The Juche idea is a revolutionary idea centred in man.

It gives a most correct answer to all problems arising in the revolution and construction. The power of this idea has been verified by the actual life in the DPRK. With the idea brilliantly embodied in medicine and public health work, a most advanced medical system and the public health system have been established there. This means that on the basis of the Juche idea the medical and public health service has entered a completely new stage of development.

Meanwhile, the medical system of Japan is getting dilapidated with each passing day. There are many problems to solve, and even the clue to their solution is not yet found. Among them are the problems of the rising medical fee, differential bed charge, damage from medicine, districts without medical educational establishments and doctors, the dearth of doctors and nurses, and medical college scandals. This is not all. Most dangerous is the fact that the Japanese medical system is rapidly reorganized as a supplementary means for ag-
gressive war. Today when Japan's politics, military, economy and culture have set out on establishing a system of a new aggressive war against Korea, the medical system is no exception. It is therefore an urgent task to check the devastation of the medical system and its conversion into a reactionary one and illuminate the future of the medical and public health work which is in the service of the people.

So, it is important to fully understand the advantage of the Juche-oriented medical system and, at the same time, clearly perceive, from the standpoint of the Japanese revolution, the essence of the devastation of Japan's medical system and its conversion into a reactionary one.

Medical Work Exists for the Sake of Man

The basic thought on the medical and public health work determines the orientation of this work. Therefore, it is necessary to know this basic thought first of all.

President Kim Il Sung said:

"In our social system nothing is more precious than man. We must keep developing the public health service so as to protect man's life and promote the working people's health."

Here President Kim Il Sung teaches: firstly, man is regarded as the most precious treasure under the Republic's socialist system and, secondly, the object
of the development of the public health service is to protect the people's life and promote their health.

Let us see what a deep meaning this teaching bears.

First, the idea that regards man as the most precious treasure is the idea which people have long sought and earnestly wished for. This idea underlies the medical and public health service, which, I think, testifies to the advantage of the medical and public health system and the superiority of the medical workers.

But, what is the basic thought on the medical system of Japan?

Goto Shinpei, who wrote the "Hygiene and Capital" in the era of Meiji, propounded the following idea on the hygienic work:

"The source of the wealth of Japan lies in the Japanese workers and poor people. The protection of them will be successfully materialized only through hygienics, and whether Japan will become rich and powerful in the future or not depends on it. In order to promote the future prosperity and power of the Empire, there is no other way than the hygienic work."

As can be seen, the hygienic thought in the Meiji era represented by Goto Shinpei fitted the question of people's health and disease entirely to the purpose of "national prosperity and defence and industrial development." But things did not end here.

The "national prosperity and defence and industrial development" led to impose hard labour upon the people, with the result that they had to groan with various
diseases including tuberculosis. To pacify the social unrest caused by this, the ruling class had hospitals established for the poor people. Even in that case, however, this class invariably ascribed it to the mercy of the Emperor, even when they were endowed by the people. Thus, it plunged the people in the mine of diseases on the one hand and, on the other, took insignificant medical measures with a view to implanting the idea of the absolutized Tennoism in the minds of the people.

How is the present state of affairs in the Japan Physicians' Association?

The basic stand of the Japan Physicians' Association is: "The modern workers, who are the free citizens, should bear the responsibility for the medical treatment of diseases of their own and their family members."

Such view speaks for the position favouring the "system of free medical treatment," negating the spirit of social security for ensuring a healthy life to all people.

The "free medical treatment system" is a system under which the rich can receive treatment but the poor cannot receive it. In other words, it is a system for money-making. The medical system founded on the idea of profit-seeking as its basic thought represents the very position of the Japan Physicians' Association.

Thus, the Japanese thought on medicine has regarded man as labour power for accumulation of capital, military force for aggression and the object of plunder. It may be said that this thought forms the root cause of the present ruin of the medical system.
Second, President Kim Il Sung's thought on the protection of the people's life and the promotion of their health has brought about a radical change in the former view on the medical system.

In the past most of the medical branches were the therapeutic ones. This was related to the negative and passive stand based mainly on the thinking of "curing diseases." The pre-dominance of such thinking was due to the character of capitalism.

This situation is explained, above all, by the fact that in capitalist society labour is inevitably accompanied with various diseases, that the life environment of people is exposed to diseases, and that capital itself is their hotbed.

Another reason is that medical treatment is a must for medical capital. Therefore, preventive treatment is given within the minimum limits. Even this treatment bears no more than such a passive meaning that precaution should be taken against diseases.

Accordingly, the view on the promotion of health has a positive meaning, and it can be called a most advanced view. Only through the medical and public health service attaching

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the greatest importance to the promotion of health, can people be freed from diseases and cm they also enjoy an independent and creative life. This is possible because the idea that regards man as the most precious being is made the fundamental thought of medical and public health service.

Speaking of the systematization of the medical and public health service in the
Republic in the viewpoint of regarding man as the most precious being, it is not merely because the Republic is a socialist country. It is run through with the philosophical principle of the great Juche idea propounded for the first time by President Kim Il Sung.

The Philosophical Principle of Juche Guiding the Thought on Medicine

The system of medical and public health service under which man is regarded as the most precious being is an embodiment in this domain of the philosophical principle of Juche.

Of the philosophical principle of Juche, President Kim Il Sung said:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything."

With the enunciation of this philosophical principle, the correlation between man and the objective world was clarified and a scientific exposition given of the problem of man's position and role in the world.

That man is master of everything means that man dominates everything and is not subjected to anything.

That man decides everything means that man plays the decisive role in transforming nature and society and is the most powerful being in the world.

Thanks to the scientific exposition of the position and role of man in the world, the most correct outlook on nature and
society and a powerful weapon to cognize and transform the world have been provided.

The philosophical principle of Juche firstly provides with a viewpoint that considers everything with man as the central factor and makes it serve him.

Secondly, it helps one establish a viewpoint that nature and society are transformed only by the positive activity of people.

Of this, President Kim Il Sung said:

"Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful."

This demands that the medical and public health service be conducted for the good of man and teaches that man has the capacity for doing so.

It may be said that the establishment of the medical and public health system that regards man as the most precious being has been possible only under the socialist system based on the philosophical principle that man is master of everything and decides everything. As a result, the masses of the people have been able to become master in the domain of medicine and public health, too.

Medical Policies Greatly Differ According to Social Systems

The system of medical and public health service that regards mail as the most precious being has brought this service onto a completely new plane.
President Kim Il Sung said.

"Universal free medical care has also been introduced in this country, so that all working people are free from worries about medical care. There are medical institutions and medical workers in both urban and rural areas, wherever people work and live. Through the section doctor system, an advanced system of medical service, the state looks after the health of the working people in a responsible way."

"The policy on preventive medicine should be firmly maintained and work in hygiene and of an antiepidemiological nature be carried out regularly in urban and rural areas."

As can be seen, the characteristics of the medical system of the Republic are: firstly, a universal free medical care system has been introduced; secondly, a section doctor system is in force and thirdly, preventive medicine is made the fundamental policy of public health service.

I. Doctor's Fee

A universal free medical care system was introduced already in January 1953 when the Fatherland Liberation War was at its height. Thus, a most advanced public health system under which the state is solely responsible for the health of all the people was put in operation in the Republic and the Korean people without exception have since been receiving free medical treatment, free from worries of
a doctor's fee. Moreover, in every mountain area there are modernly equipped hospitals and specialized hospitals, prophylactic stations and medical workers.

How is the doctor's fee in Japan, compared with the Republic's universal free medical care system?

At present, insurance is compulsory in Japan and everyone has to effect a certain kind of insurance. All the doctors, except for some 100, are reportedly insurance doctors.

In Japan there are now nine kinds of insurance. They are: the union's health insurance (over 1,000 employees), the government's health insurance (the number of employees ranging from 5 to 999), seamen's insurance, day labourers' insurance, national public service mutual aid association, local public service mutual aid association, public corporation employees' mutual aid association, private school teachers' mutual aid association, and national health insurance.

These nine kinds of insurance differ from each other in many ways, and each contains deep contradictions in itself. But, anyhow it is a fact that a certain medical care assistance is rendered in Japan under the insurance system.

In this context let us study the present medical care system from the historical point of view.

—CHARACTERISTICS OF THE MEDICAL CARE SYSTEM OF JAPAN—
The first characteristic is that this system was imposed from "above" and the second is that it was introduced to meet the need for an aggressive war.

Workers in advanced industrial countries united their strength and formed mostly their mutual aid organizations by themselves and operated them independently in order to safeguard their life.

However, in Japan, as is shown by the above-mentioned view of Goto Shinpei, the mutual aid association as the predecessor of labour insurance came into being in the form of being bestowed by the "above," as a link in the chain of labour management policy and also as a means for inculcating the idea of charity and relief. This policy was aimed at neutralizing the class struggle. The essence of this policy can be seen all the more clearly by looking back on the days when the health insurance system was first introduced in Japan as a social insurance system.

The health insurance system was established in 1922 when the social situation was affected by a crisis that came on following the end of World War I. In the wake of the rice riot in 1918, the workers' strikes and labour disputes increased year after year.

Japan's monopoly capital gained a huge super-profit from the war, but, due to the war-time currency inflation policy and the ensuing crisis, the people were in extreme distress and social unrest went from bad to worse. The labour movement was gradually on the upward trend with the infiltration of the socialist thought.
The introduction of the health insurance system was closely related to such social situation.

Referring to the reason for the enactment of the health insurance law, Yamamoto Tatsuo, the then Minister of Agriculture and Commerce, said:

"The rapidly changing economic situation and the trend of thought at home and abroad following the war in Europe gave rise to many complicated problems in the relations between capital and labour in Japan's industrial world.... It is needless to say that there is the need to give more careful consideration to the solution of the question of capital and labour, advance the welfare of the workers and improve their living standards and, at the same time, promote the development of industry and the growth of national wealth."

This was how the health insurance system was put in force. It was something like what was "worked out from the above" as a concession to the class struggle rather than the result of the struggle in the labour movement. This rendered its content very poor.

Now let us see how much the national health insurance law was necessary for an aggressive war.

This law was amulgamated in 1938, the year following the Sino-Japanese Incident." Earlier, in 1935-36 there was a physical examination for conscription, and the results were a great shock to the military authorities.

It turned out as follows:

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<tr>
<th>GRADE A</th>
<th>1ST GRADE B</th>
<th>2ND GRADE B</th>
<th>GRADE C</th>
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<tbody>
<tr>
<td>1922</td>
<td>362</td>
<td>128</td>
<td>249</td>
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As can be seen in this table, the 'decline of people's physical strength is a clear proof of how cruelly they were exploited and plundered in those days.

The military authorities observed this pitiable situation as decreasing the combat strength.

Koizumi Chikahiko, the then head of the Army Medical Affairs Bureau, said: "The people's physical strength has waned every year, with the national spirits disappearing gradually, and I cannot but be very anxious about the future of our country."

Thus, the national health insurance system was introduced due not only to the labour power situation of factories and mines but also to the apparent critical conditions of the very military strength proved by the physical examination for conscription. It was established from the first as a link in the chain of the aggressive policy.

What are the characteristic features of the post-war medical care system?

Firstly, this system is a product of the US intention and, secondly, an insurance system under which all people are insured has been established.

As all the post-war policies were carried out by the GHQ under the US occupation, so the medical service system was put in force on the basis of the "Windel Report." A distinctive feature here is that in the post-war period most of the doctors and hospitals have become the insured ones, whereas there were a
small number of insured doctors under the prewar health insurance system. This is partly related to the post-war situation, but such medical service system, it might be said, was introduced as a link of the US-type policy of bourgeois democracy. In 1961 if took a more advanced form to become an insurance system for all people. In the same year a policy was also enforced to get all people to effect an insurance against annuity. That year marked the enforcement of the policy of the so-called "high-rate growth." The national insurance against annuity is compulsory for people in general, and the period from effecting and receiving it is very long. The huge-sum of insurance has become the source of funds for a high-rate economic growth as it has been used as a financial source for investment and loan through the investment department of the Ministry of Finance. The establishment of the system of insurance for all can be said a measure for appeasement. This is as good as the appropriation of the welfare annuity for war expense during the Second World War.

As you can see in the introduction of the system of insurance for all, the post-war medical service policy is closely related to the policy of high-rate growth, i.e., the rapid accumulation of capital.

In the course of the high-rate growth in the 1960's there were marked increase of labour accidents, the outbreak of new occupational diseases, the destruction of environments and health due to pollution, and the rapid increase of traffic accidents.

As an aspect showing such destruction of health, we can cite the rate of the patients and the number of 'cases of application of labour accident insurance: They doubled respectively in the decade from 1961 to 1970. It may be said,
therefore, that the post-war medical service system is designed for high-rate growth. Hence the devastation of many fields as we see today.

—CONTRACTIONS CONCERNING DOCTOR'S FEE—

These contradictions arise from the money-making nature of medical service, the system of free commencement of practice, that is, the system itself.

Those who are entitled to receive medical treatment under the all-people insurance system are all the members of society, whereas those who have to ensure it are individual, liberal, planless and nonsocial. Herein lies the cause of various contradictions.

Unlike the socialist system under which the state assumes full responsibility for both the curers and those who receive treatment, in capitalist Japan the state outlay for those treated amounts to a small sum and those who render medical service are either under the independent profit system or completely left to themselves. Rather the state takes measures to help the profit-making of medical capital, medical appliances firms, and pharmaceutical companies.

Take the case of the differential bed charges for example. Under the present public health system a day's regulation hospital charge for an in-patient is 60 yen. But in actuality there are no small cases in which the in-patient has to pay a differential bed fee. The rate of this fee accounts for as much as 30 per cent at the public hospitals, and at the non-governmental college hospitals, it is 68 per
cent at the minimum, the maximum being 97, and the average is as high as 86. The cheapest hospital charge for a day is around 5,000 yen. Some hospitals charge 500 or 1,000 yen as differential even to each in-patient in mass wards. So, hospitalization reminds people of the forced imposition of differential bed charges. And the public health system is merely nominal.

The same is the case with medicines. Of the total doctor’s fee, the charges for medicine amount to 40 per cent in Japan. This is because 80 per cent of this fee is used through the hands of doctors and medical supplies are made a means of money-making. At present, in Japan the number of officially approved medicines runs into some 100,000 kinds, and the adhesion between the pharmaceutical companies and university professors and officials of the Ministry of Health and Welfare reveals the filthy aspect of the Japanese medical world which is blind with profit-making.

The payment of a large contribution and bribery at the time of medical college entrance examination plainly show that the level of doctors is lowered and that an excessive money-making is practised here. The question of doctorless villages is, in the final analysis, also due to the profiteering of medical service. This question cannot be solved by the efforts of individual doctors; it can be resolved only when it is made a state policy. However, in capitalist countries, no matter how highly the bourgeois policies have developed, there can never be a medical service for the people.

Attention should be also paid to the fact that now that the high-rate growth has met with failure in Japan today, its medical policy too is rapidly changing from one supporting that growth to one for reaggression on Korea. The history of the medical service system instructively tells how inseparably politics and medical policies, an aggressive war and a medical policy, are interrelated.
2. Section Doctor System

The section doctor system represents the most advanced medical service system. This is a system under which medical specialists take charge of a certain section, grasp the health conditions of inhabitants systematically, on this basis render prophylactic and therapeutic service, thereby looking after the health of the people to the last in a responsible manner. In the Republic the doctors regularly go round the rural villages to carry out medical examinations, explain the Party's public health policy among the working people and disseminate hygienic knowledge among them. They also visit every inhabited place—from solitary islands to lumber stations in deep forests and the faces of the coal and ore mines—to give treatment in advance without missing even the slightest change in their health conditions.

As seen above, the distinctive feature of the section doctor system is that the doctors go to the inhabitants before the sick call on them and look after their health in a responsible way. As a result, the sick rate has been lowered markedly.

The section doctor system is radically different from the family doctors in Japan, the national health service system or family doctor system in Britain. The family doctors in Japan or the physicians under the family doctor system give medical service to the inhabitants in a definite section, but in this case it is a rule for the sick person to call on the doctor for ask for his visit; they do not voluntarily visit the inhabitants and look after their health in advance. Herein lies the advantage of the section doctor system which is quite different from the practice of family doctors in Japan and the family doctor
3. Preventive Medicine

In the Republic where preventive medicine is made the basic policy of public health service and the protection and promotion of health of the working people are encouraged, stress is laid on the sanitary and antiepidemic work and prophylactic physical examination. This is closely related to the section doctor system. Besides, even in running factories and enterprises, for example, they are rationally distributed, giving primary consideration to the health of the people. Pollution is prevented and all the towns and villages are usually kept neat and tidy. Thus the sources of diseases are wiped out.

Like this, preventive medicine is an expression of solicitude for the people to live healthily, free from diseases; its introduction is possible because man is regarded as the most precious being.

In Japan the medical and public health service is far from prophylactics; on the contrary, there are being created such surroundings that breed diseases.

Due to the neglect of the harmfulness of Morinaga arsenical milk, the effluence of organic mercury, P.C.B., etc., which has been confirmed, many people are suffering pains. The occupational diseases caused by the monotonous local labour, stomach trouble resulting from mental pressure and mental diseases are all assigned to abnormal working conditions and environments. As for city planning, it is either haphazard or
arranged primarily in the interests of big capital, and therefore, the living conditions of people is a matter of secondary consideration. As a result, in Japan there are created environments, conditions and sources which make people easily contract diseases.

The medical system that breeds diseases and then gives medicine is bringing a huge profit to the medical capitalists, pharmaceutical companies and medical appliances firms. Of the total medical expenses, 40 per cent is the doctor's fee and 10 per cent falls into the hands of the medical appliances firms. Therefore, in Japan, a capitalist society, it is next to impossible that the preventive medicine aimed at preventing people from contracting diseases and promoting their health become the basic policy of the medical and public health service.

If people are to be liberated from diseases and if a medical and public health system designed for promotion of health is to be established in Japan, a Juche-based socialist system must be built up here, too.

President Kim Il Sung said:

"Our people's age-old desire to eradicate all sorts of diseases has been realized only under our social system."

The reality of the Republic clearly shows that the emancipation from all sorts of diseases is possible only under the Juche-based socialist system where has been established a system of medical and public health service, a system under which man is regarded as the most precious being.

The advantage of the universal free medical service system, the section doctor system and the preventive medicine is at the same time the superiority of the medical workers in charge of their enforcement and the correlationship of those workers.
Let Us Initiate Medical Workers' Movement to Break Japan-South Korea-US Adhesion

With what ideology the medical and public health workers engage in their work is of decisive significance. Whether the medical work is availed of for aggressive war and profit-making or placed in the 'service of the popular masses depends on the ideology of the persons in charge of it as well as its system.

President Kim Il Sung said:

"What is most important for the public health workers is the infinite loyalty to the Party and the people, the intense love for man and the utmost sincerity towards patients."

The medical workers of the Republic admire and revere President Kim Il Sung boundlessly and are immeasurably faithful to him. Infinitely true to his teaching that man is the most precious and most powerful being in the world, they are engaged in medical treatment with the deepest love for man and the utmost sincerity towards patients and with a high level of consciousness that there is no incurable disease. As a result, they are working various miracles in medical treatment. They saved the lives of many patients contracted with diseases which are utterly incurable in capitalist society. Bearing deep in mind President Kim Il Sung's teaching that one should be a Communist before becoming a doctor, they attend patients all through the night without feeling fatigue and, if necessary, donate even their own flesh, blood and bone without hesitation.
The superiority of the medical and public health service in the Republic lies, it may be said, in the superiority of the thinking of the medical workers as well as in its excellent public health policy. It brings into fuller play the lofty communist trait of devoting one's energy and wisdom to the therapeutic and preventive work with revolutionary comradeship, a true love and sincere care for man and of protecting man's life and promoting his health.

Now, let us see what role doctors, nurses and other medical workers play in Japan. Since the medicine and medical service in Japan before the war were completely dependent on the militarist policy, major hospitals were military and naval ones, and the formation of the Japan Red Cross Society was aimed at training the army nurses. Therefore, the doctors and nurses were compelled to bear a part in the aggressive war. As the absolutized Tennoism imparted the aggressive character to the medical service itself, those engaged in it, contrary to their subjective intention, had to play the role of a promoter of aggressive war. This instructively tells that there can neither be the independence of the medical service nor an abstract, sacred 'occupation. It also shows that there cannot be medical service independent of the politics of the ruling class. Accordingly, the role and movement of those engaged in the field of medical service have to be always opposed to politics.

The medical service which was directed toward an aggressive war before the war has been reorganized in the 'postwar years to serve the idea and policy of bourgeois democracy and high-rate growth, that is rapid accumulation of capital. Therefore, the medical workers have been mobilized for it on the one hand, and on the other, made the objects of exploitation. The system of practice for the doctors has been used for "non-plaid" labour force designed to get young labour.
As for the nurses, it may be said they have been the direct victim of the high-rate growth. At present the number of nurses needed is supposed to be 500,000, but the actual figure does not exceed 300,000, with a generally-known deficiency of 200,000. However, the qualified nurses number over 500,000 and there are at least more than 100,000 reserve nurses. This plainly shows that the nurses are doing hard work and get very low wages. The dearth of nurses may be said to be the consequence of politics. Inasmuch as the medical work itself is closely connected with politics as we see, the role and working condition of the medical workers, too, can be said to be determined by politics, This fact is suggestive of the direction to be taken in the movement of the medical workers.

As present, the politics of Japan is drifting with the adhesive relations among Japan, south Korea and the United States, and in particular, the main political trend is towards the fascistization and militarization for a new aggressive war against Korea.

Today when the capitalist system as a whole is facing a crisis, the imperialists are putting up a "peace signboard while stepping up aggression and war preparations behind the scene. How is this situation reflected in the medical field?

It is above all reflected in training "army surgeons." The establishment of medical colleges was not permitted for a long time under the pressure of the Japan Physicians' Association and other organizations but it was suddenly authorized from 1970. This is not because there is a doctor less district or the urban hospitals are short of doctors. These problems have been raised since long ago, but they have been neglected up to this date. The year 1970 marked a period in
which the Japanese economy surpassed the home demand and at the same
time her export to the United States came to a deadlock due to the latter's
economic crisis. Under the circumstances Japan's monopoly capital tried to make
a large-scale economic inroad into south Korea and southeast Asian countries.
However, the peoples of these countries are highly vigilant over it, not forgetting
even a while the bestial aggression of Japanese imperial-ism in the past.
Therefore, it was impossible to make an open advance from the first. Some sorts
of guide was necessary. And the medical branch was used as one of them.
Establishment of new medical colleges, therefore, was a measure to meet the
south Korean and southeast Asian demand for doctors; it was a stage of laying
the foundation for aggression. There was little possibility for training the surgeons
of the Self-Defence Forces at the national universities, so non-governmental col-
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lieges were chosen for the purpose. Some of the newly authorized non-
government medical colleges have close contacts with south Korea and
southeast Asia. Thus, Japan is receiving foreign medical students or sending out
doctors and nurses to south Korea and the southeast Asian region. They even
include nurses of private hospitals.

What is more reactionary and dangerous is the establishment of "Defence"
Medical University. This is not only aimed at training "army surgeons." It will
inevitably lead to developing germ weapons, the weapons for an aggressive war.
It may also lead to developing these weapons in place of US imperialism. And
such militarization of the medical sphere is entirely designed for a new
aggressive war against Korea.

The aggressive attitude towards other countries is manifested in harsh
exploitation and plunder of the people at home. In the case of the medical
workers, it is expressed in the "rationalization" of medical work. In particular, it
aggravates the reduction of personnel and the practice of temporary employment of nurses. The number of full-time nurses has not grown. Instead, there are increasing numbers of nurses temporarily employed to impose hard labour and throw heavy responsibility on them while paying low wages. So their labour is getting intenser and their mental and physical sufferings are worsening. Therefore, the struggle of the medical workers should be, among others, a struggle against Japanese militarism, a struggle to cut the dark relations of adhesion among Japan, "ROK" and the United States.

* * *

As can be seen above, the Juche idea affords a bright prospect for the medical and public health service, too.

Through the exposition of the truth that the popular masses are master and at the same time the motive force of the revolution and construction, it also made it possible to wage a struggle not with a very limited number of people but with the strength of a greater number of workers and the broader sections of people. In particular, fully reflecting the aspiration and sentiments of the medical workers who regard man as the most precious being, it enables them to destroy the reactionary notion about sacred occupations and establish a proper class outlook. Also, by placing the medical and public health service in the service of the popular masses, the masters of society, it makes it possible to convert this service into a revolutionary one that provides physical guarantee for their independent and creative lives and builds up sound body a Communist should have.
Therefore, it is important, first of all, to give the utmost importance and priority to the work of popularizing the Juche idea among the wide sections of the medical workers. What is particularly important is to let them know the achievements made by the Juche-oriented medical and public health service. At the same time, it is necessary to lay bare the actual state of the dark relations of Japan-"ROK"-US adhesion and its reactionary nature and make the Juche idea the main political pillar in the medical workers' struggle, thereby effectuating various forms of struggle participated in by the broad segments of the popular masses.