderbox of war could explode at any moment in Korea because of the criminal maneuvers of the reckless war maniacs, had to traverse the path of arduous revolution and to push ahead with economic construction and defense buildup at the same time.

Every moment of our prolonged revolution was difficult. However, our people and army, by upholding the leadership of the party and the leader, have persistently struggled by helping one another, and by displaying their firm will in overcoming difficulties. On the road of the prolonged and difficult revolution, to our army sometimes even a grain of rice was precious. Sometimes our soldiers had to eat herb roots, and sometimes there was nothing to eat on the burning hills. However, our army never touched the people's food. Meanwhile, during those severe battles, our people, even though they themselves were starving, grew bean sprouts and cooked rice for the army. They unhesitatingly climbed the hills amid the shower of bullets to encourage the army to fight. When the enemies, within and without, were creating obstacles for our revolution through all kinds of wicked maneuvers, the army and the people defended with purity the banner of the revolution by depending on one another and by uniting with one another. The army-people relations, which become even stronger when difficulties and obstacles are created for the revolution, have never changed in the course of seeking the modernization of the army, equipping all people with weapons, and making the entire country a fortress, and in the course of carrying out the difficult and huge task of socialist construction.

At the decisive battles, at the sites of difficult construction where we had to tighten our belts, and amid the tense battles which we wage, even today, to step up the revolution and construction and thwart the enemies' ceaseless maneuvers to provoke a war of aggression: in this course of the truly long and arduous revolutionary struggle, our people and army have set a shining example of army-people unity by uniting as one and by strengthening their unity further.

Thus, since it has been brought to fruition and demonstrated in the overcoming of storms and difficulties through the prolonged and arduous revolutionary struggle, the trait of army-people unity has reached a noble stage and has become the revolutionary spirit of our society.

The trait of the army-people unity, which has been achieved through boundless loyalty to the revolutionary cause and lofty moral duty of communism, and through the rugged path of the Korean revolution, shines as the purest, noblest, and most solid traditional trait between our people and army.

Under the wise leadership of the great leader Comrade Kim Il-song, our people and army, ever since the founding of the chuche revolutionary armed forces in the forest of Mt. Paektu, have formed a single united body and continued to glorify the cause of the Korean revolution with victory and honor. To defend the party and the leader and defend the fatherland and the gains of the revolution by uniting as one and by helping and leading one another, our people and army have waged a heroic struggle and won brilliant achievements which will shine forever in the history of our party.

Because today, we have the invincible might of the people and the army united firmly around the party and the leader, the U.S. imperialists, while watching for a chance for aggression, cannot dare to challenge us, and, thus, the security of the fatherland and the happiness of the people are firmly guaranteed.

The political and moral unity and cohesion between the army and the people: they are the superiority of our People's Army and the source of the invincible might of our revolutionary ranks.

By upholding the great leader Comrade Kim Il-song's teaching and the dear Comrade Kim Chong-il's policy on properly conducting the work to love and support the army, we must adhere to this task regarding it as the task of the party committee. By so doing, we must continue to cause the traditional trait of the army-people unity to bloom, and further strengthen the chuche-oriented force of our revolution.

The great leader Comrade Kim Il-song has taught: All our cadres, party members, and people must love the soldiers of the People's Army, the members of its primary-level commanding staff, and its officers as their brothers and sisters and must wholeheartedly support them.³

To display the traditional trait of the army-people unity even more highly, primarily among the party members and working people, it is important to establish a correct outlook and stand on the People's Army and devote oneself to doing things for them. Our experience shows that, only when political work is intensified among the party members and working people in order to wholeheartedly love and support the People's Army, when things are preferentially done everywhere for the army, and when the army is cherished, loved, and supported as one's own brothers and children through relationships with the units of the People's Army, can the army-people relations be further improved and the army passionately possess honor and pride in military service. We must make it a firm social spirit to elucidate the position and

role of the People's Army among the party members and working people, and to make the soldiers' life happy and help them by visiting them, by offering entertainment programs, and by sending letters and gifts.

Active material support for the People's Army is of significant importance for the consolidation of the combat capabilities of the army as well as for bringing army-people relations closer. To support the frontline wholeheartedly, all sectors of the people's economy must step up production and construction. By so doing, they must guarantee the swift production and sufficient supply of the logistic materials and daily necessities needed by the army.

It is our duty to warmly take care of the lives of the families of the fallen warriors of the People's Army, of the families of the soldiers in service, of the disabled veterans, and of the discharged soldiers.

The families of the fallen warriors of the People's Army and the families of the soldiers in service are the core of our party who have offered their husbands, sons, and daughters or their parents and brothers in the sacred war to defend the fatherland, and the disabled veterans and discharged soldiers are the proud sons and daughters of the fatherland who have sacrificed their youth in strengthening and developing the People's Army and defending the security of the fatherland, and the happiness of the people by upholding the military policy of the party with all their heart. Properly conducting the work with them is a vigorous encouragement for the soldiers presently standing on guard at the outpost of the fatherland, and it will eventually bring an even greater success in strengthening the army-people relations.

By warmly and with deep interest looking after their lives and caring about their work, the party organizations must make the consideration and benevolence of the party and the leader reach them even more routinely. In particular, they must place great emphasis on working out correct measures to enable many of the discharged soldiers presently working at the socialist construction sites to continue to maintain the honor and pride in their former faithful service rendered in defense of the fatherland, and continue to cause the flowers of the revolution to bloom wherever they have been assigned.

By upholding the party's intent and plan, we must even more properly conduct work to continue to make possible the blossoming of the traditional trait of army-people unity. By so doing, we must make the noble spiritual and moral spirit be more thoroughly established in society, and win great success in the struggle to achieve the reunification of the fatherland and to win the pan-national victory of the revolution.

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Footnotes

1. Kim Il-song, "Selected Works," Vol 7, p 454
2. Booklet: "Let Us Firmly Guarantee the Chuche Revolutionary Cause With the Force of Arms," p 12
3. Kim Il-song, "Selected Works," Vol 20, p 425

Economic Construction

Article by Kwon O-hon: "Increasing the Production Capacities of Key Industries Is an Important Task for Socialist Economic Construction"

41090004z Pyongyang KULLOJA in Korean
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Article by Chang Kuk-chan: "Industrializing Agriculture Is an Important Goal in Technological Revolution in Agriculture"

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Article by So Nam-sin: "Some Problems Posed for Improving Railway Transportation Work at the Present"

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Article by Kim Pong-ul: "Improving Labor Administrative Work Is an Important Method for Successfully Carrying Out the New Long-Range Plan"

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Science and Culture

Article by Pyon Yong-nip: "Let Us Further Increase Social Attention to School Education Work"

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Article by Chang Hyong-chun: "Developing Times and the Creation of Literary and Artistic Pieces of Various Themes"

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Experience

Article by Choe Yong-su: "The Political and Organizational Work of Party Committees To Vigorously Carry Out the Movement To Win the

Red Flag of Three Revolutions"

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South Korean Affairs

**Article by Pak Yong-sang: "The Colonial
Subjugative Nature of the South Korean Industry
and Its Catastrophic Effect"**

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Peace Is an Innate Demand of Socialism

41090004d Pyongyang KULLOJA in Korean
No 5, May 87 pp 91-96

[Article by Yi Sung-hyok]

[Text] Never before did the task of guarding the peace and security of the world confront mankind as a more urgent necessity and as a more pressing issue than now.

The U.S. imperialists' adventurous schemes to realize their ambition for world domination through nuclear superiority have made the current international situation extremely tense, with dark clouds portending nuclear war hanging heavily over the earth. The cause of peace is faced with a grave challenge, with mankind standing at the crossroads of peace and war. The task of preventing a new world war, a thermonuclear war, and defending peace has become a burning question.

The forces of socialism stand in the van of the struggle to meet the solemn demand of our time. Socialism is a powerful bastion of peace.

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

"Peace is an inherent demand of socialism and a common aspiration of mankind."¹

To say that peace is an inherent demand of socialism means that peace is precisely what socialism holds as a noble ideal and what socialism stands for.

Ever since socialism and communism made their debut as a current of thought in the arena of history, they set it forth as a lofty goal, a noble ideal, to overthrow capitalism, which exploits and oppresses people and gets richer by ceaseless plunderous wars, and to build an ideal society for mankind, peaceful and free, free of exploitation and oppression, free of aggression and war.

Aggression and war, originally a product of class society, has served as an instrument for securing the tyranny and domination of the reactionary ruling classes and for conquering territories of other countries and subjugating their peoples. The numerous wars started by the reactionary exploiting classes have forced untold misfortunes and sufferings upon people. Imperialism, in particular, has ruthlessly destroyed and trampled under foot valuable material and cultural assets in the world and, caused untold misfortunes and sufferings to mankind by waging bloody, slaughterous wars everywhere for the purpose of colonial exploitation and the expansion of their spheres of influence. This history of imperialism is a blood-stained history of aggression, an accursed history of plunder.

Socialism and communism embody the aspiration and desires of the progressive people of the world to put an end to this history of criminal aggressive wars perpetrated by the imperialists and build a new independent and peaceful world, free of confrontation and clashes between nations and dominated by goodwill and harmony.

Socialism by necessity demands peace because of its noble mission of defending and realizing the independent stand and attitude of the masses of people.

Socialism and communism represent a noble cause designed to put an end, once and for all, to exploitation of one man by another, oppression of one class by another, and control of one nation by another; to liquidate the historical residues of the old society, and to enable the masses of people to fully realize their independent stand and position by freeing them from these residues.

Just an independent stand and attitude is vital to man, so also it is vital to a country and people. Only by securing an independent stand and attitude will it become possible for a country and its people to achieve genuine independence and prosperity and for countries and nations to attain goodwill, cooperation, and peace among them.

Imperialism is the very culprit that tramples under foot the independence of other countries and peoples; and aggression and war are the most heinous form of encroaching upon and trampling under foot the independence of other countries and peoples. When peace is maintained while imperialism keeps countries and peoples in bondage and tramples under foot their independence, that is not a genuine peace. It is a peace of slavish submission and a phony peace. Only a peace which guarantees the independence of countries and peoples is genuine peace.

Socialism—which regards it as its noble mission to support and materialize the independent stand and attitude of the popular masses—values the independence of

countries and peoples most and is committed to resolutely defending it. For this reason, socialism demands genuine peace that will guarantee national independence and resolutely opposes the imperialists' wars of aggression which trample under foot the independent stand and attitude of countries and peoples.

Socialism, by the nature of its state and social systems, demands peace.

Socialism is the most superior and advanced social system in which the masses of working people are the true masters of the state sovereignty and of the means of production. In the socialist society, in which all forms of exploitation and oppression, all forms of domination and enslavement, have been liquidated, there is no socioeconomic factor that tends to spawn war and there can be no class, stratum, group, or organization having a stake or interest in dominating and plundering other countries and launching aggression and war against them.

Contrary to capitalism, which is based on extreme individualism and which is ruled by the law of the jungle, in socialist society, unity and comradely cooperation among the workers form the basis of social relations. In socialist society, there is no class confrontation nor any factor that fans enmity and hatred among people. There, all members of the society form a harmonious collective, united politically and ideologically as equal socialist workers. In socialist society, all its members are firmly united on the basis of their common social class status and their common goals and interests and cooperate closely, respecting and trusting one another.

For this reason, under socialism people unite and cooperate with other peoples and seek friendship and harmony with them. Socialism has nothing to do with aggressive wars designed to oppress, plunder other peoples and impose subjugation and enslavement upon them.

Socialist and communist construction requires peace.

The acceleration of socialist construction and the construction of communist society, mankind's most ideal society, requires the vigorous speeding up of human remolding, social remaking, and nature remaking and the capturing of the ideological and material fortresses of communism. Socialist and communist construction is a formidable undertaking that requires gargantuan tasks to be carried out for a long period of time. Only when a peaceful environ is secured, will the masses of people be able to vigorously accelerate the revolution and construction and successfully build socialism and communism, by giving full play to their creative wisdom and ability. War delays and hampers socialist and communist construction, whereas peace is a necessary condition for socialist and communist construction.

Peace is a noble goal of socialism, and to struggle for peace is an immutable policy of a socialist state. Ever since they made a debut in the historical arena, socialist states consistently struggled to prevent war and defend peace, holding aloft the banner of peace.

Today, as in the past, socialist countries are engaged in an active struggle to block and frustrate the imperialists' policy of aggression and war and preserve the peace and security of the world.

Banning nuclear tests, realizing nuclear disarmament, and completely abolishing nuclear weapons is the most important issue of the day in preventing nuclear war and preserving peace. As long as nuclear weapons exist on earth, it will be impossible to remove the danger of nuclear war and free mankind from the ever-present threats of nuclear weapons.

The Soviet Union has advanced positive proposals to ban nuclear tests, realize nuclear disarmament, prevent the militarization of space, completely abolish nuclear weapons by the end of this century. Recently, it has proposed that intermediate-range missiles in Europe be separated from other arms control issues involving strategic and space weapons, and a separate agreement on removing these European-based missiles be signed.

China has been waging a consistent struggle to prevent war and defend peace and is calling for a total ban on and a complete abolition of nuclear weapons. Recently, China joined the Soviet Union in signing a protocol on establishing a nuclear-free zone in the South Pacific.

All these measures patently demonstrate the responsible positions and peace-loving foreign policies of these countries directed toward removing the danger of nuclear war and defending the peace and security of the world.

To create nuclear-free peace zones and go forward to expand them is an important means for realizing nuclear disarmament, preventing nuclear war, and preserving peace. To insure a lasting peace and security in the world, socialist countries have made proposals for creating nuclear-free peace zones in various parts of the world and are waging a vigorous struggle to put these proposals into practice.

The GDR, Czechoslovakia, Bulgaria, and Hungary are making a persistent effort to ease tension in Europe, defend peace and security in that part of the world, and create a nuclear-free zone in Central Europe.

Bulgaria, Romania, and Yugoslavia are making a persistent effort to strengthen and develop friendship and cooperation among Balkan countries, and convert the Balkan Peninsula into a zone of peace and good neighborliness, free of nuclear and chemical weapons and military bases of foreign countries.

In line with its consistent peace-loving policy, Mongolia is contributing to the task to maintain and consolidate peace and security in Asia and in the Pacific region.

Cuba is stubbornly struggling to oppose the U.S. imperialists' policy of aggression and war, ease tension, and preserve peace in the Caribbean and Central American region.

The foreign policies of socialist countries to prevent war and defend peace and their initiatives and constructive measures to translate these policies into practice, have received the warm sympathy and active support of the world's progressive people who value peace and justice. This has been a serious blow to the imperialist war maniacs, but on the other hand, it has vigorously inspired the broad social circles and progressive people in the five continents into struggle against war and nuclear weapons and for peace.

Contrary to the peace-loving policy of socialist countries, the imperialists, led by U.S. imperialism, are engaged in frantic machinations to touch off a thermonuclear war, while continuously stepping up the nuclear arms race, despite the strong opposition of the peace-loving people and the broad social circles in the world. The U.S. imperialists are countering the peace initiatives of socialist countries with vicious challenges, such as the promotion of the criminal "Star Wars" plan, violations of the strategic arms limitation treaty, the conducting of nuclear tests, the frequent staging of rackets war exercises, such as "Team Spirit" joint exercise, and the refusal to sign the protocol on the treaty on creating a South Pacific nuclear-free zone. These diametrical opposite policies of socialist and imperialist countries clearly show who really want the peace and security of the world and who are sabotaging and trampling peace under foot.

The DPRK is a peace-loving socialist state and holds it as its firm foreign policy goal to oppose aggression and war and to defend the peace and security of the world.

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

"Ours is a people who cherish peace, and the fight for peace is a consistent foreign policy of the WPK and the government of the republic."²

The Korean people fervently love peace and resolutely oppose war. Historically, our people have never forced war on other people or brought misfortunes and disasters to them. Our people want from the bottom of their hearts to have peaceful and harmonious relations with various peoples in the world and promote friendship and cooperation with them. The desires and wishes of our people who cherish peace are clearly reflected in the foreign policy of our party and the government of the republic.

The basis of our party's foreign policy is the idea of sovereignty, friendship, and peace.

The idea of sovereignty, friendship, and peace reflects our people's desire to build a sovereign, friendly, and peaceful world by holding fast to the independent stand and attitude in activities in the foreign relations field, by developing friendly and cooperative relations with various countries in the world, and by struggling against the imperialists' machinations of aggression and war. Sovereignty, friendship, and peace are the unanimous aspiration of the progressive people of the world.

This basic idea of our party's foreign policy is a programmatic guideline that we should firmly adhere to in our activities in the foreign relations field aimed at achieving extensive unity with all the anti-imperialist revolutionary forces who are defending the independent stand and attitude and who are preventing war and defending peace. And as such, it constitutes the most scientific guiding principle illuminating the most correct way for building a new, sovereign and peaceful world.

Our party is actively contributing to world peace by carrying out vigorous activities in the foreign relations field, with the idea of sovereignty, friendship, and peace as its guiding principle.

Our party is bending every effort, above all, so that all the peace-loving, antiwar forces on earth are banded together as one, to gain an overwhelming superiority over the imperialist forces of war.

Our party is actively striving to have socialist countries strengthen their friendship and unity and jointly confront imperialism while exerting efforts to have the Nonaligned Movement play its role as a powerful anti-imperialist self-dependent force, a strong antiwar peace force, by paying primary attention to the struggle to prevent thermonuclear war—prevention of thermonuclear war is a pressing issue confronting mankind—and abolish nuclear weapons.

Our party is exerting great efforts to support the antiwar, anti-nuclear peace movement extensively under way everywhere in the world and to strengthen solidarity with it. Our party is contributing to the augmentation of the strength of the antiwar, anti-nuclear peace movement by actively striving to strengthen the bonds of international solidarity and to better organize its joint actions.

In addition, out of a sense of responsibility for the cause of world peace, our party has made just demands and proposals for blocking and frustrating the imperialists' machinations to ignite a thermonuclear war and is waging a staunch struggle to put these initiatives into practice.

Our party has been consistently demanding the suspension of the imperialists' arms buildup and arms race, the realization of a comprehensive and complete disarmament, the dissolution of all military blocs, the dismantling of military bases on foreign soil, and the withdrawal

of foreign troops. Our party and the government of the republic are demanding in particular a ban on the testing, production, storage, and use of nuclear weapons anywhere in the world, a reduction of the existing nuclear weapons, and ultimately, the complete abolition of all nuclear weapons, while calling for the creation and expansion of nuclear-free peace zones in various parts of the world.

All these are a manifestation of the peace-loving policy of our party and the government of the republic and are indicative of the genuine efforts to prevent war and defend peace at all cost.

The earnest peace-loving stand of our party manifests itself all the more clearly in every sincere effort it is making to achieve peace on the Korean Peninsula and the peaceful reunification of Korea.

Peace in Korea is part of world peace, and the struggle for peace on the Korean Peninsula and the peaceful reunification of Korea is directly tied in with the struggle for the peace and security of the world. Should war break out, it would be escalated to a world thermonuclear war, bringing irreparable calamities and misfortunes not only upon our people but also upon the people of the whole world.

Out of a sense of heavy responsibility for the Korean people and out of a sense of lofty mission for the cause of world peace, our party and the government of the republic have made consistent efforts to ease tension on the Korean Peninsula, secure peace, and settle the Korean question by a peaceful means.

It is a well-known fact that in the past, our party advanced a number of reasonable and constructive proposals, with a desire to settle the Korean question by a peaceful means. For instance, it proposed the three-point principle of sovereignty, peaceful reunification, and great national unity as a basic principle on achieving national reunification, and also made the proposal for founding a democratic confederal republic of Koryo on the premise that the North and South will recognize and tolerate each other's existing ideology and system. These two proposals are a graphic demonstration of the consistent, fair and, above-board position and sincere efforts of our party in settling the reunification issue. In addition, as a basic means for easing the existing tension on the Korean Peninsula and safeguarding peace, our party made a proposal to hold tripartite talks, participated in by our side, the United States, and South Korea, to convert the Korean armistice agreement to a peace agreement and adopt a declaration of nonaggression between the North and South. This was immediately followed by another proposal for many-sided North-South talks, thereby arranging venues for wide-ranging contacts and dialogues between the North and South. Last year, as an initiative for a relaxation of tension, our

party made two new proposals, one for suspending military maneuvers and holding talks of military authorities, the other for converting the Korean Peninsula to a nuclear-free peace zone.

But the U.S. imperialists and the South Korean puppet clique looked away from all these peace initiatives of ours and chose to further aggravate tension in continued pursuit of their policy of war. The key to making a new break-through for the country's peace and peaceful reunification under the present circumstances lies in easing the state of acute politico-military confrontation caused by the U.S. imperialists and the South Korean puppets and creating an atmosphere of trust.

In historical policy speech to the first session of the Eighth Supreme People's Assembly, the great leader Comrade Kim Il-song, proposed a new proposal for holding high-level North-South political and military talks. This proposal for high-level North-South political and military talks is the most reasonable and realistic national salvation measure that clearly indicates the way for eliminating the state of politico-military confrontation, a factor that tends to aggravate tension in our country, for securing peace, and for making a new breakthrough for peaceful reunification. This proposal embodies the firm position and the indeflectible determination to prevent war on the Korean Peninsula and achieve national reunification by a peaceful means at any cost.

The firm peace-loving position, the long sincere efforts of our party and the government of the republic to settle the Korean question have drawn the active support and sympathy of the world's people as eloquently illustrated by the voices of solidarity ringing out from the podiums of international conferences, such as nonaligned summit meetings and UN General Assembly sessions, expressing support for the just cause of our people for the peaceful reunification of Korea.

Today mankind is faced with the serious task of preventing another world war, a thermonuclear war, and guarding the peace and security of the world.

Whether mankind will go through the scourges of nuclear war or will be able to preserve peace, depends, in the final analysis, on the kind of struggle mankind will wage against the imperialists' machinations of aggression and war.

Imperialism is the root cause of war and the saboteurs of peace. Today the leading force of aggression and war is U.S. imperialism. Apart from the struggle against the machinations of the imperialists, the U.S. imperialists in particular, for aggression and war provocation, there can be no peace whatsoever. Peace does not come by itself, much less by begging. Peace can be won and guarded only through the struggle of people against imperialism.

All the peace-loving people of the world, including the people of socialist countries, should form a broad-based united front and wage a more vigorous antiwar, anti-nuclear peace movement so that they may block the imperialists' reckless machinations for a nuclear arms buildup and for space militarization and achieve the complete abolition of all nuclear weapons.

The independentization of the world provides a firm guarantee for the prevention of another world war and for the preservation of a lasting world peace. Genuine world peace can be achieved only when the whole world becomes self-dependent, free from imperialist aggression and domination, and all peoples gain their sovereignty, and on this basis, friendly ties are sealed among nations. To prevent another world war and achieve a lasting world peace by the independentization of the world, all countries and peoples should securely maintain their sovereignty and further expand and develop the Non-aligned Movement under the banner of anti-imperialism and self-dependence.

Enormous and weighty indeed is the responsibility of socialist countries, the most powerful force against war and for peace.

For socialism to fully discharge its mission as the bastion of world peace, it is necessary to strengthen unity and solidarity among socialist countries and make the overall might of socialism invincible. At the same time, socialist countries should actively support and encourage the struggle of the world's people against the imperialists' machinations of aggression and war.

When the people of socialist countries, the people of nonaligned countries, and all the peace-loving people of the world unite firmly and wage a vigorous joint struggle, the imperialists' machinations of aggression and war will be blocked and frustrated, world peace preserved, and the cherished desire of mankind to build a new, self-dependent, peaceful world free of imperialism and war realized.

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Footnotes

1. "For the Complete Victory of Socialism," monograph, p 35
2. "Prevention of War and Defense of Peace Is the Urgent Task Confronting Mankind," monograph, p 10