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IDEOLOGICAL WORK
IS ESSENTIAL FOR
ACCOMPLISHING
SOCIALISM**

WORKING PEOPLE OF THE WHOLE WORLD, UNITE!

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June 19, 1995

The world's socialist movement—despite tortuous events in the wake of socialism's collapse in a number of countries—is gradually restoring its vitality by learning lessons from its recent bitter history. Seeing the wretched situation in those countries, more and more people around the world have realized that the popular masses can only shape their destiny on the socialist road, and they long for and aspire to socialism. This shows that socialism is alive in people's minds and that people are being awakened ideologically.

The most serious lesson of the collapse of socialism in several countries is that the corruption of socialism begins with ideological corruption, and that a break-down on the ideological front results in the crumbling of all socialism's fronts and ends in the total ruin of socialism.

To maintain socialism and lead it to victory, we must intensify ideological work. Only when we have solidly armed the popular masses with socialist ideology and strengthened the ideological bulwark of socialism can we consolidate and develop socialism and firmly defend it from any storm. This has been clearly proved by our revolutionary experience.

If it secures ideology, socialism will triumph; if it loses ideology, socialism will go to ruin. This is a truth that has been substantiated by history.

To develop the socialist movement, it is now imperative for us to awaken the popular masses ideologically and rouse them to struggle for socialism. When the popular masses, who are fighting for independence, acquire socialist ideology and

believe in socialism without a shadow of a doubt, socialism will without fail go on to fresh victories.

1

Giving priority to ideological work is essential for accomplishing socialism.

To successfully accomplish socialism, we must adhere to ideology by regarding it as most important. We must give priority to ideological work over everything else.

For a working-class party, which struggles for the masses' independence, no undertaking is more important than ideological work. The working-class party is by nature a leading political organization which awakens the popular masses on the strength of ideology, and which organizes them for the revolution and construction. Ideology is the only and the most powerful weapon of the working-class party. Only when it holds fast to ideology as the main factor and does ideological work before all other work can the working-class party fulfil its mission and duty as the leading political organization which sets the pace for the masses' independence.

Without ideological work, it would be impossible for socialism to emerge, exist and develop. Capitalism, an exploiting system which replaced feudal subordination with subordination by capital, grew up within the framework of feudal society; but socialism, a new system, radically different from all the exploiting systems, cannot grow up within the

framework of capitalist society. Socialist ideology emerges as a reflection of the class demand of the exploited working masses who fight against domination by capital. The socialist system is born of the struggle of the popular masses who are awakened to socialist ideology. It is consolidated and developed under the guidance of socialist ideology.

Socialist society is guided by socialist ideology and developed mainly by the impetus of this ideology. Unlike capitalist society, where money rules everything, socialist society is essentially characterized by the fact that it develops based on the strength of ideology, by the conscious activities of people armed with socialist ideology. The consolidation, development and destiny of socialism depend on how ideological work is done and how people are prepared ideologically. Only when ideological work is given preference and steadily intensified in socialist society is it possible to ensure the political and ideological unity of society, to strengthen and develop socialist social relationships—with comradely unity and cooperation as the main factors—and to successfully build the socialist economy. Only when the ideological bulwark of socialism is fortified can socialism be indestructible in politics, economics, culture and military affairs. Slighting ideological work when building socialism amounts to overlooking the key to socialism. This mistake will inevitably result in the corruption and collapse of socialism.

The ideological work of the working-class party, which fights for socialism, is an ideological and theoretical undertaking to develop socialist ideology in depth in order to meet modern-day requirements and those of the developing revolution. The working-class party's ideological work is also

education for inculcating socialist ideology in the popular masses.

Socialist ideology and theories evolve on the basis of generalizing modern-day demands and revolutionary experience while the revolutionary working-class struggle develops. Socialist ideology and theories serve as the popular masses' ideological and theoretical weapon in their struggle for socialism and as their guide in that struggle. The circumstances and conditions of the revolutionary struggle are not immutable; history advances and the situation constantly changes and develops. Changes in the times and the developing situation raise a host of problems which existing socialist theories cannot solve. The working-class party must pay close attention to ideological and theoretical activities to develop socialist ideology in step with changes in the times and in the progress of the revolution and construction. If socialist ideology suffers from revisionist degeneration or dogmatic stagnation due to incorrect ideological and theoretical work on the part of the working-class party, socialism will lose its correct guideline. It will encounter twists and turns, and end in failure.

In some countries which were building socialism in the past, socialist ideology was distorted and made degenerate by renegade revolutionaries who became entrenched in the party and state leadership. As a consequence, socialism lost its direction. It went off the rails and invited the return of capitalism. The tortuous events that happened to the socialist revolution and construction, and the collapse of socialism in some countries are ultimately consequences of the poverty and degeneration of scientific, revolutionary ideas and theories.

The working-class party must not only evolve a correct

guiding ideology and theories to accomplish socialism, but must also inculcate them efficiently in the popular masses.

Firmly arming the popular masses with socialist ideology is a decisive guarantee for strengthening the motive force of socialist society and for enhancing its role, so as to move the revolution and construction forward at full steam. Effective education of the popular masses in socialist ideology enables us to awaken them ideologically and organize them solidly. It encourages them to fulfil their responsibility and role as the driving force of socialism and as the masters of the state and society. When they fight with a high level of ideological consciousness and in close unity, the popular masses can display immeasurable strength and wisdom and transform nature and society immensely. An incomparable advantage and the indestructible strength of socialism lie in the fact that it gives full play to the unfathomable strength and wisdom of the popular masses, the makers of history. This is precisely the advantage and strength of socialist ideology, which are ensured by ideological work.

Parties in some countries which were building socialism in the past, clung to economic construction alone. They took a dogmatic approach to preceding socialist theory and failed to pay due attention to educating the popular masses. Therefore, they made economic construction itself stagnate and, in the long run, pulled the socialist system down and went the length of reviving capitalism. Opportunists and renegade socialists abandoned ideological work in socialist society, and encouraged people to be egotistic and selfish. They spread bourgeois ideology—which regards money as omnipotent—among people, by adopting the capitalist method of using

financial incentives. They echoed reactionary bourgeois propaganda which preached the “effectiveness” and “advantage” of the capitalist market economy. They proclaimed a “mixed economy” and destroyed the economic system based on socialist ownership. It is beyond dispute that the opportunists’ and renegade socialists’ manoeuvres were an anti-socialist and counter-revolutionary scheme to distort socialism, paralyze its superiority and open up the way to the fall of socialism and the return of capitalism, to please the imperialists. The process of the break-down of socialism in a number of countries teaches us the serious lesson that, if one overlooks ideology and abandons ideological work in socialist society, this will make people ideologically sick. It will corrupt and destroy everything socialist. If the ideological bulwark falls down, socialism will be unable to defend itself no matter how great its economic and military power may be. On the other hand, this proves how great a role ideology plays and how important ideological work is, to accomplish socialism.

The need to stick to ideology as the main factor and to give priority to ideological work to accomplish socialism arises from the Juche outlook on the role of ideological consciousness in human activity.

For the first time in history, the Juche idea made clear the truth that man is an independent and creative social being who transforms the world and shapes his destiny with his own strength, and that consciousness of independence plays the decisive role in shaping man’s destiny.

Many factors are at work in human activity. To which of these factors decisive significance is attached, is very important in social development and in shaping human destiny.

Previously, the factor with a decisive effect on human activity was mainly sought outside man. Religious and idealist views claimed that some mysterious, supernatural being outside man governed man's activity and decided his destiny. The absurdity of these views has already been proved by science. The materialist view sought the decisive factor on human activity in objective, material conditions. Man is a product of the material world's development. Man lives and works in the material world, so his activity cannot help being affected by objective, material conditions. But objective conditions do not directly cause man's activity. They influence his activity only through his consciousness. Man is a social being who works independently, creatively and consciously. As such, he is not merely affected by objective conditions but actively transforms them and makes positive use of them.

Ideological consciousness plays the decisive role in human activity. Because it reflects man's demands and interests, ideological consciousness governs all his activities and serves as the prime mover which propels him to struggle to transform the world. True, knowledge, which reflects the laws of the objective world, plays an important role in man's activity. Only when he has scientific knowledge can a man make rational use of his own strength and objective conditions, in keeping with objective laws, and transform the world successfully. Knowledge of science and technology plays an ever greater role in the development of social productive forces. Nevertheless, the purpose and direction of man's activity are defined, and the process of his activity is regulated and controlled, by his ideological consciousness. How a man uses his knowledge and how high a creative ability he displays depend on what

kind of ideology he has. Only a man with the idea of serving the popular masses can devote his knowledge, skills, wisdom and talent to work for the popular masses.

Ideological consciousness, which reflects man's inherent desires as the master of the world, as one who transforms the world, is consciousness of independence. Consciousness of independence is the consciousness of being the master of one's own destiny; it is the desire to shape one's own destiny. Only when a man has consciousness of independence can he transform the world positively and shape his destiny well.

Socialist ideology represents the highest stage in the development of consciousness of independence. It reflects man's desires for independence and collectivism. As such, it is the most powerful ideological weapon for transforming nature and society and for shaping man's destiny. It also serves as the ideological basis of solid social unity and cohesion. Ideological work for equipping the popular masses with socialist ideology is the key to giving rein to the advantages of socialism, increasing its strength and accelerating the revolution and construction.

Socialist economic relations are the economic, material basis of socialist ideology. Socialist economic relations, whose major component is socialist ownership, provide the popular masses with material conditions for them to acquire and consolidate socialist ideology. Therefore, the consolidation and development of socialist economic relations have a major effect on equipping the popular masses with socialist ideology. The socio-economic basis for the emergence of outmoded ideas disappears with the establishment of the socialist system. However, ideological, technological and cultural backwardness

handed down from the old society and various other related vestiges remain for a historical period. These serve as a hotbed for the growth of non-socialist ideological elements. To solidly arm all members of socialist society with socialist ideology, we must preserve socialist ownership. We must steadily consolidate and develop socialist economic relations, and gradually overcome the vestiges of the old society which remain in socio-economic relations and many other areas of social life.

If remnants of old society in socialist society are encouraged to grow, or capitalist economic management methods are introduced into socialist economic management, or worse still, if capitalist ownership is revived by encroaching upon socialist ownership, this will result in the economic, material basis of socialist ideology being pulled down, and conditions created for the growth of individualism, selfishness and other bourgeois ideas. Private ownership inevitably gives birth to individualism and bourgeois ideas inevitably grow and spread on the soil of capitalist ownership and the capitalist market economy. Socialism is incompatible with private ownership and the capitalist market economy.

Even if a socialist system has been established and firm economic and material foundations for socialism laid, people do not acquire socialist ideology automatically.

Imbuing people with socialist ideology means an ideological struggle between the old and the new in the ideological area; it is an undertaking to transform ideology by eliminating outmoded ideas from people's minds and equipping them with the new, socialist ideology.

Bourgeois and all other outmoded, reactionary ideas are

based on individualism. Exploitative societies were all based on individualism and the people in these societies were tainted with individualism for thousands of years. Individualism is an obstinate, conservative idea which is deeply rooted in people's consciousness, customs and lives. Even in socialist society, individualism and other outmoded ideas persist to a great deal and, when even small chances present themselves, these ideas will sprout again and spread far and wide.

Socialist ideology is a new ideology, fundamentally different from all kinds of outmoded ideas which are based on individualism. The work of eradicating outmoded ideas from people's minds and equipping them with the new, socialist ideology is an ideological revolution to radically change their ideological lives. It can only be done through tireless and positive ideological education and ideological struggle.

Without struggling against the outmoded ideas remaining in socialist society and against reactionary ideas like bourgeois ideas, which infiltrate from outside, it would be impossible to root out the outmoded ideas lingering in people's minds; and without vigorously educating people to imbue them with socialist ideology, it would be impossible to transform their ideology. On the one hand, renegade socialists abandoned the work of arming people with socialist ideology; and, on the other, they created ideological confusion among people under the slogans of "glasnost" (openness) and "pluralism". They threw open the door to admit reactionary bourgeois ideas and culture. Claiming "glasnost" and "pluralism" in socialist society is, in the long run, a counter-revolutionary scheme for undermining socialist society by obliterating socialist ideology and introducing reactionary bourgeois ideas.

In the past, quite a few parties took a mechanical approach to the historical materialist proposition that the material and economic conditions in society determine social consciousness, and that social consciousness changes with changes in material and economic conditions. They believed that when people's material and cultural standards became high with the establishment of the socialist system and the promotion of socialist construction, their ideological consciousness would be transformed accordingly. Therefore, they did not pay great attention to ideological work. Believing that people's ideological consciousness will spontaneously change along socialist lines after the socialist transformation of the material and economic conditions in society, is a wrong concept. It is contrary to the essence and characteristics of socialist ideology and the socialist transformation of ideology. By nature, a man's consciousness reflects objective reality, but how he absorbs this depends on the man himself, on his preparedness. He sees, hears, feels and absorbs as much as he can understand. What ideology he acquires and how this ideology changes and develops depend on his preparedness, his activities and the ideological influence he receives. Even a man from the propertied class can become a revolutionary when he is awakened ideologically and put under a constant revolutionary influence; and not even a working-class man necessarily acquires a revolutionary ideology. It is clear that, where outmoded ideas linger in the people's minds in socialist society and where reactionary ideas from outside continually infiltrate and have an influence, the transformation of all members of society through education in the new, socialist ideology cannot go ahead smoothly of its own accord, even though the socialist system has been established and the material

and economic conditions have been created. Even though every condition and benefit has been provided to people in socialist society for their independent and creative lives, they may take these for granted and fail to keenly feel how valuable the socialist system is and how much they owe it, if ideological work is not carried out efficiently. And if ideological work is not carried out, people's revolutionary enthusiasm may gradually cool down. The tendency to live in comfort may grow among them, since they are free from any worries in socialist society and continue to lead stable lives. Then they cannot devote themselves to the struggle for socialism and, worse still, they may be duped by misleading imperialists' and reactionary propaganda into harbouring illusions about capitalism and going the length of betraying socialism. This is testified by how socialism collapsed in several countries which abandoned ideological work and opened their door to the ideological and cultural infiltration of imperialism.

Ideological education and ideological struggle are the most powerful methods of transforming people by educating them in socialist ideology. Our experience shows that, if ideological work is conducted vigorously to equip people with socialist ideology in socialist society, people from all walks of life can be transformed along socialist lines.

The cause of socialism is a historic cause to be carried out over several generations. It is the cause for the masses' independence, conducted amid a fierce struggle against imperialists and reactionaries of all shades. Ideological work must be developed in depth, as socialism advances. The more intensive the manoeuvres of socialism's enemies become, the more should ideological work be stepped up.

Taking ideology as the basic factor and giving priority to ideological work is the key to triumphantly advancing and consummating the cause of socialism.

2

The basic task of ideological work in socialist society is to colour the whole of society with socialist ideology.

The development and consummation of socialist society is nothing other than the transformation of all realms of social life as required by socialist ideology. The most important task in this regard is arming all members of society with socialist ideology, in order to colour the whole of society with a single ideology. Ideological work in socialist society must serve the purpose of colouring the whole of society with socialist ideology.

In any society, the ruling class tries to bring about the unchallenged predominance of its own ideology. In capitalist society, where the society is split into classes and people's interests conflict, one ideology cannot hold undivided sway and it is inevitable that different ideas exist. The imperialists and their mouthpieces claim the existence of these ideas is a source of pride for the "free world". However, progressive ideas can never develop freely in capitalist society, where the means of propaganda and education such as the mass media are in the hands of monopoly capitalists and reactionary rulers. The reactionary bourgeois ruling class tolerates progressive ideas to

some extent, to make capitalist society seem democratic; but when they are considered the slightest threat to its ruling system, it mercilessly suppresses them. Outwardly, different thoughts appear to be tolerated in capitalist society, but all kinds of thoughts throughout it are, without exception, none other than various forms and expressions of bourgeois ideology. The “freedom” of ideology talked about by imperialists is a deceptive slogan to dress up—under the signpost of “freedom”—their oppression of progressive ideas in capitalist society and their resorting to every method to propagate reactionary bourgeois ideas. It is a deceptive slogan to justify their ideological and cultural infiltration into other countries.

Only in socialist society, where exploitation, oppression and class antagonisms have been eliminated, can all members of society be equipped with a single ideology, because of their common purpose, aspirations and interests. Only then can a single ideology prevail. Socialist ideology is a scientific ideology which reflects man’s intrinsically independent nature and throws light on how to realize the masses’ independence. It is only natural that the popular masses accept it as their own ideology. It is only when they are fully equipped with socialist ideology that the popular masses can shape their destiny independently and creatively and accomplish socialism.

Imperialists and renegade socialists abuse the ideological education carried out in socialist society as “regimentation” and “ideological indoctrination”. This is an absurd fabrication which throws mud at socialism. It is a falsehood aimed at justifying the deceptive and reactionary nature of bourgeois propaganda.

Socialist ideology develops the masses into independent people who are conscious of their independence and creative ability, while reactionary bourgeois ideas reduce them to servants who obey the domination of capital, to ideological and mental cripples.

In capitalist society—where reactionary bourgeois rule, and exploitation and oppression by capital hold sway—the masses' consciousness of their independence is suppressed. Their aspirations and demands are trampled underfoot and their creative wisdom and talents are held back and deformed. By resorting to every kind of falsehood and deception, imperialists and reactionaries benumb the masses' uncorrupted minds and spread reactionary bourgeois ideas and the corrupt bourgeois way of life among them. This is the very ideological suppression which stops the development of people's consciousness of their independence. It is criminal ideological indoctrination, which forces reactionary ideas on people.

Under socialism, the popular masses should firmly equip themselves with socialist ideology. Only then can they free themselves once and for all from the influence and shackles of all kinds of outmoded ideas, to meet their demand for independence. Only then can everyone develop his individuality, aspirations, wisdom and talent in an all-round way. Because it is the most revolutionary ideology and champions and realizes the masses' independence, socialist ideology serves as a weapon for genuine ideological and human emancipation. It ensures the unlimited development of people's ideologies and mental qualities. Socialist ideology is the sum total of the development of human ideas. It incorporates all progressive ideas that accord with the popular

masses' desire for independence. It is the most extensive and advanced ideology, constituting the acme of man's ideological progress. The education of the masses in socialist ideology is about realizing the desire and aspiration for independence of the popular masses, who want to lead wholesome and rich ideological and cultural lives, free from the shackles of all sorts of outmoded ideas. The education of people in socialist ideology by a working-class party is for the people themselves and it is an example of the great love and consideration the party shows people.

The ideological and cultural lives our people lead under the mass-based socialist system, and their noble ideological and mental qualities graphically demonstrate the advantages and strength of our socialist system, our socialist ideology and the ideological education conducted by our Party. Everyone in our country is single-mindedly united with the Party and leader at the centre, even in difficult and complicated circumstances. The whole of society has become one big happy family, and people work and live full of confidence and optimism, helping and leading one another forward as they would their own family. People all learn to their hearts' content. They lead varied cultural and emotional lives and bring their wisdom and talents into full bloom, in accordance with their aspirations and desires. This is the true situation in our society, which is being imbued with one ideology—socialist ideology—through intensified ideological work under the Party's leadership.

We must thwart the reactionary ideological offensive of imperialists and traitors to socialism. We must intensify education in socialist ideology to ensure that people cherish

socialism's scientific, truthful and invincible nature as their unshakable faith.

The Juche idea is the revolutionary idea, the socialist ideology which our people must acquire. The essence of our Party's ideological work is education in the Juche idea.

The great leader Comrade Kim Il Sung created the Juche idea and thus explained man-centred socio-historical principles. He put socialist ideology onto a new scientific basis. The Juche idea overcame the historical limitations of preceding socialist theories and all kinds of distortions of socialism by opportunists. It developed and perfected socialist ideology and theory in a fresh way by truthfully reflecting the requirements of the new historical age, the age of independence, when the popular masses have emerged as masters of their own destiny. It is only when we are guided by the Juche idea and apply it in full that we can successfully accomplish the masses' cause of independence, the socialist cause. Our Party and people have been able to successfully build people-centred socialism even in such a difficult situation. They are triumphantly safeguarding and advancing our socialism, even in the turbulently-changing international situation and grave circumstances, because they have followed the Juche idea and implemented it to the letter. Life testifies that the Juche idea is an absolutely scientific socialist ideology, which meets the requirements of the present era.

We must hold up the banner of the Juche idea in the future, too, and implement it in full throughout the revolution and construction. We must intensify the education of Party members and other working people in the Juche idea, so that they acquire an unshakable Juche revolutionary outlook on the world and live and work as required by the idea.

Collectivism is the basis of socialist society and socialist ideology is essentially a collectivist idea.

Man is a social being and his desire for independence can only be successfully realized through collectivism. Socialist society is a society where collectivism is implemented. The struggle between socialism and capitalism—who conquers whom—is none other than the struggle between collectivism and individualism. The advantages of socialism over capitalism are the advantages of collectivism over individualism. The victory of socialism can be said to depend on how collectivism is applied. Fully equipping all members of society with the collectivist idea and fully implementing collectivist principles in all areas of social relations, social administration and social life are a fundamental guarantee for developing and perfecting socialism. A man must place the interests of the collective above his own interests. He must work devotedly for the collective and seek the worth of his life and his happiness in the trust and love of the collective. Only when he has such a collectivist outlook on life can he acquire noble ideological and mental qualities which conform with social man's intrinsic nature and the requirements of socialist society. Only then can he become a true man who fights for socialism. Slackening education in collectivism and renouncing collectivist principles in socialist society is immediately forsaking socialism and reviving capitalism, which is based on individualism.

Our Party has tirelessly carried out collectivist education among Party members and other working people. It has fully implemented collectivist principles in all areas of socialist construction. Today, our people are fully displaying the noble collectivist spirit to work with complete devotion for the Party

and leader, for their motherland and nation, and for their society and collective. We must continue to intensify collectivist education to bring the attitude of living and working in the spirit of “one for all and all for one” into fuller bloom throughout society.

Loyalty to the Party is the highest expression of collectivism, and it is an essential quality for a communist revolutionary.

A working-class party is the guardian of people’s political lives and the political guide which leads the masses’ cause of independence to victory. The popular masses can only acquire valuable political integrity and enjoy genuine life and happiness as social beings under the party’s leadership. People should make it their revolutionary faith and duty to remain loyal to the party, which provides them with political lives and takes care of their future.

The party’s love and consideration for people inspires loyalty in them. However, this does not mean that everyone keenly feels the party’s love and consideration of their own accord and resolves to repay it with loyalty. If substantial education in loyalty is not given, ungrateful people may appear, even among those who grew up under the party’s care. A working-class party must not only implement a correct policy for people, but teach them properly to be loyal to the party.

Our Party, founded by the great leader Comrade Kim Il Sung, is an experienced party which is brilliantly continuing the Juche revolutionary cause. It is a genuinely motherly party, which safeguards the political lives of all members of society and takes warm care of them. We must tirelessly teach Party

members and other working people to place deep trust in our Party, steadfastly defend it, entrust their future to it and loyally support its leadership.

Loyalty to the Party can be measured basically by how one accepts and implements the party's policies. A person who is truly loyal to the party is one who accepts the party's policies as being absolutely correct and who carries them out with infinite devotion.

Our Party's policies form an impeccable strategy and tactics for our revolution and a guide to people's struggles and lives. The Party's policies embody the Juche idea and reflect the masses' desires and interests. Always mixing with the popular masses, our Party has formed its policies by incorporating their desires and interests. It has carried its policies out by enlisting the popular masses' efforts and wisdom. Since they truthfully represent the desires of the popular masses, all our Party's policies enjoy their unqualified support, and the masses work hard to carry them out. Our Party members and working people arming themselves with the Party's policies and carrying them out to the letter is the way to defend and develop our socialism and to provide everyone with a worthwhile and happy life. We must step up education in Party policies and ensure that all Party members and other working people clearly understand the essence and correctness of the Party's policies, that they believe in them without a shadow of doubt, and carry them out to the letter, on the principle of unfailingly implementing the policies without question.

To accomplish socialism, we must firmly educate all members of society in our revolutionary traditions and carry

forward and develop these traditions in all their purity.

Revolutionary traditions are the historical roots of socialism and an ideological and mental treasure that maintains the life-line of the revolution. The process of preserving, inheriting and developing the ideology of the leader, who pioneered the road to socialism, as well as the revolutionary achievements made through bloody struggles by preceding revolutionary generations under his leadership, is at once the process of consummating socialism.

One's attitude towards revolutionary traditions is a touchstone for distinguishing loyalty from disloyalty to the masses' cause of independence, the cause of socialism. It is a criterion for judging between revolution and counterrevolution. True revolutionaries, communists, defend, carry forward and develop the revolutionary traditions, whereas opportunists and traitors to the revolution work viciously to obliterate them. Modern-day revisionists and renegade socialists have quibbled about their leader's position and authority and destroyed the achievements gained by their revolutionary predecessors. They thus corrupted and demolished socialism and tarnished its image. To emasculate the main roots of socialism, profane their leader, who blazed the path of the revolution, and their revolutionary predecessors and obliterate the historical achievements of socialism—these are the most shameful and despicable disloyalty and counterrevolutionary manoeuvres. Historical experience shows that if revolutionary traditions are negated and destroyed, the revolution is discontinued and the socialist achievements won at the cost of blood are brought to nothing.

The revolutionary traditions which our Party and people

must inherit are the Juche revolutionary traditions established by the great leader Comrade Kim Il Sung while pioneering and leading the unprecedentedly arduous Korean revolution to victory. Our Party's revolutionary traditions—whose main content is the Juche ideological system, the communist revolutionary spirit, valuable revolutionary achievements, profound and rich fighting experience, and the revolutionary method and popular style of working—are a lasting foundation of our revolution. Our Party has always paid close attention to staunchly defending the glorious revolutionary traditions established by respected Comrade Kim Il Sung, preserving their purity, and educating all Party members and working people in them. In our country, our revolutionary traditions are now brilliantly embodied in socialist construction and all domains of social life. We must intensify education in our revolutionary traditions so that all Party members and working people are solidly educated in our Party's revolutionary traditions and carry them forward and develop them, so as to consummate Juche socialism without fail.

Working-class consciousness constitutes the core of socialist ideology. It is the consciousness of independence, which represents the masses' desire for independence and their fundamental interests.

The working class has a stronger revolutionary spirit and unity and a greater sense of independence than any other social class. It is none other than the working class which represents the masses' desires for and aspirations to an independent life and development, and which takes the lead in the struggle to realize these. Socialist society embodies the demands of the working class. In the struggle for socialism, we must always

adhere to the standpoint of the working class. Any departure from this will result in the degeneration of socialism. The degeneration of socialism means class degeneration. Renegade socialists paralyzed people's class consciousness and corrupted the class content of socialism under deceptive slogans such as a "new way of thinking" and "universal human values". A "new way of thinking" and "universal human values", depart from the viewpoint of the working class, are precisely a bourgeois way of thinking and a bourgeois outlook on values.

Maintaining the standpoint of the working class and equipping people with working-class consciousness is always an important matter throughout the accomplishment of socialism. Needless to say, the specific content of class education may change to some extent as the revolution and construction progress. However, class education must never be neglected for a moment. Class education must be steadily intensified, not only during the struggle to establish a socialist system, but also after its establishment. Neglecting class education when the imperialists and their allies—hostile elements—are still working insidiously to wipe out socialism may result in ideological disarmament in our confrontation with the enemy. So we must on no account slacken the work of arming people with working-class consciousness, even after the establishment of the socialist system.

Since its early days, our Party has maintained that equipping people with working-class consciousness is essential in communist education, and has conducted tireless class education. We must step up class education among our Party members and working people in keeping with the present conditions, to ensure that they acquire working-class

consciousness. We must always maintain the viewpoint of the working class, hate exploitative systems and imperialism and staunchly fight against them. In particular, we must pay a lot of attention to instilling working-class consciousness into the younger generation, who have experienced neither exploitation and oppression nor the trials of the arduous revolution.

Socialist ideology is a weapon for class emancipation as well as national liberation; it is genuine patriotism.

A country and nation are a community of people which has been formed historically and whose members share a common destiny. Socialism is carried out with a country and nation as a unit. Imperialists trample upon the independence of other countries and nations, and incite antagonism and conflicts among nations. The capitalist road is a road of exploitation and oppression, of national inequality and subjugation. This is clearly proved by the history of oppressed nations which had been deprived of their national sovereignty and were forced to suffer colonial slavery at the hands of imperialists, and by the state of affairs in those countries where, because of renegade socialists, socialism collapsed and capitalism has returned. Socialism is opposed to all sorts of aggression and intervention by imperialists. It guarantees genuine national independence and sovereignty, well-being and prosperity.

It is a national duty to the world revolution for the working-class party and people of each country to bring about a successful revolution in their own country. To bring about a successful revolution in their own country, they must love their country and nation and maintain their independence. Without realizing their country's and nation's independence, it is impossible for the masses to win their own independence. Only

someone who loves his country and nation can fight devotedly for socialism, with the attitude of being a master of the revolution in his own country. Someone who loves his country and nation and is loyal to the revolution in his country respects the sovereignty of other countries and nations, and fights strongly against any encroachment of it. One's national duty and international duty to the revolution are in unity, and communists, who are unflinchingly loyal to the cause of popular independence, are true patriots and, at the same time, genuine internationalists.

To instil loyalty to socialism into people, we must intensify education in socialist patriotism among them. Presenting education in socialist patriotism as an important task of ideological education, our Party has worked hard to implement this task among Party members and working people. Our people are now full of national pride and self-confidence at living and working for the revolution under the people-centred socialist system led by the Party. They ardently love their Juche socialist country and reliably defend their socialist achievements, frustrating the anti-socialist, anti-DPRK schemes of imperialists and reactionaries. We must step up education in socialist patriotism and ensure that people fight devotedly for the prosperity and development of their socialist fatherland, fully aware of their mission as revolutionaries defending the bulwark of socialism.

Encouraging all members of society to acquire sound moral qualities is an important requirement for consolidating and developing socialism.

Morality means the standards of social behaviour which are observed voluntarily and conscientiously.

In class society, morality assumes a class character. In an exploitative society, the morals of the exploiting class prevail, serving to protect their interests and to oppress and exploit the working masses. Moral corruption is an incurable sickness which is inherent in an exploitative class society. It is the worst in capitalist society, where money rules everything.

Socialist society, where comradely unity and cooperation among people constitute the main component of social relationships, requires the thorough establishment of new morals that suit its intrinsic nature. Morality's social functions and role increase as socialist construction progresses. However, in some countries which were building socialism in the past, due attention was not paid to establishing new morals that suited the intrinsic nature of socialist society. Worse still, there even appeared deviations, which regarded an emphasis on morals as a weakening of the revolutionary spirit. Morals do not contradict the revolutionary spirit; on the contrary, they consolidate it still further. When socialism establishes morals that suit its intrinsic nature and when it stands firmly on its moral foundation, then the political and ideological unity and cohesion of the popular masses grows stronger, a sound revolutionary atmosphere prevails throughout society, and socialist construction advances with force.

Socialist morality is a collectivist morality based on noble comradely love and revolutionary duty. It is the best of all moralities. It has inherited excellent virtues, handed down through history among the working masses. It has developed these in a fresh way to suit the requirements of socialist society's intrinsic nature. The masses' desire for independence and their interests are the standard of progressive morality.

These desires and interests are not only a political standard to distinguish the progressive from the reactionary, but also a moral standard for judging between good and evil. Behaviour which accords with the masses' desire for independence and their interests, is noble and moral conduct, while behaviour which is contrary to these is immoral. To regard living for society and the collective, helping and leading one another forward on the basis of revolutionary comradeship and duty, as an incomparably worthwhile and happy life, rather than living for one's own comfort and disregarding others—this is precisely the outlook of socialist, collectivist morals.

In our country, socialist morals have now taken root in people's minds and become part of their everyday lives, and noble communist virtues are brought into full play everywhere. Our people treasure, as their own lives, their people-centred socialism which exalts people's dignity and glorifies their lives. They regard their noble moral duty as being to defend and develop it. They consider it their revolutionary obligation to work loyally and prove themselves worthy of the trust and consideration shown to them by the Party and leader, who provide them with precious political lives and give them parental love. The beautiful actions of sincerely loving one's comrades and unhesitatingly devoting everything for one's comrades are universal in our society today. Our monolithic unity is the most solid unity in ideology and purpose, morality and duty, of the leader, Party and masses. Our socialism is an unconquerable socialism, based on a single ideology and conviction and on the relationship of love and trust. Experience shows that, only when socialism strikes deep roots in people's minds and lives by creating an atmosphere where socialist

morals are observed throughout society, is it possible to firmly defend socialism and advance it to victory through any trials. We must continue to intensify education in socialist morality so that all members of society will regard their noble moral duty as being to safeguard and glorify socialism and so that their rule in and attitude to life will be to do this.

The work of arming people with socialist ideology is carried out amid the struggle against all sorts of non-socialist ideological elements.

The process of equipping people with socialist ideology and ridding them of outmoded ideas is a serious ideological struggle to eliminate capitalism once and for all from people's ideological consciousness. The object of ideological struggle is not man himself but the remnants of obsolete ideas lingering in his mind, and reactionary ideas infiltrating from outside.

We must step up ideological education and ideological struggle among Party members and working people, to thoroughly overcome the remnants of outmoded ideas such as individualism and selfishness.

In particular, we must intensify the struggle against abuse of power and bureaucracy, corruption and irregularities among cadres. These evils are products of an exploitative society; they are rooted in individualism and selfishness. In socialist society, they cannot be tolerated. In socialist society, a cadre is not a bureaucrat lording it over people but their servant. If abuses of power and bureaucracy, corruption and irregularities are allowed to spread among cadres, this will crack the unity and cohesion of the party and popular masses, and prevent socialism from displaying its vitality. The collapse of socialism in some countries was also due to the widespread abuse of

power and to bureaucracy, corruption and irregularities among cadres. To safeguard and advance socialism, we must not tolerate even the slightest expression of these evils, but must uncompromisingly combat them and thoroughly overcome them.

Bourgeois ideology and the bourgeois way of life are ideological poison which cripples people mentally. Through their ideological and cultural infiltration into other countries, the imperialists are working ceaselessly to affect people with ideological diseases, disintegrate those countries from within and then put them under their domination and control. The imperialists' ideological and cultural infiltration is a way for them to be aggressive and to intervene under the guise of "cooperation" and "exchange". It is a vicious means of subversion, by which to paralyze people's sound ideological consciousness and to corrupt and make people degenerate by means of reactionary bourgeois ideological poison. In order to defend and maintain socialism and ensure that our country develops independently, we must fight against the ideological and cultural infiltration of imperialism. Imperialists and reactionaries now continually conspire to blow the wind of bourgeois liberalism into our country. We must guard against the infiltration of all kinds of reactionary ideas from outside, such as bourgeois ideology and the bourgeois way of life.

Revisionism is a counterrevolutionary, opportunist ideological trend which emasculates socialism's revolutionary principles. The greatest harm of revisionism is that it denies the position and role of the party and leader in the revolution and construction; it weakens the role of socialist power, creates illusions about capitalism and disarms people ideologically. In

the long run, revisionism abandons socialism and leads to capitalism. We must have a clear understanding of the reactionary nature of revisionism and its dangers, and must strongly oppose and reject all sorts of revisionist trends.

An important guarantee for thwarting the anti-socialist schemes of our class enemies and accomplishing socialism is to imbue people firmly with socialist ideology. As in the past, so in the future, we must carry out vigorous ideological education to equip Party members and working people with socialist ideology.

3

In socialist society, ideological work must be carried out in accordance with principles and methods which meet the intrinsic requirements of socialism.

When the task and content of ideological work have been correctly defined, success in this work depends on the principles and methods used. It is only when ideological work is carried out in accordance with principles and methods which meet the intrinsic requirements of socialism that all members of society can be successfully transformed, by teaching them socialist ideology.

In socialist society, ideological work must be carried out vigorously as the concern of the whole party, state and society, under the leadership of the working-class party.

Our ideological work is an undertaking to solidly arm the

masses of people with socialist ideology and to thus consolidate the socialist ideological bulwark throughout the revolution and construction and give full play to the masses' revolutionary enthusiasm and creativity. Therefore, all Party and state organs, working people's organizations and other institutions must work in accordance with their mission and duty to equip the popular masses with socialist ideology. Officials from all sectors and echelons must step up ideological work, political work, among the masses.

The most important principle of ideological work is to ensure the firm leadership of the working-class party over ideological work.

A working-class party is the supreme political organization, which leads the revolution and construction. Without the party's leadership, ideological work cannot be carried out in a unified way to meet the requirements of socialism. It is only when the party's leadership over ideological work is completely ensured that it becomes possible to prevent any heterogeneous idea from infiltrating into the ideological field, and to defend the revolutionary and socialist character of ideological work and make a single idea—socialist ideology—prevail throughout society. A working-class party must adhere to ideological work and must not withdraw even a single step from its leadership over this work. Any compromise or concession in the ideological field means degeneration and defeat. Weakening or denying the working-class party's leadership over ideological work is an attempt to destroy the socialist ideological bulwark and to introduce and propagate reactionary bourgeois ideology.

A working-class party must categorically oppose and reject

all machinations to deny its leadership over ideological work. It must exercise unified control and unitary guidance over all ideological work. A working-class party must itself organize and carry out ideological work through all levels of party organizations. Moreover, it must supervise the ideological and cultural areas such as the media, art and literature, as well as state organs, working people's organizations and educational institutions so that they educate the masses efficiently, in accordance with their mission and duty.

The media and art and literature are powerful ideological weapons for educating, organizing and mobilizing the masses.

In socialist society, the media, art and literature and all other ideological and cultural channels must fully serve the purpose of defending and advancing socialism to meet the masses' desire for independence, under the party's leadership. If ideological and cultural channels depart from the guidance and control of the working-class party in socialist society, they will be used as counterrevolutionary instruments. This is proved by the fact that, in those countries which were building socialism, traitors to socialism and reactionaries took ideological and cultural channels into their own hands and used them to attack socialism. The working-class party must keep the media, art and literature and other ideological and cultural channels under tight control. It must steadily enhance their role so that they all creditably fulfil their mission and duty on the socialist ideological front.

The socialist state guides and administers all spheres of social life—particularly politics, economics and culture—in a unified way. The socialist state's role as an ideological and cultural educator is one of its basic roles.

While guiding and administering all spheres of social life, such as state administration and economic management, the socialist state must adhere to socialist principles. It must bring the advantages of socialism into full play and thus fully ensure good material lives for people to meet the requirements of socialism. It must also create conditions for people to enjoy wholesome and rich ideological and cultural lives to the full. State organs must carefully draw up socialist laws and regulations and establish a well-organized system of socialist administration in all areas. They must guide and control people so that they willingly observe laws and administrative orders. The socialist state's guidance and administration of all areas of social life on socialist principles and in accordance with the requirements of socialism, is highly instrumental in helping people acquire socialist ideology in practice and helping them become accustomed to socialist life. This guidance and administration is also an important guarantee which makes it impossible for obsolete ideas to be revived in socialist society or to infiltrate from outside.

The socialist state must work to develop economic and cultural exchange and cooperation with various countries around the world, based on the principles of equality and mutual benefit. At the same time, it must guard against the infiltration of reactionary bourgeois ideology and decadent bourgeois culture and ways of life. If state organs forget socialist principles in their economic and cultural exchange with other countries and organize economic and cultural exchange and cooperation carelessly, this will open the door to the infiltration of imperialist ideology and culture. The consequences would be serious and socialism would be

jeopardized. The socialist state must adopt administrative and legal measures to protect the socialist system and people from the infiltration of imperialist ideology and culture.

In socialist society, working people's organizations are political organizations which comprise different classes and strata of society; their basic duty is to give ideological education to their members. In capitalist society—where exploitation and oppression prevail and the interests of different classes and strata conflict—the basic duty of mass organizations is to fight for the interests of their own class and stratum. In contrast, in socialist society—where class antagonisms have been eliminated—the mission and duty of working people's organizations are fundamentally different. Because people are the masters of the state and society in socialist society, and because different sections of the population share common interests, people from different social strata have their interests included in the state and public interest, and the prosperity of the whole of society makes them happy. For this reason, working people's organizations in socialist society have the basic mission of educating and leading their members to carry out their responsibility and role as masters of the state and society. If working people's organizations in socialist society only work for the "interests" of their own members—as in capitalist society—they will counterpose the "interests" of an individual class or stratum to the party, state and public interests, and such organizations will go against the state and socialism. The parties in some countries which were building socialism failed to rally broad sections of the masses behind them. They suffered defeat in their confrontation with counterrevolution mainly because they had guided working people's organizations inefficiently. A

working-class party must lead working people's organizations along the right path and make sure that they educate their members properly, in accordance with their mission and characteristics, and that they rally their members closely behind the party and mobilize them all in socialist construction.

A working-class party must pay particular attention to encouraging youth organizations to play their role properly. The future of the revolution and socialism depends on how the new generation is prepared. In socialist society, the youth organization—as the political reserve of the working-class party—has the honourable duty of fully preparing the younger people as reliable successors to socialism. If youth organizations are preoccupied with various administrative and practical affairs instead of channelling their efforts into their proper duties, they cannot educate the younger generation in socialist ideology. If they weaken ideological work, the younger generation will only seek their own comfort, instead of working devotedly for the party and the revolution, for the country and the people, and it may be affected by the wind of capitalist liberalism blowing in from outside. A working-class party must strengthen its leadership of youth organizations so that they work hard to educate their members ideologically in accordance with their own duties and young people's characteristics and so that they admirably train them all as successors to the revolution.

In socialist society, educational institutions must direct a lot of effort to educating people, particularly younger people, ideologically. Because younger people are all enrolled in a particular part of the educational system in socialist society, educational institutions have the very heavy duty of educating and training them. Socialist education is not the practical work

of teaching merely knowledge and technology, but an important undertaking to train revolutionaries. In socialist society, educational institutions must teach younger people advanced science and technology and give them knowledge, in accordance with the principles of socialist pedagogy. At the same time, educational institutions must intensify ideological education and bring younger people up into staunch revolutionaries who are loyal to socialism.

In socialist society, officials from all sectors and echelons must carry out ideological work, political work.

Political work is the first process of all work. Only when political work aimed at educating and stimulating people to act is carried out efficiently, is it possible to succeed in the revolutionary task in hand by stimulating the masses' revolutionary enthusiasm and creativity.

Political work is not the concern of only party workers and officials in charge of ideological work. In socialist society, all officials—no matter in what sector and on which level they are and no matter what they do—must do political work. Political, economic, cultural, military and all other officials must regard political work, work with people, as their important revolutionary duty, as the first part of their revolutionary tasks, and they must carry out this work with vigour.

In our country today, all Party organizations, state organs, ideological and cultural bodies, working people's organizations and educational institutions are transforming Party members and other working people and youth and children by teaching them socialist ideology in accordance with their respective mission and duty. Officials from all sectors and on all levels are successfully carrying out their revolutionary tasks by giving

precedence to political work. In the future, too, we must vigorously promote ideological work by regarding it as the concern of the whole Party and state and the whole of society under the Party's leadership, and we must strengthen the ideological bulwark of socialism.

In socialist society, the work of educating and transforming people must be made the concern of the masses themselves.

Ideological transformation is for the good of the popular masses and must be conducted by the masses themselves. Since the popular masses are the masters of their own destiny, they themselves must transform their own ideology and must undertake ideological transformation as masters. Ideological transformation can be successful only when it becomes the concern of the masses themselves and only when broad sections of the masses take an active part in it.

When turning ideological transformation into the work of the popular masses themselves, it is very important to vigorously promote various kinds of mass ideological-transformation campaigns. Such a campaign is carried out by broad sections of the masses for their mutual education.

At every stage of revolutionary development, our Party has proposed and promoted a mass ideological-transformation campaign to meet the requirements of the revolution and to suit the masses' political and ideological preparedness. After liberation, the Party carried out a general ideological-mobilization movement for nation-building to do away with the survivals of Japanese imperialist ideas and feudal ideas and to arm people with the idea of nation-building. In the post-war period of socialist construction, it promoted the Chollima Movement and achieved brilliant success in educating and

transforming people on socialist lines. Today, when the cause of modelling the whole of society on the Juche idea has come to the fore, our Party is developing all members of society into Juche-type communist revolutionaries by conducting the Three-Revolution Red Flag Movement to accelerate the three revolutions—ideological, technological and cultural.

In our country, the broad masses take an active part in the ideological-transformation campaign and everyone educates one another. Cadres, as well as the masses, are influenced by the communist deeds of ordinary workers and peasants, and commanders are also influenced by the heroic deeds of ordinary soldiers. In the future, too, we must continue to promote the mass ideological-transformation campaign to meet the requirements of revolutionary development and to suit the masses' preparedness.

An important aspect of the mass ideological-transformation campaign is to encourage and develop positive examples and spread them widely among the masses. Positive examples are a silent criticism of the negative and they arouse strong sympathy in people. In socialist society, where the positive predominates, the main stress must be put on the method of influencing people by positive examples, when educating and transforming the masses. The path of arduous and honourable struggle along which our revolution has advanced has produced many genuine communist revolutionaries and heroes who devoted themselves totally to their Party and leader, to their country and people. Our anti-Japanese revolutionary predecessors, and the heroes of the Fatherland Liberation War, those who distinguished themselves in socialist construction, and unassuming heroes are brilliant examples of communist

revolutionaries. Our Party has worked hard to see that all Party members and other working people follow the noble ideological and moral qualities of our revolutionary predecessors and heroes, people of merit and labour innovators.

The proud situation in which noble communist traits are now being brought into full play among our people clearly shows the vitality of educating people through the influence of positive examples and the mass ideological-transformation campaign. We must press ahead with the ideological-transformation campaign among the masses to steadily transform people's ideology and we must ensure that the noble quality of working and living in a communist way is displayed to a higher degree throughout society.

Ideological education must be carried out through study and participation in organizations and in close combination with revolutionary practice. Study, participation in organizations and revolutionary practice are important links in the whole chain of ideological education, as well as effective methods of ideological education.

By studying, people cultivate themselves ideologically and acquire the ideological and mental sustenance they need for the revolution. Only when they study hard can people acquire a firm revolutionary outlook on the world and continue to succeed in the revolutionary struggle and in construction. In socialist society, everyone must make studying part of their daily routine and they must study regularly and diligently.

In our country today, a well-regulated system—whereby the Party, people and army all study—has been set up and is run in a regular way. All members of society regularly take part in study sessions, public lectures and other collective study sessions

without exception, and study in earnest. Studying has become daily routine for people and a social attitude in our country. We must strengthen the revolutionary atmosphere of studying throughout the Party and society, and make sure that everyone studies tirelessly.

Life in a revolutionary organization is a crucible of ideological training and a school of revolutionary education. People receive politico-ideological education and are trained in a revolutionary way through life in organizations. The organizational lives of Party members and working people are politico-ideological lives to realize their desire for political integrity. The situation where every member of society belongs to and takes part in a political organization is a way of politico-ideological life suited to the inherent nature of socialist society. All working people, young people, students and schoolchildren in our country belong to a Party organization, working people's organization, youth organization, or children's organization. They lead organizational lives and receive politico-ideological education, thus glorifying their political lives. Success in educating and transforming people through the inculcation of socialist ideology in our country is mainly due to the fact that every member of society is educated through life in political organizations. We must ensure that all Party members, working people, young people, students and schoolchildren take part in an organization voluntarily and in good faith, with a correct attitude towards their organization.

A person's ideology is tempered and consolidated through revolutionary practice, and it is verified in practice. The remnants of outmoded ideas lingering in people's minds find their expression in practice. Only when ideological education is

closely combined with revolutionary practice can we eliminate outmoded ideas from people's minds and successfully arm them with socialist ideology. Our Party finds an effective solution to the problem of educating and transforming people through practice in making the process of performing revolutionary tasks a process of ideologically cultivating and training them. We must make sure that Party members and working people learn socialist ideology, reinforce it and train themselves ideologically through their practical struggle for their country's prosperity and development and through their worthwhile socialist lives.

We must put an end to administrative and formalistic practices in ideological work and do it in an original and effective way.

Administrative and formalistic practices are very harmful, in that they have nothing in common with how a working-class party works; they are intolerable in ideological work. A working-class party cannot educate and transform people if it forces its ideology on people by using its authority, on the grounds that it has come to power, or if it sticks to a form and style that is devoid of substance in its ideological work. Carrying out ideological work in an administrative and formalistic way is a mistaken work attitude, a wrong tendency to do it in an easy-going way without making an effort. Administrative and formalistic practices in ideological work make it impossible to transform people's ideology and may end in the collapse of the ideological bulwark of socialism.

Ideological education in socialist society must always be done through explanation and persuasion, in accordance with the intrinsic requirements of socialism and the characteristics

of the work of ideological transformation. By its very nature, an ideology can neither be forced nor imposed on people by administrative methods. A working-class party must enlighten people and educate them patiently, through explanation and persuasion, so that they accept socialist ideology as their own ideology and make it their unshakable faith.

It is important to carry out various forms of ideological education using varied methods, to suit people's specific qualities and their preparedness. Since people's level of ideological consciousness, their intellectual qualifications, characters and tastes differ from one another and their life experience and working conditions are not the same, ideological education cannot be successful if it is done using one and the same method. Ideological education must be carried out in a realistic way in forms and using methods that suit people's specific features and their preparedness, free from outdated formalistic patterns. Truthfulness, scientific accuracy and kindness should be guaranteed in the preparation of all materials for information work and agitation, and short courses, public lectures and explanatory talks should be held after full preparations.

For officials to carry out effective ideological work, they must acquire the habit of mixing closely with the masses, educating them while working with them and breathing the same air as them. In its early days, our Party proposed that the whole Party should go among the masses. It ensured that officials went among the masses and carried out ideological education, just like the anti-Japanese guerrillas. All our officials must consider their duty and obligation as being to go among the masses, as required by the Party's traditional way of

working; and to mix regularly with them and efficiently educate and transform them by means of socialist ideology.

Putting the main stress on ideology and giving definite priority to ideological work is a principle our Party consistently maintains while leading the revolution and construction. In the future, too, our Party will intensify ideological work and thoroughly implement the principle of giving priority to ideological work over all other affairs. It will thus safeguard and brilliantly accomplish Juche socialism.

Socialism is the future of mankind, and the socialist movement is a great movement of the popular masses to create a new, independent world. The socialist movement develops and emerges victorious through the conscious struggle of the popular masses. The world's socialist movement will inevitably triumph thanks to the struggle of the popular masses, who are awakened to socialist ideology, the strength of which unites them.