

KIM JONG IL

**SOCIALISM OF OUR COUNTRY IS A
SOCIALISM OF OUR STYLE AS
THE EMBODIMENT OF
THE JUCHE IDEA**

WORKING PEOPLE OF THE WHOLE WORLD, UNITE!

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SOCIALISM OF OUR COUNTRY IS A SOCIALISM OF OUR STYLE AS THE EMBODIMENT OF THE JUCHE IDEA

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Today, owing to the vicious anti-socialist moves of the imperialists, a sharp confrontation is going on between socialism and imperialism on the international arena. Owing to the counterrevolutionary offensive of the imperialists and the advocates of the restoration of the bourgeois system, in some countries socialism has suffered setbacks and their society is in the turmoil of total destruction. Our socialism, however, is advancing dynamically along the road of victory and displaying its advantage and viability to the full, unaffected by any unscrupulous schemes of the imperialists and reactionaries. Our people cherish a great self-confidence and pride in having built a most advantageous socialist society, while their foreign friends are envious of Korea, saying that socialism of Korea is the best.

As our socialism demonstrates its viability more, the imperialists are frantically intensifying their attack on our country and the advocates of the return to the bourgeois system are disparaging us, on the grounds that we have not accepted their perestroika policy. Now that the imperialists and the advocates of the revival of the bourgeois system are making frantic attempts to disparage our socialism, we must bring the advantage and viability of socialism into fuller play while, at the same time, giving wide publicity to the superiority of our socialism.

As different hues of opportunism are distorting the socialist idea now, we must launch propaganda about the advantages of socialism, not in a general way, but by explaining the concrete reality of our socialism. Only then can the Party members and other working people have a correct understanding of our socialism which is the best in the world, and frustrate the attempts of the imperialists and the advocates of the return to a bourgeois system to throw mud at socialism. We must bring the intrinsic nature and advantages of our style of socialism home to the Party members and working people so that they can fight strenuously to consummate the socialist cause without fail with the unshakable conviction of socialism.

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Previously quite a few people considered socialism in every country to be the same. But, recently their view is changing, after witnessing the reality that in Europe socialism has suffered setbacks whereas in Asia and Latin America the banner of socialism is still fluttering. Especially from the fact that in our country socialism is displaying its great advantage and viability, they see genuine socialism in a fresh light. Needless to say, socialism in any country is an advanced society, fundamentally different from all kinds of exploiting society that have existed in human history, so it is superior to capitalism. However, its advantages are expressed differently in each country, according to the guiding ideology on which it is based.

In the past, many countries, while building socialism guided by Marxism-Leninism, applied the propositions of Marxism-Leninism advanced long before as they were, and imitated the Soviet experience in a mechanical manner. Several East European countries are typical examples. These countries had been under the occupation of fascist Germany during the Second World War before being liberated by the Soviet army, and embarked on the road of socialism with the help of the Soviet Union. Because they considered that unconditional application of the propositions of Marxism-Leninism and of the Soviet experience was the way to adhere to revolutionary principles and internationalism, they accepted Soviet-style socialism as it was. As a matter of fact, we cannot deny the historic exploits and experience of the Soviet Union which built socialism for the first time in the world. However, the experience of the Soviet Union in socialist construction is, in every point, the reflection of the then historical conditions and the concrete situation of the Soviet Union. The experience the Soviet Union had gained in the course of building socialism single-handed for the

first time in the world, surrounded by the imperialists, can hardly accord fully with the specific situation of other countries. If the existing experience is considered absolute and accepted dogmatically, it is impossible to build socialism properly, as the times change and the specific situation of each country is different from another. Several East European countries, notwithstanding, transplanted Soviet-style socialism on their lands as it was, thus making it impossible for socialism to display its advantages to the full.

In our country, too, the anti-Party, counterrevolutionary factionalists who had been steeped in dogmatism and sycophancy to great powers asserted that the government we should build and the democracy we should exercise must be modelled on the Soviet pattern. Their assertion, however, could not meet our people's aspirations and the specific situation of our country. In our country, once a backward, colonial semi-feudal society, we could not literally accept the Marxist theory which had been advanced on the premises of the socio-historical conditions of the developed European capitalist countries, or the Leninist theory presented in the situation of Russia where capitalism was developed to the secondary grade. We had had to find a solution to every problem arising in the revolution by racking our own brains and with our own efforts to suit our country's socio-historical conditions. Immediately after liberation we started building a new society under the situation in which our country was divided into north and south and we were in direct confrontation with the US imperialists; this situation urgently required us to solve every problem from the standpoint of Juche. Such a requirement of the developing revolution was fulfilled satisfactorily by the great leader who, on the basis of the Juche idea, put forward original lines and policies suited to our people's aspirations and the specific situation of our country.

In his early days the great leader Comrade Kim Il Sung, by reflecting the people's desire and demands for independence, created the immortal Juche idea, thus providing a new guiding ideology for the era of independence. The Juche idea is a revolutionary theory which occupies the highest stage of development of the revolutionary ideology of the working class. The originality and superiority of the Juche idea, on which our socialism is based,

define the latter's special features and advantages.

The Juche idea requires that one must undertake the revolution and construction for his own country on his full responsibility and with his own efforts to meet the actual situation of his country. Guided by the Juche idea, our people have built socialism to suit the specific situation of our country, following the road they have chosen and mobilizing their own strength.

Holding aloft the revolutionary banner of the Juche idea, under the leadership of the great leader, our people waged the anti-Japanese revolutionary struggle, and liberated the motherland, and, after liberation, solved every problem arising in the revolution and construction on their own efforts to meet the actual situation of our country, paving an original way to socialism.

Ours is a man-centred socialism, an embodiment of the Juche idea. Our Party and people have built socialism in their own way on the basis of the Juche idea.

In our country we solved the problem of power in our own way to meet our people's will and the specific situation of the country.

The basic question in the revolution to realize the independence of the popular masses is the matter of power. The primary question to be solved in building socialism is to establish a people's power led by the working class. Only when a people's power is set up is it possible to carry out both socialist revolution and socialist construction, using it as the weapon.

During the anti-Japanese revolutionary struggle, the great leader, based on the Juche idea, set forth an original policy on the building of a people's power and set up a people's revolutionary government in every guerrilla zone, a form of liberated area; after the liberation he established the people's government as its successor. Our people's power born as a people's democratic government, has been strengthened and developed into a socialist government along with the progress of revolution and construction.

As a government established by our people of their own free will and by their own efforts to meet the actual situation of the country, our people's government, since its foundation, became a thoroughly independent

government, different from those established with the help of a foreign country. It is a government which is based on the worker-peasant alliance led by the working class and has an extremely wide socio-political ground relying on the united front of the broad masses of people. For such a character, unlike the Soviet government or a foreign government which imitated the former, our people's government has been developed into the most solid government which struck its roots deep among the broad masses of the people. It is the most popular government which is responsible for providing our people with an independent and creative life. A power organ has been considered in general to be a body of authority. Several countries which followed the road of socialism also established their governments centring on authority. Needless to say, the function of authority cannot be separated from a socialist government. However, a socialist government in which people are the masters and which serves the people must not be an omnipotent power. In our country we have built the people's government, not as a simple power organ, but as power which serves only the people representing the rights of the working people to independence, organizing their creative abilities and activities, taking care of their lives and protecting their interests. For its revolutionary and popular character, our people's government enjoys the unreserved support and trust of our people. As a new-type power established on the basis of the Juche idea, it serves as a powerful political weapon for developing socialism of our style.

In order to materialize the independence of the popular masses, it is imperative to liquidate outmoded socio-economic relations and establish a new socio-economic system.

Our Party and people carried out democratic and socialist revolutions in our own way to meet the demands of our people and the concrete reality of our country.

Democratic revolution is an undertaking to make preparations and create preconditions for socialist revolution. Success in this undertaking is of great significance in carrying out socialist revolution with credit.

After liberation, the great leader advanced the correct policy on democratic

revolution which fully accords with the specific situation of our country, based on the rich experience and achievements gained during the anti-Japanese revolutionary struggle.

In our country, once a colonial, semi-feudal society, agrarian reform posed itself as the first and foremost task in democratic revolution. Unless the peasants, which accounted for the majority of the population, were delivered from the feudalistic exploitation and oppression through agrarian reform, it was impossible to develop revolution as a whole. Our Party carried out the agrarian reform, the most important task in democratic revolution, to meet the requirements of continuous revolution towards socialism. In our country we confiscated the land of the landlords without payment and distributed it gratis to the peasants, who owned little or no land, and took measures to place restrictions on the wealthy peasants, thus creating preconditions favourable for establishing a cooperative rural economy.

In several East European countries, they did not do as we did. Instead, they confiscated landowners' land with compensation and distributed it to the peasants at its market value, and worse still, they did not confiscate the whole of the land from the landlords but left large areas for their share; they did not take measures to restrict the wealthy peasant economy. Consequently, there was a room for the exploiter class to hold its footing in the countryside, presenting a great obstacle to the accomplishment of socialist revolution.

In our country we carried out not only the agrarian reform but also other tasks of democratic revolution thoroughly in our own way to meet the requirements of the continuous revolution for socialism.

Transforming outdated production relations in city and rural areas along socialist lines is a major task in socialist revolution. In our country, we carried out socialist revolution at the appropriate time after the war when the socialist transformation of production relations was raised as an important requirement.

With scientific insight into the concrete reality of our rural areas after the war and the revolutionary enthusiasm of the farmers, the great leader put forward his policy on agricultural cooperation, the policy of transforming the

economic form before the technical reorganization, as well as the policy of transforming private trade and industry along the socialist line. In accordance with the original policy advanced by the great leader on socialist transformation, we saw to it that the advantage of the cooperative economy was demonstrated visually under the guidance and with the help of the Party and state, and the transformation of economic form and remoulding of people were launched in close combination; the poor peasants and middle peasants as well as handicraftsmen entered into the cooperative economy for themselves through the thoroughgoing application of the voluntary principle. We did not liquidate the wealthy peasants, but restricted them while transforming them gradually; we also led the capitalist tradesmen and entrepreneurs to transform themselves and take the road of socialism of their own accord. Thanks to the wise leadership of the Party and the leader, the socialist transformation of production relations in towns and rural communities was completed successfully in our country in a short span of time without any deviation, and the socialist system displayed its vitality to the full as soon as it was established.

In our country, we also established the system of socialist education, culture and public health in our own way based on the Juche idea. The most advantageous system whereby the Party and the state are fully responsible for people's education, cultural life and health can be found only in our country and this constitutes a major characteristic of our socialism.

In order to materialize socialism, it is imperative to build up a strong motive force of revolution along with the establishment of people's power and the advanced socio-economic system.

Previously social revolution was regarded mainly as an undertaking to seize power and reform the socio-economic system. Needless to say, establishing people's power and an advanced socio-economic system is a fundamental question in revolution. However, apart from the work of building up a strong motive force of revolution, it is inconceivable to establish the people's power and the advanced socio-economic system and consolidate them.

Victory in the struggle to build the socialist power and establish the socialist socio-economic system is a victory of the motive force of revolution and, at the same time, provides a new turning-point in further strengthening and developing the motive force itself. When the working class and other working people take hold of power and establish a socialist system, their socio-political and economic position changes remarkably, consolidating the leadership position of the working class and transforming the farmers and other working people into socialist workers. However, it does not mean that the motive force of revolution becomes strong of itself, once the socialist government and the socialist system are set up. In order to make the driving force of revolution strong, it is imperative to carry out socio-political and economic change as a way to strengthen the motive force of revolution. In other words, socio-political and economic reform must be directed to furthering the political and ideological unity of the popular masses rallied behind the party and the leader. This is of great significance in consolidating and developing the established socialist system and advancing revolution continually.

In order to strengthen the motive force of revolution further through socio-political and economic change, the class line and the mass line must be applied properly in democratic and socialist revolutions so as to isolate and weaken the minority hostile forces to the maximum and rally the broad masses of people firmly behind the working-class party and government. However, many countries, while carrying out these revolutions, committed such Leftist and Rightist errors as encroaching upon the interests of a certain social stratum without adhering strictly to the mass line, or making concessions to the hostile class, deviating from the class line. As a result, they ended up failing to build up solid social and class foundations of their parties and governments and strengthen the motive force of revolution. Guided by the Juche idea, we carried out all socio-political and economic reforms thoroughly to meet the demands and interests of the working class and other broad masses of working people and thus united the popular masses firmly behind the Party and the leader, making the motive force of revolution rock-solid.

The strength of the motive force of revolution depends primarily on its political and ideological level, so ideological transformation is important in strengthening it. A man's political and ideological state is influenced by the socio-political and economic system, but it largely depends on how the party conducts organizational and political work among the broad masses. Based on the principles of the Juche idea, our Party has always paid the greatest attention to the remoulding of man and given priority to political work ahead of all other work, thus bringing about a brilliant solution to the question of building up the motive force of revolution politically and ideologically. Quite a few countries, however, did not pay due attention to ideological remoulding, considering that if they transformed the socio-economic relations on socialist lines and improved the conditions of people's material life, a man's ideological consciousness would be transformed of itself. Primarily for this reason, many countries had to experience trials in building socialism.

The political and ideological might of the motive force of revolution is nothing but the power of single-hearted unity between the leader, the Party and the masses. In our socialist society the leader, the Party and the masses throw in their lot with one another, forming a single socio-political organism. The consolidation of blood relations between the leader, the Party and the masses is guaranteed by the single ideology and unified leadership. Within the socio-political organism the monolithic ideology is realized based on the leader's idea, and unified leadership is ensured by the leader's guidance. As it has established the monolithic ideological system firmly throughout the Party and society and consolidated and developed it from generation to generation, by inheriting the glorious revolutionary traditions of the anti-Japanese revolutionary struggle, our Party has been able to achieve unbreakable unity and cohesion of the Party and revolutionary ranks based on the monolithic ideology and unified leadership and accelerate revolution and construction dynamically.

A working-class party is the pivot in the motive force of revolution, so building it up first is essential for strengthening the motive force of

revolution. The working-class party is the guiding force of revolution. Our socialism has become characteristic because our Party has been built as a new revolutionary party of the Juche type and it has led the revolution correctly by creative methods.

From its inception, our Party has been built into a revolutionary party of the Juche type. As our Party has been developed as such, unlike the parties in various countries, and has organized and led revolution independently, in our country all the revolutions could be carried out thoroughly and our socialism with its unique style built.

Our Party and people are developing and consummating socialism in our own way on the basis of the Juche idea.

The great leader has not only paved an original way for the establishment of the socialist system but has also illuminated the right path for the development and completion of socialism.

Modelling the whole of society on the Juche idea is a great communist programme for developing and consummating socialism of our style. It is only when the whole of society is modelled on the Juche idea that the demands of the popular masses for independence can be realized satisfactorily. Our Party sets it out as the strategic target for the building of communism—to occupy the ideological and material fortresses of communism—by transforming man, society and nature as required by the Juche idea.

An important objective in the process of modelling the whole society on the Juche idea is to accomplish a complete victory of socialism. To achieve this by assimilating all members of society to the working class and developing the economy and culture onto a higher stage marks an epoch in modelling the whole of society on the Juche idea.

The great leader elucidated all aspects of a completely victorious socialist society and the strategy and tactics for its construction. A completely victorious socialist society is built when the manoeuvring of the hostile classes and corrosive actions of obsolete ideas are eliminated, the difference between town and countryside and class distinction between the working class and peasants disappear and the material and technical foundations of

socialism are laid down solidly. In our country where the entire people are now thoroughly equipped with the Juche idea and are rallied single-heartedly around the Party and the leader, forming a strong motive force of revolution, we can consider that in the political and ideological sphere, the basic conditions for the complete victory of socialism have been matured. If we step up socialist economic construction and enhance the living standards of the people onto a higher stage, we can scale the highest peak of socialism in material life, too.

The great leader said that if the entire people live on rice and meat soup and in silk clothes and tile-roofed houses, it is precisely socialism. Attaining these objectives is the century-old desire of our people, and translating it into reality is not a matter of the far-distant future.

The Juche-orientated theory on socialist and communist construction is a new theory on the building of communism based on the principles of the Juche idea and the practical experience of our revolution. Marxism-Leninism presented a series of opinions on the building of socialism and communism, but it confined itself to presupposition and hypothesis owing to the limitations of the conditions of their ages and practical experience. Because it viewed social development mainly as the history of change in the mode of production, proceeding from the principles of a materialistic conception of history, Marxism-Leninism could not give a correct answer to the question of continuous revolution after the establishment of a socialist system. But many countries applied the principles of the Marxist-Leninist materialistic conception of history dogmatically, failing to advance revolution continually after the establishment of the socialist system, and with the rise of modern revisionism, they went so far as to resort to counterrevolutionary manoeuvring and made a mess of the revolutionary achievements already gained. The Juche idea has given a scientific clarification for the first time that after the establishment of socialist system revolution should be continued to eliminate the remains of the old society in the spheres of ideology, technology and culture to achieve a complete victory of socialism. This will overcome the transitional character of socialist society once and for all and lead to a higher stage of communism.

In order to occupy the ideological and material fortresses of communism by transforming man, society and nature as required by the Juche idea, it is imperative to carry out the three revolutions—ideological, technological and cultural. This is the most scientific line which fully guarantees the development and accomplishment of socialism. Since the early days of building a new society, our Party has promoted the three revolutions in all spheres of social life. It defined the three revolutions as the main content of revolution to be carried on following victory in socialist revolution and the establishment of a socialist system, as the task of continuous revolution to be held fast till the construction of communism.

Priority must be given absolutely to ideological revolution in carrying out the three revolutions. Since man is the architect of social development and his ideological consciousness plays a decisive role in revolutionary struggle, it is only when priority is given to ideological revolution that it is possible to build socialism and communism successfully. In our country we are giving priority to ideological revolution in the revolution and construction while pressing on with technological and cultural revolutions, thus transforming people, society and nature thoroughly as required by the Juche idea. Through the three revolutions, all members of society are growing into genuine communists firmly equipped with the Juche outlook on revolution, the economy is scoring an uninterrupted upsurge in the process of making itself Juche-orientated, modern and scientifically-based, and socialist culture is flourishing and developing brilliantly. The line of the three revolutions is truly a most scientific line we must hold fast to in the building of socialism and communism.

How we develop and perfect socialist society after the establishment of the socialist system hinges on how we guide and manage the process.

Socialism does not grow within the framework of capitalism but is born on new soil where capitalism has been buried. Socialist society, too, must be managed and run not in a capitalist way but in a new way suited to the intrinsic nature of socialist society. But, the preceding theories of the working class failed to give clear answers to the questions on how to manage and run

socialist society and how to guide socialist and communist construction. Because of such limitations in the preceding theories and poor experience in practice, many remnants of capitalism were evident in the guidance and management of socialist society. These remnants resulted in the introduction of an outdated method of guidance and management such as the state management method which retains many bureaucratic elements and the economic management method which puts emphasis mainly on material incentives. With the development of socialist construction, these outmoded guiding and management methods retaining many capitalist elements revealed their limitations even more. Several East European countries where socialism had been transplanted from outside guided and managed the society by applying the Soviet method as it was. In our country, too, after its liberation, the old guiding and management method such as Soviet bureaucratism was maintained by those indulged in dogmatism and worship towards great powers.

The historical task of solving the problem of guidance and management to meet the essential requirements of socialist society was at last fulfilled satisfactorily by the great leader, who created the Juche-orientated leadership method and a new economic management system. He systematized the Juche-orientated leadership method comprehensively and created the Chongsanri spirit and method, as well as the Taean work system by applying the anti-Japanese guerrilla work method he had developed in the flames of the anti-Japanese revolutionary struggle to suit the reality of socialist construction. As a result, a revolutionary turn was brought about in Party work and in state and economic management in our country.

In several countries, with the rise of modern revisionism, more capitalist elements have been introduced in the method of guidance and management of socialist society; in particular, with the full-scale application of capitalist methods by the advocates of modern social democracy, a grave situation has been created in which society is returning to capitalism.

The Juche-orientated leadership method of which the main content is the leader's monolithic leadership system, the revolutionary mass line, the

revolutionary work method and popular work style, and the Juche-based economic management system characterized mainly by the Taean work system, serve as powerful weapons for building socialism and communism successfully.

Our socialism is, indeed, a unique socialism which our people have developed successfully by their own efforts without any twists and turns or other deviations, guided by the most correct guiding ideology, and a promising socialism advancing dynamically along the road of victory with clear objectives and prospects.

2

Our socialism is the most advantageous socialism to fully reflect man's intrinsic demands.

The Juche idea has shown the correct way for realizing the intrinsic demands of man for the first time, based on the scientific clarification of man's essential character. Since it is based on the Juche idea our socialism fully embodies man's intrinsic demands.

Ours is a socialism which fully reflects the people's demand for independence.

Man, as a social being with independence as his natural attribute, wants to live and develop independently free from all fetters. Independence is a valuable attribute for man. When we say that independence is tantamount to the life of man, life in this sense means his socio-political integrity. Along with physical life, man has socio-political integrity; that he has socio-political integrity is his essential character. Man's right means, above all, his socio-political right, and his dignity is guaranteed by socio-political independence. To realize his socio-political independence is a prerequisite for satisfying all his intrinsic demands. The popular masses who are subordinated socially and

politically, even though they transform nature, cannot benefit from it as they should, nor can they get rid of the shackles of old ideology and culture. Defending and maintaining socio-political independence thoroughly is vital in realizing the independence of the popular masses.

Our socialism fully guarantees our people's socio-political independence. In our country, where socialist revolution has been carried out thoroughly, any socio-economic condition which restricts socio-political independence does not exist. Thanks to the deep concern of the Party and the leader which bestow precious socio-political integrity on the people and make their life honourable, our entire people are enjoying the most dignified and worthwhile life.

The popular masses' independence is realized completely only when they shake themselves free from not only socio-political subordination but also from the restrictions of nature and outdated ideas and culture. With the establishment of the socialist system, the popular masses achieve their socio-political independence, but they are not completely free from the restrictions of nature and obsolete ideas and culture. Even after the establishment of the socialist system, there still remain the vestiges of exploiter society for a certain historical period, which are the main obstacles to realizing the complete independence of the popular masses. Revolution should be continued even after the establishment of the socialist system to remove the remnants of old society. As we have held fast to the independent stand in the revolution and construction and stepped up the three revolutions—ideological, technological and cultural—our country has become an independent state which is developing steadily in all spheres on its own efforts and our people have become honourable people who successfully blaze a trail for the communist cause.

In several countries today, the counterrevolutionary moves of the imperialists and the advocates of a return to the bourgeois system are creating a grave situation in which the popular masses are losing the independence they had already gained. The struggle to gain independence is arduous, but the struggle to defend and preserve independence is not less arduous. The

imperialists are unscrupulously attempting to deprive the people of the socialist countries of their independence and put them again to the yoke of colonial slavery. In order to frustrate their attempts and defend independence firmly, it is imperative to maintain socialism thoroughly and strengthen it steadily. What is of importance here is, above all else, to defend the socialist government which guarantees the popular masses' socio-political independence and the socialist ownership of the means of production and constantly strengthen and develop them. Through thousands of years, the masses of the working people have been forced to live as slaves, deprived of their socio-political independence, not having seized political power and the means of production. The proponents of modern social democracy, however, are opening the way for the right-wing reactionaries to take power again, under the signboard of political pluralism, and clamouring for private management and private ownership, breaking up socialist ownership. As a result, the landowners and capitalists of the former days and their descendants as well as other reactionaries took power and control of the means of production once again, oppressing and exploiting the people. This is an abominable act of treachery selling out to the imperialists and reactionaries the socio-political sovereignty gained by the peoples of socialist countries at the cost of their blood.

Independence of the popular masses is guaranteed by self-reliant defence. The popular masses' independence is inconceivable apart from work to defend the sovereignty of one's country and nation from aggression by the imperialists. By thoroughly implementing the military line on self-reliant defence, our people have developed a strong defence power capable of repulsing any war provocation of the imperialists and defending the independence of the country and nation reliably.

The proponents of modern social democracy are putting their countries in a defenseless state in the face of the imperialists' aggression. Prattling about international relations based on the new "way of thinking", they have given up the struggle against the imperialists and are reducing arms unilaterally and converting the munitions industry to the civilian industry, while completely

disarming the army politically and ideologically, asserting an apolitical, non-ideological character to the army. Owing to their capitulationist manoeuvrings at the time when the imperialists are maintaining and consolidating their military blocs and building up arms, watching for a chance of aggression, the peoples of many countries in the world are exposed to the danger of becoming the colonial slaves of the imperialists once again. All the facts clearly show that the road to modern social democracy immediately leads to counterrevolution violating the independence of the popular masses.

Through the experience of their miserable lives as colonial slaves in the past and of their present socialist life, free and worthwhile, our people are clearly aware that only socialism can guarantee people's independence, and are treasuring our socialism which champions their independence and working heart and soul to defend it.

Ours is a socialism which fully reflects people's demand for creative lives.

As a social being with creativity as his natural attribute, man wants to live and develop creatively. He undertakes creative activities ceaselessly to transform nature and society and shape his own destiny.

The essential advantage of socialism finds expression in providing the popular masses with worthwhile, creative life. In our country the Party and state, on their own responsibilities, are creating every condition for the masses of the working people to lead a worthwhile, creative life to their hearts' content. Herein lies a basic reason why our socialism suits man's creativity, his essential quality.

For the working-class party and state to be responsible for ensuring creative life for the people is the intrinsic requirement of socialist society. Socialism is a society where people are masters, and the mission of working-class party and state is to serve the people. In socialist society the working-class party and state must be responsible for the creative life of all members of society. Of course, this is not an easy job. However, they must not shirk their noble responsibility and duty for the people. If they abandon this task,

socialist society cannot preserve its revolutionary and popular character.

Today the champions of modern social democracy have abolished from the party's and state's functions the responsibility and duty whereby they are bound to provide people with a creative life, thus making people eke out their living by selling their labour, without any protection from the state. Such a society is no less than a capitalist society in terms of people's living conditions. In a capitalist society everyone's life and destiny is his own matter and the bourgeois state and party do not care at all about whether the working people have a job or not and whether they eat or starve to death. This is an inevitable phenomenon in a capitalist society where the state and political party are the instrument to defend the interests of exploiting classes. The advocates of modern social democracy, however, while introducing capitalist socio-economic orders, are clamouring that they can build a "welfare society" if they pursue a "welfare policy". In a capitalist society genuine welfare cannot be carried out for the people. The so-called "welfare policy" pursued by a capitalist state is nothing but deception to cover up the class contradictions in society and put down the resistance of the working masses. The capitalist socio-economic orders of the advocates of the return to the bourgeois system bring only unemployment, poverty and crime to the popular masses, not a genuinely creative life. The reality clearly shows that socialism in which the working-class party and state are responsible for the creative life of people, is the most advantageous system meeting man's creativity.

Our socialism fully embodies man's intrinsic demands not only in providing the popular masses with a creative life but also in the method of stimulating their creative activities. In our country giving priority to political work over all other work as suited to man's essential requirements, inspiring the working people with high revolutionary enthusiasm and creative passion is considered the basic way of motivating people. As a result, our working people are working with all devotion for society and collectives and for themselves, with a high sense of consciousness as the masters of revolution.

The proponents of modern social democracy put stress only on material

incentives and regard them absolute, contrary to man's intrinsic demands, in an attempt to move man by money. They have turned all human relations into commercial and monetary relations, converting working people into the slaves of money. Money is a means used for man's life, but it cannot be an object of his creative activities. Needless to say, under socialism a material incentive and monetary lever may be used for its transitional character. However, they should only be used as auxiliary means of economic management and economic activities under the intentional guidance and control of the state, on the basis of raising man's revolutionary consciousness. Moving man by money is a capitalist approach which goes against man's nature. This method, if applied, will boost selfishness, making society degenerate into capitalist patterns. This is clearly shown by the situation of those countries where capitalism is being restored by supporters of modern social democracy.

Ours is a socialism which brings man's consciousness into full play.

Consciousness is an intrinsic attribute of man determining all his activities; ideological consciousness plays a decisive role in man's cognitive and practical activities. For his independent ideological consciousness, man conducts creative activities aggressively to recognize and transform nature and society on his own initiative and in conformity with his will and demand. The viability of a social system depends on how it brings man's consciousness into play.

The important source of the great advantage and viability of our socialism lies precisely in the fact that it is a social system which brings man's consciousness into full play. In our country the socialist revolution has been carried out thoroughly, with the result that the socio-economic foundations of obsolete ideas have disappeared. In our socialist society unsound ideas remain only as the remnants of old society. This does not mean that there is no danger of obsolete ideology reviving. The change in the socio-economic condition itself does not bring a change to man's ideological consciousness. There cannot be a vacuum in man's ideological consciousness. Man is influenced by either a progressive idea or an unsound idea. Since the

remnants of old ideas are persistent and the ideological and cultural infiltration by imperialism is incessant, penetration of unsound ideas is unavoidable, unless the education in new communist ideology is conducted properly. If socialism is to display its advantage and viability to the full, there should be an excellent ideology and revolutionary ideological education system capable of giving ideological pabulum to the people.

We have the Juche idea, the most revolutionary ideology of our era, and the revolutionary ideological education system. Revolutionary education for people in socialist society is undertaken by the working-class party. Through the working-class party and other political organizations under the leadership of the party, people imbibe political pabulum and go through revolutionary training. Since the revolutionary Party guided by the great Juche idea is leading our socialist society, in our country a brilliant solution has been found to the problem of revolutionary education for the people. The whole of society is overflowing with the noble political and ideological climate in which all its members are working devotedly for the Party and the leader, the motherland and people, cherishing the Juche idea as their sole conviction and united firmly behind their Party and leader. This is the source of the great advantage and enduring vitality of our socialism. As they were equipped with noble revolutionary idea and an indomitable fighting spirit, our people were able to emerge victorious in the arduous Korean revolution and are now advancing dynamically along the road of socialism, breaking through all the challenges of the imperialists. But in many countries, sincere efforts were not made to equip people with the revolutionary idea of the working class and this created a grave situation in which people have become degenerate ideologically and the socialist cause is jeopardized. All the facts show clearly that laying primary emphasis on transforming and stimulating ideological consciousness of people as a revolutionary line to meet the essential character of man as a social being with consciousness, is the only way to build socialism successfully and bring its advantage into full play. Our socialism fully embodies man's demand for collectivism. As a social being living and acting within a social community, having relations with society, man

cherishes collectivism as his intrinsic demand, the collectivism which requires him to cast in his lot with the social community and live in cooperation with each other. As a social being, man can shape his destiny independently and creatively only within the social community. Collectivism is man's fundamental requirement, essential for his living a worthwhile life as a member of a social community. Only when he lives as a member of the social community, sharing his destiny with the collective, can he preserve his socio-political integrity as the master of his destiny and lead a worthwhile life. Collectivism constitutes the basic condition for strengthening the might of the social community. Man can play his creative role to the full only within the social collective. His creative ability to transform nature and society is brought into full play only when people form a single social community and develop collective cooperation.

Man considers collectivism as his intrinsic demand; but in exploiting society this demand is totally overridden and instead individualism prevails. Originally, individualism was the product of private ownership and an idea of the exploiting class. Appearing as an idea of the reactionary ruling class of exploiting society, individualism reached its apex in capitalist society, spoiling all reason and conscience of mankind. In particular, the individual avarice of the imperialists and monopolists has come to the extreme, employing whatever barbarous method without the slightest hesitation to amass wealth.

In our country we are not only consolidating and developing the socialist system on the basis of collectivism but also intensifying education in collectivism among all members of society, thereby making collectivism prevail throughout society. That socialist society is based on collectivism does not mean that it ignores individual interests. In socialist society individual interests coincide with collective interests, and the former is included in the latter. Our socialist society, an embodiment of the Juche idea which values man most, respects the interests of both the collective and individuals, and benefits all people as much as possible. For the individuals to develop and enjoy a happy life in the development and prosperity of the

collective—herein lies the essential advantage of our socialism. The advocates of modern social democracy are fostering bourgeois individualism while vilifying and opposing collectivism, calling it “totalitarianism”, so turning their society into a corrupt, decadent society dominated by ultra-individualism which seeks only one’s own welfare, regardless of one’s country and nation.

All the facts show evidently that our socialism where all members of society are leading an independent and creative life to their hearts’ content, helping and leading each other forward by displaying the collectivist spirit to the full, is indeed the most advantageous socialist society which accords with the intrinsic requirements of man.

3

The advantages of our socialism are fully expressed in the spheres of politics, the economy, ideology and culture.

Political life is of decisive importance in man’s social life. The masses of the people can enjoy an independent and creative life only when they lead a genuine political life as the masters of politics.

Our people are enjoying priceless political life in socialist society.

Their valuable political life is manifested in the fact that all of them enjoy truly democratic freedom and rights as the masters of state and society.

Our socialist society is a truly democratic society which provides people with genuine political freedom and rights. Our democracy is socialist democracy of our style which embodies the Juche idea.

In our country, from the early days we have developed democracy in our own way to suit the specific situation of the country, based on the Juche idea. After liberation, the great leader advanced the line on progressive democracy which accords with our people’s will and ideological feeling. Progressive

democracy is the democracy of a new type which rejects the imperialists and their stooges and ensures genuine freedom and rights for all patriotic people who love their country and nation. We have developed progressive democracy into socialist democracy of our style to meet the new historical conditions where the socialist system has been established.

Socialist democracy of our style is people-centred democracy which makes all the working people fully enjoy their independent and creative life helping and leading each other forward, with equal rights and freedom as the same members of the society. In our country where democracy is the basic mode of state activities, the working people are taking an active part in the management of state affairs as the masters of the power and fully exercising their rights to all socio-political activities. In our country the policies are set forth reflecting the will of the masses of the people and are implemented to meet their interests. Our socialist system is truly a democratic system which ensures genuine freedom and rights for the popular masses.

Originally socialism meant genuine democracy, and socialism and democracy could never be separated from one another. The advocates of modern social democracy, however, are artificially separating socialism from democracy, while clamouring about “democratic socialism”. By democracy they mean “pure democracy”, democracy without dictatorship, which has never been found in history. As long as the class struggle exists, democracy assumes class character and is related to dictatorship. Socialist democracy gives full scope to democracy for people, while exercising dictatorship against class enemies encroaching upon it. On the other hand, bourgeois democracy ensures democracy for the minority exploiter class, while exercising the most cruel dictatorship over the working class and other broad masses of the working people.

Capitalism is not a democratic society, but a society where money and authority are almighty, a society ruled by the law of the jungle and is full of lies and deception. In a capitalist society where the masses of the working people are the slaves of the billionaires, genuine democracy cannot exist. This notwithstanding, the proponents of modern social democracy have

illusions about capitalism, thinking as if freedom and democracy prevail in that society; they are attempting viciously to introduce bourgeois democracy. This is manifested intensively by their introduction of bourgeois parliamentarism and multi-party system.

Bourgeois parliamentarism and the bourgeois multi-party system are not the expressions of democratic politics but the tools for exercising a bourgeois dictatorship.

Capitalists make use of a bourgeois parliament for legalizing their harsh exploitation and oppression over the working masses. The rulers of capitalist society hold elections to cover up bourgeois parliamentarism with democracy, but their election campaign is not a competition of different political views but a race ruled by the power of money. The monopolists who spend plenty of money in elections and their representatives hold a majority in bourgeois parliament. Such a bourgeois parliament cannot adopt any law or resolution for the popular masses. The adoption of laws and resolutions by a bourgeois parliament is nothing but a mere procedure through which to justify what has already been decided by the monopolists and their representatives outside the parliament.

The bourgeois multi-party system, too, is the same. In capitalist society class antagonism exists between the exploiter and the exploited and within the exploiter class, too, their interests are pitted against each other; reflecting these class relations of an exploitative society, various political parties spring up and a multi-party system prevails. The actual political wirepullers behind the scene of the bourgeois multi-party system are billionaires. The bourgeois multi-party system serves to cover up the reactionary nature of the bourgeois dictatorship, and to beautify and embellish bourgeois dictatorship.

The imperialists dissolve even the formalistic parliamentarism or multi-party system overnight if they become a nuisance to the maintenance of their reactionary rule, and switch over to naked fascist rule. What the people have gained from the introduction by the advocates of modern social democracy of bourgeois parliamentarism and bourgeois multi-party system, willingly giving no heed to the reactionary nature of these systems, is not democracy,

but only disaster. As the result of the introduction of multi-party system and of the so-called “free election”, the majority in parliament was held not by a working-class party but a coalition of reactionary political parties of all hues. Through the “free election”, many of the class enemies and political impostors took their seats in parliament, disguising themselves as “people’s friends”. Consequently, in many countries where bourgeois parliamentarism and multi-party system have been introduced, capitalism has revived, and what the people have gained from them is not political freedom and rights, but misfortune and agony.

The historical lesson shows clearly that we must not harbour any illusion about bourgeois democracy, but we must follow only the road to socialist democracy.

Our people’s worthwhile political life is expressed in their leading a revolutionary and political life, each belonging to a certain political organization.

Only when they lead a political and organizational life as members of Party organizations and other political organizations under the Party’s leadership, can people enjoy a worthwhile socio-political life and maintain their honourable socio-political integrity, absorbing the leader’s revolutionary idea and the Party’s policies, its embodiment, as the pabulum for their socio-political integrity. In our country all the people lead a political and organizational life, each belonging to a certain political organization. It has become their daily routine. They regard it as a worthwhile life to maintain their honourable socio-political integrity and take part in organizational life voluntarily.

The proponents of modern social democracy are slandering political and organizational life, calling it “a restriction on freedom”, while fostering unrestricted freedom. If a man, being a member of the social community, merely lives, only eating without leading a political and organizational life, such life cannot be a life worthy of a human being. Due to the destruction by the advocates of modern social democracy of revolutionary and political organizations in various countries, the people have become unable to lead a

genuine political and organizational life, and quite a few of them, deceived by the counterrevolutionaries, have joined reactionary political organizations to be used as tools by the reactionaries.

The reality shows clearly that only the political and organizational life within Party organizations and other political organizations under the Party's leadership is a genuine political and organizational life maintaining honourable socio-political integrity. Economic life is the basic sphere of social life. Our socialist society provides all the working people with conditions for material life so that they can enjoy their independent and creative lives to their hearts' content. Our people are provided with every necessity for their clothing, housing and daily sustenance either free of charge or virtually free including a food supply from the state at a nominal price; they are living without knowing even the term "tax" thanks to the complete abolition of all the tax systems. Our Party and the Government of the Republic are taking a variety of popular measures such as free education and free medical care to suit the intrinsic nature of socialist society; they are further expanding their scope as conditions allow. In our country the state is fully responsible for the life of old people who no longer have family support, the handicapped and orphans. Our people are basking quite a lot in the care of the Party and state, including benefits from different kinds of social security. Proceeding from the transitional character of a socialist society, in our country we are applying the socialist principle of distribution according to the quantity and quality of labour and employing economic levers such as price. Even in this case, the amount of salary and prices are fixed on the principle of improving the people's living standards systematically and evenly. Our country is planning to make salaries for the working people little different and narrowing the gaps as much as possible. We set low prices for mass consumer goods, especially consumer goods for children and pupils. In our country all the working people are provided with stable jobs and excellent conditions for their creative labour. There is not a jobless man or beggar in our country and all our working people find their life worth living in taking part in creative activities. All members of society

live a happy, equitable life, helping and leading each other forward, without any worries about food, clothing and housing, under the wise leadership and great care of the Party and the leader. This is the real picture of the material life of our society.

The advocates of modern social democracy, instead of improving people's material life to meet the intrinsic requirement of socialist society, are tenaciously working to restore capitalism in economic life, harbouring illusions about the material life of a capitalist society. They are vilifying the material life of socialist society, calling it "equality in poverty", while praising highly the capitalist economic life where "the poor get poorer, and the rich get richer"; they are openly introducing a capitalist economic order. Capitalist economic life is the most inhumane economic life imposing only misfortune and suffering upon the popular masses. In capitalist society monopoly capitalists and privileged circles are amassing as much as possible the wealth created at the cost of the sweat and blood of the masses of working people, to lead luxurious, dissipated lives, whereas the broad masses of working people are suffering from all sorts of misfortune such as unemployment, poverty and disease. Introducing a capitalist economic life is beyond imagination for anyone but the renegades of revolution who seek only personal wealth and pleasure at the cost of the people's interests.

The schemes of the proponents of modern social democracy to introduce capitalism in economic life are expressed in their transforming the socialist planned economy into a capitalist market economy. While introducing a capitalist market economy, they are clamouring that they are building "a humanitarian, democratic socialism". The market economy is incompatible with socialism. The market economy is based on private ownership and individualism. The unrestricted working of the law of value and the prevailing free competition which constitute the main characteristics of the market economy repose on private ownership over the means of production. The advocates of modern social democracy are stepping up privatization of the means of production in order to introduce a capitalist market economy. They are selling at random the state-owned factories, enterprises and lands to

individuals, and even to the foreign capitalists at unrealistically low prices. They are vociferating that they can achieve an economic boom through the introduction of a market economy based on private ownership, but it is a delusion.

That an uninterrupted, rapid development of social production can be achieved only through the socialist planned economy is the truth already vindicated by history.

In our country a planned economy is in force throughout the country on the basis of overall socialist ownership over the means of production. Based on the socialist ownership being consolidated and developed with each passing day, and the people's high sense of collectivist spirit, our socialist planned economy is displaying its great advantage and vitality more and more.

In our country all economic lives are organized and conducted under the unified state plan to meet the intrinsic requirements of the socialist society. The production and circulation, accumulation and consumption are planned on the scale of the whole society and, based on it, the economy is growing continuously at a high rate. The fact that we have developed the economy ceaselessly at high speed, in spite of economic backwardness handed down historically and the obstructive manoeuvrings of the imperialists, confirms the advantage and vitality of our socialist economic system.

In a capitalist society dominated by a market economy that is based on private ownership over the means of production, anarchy in production and the tremendous waste of social labour, cyclic economic stagnation and bankruptcy are an unavoidable phenomenon. The capitalist market economy drives the working people into poverty and makes the minor entrepreneurs bankrupt, while making the big monopolies fat. This aggravates the disparity and antagonism between the two poles—"the rich getting richer" and "the poor getting poorer"—driving capitalist society into more serious political and economic crises. The catastrophic aftereffect of the market economy is expressed through the terrible situation of those countries where a socialist planned economy has been transformed into capitalist market economy at the

hands of the advocates of the return to the bourgeois system. Owing to the overall introduction of the market economy in these countries, the uniformity of economic development has been destroyed and imbalance has grown further, with the result that production is declining and socio-economic life is facing total bankruptcy. Consequently the rate of unemployment is mounting, commodity prices are snowballing and consumer goods are dwindling, making people live in want. The market economy creates the gaps between the rich and the poor, expands black market and creates all sorts of corruption, throwing into confusion not only economic life but also social life in general.

Simultaneously with the racket associated with the transition to market economy in several countries, the imperialists and monopoly capitalists are attempting in a crafty manner for the economic penetration into them, clamouring about the so-called “economic collaboration” and “aid”. Economic subordination will finally result in the loss of political independence. Instigating counterrevolution through “economic collaboration” and “aid” is the conventional method employed by the imperialists. If the way for their economic penetration is not open, the imperialists pursue the policy of political and military pressure and economic blockades, making noises about “sanctions” and the like. Socialist countries must develop economic cooperation and exchange with other countries on the principles of equality and mutual benefit, but they must categorically reject the attempts of the imperialists to instigate counterrevolution and encroach upon political independence through “economic collaboration” and “aid”. Revolutionaries must not expect something from the humiliating “economic collaboration” and “aid”; instead, they must regard it as an honour and duty to pioneer the people’s cause of independence on their own by displaying the revolutionary spirit of self-reliance and fortitude.

Our Party and people, motivated by their unshakable conviction and will to carry out revolution and construction on their own, built a powerful independent national economy within a short period of time following the war, even on debris where everything had been reduced to ashes by the US

imperialists. The independent national economy is the material foundation guaranteeing the consolidation and development of the socialist system. Only a powerful independent national economy makes it possible to ensure political independence, lay down strong material and technical foundations of socialism and improve the standard of people's material and cultural lives steadily, so as to give full play to the advantages of a socialist system. Under the leadership of the Party our people have built a strong independent national economy by displaying the revolutionary spirit of self-reliance and fortitude to a high degree. This has led to the stepping up of the cause of socialism dynamically, without being daunted by any economic blockade of the imperialists and world economic upheavals.

Ideological and cultural life is an important area in social life. Through this life people are able to cultivate independent ideological consciousness and creative ability, acquire ennobling mental and moral traits and satisfy their demands for varied cultural and emotional lives.

Socialism guarantees ideological and cultural lives for the masses of the people to meet their intrinsic needs as a social being. In our socialist society the popular masses are enjoying sound, rich cultural and emotional lives to their hearts' content, cherishing independent ideological consciousness as masters of ideology and culture.

The ideological consciousness people must acquire as masters of their own destiny is independent ideological consciousness. Only when they are equipped in this way can they maintain an independent and creative attitude in revolution and construction, stubbornly reject all sorts of bourgeois reactionary and opportunistic ideas and hold fast to the revolutionary principles and the working-class attitude. Our Party has equipped our people thoroughly with the Juche idea, so filling them with a strong sense of independence. In our country all the working people are fully enjoying worthwhile lives as the masters of their own destiny, as the masters of the state and society, cherishing independent ideological consciousness.

Independent ideological consciousness is linked with collectivist idea, both forming the same conception. As the independent position of man is

inconceivable apart from a social collective, so independent ideological consciousness is unthinkable separately from collectivism. In our country, as the result of the intensified education in collectivism, the working people are giving full rein to the revolutionary spirit of devoting their whole to the struggle for the Party and people, society and collective, helping and leading one another forward under the slogan, “One for all and all for one!” Our people’s high sense of independence and collectivist spirit find full expression in that they value socio-political integrity. I may lose my physical life on the road of revolution to realize the independence of the popular masses, but I will not disgrace my socio-political integrity—this is the noble ideological and mental trait of our people.

In our socialist society the working people are growing into powerful beings who have creative ability and high qualifications. In our country, a country of learning, a country of education where the entire people study, the task of making the whole society highly-educated is being translated into reality successfully. As the universal 11-year compulsory education has been introduced and higher education has been developed, the rising generation are growing into excellent national cadres, the builders of socialism; as the regular study-while-working educational system has been established, the working people are fostering their creative talent while working. Since a well-organized study system has been set up throughout the Party and society and excellent conditions for studying created, all the officials and working people are steadily improving their political and practical qualifications.

Our country is providing the people with excellent cultural and emotional lives by creating a socialist national culture. With the efflorescence and development of the revolutionary and popular culture, national in form and socialist in content, our country is winning a reputation as the country with a brilliant culture, a country of art.

Our country has developed our people’s excellent public morals and moral traits as suited to socialist reality, with the result that the sound way of morality and life is brought into full bloom based on revolutionary comradeship and obligation as well as the revolutionary conscience.

Our people's sound, contented ideological and cultural life is the most valuable and worthwhile life, which is possible only under our socialist system.

In several countries ideological and cultural work has not been conducted properly to meet the intrinsic requirements of socialism, with the consequence that socialist society has degenerated. The advocates of modern social democracy are prattling as if bourgeois ideology and culture are a sort of "universal value", introducing them indiscriminately.

Bourgeois ideology and culture are the most reactionary forms of ideology and culture, making people corrupt and degenerate. For the ruling circles of capitalism, the independent human being who is ideologically conscious and culturally developed is regarded somewhat as a dangerous element. Therefore, the monopoly capitalists are pouring heaps of money and wealth on impeding the ideological and cultural development of working people and degrading them ideologically and mentally. Capitalist society is dominated by reactionary ideology and culture which serve to rationalize exploitation and oppression of the masses of working people and aggression and plunder of other countries, to paralyse the revolutionary consciousness of popular masses, and to deform their creative ability. In capitalist society where bourgeois ideology and culture prevail, exploitation, plunder and idle life are vaunted, conscience and devoted labour are slighted, deception and trickery, murder and extortion, flesh trafficking and other kinds of crime are rampant, immorality and dissipated life prevail and national discrimination, racism and misanthropic ideas are instigated. The popular masses in this society cannot enjoy the mental and cultural wealth they have created, but fall victims to the reactionary ideology and culture fostered by the ruling class. As a result of the random introduction of the decadent bourgeois ideology and culture by the advocates of modern social democracy, the people have been enslaved by bourgeois ideology and culture, society is rotting and infected with malady and capitalism is reviving. This shows clearly what aftereffects the penetration of bourgeois ideology and culture can bring about. The imperialists not only make their own people mentally handicapped but

also attempt unscrupulously to cause socialist countries to degenerate from within by infiltrating decadent bourgeois ideology and culture into them. The more their attempts for ideological and cultural infiltration are intensified, the more thoroughly we must guard ourselves against them and the further we must develop the revolutionary and socialist ideology and culture. The imperialists and the class enemies are manoeuvring in a crafty manner to gain a footing into the individualism and selfishness remaining in socialist society as the remnants of old ideology, so as to spread bourgeois ideology and culture among the people. Our Party has waged a vigorous struggle to thoroughly check the ideological and cultural infiltration of the imperialists and overcome individualism and selfishness, thus preventing bourgeois ideology and culture from gaining a foothold and making revolutionary ideology and culture prevail over the whole society.

We will categorically reject ideological and cultural infiltration by the imperialists and continuously carry out ideological and cultural revolutions aggressively, so as to raise the ideological and cultural level of society steadily and bring the sound and noble ideological and cultural life of our people into fuller bloom.

Our socialism, being a most advantageous socialism, is displaying its imperishable vitality, and the people's support for and trust in our style of socialism are unshakable.

Socialism is the cause which is pioneered by the leader and brought to completion under the leadership of the party and the leader.

The history of having built socialism of our style is the glorious revolutionary history of the great leader who has led our people straight to victory and the history of the Party's struggle. Since the Juche idea which was evolved by the great leader illuminates the road to be followed by our revolution and because we are blessed with intelligent leadership of the Party and the leader, our people have been able to advance confidently along the socialist road of Juche, this path they have chosen by their own conviction, and have built the most advantageous socialism of our style.

Our people are boundlessly proud of blazing a trail for the socialist road

of Juche and bringing their happy, new life into bloom under the sagacious leadership of the Party and the leader. They take a pride in that they were born as Koreans and have the self-confidence that their nation is the best. They feel greatly honoured in that they are living under the most advantageous socialist system under the leadership of the great Party, following the great leader faithfully and having the immortal Juche idea. Their pride is the source of their noble ideological feelings that revere their leader boundlessly, trust their Party unreservedly, believe in the Juche idea absolutely and value socialism of our style dearly. No force in the world can check the onward movement of our people who are advancing under the unfurled banner of the Juche idea, the banner of socialism, with great national pride and self-confidence and following the leadership of the great leader and the great Party.

Our cause of socialism guided by the Juche idea shall not perish. Our people are deeply attached to the socialist cause of Juche they have pioneered on their own along the road they have chosen to take, and boundlessly love their motherland in which the socialist idea is translated into reality. They will firmly defend and complete to the end the socialist cause of Juche they have developed at the cost of their blood, no matter what wind may blow and what trials they may face on their way.

The advantage of our socialism is the advantage of the Juche idea on which it is based, and advancing constantly under the banner of the Juche idea is the sure guarantee for ultimate victory of the cause of socialism and communism. All Party members and working people must equip themselves firmly with the Juche idea and materialize it continuously and thoroughly, ensuring that socialism of our style is ever-prosperous.

Making socialism prosperous is the way of thoroughly defending and implementing the Party's lines and policies. The Party members and working people must make the Party's policy their unshakable conviction and strive to carry it out to the letter by devoting all their energy and intelligence to the cause.

The struggle for socialism is accompanied by the sharp class struggle

against imperialism and all kinds of class enemies; class struggle continues till the final victory of the cause of socialism and communism. All the working people and the rising generation must resolutely fight against the challenges of the imperialists headed by the US imperialists, and other class enemies, with the hatred for all forms of exploitative society and exploiter class and with the spirit of fighting uncompromisingly against them. We must secure the ideological and cultural purity of socialism by strictly preventing all sorts of unsound ideology and culture contrary to the Juche idea from penetrating.

Building socialism and communism is the process in which all social relations become perfect based on collectivism and the people's ideological and mental qualities reach the sublime. The Party members and working people must equip themselves firmly with the collectivist spirit, making themselves ready to place the interests of people, society and collective above individual interests and maintain their priceless socio-political integrity honourably.

Strengthening the party and enhancing its leadership role is the decisive guarantee for the victory of the socialist cause. We must build up the Party organizationally and ideologically, increase its fighting capacity in every way and unite the broad masses behind the Party, so as to further strengthen the single-hearted unity between the leader, the Party and the masses. We must press on with socialist construction by enhancing the leadership role of the Party by all means in the revolution and construction. All Party members and working people must work devotedly to champion the Party's cause and translate the Party's far-reaching plan into reality, under the revolutionary motto "When the Party is determined, we can do anything!" All the officials, cherishing the revolutionary outlook on the masses, must go deep among the popular masses, approaching the masses with their mother's affection, sharing life and death, fair and foul with them, and leading them forward by showing themselves up as an example.

Bringing the advantages of the socialist economic system into fuller play and effecting an uninterrupted upsurge in socialist economic construction are

important tasks in consummating the cause of socialism and communism. We have achieved great successes in socialist economic construction, but we still have a mountain of work to do. Never to cease innovation, advancing but not being content with victory or being afraid of hardships, is the revolutionary mettle of our people. We must maintain the revolutionary and fighting spirit displayed in the course of the arduous revolutionary struggle, until we accomplish final victory of the revolutionary cause of Juche. All officials and working people must frustrate the anti-socialist manoeuvres of the imperialists and reactionaries and continue to advance revolution and construction dynamically, by effecting continuous innovations and bringing about an upsurge in all sectors of the national economy, in hearty response to the leadership of the Party and the leader.

All cadres, Party members and working people must advance continuously and steadfastly along the road of socialism of our style under the unfurled revolutionary banner of the Juche idea and the militant slogan “Let us live our own way!”, thus bringing nearer the complete victory of socialism and national reunification and accomplishing the revolutionary cause of Juche.