

essential character of socialist society. This is a very dangerous and harmful tendency. It fosters selfishness among the working people and makes them mercenary and acquisitive. In the final analysis, it undermines the socialist system and the revolutionary achievements. Under socialism the political and moral incentive should be the first precedence in all circumstances. The essential superiority of the socialist system lies in the fact that the popular masses, who have become the masters of everything, consciously work in firm unity for the country and the people, for the society and the collective. Only when the main stress is placed on the political and moral incentive, will it be possible to stimulate the masses into demonstrating conscious enthusiasm in work with a correct position and attitude as befitting the masters of the country and the revolution.

Political work should be done through persuasion and education. This is work among people, work to rouse their ideology. The bureaucratic method expressed in giving orders and shouting commands can never rouse the conscious zeal of people. Only persuasion and education aimed at reasoning with and admonishing people will be able to equip them with revolutionary ideas, give full play to their revolutionary zeal and inexhaustible creative power and forge closer links between the party and the masses.

Political work should be done in an original way by applying various forms and methods. This is creative work which is conducted under different conditions and circumstances; it is work among the people at different levels and with different characteristics. Therefore, there cannot be a uniform formula or a set pattern in this work. It must be done in a way which is suitable to the actual situation with diverse forms and methods and in an effective and positive way.

Political work must be conducted in such a way that the masses regard it as their own affair. Since it is work to educate and rouse broad sections of the masses into action, it cannot be done with the efforts of only a few people. As a matter of principle, all revolutionaries should be political workers and educators and organizers of the masses.

As the leader explained, the method of one person rousing ten persons into action, ten a hundred and a hundred a thousand through education, is a superior method in enlisting many people in political work and turning it into a struggle which concerns the masses themselves.

Political work must be closely combined with revolutionary practice. The major objective of this work is to implement the revolutionary tasks successfully. Success in this work must find expression in the actual result of the revolution and construction and must be appraised by it. Political work which is alien to the revolutionary tasks and which is not helpful to the revolution and construction is futile.

We should continue to adhere strictly to the principle of giving priority to political work, whose correctness and vitality have been proved by the revolutionary practice, and thus build socialism and communism faster and better.

5. THE HISTORIC SIGNIFICANCE OF THE JUCHE IDEA

The Juche idea is exerting a great influence on the ideological life of humanity and on the revolutionary changes of the world. It is gaining strong sympathy from

people all over the world and giving a powerful impetus to the contemporary historic movement which is aspiring to Chajusong.

The Juche idea has become an accepted contemporary thought, and its attraction and importance in affecting changes increase with the progress of history.

It gives us a genuinely revolutionary world outlook of our time, the Juche age. This constitutes a major historic contribution made by the Juche idea to the development of humanity's thinking and to the cause of liberation of mankind.

People's notions of the world and their views on and approach towards it have developed down through long history.

The history of the world outlook was a history of struggle between two conflicting philosophical currents, that is, between materialism and idealism, between dialectics and metaphysics. In this struggle Marxism signalled the victory of materialism and dialectics. The emergence of the Marxist materialistic dialectical world outlook was a reflection of the contemporary requirements. The appearance of the working class on the arena of history ushered in a new era in human history. The new historical conditions under which the revolution against capital had started, urgently demanded a revolutionary idea which would bring home the inevitability of the downfall of capitalism and the triumph of socialism to the working class who had risen up in struggle. The most important question in this was to vanquish the idealism and metaphysics which had sanctified the domination of reactionary capital and preached its eternity, and to elaborate a scientific world outlook of the working class. The materialistic dialectical world outlook came into being as a reflection of this requirement of the times.

The progress of the times is accompanied by the development of the world outlook. The steady expansion and development of the revolution which started with the emergence of the working class, gave birth to a new age when the working masses who had so far been the object of history appeared as its masters. The new age that witnessed the appearance of the working class and other working masses as a great force controlling the world, demanded the evolvment of a new world outlook which would enable them to become masters of their own destiny, shaping it in an independent and creative way, and to realize successfully the historic cause of national liberation, class emancipation and human freedom. This historic task was brilliantly accomplished with the evolution of the Juche idea.

The Juche idea which elucidates the world outlook of a new age is fresh and unique in its philosophical principle that forms its foundation.

In the past the relations between substance and consciousness, between being and thinking were regarded as the basic question of philosophy. The Marxist materialistic principle concerning the priority of substance and being gave a scientific solution to this question.

Since the question of the world's origin had been made clear by the materialistic viewpoint, the Juche idea raised a new problem concerning the position and role of man in the world as the basic question of philosophy and gave an answer to the question of who is the master of the world.

The philosophical principle of the Juche idea which clarifies the position and role of man as master of the world is based on a new elucidation of man.

The question on man had been also discussed a great deal by preceding philosophies, but it was confined mostly to abstract views on pure man, to the exclusion of social relations. The question of man's substance in social re-

lations was raised and made clear by Marxism.

Considering man in social relations the Juche idea cast a new light on his essential features. It expounded that man is a social being with Chajusong, creativity and consciousness, and thus gave a perfect philosophical elucidation of man. The clarification by the Juche idea of the philosophical principle that man is the master of everything and decides everything, on the basis of the scientific explanation of man as a social being, was a philosophical discovery which brought about a new change in the world outlook.

The idea that man is the master of everything and decides everything, in other words, the idea that man is the master of the world and his own destiny and is the transformer of the world and the shaper of his destiny, is fundamentally opposed to idealism and metaphysics. Idealism leads to mystical theory that the world and man's destiny are controlled by the supernatural "might", while metaphysics leads to the fatalistic belief that everything in the world is immutable and, accordingly, man must be obedient to his predetermined destiny. The idea that man is the master of the world and his own destiny and is able to transform the world and shape his destiny, is based on the premise of the materialistic and dialectical viewpoint which denies mysticism and fatalism.

The Juche idea uniquely defined the domination of the world by man who is the highest-developed product in the material world, as well as the principles of its transformation and progress, thus shedding a new light on the foundation of the world outlook. The world outlook based on the philosophical principle of Juche is a world outlook which is centred on man.

There have been various types of world outlook in history, but there was none that clearly indicated the viewpoint and stand on the world placing man at the centre.

Even the materialists who in the past had regarded the world as a material object, to say nothing of the idealists who considered it as a world of ideas or spirit, could not put forward the viewpoint and approach towards the world with man at the centre.

The Juche idea defined man as the master who dominates the world, not merely as part of it, and thus established a new world outlook which, unlike preceding ones, regards the world and its changes and progress with man, its master, at the centre. The Juche viewpoint and stand on the world with man in the central place provide a sure guarantee for the independent and creative cognitional activities and practice of man who transforms the world and shapes his destiny.

The Juche idea which clearly showed the man-centred viewpoint and stand towards the world provided new view of social history. In the years prior to Marxism, even those who had advocated materialism or dialectics adhered to the idealistic stand towards social history. Marxism made it clear that, like nature, society belongs to the material world and changes and develops in accordance with the general laws that govern the development of this world. In this way it disproved the idealistic view on social history.

While admitting the general laws of the progress of the material world which affect social history, the Juche idea expounded the laws which are peculiar to social history. Therein lies a great service the Juche idea rendered in perfecting the working-class outlook on social history.

The principle of social history that the subject of history is the masses of the people, that socio-historical movements are their independent and creative movements and that their consciousness of independence plays the decisive role in the revolutionary struggle, forms the basic content of the Juche-based view of history. This provides a new elucidation on

the essence, character and motive force of socio-historical movement, the movement of the subject.

The Juche idea established the new viewpoint and stand which see historical development and social revolution with the popular masses, the subject, at the centre.

The Juche idea which clearly indicated the man-centred world outlook and the view of social history brought about a great change in the development of world outlook. The revolutionary world outlook of the working class had been established by Marxism for the first time, and it was developed by the Juche idea onto a new, higher plane for its perfection.

The Juche idea, the revolutionary world outlook representing a new era in history, the Juche age, is rightly leading the onward movement of mankind aspiring to independence and sovereignty, socialism and communism, while sweeping away all the reactionary and counter-revolutionary currents of thoughts.

It marked a new, higher stage in the development of the working-class revolutionary theory. Therein lies another historic contribution of the Juche idea to the revolutionary cause of the working class and the cause of liberation of humanity.

An age had passed and the revolutionary movement had gone a long way since the birth of the revolutionary theory of the working class. Revolutionary practice in the new era demanded that the revolutionary theory be developed in a way which was suitable to new historic conditions. The Juche idea propounded the basic principle of revolution that the masses of the people are masters and the motive force of the revolution and construction and, on this basis, rendered it possible to evolve new revolutionary theories required by our time.

The Juche idea is the sound basis on which to develop the

revolutionary theory of the Juche age. Developing revolutionary theory on the basis of this idea means expounding the principles and laws of revolutionary movements with the working masses, the masters of revolution and construction, at the centre.

Developing a revolutionary theory with the working people at the centre is a requirement of revolutionary movements in the Juche age. In our time when the working masses have established themselves as the masters of the world and when revolutionary struggles are being waged with a far-reaching scope on the strength of their consciousness of independence and creativeness, the principles and laws of revolutionary movements can be elucidated correctly only by developing a revolutionary theory with the working people at the centre. By this method the Juche idea has made it possible to fully elaborate on the revolutionary theory aimed at realizing Chajusong for the working masses; and it has consummated the revolutionary theories of the working class to include those on national liberation, class emancipation and human freedom, and to be a perfect communist theory of social and natural transformation and human remoulding.

Placing the working masses at the centre in the development of a revolutionary theory is a sure guarantee for evolving the revolutionary theory and strategy and tactics in accordance with the true characteristic of the revolutionary movement.

Every revolutionary movement is an undertaking for and by the working people. Therefore, a revolutionary theory and strategy and tactics should naturally champion their interests and enhance their role. It can be said that the value of a theory depends on how well it advocates the interests of the popular masses, and that the effectiveness of strategy and tactics depends on how well they enhance the role of the

masses. By basing itself on the Chajusong, creativity and consciousness of the masses, the Juche idea made it possible to evolve the theory, strategy and tactics which would champion their basic interests and provide the proper way to give rein to their high revolutionary zeal and inexhaustible creativeness. This is how the revolutionary theory of the working class has become most powerful and able to champion the interests of the working masses thoroughly and enhance their role to the utmost.

The Juche idea serves as a guideline which shows a correct approach to the preceding revolutionary theories. These working-class theories were advanced on the premise of the conditions and tasks of the past times which were different from today, but they have a community of class idea and mission with the revolutionary theory based on the Juche idea. By laying down the principle of creatively approaching the existing theories and experiences, the Juche idea makes it possible to apply and develop the preceding revolutionary theories to suit the requirements of revolutionary practice in our time. In particular, it maintains the position of firmly defending and realizing the Chajusong of the working class and other working masses, and thus makes it possible to accurately identify and eliminate all kinds of opportunism, including revisionism which gives up the cause of revolution halfway or denies class struggle, and uphold the class principle and the spirit of uninterrupted revolution in the revolutionary theories of the working class.

The Juche revolutionary theory is the genuinely revolutionary theory of the working class in the Juche era and is the undying communist revolutionary theory which will be ever-victorious along with the struggle for the Chajusong of the working masses.

A great idea gives rise to great practice. The great Juche idea which throws a new light on the philosophical principle

and on the laws of socio-historical movement, the revolutionary movement, and gives scientific elucidation of the guiding principles of revolution and construction, has brought about a tremendous change in revolutionary practice.

The Juche idea has been brilliantly applied, above all, to the Korean revolution and has won a great victory.

The Korean revolution is guided by the Juche idea, and all its victories would be inconceivable without this idea. Under the banner of the Juche idea, the Korean revolution could get rid of its birth-pains caused by flunkeyism and dogmatism and has been able to triumphantly advance on the arduous road of struggle, getting over various difficulties and trials.

The Juche idea has led the revolution and construction straight along the new road which had never been trodden by others before. The Korean revolution has paved an absolutely correct path for national liberation in a colony and opened a short cut to socialism. It has created a best socialist new life which the world's people call a "model of socialism", and is successfully pioneering the untrodden path to socialism and communism. Because the Juche idea illuminates the way, we have been able to advance along the shortest route and thus achieve in a brief period of time a great victory in the struggle for independence, sovereignty and socialism, a success which is amazing to the world.

The Juche idea has become a solemn reality in our country. The history-making changes and great creations worked out by our people are precious fruit of this idea. Very proud and honoured by the brilliant victory and results attained under the banner of the Juche idea, our people are now struggling for the historic cause of transforming the whole society in accordance with this idea.

Because it reflects the common aspiration of the world's

people to Chajusong, the Juche idea is exerting a great influence on the contemporary revolutionary movements to build a new world of independence.

It has opened up a new revolutionary road, a broad avenue along which to advance the revolution in an independent and creative manner.

Our era, when the revolutionary movement is making progress through diverse forms with the national state as one unit, demands that the people of each country properly play the role of masters with a high degree of awareness that they are the masters of revolution. This is more urgent since there is the influence of wrong ideologies such as worship of great powers and dogmatism. By clearly showing how to stage a revolution in an independent and creative manner, the Juche idea has enabled the people of each country to have a strong sense of responsibility as the masters of the revolution, ridding themselves of the fetters of all outdated thoughts hampering independent progress; and it has also helped them to work out a policy which is suitable to the actual conditions in their country, according to their own views and belief, and to exploit their own creativeness to push ahead with the revolution. The opening up of the way to stage a revolution in an independent and creative manner has encouraged the people in different conditions of history and at different stages of development to carry on, confident of victory, the vigorous struggle to achieve national liberation and class emancipation and build socialism and communism.

The Juche idea has paved a new road of the international communist movement advancing on the basis of Chajusong, and has brought about a new era of progress in international relations.

The communist movement is an independent movement of the party and people in every country aimed at doing

away with all types of subjugation and inequality and becoming the true masters of their destiny. So there should be neither superior-subordinate relations nor master-servant relations in this movement. Chajusong is the life and soul for every country and people, and no relations of domination and submission, order and obedience could be permitted between them. The Juche idea defined Chajusong as the fundamental principle of the relations between parties and between countries, and thus helped towards a change in the international communist movement and the development of international relations. Today the principle of Chajusong is displaying still greater vitality as a steadfast principle that guarantees the international communist movement and determines the relationship between the Communist and Workers' Parties. It also serves as a recognized principle of development of state relations among newly-independent countries and many countries of the world with different social systems and as a powerful weapon against the imperialists who subjugate other nations and impose inequality upon them.

Indeed, the Juche idea is an immortal banner of struggle, a banner of victory, for the popular masses in their endeavour to create a new world and shape their own destiny.

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Our Party and people who have traversed the glorious path of struggle and victory over half a century following the banner of the Juche idea under the guidance of the great leader, should hold high this banner in future, too, and fight on energetically.

Our revolution has not as yet ended. We are still confronted with complicated and difficult revolutionary tasks. Only when we continue with our struggle upholding the banner of the Juche idea, will we be able to overcome all difficulties and trials, speed up national reunification and achieve final victory in the cause of socialism and communism.

We should equip ourselves more firmly with the Juche idea and thoroughly implement the Party's policies, its embodiment, and thus successfully realize our Party's programme to model the whole society on the Juche idea.

If we are to model the whole society on the Juche idea we should ensure that all Party members and working people are firmly equipped with the Juche idea and staunchly fight on anywhere, anytime along the road indicated by the Juche idea.

Scientific and theoretical activities are intended to perform an important role in equipping the Party members and working people with the Juche idea and materializing it.

Giving priority to the study and dissemination of the Juche idea is a precondition for equipping them firmly with the Juche-oriented revolutionary world outlook and for fully applying the Juche idea to the revolution and construction.

All scientists and theoreticians should keep in mind their heavy responsibility and bring about a new upsurge in studying and propagating the Juche idea.

In the social science sector they should make a profound study of the Juche idea and the ideas and theories clarified by it.

Social scientists should study the fundamentals and guiding principles of the Juche idea, as well as all the ideas and theories illuminated by it, in a comprehensive manner. They should also make a profound study of the achieve-

ments and experience our Party gained in the revolution and construction by applying the Juche idea.

Our social science should give correct, scientific and theoretical solutions to the urgent problems arising in revolutionary practice. Workers in this sector should intensify the study of the Juche idea, with the main emphasis being laid on the solution of these practical problems, so that correct, scientific and theoretical solutions are provided for all problems arising in the revolution and construction.

The Juche idea has opened up a wide vista for the development of all spheres of social science on a new foundation.

We should steadily intensify and improve scientific research with the Juche idea as an ideological, theoretical and methodological basis and thus enrich all branches of social science with new results.

Education in the Juche idea should be intensified.

Our educational institutions are the seat for the education in the Juche idea, and our school education should be consistent with the Juche idea throughout.

All educational institutions should radically improve the quality of education in the Juche idea. The students should thus be trained to become personnel who have acquired a basic outline of the Juche-based revolutionary world outlook in their senior middle school days and who have been firmly equipped with the Juche-based revolutionary world outlook when they graduate from universities and colleges.

In particular, universities and colleges should intensify the education of the Juche thought and theory. They should properly combine the education to establish the world outlook with the education to give specialized knowledge. Social science faculties in universities and colleges should help the students to acquire fully the revolutionary world outlook of Juche and, at the same time, training in their

specialities should be improved so as to produce good experts firmly equipped with the Juche thought and theory.

We should intensify the studying of the Juche idea among the cadres, Party members and working people.

The dissemination of information about Party theories is work to acquaint them fully with the Juche thought and theory.

The Juche idea is priceless ideological pabulum for genuine Juche revolutionaries to maintain their political integrity. In order to become such a revolutionary everyone should profoundly study the Juche idea.

All leading officials, Party members and working people should always study hard to acquire the Juche thought and theory and thus make them an integral part of themselves.

Scientists and theoreticians and men of the press should write many excellent books and articles which give profound explanations of the Juche thought and theory. They should thus actively contribute to firmly equipping the leading officials, the Party members and the working people with the Juche idea.

In the sector of science and theory they should strengthen the struggle against reactionary bourgeois ideas and all kinds of opportunist ideological trends and staunchly defend the purity of the Juche idea.

Workers in this sector should sharply expose the reactionary nature and harmfulness of all hostile ideologies which run counter to the Juche idea and strictly prevent even the slightest non-class, non-revolutionary ideological elements from infiltrating into our ranks. All our scientists and theoreticians should uncompromisingly combat the reactionary, counter-revolutionary ideological trends including bourgeois ideas, feudal-Confucian ideas, revisionism, flunkeyism and dogmatism. They should thwart the manoeuvres of all sorts of reactionaries and opportunists

and staunchly defend the Juche idea.

Our scientists and theoreticians should make the great Juche idea their firm belief and should ensure that all scientific and theoretical activities are geared to studying and propagating, defending and materializing the Juche thought and theory; they should also explain and disseminate the greatness and validity of the Juche idea broadly and profoundly.

Social scientists and theoreticians, the possessors and propagators of progressive ideas, play a tremendous role in the revolution and construction.

I believe that our Party's scientists and theoreticians will keep in mind their mission and duty as the active advocates and propagandists of the Juche idea and make an excellent contribution to the struggle for the ultimate attainment of the revolutionary cause of Juche.