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**ABUSES OF SOCIALISM
ARE INTOLERABLE**

WORKING PEOPLE OF THE WHOLE WORLD, UNITE!

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At a time when the imperialists and reactionaries are resorting to unprecedentedly vicious schemes against socialism, many misleading statements are being made about socialism. The enemies of socialism are abusing it, calling it "totalitarian", "barracks-like" and "administrative and commanding" and are distorting the facts, pretending that the setback suffered by socialism is because its nature is such.

The claim that socialism is "totalitarian", "barracks-like" and "administrative and commanding" is not in essence different from the pernicious anti-socialist propaganda which the imperialists have conducted since the first appearance of socialism in the world. The imperialists have always said that socialism is an inhuman society in which there is no freedom or democracy. The terms "totalitarian", "barracks-like" and "administrative and commanding" are a repetition of the imperialists' false propaganda against socialism that uses new words.

The democratic idea which a long time ago advocated freedom, equality and human rights, in opposition to feudal despotism, was transformed by the capitalist class into bourgeois democracy, which imposed and defended exploitation and subordination by capital. The imperialists made every possible effort to embellish bourgeois democracy, calling it "liberal democracy"; however, they could not conceal its falsity and reactionary nature, nor could they remove from the minds of the popular masses their aspiration and longing for socialism which would provide them with genuine freedom and democracy. Nevertheless, the sophistry of its being "totalitarian", "barracks-like" and "administrative and commanding", a repetition of the imperialists' vicious propaganda against socialism, has in recent years caused ideological confusion among the people in many socialist countries. The class enemies have even led socialism to collapse by fanning this ideological

confusion and misleading public opinion. The collapse of socialism in many countries was an outcome of the conspiracy and collusion by the imperialists and counterrevolutionary forces and a result of the ideological and cultural infiltration of imperialism and of the corrosive action of Right opportunist ideas. Decisive to the collapse was the role played by the counterrevolutionary schemes of the renegades of socialism in those countries. In order to stifle socialism the imperialists have for a long time been perpetrating every manner of destructive move such as aggression and pressure, blockade and appeasement; at the same time, they have used as their stooges the degenerates and traitors to the revolution who appeared in the upper strata of the communist and working-class movement. As the history of the international communist movement shows, and the ideological confusion and all the twists and turns within it are due to the fact that renegades of the revolution have appeared in its upper strata. In the historical situation in which socialism had become a powerful material force, the imperialists attached greater importance to the strategy of undermining it from within and made vicious attempts to achieve this aim. In accordance with this strategy employed by the imperialists the abuses of socialism were taken to an unprecedented level and, at the same time, the criticism of socialism as being "totalitarian", "barracks-like" and "administrative and commanding" came into being. That such censure is a product of the imperialists' anti-socialist strategy has been proved by the fact that all the criminal acts aimed at destroying socialism with this as a pretext have been committed with the support of the imperialists and under their manipulation. Today the schemes of the renegades to vilify socialism are becoming more heinous and frantic, their aim being to justify their perfidy and check the rebirth of socialism. That they are defaming socialism by calling it "totalitarian", "barracks-like"

and "administrative and commanding" even now when socialism has disintegrated and capitalism has revived in many countries serves as clear proof that the renegades of socialism are the stooges of imperialism.

It is sophistry to call socialism "totalitarian", "barracks-like" and "administrative and commanding".

Totalitarianism served as the political idea of fascist dictators. Notorious Hitler in Germany and Mussolini in Italy used totalitarianism as an ideological tool to justify their fascist dictatorship. The fascist dictators stamped out even the most elementary democratic freedom and rights of the masses of the working people and enforced unprecedentedly tyrannical policies, behind the misleading name of "national socialism", claiming that for the sake of the whole nation and the whole state no working-class movement and no class struggle could be permitted. The reactionary nature of totalitarianism is that the interests of the working people are sacrificed for the sake of the rapacious interests of the reactionary ruling class under the pretence that the individual should be subordinated to the whole. What is meant by the whole in totalitarianism is not the whole of the popular masses but a tiny handful of privileged circles such as monopoly capitalists, major landowners, reactionary bureaucrats and warlords. Calling socialism, under which the popular masses are the masters of everything, "totalitarianism" is, ultimately, a preposterous lie which identifies the most progressive idea that reflects the demands of the popular masses with the reactionary idea of fascist rulers.

Denouncing socialism as being "barracks-like" is also absurd. The social way of life is defined by ideology and varies according to the social system. Socialism is the most progressive of ideas that reflects the intrinsic demands of people, and the socialist system is the most advanced

of systems under which the popular masses enjoy an independent and creative life to the full. The restraint of their independence and creativity occurs not under the socialist system but under the capitalist system. Capitalist society, where the working people are the slaves of capital, cannot ensure a fruitful life, independent and creative, for them. Claiming that socialism is "barracks-like" is pernicious propaganda that attempts to turn black into white.

Accusing socialism of being "administrative and commanding" is also unreasonable. In general, the administrative and commanding method of management is an old method of rule that serves the demands of the privileged classes by invoking legal authority in an exploiter society. In capitalist society where the economy is run spontaneously on the principles of the market economy, state and social administration is conducted by the administrative and commanding method and the popular masses, the target of control, are in duty bound to obey administrative orders. Contrary to this, in socialist society the popular masses, who have become the masters of the state and society, hold the position of masters and play the role of masters in the administration. The fundamental characteristics of state and social administration by the popular masses are that priority is given to political work in all activities and superiors assist those under them and cooperate with one another in a comradely manner. This is fundamentally different from the bureaucratic method of management in the old society whereby everything was imposed in accordance with administrative orders. The administrative and commanding method of management which was manifested in socialist practice in the past did not emanate from the essential nature of socialist society but was a legacy of the exploiter society. The renegades of socialism directed the spearhead of their attack against the principle of

democratic centralism on the pretext of opposing the "administrative and commanding" method. Democratic centralism is an important principle in the activities of a socialist state. In socialist state activities democracy and centralism are organically combined, and herein lies an important characteristic of socialist state activities. Those who created a chaotic situation while emasculating centralism in the name of "democracy" destroyed socialism, and they are now openly moving towards bourgeois dictatorship.

This slander against socialism is absurd. But, it has caused ideological confusion among the people, mainly because they are not fully equipped with the socialist idea. Of course, it was not easy to identify the reactionary nature of the slander from the outset, because it was conducted craftily in the guise of socialism. But if a proper yardstick had been prepared by developing and perfecting the socialist theory and if the popular masses had been equipped with the socialist idea, they would not have been easily shaken by such sophistry.

If the socialist cause is to be defended and completed, the socialist idea should be developed and perfected constantly and the popular masses should be equipped with it, so that they accept socialism as their unshakable conviction. They will keep faith in socialism only when they are convinced of the justness of the socialist cause.

The great leader Comrade Kim Il Sung created the Juche idea and, on this basis, has developed and perfected the socialist idea. The Juche socialist idea makes it clear that socialist society is the most advanced society where the popular masses are the masters of everything and everything serves them, and that it is a society which develops steadily on the strength of their unity. The socialist cause is just in that the popular masses lead an independent and creative life to the full as the masters of

the state and society. Our people have this as their firm conviction, so they are moving steadily along the road of socialism in spite of the anti-socialist storms.

If the former socialist countries had developed and perfected the socialist idea in conformity with the requirements of the times and the developing revolution, and if they had equipped the popular masses with it and thus ensured that they accepted socialism as their firm conviction, the tragic events in which the popular masses, failing to see through the reactionary, corrupt nature of capitalist society and harbouring illusions about it, wavered ideologically and thus frustrated socialism would not have occurred. As experience shows, if we are to defend the cause of socialism and to bring glory to it the socialist idea should be perfected and the popular masses armed with it so that it becomes their firm conviction.

Moreover, we should see to it that the people have an unshakable faith in socialism and regard it as their moral duty to defend it. In the exploiter society the politics of the ruling class runs counter to the ethics of the working masses, whereas the politics and ethics correspond with each other in socialist society where the popular masses are the masters of the state and society. The political and ethical cohesion of the popular masses can only be lasting when socialist ethics is fully prevalent. Socialism strikes deep root in actual life when socialist ethics based on revolutionary comradeship and obligation is established and becomes widespread. Only if this happens can the popular masses fully discharge their responsibilities and role as the masters of socialist society, build socialism successfully, firmly defend the cause of socialism and promote it, whatever the adversity. Betrayers of the revolution appear in the course of socialist construction because they have not made socialism their faith or ethics. The cause of socialism is that of the people and a betrayal of the

socialist cause is a betrayal of the people. A betrayal of the people is a manifestation of the greatest lack of ethics. It is the worst manifestation of a lack of ethics for a leader to reject the confidence of party members and the people who have elected him to the leadership of the party and the state. He may only be said to have a little conscience if he resigns from his post because of his lack of ability or leaves the party for some reason.

That those who talked about their loyalty to the cause of socialism in the past have readily become renegades of socialism is, in the long run, due to their failure to make socialism their conviction and ethics. This shows that ideological transformation for all the members of society to make socialism their conviction and ethics is the most important of tasks and should be carried out as a matter of priority in defending and completing the cause of socialism.

Ideological transformation should be conducted in close combination with the practical struggle to build socialism. The major aim of equipping the popular masses with the socialist idea is to build socialism successfully so as to provide them with a more independent and creative life, by relying on the strength of the people who have been awakened in a revolutionary manner. Without socialist construction it is difficult to conduct the work of equipping the popular masses with the socialist idea. It is only when people come to recognize the superiority of socialism through their own lives by successfully building it that they will accept it as vital to them.

The party and state of the working class should concentrate their efforts on displaying the superiority of socialism to the full by building it well.

The essential superiority of socialism lies in the fact that the popular masses are the masters of everything.

For the people to be the masters of everything they must firstly become the masters of politics. Only then can they lead a full social life as befitting masters. Socialist politics is popular politics exercised by the people as its masters. In the society of exploiters politics is, in essence, aimed at ensuring class domination by the exploiting class, and the masses of the working people are merely the objects of politics. In capitalist society the life of the people is spontaneous and led by each individual to maintain his or her own existence. But, in socialist society the people themselves are the masters of politics and organize and conduct all aspects of social life in a uniform manner.

Politics is exercised by certain political organizations. For people in a socialist society to exercise their rights and discharge their responsibilities as the masters of the state and society they must have a political organization which represents their will and interests. The representative of the people's will and interests in socialist society is the party and government of the working class. In socialist society the working-class party is the supreme political organization and the government is the most comprehensive political organization. The position and role of the popular masses as the masters of state and society in socialist society are guaranteed by the party and government of the working class.

The political organization in a socialist society must conduct its political activities in a manner that suits its nature as the representative of the will and interests of the popular masses. Creating political methods which suit the nature of socialist society is a fundamental condition for realizing politics for the people. Even if a working-class party and socialist government have been formed the popular masses will be unable to exercise their rights and discharge their responsibilities as the genuine masters of politics unless new, socialist political methods are created.

Socialism is an untrodden path and it is extremely difficult and complicated to create new political methods inherent in socialism. In the past many people resorted to the existing theory that politics was defined by the economic system and thought that the problem of managing the state and society would be solved easily once the socialist system was established. Therefore, the problem of creating new political methods commensurate with the nature of socialist society was not solved correctly, and the remnants of the political methods from the old society revived to a considerable extent. That the remnants of the political methods from the old society were not removed from socialist society was also due to an improper understanding of the essence of the socialist political organization which was different from the political organization of the old society. In the past the party was regarded mainly as an organized detachment of a certain class which defended the interests of this class, and as a weapon in the class struggle; government, too, was considered to be a power organ for the dominating class to realize its political domination over the society. Therefore, in the building and activities of the party and government the main attention was paid to enhancing their functions and role as a weapon in the class struggle and as the executor of power. The essence of the working-class party and socialist government lies, above all, in that they serve the people. Only when the working-class party and socialist government adhere to the stand of serving the people can they conduct the class struggle and exercise political power properly to meet the requirements of the popular masses for independence. That they serve the people is the essence and superiority of the working-class party and government which are fundamentally different from the party and government of the exploiting class. In the activities of the working-class party and socialist government

serving the people, even the slightest trace of seeking privilege is intolerable. In its nature socialism rejects every manner of privilege. In the past the abuse of power and bureaucracy were evident in socialist practice. This was because the building of the party and government was not conducted properly as required by their mission as servants of the people.

The abuse of power and bureaucracy are products of the anti-socialist idea and expressions of anti-socialist methods. If the mass line is implemented thoroughly under the correct leadership of the working-class party in socialist society so that the popular masses occupy the position of masters of the state and society and play their role as such to the full, it is possible to eliminate the abuse of power and bureaucracy. In order to eliminate the abuse of power and bureaucracy in socialist society, all officials should have the spirit of serving the people faithfully. The slogan "We serve the people!" put up by our Party clearly shows the attitude and stand officials should adopt in dealing with the people and how they should work for the people. Our experience proves that when the ideological education and ideological struggle are conducted vigorously among officials to improve their methods and style of work, it is quite possible to eliminate the abuse of power and bureaucracy which are vestiges of the old society.

Unless ideological education and an ideological campaign are conducted to put an end to the abuse of power and bureaucracy they will be fostered and grow, and not disappear. If the abuse of power and bureaucracy are allowed to grow in socialist society they will alienate the popular masses from the party and state, and the enemies of socialism will exploit this. The situation in those countries in which socialism has collapsed shows this. In every country the people demanded socialism free from the abuse of power and bureaucracy; they did not demand

capitalism. But, in some countries the party and government were discredited in the eyes of the people due to the abuse of power and bureaucracy. Taking advantage of this, acts of betrayal were committed in order to instigate people to oppose the socialist ruling parties and socialist power by misleading them with the preposterous slander that socialism was "totalitarianism" and with the promise that they would be provided with "humane and democratic socialism". What the people have got as a result of the collapse of socialism is not "humane and democratic socialism" but capitalism under which exploitation, oppression and social inequality are dominant and every type of crime and social evil prevails. In those countries where socialism collapsed and capitalism was revived the abuse of power and bureaucracy have not disappeared but have become institutionalized and legitimized and are now socially prevalent.

An intrinsic superiority of socialism lies in the fact that under it everything serves the popular masses.

That everything serves the people means that, in socialist society, all party and state activities are geared to providing the people with genuine freedom and rights as well as with an affluent and cultured life. The enemies of socialism use the vicious slander that the independent and creative life which the party and the state provide for the popular masses in a responsible manner is a "barracks-like" life.

Socialism provides the people with a rich and cultured life. The long-cherished desire of the people to live free from any worries can only be realized in a socialist society in which the party and the state take responsible care of the people's life. In a capitalist society a carefree life for the working people is inconceivable. In this society even those who are fairly well-to-do are always fearful of sudden bankruptcy, job-loss and poverty. Living a prosperous life in idleness without any thought for

others cannot be regarded as a genuine human life. A worthwhile and happy life that conforms to the intrinsic requirements of the people is a creative life which they lead to transform the world; it is a sound and equitably prosperous life which is enjoyed by every person. It is only through such a life that people can feel pride in being the masters of the world and worthy as equal members of the society. A creative, sound and equitable life which conforms with the intrinsic requirements of people can be fully put into effect only in socialist society in which the party and the state are responsible for the life of the people.

The most important aspect of people's lives is to realize the demand of their political integrity to unite and cooperate with one another amid the love and trust of the social community. People cannot lead a life worthy of human beings and develop their political integrity in capitalist society in which the dignity and personality of the working people are trampled underfoot without scruple because of the privileges enjoyed by capital. It is only in socialist society in which every manner of privilege has been eliminated and genuine freedom and rights are guaranteed for them under the leadership and care of the party and the state that they can lead a life worthy of human beings that meets the demands of their political integrity.

Socialism provides every condition for people to lead a stable life under a well-regulated social order. The socialist order of life is revolutionary order which enables the popular masses to lead a peaceful life free from infringement, under the protection of the party and the state; it is collectivist order which is maintained by the people of their own free will. Destroying the socialist order of life is a criminal act which makes the popular masses the victims of crime and social evil. Those countries where the socialist order of life has become chaotic are now in a state of

anarchy; there crime and social evil of every description are rampant and swindlers and criminals of every type are working frantically, as if their day had come.

The renegades of socialism are continuing to repeat such hackneyed expressions as "barracks-like", the falsity of which has been clearly revealed. They are doing so in a foolish attempt to hide their treachery in making the working people the victims of unemployment, poverty, crime and social evil.

Another intrinsic superiority of socialism lies in the fact that the society continues to develop through the united strength of the popular masses.

That society develops implies that the position and role of people in the world are enhanced, and this in turn means an increase in their independence, creativity and consciousness—the attributes of human beings. In other words, it means that people's role is enhanced in conformity with a rise in their independent ideological consciousness and creative ability, and that social wealth increases and social relations improve in keeping with the enhancement of the people's role. Therefore, whether a society has the potential to develop depends on whether it enables people's independence, creativity and consciousness to be displayed more fully. Independence and creativity for people are guaranteed by their consciousness. Therefore, it can be said that consciousness plays a decisive role in the activities of a human being. This means that ideological consciousness plays a decisive role in human being's activity. Ideological consciousness reflects the requirements and interests of a human being and, as such, defines the goal and direction of his or her activities, as well as his or her will and fighting ability. Therefore, the basic factor giving impetus to social development is always

ideological consciousness. The ideological consciousness which powerfully promotes social progress is independent ideological consciousness, and the ideological consciousness at the highest level of the development of people's independent consciousness is socialist ideology. It is beyond dispute that socialist society, which is developing through the high level of the revolutionary consciousness and creativity of the popular masses who are equipped with the socialist ideology, is the society with the greatest capacity for development.

The establishment of the socialist system creates the social and economic conditions for all the members of the society to unite and cooperate on the basis of one ideology; however, unity and cooperation among the people cannot be achieved spontaneously. In order to strengthen the unity and cohesion of the whole of society, education in socialist ideology must be improved among them. In the past, however, the remoulding of people's ideological consciousness was neglected in socialist practice because of the failure to understand that the basic driving force for the development of a socialist society lies in unity and cooperation among the people based on a high degree of ideological consciousness. In particular, there were tendencies to raise people's enthusiasm for production by means of such economic levers as material incentives, seeking the driving force for the development of the socialist economy in adapting the production relations to the character of the forces of production. Of course, the lever of material incentives may be used in socialist society because it is transitional. But, this lever must be used on the basis of giving priority to education in socialist ideology. In other words, the principle must be maintained of putting the main stress on political and moral incentives and properly combining material incentives with them. If, instead of doing so, emphasis is put merely on material

incentives, this will reduce people to egoists who seek only their own interests, with the result that society will stagnate and the foundations of socialism will be destroyed. In those countries which abandoned education in socialist ideology and encouraged egoism, the building of the socialist economy floundered and, taking advantage of this, the leadership of the working-class party and state over the socialist economy was rejected on the excuse of opposing the administrative command system and the capitalist market economy was introduced.

Political leadership and the centralized and systematic guidance of the economy is a basic task for the working-class party and state in socialist society. This is because they are in duty bound to take care of the popular masses. For the working-class party and state to abandon their function of guiding the economy means ignoring their responsibility in taking care of the livelihood of the popular masses. The way the party and state should give guidance to the economy in socialist society may differ from one country to another, according to their specific situation and the requirements of the developing revolutions, but they must on no account abandon their guidance of the economy. An economy without guidance from the working-class party and state is not a socialist economy, and the society which is not based on a socialist economy cannot be called a socialist society. How much scope is given to the superiority of the socialist economy depends on how the party and state give guidance to it. Our experience shows that the economy can be managed particularly well in keeping with the intrinsic nature of socialist society when, in the management of the economy, the collective guidance of the party committee is ensured, the mass line is implemented, political work is given precedence in all undertakings and the revolutionary method of work and popular style of work are established among officials.

The renegades of socialism are converting socialist ownership into private ownership, claiming that the "administrative command system" relies on the absolute dominance of state ownership. The socialist ownership which consists of state and all-people ownership and cooperative ownership forms social, economic foundations which enable the popular masses to occupy the position of masters of the state and society and play their role as such. It is clear that if socialist ownership is dissolved and converted into private ownership, the means of production, having been privatized, will be concentrated, sooner or later, in the hands of privileged people, speculators and a handful of other exploiters, no matter what the method of privatization may be. It is not long since privatization was carried out in those countries in which socialism had collapsed, but millionaires have already appeared while the vast majority of the working people are suffering because of unemployment and poverty. As the facts show, rejecting the guidance of the economy by the working-class party and state and doing away with socialist ownership is nothing more than reviving the capitalist exploiting system, whatever pretext may be cited.

All the anti-socialist, evil propaganda accusing socialism of being "totalitarian", "barracks-like" and "administrative and commanding" is nothing more than mud-slinging at socialist collectivism and the extolling of bourgeois individualism. So the struggle between socialists and the renegades of socialism is a struggle between socialism based on collectivism and capitalism based on individualism.

In order to counter the vilification by the renegades of socialism and to defend the cause of socialism, we must embody the principle of collectivism thoroughly in all areas of social life.

Collectivism is an essential quality of socialism and a source of the

latter's superiority and validity. Collectivism is, in short, the concept of valuing the interests of the collective more than one's own individual interests. In socialist society, where all the working people have been transformed into socialist working people, the whole society becomes one big family whose members are united with one another through their common interests. Collectivism in socialist society finds expression in a high regard for the interests of the state and society. Socialist collectivism does not set the interests of the state and society against those of individuals; it ensures that they coincide. Valuing the state and society in socialist society means, in the long run, valuing the popular masses, the masters of the state and society. The popular masses are a social community composed of the working people; defending the interests of the popular masses means defending the interests of every working person, a constituent element of it. The basic requirement of socialist collectivism is for people to give prominence to the interests of the state and society and pursue their own interests within those of the state and society. Socialist collectivism is against the pursuance of only individual interests at the expense of those of the state and society, yet not against the interests of individuals. It is not socialist collectivism but bourgeois individualism that infringes upon the interests of individuals. The reactionary nature of bourgeois individualism is that it encroaches on the interests of all the working people for the sake of the interests of a handful of exploiters. It is bourgeois individualism that gives rise to conflicts and social evils in capitalist society.

Collectivism, as an ideal of socialism, has developed continuously. The establishment of Marxism was of great significance in the development of the concept of collectivism. Marxism made clear that the emancipation of humanity could not be achieved by individuals and that

the exploitation and oppression of man by man could be eliminated and genuine freedom and equality for people could be realized only through the united efforts of the working class.

The great leader Comrade Kim Il Sung authored the Juche idea and, on this basis, has developed the socialist idea and brought it to perfection, thus developing the concept of collectivism at a higher level. The Juche idea contains the original concept that the makers of history who forge the destiny of humanity are the popular masses, not individuals, and that they should be combined into one socio-political organism in order to forge their destiny independently and creatively.

An isolated individual cannot become the motive force of socio-historical progress, nor have socio-political integrity as a social being with independence, creativity and consciousness. The parental organization of a person's socio-political integrity is the social community. It is only when an individual, as a member of the social community, joins his fate with that of the community that he can have socio-political integrity which is different from the physical life and live and develop independently and creatively as the master of his own destiny.

In a social collective in which the people, the makers of history, are combined into one socio-political organism, the principle of comradely love and revolutionary obligation holds sway in the relations between individuals and between the collective and individuals, the principle of sharing life and death, and of devoted service to one another. The expression of the relations of comradely love and revolutionary obligation between the collective and individuals sharing life and death is socialist collectivism which embodies the principle of "One for all and all for one". Our socialist society based on the Juche idea is the society in which

socialist collectivism is most thoroughly embodied.

Our Party's collectivist idea was formed during the anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il Sung. In spite of the indescribably difficult circumstances the Korean communists were united firmly in one socio-political organism around the revolutionary leader and established a pattern for close ties of kinship based on collectivism between the revolutionary ranks and the people. Through two stages of social revolution in our country the social sources of the impeding of collectivist unity and solidarity among the people have been eliminated and socialist construction and collectivist education have developed in depth. As a result, all the people form a socio-political organism firmly united behind the Party and the leader, an independent motive force for the revolution, and the collectivist way of life based on comradesly love and revolutionary obligation has been brought into full play in all fields of social life.

Our people are now occupying the position of masters of the state and society in all fields of social life, such as politics, the economy and culture, and are discharging their responsibilities and role as masters; they are advancing dynamically to accomplish the revolutionary cause of Juche, united single-heartedly behind the Party and the leader, sharing good times and bad with one another. The life of people must not be judged simply by its material aspect; it must be judged mainly from the point of view of its social and political aspects and of the life they enjoy as the genuine masters of the state and society. The independent and creative life our people are leading is a genuine life. It clearly displays the intrinsic advantages of the anthropocentric socialism of our own style embodying socialist collectivism.

In socialist society the people are the masters of state power and of the

material and cultural wealth. So everyone has the right to enjoy an independent and creative life and is responsible for strengthening and developing it ceaselessly through a concerted effort. In our country there are no jobless people, nor anyone who cannot receive education and medical treatment, nor are there vagrants or beggars. All the people in our country are allowing their creative talents to blossom at their work places where they do jobs that are suited to their aptitudes and abilities and are leading an equitable and wealthy life without any worries; they enjoy an independent political life as the masters of society, enrolled in appropriate socio-political organizations.

In our country our Party, a Juche revolutionary party, bears the responsibility for the destiny of the people as a political guide of society, leads them forward and takes meticulous care of all aspects of their life; the Party committees, as the highest leadership bodies of the relevant units, fully ensure the independent rights of the working people through collective leadership and properly organize their creative activities. The unity between superiors and inferiors and the comradely cooperation among all have become a social trend, the custom in our country. The Party serves the people and the people, upholding the Party's leadership, share good times and bad with one another. Herein lie the infinite pride and source of the invincible power of our people. Our socialism is unshakable, whatever the storm. This is because the single-hearted unity of the leader, the Party and the people has been realized and the people are building a new life in conformity with their independent demands under the guidance of the Party and the leader.

It is extremely foolish to slander the new life of socialism by reviving outdated ideas which have already been buried by history. The value of the new can be measured only with a new yardstick. The reality has shown

clearly once again that the way of thinking of those who preach the return to the old is not new. It is ridiculous for them to talk about a new way of thinking, while being unable to distinguish collectivism from totalitarianism. It is a farce to revive capitalism while distorting the reality of socialism with an outmoded way of thinking and an old yardstick.

We must derive a proper lesson from the setback faced by socialism in some countries and resolutely reject all the slander levelled by fools, and we must advance more vigorously towards the bright future of humanity, displaying such intelligence and courage as to turn misfortune into a blessing.