

KIM JONG IL

SELECTED WORKS

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ON THE OCCASION OF PUBLICATION OF KIM JONG IL'S *SELECTED WORKS*

Comrade Kim Jong Il performed immortal exploits for the Party and revolution, the country and people by wisely leading the revolutionary struggle and construction work down the road of victory.

Through his energetic activities and seasoned leadership, Kim Jong Il developed the Workers' Party of Korea into an ever-victorious, revolutionary party, rallied all the people firmly behind it and the leader so that our revolutionary ranks became invincible and, united single-heartedly, and turned our country into a prosperous socialist Juche Korea.

Kim Jong Il tirelessly studied and worked hard to elucidate clearly the principles of the Juche idea and develop and enrich the theories and methods about the revolution and construction work. He wrote a great number of immortal classics, thus greatly contributing to the development of the Juche-oriented theory on the revolution and enriching the culture of mankind.

His works are true revolutionary textbooks which answer all theoretical and practical questions concerning the revolution and construction, including the building of the party, state and army, the economy and culture.

They illumine the road of struggle for the people who advocate independence and instil them with confidence and strength, and they serve as a strong impetus to their cause for independence.

His works are popular among people as the guiding principles in their struggle and life, and their demand increases daily.

The editorial board of the selected works is publishing Kim Jong Il's *Selected Works* on the occasion of his 50th birthday as it

is essential to the developing revolution and in accordance with the unanimous desire of the people.

Kim Jong Il's *Selected Works* contains some of his works that have already been published and have not been released so far. They are of important significance both in theory and in practice.

The editorial board is convinced that Kim Jong Il's *Selected Works* will greatly contribute to fostering a revolutionary world outlook in Party members and other working people, to accelerating the modelling of the whole society on the Juche idea and to accomplishing the revolutionary cause of Juche.

The Central Committee of the Workers' Party of Korea

February 1992

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ON IMPROVING THE WORK OF THE YOUTH LEAGUE TO MEET THE REQUIREMENTS OF THE DEVELOPING SITUATION

**Talk to Officials of the Central Committee
of the Democratic Youth League of Korea**

April 22, 1964

At its forthcoming 5th Congress, the Democratic Youth League of Korea (DYLK) will be renamed the League of Socialist Working Youth of Korea (LSWYK), as conceived and proposed by the great leader Comrade Kim Il Sung.

The LSWYK will be a militant reserve for the Workers' Party of Korea. It will be a mass political organization of young people working to build socialism and communism under the leadership of our Party. Its main task will be to equip our young people with the revolutionary idea of the leader and organize and mobilize them to carry out the Party's lines and policies.

You comrades should work well among the young people and children in conformity with the character and mission of the LSWYK.

First, you should intensify ideological education among the young people and children.

Through intensive ideological education you will be able to equip them with the revolutionary idea of the leader and ensure that they work devotedly for the Party and the revolution, for the country and their fellow people, as well as for the building of socialism and communism.

An important aspect of their ideological education is to instil Party

policy properly in them. You should inform them of the leader's instructions and the Party's policies as soon as they are available, and then encourage them to study them hard, using various forms and methods, so that they acquire a clear understanding of the essence and validity of the Party's policies and apply them in their work and life.

Class education for young people and children is very important in arming them with the revolutionary spirit of the working class and with the working-class viewpoint. Intensifying class education is particularly important because the country is divided and because young people who have not experienced exploitation, oppression and arduous revolutionary trials are emerging as the masters of society.

All the young people and children should be taught never to forget the past of their parents, who suffered exploitation and oppression under landlords and capitalists, and should be kept well informed of the present misery and suffering of the workers and peasants in south Korea. In addition, they should be made fully aware of the aggressive and predatory nature of the US and Japanese imperialists so that they will fight these enemies to the last.

Education in collectivism should be stepped up among the young people and children.

It is only when this education is stepped up that they will value their organization and the collective and fight for their society and fellow people.

You should ensure that, from their early years, the young people and children participate in an organizational and collective life in good faith, place the interests of their organization and the collective above those of any individual and work devotedly for the good of their organization and the collective.

Improving cultural education for the young people and children is extremely important in training them to be people of a communist type.

Some of them are living in a slipshod manner and the way in which they speak and behave is not decent. This is largely because they are not given sufficient cultural education. Various forms and methods should

be employed in stepping up their cultural education so that they all acquire a high level of cultural attainment and live in a civilized manner.

The leader gave instructions that students and schoolchildren should be encouraged to participate widely in mass cultural and artistic activities and learn, without exception, to play musical instruments. A campaign for every student and schoolchild to learn to play at least one musical instrument should be launched so that they all play instruments.

Great efforts should be put into work with students and schoolchildren.

The young people and children in our country all embark on a social life after passing through school. During their school years they grow quickly both physically and mentally and develop their personalities. If they are trained politically, ideologically and organizationally during their school years, they will be able to lead a sound politico-ideological and organizational life in society and perform their revolutionary duties with credit. You should pay close attention to work among students and schoolchildren, and see that they study hard and take an active part in an organizational life as well as in various extracurricular activities.

Close attention should also be paid to the work of the Children's Union. If this work is done actively, it will be possible not only to educate the CU members in a revolutionary manner but also to create a cheerful social climate. You should improve the work of the CU and ensure that all its members continue to display enthusiasm for studying, an organizational life and good conduct.

Your work with the young people's organizations of other countries should be improved. Strong support should be given to the young people of other countries in their struggle against the imperialist policy of aggression and war and for national independence and the construction of new societies. International solidarity with our revolution and our cause of national reunification should be further strengthened.

In order to develop work with the young people and children to the

level required by the character and mission of the LSWYK, it is necessary to strengthen the ranks of its officials and enhance their role.

Success in the work among the young people and children depends on how the LSWYK officials perform their duties.

All LSWYK officials, from those of its Central Committee down to those of its primary organizations, should be selected from among the young communist hard cores who are unfailingly loyal to the Party and the leader, and then their role should be enhanced steadily.

The LSWYK officials should improve their work method and style.

They should avoid standing on ceremony and a set pattern in their work among the young people and approach them in a way that is appropriate to the characteristics and psychological requirements of the young people, who are responsive to new things and vivacious. Whatever they organize, they should be assiduous and decisive. Once they have started an undertaking, no matter how difficult, they should carry it through to the end in a militant manner.

The LSWYK officials should work hard to improve their political and practical qualifications.

If they fail to do so, they will be unable to press on with their work with the young people as the developing situation demands, nor will they be able to improve their work method.

They should conduct a close study of the leader's instructions and his works so that they are fully conversant with the Party's intentions and policy on youth work, and they should acquire the organizing ability with which to work skilfully among young people from different social backgrounds.

The officials of the Central Committee of the LSWYK should be knowledgeable about philosophy, political economy and trends in modern science and technology, and they should be able to comment on works of art and literature. You should, for instance, read *The Selected Works of World Literature*, to say nothing of seeing Korean art and literary works.

The LSWYK officials should be able to speak to a large audience,

sing songs, recite poems and play musical instruments. In short, the officials engaged in youth work should be versatile people. Then they will be able to work skilfully among young people as their characteristics demand.

For the immediate period ahead, you should make good preparations for the 5th Congress of the DYLK.

The most important matter in these preparations is to write a good report. The report to the Congress should sum up the praiseworthy successes and brilliant achievements made by the young people in the revolutionary struggle and in the work of construction during the period under review, and set clear tasks for the future. This will inspire the young people with a high sense of pride in having contributed to the revolution and construction, and will encourage them to conduct an energetic struggle for greater success.

The report should also state clearly why the Democratic Youth League of Korea is being renamed the League of Socialist Working Youth of Korea.

The leader advanced an original policy on reforming the DYLK into the LSWYK while retaining the mass character of the DYLK, in order to develop the youth movement in our country to a higher stage.

The reorganization is a requirement of the developing situation. Today the socialist revolution in the northern half of Korea has triumphed, socialism is being built vigorously, and a great change is taking place in the life and personality of our young people.

The report should also clearly define the character and mission of the LSWYK. Only then will the delegates to the Congress clearly understand the character and mission of the LSWYK and work better than at present in accordance with its character and mission.

At the forthcoming 5th Congress of the DYLK, the leader will make a very important speech on developing the youth movement in our country.

The Central Committee of the DYLK should conduct powerful organizational and political work to implement the very important instructions he will give at its 5th Congress.

THE BASIC TASKS FACING THE KOREAN CENTRAL NEWS AGENCY

Talk to Officials of the Korean

Central News Agency

June 12, 1964

It is a very good thing that many of you have more than ten years of service at the Korean Central News Agency (KCNA). For an institution such as this news agency it is desirable that the staff should settle down and work at their posts for ten or twenty years. This will enable them to accumulate rich experience and become highly skilful, dealing with great efficiency with the complex work of providing a news service.

The phototelegraphic apparatus is very good. The KCNA transmits photographs to all parts of the world and receives photographs from other countries within a day.

The mechanism of the phototelegraphic apparatus is very simple. The apparatus lights the original photograph and changes the reflections into electric impulses. When the cylinder of the transmitter in which the photograph is placed revolves, the lighter surface of the picture reflects more light and causes more electric current to flow than the darker surface, which reflects less light and causes less electric current to flow. Then the light which is reflected from the picture is changed, according to its strength, into the corresponding volume of electric impulses, which in turn are divided into unit elements and transmitted.

A phototelegraphic receiver converts the electric impulses received into light which acts on photographic paper or film in sequence to produce pictures. Because phototelegraphs are transmitted and received on this principle, the pictures are made up of dots, but even so they look like originals at an appropriate distance.

The way in which a man's eyes work is very convenient. They see clearly only those objects which he wants to see from among the things that come within his field of vision. When he sees something on the right side, for instance, he does not see the things on the left side clearly, and vice versa. This is due to the eyes' action to bring an object into focus.

Unlike the human eye, the camera takes pictures of all the objects that come into its field of vision. It would be excellent if a camera were made to work like the human eye.

The transmitting department is very important. Its work is noble and very honourable in that it disseminates the revolutionary thoughts of the great leader Comrade Kim Il Sung all over the world and keeps the world public informed of our Party's position.

Giving wide publicity abroad to the leader's revolutionary thoughts is the most important task of the KCNA. By carrying out this task the KCNA will give strength and inspiration to the peoples of the fighting, revolutionary countries and deal a heavy blow to our enemy.

The KCNA is a powerful mouthpiece of our Party and Government. It should announce promptly to the world public the standpoint of our Party and Government towards the major events taking place in the international arena. In particular, it should lose no time in striking back at those who slander us. The enemy is now resorting to every manner of slander in order to sling mud at our socialist system which is being consolidated and developed with every passing day. We must retaliate strongly against the enemy's wicked manoeuvres and so deny him time to speak. So far we have slapped the enemy in the face. From now onwards we must strike at it with a heavy club. We must defeat the enemy also in the battle of the

radio waves.

In order to become a powerful ideological weapon of our Party, the KCNA should provide a news service in accordance with the ideology and intention of the great leader Comrade Kim Il Sung, establish Juche firmly in its work and fully embody the Party spirit, the working-class spirit and the spirit of serving the people. It should pay serious attention to each word, to each dot of the writings it releases because they express the standpoint of our Party and the Government of our Republic.

The monitoring department is also important. It receives major news items from other countries and sends them to the leader.

The KCNA plays the role of the eyes, mouth and ears of our Party and Government.

It is only by receiving information on world events and submitting it to the leader promptly that it can help him in formulating lines and policies.

Today the manoeuvres of the US imperialists and their south Korean stooges to provoke another war are becoming more blatant and the moves of the big-power chauvinists and revisionists are getting more undisguised. This situation makes it all the more important to report developments in the situation promptly to the leader.

The KCNA should send news to the leader promptly even when he is on a provincial tour. Up until now news has been dispatched to him via the telephone when he has been on a provincial tour, and then written information has been sent to him by car. This is not a good way of sending him information. A telephone message requires that a fresh copy be made, which takes time and is likely to be inaccurate.

When he was in the provinces last night, the leader asked me whether news could not be made available quickly. Afterwards I was unable to sleep for some time. For a long time I have been giving thought to the matter of making news available to the leader more quickly, but I have as yet been unable to solve this problem.

Since we are revolutionary fighters who assist the leader in his

work, we should use every possible means to solve any problems which weigh on his mind. Every means and all the forces at the disposal of the KCNA should serve the leader. If it provides no service for the leader, the KCNA is totally pointless.

If news is to be sent to the leader promptly, it should be dispatched by facsimile telegraph. Facsimile telegraphy can ensure a prompt, neat and accurate news service. Use of facsimile telegraphy is also advisable in view of the features of the Korean alphabet.

Facsimile telegraphy can also make clerical work easier. In many countries it is now used not only in news services but also in clerical work.

It is better to send facsimiles by wire than by radio. Sending them by wire can ensure secrecy and accuracy without any radio interference. Dispatching news to the leader by facsimile should be done through the wire.

Ordinary paper, not chemically coated paper, should be used for facsimile information to be sent to the leader.

Facsimile telegraphic information for him should be well edited and well copied by designated, highly responsible calligraphers. Calligraphers should write each word with the utmost loyalty and care, bearing in mind that their handwriting is read by the leader. They should write clearly with a fountain pen in thick strokes.

Since wire facsimile telegraphy is a new development, the KCNA should study the matter carefully.

You should take good care of your wireless operators. The leader has said that the wireless operators of the KCNA are treasures and he bestows every possible kindness on them. You should take good care of their health. I am not sure whether chemically coated paper for receiving information is not harmful to people's health.

The officials at the KCNA work hard at night monitoring foreign news.

The officials who receive news from south Korea will be very tired physically and mentally. They should be looked after well. They are obliged to work very hard, displaying a fighting spirit, until the

country is reunified.

The facsimile telegraph is bulky. It needs to be made handier. The one advertised in the catalogue is good. It can both transmit and receive photographs, and it uses ordinary paper.

The page-form transceiver can also use ordinary paper. It is good because it can transmit information faster than other transmitters.

You have compiled a lot of technical information. The KCNA should collect a wide range of technical data on communications equipment and study it. It will thus come to know world trends in communications technology and will be able to develop ours.

Some countries are now switching over to high speed transmission and reception. The KCNA should continue to renew and modernize its communications equipment in keeping with world trends in communications technology. Only then will it be able to receive foreign news without letup, even when other countries change their mode of communications.

In order to modernize communications equipment, it is necessary to display to a high degree the revolutionary spirit of self-reliance.

As the leader has taught us, one should be economically self-sufficient if one is to maintain independence in politics. Our country is mechanizing the rural economy successfully because we have constructed, in the spirit of self-reliance, the Kiyang Tractor Factory and many other modern farm machine factories.

If you display the revolutionary spirit of self-reliance to a high degree, you, the officials and technicians of the KCNA, will be perfectly able to modernize communications equipment yourselves. There is nothing mysterious about communications technology.

You have done a lot of work by displaying the revolutionary spirit of self-reliance to a high degree. You produced a device to prevent misprinting in printing telegraphs. This was a very good thing.

You should modernize your communications equipment further by your own efforts, until you reach the world standard.

You should make the parts for your communications equipment yourselves. If you make them yourselves, you can repair the

equipment as soon as it breaks down and receive news without interruption. You say that you are meeting more than half of your needs for parts by making them yourselves. That is good. You are displaying ingenuity. With your skill you can make most of sophisticated communications equipment. From now onwards you should make for yourselves all the parts you have previously imported.

You should also make the paper for facsimile telegraphy by your own efforts. Since you can produce facsimile telegraphs, you will be able to make the paper yourselves.

The scenery of the Taedong River is very beautiful, viewed from this office of the KCNA. The building is in an excellent location.

Under the unremitting care of the leader the KCNA has become an excellent news agency which is renowned throughout the world. It should equip itself better in the future and develop its news service in every possible way so that the revolutionary people of the world can listen to the voice of our Party.

LET US MAKE A NEW ADVANCE IN THE RURAL ECONOMY IN SOUTH HWANGHAE PROVINCE

**Talk to Party and Rural Economic
Officials in South Hwanghae Province**

August 21, 1964

The great leader Comrade Kim Il Sung is highly interested in the development of agriculture in South Hwanghae Province. During last year and this year alone he has given the rural economic field guidance in the province on three occasions.

The people of South Hwanghae Province, in response to the leader's field instructions, have accomplished much in recent years. They have reorganized farm land well, constructed many irrigation works, and tended crops assiduously. In particular, through the struggle to implement the leader's instructions on two-crop farming, they have gained valuable experience in this work and created models, which will enable them to introduce two-crop farming on a wide scale.

Having inspected nearly all the counties of the province, ranging from Jaeryong and Anak counties to Ongjin, Kangryong, Chongdan and Yonan counties, on this occasion, the leader was greatly satisfied and spoke highly of South Hwanghae Province, saying that the province was now adept at both Party work and agricultural endeavours.

The officials of South Hwanghae Province must take pride in their

having given pleasure to the leader on this occasion, and continue striving to improve their performance.

Above all else, you must manage agricultural production meticulously.

The fundamental task of South Hwanghae Province is to raise healthy crops and increase grain production. The officials of South Hwanghae Province must show their loyalty by increasing agricultural production.

South Hwanghae Province is the granary of our country; it occupies the supreme position in the grain production of our country. Agriculture is the major branch of the economy in South Hwanghae Province. The province has very favourable natural and geographical conditions for the development of agriculture. The climate is mild and the land fertile. There are the famous Jaeryong Namuri Plain and Yonbaek Plain in this province. That is why the leader has given the province the honourable task of leading the other provinces by producing one million tons of grain annually. The province must concentrate all its efforts on attaining the level of one million tons of grain within one or two years and meet the leader's expectations without fail.

In order to ensure that South Hwanghae Province produces one million tons of grain annually, the senior officials must wholeheartedly follow the leader's field instructions on increasing the per-hectare yield of rice, enlarging the area under rice cultivation and widely introducing two-cropping on non-paddy fields, and must organize the implementation of these instructions down to the last detail.

There should be no practice of formalism and expediency in the implementation of the leader's instructions. Many formalistic practices are now being revealed in the work of senior officials in the rural economic sector.

When he was here in South Hwanghae Province last year, the leader gave the province the task of launching a movement to increase the per-hectare yield of rice by 500 kilograms. Rice thrives

in the paddy fields of South Hwanghae Province, but its per-hectare yield in this province is lower than the average yield of paddy fields in our country. If you increase the per-hectare yield by 500 kilograms by launching a movement in accordance with the leader's instructions, the total increase in the province will be nearly 80 000 tons. In order to increase the per-hectare yield of rice by 500 kilograms, work must be organized exactly, so that the fields are carpeted with new soil, more manure is applied, good seeds are planted, the crop is fertilized and tended scientifically and with a proper knowledge of the technology involved. If you simplistically shout slogans about the per-hectare yield of rice needing to be increased by 500 kilograms, without organizing the practical work involved, the result will be zero. The senior officials of South Hwanghae Province are now complaining about a shortage of manpower, instead of pressing on with the campaign to increase the per-hectare yield of rice by 500 kilograms.

The practice of formalism and expediency is also in evidence in the implementation of the leader's instructions on the introduction of two-cropping in non-paddy fields.

The widespread introduction of two-cropping in non-paddy fields is very important for increasing grain production. If we are to have a rise in grain production in our country, which is limited in the area of cultivated farm land, we must increase the utilization of the land through the introduction of two-cropping. The leader has been greatly interested in two-cropping over recent years. Having organized two-crop non-paddy field farming on cooperative farms in South Hwanghae Province on an experimental basis in recent years, he has given detailed field guidance to them on many occasions.

Many difficulties may arise in the introduction of two-cropping because it requires more labour and efforts than single-crop farming. Unless you work eagerly with a correct understanding of the leader's intention to have two-cropping widely introduced, you may vacillate in the face of difficulties or reveal formalist practices in two-crop farming. Last year, when told to plant rice in non-paddy fields, a

certain cooperative farm in Paechon County planted it reluctantly and then sowed maize between the rows of rice, because it had doubted the success of rice farming in non-paddy fields, that is, it doubted the validity of the Party's policy.

Doubting the validity of the leader's instructions and Party policy or formalism and expediency in the implementation of them must be combatted without compromise.

Senior officials must rid themselves of subjectivism and bureaucratism.

If those in charge of the rural economy work carelessly and practise subjectivism and bureaucratism, they are inviting grave consequences in the development of agriculture in their province. Last year, ordering the increase in the area of paddy fields, the officials of South Hwanghae Province told the counties and cooperative farms to indiscriminately reclaim hectares of paddy fields, and this was done without taking into account their geographical conditions and characteristics. As a consequence, many hectares of paddy fields were created in Ongjin and Kangryong counties which, because of the shortage of manpower and insufficient sources of irrigation, were unable to cultivate even the existing paddy fields properly. The inhabitants of these counties were reclaiming paddy fields even in the spring of this year simply in order to secure the ordered area of paddy fields. The leader therefore advised them not to do so.

Certainly, the province will have to increase the area of paddy fields in order to produce one million tons of cereals annually. Rice is a high-yielding crop with the least risk of failure. But, if you transform highly productive non-paddy fields into paddy fields which are watered by rain or into terraced paddy fields, you will suffer from a shortage of irrigation and low yields. You must take into account the source of irrigation before creating paddy fields. Since irrigation is essential to rice farming, paddy fields without proper irrigation will not be so productive, no matter how many of them you create.

Irrigation construction also must not be undertaken without careful

consideration. If you undertake it without accurate calculation, you will jeopardize your yield, and be unable to carry out irrigation construction properly.

Crops must be distributed on the principle of the right crop for the right soil, in accordance with the geographical characteristics of the fields. You must not tell the farmers to plant maize everywhere simply because maize is a highly productive crop. If you give bureaucratic orders to the farmers in Kangryong and Ongjin, where typhoons are frequent, for instance, to plant only maize, the crop may suffer damage from a typhoon. Potato or similar crops which are immune to a typhoon should be planted in such environments.

Senior officials must pay close attention to the provision of materials.

You cannot achieve great success in agricultural production, no matter how high the cooperative farm members' work enthusiasm may be, unless their energy is supported by the provision of material and technical conditions. Two-cropping, for instance, means growing two crops on the same land during a year, so it needs much more manpower, farm machinery and fertilizer. If you increase the area of two-cropping, without finding solutions to these problems, you will be unable to grow crops properly, and the result will be worse than that of single-cropping. If you, the senior officials, do not pay attention to the provision of material conditions and adopt positive measures, you will be unable to mechanize agriculture and extensively apply chemical aids in farming.

In order to provide the satisfactory material conditions for the development of agriculture, you must thoroughly display the revolutionary spirit of self-reliance. Officials must not lie back and do nothing in the hope that farm machinery and farming materials will be supplied by the state. Machines like tractors will be supplied by the state, but sowing, weeding and other small- and medium-size machines should be made by provincial efforts. Untapped local resources and opportunities must be mobilized to the maximum, so that cooperative farms solve the problems within their capacity and

counties and provinces produce what they are able to. This is the way the province can carry out its agricultural production task successfully.

Next, the officials of South Hwanghae Province must pay special attention to increasing the incomes of the cooperative farmers and providing them with decent living conditions. .

You must not neglect the living conditions of the cooperative farmers while being preoccupied with agricultural production, because this is an important issue. Indifference to the material and cultural lives of the farm members is the expression of the absence of a spirit to serve the people. Senior officials must always bear in mind the profound meaning of the leader's instructions, when he said that the work of providing the people with conditions for a comfortable life is an aspect of political work. Without raising the standard of living of farm members, it would be impossible to rouse them to enthusiasm for production, nor would it be possible to rally the masses of all strata successfully behind the Party and the government. Particularly in view of the large newly-liberated area of the province, the complex composition of its inhabitants and the fact that it is located very near to the enemy, it is all the more important to raise the material and cultural standards of the farm members in the province. You must improve their standard of living while intensifying ideological education among them so that they live better than before. Only then will they realize that the socialist system is the truly good one, follow our Party wholeheartedly and turn their heads from the reactionary propaganda of the enemy.

The Fourth Party Congress set the task of increasing under the Seven-Year Plan the distribution share for each farm household in the lowland to at least four tons of cereal and 600 *won* in cash. For each farm household in the mountainous area the share is to rise to three tons of cereal and 1 000 *won* in cash. South Hwanghae Province still has a long way to go to reach this level. The farmers' standard of living in South Hwanghae Province is now lower than in other provinces. The share of grain distributed to each farm family in this

province is no greater, and its cash income is smaller, than in other provinces. The living conditions of the farmers in the province are no better than elsewhere. But of special importance is that the cash income is smaller.

Cooperative farm members' cash income is low mainly because they have not implemented the Party's policy on developing agriculture in a multi-sided way. Some officials say that it is difficult to develop agriculture in a multi-sided way in South Hwanghae Province because the province is a lowland with a large area of paddy fields. This is a pretext. Last year in the Rungdong Cooperative Farm in Sinchon County a cash of 1 000 *won* was distributed to each farm household, and this year a distribution of 2 300 *won* per farm household is being planned, it was reported to me. This shows that, if officials use their heads and work fervently, they will be fully able to increase the cash income for the farmers in the lowland.

There are many low hills and idle land in all the counties of South Hwanghae Province. Fruit growing and silkworm raising can be developed to make effective use of them. If low hills and foothills are planted with persimmon, walnut, jujube and mulberry trees, a lot of extra income can be obtained without a high labour cost. In order to increase cash income, you must also make efforts, as the leader instructed, to produce tobacco, cotton and other industrial crops.

You must pay attention to modernizing rural communities, so that they are hygienic and contemporary. Certainly, many modern houses have been built and county towns and farm villages have become cleaner than before, but there are still many thatched houses and hygienic and cultural work is not yet satisfactory. Counties in South Hwanghae Province are a far cry from Changsong and Sakju counties.

You must widely undertake the work of reconstructing or transforming old houses while building new modern houses. Farm houses to which electric and cable radio services are not yet available should quickly be provided with these services so that all the rural people enjoy a cultured life.

To proceed, you must implement the Party's mass line thoroughly.

In South Hwanghae Province there are many families whose members have gone over to the south and many other people whose political records are chequered. Working efficiently with the people of complex backgrounds, so as to win them over and rally them solidly behind the Party, is very important not only in strengthening the revolutionary ranks, but also in successfully carrying out the economic tasks facing the province.

There should be no practice of shunning or discriminating against people with chequered records. People who have a meritorious work record, even if they have family members who have gone over to the south, should be elected, as the leader has instructed, to the people's assemblies at different levels, or appointed as officials of the League of Socialist Working Youth, of the Union of Agricultural Working People and of the Women's Union. And their children wishing to go to a school of higher education or to join the People's Army should be admitted to such a school or enlisted in the service. If they are trusted in this manner, and if their good work results are appreciated, they will trust and follow our Party and work with greater enthusiasm.

All officials need to acquire a proper attitude towards war and must be on guard to meet the challenge if a war breaks out.

Yesterday the leader instructed that South Hwanghae Province should be well prepared to meet the challenge of war.

The situation is now very tense. The US imperialists concocted the Gulf of Tonkin incident recently and have insolently invaded the Democratic Republic of Vietnam. Thus the flames of war are now spreading to north Vietnam. The US imperialists are the most shameless thieves. Occupying south Korea, they are watching for a chance to invade our Republic. They can unleash war again in our country at any moment. We must always maintain a high degree of vigilance against their militaristic manoeuvres, and all sectors of society must be prepared to counter the enemy's aggression.

South Hwanghae Province is situated near the Military Demarcation Line, so if a war breaks out, the province may be the

first to be struck. That is why South Hwanghae Province must be better prepared for a possible war than any other province.

For the agricultural sector to be prepared for such a contingency it is imperative to make complete preparations for the defence of rural communities and farms in the event of war. As matters now stand, South Hwanghae Province has not adopted full measures to ensure wartime agricultural production. Take draught cattle for example. In wartime conditions tractors may not run properly, so draught cattle will be needed for ploughing and hauling. But the care of draught cattle has been neglected, so that there are not enough draught cattle in the country areas, and few young people know how to use them in the fields.

Senior officials must learn a serious lesson from these oversights and organize everything from the point of view of a possible war. From now onwards you must build up the reserves of lorry and tractor fuel and draught cattle all of which may be needed in the case of an emergency. Measures should also be taken to operate pumping stations even when power supply is cut off, and dwellings need to be built at the foot of mountains as much as possible rather than on roadsides and in the plains, villages built on a small scale. You officials must not be lulled by the peaceful atmosphere, simply because you cannot hear the sounds of gunshot right now. We must always be prepared to fight the enemy the moment when he provokes us.

I hope that in response to the leader's field instructions you, comrades, will make a new advance in agricultural development in your province.

REGARDING THE NEED TO PRODUCE MORE REVOLUTIONARY FILMS FOR THE EDUCATION OF SOLDIERS

**Talk to Officials Concerned during
the Inspection of the February 8 Film
Studio of the Korean People's Army**

September 15, 1964

The February 8 Film Studio of the Korean People's Army has an excellent location. The site of the film studio was selected by the great leader Comrade Kim Il Sung.

The film studio buildings have been impressively constructed, on a large scale. Now that it has splendid buildings and reasonably efficient employees, the film studio must concentrate on producing a large number of films in order to fill the need of educating soldiers and other people.

The basic task of the February 8 Film Studio is, in accordance with the leader's directives and the Party's policy, to produce many films which can make a positive contribution to fostering the revolutionary outlook on the world in soldiers and other people and strengthening the defences of the country. The film studio has been entrusted with a very tough and important task. Films play an important role in helping people to acquire the revolutionary outlook on the world. Films are a powerful art genre which, unlike other genres of art and literature, is capable of a rich and vivid description of life and can also provide an impressive representation of historical

facts by portraying them with a variety of means. Because of their ability to create lifelike moving images, films are capable of a richer and more vivid depiction of life than any other forms of art and accordingly can represent life in a comprehensive and impressive manner. The degree of success in contributing to the creation of a revolutionary world outlook in soldiers and other people depends on the way in which the February 8 Film Studio produces films. Because the film studio has a very important mission, the leader ensured that it was constructed on a good site, and has even shown the direction of film production in detail.

The February 8 Film Studio, however, is not yet producing a high number of fine films of top ideological and artistic qualities as intended and hoped by the leader. Some of the films that have been produced recently, for instance, are not up to the mark, both in the level of narrative and in the level of acting. Some actors play their parts awkwardly, probably because they are fresh from amateur artiste circles of People's Army units and therefore are not used to acting. The leader has seen the films produced by the February 8 Film Studio and commented that these films were drab and all used the same formula. The film studio must work hard to produce many more films of high ideological and artistic qualities needed for the education of soldiers and other people.

The February 8 Film Studio must produce many films that deal with the revolutionary traditions.

The glorious revolutionary traditions established by the great leader Comrade Kim Il Sung are the historical roots of our Party and our revolution, as well as the revolutionary riches that must be inherited by the coming generations. Our Party's revolutionary traditions embody the Juche idea and crystallize the valuable achievements of our revolution along with the experience of struggle. If you produce many films on the subject of the revolutionary traditions and educate soldiers and other people with these films, you will help them to understand the justice of our revolutionary cause, to acquire revolutionary optimism and to fight for the accomplishment

of the revolutionary cause of Juche.

There are innumerable seeds needed for the production of films based on the revolutionary traditions. *A Woman Guerrilla*, which has been produced recently at the February 8 Film Studio, deals with the revolutionary traditions. Both its content and execution are of good quality. It has many touching scenes. It has been well directed, and its acting is reasonably good. The acting skills of the heroine, uncle Choe and the young guerrilla are especially fine. *A Woman Guerrilla* is the best of all the films produced this year so far.

The February 8 Film Studio must also produce many films dealing with the soldiers of the People's Army and our people who, having inherited the glorious revolutionary traditions of the anti-Japanese revolutionary struggle, fought courageously during the Fatherland Liberation War.

The Fatherland Liberation War was a harsh trial for our people who had been liberated from the colonial rule of Japanese imperialists only five years before. However, our people and soldiers won a great victory by displaying a supreme mass heroism, love for their comrades in the revolution and the revolutionary spirit of self-reliance for the sake of the Party and the leader that had established a genuinely people's government and held them up as dignified masters of the country. The events of the Fatherland Liberation War showed that when the people and the soldiers are equipped firmly with the leader's Juche art of war and fight solidly united in mind and purpose behind the leader, they can defeat an enemy no matter how strong they are. If you produce many films dealing with the People's Army soldiers and our people who, inheriting the glorious traditions of the anti-Japanese revolutionary struggle, fought courageously during the Fatherland Liberation War, and show them to the People's Army soldiers and other people, you will be able to imbue them with a firm revolutionary attitude towards war and make an active contribution to strengthening our defensive power. *The Honourable Duty* and *The Song of a Transportation Corps Man*, which have recently been produced by the February 8 Film Studio, are very good films for the education of the

People's Army soldiers and other people. Whenever the studio has produced a film dealing with the soldiers of the People's Army and our people who fought in the Fatherland Liberation War, the leader is very pleased with it. If the film has no problem in its ideological content, although it has some shortcomings in artistic skill, he ensures that it is shown to the public through the distribution network.

If you are to produce films of high ideological and artistic quality, you must create typical artistic images from facts and archetypes by portraying them skilfully, instead of trying to put these facts and archetypes on the screen as they are. The typical images should be created by portraying the facts and archetypes using the creative method of socialist realism. Only images created in this manner can be considered truly artistic images. The creative method of socialist realism is the correct method of creating works of art and literature. Films produced with the typical images that have been created from facts and archetypes by the method of socialist realism can make an active contribution to equipping people with the communist revolutionary spirit and to educating them to be ardent revolutionaries who fight for the revolution in their country. If films copy archetypes, instead of transforming them into typical images, they result in glorifying individuals, which may result in people making a fetish of them and approaching them with illusions. In this case, the films will run counter to the Party's intentions.

Some officials raise the question as to who is the archetype of the hero in the film *A Woman Guerrilla*, but there is no need for such a discussion. Arguing over whether a film is good or bad, based on who is the hero or on whether the archetype is alive or not can only be regarded as an argument between people who know little about art. It is a mistake to try to determine the value of a work by whether or not the archetype of the hero of the work is alive. From now onwards the February 8 Film Studio must not try to put archetypes on the screen as they are, but must create typical images by the method of socialist realism.

Actors and actresses must improve their acting skills.

However good a script may be, a film of high ideological and artistic qualities cannot be produced unless actors and actresses characterize their roles skilfully. Acting plays a major role in raising the qualitative level of a film.

The February 8 Film Studio must improve the performances of actors and actresses so that they portray characters truthfully. When I say that actors and actresses must improve their performances, I do not mean that they should use slick tricks in order to achieve this. Slick tricks impair the film's accuracy in representing life. Some actors of the Korean Film Studio are in the habit of using slick tricks, but the actors and actresses of the February 8 Film Studio must be careful to avoid this. The actor who played the part of the young guerrilla in *A Woman Guerrilla* smacks of slick trickery. His acting must be guided properly. Such actors should be given careful guidance from the start so that they improve their skill and play their parts truthfully.

In order to raise the level of acting, it is necessary to intensify the training of actors and actresses. Since the February 8 Film Studio has young actors and actresses, good new buildings and new equipment, it can produce many good films if it improves the skill level of its actors and actresses. The film studio is promising. Its actors and actresses should keep in contact with their counterparts in the Korean Film Studio, swapping knowledge with them and learning humbly from them. You must not consider yourselves to be special because you belong to the army. Certainly, the February 8 Film Studio is special in that it is under the direction of the General Political Bureau of the Korean People's Army, but if you flaunt this specialness in artistic production you cannot make progress.

The February 8 Film Studio must strengthen its material and technical foundations.

Its musical recording room is large, but its sound-absorption devices do not seem up to the mark. It needs perfect sound-absorption devices. If you shuffle around in slippers, as you do now when recording music, noise can be recorded with the music. The recording

shop must be quiet, in tune with the creative atmosphere.

It seems to me that there are some shortcomings in your recording techniques. The sound of some dialogues in your films is not clear enough to understand, although those in the films produced by the Korean Film Studio are clear. I think some dialogues in your films are not clear because the technical level of the workers in the recording shop is low, although the tape-recorders and other equipment are good. These workers should be sent to the Korean Film Studio to learn the recording techniques there.

The montage shop should be well equipped. The technique of trick shots should be developed, and the quantity of trick shots should be greatly raised. This will enable you to produce films quickly, improve the artistic quality of films and reduce the cost of their production.

The area surrounding the film studio should be well landscaped. The front of the buildings should be made orderly and planted with many trees. Grape vines, apple trees, plum trees and other fruit trees should be planted and well tended, so that the film studio will look like a park.

ON IMPROVING PARTY GUIDANCE RELATING TO THE PRESERVATION OF HISTORICAL SITES AND RELICS

**Talk to Officials of the Information
and Publicity Department of the Central
Committee of the Workers' Party of Korea**

September 16, 1964

A few days ago I inspected the Taesongsan Pleasure Park and found that the construction of the park and the work on the excavation of historical relics along with their rehabilitation, were not progressing smoothly. Many years have passed since the construction of the recreation centre started, but nothing particular has been done except that the ring-road, the zoological and botanical gardens have been constructed. The work of rehabilitating historical sites and relics is being done very slowly.

The great leader Comrade Kim Il Sung, having conceived of the idea of developing beautiful and long-celebrated Mt Taesong into a cultural recreation centre for the people, place for the education of the working people, students and schoolchildren in our Party's revolutionary traditions and in the spirit of patriotism, proposed the construction of the Taesongsan Pleasure Park. He paid many visits to the park construction site where the students of Kim Il Sung University were working, and even directed them in the field.

With great interest in the historical sites and relics of the period of Koguryo (277 BC-AD 668) on Mt Taesong in particular, the leader

instructed that the construction of the Taesongsan Pleasure Park should be undertaken simultaneously with the work of excavating and rehabilitating sites of historical interest. He summoned historians and directed them in the process for the planned investigation, excavation and rehabilitation of historical sites and relics. He also formed an excavating party and found solutions to various problems arising in excavating and rehabilitating historical sites and relics. But on my visit to Mt Taesong, I found only a part of the demolished wall having been rebuilt and a few ponds rehabilitated on their old sites.

Tardy progress in the construction of the park and in the rehabilitation of historical sites and relics is due to the fact that the officials of the relevant department of the Party Central Committee have been negligent in guiding this work.

None of the senior officials of the Party Central Committee have ever been to Mt Taesong to see how the construction of the park is progressing and to plan accordingly. It is seriously improper that, even after the leader has given on-the-spot guidance on many occasions with great interest in the construction of the Taesongsan Pleasure Park, these senior officials have neither visited the construction site nor done organizational and political work for the implementation of the leader's instructions.

It is the Information and Publicity Department which should have given Party guidance in the construction of the park with even greater enthusiasm in it than anyone else. But the officials of this department have not visited the park construction site which is only a short distance away. They do not even have a correct idea of what kinds of historical sites and relics exist on Mt Taesong. This clearly proves you are indifferent to the construction of the park.

Officials are indifferent to the work of excavating and rehabilitating historical sites and relics on Mt Taesong because they have not acquired a proper attitude towards the cultural heritage of our nation.

Some officials nowadays consider that the valuable historical relics created by our ancestors have no value or significance in the

present age of revolution or are even detrimental to the revolutionary education of the working people. Because of such an incorrect attitude, quite a few officials are not attentive to the implementation of the Party's policy on the excavation and preservation of historical sites and relics, and take no measures to preserve our valuable cultural heritage although they see that they are being damaged.

During my recent visit to North and South Hwanghae provinces, I inspected the sites of historical interest in Haeju and on Mt Jongbang, and I found their management in a deplorable state. Because of the neglect of upkeep of temples and pavilions, the paintings were discoloured, their roofs leaked, and the areas surrounding them were overgrown with weeds, so that it was impossible to imagine how they once originally appeared.

At one time there were a great number of historical sites and relics in our country, which has a history of five thousand years. But many of our cultural heirlooms were destroyed or robbed by invaders, and during the Fatherland Liberation War they were destroyed or burnt down by the indiscriminate bombings of the US imperialists. Consequently, not many of the time-honoured relics are preserved in their original state. It is a great pity that even the few remaining relics of great value are being damaged because of the neglect of upkeep. We must not allow this state of affairs to continue any longer.

In order to implement thoroughly our Party's policy on preserving cultural artifacts and improve the upkeep of historical sites and relics, Party officials must take the lead in acquiring a correct understanding of the cultural artifacts of our nation and a proper attitude towards them.

The resourcefulness and history of a nation is handed down to posterity through its cultural artifacts. Historical sites and relics are objective reminders of what kind of culture our ancestors created, how they lived and how they developed. In particular, prehistoric ways of life can be studied scientifically by means of archaeological sites and remains. Without historical, cultural artifacts, it would be impossible for our people to acquire a clear knowledge of their

history and cultural traditions. A man who is ignorant of the history and culture of his nation can have no pride in his nation nor can he become a true patriot.

The importance of vestiges and relics in ascertaining the history of development of a country and nation is illustrated by the palaeolithic cultural relics which have been excavated in Kulpho-ri, North Hamgyong Province. Before these relics were discovered, it had been considered that there was no palaeolithic age in our country. Formerly, Japanese imperialist scholars on their government pay-roll and sycophantic reactionary historians said that the history of our nation had started with the immigration to our country of primitive people from the north in the neolithic age. Their contention was totally refuted by the remains of primitive people's houses and their tools that were excavated last year in Kulpho-ri, North Hamgyong Province, and by the archaeological verification of these vestiges as being the remains of the paleolithic age.

There are still many questions regarding the history of our country, questions that need scientific solutions. For example, when the people in our country started creating their own culture must be completely clarified. In-depth study of such a question can only be achieved with archaeological excavation. Senior officials must discard the attitude of disrespect for historical sites and relics and pay close attention to their excavation and preservation.

The historical sites on Mt Taesong and in the area surrounding Pyongyang must be excavated on an extensive scale.

Since Pyongyang was the capital of Koguryo, there are many historical sites and relics of the period of Koguryo in it and its surrounding area. On Mt Taesong, for instance, there is the oldest and largest fort in our country and, at its foot, there are the site of the Anhak Palace, royal palace of Koguryo, and many ancient tombs. Ancient tombs are also at Ryokpho and Ranganng. The investigation, excavation and study of these sites and relics, however, are not being undertaken satisfactorily.

It is true that over recent years the teachers and students of the

History Faculty of Kim Il Sung University have, in accordance with the leader's instructions, investigated and excavated some of the historical sites and relics on Mt Taesong. They have excavated the site of a gate and the sites of barracks, army provision stores and a well, as well as having surveyed the site of the Anhak Palace to a considerable degree. But this is only a beginning of what needs to be done.

The Information and Publicity Department and the Science and Education Department of the Party Central Committee must learn about all the research and excavation work done at the historical sites and relics on Mt Taesong and in the area surrounding Pyongyang in order to take appropriate measures.

We must speed up the work of restoring to the original state some of the artifacts and relics of the Koguryo period on Mt Taesong.

The leader has instructed that the historical sites on Mt Taesong should be investigated and excavated so that some representative ones can be rehabilitated so as to be shown to the people as visual aids.

The rehabilitation of historical sites and relics is, in no way, intended to bring about a return to the past. True, the artifacts of ancient culture are redolent of religion in many respects. But these cultural relics, without exception, have been created by our people's efforts and wisdom; they reflect the resourcefulness and talents of our ancestors. Some of the historical sites and relics, when rehabilitated, can present vivid pictures of the architectural techniques of ancient Korea and other excellent cultural traditions of our nation to the working people and the younger people who visit the recreation centre.

Everyone now says that our nation is resourceful and courageous with a history of five thousand years and a brilliant culture, but not many people have a good knowledge of the history and culture of Koguryo which was renowned as a powerful country. Koguryo was a mighty country with a large territory and a highly developed culture. Its people were very courageous and passionately patriotic. Its great strength and its high cultural standard are of great pride to our nation.

For example, the fort on Mt Taesong which was built in the Koguryo period is large in scale, and the technique of its construction is very refined. The Buddhist images and scriptures and other cultural relics excavated from Mt Taesong are vivid evidence of the excellent talents of the people of Koguryo. Only when they see these sites and relics with their own eyes, can the working people acquire a real understanding of the long history of our country and the talents of our people, all of which is necessary in forming a strong sense of national pride and self-respect. If a man is ignorant of the excellent cultural riches and traditions that have been created by his nation through history, he may fall into national nihilism and look up to and worship other countries.

Of the historical sites and relics, those which need to be rehabilitated should be selected properly.

There is no need to rehabilitate all the historical sites and relics indiscriminately. Only representative ones which have educational significance and are capable of showing the excellence of our national culture should be rehabilitated.

The leader has instructed that the investigation and excavation of the site of the Anhak Palace should be undertaken on a full scale, and all the relics of the palace restored to the original state. He also said that the wall of the fort on Mt Taesong should be rebuilt only in part, and that the wall gate and the pavilions, like the one on the Jangsu Peak, should be rehabilitated. You must, in accordance with the leader's instructions, draw up a comprehensive plan for the rehabilitation of the historical sites and relics on Mt Taesong. You must define the proper order of priorities for this project so as to concentrate the construction effort.

When rehabilitating historical sites and relics, you must consult historians for full scientific substantiation, and on the basis of this you must undertake the work, so as not to reconstruct them in disagreement with their historical time period and facts or not to modernize them.

Legends and historical stories about Mt Taesong should also be

collected and put in order.

From ancient times Mt Taesong has been the source of many interesting legends and stories of gallant struggle that show our people's ardent patriotism. Certainly, legends and historical stories contain fantastic expressions and exaggerations, but they reflect our people's resourcefulness, courage, beautiful sentiments and simple aspirations.

Historical stories and legends are part of the valuable cultural heritage of our nation, so they must be searched out and collected extensively. If they are well arranged, from the point of view of literature, and compiled into books, they can be used effectively in enriching the national sentiments of the working people and in widening their general knowledge of the history and culture of their country. In addition, the historical stories and legends which are of great educational significance should be adapted for the screen or for the stage.

You must adopt concrete measures in order to manage and preserve historical sites and relics through the years.

If you officials pay attention only to the construction work, now being undertaken in all parts of the country, and neglect the work of preserving historical sites and relics, valuable cultural artifacts may be destroyed or damaged.

At the time of constructing Kim Il Sung University immediately after liberation, the leader, finding that the university had been sited on the location of a mud wall of the Koguryo period, visited the site in person and relocated it to Ryongnam Hill. He is always concerned about the preservation of our cultural heritage and has earnestly instructed that historical sites and relics should be well preserved and kept up. But the practice of building houses or constructing roads on the sites of historical vestiges and relics or locating domestic animal sheds in the area of ancient tombs has not yet disappeared. Such a practice should not occur any longer.

Mass education should be intensified so that all the working people value the cultural heritage of our nation and take good care of

historical sites and relics. In particular, younger people, students and schoolchildren must be taught to treasure the cultural artifacts of our nation and refrain from damaging historical sites and relics.

The acts of destroying or vandalizing historical sites and relics must be seriously combatted. Whoever undertakes a construction project in the area of historical sites and relics or damages cultural artifacts, in violation of state regulations and rules, must be called into account for his actions.

It is important for the officials in charge of the preservation of cultural relics to enhance the sense of their responsibility and role.

Managing and preserving cultural relics attentively is their duty to the Party and the people. But their work attitude shows that they lack a sense of heavy responsibility and the honour of managing the valuable wealth of the country. They also appear to lack enthusiasm for work. Formerly, the work of preserving cultural relics was conducted under the direction of the Ministry of Culture, but this ministry was ineffectual and disregarded this work.

Acquainting himself in detail with the work of preserving cultural heritage last February, the leader saw to it that the function of managing cultural relics was transferred from the Ministry of Culture to the Ministry of the Interior. Recently he has state measures adopted to organize cultural relic preservation companies in provinces and cities.

Party organizations must intensify political work among the workers in charge of the preservation of cultural relics. Thus, these workers must always be made to bear in mind that the leader is greatly concerned about this work and work with a strong sense of responsibility. In this way a new advance will be made in implementing our Party's policy of preserving cultural sites and relics.

LET THE AIR FORCE PILOTS BE COMPLETELY PREPARED BOTH POLITICALLY AND MILITARILY

**Talk to Officers of Unit 855
of the Korean People's Army**

October 18, 1964

If the pilots perform, as you say, training flights during all weather conditions and at night without an accident, they can be regarded as efficient pilots. Koreans are gifted people. We now have a reliable air force.

It is gratifying that the pilots' morale is high.

It is something to be proud about that a pilot from this unit shot down an enemy aircraft that had intruded into our air space. As the pilot who shot down the enemy aircraft said, a firm ideological preparedness is important in fighting the enemy.

As the great leader Comrade Kim Il Sung has instructed, enemy aircraft which intrude into the air space of our country should all be shot down. Modern revisionists say that such intruders should not be shot down, but we must not leave them unpunished. In our confrontation with the enemy we must maintain our revolutionary stand, instead of begging for peace with the enemy.

You comrades are duty bound to defend the air space over Pyongyang. You must, therefore, give all the pilots a correct understanding of the importance of their combat mission and ensure that they are always ready and alert, fully prepared for combat, and

particularly that the pilots on combat duty perform their mission attentively. If a war breaks out, the enemy will try to strike this air field first. Since the enemy pins hope chiefly on making a surprise air attack, we must adopt thorough measures to prevent this.

The US imperialists are now counting largely on “technological superiority;” we must counter their “technological superiority” with our politico-ideological superiority and our tactical superiority.

You must intensify flight training and prepare all the pilots to be ready to perform their combat missions superbly under any adverse conditions.

During the Fatherland Liberation War the enemy aircraft frequently bombed us on cloudy days and at night. Therefore, emphasis must be put into adverse-weather and night flight training. You must not rest content with the fact that your pilots are capable of air combat in cloudy weather and at night. They must be trained to be skilful in striking ground targets both in daylight and at night as well as in night air combat.

Thorough defensive measures must be adopted against enemy nuclear weapons and other weapons of mass destruction.

The US imperialists are now bragging about their atomic weapons, but there is no need to be afraid of them. Although they have atomic weapons, they cannot use them at will, and even if they use them, these weapons will have no great effect on our mountainous terrain. If numerous tunnels are built, manpower, weapons and equipment can be protected reliably from any attack. Nevertheless, you must heighten your vigilance against enemy moves, anticipating his possible use of nuclear and other types of mass destructive weapons.

Bearing in mind that you may have to fight the Japanese air force as well as the US air force, you must make a study of the Japanese air force. You must heighten your vigilance against the vicious manoeuvres of the Japanese militarists in attempting to realize their wild dream of reinvading our country.

Air force commanding officers must be skilful in giving air commands. Scientific air traffic control of high-speed modern aircraft

is important. Inefficient air traffic control may result in a serious accident. An analysis of recent accidents on international airlines shows that these accidents were largely due to inefficient air traffic control.

Commanding officers of the air force must not only direct flight from the ground but fly aircraft. The commander of an air wing is also a combatant. The wing commander must fly at the head of his fleet, commanding and setting an example.

Officers in charge of political affairs must work effectively among pilots.

Such work with pilots has a number of characteristics. A pilot is an officer, but he is like an infantry man who is on the front line of attack. Pilots are the major combatants who, if a war breaks out, are the first to meet and fight the enemy.

The political officer of an infantry unit can, as required by the situation, talk to his men, or lead the rank and file, shouting slogans and rousing the men to attack. By contrast, however, the political officer of an air force unit, who has to remain on the ground, cannot talk to the flying pilots or shout commands to them to follow him. Pilots are highly skilled and ideologically prepared. So political officers must work with the pilots efficiently taking these characteristics into account. Working with people is a creative undertaking, so there is no ready-made formula for this work. Political officers should talk with pilots frequently, be familiar with their thoughts and encourage them to dedicate their all to the fight for the Party and the leader.

Political officers must give pilots ideological education in a planned manner.

Education in the revolutionary traditions must be stepped up. This is very important in giving people a revolutionary education. In the past education in the revolutionary traditions was not done properly because of the manoeuvres by anti-Party, counterrevolutionary factional elements.

Education against revisionism also must be conducted properly.

Pilots should be informed clearly of the reactionary nature of modern revisionism, its expressions and harmfulness so that the slightest hints of revisionism do not appear among them.

Pilots must be educated to acquire firm resolve in fighting and defeating the enemy by themselves, in the revolutionary spirit of self-reliance. Modern revisionists are aligning themselves with the imperialists because they are afraid of possible losses if a war breaks out in our country. We must be determined to carry out the revolution, by believing in ourselves and by personal efforts.

Pilots must be given a good understanding of the situation at home and abroad so that they do not become lax and indolent. Newspapers and other publications can be used to provide them with information on the situation. The issue of compiling information on weekly or monthly events, for your reading, needs further study.

Pilots must be educated to acquire revolutionary conviction. There is neither a border guard post nor a Military Demarcation Line in the air. While engaged in air combat, pilots may fall down in enemy territory. So they must be educated to uphold their revolutionary honour in whatever adversity.

Vivid facts should be given for the education of pilots. During the Fatherland Liberation War, pilots fought courageously with a burning hatred for the enemy because they had been educated with vivid facts such as those about the atrocities committed by the enemy.

Party life should be enhanced among pilots. Party organizations must guide their Party life, laying emphasis on ensuring that they perform their flight mission properly. The system of their Party life will have to be studied further. If the Party cells in the air force units are composed of pilots and technicians, it seems that there will be both favourable and unfavourable outcomes.

Pilots should all be Party members. It would be a good idea for the air force academy to train cadets thoroughly so that they acquire the qualities of Party members.

The traditional, beautiful traits of unity between the soldiers and the people should be highly displayed. There appear some practices in

units of doing harm to the relations between the army and the people. Such practices should not continue. The leader is worried whenever he receives a report that the relations between the army and the people have been impaired.

The leader is deeply concerned about improving the people's standard of living. He is upset over the fact that the farmers' standard of living is not improving, to the point where he even cannot sleep comfortably at night. Recently he has been to a remote mountain village in North Hwanghae Province to discuss with the farmers there ways of improving their standard of living. He even saw to it that lorries were sent to them. The rural question is very important in building socialism. In a certain country the rural question still has not been solved, though it is 50 years since the socialist revolution was carried out in that country. The leader published *Theses on the Socialist Rural Question in Our Country* in February this year, the theses which show clearly the means of finding solutions to the rural question. In order to resolve problems in rural communities, he has ensured that the agricultural tax in kind is completely abolished, and that modern houses are built for the farmers. He has also taken various other measures to this end. He often says that the farmers' standard of living should be raised to that of the urban people.

The soldiers should be well informed of the leader's consideration for the people and of the Party's wise steps taken for them. In this way the soldiers will be encouraged to love and respect the people and help them out when they are busy. There is a lot of vacant land in the area where the unit is stationed, so vegetables must be planted together with maize to lighten the burden on the people.

Political workers must pay close attention to the lives of pilots. Air force unit commanders must train pilots, manage their units and themselves fly in aircraft, so they may not be able to pay attention to the lives of the pilots. Particularly because the commanders themselves pilot aircraft, they may not talk about the problems arising in the lives of pilots even when they too have such problems.

You must organize cultural life well so that the pilots live

cheerfully. Films should be shown to the pilots, and art circle competitions and sports contests should be arranged frequently so as to make their life full of optimism.

The diet for the pilots should be arranged with care. If they eat anything carelessly, it will be harmful to their health and their flight capability.

If they are to be successful in their work with the pilots, the political workers themselves must first become genuine revolutionaries. If they themselves are not prepared as revolutionaries, they will be unable to train the pilots to be revolutionaries, nor will they be able to rouse them to fulfil their revolutionary duties.

Political workers must make strenuous efforts to raise the level of their political and practical qualifications. It is said that formerly a pilot was the deputy squadron commander for political affairs because the work with pilots was difficult. But if he is well qualified, a political officer who is not a pilot will be perfectly able to do political work with pilots while taking their unique characteristics into account.

The leader's works are the textbooks for political workers. Political workers must study his works in depth without wasting time while also reading a lot of material on the experience of political work.

Political workers must try hard to learn from the leader's work style and methods.

You, comrades, must bear in mind that the leader expects a great deal from your unit and that you are obliged to carry out your job accordingly.

LET US CONCENTRATE ALL OUR EFFORTS ON THE CREATION OF REVOLUTIONARY WORKS OF ART AND LITERATURE

Speech to Workers in the Field of Art and Literature

December 10, 1964

The great leader Comrade Kim Il Sung, during his recent field guidance at the Korean Film Studio, made a key speech on the need to increase the production of revolutionary films that would contribute to revolutionary education and class education. He also saw to it that solutions were found to all the problems you had raised. It is no doubt the first time since the foundation of the film studio that an enlarged meeting of the Political Committee of the Party Central Committee has been held on its premises, and it is also the first time that the leader has shown such great attention and concern for the studio. It is a cause of great jubilation for the film studio as well as a matter of great honour for all the workers in the field of art and literature.

You, comrades, must make a firm resolve to prove yourselves worthy of the leader's boundless trust and great consideration by achieving great success in your creative work.

The workers in the field of art and literature have made huge leaps forward in their creative work by implementing the leader's instructions. Particularly since the publication of his work, *Let Us Create Art and Literature Suitable for the Chollima Age*, many works dealing successfully with the reality of the Chollima age have been

produced. Among them, the films, *The Red Flower*, *The Spinner*, *Zinnia*, *The New Generation*, *Unbounded Is My Hope* and *The People's Teacher*, and the song, *A Bumper Harvest in the Chongsan Plain*, are excellent works which have been highly praised by the leader. It is very gratifying that, true to the leader's instructions, the workers in the field of art and literature have created many excellent works. But we must not rest content having gone this far. We must produce many more revolutionary works of art and literature that will substantially contribute to educating our people.

A short time ago the leader made very important speeches under the titles, *On Creating Revolutionary Art and Literature* and *Let Us Produce Many Revolutionary Films Contributing to Revolutionary Education and Class Education*. His instructions on producing many revolutionary works of art and literature are an absolutely correct policy. It is a policy which is based on the scientific analysis of the mature requirements needed for the development of our revolution to advance onto a new, higher plane.

Over recent years great changes have taken place in the internal and external situation which affects our revolution.

The US imperialists created the "Cuban Missile Crisis" in 1962 and made a frantic effort to smother Cuba in its cradle which had just started down the path of building a new society. This year they have provoked the Gulf of Tonkin incident and are escalating their "special warfare" in south Vietnam against north Vietnam. Because of the US imperialists' aggressive manoeuvres aimed at provoking war, the dark cloud of the "cold war" is hovering over the whole world, and a spark from their aggressive war may fly into our Republic any minute. Our Party has set out the new policy of advancing the economy simultaneously with a defence build-up in order to cope with the dangerous situation.

As the US imperialists grow blatant in their aggressive manoeuvres and revisionism is spreading in some socialist countries, there is likewise a danger of this unsound trend affecting our people.

We are in a period of time when the US and other imperialists are

trying to stifle the socialist revolution while the revisionists are committing despicable acts of treachery. In our country, as generations replace one another, we have a new generation which while not having undergone the trials of the revolution is emerging as the master of the revolution. Last year I accompanied the leader on his visit to a unit of the People's Army. There I found that as a result of the change of generations the platoon leaders and enlisted men were younger people who had no experience in fighting the enemy. Many of them did not know what a straw sandal looked like and what was meant by farm rent. If they knew anything about war, maybe they knew that enemy bombing would be dangerous.

The same can be said of students and schoolchildren. Almost all of them, from primary schoolchildren to university students, do not even know what it means to go through hardships, nor do they have a keen awareness of how their parents lived in former days. Their notion of the old society is no more than bookish knowledge. Even some of the old people who formerly suffered hardships have forgotten their wretched past and the Party's benevolence and are revealing laxness in place of discipline because they are accustomed to a life of happiness free from worries.

Another notable event in recent developments is that the fighting spirit of the south Korean people has risen very high. The south Korean people, who knocked down the stooge and traitor Syngman Rhee clique during the April 19 Popular Uprising, rose in revolt on June 3 this year and struck terror into the enemy again. Last August they once again rose on a mass scale against the puppet regime. At present the resistance struggle is taking place in south Korea almost every day, and the people behind the resistance are shedding blood in the streets. It is 20 years since the liberation of the country, but the south Korean people have never risen in such fierce resistance as they are doing now. The whole land of the south has literally turned into a crucible of resistance.

These are the events bringing about the changes that have taken place in the situation at home and abroad over the recent four or five years.

The leader, with a clear insight into the situation both domestic and foreign, has instructed that revolutionary education and class education for the people should be intensified more than ever and that the creators of art and literature should increase the production of works that will contribute to their education. Only when we produce a multitude of works of art and literature which provide people with a revolutionary and class education in accordance with the spirit of the times and to meet the requirements of the prevailing situation, is it possible to equip the people with a strong revolutionary spirit and class consciousness. Such an education is necessary to defend the revolutionary achievements thoroughly, reunify the country and reach the goal of socialism and communism.

The revolutionary cause does not end in the lifetime of one generation; it is an undertaking that has to be carried out through generations over an extended period of time. We still have a long way to go to accomplish the revolutionary cause. If we rest content with the success that has already been achieved, and live in an easygoing and lax manner, neglecting to intensify revolutionary education and class education among the people, we will not emerge victorious in our revolutionary purpose. Only when you produce many works of art and literature for equipping the people with the revolutionary spirit and class consciousness, can you make an active contribution to the building of socialism in the northern half of Korea and to the victory of the revolution in south Korea.

Many party and government leaders of foreign countries who have been to our country say unanimously that they should follow the example of Korea in order to build socialism. Our country is the model for building socialism throughout the world. Our Party is never content with reaching a certain level of success in socialist construction; it is going to spark another revolutionary upsurge as it did when launching the Chollima movement. In order to bring about a revolutionary upsurge in economic construction and defence build-up, with a gun in one hand and a hammer or a sickle in the other, we must all strive in a revolutionary manner and with stubborn fighting spirit

and conviction.

These traits are not inborn in people from the start. It is only when we intensify ideological education and at the same time increase the production of revolutionary works of art and literature, circulating them among the people extensively, that the people can acquire the revolutionary fighting spirit and conviction.

Without arming the people with revolutionary spirit and class consciousness, it would be impossible to reunify the country and carry out the south Korean revolution, with success.

Reunifying the country is the nation's supreme task that must be carried out within the lifetime of the leader. As was discussed at the recent Eighth Plenary Meeting of the Fourth Party Central Committee, for the reunification of the country it is necessary to strengthen the revolutionary forces in the northern half of Korea as well as in south Korea, and to cement solidarity with the international revolutionary forces. It is particularly important to strengthen the revolutionary forces in the north and south of Korea. However strong the international forces that support our country may be, it will be impossible to carry out the south Korean revolution successfully, and to reunify the country, unless our own force, the force of the masters of the Korean revolution, is mighty.

We must tirelessly educate the people in the north in particular so that they consider it their vital duty to offer strong solidarity with the south Korean people's struggle. The stronger support they give, the more the south Korean people will be encouraged. If the people in the north, content with their happy and worthwhile life, are indifferent to the struggle of the south Korean people, it will be impossible to continue to press ahead with the struggle for national reunification and socialist construction. In order to equip the northern people with a firm revolutionary spirit and to inspire the south Korean revolutionaries and people with confidence in victory and a fighting spirit, we must produce large numbers of revolutionary works of art and literature. With an awareness of the pressing requirements demanded by our times, we must radically improve the production of

these works.

“Let us increase the production of revolutionary works of art and literature!”—this is the slogan our Party is now raising before art and literature.

By revolutionary works of art and literature I mean works which describe the people’s struggle for national and class emancipation and for the building of socialism and communism in a national form—catering to the people’s tastes, and contribute to solidly equipping people with the revolutionary world outlook of the working class. In short, revolutionary works of art and literature are those which contribute to giving people revolutionary and class education.

Works of art and literature may deal with various subjects, for instance, the socialist reality in our country today, class struggles and revolutionary struggles of the past, the reality in south Korea and the south Korean people’s revolutionary struggle or the lives and struggles of the people in other countries. If they are to be truly revolutionary pieces of art and literature, they must add to people’s revolutionary and class education.

At present, our Party urgently requires that many works of art and literature describing the revolutionary struggles of the people in the north and south of Korea should be produced.

If we are to produce revolutionary works of art and literature successfully we must set out in the right direction when selecting the subjects for our works. In his speech addressed to workers in the field of art and literature on the 7th of November and in his speech at the enlarged meeting of the Political Committee of the Party Central Committee held at the Korean Film Studio on the 8th of December, the leader defined clearly the thematic direction for our works of art and literature. In accordance with his instructions, we must produce works dealing with socialist construction and those dealing with the revolutionary struggle at the ratio of 5 to 5, and those on the revolutionary struggle of the people in the north of Korea compared to those on the revolutionary struggle of the south Korean people at

the ratio of 4 to 1. The 5:5 ratio between the works on the subject of socialist construction and those dealing with the revolutionary struggle means, in the end, that, without a bias to either of them, equal emphasis should be laid on the production of both of them. You must overcome a bias towards creating works describing socialist realities as well as the tendency to produce only those works which are based on the revolutionary struggle.

What is especially important in the production of works dealing with the revolutionary struggle is that many such pieces based on the glorious revolutionary traditions of our Party should be produced.

Through the production of many artistic pieces dealing with the revolutionary traditions we shall be able to give the people a correct understanding of the historical roots of our revolution while encouraging them to steadily carry forward the revolution and continue to fight, upholding the revolutionary conscience and honour in the face of any adversity.

Our Party's glorious revolutionary traditions were created in the flames of the anti-Japanese revolutionary struggle which was unprecedented in its torment and arduousness in the history of revolutionary struggles of the working class. Because of their unusually profound and rich content, the glorious revolutionary traditions of our Party can move people with great force and have a tremendous educative influence on the people.

Writers and artistes must make a deep study of the glorious history of the leader's anti-Japanese revolutionary struggle and produce many works dealing with the brilliant revolutionary traditions of our Party.

In producing art works based on our Party's extraordinary revolutionary traditions, it is very important to portray in depth the revolutionary history and achievements of the leader who organized the glorious anti-Japanese revolutionary struggle and led it to victory. The history of our Party's revolutionary struggle would be inconceivable apart from the leader's revolutionary history, and it would be impossible to talk about our Party's revolutionary traditions apart from the leader's revolutionary achievements. It is the most

responsible and honourable task of our art and literature to depict in depth all the aspects of the leader's history and achievements which are so tied to the revolution.

Describing the noble examples set by the anti-Japanese revolutionary fighters who were loyal to the leader is another important theme for creating works dealing with our Party's glorious revolutionary traditions.

Anti-Japanese revolutionary fighters are the paragons of communist revolutionaries, and their inspiring examples are valuable models for the revolutionary education of the people. Writers and artistes must give an impressive, skilful artistic description of the anti-Japanese revolutionary fighters' unbounded loyalty to the leader, and their unbreakable fighting spirit, ardent love for the country and revolutionary optimism. Writers and artistes must study the reminiscences of the anti-Japanese revolutionary fighters and other materials relating to their struggle, and visit the anti-Japanese revolutionary fighters themselves to collect materials, and the revolutionary battle sites to acquire knowledge of how the revolutionaries fought. Based on their findings, they must create many works which vividly portray the revolutionary traditions.

A short time ago the leader instructed that the breadth of education in the revolutionary traditions should be increased. Increasing the breadth of this education means extending the scope of the educational content on the revolutionary traditions. In other words, it means that the content of education in the revolutionary traditions should not be confined to knowledge of the anti-Japanese revolutionary struggle. Instead it should include our people's post-liberation revolutionary struggle which has inherited the anti-Japanese revolutionary traditions. Traditions are handed down through the generations, during which they are steadily developed and enriched. This is the law of development for the revolutionary movement.

Our Party's glorious revolutionary traditions, created during the anti-Japanese revolutionary struggle, have been thoroughly inherited,

developed and enriched under the Party's leadership after liberation. The post-liberation struggle for the establishment of the Party and the people's government, the struggle for democratic reforms, the three-year-long Fatherland Liberation War and postwar reconstruction were all the inherited struggle of the glorious revolutionary traditions. Through all this, our Party's revolutionary traditions have been endlessly developed and enriched. The struggle since liberation has produced many heroes and archetypes of communist revolutionaries as well as innumerable achievements and experiences which have the power to move the hearts of people. These paragons of a new species of men and the experience of struggle can be valuable materials for increasing the breadth of education in the revolutionary traditions while creating a strong memorable impression.

We must not, of course, bring the independence army movement or the nationalist movement from the past into the subject of revolutionary traditions on the pretext of increasing the breadth of education in these traditions. We must recognize only the revolutionary traditions established by the leader during his anti-Japanese revolutionary struggle. This is the inalienable demand of our revolution. In implementing the leader's instructions to increase the breadth of education in the revolutionary traditions, we must pay due attention to describing a great deal of the revolutionary struggle which took place after liberation. Moving facts from the post-liberation revolutionary struggle can have a great educative influence on the younger generation.

Many works of art and literature portraying the struggle of the south Korean people and revolutionaries must be produced.

Writers and artistes may find it difficult to create works that vividly describe the struggle of the south Korean people and revolutionaries due to only having an indirect knowledge of their struggle through publications, and never having actually experienced their struggle. Nevertheless, if they regard this difficulty as an excuse for neglecting the production of works dealing with the south Korean people's struggle, it can only be considered a failure to perform their

duty towards contributing to the Korean revolution and an attitude of disloyalty towards art and literature. Given that they can acquire an indirect experience of life through books and through face-to-face contact with witnesses and with participants, writers and artistes will be perfectly able to reproduce realistic images of the struggle and lives of the south Korean people. By having sympathy and compassion for the fellow countrymen who are shedding blood in the streets of resistance they can implement their artistic imagination in their works. The point in question is whether or not the writers and artistes approach the south Korean people's struggle as vital to themselves and what priority they give to national reunification, the supreme task of the nation.

Writers and artistes must closely watch the south Korean people's life and struggle with warm brotherly love and produce a plentitude of powerful works of art and literature catering to their thoughts and feelings and stirring up their enthusiasm for the struggle.

In order to produce revolutionary works of art and literature properly, you must see that your works acquire the ideological and artistic qualities as textbooks for revolutionary struggle and life.

Not every piece of art or literature produced can be a revolutionary work. The one that lacks required ideological and artistic qualities cannot come under the category of revolutionary work. If you are to create revolutionary works of art and literature, you must not only choose the proper direction of subject matter, but also pay close attention to ensuring the revolutionary character and profundity of the ideological content of your work, as well as its noble and sound ideological and artistic qualities. You need to pay particular attention to portraying in depth the process of the formation and development of the revolutionaries' world outlook.

The major task of revolutionary works of art and literature is to help people acquire a revolutionary outlook on the world. By a revolutionary world outlook I mean viewing and approaching the world from a revolutionary point of view.

A revolutionary world outlook does not come to people of its own

accord. Just as every object and phenomenon is governed by the law of change and development, so too the formation and development of a revolutionary world outlook is governed by its own general law. People take up the revolutionary struggle to overthrow an outmoded society, having understood its reactionary character, and the next step is revolutionary training.

Writers and artistes must describe the process of the formation and development of a world outlook in philosophical depth and show the people an inspiring example of the revolutionary world outlook in action. But this does not mean that the process of the formation and development of a revolutionary world outlook should be simplified and be made into a stereotype. The process of its formation may vary with people's personal characteristics. Therefore, the process of character development of revolutionaries should coincide with that of the formation and development of their revolutionary world outlook and yet be described taking individuality into account. In this way artistic works will show impressively that the lives of revolutionaries are arduous and yet noble once they set out on the struggle with determination, and that anyone can become a revolutionary.

The experiences and methods of revolutionary struggle should also be shown in depth. It is especially important to depict the strategy and tactics of the revolutionary struggle that have been developed by the leader.

Many south Korean people are now condemning the US imperialists and their stooges and lamenting over the division of the nation, but they fail to take up the struggle because they do not know how to fight. Even those who have risen in resistance often fight for the improvement of their present living conditions, instead of concentrating their attack on the US imperialists. The works of art and literature must be textbooks for teaching the south Korean people the correct path of struggle as well as genuine methods of struggle.

We must also pay attention to combatting the tendency of returning to the past and to preventing the infiltration of reactionary bourgeois trends in art and literature.

Adhering to the principle of loyalty to the Party, to the working class and to the people in the creation of works of art and literature is the major way of combatting the tendency to relapse into the past and the way to prevent the infiltration of bourgeois tendencies in art and literature. The principle of loyalty to the Party, to the working class and to the people is the fundamental principle for creating works of art and literature. One step astray from this principle in your creative work, and your work will lose its revolutionary character. This is a truth verified by history and confirmed today by the catastrophic consequences of the revisionist trend in art and literature. No matter which way the wind may blow around us, we must thoroughly be faithful to the principle of loyalty to the Party, to the working class and to the people, the principle that is vital to working-class art and literature.

Nevertheless, some of the workers in the field of art and literature still insist on wrong, outmoded practices that run counter to the principles of creating works of art and literature. Workers in the music field are particularly prone to this. Some musicians, with the excuse of preserving national music, are focussing on *phansori* which was sung by feudal aristocrats while drinking wine. *Phansori* is a form of music which catered to the feelings and tastes of the feudal rulers; it is sung in an offensive, hoarse voice that is a perversion of man's natural voice. Such music cannot cater to the sentiments of young people today nor can it rouse them to the revolutionary struggle. Some musicians, however, insist that the hoarse voice should become the hallmark of our national melody or our national music, arguing that it is our traditional vocalism and so on. This is an undeniable trend of returning to the past.

People's sentiments change with the times. Our music should be developed to suit the revolutionary thoughts and feelings of the people of our times who are building socialism in the spirit of Chollima. Our music must have Korean roots, and yet it must cater to the aesthetic tastes of the times. To this end, our national music should base itself on folk songs and have revolutionary and modern

content.

The musical arts also must resist the infiltration of every kind of decadent bourgeois art along with the tendency of returning to the past. The leader has recently emphasized to the workers in the field of art and literature that our music should be developed in a revolutionary manner to meet the requirements of the new age. You must deeply study the leader's instructions and act to develop our music using national characteristics tied in with revolutionary ones.

The production of revolutionary masterpieces must be stepped up.

Revolutionary masterpieces are very effective in giving people revolutionary education and class education.

Of course, militant pieces which are small in scope also have an effect in imbuing the people with the revolutionary outlook on the world. But they have certain limitations in helping people to fundamentally transform their world outlook, although they are effective in immediately rousing the masses to the solution of their present problems. People's outlook on the world does not change and develop smoothly in a day or two. Making a change in one's world outlook is not a simple matter. Only a work which clarifies in depth the essence of the revolutionary struggle and fully describes the process of the development of the hero's world outlook, can have a ground-shaking effect on the transformation of people's world outlook. Large revolutionary works can have a powerful influence on the formation and development of people's world outlook because they can depict in full the essence and laws of the revolutionary struggle as well as the developmental process of people's revolutionary outlook on the world.

No small number of successful works has been produced in the field of art and literature, but not many can be considered revolutionary masterpieces.

The Korean revolution has advanced in what it encompasses to an unprecedented extent in the history of mankind. The history of the Korean revolution is full of rich material which, for its enormous and intriguing content and for its world-historic significance, provides the

opportunity to create masterpieces. As the leader has said frequently in recollection, the accounts of struggle by the revolutionary martyrs like Kim Chaek, Choe Chun Guk, Jo Jong Chol and Ryu Kyong Su can be described in epic proportions, and the April 19 Popular Uprising and the June 3 Popular Uprising in south Korea can also be portrayed on such a scale.

Writers must use passion when dealing with such materials and depict them in epic proportions. Writers should be ambitious and powerful. A man with a timid heart cannot produce masterpieces.

The point in question is that writers should have a correct view of revolutionary masterpieces and burn their hearts with creative ardour, determined to make the most significant contribution to the Korean revolution they are capable of.

Certainly, it is not easy to write a revolutionary masterpiece. Writing a large volume or describing life on a grand scale does not necessarily mean creating a masterpiece. The quality of a revolutionary masterpiece lies in its ideological and artistic depth rather than in its scale or volume.

A revolutionary masterpiece means, in short, a work that describes in ideological and artistic depth the essence of the communist revolutionary movement and the process of the formation and development of a revolutionary world outlook. An attempt to produce a large-scale, voluminous work without depth is, in essence, an attempt to produce a voluminous piece for the sake of volume alone. This is nothing more than an expression of extreme formalism and fame-seeking. Widening the scope of things in life to be described is easy, but it is difficult to penetrate into life's depths.

But writers must not hesitate to produce revolutionary masterpieces. Their creation is required by our times and our revolution and the pressing need of our Party. Writers and artistes must launch an intensive campaign to produce revolutionary masterpieces needed by our Party by displaying all their intellectual skills and enthusiasm.

In order to produce a plentitude of revolutionary works of art and

literature, writers and artistes must prepare themselves firmly to be true revolutionaries.

A writer who is not a patriot cannot produce a patriotic work, and a writer who is not a revolutionary cannot create a revolutionary work. The leader has said that our writers and artistes are revolutionary writers and artistes with a very passionate revolutionary spirit. They must create works and live in a revolutionary manner in order to live up to this noble description. For writers and artistes creative work is not a mere job but a revolutionary endeavour. Creative activities must not be done for the individual's selfish fame-seeking nor be motivated by the pursuit of personal interests, but must be a noble struggle for the good of their country and their fellow people. Therefore, all writers and artistes must thoroughly equip themselves with a revolutionary world outlook. They must fully arm themselves with the leader's and the Party's revolutionary ideas, and acquire a sensitive eye and aesthetic perspective with which to approach everything, analyze it and judge it thoroughly from the point of view of the Party. They must display a high degree of revolutionary spirit to implement the leader's instructions and the Party's policies unconditionally, and they must discard the idea of worshipping major powers, and refrain from indolent and dissipated practices.

The workers in the creative field must work fervently to perfect themselves as revolutionaries through the forthcoming campaign to produce revolutionary works of art and literature. Then, a revolution will take place in the production of works of art and literature, and a great advance will be made in the revolutionary development of the writers and artistes who undertake the production of these works. The Party has already given the orders to all our writers and artistes to launch a campaign to create many revolutionary works of art and literature. This campaign is not a short campaign but actually a long campaign. There should be no stragglers in this honourable long march. Everyone must tighten his shoestrings and make every effort to be in the vanguard of the worthwhile campaign to produce

revolutionary works of art and literature.

For the present, efforts should be directed at perfecting the film, *The Path to Awakening*, to polish it into an ideologically and artistically flawless revolutionary masterpiece. The film should be made the first successful accomplishment to be produced in accordance with the leader's idea of producing revolutionary works of art and literature.

I strongly believe that, with a profound understanding of the Party's intention, you will make greater strides in the creation of revolutionary works of art and literature.

LET US MAKE PARTY WORK THOROUGH WORK WITH PEOPLE

**Talk to Officials of the
Organizational Leadership Department
of the Central Committee of the
Workers' Party of Korea**

January 8, 1965

When the great leader Comrade Kim Il Sung recently spoke at the Tenth Plenary Meeting of the Fourth Central Committee of the Party, he again advised all senior officials to improve their methods and style of work.

Now the pressing demand is to teach officials correct work methods and proper work style in order to strengthen our Party and increase the tempo of building socialism. All people must be made to understand and implement the policies of the Party and this should be done through the cadres. Therefore, success in work depends largely on the methods and style which are employed by all officials in their work. When they have learned correct working methods and style officials will be able to educate the people and rally them behind the Party as they should. They will also be able to organize and mobilize Party members and other working people successfully for the implementation of revolutionary tasks.

The leader has always been deeply interested in improving Party work methods and style. When he visited Kangso County and Chongsan-ri for 15 days, he invented the great Chongsanri spirit and

Chongsanri method. The principal requirement of the Chongsanri method is that officials should study the situation thoroughly always in the field where the events are taking place, help their subordinates in every possible way and give priority to work with people. Through the struggle to apply the Chongsanri method a considerable improvement has been made in the officials' work methods and style, and a new advance is being made in their work with the masses.

It cannot be said, however, that all our Party officials are working as required by the Chongsanri spirit and Chongsanri method. Such outmoded work methods and work style ingrained in the officials as bureaucratism and formalism have not yet been completely eliminated. Some Party officials, instead of listening to the opinions of the masses, impose upon them tasks which do not suit the situation, shouting commands, and hurling abuses, at them, without doing work with the masses. Besides this they hold many unnecessary meetings day and night, and spend too much time in their offices issuing decisions to their subordinates and receiving various kinds of statistics which are usually not so important. Recently, a county Party official in South Phyongan Province is said to have forced his subordinate Party organizations to compile "statistics on the enhancement of class consciousness," "statistics on the display of the spirit of self-reliance," and "statistics on the communist attitude towards labour." This alone is enough to prove how sundry paperwork has grown, and how far Party work has become an administrative routine. It is ridiculous to demand that the statistics on people's ideological state be compiled. If Party officials work bureaucratically in this manner, and if Party work becomes an administrative routine to such an extent, it is impossible for them to know the situation in their subordinate units and carry out the Party's lines and policies successfully.

A very comprehensive struggle to improve the methods of Party work must be launched, first of all, among the officials of the Party Central Committee. As the saying goes a clear spring will have clear streams, only when the officials of the Party Central Committee have

revolutionary work methods and style, will their subordinates follow suit. Particularly, in view of the fact that the Organizational Leadership Department of the Party Central Committee is in charge of guiding the Party life of cadres and other Party members, the officials of this department must take the lead and show all other officials how to improve their work methods and style.

In order to correct the methods and style of Party work all officials must learn the leader's work methods and make Party work thorough work with people.

The leader always mixes with the people and shares with them the good and bad fortunes, and finds solutions to all problems by relying on their help and wisdom. During his frequent field guidance tours, he meets and talks with people from all walks of life, particularly workers and farmers. In the course of this, he learns, in detail, whether factories are operating smoothly, what the farming situation is, how the people are living and so on, and on this basis he incorporates the desires of the masses into the Party's policies. All Party officials must learn correct methods of work with the masses, the example of which has been shown by the leader. After this has been done there will be no room in our Party for outmoded methods and style of work.

You must work with people regularly and on a personal basis.

The basic duty of a Party official is his work with people and hence there is no more important work than this. Regular and personal work with people will enable you to learn all the shortcomings that are present among the cadres and other Party members and to adopt in time proper corrective measures for their education.

As I have judged from their working style, the officials of some guidance sections of the Organizational Leadership Department consider it their guidance of subordinate units to organize an intensive inspection of one of their units when some problem comes up in that unit and punish the officials who have revealed shortcomings. They are mistaken. Of course, an intensive inspection can be made for the

purpose of guiding subordinate units, and, when necessary, punishments may be meted out but these are not all the things which make up Party work, still less the basic method of Party guidance.

Even an intensive inspection must be made work with people. To all intents and purposes, an intensive inspection must aim at learning about how subordinate Party organizations and officials are doing their work and finding and correcting their shortcomings before it is too late. If an intensive inspection is done in such a way as to detect and expose shortcomings or to punish people at random, as was done by secret royal inspectors in the feudal age, and not by the method of awakening people to political awareness and helping them to do their work better, it will be not only impossible to rectify the shortcomings that have been revealed, but prevent people from working with enthusiasm and creativity and from opening their minds to the Party. The term intensive inspection is not an expression which conforms to the revolutionary work method of our Party. Our Party's guidance of its subordinate units should be undertaken in order to assist and educate its subordinates rather than to inspect their work.

I have heard that some Party officials are now reluctant to meet people on the excuse of their being busy and even consider their visitors a nuisance. Such officials are not qualified for Party work. You must not think that meeting and educating a man is only needed when the man has made a mistake or has done a poor job. Party officials must meet people regularly, explain to them their shortcomings and encourage them to work better so that they do not make any mistakes.

Party officials must deal with people prudently and maturely.

Most of the problems arising when working with people concern their political integrity. Party officials must, therefore, solve people's problems properly after very careful consideration. If you deal imprudently with the matters that concern people's political integrity in just a business-like manner, not on a political basis, or deal with them on the spur of the moment, without clearly confirming facts, then, people may suffer mistreatment, and hence the people's trust in

the Party will be weakened.

Party officials, while observing Party principles, must not be narrow-minded. They must not judge people's cases from only one point of view or by going to extremes. In particular, they must refrain from exposing people to public criticism for their minor mistakes or punishing them indiscriminately, leaving a stain on their political integrity.

Recently, after observing the manner in which some officials dealt with the case of a surgeon's Party life, brought to their attention by the Party organization of a hospital, I have realized how perfunctorily they are working with people and how imprudently they are dealing with their problems. According to the information on this case, the doctor, who has a long record of Party life and had treated his patients in a responsible manner, caused an accident in his medical work and was criticized. After that he grew less enthusiastic about his work and was reticent and gloomy. The preceding officials said that the doctor seemed to be in such a mood because he did not agree with the criticism and so they suggested that he should be subjected to an ideological struggle by means of public criticism. I could not quite understand this that a man who, with a record of many years of Party life, had performed his duties well, should become gloomy and inconstant in his organizational life. So I saw to it that his case was investigated again in detail. An official met the doctor in person and talked with him on several occasions. During these conversations the official found out that the doctor was gloomy not because he was discontent with the criticism but because he was worried about a rumour that a relative of his, who it was known had been a victim of enemy bombing during the Fatherland Liberation War, had been connected with a reactionary organization and then had fled to south Korea. Later, the Party organization got in touch with the organ concerned and discovered that the rumour was unfounded. If the doctor had been exposed to public criticism as suggested by the Party organization of the hospital, the proposed criticism would not have had an educative effect on him and he would have continued to live in

gloom. We should not think that such a case was confined to this doctor alone. We have learned a lesson from this instance that matters relating to people should be dealt with prudently only after they have been confirmed.

What is important in work with people is to know their minds. Without knowing their minds, you cannot say that you are familiar with them; without being familiar with them, you cannot stimulate them.

It is by no means easy to know the real minds of people. That is why there is a saying that the depth of water is fathomable, but not the depth of a man's mind. No matter how difficult it is to understand people's minds, Party officials must know the depths of their minds. Party officials must be able to understand people's minds, though they may not be able to fathom the depths of water.

Officials must not look at only the appearances of people; they must be able to read their minds. In order to be able to do this officials must not read only their personal files, but mix with them and study comprehensively how they are working and living.

In order to be familiar with what is in people's minds, you must trust them and approach them with kindness. Even when a man refuses to open his mind, you must not inquire by force of any kind. He should be encouraged to open his mind of his own accord. If he is worried, you must sympathize with him; if he has grievances, you must regard them as your own and then try very hard to solve them. Only then will you be able to get him to open his mind. Trust people and help them, and you will be rewarded. Party officials must work with people properly, with warm love for their comrades so that cadres, Party members and the masses come to the Party organization of their own accord to discuss all problems arising in and out of work, open-heartedly and without hesitation.

Bearing full responsibility for people's destiny is a major trait of Party officials.

Our Party is a motherly party which bears full responsibility for the people's destiny, and our Party officials are the workers of the

motherly party. The noble title of a worker of our motherly party implies a profound meaning that you should approach people with the heart of a mother and always look after their political integrity to the end on your own responsibility. Only those workers who look after the people's destiny, continuously, with the heart of a mother and on their own responsibility, can be genuine Party officials who enjoy the love and trust of the people. Since our Party has a very warm affection for them, Party officials must sincerely take loving care of cadres, Party members and other working people, in a way befitting workers of a motherly party, and look after their political integrity to the end in a responsible manner.

Some Party officials now tend to avoid their comrades who have made some mistakes or to be indifferent to comrades who have been punished and transferred to other posts. They must not do this. The comrades who have made mistakes and have been transferred elsewhere may be forgotten by their relatives or friends, but they must not be forgotten by their Party organizations, on any account. Each of our officials is a precious revolutionary comrade who has been trained by the leader through his painstaking efforts. For Party officials to help such revolutionary comrades to the end in a responsible manner immediately means to be loyal to the Party and the leader. To help to the end the people who were once our fellow workers is the moral obligation of revolutionaries.

We must not avoid in any way people who have made some mistakes, inadvertently, in their work, but set store by their loyalty to the Party and the revolution and give them active assistance so that they can correct their mistakes as soon as possible. Only then will the people feel the immensely warm and benevolent embrace of our Party, trust and follow it more firmly, and perform well their duties, taking pride in living in our Party's favour.

Trying to punish people at random simply because they have made some errors is not an attitude befitting officials of our Party, which is responsible for their destiny, nor is it an attitude befitting true revolutionaries.

During his field guidance in Ryanggang Province, the leader severely criticized the practice of dismissing cadres imprudently.

It is easy to discharge people, but difficult to train them. If you dismiss people for some minor errors there will not be many people working at all. People when given education will be able to do their work well. If you punish people imprudently and discharge them at random, they will be dispirited in their work, try to read your countenances, and will be badly affected in various ways.

Party officials must never be routineers in their relations with people. People who perform their duties like businessmen usually lack the sense of moral obligation and kindness and they are cold-hearted. Cold-hearted people cannot be allowed to work with people. Party officials must have a warm love for their comrades and humanity as well as a strong revolutionary spirit, take truly loving care of Party members and other working people and try hard to lead them onto the right path to the end. Only then will our Party be an indestructible party linked with the people by intimate ties.

Party officials' inefficiency in their work with people is also due to a low level of qualification. If they are to be efficient in working with people, they must acquire a wide range of knowledge. Since Party work is work among different people, those who have low qualifications cannot work with people actively.

Party officials need a high political sense and an extensive knowledge of nature, society and human life and should be able to sing, recite poems and appreciate works of art and literature. In short, in order to perform their duties properly, Party officials should be well-informed and rich in emotions.

When our Party officials work harder among the people, by acquiring a high level of political and practical qualifications and also maternal traits, a new advance will be made in Party work.

**LOOK AFTER THE PEOPLE IN A
RESPONSIBLE MANNER AS A
MOTHER WOULD DO
WITH HER CHILDREN**

**Talk to Officials of the Organizational
Leadership Department of the Central
Committee of the Workers' Party
of Korea and Pyongyang City**

February 15, 1965

It is very important in the work of Party organizations and Party officials to pay constant, close attention to the people's living conditions.

During my recent inspection of Pyongyang and many places in the provinces, I have found many problems that need to be solved to improve the people's living conditions. There are many shortages of commodity supply and shortcomings in city management and in providing communal amenities. Consequently, people are feeling considerable discomfort.

Of course, it is true that our people's standard of living is now incomparably higher than it was in wartime or in the years of postwar reconstruction. The people in both the urban and rural communities are living under good stable conditions, without big worries about food, clothing and housing. However, we must not rest on our laurels and say that the problems relating to the people's living conditions have all been resolved satisfactorily. Our

people's standard of living is not yet high enough. Since cereals are supplied by the state, virtually free of charge, the people can eat their fill, but they cannot yet afford to eat meat, eggs and similar things regularly and many items of consumer goods are in short supply.

The great leader Comrade Kim Il Sung said that one of the age-long desires of our people has been to live in tile-roofed houses, eating rice and meat soup and dressed in silk clothes. He stated that we must guarantee to the people that this desire will come true without fail in the near future. Officials must pay deep attention to the people's living conditions and change into dignified reality our leader's noble idea of providing the people with a decent life so that they will not envy other people.

If they show deep concern for our people's life and make strenuous efforts to better it, officials can ensure that the people will live a richer life than now, even under the present conditions.

The economic situation now in our country is not what it was in the days immediately following the armistice. We have accomplished the goals of the Three-Year Plan for Postwar Rehabilitation and Development of the National Economy and the Five-Year Plan of the National Economy ahead of schedule, and are now implementing the tasks of the latter half of the Seven-Year Plan. We have built strong bases for heavy industry and modern light industry and strengthened the material and technical foundations of agriculture and this was done starting from practically nothing in a short period of time. The economic foundations that our people have constructed through strenuous efforts tightening their belts are very strong. However, our people's standard of living is low in comparison with the economic foundations because our officials are not attentive enough to their living conditions and inefficient in their work. The main barrier to solving this problem of improving their standard of living is not material conditions but the officials' ideological

viewpoint and their work attitude.

In order to solve the problem of people's living, first of all, the officials should have a correct understanding of this problem.

Our officials are now in the habit of saying that the question of people's living is important, but they do not have a clear understanding of how important it is, in our Party's activities and in the building of socialism, to improve the standard of living of the people. Under our system no treasure is more precious than the people. The aim of building socialism and communism is, in the final analysis, to provide the working masses, the masters of society, with a rich and civilized life. Raising their standard of living is by no means an economic or business deal. It is only when we raise their standard of living constantly and provide everyone with an equitable, happy life that we can convince the working people of the advantages of socialism over capitalism and encourage them to work hard to strengthen and develop the socialist system. Without improving the people's standard of living, it is impossible to accomplish the historic task of national reunification and enhance the prestige of our country in foreign relations.

Since the question of the people's living standards occupies such an important place in our revolution and construction, the leader has put forward the policy of steadily improving their living standards, regarding it as the highest principle of our Party's activities, and therefore he has always paid close attention to their livelihood. Even under the difficult conditions in the years of postwar reconstruction when not even an undamaged brick was available and even a gram of cement was precious, he adopted all the measures to stabilize and improve the people's living standards and guided the construction of each of the heavy industry factories so that it would be conducive to the people's livelihood. During the war our people lost all their homes and household goods and also they had no tableware worth mentioning

when they started rebuilding their lives from scratch. However, under the leader's wise leadership and his people-oriented policy, they have now built in the main the foundations for a new type of life in the short period of only ten years and are consequently leading a stable life.

The Fourth Congress of our Party defined the basic task of the Seven-Year Plan as markedly improving the people's standard of living, and set the targets of producing six million tons of cereals, 400 to 500 million metres of fabrics, 1 to 1.2 million tons of seafood and 500 000 tons of fruit in the last year of the Seven-Year Plan. At the same time there must be built 600 000 flats in the urban communities and workers' districts, and houses for 600 000 families in the rural communities during the Seven-Year Plan. When these targets are attained, a new advance will have been made in the material and cultural standards of the people.

The leader has stated that the officials' loyalty to the Party, to the working class and to the people is verified by the people's living standards. Indifference to the people's living standards and slighting them is a concentrated expression of a lack of loyalty to the people. Indifference to the people's living standards is indifference to the people themselves, and in our society nothing is worse than this indifference. Party organizations must strongly combat the officials' lack of loyalty to the people and their indifference to the people's standard of living.

Party officials must become truly people's servants who show motherly concern for their living and work devotedly in order to improve their lives.

The people have entrusted our Party with everything and they call our Party a motherly party. The term motherly party implies their deep trust in our Party as well as their enormous expectations from it to look after their future destiny.

In order to fulfil their responsibility and role as the workers of a motherly party and to prove themselves worthy of the people's trust

and expectations, Party officials must have genuine traits of a real mother.

A real mother wishes to give her children all the best things in the world and so she faces whatever dangers or difficulties unhesitatingly for the good of her children. That is what a mother's heart is like. Her benevolence towards her children is pure, profound and genuine. That is why children call for their mothers when they are happy, when they are sad, and even when they are grown up.

Mothers lavish all their efforts on raising their children normally. It takes a mother 50 000 days' labour to rear a child, so she used to be called *omani* (50 000) which came to be pronounced *omoni* (mother) gradually. In some parts of our country a mother is still called *omani*. I cannot confirm its etymology, but I think that the word implies the warm love and enormous efforts a mother devotes to her children. Mothers go to a great deal of trouble for the good of their children, but they consider it their pleasure and something worthwhile. If officials think of the people before anything else with the heart and trait of a mother and work hard for their welfare, they will find no problem impossible to solve in their lives.

More often than not officials do not care enough about the people's discomfort and sufferings because they lack loyalty to the people and have no warm love for them.

Take for example transportation in Pyongyang. In rush hours there are long queues at the bus stops and among them are many women with their children. But senior officials do not feel remorse at the sight of so many people trembling in the winter's cold, waiting for buses. They seem to ignore the problem as if they had nothing to do with the situation of people's discomfort. Transportation in Pyongyang is not a problem that can never be solved. In Pyongyang there are a trolley-bus factory and many machine factories which can make machine parts for buses. If they give all their attention to the matter and adopt the proper measures

to increase the number of buses as well as the rate of their operation and improve the organization of their service on a rational basis, then the senior officials concerned will be perfectly able to relieve the strain on transportation.

A host of instances of officials' irresponsible work attitudes that cause discomfort to the people can be cited. Due to the careless organization of transportation in some districts of Pyongyang, a short time ago, the inhabitants of these districts did not receive regular coal supplies, although there were large piles of coal at the Samsin Coal Mine. If officials had regarded the matters relating to the people's living conditions as their own household affairs and paid attention to them, the people would not have felt any discomfort from the shortage of coal supplies in the winter. At the present time shops are not provided with sufficient supplies of soap, toothpaste, cider, biscuits and similar goods so that our people are feeling inconveniences and find life drab. The failure to produce and supply these goods in sufficient quantities is not due to a shortage of raw materials or a lack of technical conditions but to the lack of officials' concern for the people's everyday life.

The leader has instructed that even when they themselves have eaten their fill senior officials must be concerned about whether or not the people are hungry, and that even when they are living in well-heated rooms, they must worry about whether or not the people are feeling cold. Only those who think of the people in preference to themselves and regard the people's suffering as their own can be officials, communists, who are truly loyal to the people.

Enhancing the administrative and economic officials' sense of responsibility is important in solving the problem of improving the people's living conditions. In a capitalist society individual people are responsible for their own livelihood, but in a socialist society, in which production, distribution and consumption are planned and conducted under the unified leadership of the state,

the state must assume full responsibility when looking after the people. That is why the leader has said that our people's government is the people's servant and the administrator of national life. It is only when the administrative and economic officials who are in direct charge of the economic situation of the country discharge their duties well, with a high sense of responsibility and a spirit of devoted service to the people, that they are able to find satisfactory solutions to the problems of providing food, clothing and housing.

Officials must go frequently among the people, learn about their needs and difficulties in time and solve them satisfactorily.

At present, officials are performing their duties routinely, cooped up in their offices, instead of mixing with the people. So they are not familiar with the people's needs and are not clear about what problem is developing in life.

During the good vegetable season last summer, I received complaints that some vegetable shops in the Phyongchon and Songyo Districts had often run out of supplies. I learned that in these shops which were near factories, the vegetables were bought by working women when they went home from work. The officials in charge of distribution, not knowing this situation, allotted vegetables to shops indiscriminately, from their desks, so there was a surplus of vegetables at some shops while there was a shortage at other shops, giving discomfort to the people.

Vegetables are an important item of our people's diet which cannot be dispensed with even for a single day. Even though we might be unable to supply the people with enough meat and eggs for every meal, we must ensure that at least a variety of vegetables are supplied regularly, without running out of supplies. However, vegetables are not being supplied to meet the varied needs and likings of our people. While inspecting shops, I have found that only ordinary vegetables such as cabbages were on sale, but not lettuce, costmary, green peppers, green garlic and so on, even in the summer season, to say nothing of winter. Ever since olden

times, Koreans are fond of eating rice wrapped in lettuce leaves and green garlic dipped in chilli bean paste, but, because lettuce, costmary, green garlic and similar choice vegetables are not available at vegetable shops, urban people can hardly taste rice wrapped in lettuce leaves at any time of year. This occurs because the officials concerned do not pay attention to the production of such vegetables, and they have an erroneous view that such vegetables are low-yielding and that such things can be dispensed with. These vegetables are not eaten at every meal, and their cultivation does not require a large area of land. Therefore, if they organize work properly, they will be perfectly able to find a solution to this problem.

Feeling sorry to see that children in Pyongyang would hardly have a chance to eat green maize in season, the leader gave instructions that some maize should be harvested while still green and given to them even though the quotas of cereal production would have to be adjusted. It is the common feeling of all our parents that they wish to feed green maize to their children in season. Of course, nobody complains that green maize, early-ripening potatoes or choice vegetables are not available because our people place the national economic life above their individual desires and are generous enough to endure their discomfort. Our officials therefore must understand people's thoughts and try to meet their desires promptly. Working like this should be the duty and attitude of all our officials who have the responsibility to look after the people.

Officials must not only mix with the masses and understand their desires, but also try to fulfil all their desires in a responsible manner. Hearing opinions from people is useless unless the officials help them to find prompt solutions to their problems. In order to meet the daily rising material and cultural needs of our people, officials must use their heads and work in a revolutionary manner.

Yesterday, in company with the leader I inspected the Central

Department Store No. 1 and the Taedongmun Grocery and found that the shops were clean and the goods were well arranged, but there was not a big variety and their quality was low. If we are to improve the people's standard of living, we must struggle to increase the production of goods and improve their quality. We must supply sufficient raw materials and other necessities to light-industry factories so that they can increase production and improve the quality of their products. There is a need to make stronger demands on them regarding production. In addition, we must adopt measures to expand the factories which need expansion and to build new ones if necessary, in order to meet the ever-increasing demand of the people. Merely complaining that one thing is lacking and that another thing has got stuck, instead of working actively, will get you nowhere.

Public services should be arranged rationally so as to be convenient for all working people. At the present time, shops and communal amenities are located mostly in the centre of the city. This is not in agreement with the basic mission and principle of socialist commerce. It does not matter very much that shops selling manufactured goods are located mainly on the central streets of the city, but groceries, especially vegetable shops, must be located at different places in the residential areas for the convenience of the working people. You must not confine yourselves to arranging shops neatly, but run them properly so that they really benefit the people. Party organizations must ensure that officials refrain from practising formalism and expediency in the work of improving the people's standard of living or from covering up something bad.

In order to improve the people's standard of living, we must launch a widespread mass campaign and mobilize the efforts and wisdom of the masses in every possible way.

The demands of the people's livelihood have great variety, and there is no sector which is not connected with their lives in our society. The lone efforts of the workers in the fields of light

industry and public services are not enough to solve all the problems of food, clothing and housing for the people. The work of improving the people's standard of living is a job for the masses as well as an undertaking by the working people themselves. It is only when the broad masses come to work with the awareness of their being masters that all the untapped resources and potentials are mobilized to resolve the problems arising in the people's material and cultural lives without major state investments.

For example, a large number of apartment blocks have been constructed, but their immediate surroundings have not been tidied up. There are *kimchi* cellars and coal bins here and there in the back yards, and in the rainy weather the roads become muddy so that pedestrians find it difficult to walk. If the people launch a mass movement to tidy up their houses and neighbourhood units (a basic organization of the state and social life in Korea composed of a certain number of household units—Tr.), their own streets and villages, build *kimchi* cellars, coal bins and the like, neatly for each housing area, and pave the lanes with concrete blocks or gravel, then the surroundings will look spick and span and be convenient for their daily life.

When inspecting the city one early morning, I met a woman who was peddling hot soup on a handcart. She said that she had boiled soup every morning and evening and peddled it near apartment houses and that many working women had bought it. If rice cooking houses, laundries, clothes repairing shops and other service facilities are built on a small scale through a mass movement, and home workteams are organized to cook non-staple food for sale, and repair clothes and household utensils, it will be possible to expand the public service networks quickly, and provide the working people with better conveniences, without big state investments.

The Party must improve its guidance in order to ensure that the leader's instructions on raising the people's standard of living are

implemented thoroughly.

The Party organizations in Pyongyang are not working as they should be doing. With a view to developing Pyongyang to be worthy of the capital of the revolution and improving the citizens' living, the leader has been teaching officials the direction of work almost every day and providing them with the necessary material conditions. However, none of the problems relating to the people's living conditions in Pyongyang have been solved in a satisfactory manner. The leader saw to it that many pig farms, chicken farms and duck farms were constructed, and orchards and fish farms were created, in the areas surrounding Pyongyang for the benefit of city dwellers. However, the city authorities concerned are not managing these farms and orchards properly, so that not much meat, eggs and fruit are on sale in the shops. The Party organizations in Pyongyang and senior officials are doing almost nothing to prove themselves worthy of the leader's consideration.

Work in Pyongyang is not successful mainly because the officials, not being firm in their determination to implement the leader's instructions unflinchingly, do not press ahead with the implementation of his instructions. Many of them are not tenacious in their efforts to implement his instructions; they talk noisily about implementing his instructions at the start, but soon cease to work. They must stop working like this. Party organizations must intensify education so that all the officials acquire the revolutionary attitude of carrying out the leader's instructions without fail.

The Party organizations in Pyongyang must regularly review the implementation of the leader's instructions. They must review which of the leader's instructions given to Pyongyang, including those given at the meeting of the standing committee of the Pyongyang Municipal Party Committee and at its plenary meeting last year, has been implemented and which of them has not been carried out, and why it has not been done and then they must adopt

measures to carry out these instructions. In this way Pyongyang will be developed, as befitting a revolutionary capital, and the leader's immense consideration for the people of Pyongyang will be more effective.

ON GIVING WIDE PUBLICITY TO THE LEADER'S GREATNESS AMONG THE SOUTH KOREAN PEOPLE

**Talk to Officials of the Central
Committee of the Workers' Party
of Korea**

April 27, 1965

The acuteness of the struggle of the students, young men and women and other people in south Korea has been rapidly increasing in the last few years. Their anti-government struggle against the "south Korea-Japan talks" last year was the largest mass resistance in south Korea since the April Popular Uprising. This year, too, they are struggling dynamically against the traitorous plan of a "south Korea-Japan agreement" which is being plotted at the instigation of the US imperialists.

Alarmed at the south Korean people's quickly mounting struggle against fascism and betrayal, the US imperialists and south Korean rulers are resorting more openly to their reactionary, ideological offensive in order to paralyze the people's fighting spirit, while simultaneously intensifying fascist repression against the people. In particular, in an attempt to prevent the influence of the northern half of Korea on the south Korean people, the enemy is stepping up their slanderous propaganda and stratagem against communism and against our Republic more than ever.

If they are to frustrate the enemy's fascist repression and

manoeuvres in this situation, and increase their struggle still further, the south Korean people must enhance their consciousness of national independence and acquire a stronger revolutionary fighting spirit.

The fighting spirit of the students, young men and women and other people in south Korea is high, but their struggle can be considered to be still at a low level. Their anti-government struggle has not yet been conducted in combination with the struggle against US imperialism and for independence and has not developed into a nationwide struggle for reunification. This is precisely the major weakness and limitation of the south Korean people's struggle at the moment.

In order to achieve their desire for independence, the south Korean people must naturally struggle under the slogan against US imperialism and for national reunification. It is only when south Korea is liberated from the colonial yoke of the United States and the country is reunified that the south Korean people will win genuine freedom and rights and that all the Korean nation can achieve independent development and prosperity. When the south Korean people advance under a distinct, independent, revolutionary slogan, "Let us drive out the US imperialists and reunify the country!" their struggle will develop into a nationwide struggle involving the broad masses from all walks of life and emerge victorious.

Although their fighting spirit is high, the south Korean students, young men and women and other people have not proposed the anti-US, national-reunification slogan. This is due mainly to the low level of their consciousness with regard to national independence.

The idea of US-worship and US-phobia still remains deep-rooted among the south Korean people. Many of these people, who had already been seriously affected by the historically deep-rooted idea of worshipping big powers, were deceived by the US imperialists' sly technique of disguise, after liberation, and formed a misconception that the United States, an aggressor and plunderer, was a "liberator" or "benefactor." The south Korean people have, of course, for the past 20 years begun to realize gradually that the United States is in no

sense a “liberator” or a true “benefactor.” However, the idea of US-worship and US-phobia, which is based on the old habit of sycophancy, persists in their minds.

In order to eliminate the idea of US-worship and US-phobia from the minds of the south Korean people and enhance their consciousness of national independence, we must expose the deceptive tricks and falsehoods of the US imperialists, who, in the guise of a “liberator” and “benefactor,” rule over south Korea, and at the same time encourage all the south Korean people to take high pride in the excellence of our nation.

The consciousness of national independence is formed and expressed on the basis of love for one’s nation and of the pride in the excellence of one’s nation. A man who does not love his nation and lacks pride in the excellence of his nation, cannot acquire the consciousness of national independence nor can he struggle devotedly for the independence, sovereignty and development of his nation.

Today, the people in the northern half of Korea are well pervaded with the feeling of national pride and self-respect. Our people’s high sense of national pride and self-respect is based on the unbounded feelings of honour and happiness and the great pride they take in having the most preeminent and great leader, respected Comrade Kim Il Sung, as their national father.

Respected Comrade Kim Il Sung is the first great leader our people have had in all their history of thousands of years. It is under the guidance of our leader that our people have been able to achieve the historic cause of national liberation by defeating Japanese imperialism, defend honourably the freedom and independence of the country from the US imperialist invasion and start building a socialist country, excellently, from scratch. Our people who, having lost their sovereignty, lived under oppression as an enslaved nation, are now enjoying a high reputation as a heroic people, and our country is being honoured as “a model of socialism” in the eyes of the world. We owe this entirely to the leader, who serves us with his wise leadership. He enjoys indisputable, international prestige and the high

respect of the progressive people throughout the world for his tremendous contributions, not only to the Korean revolution, but also to the development of the revolutionary movement of the world's people against imperialism for independence and for national sovereignty and socialism.

During my recent visit to Indonesia in the leader's company, I again felt warmly in my heart how great our leader is, and how high a prestige he is enjoying among the world's people. As has been widely reported, the feelings of respect and reverence entertained by the Indonesian people and their leaders for our leader were really warm and ardent. Not only in Djakarta, the capital, but also in Bogor, Bandung and in all other places which the leader visited, the Indonesian people enthusiastically welcomed him, singing the *Song of General Kim Il Sung* and dancing. The welcome they accorded him on both sides of the 100-mile road from Djakarta to Bogor was especially spectacular. The leaders of that country gave our leader a most cordial hospitality, saying that his visit to Indonesia was a matter of great jubilation, and of the highest honour. The lecture he gave at the Ali Archam Academy of Social Sciences under the title, *On Socialist Construction in the Democratic People's Republic of Korea and the South Korean Revolution*, received the warm acclamation of the audience and had a strong impact on the Indonesian public. The president of the Ali Archam Academy of Social Sciences, outstanding political figures, social scientists and different social figures in Indonesia unanimously spoke highly of his lecture as a great and very important programme that illumined the path ahead of the world's people and was most valuable for the national liberation movements and also for the international working-class movement. During his visit to Indonesia, the leader participated in the tenth anniversary celebration of the Bandung Conference. There he met many heads of state and government from the newly-emergent countries in Asia and Africa, who expressed their feelings of high respect and reverence for the leader. Whenever I saw the leader enjoying high prestige and being held in unqualified

respect and reverence by the world's people, I could not help feeling immense happiness and national pride in working for the revolution under the preeminent leader.

The leader's greatness is in reality the greatness of our nation. Upholding the leader, national hero and peerlessly great man, as the leader of our nation is the great honour and pride of the entire Korean nation. In order to inspire the south Korean people with a high sense of pride and self-respect as the Korean nation, we must give them a correct understanding of the leader's greatness. If they clearly understand that the leader is the greatest man in the world and the genuine father of our nation, the south Korean people will believe in the leader and follow only him and hence become more courageous in the struggle for national reunification.

Originally, the south Korean people's feeling of reverence for the leader was very strong. The leader's name has been widely known to the south Korean people ever since the days of his anti-Japanese revolutionary struggle, and the entire nation has held him in high reverence as a legendary hero and the liberator and saviour of the nation. In the days immediately after liberation when the whole country was excited in preparing for the welcome of the leader who had brought liberation to the country, the Committee for Welcoming General Kim Il Sung was also formed in south Korea, and all the people in the south were waiting impatiently for his triumphal return home. Hearing the rumour that the leader would arrive in Seoul, hundreds of thousands of people gathered in the railway station plaza, shouting hurrah for General Kim Il Sung. This fact alone eloquently shows how warmly the south Korean people revered him.

However, the south Korean people's feeling of reverence for the leader was suppressed by the US imperialists who occupied south Korea. The US imperialists and their stooges resorted to all forms of anti-communist propaganda and plots in an attempt to divert the south Korean people's attention away from the leader. In those days the anti-Party factionalists in south Korea did not combat the enemy's plans and, worst of all, neglected giving publicity to the leader's

greatness among the south Korean people. They did not even inform them honestly of the proud success of the democratic reforms that had been carried out in the north under his wise leadership. The anti-Party factionalists not only prevented the south Korean people, who revered the leader so warmly, from knowing clearly the leader's great personality and revolutionary achievements, but also harmed their revolutionary struggle seriously by distorting the leader's policy in its implementation. They, instead of awakening the south Korean people to political consciousness and organizing them, agitated them so that they recklessly revolted, thus causing a large number of patriots and other people to be killed by the enemy. When I think of the crimes committed by the anti-Party factionalists and the consequences, I cannot repress my indignation.

To step up giving publicity to the leader's greatness is the decisive factor in awakening the south Korean people to revolutionary consciousness, in rallying them solidly in the fighting ranks and in encouraging them to struggle vigorously for the reunification of the country.

The point in question is how we should give publicity to the leader's greatness among the south Korean people. The US imperialists and south Korean military fascists have declared anti-communism as their "first and foremost state policy" and are trampling upon the people's elementary rights of democracy and freedom and stepping up the repression of free speech and free publication more than ever before. Even under the fascist dictatorship, the south Korean patriots, particularly the revolutionaries, students, young men and women, are learning about the leader's outstanding revolutionary thoughts and the glorious history of his revolutionary activities and shedding blood in the struggle to disseminate them among the broad sections of the people. In order to meet the pressing requirements of the south Korean people, we must adopt positive measures to circulate widely the leader's classical works, the *Reminiscences of the Anti-Japanese Guerrillas* and other materials on revolutionary traditions, and

writings explanatory of the strategic and tactical policies for anti-US independence and national reunification. No matter how frantic an effort he may make, the enemy cannot divert the minds of the south Korean people away from revering the leader and yearning for our Republic; no force can ever prevent the leader's greatness and rapid development in the northern half of Korea, under the leader's wise guidance, from being known to the south Korean people. We must broadcast through news services and radios a variety of information needed for educating the south Korean people in the leader's greatness, as well as through publications.

An important matter in giving publicity to the leader's greatness is to disseminate a wide range of information which would give people a comprehensive understanding of the leader's great thoughts, personality and revolutionary achievements. A major way of showing comprehensively the leader's outstanding thoughts and theories, his noble personality, his glorious revolutionary history and his achievements is to compile and publish his biography.

Compiling and publishing the leader's biography is a pressing requirement of the times as well as an important task that faces us.

The work of compiling his biography is in fact belated. Biographies show people vividly the lives and activities of great men and heroes, on a factual basis, so they are widely read and have a great influence on people. There have been written many biographies of world-famous heroes, renowned scientists and artistes. In Korea, too, there exist many biographies of famous patriotic generals and historically famous people, such as *The Biography of Ulji Mun Dok* and *The Biography of Ri Sun Sin* and they are widely read by the people ever since olden times. It is indeed a shame in the eyes of the people that we have not yet published a biography of the leader in the twenty years' time since the liberation of the country. He is a peerlessly great man of all ages whom we uphold as our leader. Though belated, we must produce and publish his biography as soon as possible.

The publication of the biography describing the leader's great

personality and achievements will produce a great impact and have a tremendous revolutionary influence upon the south Korean people and overseas Korean compatriots. The south Korean people and our overseas compatriots who have learned of the leader's greatness mainly from legendary tales and who are excited at the mere mention of his name will be very happy when they receive his biography.

The leader's biography must be of high quality so as to be commensurate with his great achievements, his uncommon intelligence, his outstanding leadership and his high authority.

His biography must naturally be a great biography so that no other biographies of world-famous men or heroes can match it.

In order to write the leader's biography well, it is necessary to adopt a new system in its contents and the form of its description so that it can show the greatness of his revolutionary activities and his personality in great breadth and depth. The leader's biography should not be written like a tale of a man's military exploits or like a collection of anecdotes which was written just for the sake of interest as is the case with conventional biographies of heroes and great men. The leader's biography should be a comprehensive, systematic representation of his energetic, ideological and theoretical activities which created, enriched and developed the Juche idea, the guiding revolutionary ideology of our times, the results of his outstanding leadership that has brought about miraculous successes in the revolution and construction through the application of the Juche idea, his broad-mindedness and generosity that has led everyone down the path of revolution together with his warm love for the people, his unbounded loyalty to the revolutionary cause, and also his unassuming, popular personality. In this way, his biography will be an encyclopedic textbook of revolution, capable of showing all the noble qualities of the leader who is a truly great thinker and theoretician, preeminent politician, remarkable military strategist and the father of all the people, as well as showing the immortal achievements he has made for his country and his people. The biography will thus greatly contribute to implanting loyalty to the leader and feelings of trust in

him in the hearts of the people and convincing them that they will be crowned with victory and glory under his leadership.

Since the biography of the leader is aimed mainly at giving the south Korean people and our overseas compatriots a deep understanding of our leader's greatness, the style of writing should be geared to their characteristics. These people are living in different environments and conditions from those in which the people in the north are living. Their level of ideological consciousness and sentiments are not identical with those of the latter. Therefore, it must not be written in a stiff style like a political treatise exclusively of a theoretical kind, nor in a style of introducing mere facts like a history book. The biography should be logical and full of historical facts while at the same time showing vividly and impressively the leader's clairvoyance, his brilliant achievements and his great humane character.

In view of the importance of the leader's biography in educating and enlightening the south Korean people politically, we must pay close attention to the writing of the biography. Able officials and writers should be appointed for this task and they should be provided with sufficient materials and conditions needed for this purpose. I will help them to find solutions to all problems arising in the writing of the biography. Efforts should be concentrated on its writing so that it will be published without fail on the occasion of the leader's 55th birthday.

I believe that, with intense loyalty to the leader, you will compile the biography excellently so as to meet our Party's expectations.

LET US STRENGTHEN FRIENDSHIP AND SOLIDARITY WITH THE NEWLY-EMERGENT COUNTRIES

**Talk to Officials in Charge of
Foreign Affairs**
May 9, 1965

During my recent visit to Indonesia, in the great leader Comrade Kim Il Sung's company, I gave deep thought to the importance of implementing our Party's foreign policy in keeping with his rising international prestige.

At the invitation of the Indonesian President, who visited our country last year, the leader paid an official friendship visit to Indonesia recently.

Indonesia is a newly-independent country which is working hard to build a new society under the banner of anti-imperialism and independence. She has influence on other newly-emergent countries. Attaching great importance to the development of relations between Korea and Indonesia, the leader paid a visit to that country on the occasion of the commemoration of the tenth anniversary of the Bandung Conference held in Indonesia.

On his visit to Indonesia, the leader was accorded a warm welcome and cordial hospitality by the people of that country. The Indonesian government and her people held an unprecedented, grand welcome in his honour and arranged for him to visit various places with all sincerity. The welcome on both sides of the 100-mile road

from Djakarta, the capital, to Bogor was especially spectacular. Seeing the people of that country, singing the *Song of General Kim Il Sung*, and bidding a hearty welcome to the leader wherever he went, we learned clearly how highly they respected our leader.

During his visit to Indonesia, the leader conducted energetic diplomatic activities. He had talks with the Indonesian President on many occasions, exchanging opinions with him about the present international situation and various other questions and deepening friendly relations with him. He also met many leaders from the newly-independent countries in Asia and Africa who were participating in the commemoration of the tenth anniversary of the Bandung Conference. At the Ali Archam Academy of Social Sciences of Indonesia, he gave an important lecture on the experience of building socialism in our country. His lecture evoked a great response among the Indonesian communists and other people and also among the leaders of many countries who were attending the commemoration of the tenth anniversary of the Bandung Conference.

The leader's recent visit to Indonesia is a great event of historic significance because it is helping to create a favourable international climate for the reunification of our country and to strengthen the unity and anti-imperialist solidarity of the newly-emergent countries. Through his energetic diplomatic activities on this occasion, the leader has developed the friendly relations between the Korean and Indonesian peoples onto a new stage and raised the international position of our country even higher, and also through the meetings with the influential leaders of the newly-emergent countries paved a broad avenue for the further expansion and development of our foreign relations.

I am of the opinion that, from now on, the officials dealing with foreign affairs must make every effort to consolidate the diplomatic achievements made by the leader and in particular to strengthen friendship and solidarity with the newly-emergent countries.

Improving work with the newly-emergent nations is an important foreign policy of our Party at the present moment. Our country has

not advanced much so far beyond the range of socialist countries in its foreign relations. From now on it must direct lots of effort to the development of its relations with the newly-emergent nations. Only by improving our relations with these countries can we increase the ranks of supporters for and sympathizers with our revolution and press ahead with the cause of anti-imperialism and independence on an international scale.

Today, the national liberation struggle in colonies in Asia, Africa and Latin America is developing strongly and, in the course of this, many countries have cast off the yoke of imperialism and achieved national independence. There are more than 100 newly-independent states in Asia, Africa and Latin America, and the population of these countries accounts for more than 70 per cent of the world population. The peoples of these countries are struggling to defend their national independence and sovereignty and build new societies.

The non-aligned movement which embraces many newly-emergent countries is a progressive movement which represents the common aspirations and desires of their peoples to defend their national independence in opposition to imperialist domination and subjugation. The non-aligned movement is young but is quickly expanding and developing. The first summit conference of non-aligned nations held in 1961 was attended by representatives of 28 countries, but their second summit conference held in Cairo, the capital of Egypt, last year was attended by representatives of 57 countries. The final document adopted at this meeting expresses an unshakable determination to oppose colonialism, defend national independence and world peace and strengthen solidarity and cooperation among the peoples of the newly-emergent countries. The non-aligned movement has now emerged as an independent political force on the international scene. There is no doubt that this movement, which represents a major trend of the times towards independence, will become a powerful driving force of historical development in the near future.

Today, as the anti-imperialist revolutionary forces are growing

stronger and as the imperialist colonial system is crumbling on a global scale, the US and other imperialists are making desperate efforts to maintain their position of dominators of the crumbling colonies and to subjugate newly-independent countries again. While overtly putting down the national liberation struggle of the peoples in their colonies and subordinated countries, the imperialists are trying to enslave the newly-independent countries politically by intimidation and blackmailing, appeasement and deception, subversive and destructive activities and by various other cunning and wicked methods, in order to seize the economic lifelines of these countries by means of so-called "aid." With an eye to paralyzing the spirit of national independence of the peoples of newly-emergent countries, the imperialists are also infiltrating a corrupt bourgeois culture and way of life into these countries. Due to the imperialists' manoeuvres, the sovereignty of newly-independent countries is now being seriously threatened and the building of new societies in these countries is undergoing many difficulties and trials.

The imperialists are making frantic efforts to destroy the newly-emergent countries, one by one, by dividing them up and making bad blood among them. The newly-independent countries must counter the imperialists' strategy of destroying them piecemeal with a strategy of unity and develop a powerful, joint struggle against imperialism. This is the most important task of contemporary times.

The peoples of the newly-emergent countries can conduct a powerful, joint struggle, in solid unity, against imperialism because they had the same lots, and now have common aims and desires.

The officials in charge of foreign affairs must correctly understand the importance of their work with the newly-emergent nations and work energetically with them.

Faithfully observing the principles of mutual relations between nations is important in strengthening friendship and solidarity with the newly-emergent countries. The respect of sovereignty, equality and mutual benefit, noninterference in each other's affairs, and territorial integrity are the major principles that must be observed in

the mutual relations between nations. Only when these principles are maintained can the relations of friendship and cooperation between nations develop on a sound basis.

We must develop friendly and cooperative relations with the newly-emergent countries on a full scale in all fields, including politics, the economy and culture, on the principles of respecting each other's sovereignty, equality and mutual benefit, noninterference in each other's affairs and territorial integrity.

The basic idea that underlies the mutual relations between nations is independence. There are many countries in the world, and they are different from one another in one way or the other, but they are all equal and independent. Only on the basis of independence and equality can there be durable and genuine friendship and solidarity among nations. In order to establish friendship and solidarity with other nations we must first of all respect their sovereignty. In foreign relations we must not only firmly defend the sovereignty of our country, but also respect and actively champion the sovereignty of the newly-emergent nations. In their work with the newly-emergent countries the officials who are in charge of foreign affairs must on no account interfere in their affairs or infringe upon their national dignity and interests.

We must give active political support and encouragement to the struggle of the peoples of the newly-emergent countries.

Those countries which have been freed from the colonial yoke or from the semi-colonial domination of imperialism are struggling to uphold their national independence under trying conditions. If we support and encourage their struggle with a sense of international solidarity, the peoples of the newly-emergent countries will be inspired with greater strength and courage in building new societies.

We must give active support and encouragement to the newly-emergent nations in their struggle against imperialism and for independence and the construction of new societies. In particular, we must expose and vehemently condemn the imperialists' manoeuvres of aggression, intervention, destructive moves and subversion so that

the peoples of newly-emergent countries struggle more courageously against imperialism.

We must give the newly-emergent nations not only political support but also material aid. Of course, we do not have enough of everything to aid others because we are building socialism ourselves under difficult conditions in which our country is divided and we are in direct confrontation with the US imperialists. Nevertheless, we, who have carried out a revolution earlier, cannot remain obsessed with our own difficulties and indifferent to other peoples. We must help the newly-emergent nations as much as we can, although we may find it difficult to do so. Aiding them is our internationalist duty.

In order to help the newly-emergent countries we must work harder and build our economy successfully. For the present, it is important for us to work hard to carry out the Seven-Year Plan, ahead of schedule, by displaying the revolutionary spirit of self-reliance to the highest degree in all fields of the national economy.

It is also necessary to develop extensively economic and cultural cooperation and exchange with the newly-emergent nations.

People establish friendship and deepen mutual trust in the course of helping each other and developing exchange with each other. Likewise, countries can become friendly towards each other and deepen mutual understanding through the development of cooperation and exchange. The development of economic and cultural cooperation and exchange between nations will enable them to develop rapidly by making up for each other's shortages and through joint efforts and to consolidate their political unity.

The newly-emergent nations are now stepping up their efforts to develop economic and cultural cooperation and exchange among themselves. This has been eloquently proved by the fact that the Asia Economic Seminar was held in Pyongyang in June of last year and that the Asia-Africa Economic Seminar was convened in Algeria in February this year. The newly-emergent countries have ample conditions and possibilities for economic and cultural cooperation and exchange. Take natural resources for example. They have

tremendous amounts of oil resources and their fuel and raw material resources account for most of those of the whole world. If they exchange and cooperate efficiently with one another, they can thwart the manoeuvres of the imperialists and achieve economic independence. We must develop economic exchange with the newly-emergent countries on the principles of equality, mutual benefit and meeting each other's needs, and thus strengthen friendly and cooperative relations with them and help them actively to construct their independent national economies and consolidate their political independence.

We must deal properly with the work of giving publicity to our experience in revolutionary struggle and construction work for the peoples of the newly-emergent countries.

Our Party has advanced the revolution and construction victoriously under the wise leadership of the leader and, in the course of this, accumulated a lot of valuable experience. This experience can help the peoples of newly-emergent countries a great deal in their struggle to consolidate their national independence and build new societies. These peoples who are struggling to build new independent societies are now eager to learn from our experience. Foreign visitors to our country admire our people's success in building socialism and ask us why we do not give wide publicity to our valuable experience in building a new society.

At present, our overseas information work is not efficient. Radical improvement must be made in this work.

The most important task in overseas information work is to translate and publish the leader's works efficiently. His works contain not only the principles and message of the Juche idea but also a wealth of experience our Party has gained in the revolution and construction by implementing the Juche idea. Through the study of his works one can acquire the theoretical and practical knowledge of all the questions regarding the national liberation revolution, the democratic revolution, the socialist revolution and the building of socialism. Therefore, the workers in the field of overseas information

work must, first of all, translate and publish the leader's works well.

A lot of material on our experience should be compiled. There is not much material that amplifies theoretically the experience of our Party, material needed for overseas information work. We have a lot of valuable experience gained in the building of the Party, state and armed forces, in the construction of an independent national economy, in the cooperativization of agriculture and the socialist transformation of private businessmen and entrepreneurs, in the training of national cadres, in the mobilization of the masses for the revolutionary struggle and construction, and so on. This experience should be well sorted out and used for the education of our own people and for overseas information work.

At present, our publications for overseas information work lack variety and their quality is low. These publications are to be circulated in foreign countries, so they should be printed on good paper and the books well bound.

Documentary films should also be widely used for overseas information work. They are a visual means that can show our people's revolutionary struggle and their successes in the building of socialism, so they are a very influential and convincing medium for information work. Showing a documentary film that reflects our realities vividly can have more effect on foreigners than dozens of oral explanations about our country. We need to produce now many more documentary films and extensively use them for overseas information work.

In conclusion, I would like to say a few words about practical matters relating to foreign affairs.

The reception of foreign heads of state and delegations visiting our country and protocol work should be improved.

Many heads of state, party and government delegations and other high-ranking delegations from newly-independent countries in Asia, Africa and Latin America now come to visit our country. In future the number of foreign visitors to our country will continue to increase. Proper reception and protocol work will give these visitors good

impressions of us and create favourable conditions for the activities of our delegations visiting other countries in the future. Some comrades seem to think that our country accords the best kind of hospitality to foreign delegations. They are mistaken. Our road-side welcome and welcome rallies can be considered relatively good, but other receptions are not. Inspection visits, for instance, are not arranged in a varied manner to suit the characteristics of visitors, but carried out in a routine manner.

The reception of foreign delegations and protocol work should be arranged to suit them after a careful study of their continent and from which country they come and what are their characteristics. Of course, we should not ignore the established rules and principles of reception and protocol. But we must not deal with this work mechanically and in a stiff manner without any creative attitude on the pretext of observing rules and principles. Officials in charge of foreign affairs must always treat foreign visitors to our country courteously and kindly and take good care of them as our guests. In particular we should be modest towards the visitors from newly-emergent countries. If they wish to learn from us, we should behave even more modestly. Even when we inform them of our experiences, we must not tell them that ours is the best in a manner of dictating it to them, but with an attitude of introducing our experiences in every case. Since we have a lot to learn from other countries, we must not only try to teach others, but learn modestly from others whatever we need to learn.

Officials working in the field of foreign relations must study foreign languages harder.

The knowledge of foreign languages is indispensable for those who work in the field of foreign relations. The most serious drawback for the workers in this field is the lack of their knowledge of foreign languages. Because they do not have a good command of foreign languages, they are not efficient in their work with foreigners. If we are to expand the range of our foreign activities and improve our work with the newly-emergent nations, we need many people who

know English, French, Spanish and other foreign languages.

We should give diplomats training courses in foreign languages and hold examinations of foreign languages frequently for them so as to raise the level of their knowledge of these languages. In the future we must establish a principle of not qualifying people who are ignorant of foreign languages as diplomats.

The workers in the field of foreign relations must quickly improve their political and practical qualifications and work efficiently with foreigners and thus implement our Party's foreign policy with honour.

**THE DEMOCRATIC NATIONAL
RIGHTS OF OUR COMPATRIOTS
IN JAPAN MUST BE COMPLETELY
GUARANTEED**

**Talk to Officials of the Central
Committee of the Workers' Party
of Korea**

January 26, 1966

Recently, the reactionary government of Japan has been intensifying the repression of the democratic national rights of Korean citizens in Japan. In conspiracy with the south Korean military fascists, it is forcing the Koreans in Japan to apply for “denizenship” and to adopt “ROK nationality” and it is also working viciously to obstruct their democratic national education and their free travel to and from their homeland.

The Japanese reactionaries' repression of the Koreans living in Japan is an act of flagrant violation of basic human rights and of international law. It is a principled requirement of international law and international relationship that the overseas citizens of a sovereign state should be guaranteed the right to live freely in any country under its legal protection. Guaranteeing democratic rights to the Koreans in Japan, the legitimate overseas citizens of an independent and sovereign state, is the natural duty of the Japanese government bound by international law.

In view of the historical background that compelled these

Koreans to live in Japan, the Japanese government must guarantee them full rights as overseas citizens of our Republic. The Koreans living in Japan are the people who, during the years of the Japanese imperialists' colonial rule, were forced to leave their dear homeland as "conscripts" or "labour draftees" and were sent to a foreign land, to Japan, to fight for their aggressive war or to slave like draught animals and narrowly escaped death, and their descendants. National discrimination against these people and the persecution of them, instead of according them hospitality, can never be tolerated even from a humanitarian point of view.

The Japanese reactionaries have not yet discarded their old habit of maltreating and enslaving Koreans when they made Korea their colony. We cannot tolerate the Japanese reactionaries' criminal acts of despising, discriminating against and persecuting Koreans in Japan, who are overseas citizens of our Republic.

A powerful struggle to foil the Japanese reactionaries' scheme of repression of the Koreans residing in Japan and to safeguard their democratic national rights must be launched.

Today, the most pressing task in this struggle is to defend their citizenship of the Democratic People's Republic of Korea.

The Japanese government is now resorting to all sorts of manoeuvres and bringing unwarranted pressure to bear upon the Koreans in Japan in order to prevent them from obtaining citizenship of our Republic. The Japanese reactionaries, who signed the criminal "South Korea-Japan Treaty" with the south Korean stooges last year, are now forcing Koreans in Japan to adopt "ROK nationality" by means of threat, blackmail and deception, clamouring about the "agreement on the legal status of Koreans in Japan becoming effective" and launching a campaign for an application for "denizenship." The Japanese reactionaries are clamouring that the Koreans in Japan who wish to live in Japan must apply for "denizenship" and obtain

permission from the Japanese authorities. They are threatening them that if the Koreans do not apply for “denizenship” soon they will incur disadvantages in their life and businesses while at the same time enticing them into applying for “denizenship” saying that preferential treatment will be accorded to those who have obtained “denizenship.” Meanwhile, the Japanese reactionaries have established “naturalization consultation offices” in a crafty attempt to naturalize Koreans into Japanese citizens.

It is a sacred, inalienable right of the Koreans in Japan to retain their own nationality and become citizens of the DPRK. To obtain nationality is a man’s basic right, and every individual has the right to a free choice of his nationality. Which nationality the Koreans in Japan should have is a matter that should be decided by the government of our Republic, a sovereign state, and the Koreans in Japan themselves. It is not a matter that can be ordered about by the Japanese government one way or the other. The Koreans in Japan are the legitimate citizens of our Republic. The government of the DPRK is the legitimate government that represents the will and interests of our compatriots in Japan, and their genuine homeland is the DPRK. South Korea is in reality a colony of US imperialism. It is natural, therefore, that the Koreans in Japan should have the nationality of our Republic. The Japanese government is grossly violating the rights of independence of our compatriots in Japan and acting overtly against our Republic by hindering them from having the nationality of our Republic while imposing “ROK nationality” upon them.

Already at the time when the criminal “South Korea-Japan talks” were under way, the great leader Comrade Kim Il Sung saw to it that the Nationality Law of the DPRK was enacted and promulgated, and thus provided a real legal guarantee for citizenship and other democratic national rights for our compatriots in Japan. The Nationality Law of our Republic stipulates clearly

that the Korean residents in foreign countries are the citizens of our Republic. Therefore, their status and rights are provided with a real legal guarantee, and the citizenship of the Korean compatriots in Japan is sacred and inviolable.

The Japanese reactionaries' ulterior purpose of forcing the Koreans in Japan to apply for "denizenship" and to adopt "ROK nationality" is to realize their ambition of making another attack upon south Korea, without difficulties, in return for trampling upon Koreans' national rights and repressing the Chongryon organizations and our patriotic compatriots in Japan that are growing into an unbreakable force of national reunification. We must crush the Japanese reactionaries' scheme for depriving our compatriots in Japan of their sacred citizenship of our Republic.

In order to safeguard their citizenship of our Republic the Chongryon organizations must first of all launch a powerful mass political information campaign to expose the reactionary nature of the Japanese reactionaries' scheme for the application of "denizenship" and "ROK nationality." The campaign will give all our compatriots a clear understanding of the sinister aims and purpose of the enemy's scheme and encourage them to reject the scheme categorically and come out as one in the struggle to safeguard their citizenship of our Republic. We must condemn the plot of the reactionary Japanese government and give strong support and encouragement to Chongryon and our compatriots in Japan in their struggle to defend the citizenship of our Republic.

I have heard that some of our compatriots in Japan had adopted "ROK nationality" against their will under coercion or fooled by the enemy's tricks. They should be persuaded and awakened to political awareness through the campaign so that they revert to the nationality of the DPRK. In this way we will counterattack and defeat the Japanese reactionaries' offensive which is aimed at depriving our compatriots in Japan of their citizenship of our Republic.

It is important to step up the education of our compatriots in Japan in order to inspire them with a high sense of pride in being citizens of our Republic and of national dignity.

A sense of national dignity is the spirit of national independence which is expressed in the conviction that one's nation is not inferior to other nations but is superior to them. A man needs to have a sense of national dignity in order to love his nation and struggle for the independence and development of his nation. A sense of national dignity is necessary for everyone and particularly for our compatriots overseas. Our compatriots in Japan suffered every manner of national oppression and maltreatment as a stateless people in the past, and even now they are subject to harsh national humiliation and discrimination and even forced to be naturalized in Japan. If our compatriots who are living in Japan, a foreign country where reactionaries have control, lack a sense of national dignity, they will be unable to safeguard their democratic national rights, still less to preserve their own national spirit.

Our nation is a resourceful and talented people who, being of the same blood, have created a beautiful national culture which is five thousand years old and also we are a nation with a strong spirit of patriotism and independence. Moreover, the Korean people of today are not like what they used to be in the past when their dignity as a nation, in a state of colonial slavery, was trampled on. We are now a dignified people who, as the legitimate masters of an independent and sovereign state, are highly proud of shaping our destiny independently under the guidance of the most preeminent leader. It is the greatest honour and pride of our nation that we are under the leadership of a great man, a genius of thoughts and leadership, and the people's benevolent father who is held in high respect by everyone. Precisely from this do our people derive their sense of national self-respect. For the Korean compatriots in Japan, their homeland means the leader, and the leader their homeland. When

every one of them is convinced that our leader is the best of all leaders and that our country is the best of all countries, they will come out, with an unbreakable fighting spirit, in the struggle to safeguard their democratic national rights. Therefore education aimed at enhancing the sense of national dignity should be conducted so as to fuse their love for their homeland into feelings of unbounded respect for the leader and to weld their spirit to serve our socialist homeland into an unflinching loyalty to the leader.

We must see that a powerful struggle is launched to safeguard the right to a democratic national education.

A democratic national education is what our compatriots in Japan are struggling for in order to safeguard their national sovereignty; it is a noble patriotic undertaking to restore the members of our nation. Since a nation is formed on the basis of the community of its language and culture, the compatriots in a foreign land cannot be called members of our nation even though they and we are of the same blood, unless they know the language, written and spoken, history and traditions of their homeland. If our language, history and culture are not taught to the younger generation who were born and are growing up in a foreign land, they cannot become reliable people who will safeguard their national sovereignty and strive for national reunification and, worse still, they may become foreign people who do not care at all about their homeland and their nation. Receiving a democratic national education is a burning desire of the Korean compatriots in Japan who, living in a foreign land for a long time, were not in a position to learn the language, history and geography of their homeland.

A democratic national education of our compatriots in Japan has been vigorously undertaken ever since the days immediately following liberation as a patriotic effort of all the Koreans in Japan. It has developed through a bloody struggle to foil the obstructive moves of the Japanese reactionaries and safeguard

their rights to a national education. Great successes have been achieved in national education through the vigorous struggle of our compatriots in Japan and with unremitting support from their homeland.

The democratic national education of our compatriots in Japan is now faced with new difficulties because of the obstructive moves of the Japanese reactionaries. The reactionary Japanese government which has been continually persecuting the democratic national education of our compatriots in Japan is now trying to cook up a “bill of foreigners’ schools” and enact it with an eye to stepping up the repression of Korean schools and interference in them. The “bill of foreigners’ schools” is, in fact, a part of a wicked, fascist law aimed at obliterating national education for our compatriots in Japan, who make up an overwhelming majority of the foreign residents in Japan, and at imposing “naturalization education” upon the children of our compatriots. The Japanese reactionaries do not even hesitate to commit a despicable act of agitating their right-wing gangsters to raid Korean schools and do violence to Korean children in order to destroy the national education programme of our compatriots in Japan.

Concerned over the grave situation facing our compatriots in their work of national education, the leader has instructed that a powerful struggle to defend the right to a democratic national education should be launched in Japan and that strong support and encouragement should be given to it from the homeland.

In order to defend national education for our compatriots, we must ensure that a powerful campaign involving all the compatriots should be launched to thwart the scheme of the Japanese government to cook up the “bill of foreigners’ schools.” The Chongryon organizations and all our compatriots in Japan must launch a campaign to expose at home and abroad the reactionary nature of the “bill of foreigners’ schools” and arouse public opinion against it. If our compatriots combine their efforts

and develop a powerful campaign by various methods, they will be able to foil the scheme.

The struggle to win the legality of national education must be intensified. The Japanese reactionaries have not yet approved of the Joson University. This university has been built with educational aid money from our homeland. It is the highest temple of a democratic national education and a reliable centre for training cadres of Chongryon. It is the most unique university in the world for the education of the people living in a foreign country. The Japanese reactionaries consider that the Joson University which is giving our people a national education, flying the flag of our Republic in the heart of Tokyo, is a thorn in their skin. They not only refuse to approve of it, by inventing unwarranted excuses, finding fault with its name and the content of education and educational facilities, but also are trying to do away with it. The matter of approving of the Joson University is not a simple matter of approving of an educational institution; it is a matter of principle whether or not they ensure the legal right to democratic national education. The Chongryon organizations and our compatriots must step up the struggle to get the Joson University approved this year because it marks the tenth anniversary of the inauguration of the university.

The most important matter in national education is to establish the Juche orientation. Establishing the Juche orientation in education is all the more necessary because national education is given in spite of continued repression and interference by the Japanese reactionaries. More emphasis must be put on nurturing intense love for their homeland and their nation in the students and schoolchildren, and their education should be given in a varied way to meet the requirements of the Korean revolution and the cause of national reunification. In particular, the students and schoolchildren must be given a correct understanding of the glorious revolutionary traditions established by the leader and of their socialist homeland, and their education must be steadily improved to teach them the

language, history, culture and geography of Korea. In this way the Korean students and schoolchildren in Japan will acquire loyalty to the leader and have pride and honour of being overseas citizens of our Republic.

It is also necessary to widely organize the work of demonstrating the advantages and vitality of a democratic national education. Things like mass gymnastics performance and performances of a variety of music and dances by students and schoolchildren can have a great effect on our compatriots in Japan and help towards thwarting the Japanese reactionaries' scheme for obliterating national education.

A suggestion was made to me last year that mass gymnastics performance should be staged on the occasion of the tenth anniversary of the formation of Chongryon. I said that it should be given on a large scale so as to demonstrate the character of Koreans. It was, in fact, no simple matter to produce and perform a large-scale mass gymnastic event in the heart of capitalist Japan at a time when the clamour against our Republic and Chongryon was continuously intensifying. Nevertheless, Chongryon produced and performed the grand mass gymnastics performance, *Ode to the Homeland*, that described the proud history of the movement of our compatriots in Japan, the movement that had developed under the flag of our Republic, and their patriotic struggle. The performance had a strong impact on Japan. The leader was very pleased with the report of this fact, saying that he was feeling relieved to see that the students and schoolchildren of Chongryon and the Koreans in Japan were solidly united and that they were placing deep trust in their homeland. Chongryon will now be able to organize a grand music and dance performance, involving thousands of people, to say nothing of mass gymnastics performance. Such events will be effective in developing physical culture and art, in demonstrating the vitality and advantages of a democratic national education and in raising the prestige of Chongryon. They will also inspire the Korean students and

schoolchildren and other compatriots in Japan with a higher sense of national pride and encourage them to work with greater enthusiasm for our patriotic cause, rallied closely behind Chongryon.

The struggle to safeguard the right to the free travel to and from their homeland and the right to repatriation must be continued vigorously.

Nowadays, the Japanese reactionaries, in collusion with the south Korean puppet clique, and with an ulterior political purpose, are trying to frustrate the repatriation and travel to and from the homeland, a purely humanitarian undertaking, on the excuse that the work of repatriation is dragging out too long, and that the work of travel to and from the homeland may have a bad influence on their relationship with south Korea. In view of this plot that the Japanese reactionaries are hatching in order to frustrate the repatriation work, it is necessary to launch a powerful struggle to extend the repatriation agreement without amendment. The struggle for our compatriots' full right to travel to and from their homeland must be continued.

The struggle to safeguard the rights of Korean businessmen and our compatriots' right to survival must be conducted energetically.

In order for our compatriots in Japan to struggle successfully for the defence of their democratic national rights, they must strengthen their friendship, unity and solidarity with the Japanese people. A correct understanding of the justness of the patriotic activity of Chongryon must be given to the broad sections of the Japanese people, and the ties with Japanese progressive political parties, social organizations and people of various strata should be strengthened so that the broad sections of the Japanese people strongly support Chongryon and our compatriots in Japan in their struggle for their democratic national rights.

Today, the movement of Koreans in Japan is faced with various difficulties because of reactionary manoeuvres, but they are

temporary difficulties. As long as they are guided by the Juche line and policy of the movement of Koreans in Japan elucidated by the leader and as long as they have their genuine homeland, the DPRK, the Koreans in Japan are not alone in their struggle and will emerge victorious without fail.

ON DEVELOPING A NEW TYPE OF REVOLUTIONARY LITERATURE

**Talk to the Chairman of the Central
Committee of the Writers Union of Korea**

February 7, 1966

Today again the great leader Comrade Kim Il Sung, recollecting the years of his anti-Japanese revolutionary struggle, gave us a valuable talk. I think you, chairman of the Writers Union, too, were moved deeply.

The leader has been here with you for nearly a fortnight. This is the first time that he has summoned writers to his side and spent five to six hours, everyday, talking to them about the historical roots of our revolution and about the history of the long-drawn-out, arduous struggle, from his own experience and from what he had witnessed during the revolutionary struggle against the Japanese imperialists. In the days immediately after liberation he spent a few evenings with some writers, unable to decline their earnest request, but never before has he spent so many hours on talks of the history of his revolutionary struggle, going into such details of the anti-Japanese revolutionary struggle as he has done this time.

The leader is here now by a decision of the Political Committee of the Party Central Committee to give him a chance to take a rest and take care of his health. Nevertheless, he, putting off his rest, summoned writers and has been giving them valuable instructions. This is a great honour for our writers.

Writers must clearly understand why the leader has taken precious time off from his rest hours and has been talking to them about the revolutionary struggle against the Japanese imperialists. If they do not understand it, it is pointless for them to hear these priceless stories from him. It is for the purpose of explaining to you, chairman of the Writers Union, correctly, the essence of the leader's instructions given to the writers this time and of causing a fresh advance in the development of our literature as he intends, that I am seeing you today.

The account of the historical facts the leader has given from his own experience, by tracing back to the annals of his revolutionary struggle that covers half a century, is very important in developing a new type of revolutionary literature.

“Let us develop a new type of revolutionary literature!” This is the militant slogan that must be upheld by our literature today.

We must develop a new type of revolutionary literature. By a new type of revolutionary literature I mean a literature that describes the leader in the true sense of the word.

Developing a new type of revolutionary literature is the requirement of our revolution today.

We are now faced with a hard yet honourable task of consolidating the established socialist system, speeding up the building of socialism in the northern half of Korea and reunifying the country independently and peacefully by driving out the US imperialists from south Korea. This hard task can only be carried out successfully when all the people are completely acquainted with the leader's revolutionary thought and united in mind and purpose behind the leader. To this end, the leader's greatness and his noble personality must be made known to all Party members and other working people so that they are loyal to his revolutionary cause.

The work of equipping the people with the leader's revolutionary thought and uniting them behind him by means of literary works cannot be successful unless a new type of revolutionary literature is developed. Revolutionary literature has a major effect on people in

establishing their revolutionary outlook on the world and in their revolutionary training.

Finding the main point in the development of a new type of revolutionary literature is important.

There is the core or the main link in the whole chain of any undertaking. Finding and grasping the main link is the key to success. We must hold fast to the main point in developing a new type of revolutionary literature and concentrate our efforts on it. In order to deal with the main link successfully for the development of a new type of revolutionary literature, it seems necessary to make a careful review of the history of the development of the literature of socialist realism.

I have given much thought to the path that has been traversed by the literature of socialist realism. I am thinking about whether the literature of socialist realism, the lifeblood of which is the Party spirit, has overlooked the fundamental link in fulfilling its mission or not, and if it has, shouldn't we find it and develop revolutionary literature in a new way?

The literature of socialist realism, ever since its emergence on the historical arena, has shared the same destiny with the working class. Its historic mission is to stimulate the people so that they will accomplish the revolutionary goals of the working class in the building of socialism and communism. The essential characteristic of the revolutionary cause of the working class, that distinguishes itself from the previous struggles, is that this revolutionary cause is pioneered and guided by the leader of the working class. The revolutionary cause of the working class is precisely the cause of its leader. The leader is the top brain of the revolution and its highest leader and as such he plays the decisive role in the accomplishment of the revolutionary cause of the working class. Since the leader occupies an authoritative position and plays a decisive role in carrying out the revolutionary cause of the working class, the literature of socialist realism, which contributes to this cause, must naturally bring up the matter of the leader as a central question and

find a proper solution to it. Describing the leader of the working class is a fundamental matter that decides the destiny of the literature of socialist realism. A review of the path that has been traversed by this literature shows that it has failed to see the main point.

In the course of its development, the literature of socialist realism has produced some works dealing with the leader of the working class, but it has not yet done this work as the core of literary endeavours or as the main line of efforts. If this state of affairs continues, it will be impossible for the literature of socialist realism to fulfil its mission assumed before the times and before history and develop on a sound basis into the revolutionary literature of a new type which has established the principle of Juche. In developing a new type of revolutionary literature that depicts the leader, we must pay primary attention to finding out and holding fast to the main link that has been overlooked up to now by the literature of socialist realism.

We must not, of course, take a nihilistic attitude towards the history of our revolutionary literature which has depicted the leader. It is not that the matter of depicting the leader has been raised only now.

Revolutionary literature in our country began to depict the leader as early as the years of the anti-Japanese revolutionary struggle. The revolutionary legends of the General, which were created by the people before liberation and handed down, are a valuable source for the development of revolutionary literature devoted to a portrayal of the leader. Not all of them have yet been discovered, and I think there may be many works that praise the General, among the anti-Japanese revolutionary songs and other songs composed and sung by our people.

In the days immediately after liberation many works dealing with the leader were created. Our writers and artistes who were unable to repress their surging emotions of reverence for our leader who liberated the country and gave them the joy of building a new country produced many works of literature in various genres. Among them were the revolutionary paean *Song of General Kim Il Sung*, the epic

Mt Paektu, the long dramas *Thunder* and *Mt Paektu*, and the novels *Triumphal Return Home* and *A Thorny Path*. In this way they took the proud first step towards creating revolutionary literature that depicts the leader. The revolutionary paean *Song of General Kim Il Sung* is a masterpiece that is sung now not only by our people but also by the revolutionary people throughout the world. The epic *Mt Paektu* is also a masterpiece which is impeccable both in its ideological content and in its artistic level.

In the subsequent years, too, *Ode to Marshal Kim Il Sung*, the epic *The History of a Forest*, the novels *History* and *Mangyongdae* and many other works that depict the leader have been produced. The play *Fog Is Lifting from the Mountains and Rivers of the Homeland* which has been produced recently is a good piece of literature describing the leader.

Works that depict the leader have also been produced in no small number in the field of fine arts, as well as in the forms of song, poetry, novel and play. We can be proud particularly of the oil painting *The Torchlight Raised at Pochonbo* which is widely known to the people as a representative work of fine arts that depicts the leader.

All these successes that have been achieved in the portrayal of the leader are a noble expression of the warm feelings of reverence for and loyalty to the leader, the feelings entertained by our people, writers and artistes.

Notwithstanding the successes that have been achieved by our art and literature in the portrayal of the leader, there are still many shortcomings in literary endeavours.

Until now, the efforts of revolutionary literature devoted to the portrayal of the leader have not been made in an organized, planned manner, but in a scattered, spontaneous manner. The production of works that depict the leader in the field of literature, for instance, has not been the central concern of the Writers Union, and consequently the Writers Union is not directing this effort purposefully. The work of developing a new type of revolutionary literature that portrays the

leader should not be left to the mercy of an individual's choice and spontaneity.

The leader's greatness has not been described properly by many literary works that have depicted the leader. Writers are unable to describe his greatness because they have not a good knowledge of it.

An analysis of the literature that has depicted the leader shows that there is not only a small number of books but their quality in general is low, except for a few works. From the point of view of their qualitative level, the literary works that deal with the leader must contain the crystallization of humanics, since literature is humanics. The present state of affairs cannot and does not ensure that revolutionary literature, which is devoted to the depiction of the leader, will form an independent realm with the necessary influence and authority in terms of both quantity and quality.

In order to develop a new type of revolutionary literature, the Writers Union must make the job of creating the leader's image its central task and press ahead with it by concentrating its efforts on the main link.

If the revolutionary literature that depicts the leader is to become the core of literature in general, it must occupy the central position in the development of literature and play the pivotal role. From this angle we must discover the shortcomings that have been overlooked by our literature and develop a new type of revolutionary literature.

Writers must have a correct understanding of the pressing needs of the revolution and the times and devote all their creative talent and energy to meeting this challenge. They must think that from now on literature has to blaze its own path.

We must make a prudent review of the work of creating the leader's image and also make radical changes in this field. In this sense the leader's talk to writers on this occasion was a historic event.

The leader has told our writers about the revolutionary struggle against the Japanese imperialists this time, but the writers must not understand his account merely as the history of the anti-Japanese revolutionary struggle. The history of the revolutionary struggle of

the great leader Comrade Kim Il Sung is precisely the history of the Korean revolution. The Korean revolution was started by our leader and traversed the path of victory and glory under his leadership. There can be no Korean revolution apart from the leader, and the history of the Korean revolution is inconceivable apart from the history of his revolutionary struggle.

Our leader is the preeminent revolutionary leader who has made the greatest revolution in history and the greatest achievements that mankind has ever known before. He is the paragon of a great revolutionary, of a great man, the incarnation of a genuine communist personality at the highest level. You say that you comrades were moved to tears by the leader's story, and I think that is true. When the leader was talking about the Arduous March, you, chairman of the Writers Union, were so strongly impressed that you asked him to show you his feet. His body is full of signs of suffering.

As you have heard from him the story of his revolutionary struggle against the Japanese imperialists, our leader is, in fact, worthy of being highly praised as a peerless, legendary hero and as a preeminent revolutionary leader merely for the brilliant exploits he as a young General performed in those years. Each of the accounts he has given us can be made into an excellent novel, poem or film, even without artistic refinement.

When he was giving you the accounts of historical facts about the anti-Japanese revolutionary struggle, the leader told you not to write his own biography or depict himself, but to write a novel dealing with a revolutionary as the principal character. We must think this matter over prudently.

At present we have no work of art and literature that can be a textbook of revolutionary struggle for our people. The history of our leader's revolutionary struggle alone can serve as a textbook for our people. So, you writers must study his revolutionary history in depth and put it into works of revolutionary literature.

We must produce works of a new type of revolutionary literature not as you did in the past, writing a few short poems or short stories

dealing with some fragmentary aspects of the leader, but in bold and large-scale operations so as to produce many revolutionary masterpieces that depict the leader in profound depth as a great thinker and theoretician, as the ever-victorious, iron-willed, brilliant commander and as a great man so that they will show the full aspects of his revolutionary history. Putting the leader's great image into literary works is not only a mature requirement of our times and the unanimous desire of our people but a mission and duty of the new type of revolutionary literature. Writers must have a clear understanding of this mission and duty. Only then can they perform with credit their responsible and yet honourable task.

We cannot allow ourselves to delay the development of a new type of revolutionary literature that depicts the leader nor can we hand down the task to the next generation. From now on the Writers Union must plan the job to create the leader's image down to every detail, make it the first and foremost task for the Union and continue with this job in a determined way.

The production of works of revolutionary literature that depict the leader is an undertaking that requires great prudence and a high sense of responsibility. A mere desire is not equal to the task. The production of revolutionary masterpieces that portray the leader requires a preparatory stage. You cannot tell all the writers to produce masterpieces right from the first try. It seems preferable for them to write poems and short stories for two to three years while accumulating experience and knowledge needed for the creation of the leader's image. During this time a proper work system from which you can create the leader's image must be established, the writers' ranks built up, and various other conditions for creative work prepared. On the basis of these preparations, you must launch a large-scale campaign to describe the leader's personality and his achievements in a grand epic and develop the campaign in real earnest and in an offensive manner. However, you must not try to write a biography or a chronicle or a life history because you have to write masterpieces on a large scale. It would be impossible to

describe the leader's great revolutionary history, his imperishable achievements and his noble virtues in a few novels.

We must study further appropriate forms and methods of portraying the revolutionary history of the leader by means of literary works. I will study this matter further, and you, chairman of the Writers Union, should discuss it seriously with writers and critics.

The work of developing a new type of revolutionary literature that depicts the leader requires a well-regulated system of guidance.

The work of creating the leader's image must be undertaken as a purposeful, organized effort under the Party's unified guidance. Only under the Party's unified guidance can this task be performed dynamically as a purposeful, organized undertaking and with a distinct goal and with clear prospects. The Writers Union must establish strict discipline by which it reports all the major matters relating to the creation of the leader's image to the Party and deals with them in accordance with the Party's unified directives and decisions.

In order to develop a new type of revolutionary literature, it is necessary to strengthen the ranks of writers.

The depiction of the leader is a difficult creative activity which requires a high level of world outlook and ability. Writers who are well qualified politically and ideologically and possessed of real creative ability are needed for success in the work of creating the leader's image. From now on, the Writers Union should make strenuous efforts to train writers to be able to write works that depict the leader and select them correctly.

The writers who are highly qualified and renowned for their creative works should become the core of the creative force and play the principal role in writing works that depict the leader. These veteran writers must lead the work of developing a type of revolutionary literature that creates the leader's image. You, chairman of the Writers Union, have so far produced novels dealing mainly with rural life, but from now on you should do your bit in writing novels about the leader. You must control the work of the Writers

Union and press ahead with it while at the same time writing novels yourself.

The task of creating the leader's image should be given not only to veteran writers but also to young writers without hesitation so that the younger ones are trained on a planned basis.

It seems that it is necessary to form a group of writers to develop a new type of revolutionary literature. This creative group will enable you to eliminate the shortcomings resulting from scattered, small-scale artistic endeavours, raise by collective efforts the level of ideological and artistic qualities of works and establish a well-knit system of Party guidance over the work of creating the leader's image. The Writers Union should study the matter of forming the group for the creation of the leader's image.

I would like to take this opportunity of meeting you, chairman of the Writers Union, to emphasize once more that you should effect a revolutionary change in the development of a new type of revolutionary literature for the depiction of the leader since you have received his historic instructions this time.

It is a very good thing that the Writers Union has a plan to adopt measures to implement the leader's instructions. Now it has a great deal of work to do.

You will find yourself under pressure because you will have to deal with the Union work and write books. So you must take care of your health.

I believe that there will be a great advance in the work of the Writers Union in the future.

LET US MAKE NEW ADVANCES IN THE PRODUCTION OF REVOLUTIONARY MOVIES

**Speech to Creative Workers and Artists
of the Motion Picture Industry**

February 26, 1966

Great advances have been made in the motion picture industry over the past few years. This has been seen mainly during the job of implementing the very important tasks proposed by the great leader Comrade Kim Il Sung in his classic works, *On Creating Revolutionary Art and Literature* and *Let Us Produce Many Revolutionary Films Contributing to Revolutionary Education and Class Education*. And many good films of high ideological and artistic qualities have been produced. The films *The Path to Awakening*, *The Young Vanguard*, *My Counter*, *The Whole Family Is Active*, *Women of a Village on the Bank of the Nam* and *The Bell Is Ringing* are good productions capable of helping greatly to promote a revolutionary education and class awakening of the people. We must continue to advance with film production, without resting content with our successes.

As the leader has instructed, we have established the socialist system only in one half of our country, while the south Korean people are still under the colonial rule of the US imperialists. In order to achieve the historic goal of national reunification, by driving out the US imperialists from south Korea, we must work more efficiently in three directions. In other words, we must improve the work of

preparing strong revolutionary forces in south Korea through the education of south Korean youth and other people, improve the work of speeding up the building of socialism and strengthening the revolutionary forces in the northern half of Korea, and improve the work of cementing solidarity with all international revolutionary forces. The creative workers and artistes in the field of motion picture making must pay deep attention to the production of revolutionary movies of high ideological and artistic qualities that can make an active contribution to the fulfilment of these three revolutionary tasks which are facing us.

No art is more influential in the revolutionary education of people than movies. Motion pictures are the most popular and mobile of the arts; they can be shown quickly to a large audience, any place and any time. Since movies are a visual art using screens, everyone can easily understand their message. The motion picture is a mixed art which incorporates the characteristics of other arts such as literature, music and the fine arts so developing it preferentially is very important in developing art and literature in general. That is why producing many revolutionary movies of high ideological and artistic qualities is important in enhancing the militant functions and role of art and literature as an ideological instrument for the people's revolutionary education.

Today, the Party and the masses of the people expect a great deal from the motion picture industry. However, our movies are not meeting the expectations of the Party and the people or the needs of the times and our real circumstances. In order to ensure that our cinema art will meet these needs and make an active contribution to the people's revolutionary education, we must make a fresh advance in the production of revolutionary movies.

If we are to effect a fresh advance in the production of revolutionary movies, we must designate the proper direction of the contents of movies and find correct solutions to this matter.

How to designate the direction of movie making and how to find solutions to this problem are very important in creating and

developing revolutionary art and literature to meet the needs of the times and the people's aspirations. If we are to develop art and literature properly in keeping with the needs of the times and aspirations of the people and to make art and literature a powerful weapon for Party ideological work, a working-class party must first indicate the subject direction clearly and develop the work of creating art and literature forcefully in this direction. Only then can art and literature become true art and literature which belongs to the Party and to our people, and then a revolutionary advance can be made in creative work.

After deep consideration of the position of subject matter and the importance of the question of subject matter in the creation of art and literature, the leader clearly indicated the direction of subject matter to which our art and literature must adhere. The subject direction indicated by our leader for our art and literature encompasses the anti-Japanese revolutionary struggle, the Fatherland Liberation War, the south Korean revolution and the struggle for national reunification, the struggle for the building of a new society after liberation and for postwar reconstruction, and the struggle for the socialist revolution and construction, in short, the whole content of our people's revolutionary struggle and construction. It is only when our art and literature adheres to the interests of our Party's revolutionary struggle and socialist construction as the main motif direction that it can reflect truthfully the vibrant spirit of our times and become revolutionary art and literature that can meet the aspirations and needs of all the people.

Writers and artistes must stick to the matters of our Party's revolutionary struggle and socialist construction as the main subject direction and also develop new, significant contemporary topics in keeping with the constantly changing environment and with our Party's intentions. Only then can our art and literature reflect the political requirements of the Party sensitively, give correct solutions to important questions being raised by reality, strengthen their revolutionary character and enhance their

cognitive and educative role.

The workers in the field of art and literature must study in depth what is the fundamental question that our art and literature must solve in the creation of revolutionary works. When I recently met renowned veteran writers, I talked to them about the fundamental question of socialist art and literature which serves the revolutionary cause of the working class, the question that arises when fulfilling the noble mission entrusted to them by the times and the revolution, and about how to find solutions to the question.

The fundamental question that our socialist art and literature must solve is to develop a new type of revolutionary art and literature that depicts the leader.

To create the image of the leader is the inevitable requirement emanating from the mission of socialist and communist art and literature which regards loyalty to the Party as its lifeblood. The important mission of socialist art and literature is to embody the leader's revolutionary ideas and contribute to accomplishing the leader's revolutionary cause. To do this means making a genuine contribution to the revolutionary struggle of the working class and to the cause of building socialism and communism.

There may be many ways of furnishing people with the leader's revolutionary thoughts and educating them to support his revolutionary cause. However, the leader's image can, with a strong influence which no other images can exert, implant his revolutionary thoughts in people's minds, encourage people to follow the example of his great personality and inspire them to possess intense loyalty to him. The Party loyalty of socialist art and literature also finds its noblest expression in its loyalty to the leader. In order to train people to be workers unflinchingly loyal to the leader, it is essential to find a clever solution to the question of creating the leader's image so as to show his greatness impressively.

The creation of the leader's image is the most important matter now in the creation of works dealing with revolutionary traditions. It would be impossible to talk about our Party's revolutionary traditions

apart from the glorious history of the leader's revolutionary struggle. The subject matter relating to the revolutionary traditions is, in essence, the content relating to the leader's immortal revolutionary history, the content that reflects the historical facts of the anti-Japanese revolutionary struggle organized and developed under his wise leadership. Therefore, the creation of the leader's image is the noblest of tasks in the creation of works which are based on revolutionary traditions.

Our leader is a legendary hero who led for twenty years the anti-Japanese revolutionary struggle to victory and achieved the cause of national liberation. He is an ever-victorious, iron-willed brilliant commander who, in the three-year-long Fatherland Liberation War, defeated the US imperialist aggressors who were boasting that they were the "strongest" in the world. He is the greatest man in the world who by his wise leadership of the socialist revolution and construction has created a strong socialist country in an Eastern colonial land. No work is more important for our writers and artistes than to praise highly our leader.

The state of affairs in the field of art and literature, however, shows that there are not only a small number of works that have described our leader, but also very few of those now in the process of production deal with him. No work has yet been produced that excels the epic *Mt Paektu* written by Jo Ki Chon in the days immediately after liberation.

Cinema art is still a virgin art when it comes to the matter of depicting the leader. It is very difficult and complex for the cinema, a mixed art, unlike literature or fine arts, to create a good image of our leader. The work of creating the leader's image requires a creative force qualified politically, ideologically, technically and practically to cope with the responsible, historic task as well as ample material and technical conditions. Due to the lack of sufficient conditions for the creation of the leader's image, cinema art has been unable to advance the matter of creating the leader's image and reserved it as a future task for a long time. We cannot

allow ourselves to put off this noble task any longer.

The creation of the leader's image is the mature requirement of the times as well as the unanimous aspiration and wish of the people. The creative workers and artistes in the motion picture field must make unremitting efforts and inquiries to meet the requirement of the times and the people's unanimous aspiration for the creation of the leader's image. We must produce many works describing impressively the glorious history of the leader's revolutionary struggle, his immortal achievements and noble virtues and contribute actively to educating all the people, including young people and children, in the leader's revolutionary thoughts.

In order to effect a fresh advance in the production of revolutionary movies, it is also necessary to raise the level of cinematic depiction.

Although many of our movies are raising very important matters in life and struggle, they still have no appeal to the audience mainly because they are exaggerating forms and failing to describe their contents in depth.

Movies that deal with the revolutionary traditions or Fatherland Liberation War, for instance, are concerned more about describing the scenes of combat actions, snowstorms, marches and the like than about portraying in depth the content of the revolutionary struggle and the mentality of the principal characters who grow into revolutionaries. Certainly, sounds of gunshot or the scenes of an arduous march can be presented according to the contents and characteristics of the production but the description of such scenes should all be oriented towards describing the mental world of the heroes and other characters.

If it is to give its audience a strong impression and encourage them to make a firm resolve to fight for the revolution by emulating the hero, a movie must present an original picture of the people who take up the cause of the revolution, how they understand the revolution and fight on bravely, and how they undergo trials and tortuous events until they grow into revolutionaries. In other words, it must depict the

process of their ideological development and the process of the formation of their revolutionary outlook on the world, rather than showing lengthy scenes of combat action, raging snowstorms or vast stretches of forests. Scenes such as those of combat action or marches through raging snowstorms and primeval forests make sense only in so far as they make an active contribution to the development of the personalities of the people who have embarked on the path of the revolution.

The real value of works of art and literature lies not in the beauty of their forms but in the beauty of their contents. Movies, too, must give the audience vivid and truthful pictures of the process of the development of the personalities of the heroes who are trained into revolutionaries so that they can portray the content in depth, not putting too much stress on the form. Only then will the message of the works of art and literature be profound and give people real help in their revolutionary education.

The works of revolutionary art and literature are characteristic of the high level of their ideological qualities and a strong revolutionary spirit rather than of a mere description of the revolutionary struggle. Generally speaking, art and literature describes people's activities in harnessing nature, transforming society or other events. A mere description of the revolutionary struggle can hardly be enough to make it worthy of being regarded as a work of revolutionary art or literature. What matters here is how the revolutionary struggle is described and from which world outlook. Works of art and literature which have described life from the point of view of the working class and on the basis of a revolutionary outlook on the world are revolutionary, but those describing life from the point of view of the bourgeoisie are reactionary. Due to their class position and their ideological viewpoint, bourgeois writers distort the revolutionary struggle and describe the people's destiny in the wrong way. If they do not have a correct revolutionary world outlook and if they lack a profound understanding of the essence of the development of a revolutionary movement, even working-class writers may make a

superficial description of the revolutionary struggle, instead of portraying its content in depth by inquiring into the inmost world of their heroes.

In order to produce movies that describe in depth the process of the formation of a hero's revolutionary world outlook, creative cinema workers themselves must first acquire a correct outlook on the world. A man with a correct world outlook is able to see all the phenomena of nature and society correctly and he can take correct, practical action. Just as steel is hardened in fire, so people perfect their world outlook through their practical struggle for the revolution and construction work. No one can become a revolutionary overnight through a comfortable life without experiencing any trials. A revolutionary is hardened through many stages of the revolutionary struggle while experiencing tortuous developments and difficulties.

The recently produced movie, *The Story of a Detachment Commander*, shows a relatively vivid and profound picture of the hero Ho Chol Man and Sim Hye Yong growing into revolutionaries while going through setbacks and difficulties and experiencing various social contradictions and embarking on the road of revolution. Ho Chol Man sets out on the road of struggle because he begins to understand social contradictions in his life. Having participated in an uprising and having suffered hardships in prison, he joins the underground struggle and then the armed struggle while overcoming various trials and difficulties. In the course of his struggles he develops into a commander of a guerrilla unit with an unshakable revolutionary world outlook and a strong revolutionary will that can withstand any chaos and trial.

The process of acquiring a revolutionary outlook on the world varies with different people. This process may be faster or slower according to the class position, social conditions and the background of the people concerned.

Generally speaking, workers and farmers who have experienced exploitation and oppression may quickly grow into strong-willed revolutionaries once they understand social contradictions although

the process of understanding these contradictions may be slow. By contrast, intellectuals, although they may quickly comprehend social contradictions, will acquire a revolutionary world outlook while still going through various trials as they have not experienced exploitation and oppression directly as workers and farmers have. However, this is no more than a general tendency. Even the people who are subjected to exploitation and oppression cannot acquire a correct, revolutionary world outlook unless they are provided with mature conditions needed for realizing social contradictions. Even those who have realized the social contradictions cannot become revolutionaries unless they are trained through struggle.

Social and political systems have a major effect on the formation of a revolutionary world outlook. In the northern half of Korea where a socialist system has been established and the revolution and construction are being undertaken forcefully, people can acquire revolutionary thoughts very quickly. In the northern half of Korea people receive from their youth systematic education in Party policy, revolutionary traditions and socialist patriotism, and also a resolute struggle is being waged to prevent the infiltration of imperialist ideas and culture and the influence of bourgeois ideas and revisionist ideas. In a socialist society people acquire a world outlook while living in good surroundings, so their revolutionary consciousness grows relatively quickly, but their fighting spirit may be weak because they have not gone through revolutionary trials. The works dealing with socialist construction must, therefore, concentrate on developing the people's fighting spirit. By contrast, the south Korean people are living in misery, subjected to national and class oppression and exploitation, and they are not free from the influence of decadent ideas and culture as a result of imperialist ideological and cultural infiltration and the satiation of the capitalist way of life. Therefore, the works which deal with the reality of south Korean society must direct their efforts to helping the people to acquire a correct revolutionary outlook on the world while at the same time cultivating their fighting spirit.

People's revolutionary will is toughened and strengthened steadily through struggle. There is no born revolutionary, nor is there a revolutionary who is anywhere near perfection. In the grim trials of life and struggle, people's world outlook grows stronger and becomes consolidated. Even a man who has acquired a revolutionary outlook on the world may experience passing vacillation in his mind if he encounters a difficulty in the course of struggle but by overcoming his vacillation, his world outlook grows stronger.

Some works of art and literature tend to show personalities as an established fact as if there were perfect revolutionaries, instead of showing them in the process of development. Describing a perfect man means portraying an ideal hero, and that is a technique of artistic and literary creation frequently used in the past. Presenting human personalities as an established fact and not showing them in the process of development, will not only fail to benefit people's education but contradict the creative method of socialist realism which requires that realities should be described through revolutionary development. The works of revolutionary art and literature must describe the process of formation and consolidation of the heroes' revolutionary world outlook in organic unity with the development of their personalities. Only then is it possible to teach people the experience and methods of revolutionary struggle and inspire them with a conviction that anyone can become a revolutionary if he takes up the struggle with a revolutionary determination as the heroes do.

If they are to show in depth the content of the revolutionary struggle and give them real assistance in the formation of their revolutionary world outlook, the works of art and literature must describe in depth a particular aspect and a particular stage of life and struggle.

Some movies, more often than not, touch various problems, spreading them out, instead of delving into the heart of a problem. If it attempts to show too many things, no matter how novel and how original, a film cannot show any of them clearly. An in-depth

description of a particular aspect or a particular stage of life and struggle can show it more clearly and more perfectly.

Concentrating on an aspect or a stage of life and struggle is a necessity emanating from the characteristics of the movie itself. Since it shows events of a particular period on the screen in a limited time, a film must not spread out its story at length, but concentrate on major events.

Even a long movie cannot deal with all the factors that contribute to the formation of people's revolutionary outlook on the world. For instance, if a movie deals with the matter of revolutionary comradeship, another should deal with the relationship between the army and the people, a third concentrate on the struggle behind enemy lines, etc. These different aspects of life and struggle which have been described in depth can have a combined effect on the people and give them real help in the establishment of their revolutionary world outlook.

In order to present a profound picture of different aspects and facts of life and struggle, it is necessary to eliminate the practice of biographically describing a hero's life and struggle. An attempt at a biographical or historical description of a hero's life and struggle will result in a failure to depict the hero as a typical image that represents his times because such a description does not follow the true course of the hero's life but only puts together the events in a historical order without depth. Describing a man's life and struggle biographically, like his personal history, has little educational significance.

A skilful description of a particular aspect of his life and struggle or a particular fact from the most significant or typical period can show the content more profoundly. When the history of a man's struggle is to be shown, centring on a particular period, an artistic generalization, not a mechanical arrangement of his life, should be given in the context of the social background of the period. The film, *The Story of a Detachment Commander*, can show in depth the process of the formation of the hero's world outlook because efforts were concentrated on the portrayal of a particular period of his

struggle. In other words, the description was concentrated on the process of the hero's development into a detachment commander under the guidance of the leader after he was released from prison and then went to north Jiandao, seeking the path of struggle.

Choosing one aspect or one fact for description does not mean that you are describing individual elements of an event or life. It only means you are giving artistic description to the content of a fact or any particular part of social life in a particular period of history. Therefore, it is important to portray life and struggle in relation to the selected fact, with skill in depth and breadth and from various angles. It is only when life and struggle are described in depth and breadth and from various angles in keeping with the seed of the work and material that the production can be free from monotony and give people an understanding that the revolution is a difficult, yet joyful and worthwhile undertaking.

In order to make our works of art and literature keep abreast of the times and reality and raise the level of their artistic quality, it is essential to effect perfect harmony in improving both the politico-ideological and artistic qualities.

This harmony decides the value and qualities of the works of art and literature, and their influence on the people's mental outlook. Only those artistic and literary works which are the perfect harmony of politico-ideological and artistic qualities can acquire the qualities of works of a genuinely revolutionary art and literature and serve as an instrument of struggle capable of teaching people the truth of life and leading them on the path of revolution.

Our art and literature must not be removed from politics because they are needed for the revolution. We do not regard them as an amusement. To all intents and purposes, they are a textbook of life and an instrument of struggle which lead people down the road to a genuine life. Revolutionary art and literature play a very important role in educating people and rousing them to revolutionary struggle. By contrast, reactionary bourgeois art and literature represent the class interests of the bourgeois and serve it as a means of amusement.

Today revisionist art and literature are abandoning class principles, paralyzing people's class consciousness and their revolutionary spirit and thus doing tremendous harm to the revolutionary struggle. Our revolutionary art and literature must, in the future, too, hold fast to the principle of loyalty to the Party and to the working class and strengthen their function and role of giving all the people a revolutionary education and rousing them actively so that they will take part in the revolution and construction.

The value of works of art and literature is determined and assessed by the ideas they contain. Artistic and literary works lacking profound and rich ideas cannot be valuable, no matter how vivid their artistic description may be or how interesting and skilful it is.

The ideological message of artistic and literary works is the purpose of their creation, and the artistic skill is the means to meet the purpose, so to speak. In these works the ideological message must be expressed profoundly through artistic skill, and the artistic skill must express the ideological content subtly and impressively. Artistic and literary works whose ideological and artistic qualities are in perfect harmony can give people a deep impression and have a great effect on their lives and revolutionary struggle through the fusion of important ideas and noble emotions.

In the assessment of the value of artistic and literary works, artistic qualities must not be slighted simply because ideological qualities are essential and also more important. The ideological message of these works must not be expressed in a manner of declaration or emphasized directly; it must flow out naturally through artistic images. Artistic and literary works devoid of artistic qualities cannot sustain their ideological and political qualities. Their true value can be ensured only by the harmony of both qualities and by the expression of the noble ideological message through good artistic skill. Artistic and literary works with a perfect harmony of ideological and artistic qualities alone can meet the needs of the times and the people's aspirations.

In order to raise the artistic level of movies and develop film

production, it is imperative to keep the writing of good scenarios well ahead of film production.

Although the ideological and artistic qualities of movies depend largely on the role of directors, even well-qualified directors will find it difficult to produce good films unless the scenarios which constitute the ideological and artistic basis are created on a high level. However, the scenarios now being produced are few in number and they have a low quality. In the present circumstances, directors are not in a position to make a good study of scenarios and develop their plans to the full before they start directing because many writers, under the pressure of the yearly quotas of film production, have to write low-quality scenarios, so the quality of the films that have been produced is low.

As the leader has instructed, scenarios must be written at least one or two years before film production. Only when scenario creation is kept ahead of film production, just as designs are made ahead of construction, can writers, directors, and other leading creative workers argue about them, study them sufficiently and discuss them and, on the basis of this, produce good films which are required by the times and the people. The failure to implement the Party's policy on producing good movies on a steady basis is due mainly to the failure to keep scenario creation well ahead of film production.

In order to create scenarios well ahead of film production, the ranks of writers must be decisively increased, and scenario creation encouraged more than now.

There are too few scenario writers. The role of able writers with a rich writing experience and rich life experiences should be enhanced and, at the same time, young writers should be invited to write scenarios and given active assistance in doing this work.

Many amateur writers should be selected from among workers, farmers, soldiers, young people and students and given systematic training so as to reinforce writers' ranks. Increasing the ranks of writers is an important matter that can affect the future of film production. It will not do to only increase the number of writers

without taking into consideration the political and practical qualifications of the candidates, nor will it do to ignore the quantitative growth by emphasizing only their political and practical qualifications. We must guard against these deviations and reinforce the writers' ranks with people who are qualified politically, ideologically, technically and practically.

Scenario writing must be encouraged as a nationwide movement. It is our Party's consistent policy to enlist the efforts of workers, farmers and broad sections of the people, to say nothing of professional writers, in artistic and literary creation. We must eliminate the tendency of officials to regard creative work as something beyond comprehension, strengthen the creative ties between active writers and new ones and guide and look after new writers in a responsible manner. In this way our scenario creations will develop fully on a mass basis.

I strongly believe that, in support of the leader's instructions and the Party's intention to increase the production of works of revolutionary art and literature, you will make a fresh advance in the job of creating revolutionary films that can actively contribute to the establishment of the people's revolutionary world outlook.

ON IMPROVING GUIDANCE OF CHILDREN'S UNION WORK

**Talk to Officials of the Central
Committee of the League of Socialist
Working Youth of Korea**

June 6, 1966

The League of Socialist Working Youth has, on this occasion, ensured that the celebration of the 20th anniversary of the Children's Union is carried out on a high political and ideological level. The joint national meeting of the Korean Children's Union organizations, held in the presence of the great leader Comrade Kim Il Sung, was a success, and the variety performance by schoolchildren's art groups was also a success.

The leader said that he had a wonderful day with the children yesterday and was greatly satisfied that the events were grand and colourful.

The anniversary functions fully demonstrated the special features of our Children's Union members who are growing sturdily in the benevolent embrace of the leader as heirs to the revolution; they are knowledgeable, morally sound and strong physically.

The KCU, which has inherited the glorious revolutionary traditions from the anti-Japanese Children's Corps, has traversed a proud road of struggle for the past 20 years. It has fulfilled with credit the honourable task of preparing its members to be true sons and daughters of the revolution who are loyal to the Party and the leader.

Our Children's Union members during the period of peaceful construction of the democratic base gave active assistance to the building of a democratic, independent and sovereign state under the slogan "Let us learn and be prepared at all times for a new democratic Korea!" During the height of the Fatherland Liberation War against the US imperialist aggressors the Children's Union members displayed courage by forming a young guerrilla detachment and fighting bravely in defence of their home towns and villages. In the years of postwar reconstruction they launched a widespread campaign to carry out the children's plan in support of their parents who were rebuilding urban and rural communities, factories and villages which had been burnt to ashes. Today, Children's Union members are preparing themselves to always be ready for the building of communism, while being knowledgeable, moral and physically fit. They study hard while at the same time engaging in social and political activities and in a good-conduct campaign.

A large number of Children's Union members, who have been educated and toughened through the unfathomable trials of the past twenty years, have become heroes, innovators on the labour front, renowned scientists and men of letters. Past Children's Union members are today reliable builders of socialism, pressing ahead with the revolution and construction. We can be proud of the fact that we have trained the next generation to be future revolutionaries.

Yesterday the leader highly praised the officials of the LSWY who participated in the functions celebrating the 20th anniversary of the foundation of the Children's Union, saying that they made tremendous progress. He went on to give very important instructions on how to further improve the work of the Children's Union.

You, comrades, must, true to the leader's directive, improve the guidance of the work of the Children's Union and train the schoolchildren to be knowledgeable, moral and physically fit reserves of the building of communism.

To guide the work of the Children's Union is an honourable duty which the Party has entrusted to the LSWY.

The Children's Union is an organization of children who have not experienced political life, so, if it is not given good guidance, it will be unable to work independently. The important responsibility to give political guidance to the children who start their life in an organization is entrusted to the LSWY. But the LSWY is now fully occupied with various new programmes, paying little attention to the work of the Children's Union. The work of the Children's Union must not be overlooked simply because work with little schoolchildren seems less serious to some.

As the leader has indicated, children are the flower buds of the country and the future of the revolution. The destiny of the country and the nation together with the future of the revolution depends largely on how the younger generation is trained. Children's Union members grow into LSWY members, and the leading members of the LSWY grow into Party members. Therefore, if work with the Children's Union is ignored, it is impossible to strengthen the LSWY and also the Party, the vanguard of the revolution, successfully.

Intensifying political and ideological education is the cardinal task for preparing the future generation to be intelligent, moral and fit reserves in the revolution.

We are now living in the age of revolution. Schoolchildren during this revolutionary age must learn about their country and their people, their society and revolution before they acquire the knowledge of science and technology. Only then can they acquire practical knowledge capable of contributing to social development and to the revolution, and can they become truly revolutionary workers who are devoted to the service of their country and their fellow people.

Giving precedence to schoolchildren's political and ideological education before their intellectual, cultural and aesthetic education is our Party's consistent principle in young people's education.

Childhood is a very important period when young people's outlook on the world begins to form. As the leader has stated, the minds of the children in this period are as clean as a sheet of blank paper and perceive given phenomena just as a camera does.

Therefore, depending on their education in this period, they can become red, yellow or black.

Even after the establishment of the socialist system, the remnants of the exploiting class remain for a long time, the corroding effect of the lingering outmoded ideas continues and, moreover, the imperialists' ideological and cultural infiltration is intensifying continually. In these conditions, if ideological education is lax, schoolchildren may be affected by unsound ideas and become good-for-nothings who dislike struggle, and idle away their time seeking only personal comfort and pleasure. If the younger generation is infiltrated by corrupt ideas and becomes degenerate, there will be no heirs to our revolution. If this were to occur it would be impossible not only to continue with the revolution but to preserve the gains the revolution has achieved.

In recent years a dangerous tendency to weaken the ideological education of schoolchildren has appeared in various manifestations. One official said that because Children's Union members are too young and do not have a fully developed consciousness to receive political and ideological education, only intellectual education should be given to them. Another official is said to have complained that schoolchildren cannot acquire the habit of studying because the LSWY organizes various meetings and frequent extracurricula activities. He is said to have requested that they do not do socio-political activities. This is an ambiguous, heterogeneous voice that cannot be tolerated. They made such statements using the excuse of a need for intellectual education or developing a good studying habit, but their words amount to making an attempt to leave schoolchildren politically blind and disarmed ideologically.

Preaching the superfluosness of ideological education is a manifestation of revisionism. The LSWY must sharpen its vigilance against the revisionist tendency which is contrary to our Party's policy; it must combat the slightest revisionist element without compromise.

Most important of all in the communist education of Children's

Union members, is to see that they learn from the childhood of the leader.

Without teaching youth to learn from the leader's childhood, it would be impossible to train them to be true patriots and ardent communist revolutionaries.

The leader has loved his country and his nation and hated the Japanese imperialists, landlords and capitalists since his childhood. In his early years he courageously embarked upon the thorny path of revolution. He was fond of reading, had a strong love for his comrades and was very kind to people. At the dawn of the Korean revolution, ardently patriotic young people who did not know which stand to take followed the leader on the path of revolution because they were moved and fascinated by his great thoughts and noble personality.

The LSWY must intensify the education of Children's Union members and encourage them to follow the example of the leader, so that the youth have the revolutionary beliefs of the Party, respect the leader highly and are loyal to him from childhood.

Children's Union members should be taught not to forget the leader's great benevolence that is bestowed on them.

The leader treasures children as if they were the kings of the country and spares nothing for their benefit. Even in the difficult circumstances of the years of postwar reconstruction, when everything had been destroyed in the war and not a piece of unbroken brick was available, he saw to it that the system of universal, free and compulsory education was established for the children and that all the facilities and conditions needed for their education were arranged throughout the whole country. Today our children enjoy a free education and grow up happily, envying nothing in the world, in the boundlessly wide and warm embrace of the leader.

Yesterday, as I was listening to the children of the Pyongyang Moranbong Middle School singing *Marshal Kim Il Sung is our father and the embrace of the Party is our home* with deep emotions as a part of the variety performance given by schoolchildren's art

groups, I felt my eyes growing moist with the joy of living in the embrace of the leader. The song, *We Are the Happiest in the World*, which our people and our children are fond of singing, is a very good song which directly portrays today's happiness of our people under the benevolent care of the leader, as well as their boundless reverence for him and gratitude.

The leader is, indeed, the infinitely benevolent father of our people and our children. We must give schoolchildren a clear understanding that their happiness is entirely due to the leader's love for them and his consideration for them. Only then will the children remember the leader's benevolence, support him from the bottom of their hearts and become revolutionary fighters who are unfailingly faithful to him, when they are adults.

We must intensify the education of Children's Union members in the anti-Japanese revolutionary traditions.

In the arduous years of the revolutionary struggle against the Japanese imperialists, the anti-Japanese guerrillas and Children's Corps members dedicated their youth and lives without hesitation to the fight to liberate the country, and even on the gallows they upheld their revolutionary honour without yielding to the enemy. The anti-Japanese revolutionary fighters were able to fight selflessly against the Japanese imperialists in the years of trial because they were firmly convinced that the Korean revolution under his leadership was destined to emerge victorious and because they had an iron will.

As you know, the story of the Children's Corps member Kum Sun, found in the study of the *Reminiscences of the Anti-Japanese Guerrillas*, is still emotionally moving the people. Kum Sun was a member of the Children's Corps who had grown up basking in the leader's love. She was not yet ten years old. She was captured by the Japanese imperialists while she was in the enemy zone; she did not yield to the enemy's temptation or brutal torture, but kept the secret of the organization and ensured the security of the headquarters. When she was executed by the enemy, she shouted, "Long live the Korean

revolution!” and died heroically.

Education in the revolutionary traditions must be conducted effectively through the study of the reminiscences, visits to the revolutionary battle sites, meetings with anti-Japanese revolutionary war veterans and by various other means so that all the Children’s Union members emulate the intense loyalty to the leader displayed by the anti-Japanese revolutionary fighters and Children’s Corps members as well as their noble revolutionary spirit.

The US imperialists who are occupying south Korea are now stepping up their manoeuvres to start a new war. They are waiting for the chance to invade the northern half of Korea. The story of the children who courageously waged guerrilla warfare in defence of their home towns during the Fatherland Liberation War should be given wide publicity among Children’s Union members so that they are firmly resolved to fight when the enemy attacks them.

A man who does not love his country cannot become a true revolutionary. Education of schoolchildren in socialist patriotism should be intensified so that they acquire a high sense of national pride and self-respect, love their country and their nation and treasure the socialist system.

It is important in patriotic education to teach schoolchildren the time-honoured history and excellent cultural traditions of our country as well as to inspire them with awe for beautiful native mountains and rivers. But it is still more important to give them a clear understanding of how the socialist system has struck root in this land and how good this system is. As they were born in their own land, in their own country, and have grown up, free from the worries of food, clothing, education and medical care, the younger people do not clearly understand how precious their country is and how they should be grateful to the socialist system.

Schoolchildren must be taught the history of our nation’s suffering, how much blood was shed by the revolutionary forerunners and the people in order to win back the usurped country and build the new socialist society we see today. At the same time, the

incomparable superiority of the socialist system, in which the working people are the masters of everything, over the capitalist system must be explained to them by citing concrete facts and documents. It is only when they clearly understand that the socialist system is the fountain from which flows people's true happiness and the precious gains of the revolution that the schoolchildren set great store by the socialist system, love it and become resolved to devote themselves to the struggle to bring prosperity to their motherland.

Without hating the class enemy, one cannot love the socialist system ardently. The class struggle is still under way, and the younger generation is growing up without understanding what the words "straw sandals" and "coarse hemp clothes" mean. In these circumstances, it is essential to give schoolchildren an understanding of class exploitation as part of their education.

Schoolchildren must be given a clear understanding of the reactionary nature and craftiness of the exploiting class so as to enhance their class consciousness and encourage them to see things from the working-class point of view at all times while resolutely combatting practices that harm the interests of the working class and the masses.

Noble morality is a quality indispensable to a communist. A faithless and rude man, however strong his revolutionary spirit and however knowledgeable, cannot be a true communist revolutionary. A morally unsound man can degenerate ideologically.

An important matter in communist moral education is to teach schoolchildren to acquire the noble quality of placing the interests of their collective above their own personal interests and sacrificing themselves for the sake of their comrades. Love for one's collective and one's comrades is the most beautiful of human qualities; it is the source of strength that unites people and encourages them to make the just struggle and to distinguish themselves in service. Because they were possessing noble mental and moral qualities, the anti-Japanese revolutionary fighters, in their days, regarded it as most worthwhile to devote themselves to the sacred cause of saving the destiny of their

suffering nation. They broke through difficulties and trials courageously, remaining loyal to the noble principle of comradeship that required them to share life and death together.

We must step up the communist moral education of schoolchildren and ensure that the youth believe that loving their comrades and fighting devotedly for their society and the collective are inviolable principles and the most honourable of missions. In addition, they must be taught to internalize public morals and social order, respect for their elders and the importance of being well-mannered at all times.

There is a saying that a habit acquired at three will remain until you turn eighty. A bad habit that has been formed in childhood is hard to shake off. The LSWY must ensure that children are free from the influence of customs and notions of morality remaining from the outmoded society, particularly of the decadent, bourgeois way of life. In this way our schoolchildren will grow sturdily into revolutionary workers who possess a strong revolutionary spirit and embody noble moral qualities which are required by the revolutionary age.

The next important task in the work of the Children's Union is to make sure that schoolchildren are good at their class work.

LSWY officials consider more often than not that teachers alone are responsible for the children's class work and that all that the Children's Union organizations have to do is to guide its members' social and political activities. That is why the children's class work is overlooked in the work of the Children's Union.

On my recent visit to Onchon County, I met Children's Union members and talked to them. They informed me that in order to win the title of model sub-branch or sub-branch member they needed to have very good conducts by doing such things as raising rabbits and fulfilling the assignments given by the Children's Union. Of course, it is necessary to enlist schoolchildren in social and political activities and in the good-conduct campaign in order to train them to be revolutionary workers. But by all means, these activities must be subordinated to encouraging schoolchildren to

excel in their class work.

Doing well at school is the duty and the basic revolutionary task of schoolchildren. In a capitalist society people receive education to have a successful career or for money-making, so it is up to them whether they go to school or not. But in our country schoolchildren receive education in order to work for the revolution, and studying is the first and foremost duty of revolutionaries. Only through hard work can schoolchildren acquire the wealth of knowledge needed for the revolution and construction, grow up to be able workers and serve the country and their fellow countrymen with greater success.

Schoolchildren must be given a correct understanding of the goal and significance of their schooling so that they work hard to learn every single piece of knowledge needed for the revolution, observe school discipline and apply themselves to their class work and all become honour pupils.

Children's Union members should launch a campaign to read a lot. A book is a silent teacher and a valuable source of knowledge. By reading incessantly they can acquire the knowledge of politics, science and technology and of many other fields and raise their cultural appreciation level. Without loads of reading it would be impossible for them to acquire knowledge of nature and society or have hopes and ambitions for the future. A widespread campaign to read must be launched to encourage schoolchildren to get into the habit of reading from their childhood.

There are not many books suitable for children's reading, and that is a serious drawback. The circulation of publications for schoolchildren is small, their types are few and their contents lack variety. The newspapers and magazines of the Children's Union, for example, are monotonous to read, and their contents are biased to political and ideological subjects.

Newspapers, magazines and books for the members of the Children's Union must be edited so as to contribute to training children to be revolutionary workers who are knowledgeable, morally sound, physically strong and developed in all aspects of their

personality. Publications for schoolchildren must deal with political and ideological matters, natural sciences, history, geography and culture of our country, scientific fictions and works of child literature which are renowned worldwide. These publications should be printed on good paper and should contain many coloured photographs or coloured illustrations to suit their contents. Then, children will read newspapers, magazines and books with great interest, and the printed pages will be their truly loving companions.

When I say that class work is the duty of schoolchildren, I do not mean that pupils should be kept at their desks to recite their books day and night as was a practice of the village school in the old days. If pupils are only loaded with knowledge and not trained to apply their knowledge in the real world, they may become “bookworms” which are of no practical use.

Oratorical contests, film shows, public readings of their own writings should be organized for schoolchildren, and visits to revolutionary battle sites and scenic spots encouraged. In addition, Party policy information and artistic information activities and various other social and political activities should be undertaken widely by schoolchildren. If these activities are organized in an interesting manner, pupils will be able to consolidate their book knowledge and raise their political and cultural appreciation level.

The good-conduct campaign occupies an important place in the extracurricular activities of schoolchildren.

On the occasion of the 20th anniversary of the founding of the Children’s Union, its members presented a locomotive to the country, the “Children’s Locomotive for National Reunification” they have prepared through the “Children’s Seven-Year Plan.” This is a very laudable step for them to have taken. In the future, too, the good-conduct campaign should be widely encouraged so that they contribute to the economic life of the country and to speeding up the building of socialism.

Through the process of the good-conduct campaign schoolchildren can become fond of working and take pride and self-respect from

doing their bit to make the country prosperous. The good-conduct campaign effectively inspires the younger generation with the collectivist spirit and with the idea of socialist patriotism. If the Children's Union organizes greenery guards, hygiene guards and the like and launches a widespread campaign for its members to plant and grow trees and to keep their towns and villages clean and tidy, the children will take good care of the trees which they grow painstakingly and love their towns and villages. If they are accustomed to these activities, they will, after leaving their schools, take good care of state and social property and manage the nation's economic life masterfully.

The good-conduct campaign should be given efficient guidance so as to prevent deviations. There should be no practice of choosing to do things in order to win public praise and fame. Likewise forbidden is the practice of collecting money to make up for the failure to carry out the plans, plans such as that of collecting scrap iron or of raising rabbits, to make it look as if these plans have been fulfilled. Such practice of doing the good-conduct campaign for form's sake not only runs counter to the purpose and requirement of this campaign, but also has a negative influence on the education of schoolchildren.

Not only the movement for schoolchildren to assist in the construction of the socialist economy, but also the movements to help disabled soldiers and the families of the People's Army soldiers, to observe social order and public morals, and various other good-conduct campaigns should be organized.

Physical training should be intensified so as to toughen schoolchildren physically.

As the leader has instructed, strong physiques are the basis of the revolutionary struggle and of building a prosperous society. A man who is not healthy and strong, no matter how much knowledge he possesses, cannot serve the country and his fellow countrymen, nor can he realize his hopes and ambitions. Courage and a strong fighting spirit can also be displayed to the full only when they are supported by a strong physique. Without preparing the younger generation to

acquire strong physiques, it would be impossible to increase the might of the country.

Koguryo was the strongest of all states that existed in the history of our country. The people of Koguryo were not only patriotic, but also in excellent shape at all times and were skilled in martial arts as well. So they were able to repel repeated enemy invasions courageously and attain a worldwide reputation as a strong nation.

The LSWY must give schoolchildren the correct understanding that physical training is not mere amusement but important work for preparing them for labour and national defence. They must be encouraged to participate in physical training willingly. In addition, running races, gymnastic training to increase their stature and various sport events should be encouraged so that physical training becomes a part of their everyday life and is undertaken on a mass basis. This will enable the younger generation to produce many excellent sportsmen capable of bringing honour to their country on the international arena.

In order to train members of the Children's Union to become strong future builders of communism who are loyal to the Party and the revolution, knowledgeable, morally sound and physically strong, it is necessary to build up the ranks of the Children's Union instructors and enhance their role.

In a family parents are guardians of their children; at school Children's Union instructors are political guardians, so to speak, who are responsible for the children's organizational and ideological life. These instructors teach the Children's Union members Party policy, guide them to good organizational life, and look after them at all times to prevent them from being affected by bad ideas. Success in the work of the Children's Union depends entirely on the role of Children's Union instructors.

Children's Union instructors must guide the members' life in the organization properly.

Guiding their organizational life well is the cardinal duty of the instructors of the Children's Union. Children start their social and political life by being members of the Children's Union, and receive

revolutionary education and organizational training there. Children cannot grow into revolutionaries without organizational life.

Children's Union instructors must teach Children's Union members to regard their participation in the organization as a matter of greatest honour, love their organization dearly and implement unfailingly the assignments given by it. The Children's Union members should be taught to acquire the habit of setting great store by the organization from the outset and of living by relying on the organization. Only then can they participate in organizational life faithfully when they are grown up.

Work with the members of the Children's Union should be done in a fresh way in keeping with their preparedness and psychology. If this work is done by the same method used by the LSWY organization, ignoring the characteristics of children, the work will not be successful.

The meetings of sub-branches of the Children's Union are very similar to the LSWY meetings so that you can hardly distinguish between them. Children who have revealed shortcomings are frequently subjected to public criticism during sub-branch meetings as if they were being examined, on the excuse that the meetings should be conducted at a high political and ideological level. Such is not the correct method. Of course, the sub-branch meeting appointed to review members' life should be conducted in an atmosphere of criticism. Shortcomings in class work and life can be rectified by means of criticism before it is too late, and not only the comrades who have revealed shortcomings, but also other comrades will be stimulated to guard against making the same mistakes. Nevertheless, random public criticism of small children for their failings may overly scare and alienate them, or may drive them into hating their participation in the life of the organization, or may push some of them away from attending the organization at all.

Criticism as a method of ideological struggle must be intensified among people who are at high ideological level, but explanation and persuasion must be the principal way of educating Children's Union

members. Children should be awakened to a realization of their shortcomings and the way of remedy by means of explanation and persuasion. Positive examples should be focussed on so that these examples will be emulated. Positive examples have a strong influence on young people and children. In the education of children giving prominence to positive attributes and encouraging them is more effective than exposing shortcomings to criticism.

If they are to work skilfully with Children's Union members, instructors need to be highly qualified.

The attitude that officials do not need special qualifications because Children's Union work is with little schoolchildren of little knowledge, is a mistake. Work with people who have not yet acquired a world outlook and whose intellectual level is low requires all the more a higher level of organizing ability and all the more wide range of knowledge.

Since they are responsible for the guidance of schoolchildren's political life and extracurricular activities, the Children's Union instructors must possess organizing ability, knowledge of works of child literature such as child stories and fairy tales, and know how to sing and dance, and they must be well informed about natural sciences and political and current events. In short, they must know everything.

The LSWY must build up the ranks of Children's Union instructors from the officials who have knowledge of schoolchildren's psychology, are widely informed and skilled, and possess organizing ability. In addition, it must establish a studious atmosphere among Children's Union instructors, organize short courses, model lectures and meetings to regularly share experiences, therefore raising their political and practical levels and improving their work method and style steadily.

It is important to establish an effective system of training Children's Union instructors. Life in the Children's Union is a transitional organizational life for schoolchildren, so Children's Union instructors, if fixed on this job for a long time, grow too old to

work in conformity with the characteristics of children. Therefore, young ones should be trained properly to replace them constantly.

At present, Children's Union instructors are trained at the LSWY school, but this school alone cannot produce all the instructors needed for the replacement of their ranks with fresh forces. I consider it necessary to arrange a short training course or something along these lines, and take measures to produce more Children's Union instructors.

The LSWY must establish a proper system of cadre training and replace Children's Union instructors constantly with qualified officials so that the work of the Children's Union makes vigorous progress as intended by the leader.

LET US IMPROVE EDUCATIONAL WORK IN ORDER TO PRODUCE ABLE CADRES OF THE NATION

**Talk to Teachers of the Faculty of
Economics of Kim Il Sung University**

June 17, 1966

Recently I met many of the people who, after graduation from Kim Il Sung University, are working in Party, administrative or economic organizations or in mass media or in some other fields. Most of them were working efficiently at the revolutionary posts to which they were appointed by the Party, but some of them were not good at their work. The fact that these graduates are not effective at their jobs means that the university has failed to give them a good education in keeping with the needs of the times. So I have long been wanting to have a discussion with instructors of the university and exchange opinions with them about the matter of training cadres. When I came to this university in the great leader Comrade Kim Il Sung's company last April, I intended to discuss this matter but I was unable to do so because many hours were spent on discussing the construction of university buildings.

Producing many able cadres is the pressing need of our revolution and construction. Our revolution and construction are now advancing at a very fast tempo, and the struggle to carry out the historic task of socialist industrialization is vigorously under way. When socialist industrialization has been realized, the level of technology in the

country will rise considerably. This will raise many complex new problems that need to be solved in order to allow for technological progress and for the proper management of the economy. The rapidly developing revolution together with construction and the task of finding successful solutions to these problems require the training of a large number of able workers.

Kim Il Sung University is a cadre-training centre for the education of the backbone of Party and state officials as well as of top-level academics, scientists and workers in the sphere of culture. It is also a major centre for the development of science and technology in our country. The quality of education at this university determines the quality of the cadres of our nation and the level of the development of science and technology in our country.

In view of the very important role of this university in the training of our cadres and in the development of science and technology, the leader has always paid special attention to the work of the university and showed great consideration to its work. On April 18, 1963 and on many other occasions over the recent years he has given very important instructions on how to develop the work of the university and even adopted sweeping measures to place the university directly under the control of the Cabinet.

All the teaching staff of Kim Il Sung University must, true to the great leader's instructions, improve educational work in conformity with the needs of the times and produce able cadres of our nation in greater numbers.

The most important matter in improving education is to incorporate the concept of Juche into education thoroughly.

By incorporating the concept of Juche into education I mean subordinating educational work completely to the interests of the Korean revolution and training the students to be communist revolutionaries who are unfailingly loyal to the Party and the leader. Equipping students with our Party's revolutionary thoughts and teaching them disciplines and technical skills needed for the revolution and construction is the revolutionary essence of Juche-oriented education.

Establishing the Juche orientation in education is a fundamental principle to which we must always adhere in educational work. It is only when the Juche orientation is thoroughly established in education that students can be trained to be genuine revolutionaries capable of contributing to the Korean revolution and that our education can be genuine education serving the revolutionary cause of the working class.

The mission and task of our education is to produce able people who work productively for the Korean revolution and struggle to build socialism and communism in our country. Without establishing the Juche orientation, it would be impossible for the educational sector to fulfil its mission and task.

But many instances of Juche being disregarded in university education are evident.

An attempt in the field of economics to apply Marx's *Capital* mechanically to the present situation is such an instance. The textbook on political economy still retains many remnants of dogmatism. The textbook on political economy now in use does not give me a clear idea of our situation however hard I may study it, nor does it elucidate the theory of socialist economics clearly. It is true that the textbook incorporates a great deal of the leader's economic thoughts and theory, but it is not yet consistent with our Party's ideas.

A philosophical attempt to solve the problems of proletarian dictatorship and the transitional period in accordance with the propositions of Marxist-Leninist classics is also an instance that shows that the concept of Juche has not been applied. The problems of proletarian dictatorship and the transitional period are now posed as a serious theoretical and practical matter, but no correct solution has yet been found because many of those dealing with these problems are trying to find a solution based solely on the classical propositions. The problem of where the demarcation line of the transitional period is located can be solved only when the inquiry starts from our specific situation.

The dogmatic and sycophantic practices revealed in both the

educational and the theoretical fields are due to the fact that the work of incorporating the concept of Juche into these fields is being undertaken in a perfunctory and conservative manner.

From now onwards, the educators in the field of social sciences must give their students a deep understanding of the essence, validity and vitality of the leader's Juche idea and our Party's policies. They must also make a profound theoretical analysis of the unique historical experience of the socialist revolution and of the building of socialism and teach the students vividly in the context of our own situation.

The educators in the field of natural sciences must teach their students specialized disciplines and technology needed for transforming nature and developing technology in our country. Training scientists and specialists needed for the transformation of nature and for the development of technology in our country is the major task of education in the field of natural sciences. Kim Il Sung University must revise mathematics, physics, chemistry, biology and other subjects of natural sciences completely in accordance with our Party's political needs and the latest trend in science and technology. This will enable you to educate able scientists and specialists and to develop science and technology quickly in our country.

You must undertake the work of incorporating Juche into education boldly and in a revolutionary manner. It would not do if you tried to retain the outmoded framework and simply supplement one chapter or two or one section or two to textbooks or change individual illustrations.

A cinematic revolution is now taking place in the field of art and literature, and this has not been a spontaneous occurrence. Formerly, the need to incorporate the concept of Juche into the cinema was emphasized, but some officials tried to incorporate Juche by making a minor change in the outmoded framework. Therefore, the Party saw to it that the outmoded framework was completely destroyed and that a new cinematic art that meets the needs of our period and caters to the thoughts and feelings of our people was created.

As you are guided by the leader's Juche idea and his revolutionary

theory, you will be able to incorporate the concept of Juche into education perfectly only if you make efforts. In the field of political economy, for instance, you have the great ideological and theoretical riches, particularly the line of building an independent national economy, the Tae'an work system and the Theses on the Socialist Rural Question, which have been evolved by the leader. If you rely thoroughly on his great economic thoughts and theories, you will be fully able to compile a Juche-oriented socialist political economy which is based on the mass line. By the Juche-oriented socialist political economy based on the mass line I mean a socialist political economy which is founded on our people's independent position and their creative role in the construction of the socialist economy. That part of political economy which deals with capitalism can be clear about the working-class viewpoint only when it is substantiated by the leader's revolutionary theory on modern imperialism. In short, only when you base yourselves on his revolutionary thoughts and theories can you compile a textbook on political economy capable of meeting the requirements of the times and the revolution and embody our Party's line and policy thoroughly in teaching social sciences.

Methodology for finding solutions to theoretical and practical questions can also be derived on the basis of the leader's Juche idea; no perfect methodology can be found from the theories of the classical predecessors. The Juche idea, the leader's revolutionary concept, can provide the methodology that can give comprehensive answers to all problems arising in scientific understanding. Such a revolutionary methodology alone can provide answers to all the theoretical and practical problems arising in the revolution and construction. It is high time that we examined all thoughts and theories of the previous ages in light of the leader's revolutionary concept, the Juche idea.

The next important matter in improving education work is to steadily improve teaching methods.

Without improving teaching methods, it would be impossible to convey to students the essence of the contents being taught or to

succeed in the cause of educating workers, no matter how well the contents of the educational material are compiled.

A university has many things to teach its students, but time is limited. How effectively the university gives the students the maximum amount of knowledge possible in a limited time is not merely a practical matter, but a fundamental matter which affects the attainment of the goals of education. If it is to teach the students as much as possible in a limited time, the university must radically improve teaching methods.

The heuristic method must have priority in being adopted on a full scale.

In order to adopt this method, it is necessary to eliminate, without hesitation, the method of instructors simply dictating their lectures to the students. Lectures were dictated to the students formerly, and it seems that things are much the same until now. If lectures are dictated to the students from beginning to end, the purpose of lectures cannot be attained.

Lectures should not be given by using the method of enumerating various phenomena but by using the method of building up various facts for a given argument so as to give students a correct understanding of the system of knowledge and the principles involved. Lectures must also be suited to the level of the students. There are many students who came after being discharged from the army and those who came after working on jobs, so lectures should be given in a manner which awakens them intellectually by degrees, to suit their level of comprehension and knowledge. If lectures are given in a manner of cramming knowledge into their heads in disregard for their comprehensive and intellectual levels, the students may not digest what is being taught.

Lecture is an art. Teachers need to acquire the art of skilful lecturing. Such an art of lecturing can attract the students' attention and encourage them to try their best to learn as much as possible and lead them to develop their thinking capability. Teachers must not tell their students to learn by rote what is being taught, but give them

various forms of homework that requires them to read many books and thus develop their ability to analyze problems, judge and reason. The university must create a movement for the improvement of teaching methods with the goal that students are able to digest within the hour all that is being taught.

Theoretical education and practical training must be combined closely.

Combining education with productive labour, and theory with practice is our Party's consistent educational policy.

If practical training is given at random without being theoretically systematized, or if it is conducted in a manner of merely showing production processes to the students without letting them apply their knowledge to practice, it will be impossible to combine theoretical education truly with practical training. The university must not permit the omission of practical training on the excuse that they are under pressure to squeeze the curriculum into the allotted time nor connive to neglect the practical training of students. Practical training is not a process that can be omitted at one's own discretion. It is an indispensable process of education for enabling the students to acquire a working knowledge, and as such it is obligatory. The university must systematize practical training into pedagogical regulations so that the students consolidate their knowledge by seeing things, experiencing them and finding solutions to problems in real life situations and thus develop their ability to apply their knowledge.

Students should be given many assignments to write to increase their written expression capability. The students in social sciences must acquire the ability to write as a criterion to graduate. A man who does not know how to write cannot claim to have graduated from the university. University graduates must without exception know how to write.

Both in the theoretical field and in the field of art and literature there are not many people who are good at writing. People who majored in political economy or in philosophy do not write a theoretical treatise properly, and people who have been trained in language and literature do not write a literary piece of any credit.

People who specialize in social sciences must acquire the ability to write. Only then can they be successful in political work or in scientific and theoretical activities. In particular, the officials who are working in Party organs, administrative and economic establishments after graduating from the university must be able to write their own reports and document their own work experiences.

In order to develop the students' ability to write it is necessary to give them the task of writing essays on the subjects they specialize in as well as graduation theses, all of which should carefully be supervised.

Another important issue involved in improving education is to give students proper political and moral education.

Intellectual education and political education are tied together, and a teacher must be an intellectual educator and at the same time a political educator. But some teachers neglect the political education of students in the belief that they are responsible only for their intellectual education. Consequently, the tendency to separate intellectual education from political education has not been rectified. If no attention is paid to their political education, our university students may reveal non-working-class and immoral conduct, as is the case with those in certain socialist countries. If such a state of affairs occurs, they cannot take over the revolutionary cause nor can they preserve the gains of the socialist revolution. Teachers must combine intellectual and political education closely and give their students an effective political education.

The basic principle of political education for the students is to establish the Party's ideological system thoroughly among them. It can be said that the current educational programme for the university has been drawn up in such a way as to establish the Party's ideological system among the students. The university authorities must, therefore, strongly demand the implementation of the educational programme and ensure that the students absorb the Party's ideological system thoroughly. In addition, the students' daily routine should be made an educational process of absorbing the Party's ideological system.

One thing that must not be overlooked in education is to give the students a solid communist moral education. Nowadays, many of the students are ill-mannered, not even knowing where to stand or where to sit down. If students do not acquire communist moral qualities while at university, they cannot conduct themselves properly when they have taken jobs, nor can they perform their role as cadres of the nation.

The university must pay sharp attention to the political and moral education of the students and train them to be genuine revolutionaries who have acquired the Party's ideological system and all the communist moral qualities.

Raising teachers' qualifications is important in improving educational work. It can be said that the quality of education is decided by teachers' qualifications. If their qualifications are low, it will be impossible to ensure quality in ideological and scientific education at the level required by the Party, no matter how accurately the curriculum has been drawn up.

University teachers must be well prepared politically and ideologically as well as scientifically and theoretically. In particular, the teachers of Kim Il Sung University, the centre for the training of native cadres and the highest temple of scientific pursuits, must be better qualified than all teachers working elsewhere. Teachers of this university must work hard to equip themselves firmly with the leader's revolutionary thoughts and the Party's policies and master the science and skills involved in their area of study.

In order to raise their qualifications, the teachers must put all their efforts into preparing their lectures. They must be thoroughly prepared for their lectures by reading a variety of reference books and visiting the field frequently before they give lectures, and in the course of this they must improve their qualifications.

It would be inconceivable for university teachers to improve their qualifications separate from scientific research. They must, without exception, participate in scientific research and find solutions to the scientific and theoretical problems arising in their studies as well as the scientific and technological problems arising in different sectors

of the national economy at the moment. Only then will they be able to raise the level of their qualifications.

In order to heighten their qualifications teachers must study vigorously. They must study the leader's works and the Party's policies which are their embodiment. It is also important to study in depth and breadth in order to acquire the knowledge of science and technology in their field. We cannot say that all the teachers will study voluntarily. Faculties and departments must establish strict academic discipline among teachers and tighten up the control of their study.

Teachers must put all their efforts into their lectures, scientific research, and study as an integral whole, without ignoring any aspect of them.

Teachers themselves must study hard and also guide their students to do the same. They must make a stronger demand on the study of their students and thus make the university the literal temple of learning.

Teachers must make strenuous efforts to train themselves to be revolutionaries.

Educating work is an important revolutionary undertaking for the training of cadres. Teachers are glorious revolutionaries who train revolutionary workers to take over and carry forward the revolution and construction. It is only when teachers themselves become genuine communist revolutionaries first that they can train their students to be communist revolutionaries with success.

Making teachers genuine communist revolutionaries is our Party's consistent policy. In some countries intellectuals are now being ostracized indiscriminately simply because they came from the propertied class, whereas in some other countries they are being made complete liberals without being given political education. Ostracizing them indiscriminately is the tendency of factionalism; cancelling their revolutionary education is an expression of bourgeois liberalism. Our Party is opposed to these "Left" and Right deviations and adheres to the revolutionary principle of reforming them into communist

revolutionaries who serve the working class better.

The Party organizations of the university must equip the teachers with the leader's revolutionary thoughts and give them constant revolutionary training through organizational life and educational practice so that they root out individualism, selfishness, liberalism, fame-seeking and other remnants of outmoded ideas and so that they work with all devotion to the Party and the revolution.

In order to improve educational work, it is necessary to enhance the administration of education.

To this end, it is important to increase the role of faculties. The faculty is a major unit of educational administration which organizes and directs education and scientific research. It is duty bound to supervise, direct and control educational work, the work of raising qualifications and improving scientific research in a unified manner.

It is especially important for Kim Il Sung University to enhance the role of its faculties. The scale of the faculties of this university is very large from the point of view of the composition of departments, the size of enrollment of students and the scope of teaching specialists. The Faculty of Economics, for instance, is as large as an independent college. In view of the importance of the position of the faculties and their duties, the leader has instructed that authoritative scientists should be appointed as deans.

University faculties are currently, however, acting merely as a link between higher and lower units of education.

Faculties must, acting as masters of educational administration, organize work in such a way as to free teachers from miscellaneous paperwork and enable them to concentrate their efforts on raising the scientific and theoretical level of education. In particular, the faculties must formulate educational programmes to meet the political requirements of Party policy and the aim of expert training. They must draw up curricula with care. Too frequent revision of the curricula will hamper the systematic character of education. In order to draw up good curricula it is necessary to make a deep study of the Party's requirements, analyze the activities of graduates and listen to

the opinions of many people.

After defining correct educational programmes faculties must direct and control their implementation strictly. They must direct and control properly the whole process of education, ranging from the teachers' preparations for lectures to the digestion of their lectures by the students. There must be supervision so that the contents of educational programmes are correctly taught. They must prevent lax practices such as changing curricula without permission or violating the sequence with which material is taught.

The department is the basic academic unit which supervises education and scientific research. Enhancing the department's sense of responsibility and its role is the way to raise the teachers' qualifications, step up scientific research work and raise the level of pedagogical quality. The faculties must improve work with their departments and enhance their role in every possible way.

This year Kim Il Sung University will mark the 20th anniversary of its foundation. During this period it has produced a large number of native cadres and accumulated valuable experience in implementing the Party's educational policy. It has also strengthened the ranks of teachers with workers who are loyal to the Party and it has constructed new modern university buildings.

The university must raise the teachers' scientific and theoretical expertise to that of the world standard and improve the education quality further; all of this can be done on the solid foundations that have been laid. In this way the voice of Kim Il Sung University will have a strong influence on the academic circles of the world and the university will be one of the most renowned universities in the world.

I strongly believe that all the teaching staff of Kim Il Sung University will, true to the Party's educational policy, meet the Party's expectations by improving academic work quickly and by producing an increased number of able native cadres capable of contributing to our revolution.

LET US ENHANCE THE ROLE OF THE MEDIA IN IMPLEMENTING THE DECISIONS OF THE PARTY CONFERENCE

**Talk to Officials of the Information and
Publicity Department of the Central Committee
of the Workers' Party of Korea, as well
as Journalists and Editors**

October 28, 1966

The recent Party conference was a historic meeting of great significance in the development of the Korean and world revolutions.

All Party members along with other working people are expressing their ardent support for the great leader Comrade Kim Il Sung's report to the Party conference, and the whole country is alive with revolutionary enthusiasm. His report to the Party conference is evoking admiration from many parts of the world. Many publications, news services and radio stations throughout the world are giving wide publicity to the news of the Party conference. They praise the report as a banner which inspires progressive people around the world with courage and confidence in victory in stepping up the anti-imperialist, anti-US struggle and in developing the international communist movement.

In his report to the Party conference, the leader, in connection with the prevailing situation, has set out the task of carrying through the Party's policy of pressing ahead with economic construction and defence build-up simultaneously while also strengthening our

revolutionary base politically, economically and militarily.

The officials in charge of the press as well as journalists are faced with a very heavy task in the struggle to achieve the goals set by the Party conference.

Newspapers, news services, the radio and other media are powerful ideological weapons of our Party for giving the broad masses revolutionary education and mobilizing them in the implementation of the Party's policies. Through the media the Party's ideas and intentions are brought home to the masses, and the latest news from home and abroad and about the building of socialism is spread widely. Without the media it would be impossible to be effective in educating the broad masses and mobilizing them for the implementation of Party policy.

In order to rouse Party members and other working people to the struggle to implement the decisions of the Party conference and effect a revolutionary upsurge in all areas of socialist construction, we need an innovation first in the media's handling of information. It is only when newspapers, news services and the radio burn with the Party's ideas and goals, till they bubble over, that a revolutionary atmosphere can pervade the whole country and a fresh revolutionary upsurge can take place in all areas of society.

At present, the press is not conducting information work at a high enough level to meet the Party's political needs and intentions. Articles carried in the Party paper and other publications, for instance, lack profound content as well as a fighting spirit and the power of persuasion; such is the case with most of the articles.

The officials in charge of the press as well as journalists must raise the political and ideological level of the media while improving quality in order to bring about a new era in mass communications.

The first order of business is to step up information work to equip Party members and other working people with our Party's revolutionary ideas.

The most important issue in carrying out the decisions of the Party conference is to strengthen our revolutionary ranks rock-solid by

fortifying the Party and uniting all people behind the Party and the leader. In order to cement the revolutionary ranks, it is necessary to realize the unity and cohesion of the Party with the people in ideology and purpose. To this end, Party members and other working people must fully understand our Party's revolutionary ideas.

The Juche idea is the sole guiding ideology of our Party, and all our Party's lines and policies are derived from it.

It is through the implementation of the Juche idea in all sectors under the leader's guidance that our people have been able to make historic changes in the revolution and in construction in order to develop in a short period of time the devastated country into the strong socialist country, independent, self-sufficient and self-reliant in defence. The validity of the Juche idea and its great vitality have been fully verified through practice, and masses of people around the world are now trying to learn this concept. However, the media is not efficient in the dissemination of the Juche idea. There are not many treatises that give an in-depth explanation of this idea, nor are there many articles that deal with the validity of our Party's consistent stand of independence, and its line of independence, self-sufficiency and self-reliant defence.

Establishing the Juche orientation is a very important and pressing matter for the Korean revolution and the international communist movement at present. That is why our Party published a major article, *Let Us Defend Independence*, in *Rodong Sinmun* (an organ of the Workers' Party of Korea) last August. This article vindicated the validity of the independent and creative stand which is maintained consistently by our Party in the revolution and construction. It also stressed the pressing need and significance of defending independence in the international communist movement at this moment. The article is having a strong impact on the international community. But the press is silent, having dealt with it only once in the printed media and news services and on radio. Currently, it is difficult to hear from the media even a phrase advocating independence and the establishment of the Juche orientation.

Recently, publications have been giving publicity to the “patriotic spirit of independence” which is said to have been advocated by the school of *Silhak* (Practical Science-Tr.) in the feudal ages, but it has nothing in common with our Party’s revolutionary idea of establishing the Juche orientation. If Party members and other working people are equipped with the “spirit of independence” advocated by the *Silhak* school, it will be impossible to champion and implement our Party’s line of independence and establish the Juche orientation in the revolution and construction. The fact that these publications are giving prominence to the propositions of the *Silhak* school of feudal society and giving publicity to them as embodying the spirit of independence on the excuse of establishing the Juche orientation in opposition to sycophancy shows that the officials in charge of the media and journalists themselves apparently do not have a clear knowledge of how the Juche idea was created and what is the revolutionary essence of this idea.

The media must disseminate the Juche idea in depth so that Party members and other working people understand clearly the essence of the Juche idea and its great vitality.

In addition to intensifying the propagation of the Juche idea, the media must give wide publicity to the leader’s outstanding leadership ability and to his high international prestige.

The respected leader is a great revolutionary leader who, by his profound thoughts and theories, preeminent leadership and revolutionary experience, has made undying achievements for our revolution and mankind. Without his preeminent and seasoned leadership, the high prestige and dignity of our Party and Republic as well as our people’s honour and happiness would be inconceivable. We must give wide publicity to the leader’s greatness and encourage all Party members and other working people to revere and follow the leader wholeheartedly uniting themselves solidly behind the Party and leader in idea and purpose.

In view of the fact that the revisionists are now trying to reject the leader’s guidance over the revolution and construction and damage

the prestige of working-class leaders, it is particularly important to step up information which illustrates the leader's greatness. We must make our leader's greatness more widely known and thus convince not only the Korean people but also the people around the world of the revolutionary truth and historical lesson that the revolutionary struggle will emerge victorious only when the entire Party and all the people are united firmly behind their leader.

Proper news coverage of the events involving the leader's activities is vital in giving publicity to his greatness. The leader's diplomatic activities and the political functions attended by him should be reported in such a way as to vividly show his preeminent leadership ability, his appealing character and the warm feelings of reverence for him by our people and the world's people. Even in the use of an epithet, care should be taken to express intimate feelings and courtesy, and the titles of news stories focussing on him should be given more prominence than other titles so as to ensure his high prestige.

Particularly in newspapers and other publications the photo of the leader should be presented properly. Since the people see the leader's noble and benevolent image through his photographs carried in publications, both camera work and editing must be done skilfully and with the utmost care in order to ensure his prestige.

The spot news coverage, articles covering events, and accounts of visits should also analyze successes and experiences and emphasize their being the results of the leader's wise guidance rather than merely dealing with facts in a cold manner. In this way all the articles and compilations that are carried in publications will contribute to giving Party members and other working people a deep understanding of the validity of the leader's lines and policies along with the sagacity of his leadership.

The revolutionary and class character of the publications and reports should be emphasized.

The revolutionary and class character can be seen as the lifeblood of our Party's publications and reports. If they lose their revolutionary

and class character, our media will be unable to fulfil their role as an ideological instrument for people's revolutionary education.

We are faced with the task of eliminating the vestiges of old society and turning the whole of society into a new revolutionary and working-class form. On the international arena, too, an uncompromising struggle is being waged between progress and reaction and between socialism and imperialism. Such a situation requires that the media strengthen the revolutionary and class character of their output.

Serious shortcomings in the mass communications field are in evidence. Last year Radio Central broadcast a youth and student programme without any educational significance on the excuse of introducing a new form of mass education, for this I criticized them. Even in the subsequent months quite a few programmes with obscure and ambiguous ideological content have been aired by the media. A short time ago Radio Central carelessly broadcast a decadent song of a crooning style under the name of a popular song. Recent issues of the Party paper have carried stories about history, legends, descriptions of historical sites and articles about beautiful spots, and other side stories devoid of any educational value, merely for the sake of amusement. These things cannot help towards giving people revolutionary education.

In the issue of ideology, there can be no middle of the road; the demarcation line between which is pro-working class and which is anti-working class should be distinct. Since they are standing on the forefront of the ideological struggle, journalists and editors must be politically more vigilant than anyone else and combat without compromise all elements which are contrary to the Party's ideology and of obscure class character. From now onwards you must be more on your toes and prevent the appearance in the media of anything that is ideologically obscure.

In his report to the Party conference, the leader scientifically elucidated that the process of building socialism and communism is one of making people revolutionary and transforming all social

sectors to fit the pattern of the working class. In order to make people revolutionary, it is necessary to root out the remnants of capitalist ideas and all other non-working-class ideological elements from their minds while filling them thoroughly with the revolutionary ideology of the working class.

The paramount aim in communist education of Party members and other working people is to enhance their class consciousness. Working-class consciousness is the core of the communist ideology. The media must deal with an abundance of materials which provide a class education and communist education, thus contributing to enhancing people's class consciousness and equipping them with the communist ideology.

Our Party's policy is to give people communist education which will be combined with education in the revolutionary traditions, putting emphasis on class education. We must intensify the propagation of the revolutionary traditions so that Party members and other working people learn to embody the noble revolutionary spirit displayed by the anti-Japanese guerrillas and their valuable experience of struggle. This is the way to encourage our people to break through, by their own efforts, whatever difficulties and obstacles they may encounter in the path of their revolutionary struggle.

Bitterly recollecting the fact that during the strategic retreat in the Fatherland Liberation War a large number of people were captured and massacred by the enemy, even without fighting him, the leader used to say that this was due to the failure to give people a proper education in the revolutionary traditions. Currently when the enemy is stepping up more than ever his manoeuvres to unleash a new war, in order to invade the northern half of Korea, we must not forget the bitter lesson of the strategic retreat and we must prepare the people politically and ideologically to be able to cope with whatever situation the future holds.

The experiences of the Fatherland Liberation War should be given wide publicity. In this war our People's Army and our people fought

heroically, displaying noble patriotism and a self-sacrificing spirit, defended honourably the independence and freedom of the country by inflicting a political and military defeat upon the US imperialist aggressors who had been boasting that they were the “strongest” in the world. The heroic exploits performed by the People’s Army and the people in the war and their lessons gained from battle are now serving as valuable models for giving Party members and other working people a correct view of war and for educating them on revolutionary doctrine.

Rousing the people to the anti-imperialist, anti-US struggle is an important task now facing the media.

At the Party conference the leader defined US imperialism as the first target in the struggle of our people and the world’s people. He put forward the strategy for the anti-imperialist, anti-US struggle, the strategy of directing the spearhead at US imperialism.

The US imperialists are the inveterate enemy of the Korean people, an enemy who began invading Korea over a century ago, has been occupying south Korea for 20 years since liberation, massacred a large number of our people during the last war and reduced our cities, towns and villages to ashes. They are increasing their manoeuvres of aggression and war in many parts of the world, instead of discarding their wild ambition of world conquest. They are escalating the aggressive war against Vietnam while at the same time viciously conducting an anti-communist propaganda campaign aimed at undermining socialist countries. Nevertheless, the revisionists are claiming that the nature of imperialism has changed and are making compromises with them, spreading illusions about imperialism among the people.

We must, through newspapers, news services and the radio, expose and condemn the aggressive nature and brutal atrocities of US imperialism in a comprehensive and historically based format. In this way the world will clearly understand that US imperialism is not only the enemy of the Korean people but the common enemy of mankind and that without struggling against US-led imperialists it will be

impossible to safeguard world peace and security, and national sovereignty.

At the instigation of US imperialism, the Japanese reactionaries are now unashamedly stretching their tentacles of reinvasion into south Korea and stepping up their hostile policy towards our Republic. We must also bring to light the criminal acts of Japanese militarism with its imperialistic ambition, so that not only the Korean people but also the people of Asia and the rest of the world heighten their vigilance against the danger of Japanese militarism which is being rearmed.

The south Korean military fascist clique has made half the territory of Korea a total colony of US imperialism and, worse still, is again attracting the Japanese militarist forces that caused untold sufferings and miseries to the Korean people in the past. The fascist clique is shoving the point of its bayonet at the necks of the patriotic people who will not stand for its traitorous policy. The south Korean puppet clique is selling our fellow countrymen as slaves to foreign capitalists and farm owners and calling it “emigration.” They have sent a large number of young and middle-aged people to the battlefield of south Vietnam to die like dogs.

The media must launch a powerful offensive for exposing the criminal acts of the south Korean military fascist clique. Reporters and editors must infuse into their articles the whole nation’s wrath and hatred for the south Korean puppet clique that is totally selling out the country and the nation into the hands of US and Japanese imperialists. Each of their sentences and phrases must accuse them of acts of treachery before our nation and serve as the bayonet that is thrust into the enemy’s throat. This will isolate the south Korean puppet clique thoroughly from the Korean and world’s people and rouse the broad masses of the south Korean people to struggle against the colonial, fascist rule of the US imperialists and their stooges.

Even under the barbarous military fascist dictatorship, under trying conditions, the south Korean workers, farmers, youth and students and various sectors of patriotic people are now struggling

staunchly against the colonial rule of US imperialists and Japanese imperialists' manoeuvres for reinvasion, as they want the right to live and democratic freedom. Their struggle is a just, patriotic struggle for the country and the nation and a part of the Korean revolution as a whole.

Our media must become the banner that inspires the south Korean people with strength and courage. Journalists and editors must give priority to the reporting of news about the south Korean people's struggle and give wide coverage of it, so that the people in the north always remember them, give them all their support and encouragement in this struggle, and let the voice of international support and solidarity with their struggle ring out loudly.

The most important revolutionary task of our Party and our people currently is to continue the advance in the construction of the socialist economy and at the same time accelerate defence build-up.

In order to build socialism and communism successfully we must press ahead with economic construction in order to consolidate the nation's economic foundations and improve the people's living conditions. At the same time national defence must be strengthened so that we safeguard our revolutionary achievements.

Today's situation in which the imperialists are more blatant with their war manoeuvres than ever proves clearly the absolute validity of the leader's line of pressing on simultaneously with economic construction and defence build-up.

It is no simple task to construct the economy and build up defence simultaneously. Nevertheless, continuing with the construction of the socialist economy and directing great efforts to defence build-up is necessary. It would be impossible to carry out this programme without mobilizing the whole Party, all the people and the entire army for a strenuous struggle.

Political information and motivation for better and faster construction are needed to rouse Party members and other working people to take on the struggle to carry out the Party's revolutionary line. The media must elucidate to the masses the revolutionary

essence and validity of the programme of simultaneous economic construction and defence build-up. Immediate, in-depth publicity about the heroic struggle of the people who are working devotedly to carry out the Party's policies must be created as well as coverage of the successes and experience gained in the course of their struggle.

Ideologically profound, powerfully influential and appealing articles and compilations alone can touch the hearts of the people and rouse the masses to a heroic struggle and distinguished services. Journalists and editors must always write and publish many inspiring and gutsy articles and compilations which show the Party's political intentions and needs clearly, stirring up revolutionary enthusiasm in the masses. In this way a revolutionary atmosphere of working and living militantly with a gun in one hand and a hammer or sickle in the other will pervade the whole country, and an advance by leaps and bounds and innovations will be made in all parts of the country.

If they are to fulfil the noble mission and honourable task entrusted to them by the Party and the revolution, the journalists and editors must improve their political and practical skills.

Our journalists and editors are the people who are fighting with pens in the forefront of our Party's press campaign. Journalists' and editors' loyalty to the Party and the revolution must find expression in their copious, brilliant writings which are vibrant with the spirit of the times and touch the people's hearts. Our Party is a revolutionary party, a fighting party, so it needs the workers who, silently, concretely carry out the revolutionary tasks given by the Party. Workers who are not prepared politically and practically cannot prove themselves worthy of the Party's trust and expectations. Our journalists and editors must learn to acquire a sharp political eye, a profound knowledge of nature and society and a high level of writing skill.

Our journalists and editors must first fully equip themselves with our Party's lines and policies. Unless this is accomplished, they will not be able to write sound articles in harmony with the Party's ideas and intentions, nor can they analyze and judge anything correctly

from the political point of view. Journalists and editors must make a systematic, in-depth study of the leader's works and make his great revolutionary thoughts and theories their own world outlook, till they flow in their blood.

Our journalists and editors must become well versed in politics, the economy, culture, science and technology. To this end, they must be voracious readers and acquire an expansive knowledge in many fields. They must go deep into the working world which is bubbling over with creation and innovation, and see many things to widen their mental horizon. Only then will they be able to produce many brilliant journalistic pieces.

In order to write well, they must improve their writing skill. A wealth of knowledge does not necessarily produce good writing. Orally expressing knowledge is easy, but it is not easy to express one's knowledge in writing. The journalists and editors must make an active effort to acquire the art of writing and develop their writing ability until they are able to write articles of any genre.

Our journalists and editors must also steadily strive to make themselves revolutionary. Without hardening themselves constantly and giving themselves revolutionary education, they would be unable to become genuine Party journalists, ardent champions of Party policy and its information workers. When journalists and editors have become true revolutionaries, our newspapers, news services and radio will successfully fulfil their important mission and role as the Party's powerful ideological weapons.

Our journalists and editors must make unremitting efforts to better prepare themselves as able workers who are unfailingly loyal to the Party, while raising the political and ideological level of the media so as to prove themselves worthy of the Party's high trust and expectations.

**ON COMPLETING THE FILM
THE FAMILY OF CHOE HAK SIN AND MAKING
IT A MASTERPIECE WHICH CONTRIBUTES
TO ANTI-US EDUCATION**

**Talk to Officials in the Field of Art and Literature,
as well as to Workers in the Arts**

December 27, 1966

Workers in the arts have toiled hard this time around to produce the film *The Family of Choe Hak Sin*.

I submitted to the great leader Comrade Kim Il Sung the script which you had revised in accordance with his instructions given after his viewing of the first copy of the film.

The leader went personally over the script of the revised film and said that, although other scenes had been mended well, in the scene where Song Gun, Rev. Choe Hak Sin's son, is arguing with Yong Su, the future husband of his sister, the latter's words are not expressive enough. The leader said that the reason why the puppet army captain Song Gun lowers his pistol that has been aimed at Yong Su, a squad leader of the People's Army, should have been strongly felt in their words, but it is not.

Yong Su's words must express vividly that if Song Gun does not wish to be tried by the people as a traitor to the nation he must quit the disgraceful puppet army and come over to the side of the people. The words of Song Hui, his girlfriend and Song Gun's sister, must express the same idea. Only when Yong Su and Song Hui make a

strong attack on Song Gun's national conscience will the reason be cinematically clear as to why Song Gun lowers his pistol. The words should be altered in this direction.

A few days ago the leader saw this film and said that it must not give the impression that the motive behind its production was to grapple with the unsolved problem of religion in our country, because, to the contrary, this issue had been resolved in our country. Saying that this film should show how religion in our country has disappeared and how believers have all been re-educated, the leader has instructed that the film should show the minister is opposed to the Yankees, regardless of whether the minister is living in Kangdong County or in Taedong County.

The problem of religion was resolved in our country during the Fatherland Liberation War. Christianity was spread in our country quickly by American missionaries in the latter half of the 19th century. There had been many believers in the north before the war, but during the war all the churches were destroyed by the barbarous bombings of the US imperialist aggressors, and many Christians were killed by the American atrocities. Those who survived, like the minister in Taedong County, became awakened to the truth and ceased believing in Jesus Christ. In the northern half of Korea there are not many people who believe in religion, and moreover the freedom of religion is completely guaranteed by law, so there is not the slightest problem tied to the question of religion in the north.

The film *The Family of Choe Hak Sin* must not find fault with the Christians or Christianity itself, but must criticize the worshipping of US imperialism as "God" as well as approaching US imperialism with illusions.

Workers in the arts have toiled hard to produce *The Family of Choe Hak Sin*, to make it a film of high ideological and artistic quality in accordance with the creative direction indicated by the leader. But they will have to go still one more step forward.

The scene in which Song Gun, who, although forced to shoot the old man (the bell-ringer), suddenly turns round and shoots Kingster

must be justified so that his sudden psychological metamorphosis is more cinematically convincing.

Formerly, some people condemned the drama, *The Family of Choe Hak Sin*, as a “reactionary” work by criticizing the conversion of the puppet army captain Song Gun as a departure from the working-class code of behaviour. Their criticism cannot be justified. The point at issue was not his conversion itself, but the lack of artistic description of the motivation justifying his act of conversion.

It is not easy for a person like Song Gun, who fears the United States and acquiesces in the sorrow of a “weak” nation while knowing that the anaconda of the United States is crushing him and south Korea in its coil-like grip, to level his gun at the Americans. Therefore, if you are to describe the act of his conversion, you must show the process of the awakening of his national consciousness convincingly. In the play it was difficult to depict this process in the space of a scene, but in the film it will be possible to show the process in a concentrated manner because the technique of recollection can be employed readily.

At the moment Song Gun is standing with his gun levelled at the bell-ringer in the film, a vivid picture of his life experience and his feelings of wrath at US imperialism must be given. He must be reminded of himself during his boyhood when he was held in the bell-ringer’s arms, tugging on the bell-rope, of his sister who died, feeling giddy, hearing the bell ringing, of his mother’s face cursing the Americans, of Kingster who is guffawing and killing his sister and other Koreans in cold blood, of the ugly face of Richard as well as the images of Yong Su and Song Hui who are harshly accusing him of crimes in his courtyard where they have levelled guns at each other. If this scene of recollection is depicted skilfully, the audience will be convinced of the truthfulness of Song Gun’s action. His mental state at the moment of his decisive action will be obvious to all and the process of the development of his consciousness can be felt to be the process of being awakened to national consciousness.

Like a drama a film hinges on the theatrical art of characterization.

Films can be works of high ideological and artistic qualities only when personalities and dramatic moments are drawn richly and vividly.

Since *The Family of Choe Hak Sin* is a film of new modality, involving mainly negative characters, special efforts must be directed to the vivid individualization of different characters such as Rev. Choe Hak Sin and his son Song Gun, who worship the United States, and the US imperialist aggressors. In works of art and literature people's personalities should be personifications of distinct social classes and strata while at the same time they should be original individuals with varying characteristics. Only then can these works acquire ideological and aesthetic values and attractive power.

An important issue in characterization is the ideological consciousness of characters. A man's ideological consciousness is the core of his mental world, and the basic feature of his personality is defined by his ideological consciousness, because all his activities are defined and prompted by his ideological awareness as well as his knowledge and feelings, which are also regulated by his ideological consciousness.

A man's ideological awareness is the basic factor in characterizing his personality. However, this does not mean that people with the same ideological consciousness have the same personality. Even people who have the same ideology differ from one another in their understanding of the ideology and in their conviction, and the ideology finds different manifestations in their thinking and actions. Therefore, people have different personalities.

Workers in the arts must, with a correct understanding of the correlation between ideological consciousness and personality, depict the principal character of the film, Rev. Choe Hak Sin, and his son Song Gun as believing in and worshipping the Americans but at the same time being of very different temperaments and personalities.

Rev. Choe Hak Sin is a hardcore US-worshipper whose Christian belief and illusions about the United States have been fused into an integral whole during the decades of his religious life. The basic

characteristic of his personality is that he believes in the United States as “God” and worships it unconditionally. In the film, therefore, all his actions and feelings must emanate from such an ideological stand, and his family tragedy must be shown as lying precisely in this.

In order to portray Rev. Choe Hak Sin’s personality as a completely blind worshipper of the United States, it is necessary to describe clearly his US-worshipping stand and attitude regarding the atrocities committed against our people by the Americans. Through his eyes the atrocities were mistakes made by individual American soldiers who have renounced their faith in “God,” and he does not perceive the aggressive nature of US imperialism. The film must convincingly portray the actions and psychological state of Rev. Choe Hak Sin, who misguided by his illusions about the United States, calls on Richard and asks him to save the People’s Army soldier Yong Su who is hiding out in his home during the time when the Americans are making frantic efforts to arrest patriots. He does not allow himself to believe the fact that his eldest daughter Song Ok was killed by Kingster.

It can be said that Song Gun is much the same as his father in his belief in and worship of the United States. But his US-worshipping is of a slightly different sort, in experience, conviction, intellect and actions. Unlike his father, Rev. Choe Hak Sin, who is ignorant of the aggressive nature of the United States and worships it blindly, Song Gun, although aware of the fact that the United States is an anaconda that is crushing him along with the whole of south Korea in its coil-like grip, accepts it with resignation because he fears the United States.

The major characteristic of his personality, that of a man who fears the United States, must first of all be portrayed skilfully. In addition, it is important to show the wretchedness and agony of the puppet army officer who can do nothing against the Americans’ atrocities and contempt although he feels national humiliation and indignation for them. Only by delving into life, deep into the personality which is characterized by intelligence and national indignation as well as fear

of the United States, can you depict sensibly the sudden mental metamorphosis. His decisive action to free himself from the ideological fetters of fearing the United States by shooting at the heart of the American in the exact moment when he is being forced to shoot at the heart of his fellow countryman, will seem like a natural progression.

Richard, Kingster and James, too, should be described in such a way as to give prominence to their varied individualistic personalities as aggressors. They are the spokesmen and executors of the aggressive policy of US imperialists towards Korea. They are all evil in that they are aggressors, but they perform different duties for the implementation of the aggressive policy of the US imperialists, and also have a varied understanding and belief about the means and methods of aggression. That is why they should be portrayed in depth, so as to emphasize the different traits of their personalities, although they are the same aggressors.

In the Korean war, as is always the case with them, the US imperialist aggressors overtly invaded our country with guns in one hand while at the same time waving olive branches in the other so as to deceive our people by stepping up the ideological and cultural offensive. In order to show the brutality and craftiness of Richard, Kingster and James properly, it is necessary to stress how their personalities mirror the two-pronged policy of US imperialists.

The minister Richard is the spokesman of the US imperialists' ideological and cultural invasion, so this must be manifest in his hypocritical personality, appearing in the guise of "God's apostle" and a "friend" of Koreans while at the same time being the craftiest and vilest of men.

The US army officer Kingster is the representative of the US imperialists' military invasion. This fellow should be characterized as a wolf that believes in the "philosophy" of regarding guns as sacred, as a brute who feels pleasure and joy in killing our people right and left.

James is an adviser from the US Central Intelligence Agency who

implements the US imperialists' two-pronged policy. This character should be depicted as an influential and cunning person who controls Richard and Kingster behind the scene.

The workers in the arts must express anti-US sentiments thoroughly, through the depiction of characters' personalities and in their words as well as in the scenes, and complete *The Family of Choe Hak Sin* so as to make it an excellent piece, both in terms of ideological and artistic quality.

The main basis of this film has already been established; the altering of it a little in the direction I have indicated today will polish it off as an excellent film.

We have only a few days left until the New Year, so you must speed up your reworking efforts so as to show the finished piece to the leader on New Year's Day.

ON CREATING REALISTIC TYPIIFICATION OF HUMAN CHARACTER AND LIFE THOROUGHLY

Talk to Writers

February 10, 1967

The great leader Comrade Kim Il Sung saw the play *The New Spring in Sokkaeul* adapted from the novel of the same title, the film *Fierce Wind* from the novel *The Fog Creeps over a New Hill* as well as the film *Through Darkness* and pointed out the serious ideological and aesthetic shortcomings contained in these works. He also clearly indicated the direction and ways for rectifying the errors committed in the field of art and literature and bringing about good improvement.

Writers and artistes should clearly understand the essence of the shortcomings and errors recently revealed in the creation of works of art and literature and the cause for them by closely studying the instructions of the leader. They must soundly develop our art and literature on the basis of the creative method of socialist realism.

We can see from the ideological and aesthetic mistakes committed recently by some writers in the creation of works of art and literature that our writers have not yet firmly armed themselves with a revolutionary world outlook nor acquired a proper class viewpoint and that they have not correctly applied the creative method of socialist realism in their work.

If works of art and literature are to reflect reality truthfully, provide impressive artistic solutions to a profound ideological content and make an effective contribution to the revolutionary education of the people,

they should create a realistic typification of man and life thoroughly.

The main object of the description of such works of art and literature as the novel, the play and the movie is man and his life, and thus human character occupies the central place of the artistic representation of these works. Depicting typical human character in works is the main factor in ensuring the true representation of life and their high ideological and artistic value as well as in guaranteeing their cognitive and educational significance.

The reason that some writers recently made serious mistakes in the creation of artistic and literary works is due to the fact that they portrayed the character of revolutionaries or workers, farmers and middle-class people in a distorted way instead of presenting typical human character.

If writers are to create typical character in works of art and literature, they must write them in such a way that the socio-class essence is clearly revealed in the portrayal of characters.

What is typical in human life and in art and literature embodies social essence. There can be nothing representative apart from social essence.

Man is a social being. Man lives and conducts his activity as a member of a class in some social system. Therefore, human character is infinitely varied and individualistic, and yet it has the general and common features of the class to which it belongs. In works of art and literature the personality of the characters can become a pattern only when it embodies the general and essential features of a specific class, through individual characteristics.

If writers, in creating works, make the essential features of a class vague, on the plea of preserving the individualistic features of the characters, they will violate the principle of realistic typification and distort human character.

The novel *The New Spring in Sokkaeul*, and the play of the same title dramatized from this novel, described old man Ma, who had been a poor peasant in former days and received land during the agrarian reform, as a character opposing the agricultural cooperative. In the

days of Japanese imperialist rule old man Ma eked out a hard life in poverty because he had no land, but his life became better after he had received land following liberation. Therefore, he must be depicted as actively supporting the Party's policy of agricultural cooperation. In fact, in our country those peasants, who had lived a hard life in the past as poor peasants before they received land, fully supported the Party's policy of the cooperative reorganization of agriculture and stood in the van in organizing agricultural cooperatives. The fact that old man Ma was portrayed as a man opposing the agricultural cooperative was a distortion of the essential features of our poor peasants and runs counter to the class policy of the Party on firmly relying on the poor peasants when admitting peasants of various sections into the cooperative economy. At the time when agricultural cooperatives were organized there might have been some people who acted like old man Ma. However, such people were, in all situations, individual cases but not typical ones.

The mistake that violated the requirement for typifying the character in works of art and literature and distorted the socio-class essence of man was revealed seriously in the movie *Through Darkness*. This film made a farm hand, a hired worker in a rural area, into a fool and a reactionary. Hired peasants constitute the main class of the revolution in the rural areas. The fact that a hired peasant was described as a fool and as going over to the side of the reactionary class is a debasement of the main class of the revolution and a gross violation of the Party's class line.

The novel *The Fog Creeps over a New Hill* and the film *Fierce Wind* cinematized from this novel put a worker as their hero. However, these works did not portray their hero in such a way as to reveal the essential features of the working class but distorted his character.

The working class is the most progressive and revolutionary class whose historic mission is to lead the masses to destroy all the exploiting classes and exploitative societies and build socialism and communism. The working class is the most progressive and revolutionary class because they have a high degree of ideological integrity, a strong sense

of organization and a great capacity for united action.

If a typical character of a hero was meant to have been portrayed in the novel *The Fog Creeps over a New Hill* and the film *Fierce Wind*, a truthful picture should have been given of the process in which his ideology developed and of how he acquired the essential features of the working class. However, he was described as a man of combative spirit who had a strong fist and was brawny. This is a blasphemy against the working class because the hero was described as a ruffian who was engaged in fighting instead of giving an in-depth portrayal of the process in which his class consciousness was increased and he was tempered during the struggle. By portraying the hero in this way it is impossible to show correctly the ideological and mental aspect and strength of the working class as the leading class of the revolution.

In the novel *The Fog Creeps over a New Hill* and the film *Fierce Wind* not only the character of the working class was described in the wrong way but also the character of middle-class people was not typified.

Sun Yong is a woman intellectual who comes from middle-class people. Her father practises medicine in a small drugstore and he has a national conscience. He took part in the March 1 Movement and he is a nationalist who has preserved his patriotic constancy throughout his life. Sun Yong was educated by her father, influenced by the hero and also received some schooling. Judging by her living conditions, circumstances and the level of her knowledge and education, Sun Yong can fight well on the road of the revolution to liberate the country. However, in the novel and the film she was described in such a way that she not only turned renegade during the revolutionary struggle, but moreover, in the end she became the wife of the head of the “punitive force.” This means that Sun Yong’s character was not depicted truthfully and the middle classes were dealt with in a mistaken way.

Middle-class people belong to the working class in that they live by their own labour, but are akin to the propertied class in that they have a means of production or other property, although in a small amount. The middle-class people waver between the working class

and the bourgeoisie in their attitude towards the revolution because of their socio-class position.

Revolutionary works of art and literature must portray the middle-class people in such a way that they, after having wavered between the working class and the bourgeoisie, gradually acquire a revolutionary consciousness and follow the road of struggle on the side of the working class. This is the way to depict the typical character of the middle-class people. It is true that among the middle-class people there are some who take an active part in the revolutionary struggle on the side of the working class but on the contrary, there are also some who serve the bourgeoisie. In literary works the middle class may be described either as positive characters who follow the road of the revolution or as negative characters who betray their country.

It is important for revolutionary works of the working class to give a skilful portrayal of the typical character of those middle-class people who learn the truth of the revolution and take an active part in the struggle. Only then is it possible to clarify correctly the position and role of the middle-class people in the revolution. In particular, intellectuals and other middle-class people in colonial countries have an anti-imperialist revolutionary spirit and constitute the motive force of the revolution because they are subjected to oppression and national contempt by foreign imperialists.

Our works of art and literature can correctly reflect the Party's class line and exert a good influence on the south Korean people only when they truthfully portray intellectuals and other middle-class people who, experiencing setbacks and other difficulties in the course of their lives, gradually acquire a revolutionary consciousness and fight staunchly on the road of struggle. When a literary work depicts, in accordance with the characteristic features of the subject matter and the requirements of the theme, a man belonging to the middle class who has turned against the people and gone over to the side of the enemy, it must give a clear artistic explanation that the road he follows is the road of degeneration and ruin that will destroy his destiny.

The novel *The Fog Creeps over a New Hill* and the film *Fierce Wind* have also the shortcoming of failing to portray the main character in historic concreteness and depict the personality in such a way as to reveal the distinctive features of the times.

If works of art and literature are to portray a typical character, they must describe him in such a way that the character not only typifies the socio-class essence but acquires the essential features of the times. Since human character is restricted to some degree by socio-historical conditions, the characters of artistic and literary works must assume the features of those times if they are to become typical ones. These persons can become a pattern and truthfully show life and history only when they clearly assimilate the essential features of their class as well as the features of the times.

In the novel *The Fog Creeps over a New Hill* and the film *Fierce Wind* Mun Kyong Thae was not represented in historic concreteness and his character did not accurately reflect the special features of the early communist movement in the first half of the 1920s. These works described the fact in a mistaken way as if there were such a “mentor of the revolution” as Mun Kyong Thae in the 1920s and idealized and embellished his character.

The communist movement in our country in the first half of the 1920s was in its infancy and experienced grave difficulties and had many shortcomings. Those who were said to be engaged in the communist movement in the first half of the 1920s played some role in disseminating Marxism-Leninism in our country. However, the overwhelming majority of them were pseudo-Marxists and factionalists. They only indulged in wordplay divorced from the masses and disrupted the ranks of the communist movement through factional strife. As a result, the Korean Communist Party founded in 1925 ended its existence before long as an organized force.

The communist movement in our country entered the correct road of its development when the great leader Comrade Kim Il Sung started to lead the Korean revolution. The leader shaped the bright future of the Korean revolution by standing in the van of the

revolution in his early years, developed the national liberation struggle of the Korean people and the communist movement in our country into a new, higher stage by organizing and waging the heroic anti-Japanese revolutionary struggle and established the glorious revolutionary traditions of our Party and people.

However, the novel *The Fog Creeps over a New Hill* and the film *Fierce Wind* have made serious mistakes. They described the hero as becoming a revolutionary under the guidance of Mun Kyong Thae and so distorted history when they depicted the revolutionaries of the 1930s growing up under the influence of those who were said to be engaged in the communist movement in the first half of the 1920s. They also showed that the root of our Party's revolutionary traditions began back in the early communist movement in the first half of the 1920s. Furthermore, these works have the shortcoming of describing as traitors and philistines all those engaged in the communist movement in the first half of the 1920s under the guise of showing their defects.

In art and literature the question of the typical is a political matter before being an artistic matter. If a work sets in the forefront what is unessential instead of typifying human character and life, it will distort human life and social life and make political and ideological mistakes. Therefore, writers and artistes should tirelessly strive to create typical images in artistic and literary works.

If writers are to create fine typical characterizations in their works, they should first be firmly prepared politically and ideologically.

In the creation of artistic and literary works the ideology and world outlook of the writers play a decisive role. The depth of the artistic typification of human character and life also depends on the political and ideological level of the writers. If the writers do not have a correct world outlook and are not informed of the Party's lines and policies, they can neither accurately find out what is essential and typical in a complex and varied reality nor give it profound artistic generalization.

The main cause for the serious mistakes made by writers in the novels *The New Spring in Sokkaeul* and *The Fog Creeps over a New*

Hill and in the play and the movie dramatized and cinematized respectively from these novels as well as in the movie *Through Darkness* is that they do not have a thorough knowledge of the Party's lines and policies and have not established a revolutionary world outlook. Since the writers did not know the principles of the revolution and the Party's class line and had no proper class viewpoint and stand, they failed to depict correctly typical human character in their works and distorted life and history.

Writers must study a great deal as the leader has instructed. In order to improve their political and ideological qualifications, writers must study the leader's instructions and works. The leader's instructions and works clarify in a comprehensive and profound way our Party's idea and theories as well as its lines and policies. It is only when they possess the Party's ideas and theories as well as its lines and policies by intensifying their study of the leader's instructions and works that writers will be able to establish a revolutionary world outlook, have a correct stand and attitude towards reality and give profound artistic representation of human character and life in the creation of their works. Art and literary circles should adopt measures for giving proper education to writers.

If writers are to create typical images they should also experience life conscientiously in reality and have a wide knowledge of society and human life. Writers must also know well the history of our country and, in particular, they must have a correct understanding of the history of our Party's struggle and its revolutionary traditions.

Writers must also work steadily to improve their artistic skill.

I hope that you will rectify as soon as possible the errors you have committed in your creative work and produce many revolutionary works of high ideological and artistic value and thus prove yourselves worthy of the deep political trust of the leader.

In the immediate future you should direct your efforts into completing the film *Fierce Wind* and make it into a fine work of art.

LET US IMPROVE COMMODITY SUPPLY

Talk to Commercial Workers

April 7, 1967

On my current visit to this shop I have found that commodity supply has considerably improved compared to my earlier visit. It is good that the shop has prepared an order register and sells goods on order. Newlyweds will be extremely delighted to know that the shop sells on order such goods as chests of quilts and clothes, clothes to wear on wedding day and bedcovers. The display of goods is fairly good and the service of the saleswomen has also improved. However, this is no more than an initial success. The commercial sector has to do more work if it is to supply enough commodities to meet the daily increasing needs of the people.

You must not rest on your laurels but steadily improve commodity supply in conformity with the development of the national economy and the increasing vital demands of the people.

Improving commodity supply is an intrinsic requirement of socialist trade. As the great leader Comrade Kim Il Sung has taught, socialist trade is supply work for the people. In other words, socialist trade is the job of supplying consumer goods in order to meet the demands of the people. Socialist trade is fundamentally different from capitalist trade. Trade in a capitalist society pursues the aim of exploiting the working people and making money. However, in a socialist society trade serves to promote the well-being of the people and provide them with comfort in their everyday lives. If socialist

trade is to fulfil its function properly as trade for the people, as supply work for the people, commodity supply should be continually improved to keep abreast of changing circumstances.

Improving commodity supply is very important in raising the people's standard of living. In order to raise the people's standard of living, it is necessary to produce a large amount of consumer goods and also ensure that they reach the people promptly and in adequate amounts. Consumer goods are supplied to the people through the trading network. It is only when consumer goods are supplied to the people in abundance, without ever going short, through the improvement of commodity supply that they will be able to enjoy plentiful and cultured lives.

An important aspect of commodity supply is to provide the people with a variety of usable goods in large quantities.

Providing the people with large quantities of such goods which are urgently needed by them and also serviceable is an intrinsic requirement of our trade whose mission is to serve the people. In a capitalist society where trade is a means for making money and for the exploitation of people, efforts are concentrated on making just one more penny rather than taking into consideration the people's vital demands. In a capitalist society the capitalists try every possible means to make money. However, in a socialist society large quantities of serviceable commodities should be sold to the people because the aim of socialist trade is fundamentally different from that of capitalist trade.

Such daily necessities as cloth, clothes and shoes must be sold to the people without there ever being a shortage. At the moment the demand for basic items for daily use including cloth, clothes and shoes is also increasing as our people's standard of living is improving with the passage of time under the wise guidance of the leader. In accordance with the demands of the people and the seasonal nature the trading sector should sell large amounts of durable cloth of beautiful patterns and well-cut and presentable clothes. A great amount and different types of shoes must also be sold to suit the

specific features of both sexes and different ages, seasons and occupational categories.

As many sundry goods for everyday use as are needed should be provided. Some shops do not sell a large amount of these goods considering they are not so indispensable for people's lives. They are mistaken. In order to make the life of people more comfortable and prosperous, we need large quantities of sundry goods for everyday use in addition to such commodities as cloth, clothes and shoes. The trading sector must sell a variety of sundry goods such as toothpastes, toothbrushes, buttons, combs, pins and hand mirrors without ever being short of them and never neglecting their supply.

Such household items as chests of quilts and clothes, sewing machines, rice bowls and jars as well as kitchenware must also be provided in large quantities. You should sell not only large jars but a variety of sizes. If households are to prepare *kimchi* pickles and put in such condiments as ground sesame and pepper, they need both large and small jars.

Efforts must be made to have a good supply of goods for children.

Children are the assets of our country and the reserve force of the revolution who will shoulder the future of our revolution. The leader calls our children the "king" of the country and spares nothing in order to train them into the heirs to our revolution and the future builders of communism. It is the unanimous feeling of our people to bring up our children in excellent quality. Our people regard it as the duty and pride of parents to feed and dress their children well.

However, at present our shops have not only a small amount of commodities for children but their quality is also low. The bags and socks for children should be better than any other goods; however, the facts prove otherwise.

The unsatisfactory supply of commodities for children is due to the fact that the commercial workers do not feel keenly the affection and concern the leader shows for the children. Upholding the lofty will of the leader who appreciates and cares for the children, the commercial sector must work hard to provide children with enough

good-quality goods.

In order to improve commodity supply for children, we must increase the share of these goods.

The leader taught that commodities for children should amount to 40 per cent of the consumer goods that are on sale in the shops. In accordance with the instructions given by the leader, the commercial sector should sell a greater amount of variety of goods for children such as clothes, shoes, socks and caps. Large quantities of school supplies such as notebooks, pencils, fountain-pens, crayons, water colours and knives must also be sold so that all pupils will have no difficulties when studying.

Close attention should also be paid to providing children with the goods to their likings. Children are fond of brilliant colours so children's goods should be of various shapes and brilliant colours to meet their sentiments. In particular, the clothes for girls must be made of fabrics of beautiful colours and have a variety of designs and embellishments. Children's shoes should not be only black in colour but also must be well-designed and of various colours.

People should also be provided with an adequate amount of food. We can live if we are a little short of other goods or do not have them, but we cannot dispense with such foods as bean paste, soy sauce and vegetables. The commercial sector must ensure that people do not have difficulties because of shortages of such things as bean paste, soy sauce, vegetables, sugar and cakes.

In order to improve commodity supply, the order system must be put into effect properly.

The order system is a people-oriented system of commodity supply which makes it possible to produce goods in a planned way and provide them evenly to meet the people's demands. It is only when the order system is effected properly that trade can be planned and the people's demand for commodities can be fully met.

The leader said that instituting the order system in commodity supply is our Party's steadfast policy and indicated in detail the way to put it into effect.

However, at the moment the commercial sector is not implementing the order system properly to meet the requirements of the Party and the intrinsic demands of the socialist system. Some shops thoughtlessly receive goods and keep them in reserve in disregard of the demands of the people. At the request of some people, these shops take orders for any goods without taking into consideration the economic situation of the country and then request the relevant factories and enterprises to produce them. This has nothing to do with the socialist order system. Our order system is fundamentally different from that being used in a capitalist society. The capitalist order system is used as a means for an extravagant life for the capitalists and other rich people, but the socialist order system is used as a means for satisfying the common people's demand for commodities to the utmost at the existing level of development of the country's productive forces. Commercial officials must have a correct understanding of the order system and carry this system into effect properly when supplying commodities.

In order to put the order system into effect properly, the commercial sector should investigate and register in detail the demand for commodities. The use of order books at the shops alone is not enough to know accurately the demand of the people for commodities. To this end you should go among the people and examine in detail what kinds of goods and how many of them are demanded to conform with the specific features of different regions, seasons, sexes and ages. In addition to this, the shops must know, at their fingertips, all daily necessities that each household in their districts has and their quantities.

In order to carry out the order system properly, the commercial sector should also be well aware of the level of development of the country's productive forces and of the production situation. Otherwise, it cannot ensure the feasibility and scientific accuracy of the order system.

The leader has taught us that commercial officials must even know how many needles and spools of thread our country produces

annually. The commercial sector should know in detail the kinds of goods and their amount our light industry factories produce annually and how much of them can be supplied to every person of our country.

It is also an important way for properly putting the order system into effect that the commercial sector should make strong demands on factories and enterprises so that they produce in a planned way high-quality goods needed by the people and accurately receive the commodities. Increasing the variety of goods and improving their quality largely depends on how actively the commercial sector influences production. Instead of receiving any goods produced by the factories, regardless of whether they are good or bad, the commercial sector should demand that the factories produce those goods which the people like and it must not accept those commodities which are either low in quality or which the people do not like. It must always study whether the goods produced by our factories and enterprises meet the demands and tastes of the people or not, inform the factories and enterprises of the varieties and amount of the goods requested by the people and also give them samples so that they produce goods similar to these patterns. The commercial sector must also conduct vigorous political work so that the workers produce a variety of good-quality commodities in large amounts.

In order to improve commodity supply, the responsibility and role of commercial officials should be increased still further.

These people are directly responsible for organizing and conducting commodity supply. Whether the goods produced at the factories and enterprises reach the people promptly and equally or not depends entirely on the responsibility and role of commercial officials.

However, at the moment some of them think that they have fulfilled their duty if they only receive the commodities provided by the state and sell them to the people, but they do not work to the best of their ability to provide the people with more of those goods which they demand. What is still worse, some commercial workers sell the

surplus goods with other commodities in order to increase their sales. This is not the way commercial workers responsible for the livelihood of the people should work. The commercial workers should discard their mistaken view and attitude that it will be all right if they receive the commodities supplied by the state and increase their sales by selling them at random in disregard of people's request, but instead they should increase their own responsibility and role in the supply of commodities.

If the commercial workers are to fulfil their responsibility and role as the organizers of commodity supply and as those who are responsible for conducting this work, they must fully grasp our Party's commercial policy. This policy is the guiding principle to which commercial officials should always adhere. The Party's commercial policy clarifies all the problems arising in commodity supply and in the activities of the commercial workers. The commercial workers can conduct commodity supply well in accordance with the Party's intentions and requirements only when they are fully imbued with the Party's commercial policy. The commercial officials should study all the commercial policies the Party makes at each stage, make them their bones and flesh and fully apply them in practice. In addition, they must wage an uncompromising struggle against every manner of ideological tendencies running counter to the Party's policy and staunchly defend this policy against any adversity.

If the commercial workers are to fulfil their duty responsibly, they must have the spirit of serving the people devotedly. A commercial worker is not a mere supplier of commodities but a faithful servant of the people. The commercial worker should have pride and worth in his work for the happiness of the people. Those commercial workers who are lacking in the spirit of serving the people cannot be said to be truly faithful servants of the people.

Taking great pride in their being faithful servants of the people, all the commercial workers must unfailingly love the people and devote their all to their work for the sake of the people. They must be

resolved even to pluck stars from the sky if the people demand this, and work hard to meet their demands and solve their problems.

Commercial workers should not be content with only supplying those commodities which are provided by the state; they must find out the varieties and quantities of the goods required by the people, obtain them without delay by contacting wholesale agencies and the relevant factories and supply them to the people. The practices of receiving, for no good reason, low-quality commodities which the people do not request and selling them with other goods must be discontinued. You should not receive low-quality goods either from wholesale agencies or from factories. If those goods you have received are not sold because of their poor quality, you should send them back to the factories which have produced them or the wholesale agencies from which you have received these goods so that such goods will not be produced any more.

Good service is an important trait of all commercial workers. It is only when they serve well that commercial workers can display to the full the intrinsic superiority of socialist trade and smoothly conduct their activities in order to meet the demands of the people. The commercial workers should always be kind and civil towards their customers and continually improve organization and methods of service so that they can buy goods with expediency.

I hope that with the deep awareness of your mission and duty as the commercial workers, responsible for the living standards of our people, you will bring about a new advance in commodity supply for the people.

LET US COMPOSE MORE MUSIC WHICH WILL CONTRIBUTE TO EDUCATION IN THE PARTY'S MONOLITHIC IDEOLOGY

**Speech to Officials in the Field of
Art and Literature and Composers**

June 7, 1967

Today I am going to say to you a few words on the matter of composing music which will make a contribution to educating the people in the Party's monolithic ideology.

A few days ago the great leader Comrade Kim Il Sung listened, from tape recordings, to those songs which have been composed recently by the Radio-Television Broadcasting Committee of the DPRK as well as to some of the already existing songs and said that the songs were good. The composers say that they listened again to those songs that were highly praised by the leader after they had been conveyed his instructions and that they feel remorse for their past unsatisfactory creative activity. It is good that they think so.

Our Party has defined the general direction of the Party's ideological work—firmly establishing the Party's monolithic ideological system in the whole Party—and is concentrating all the efforts of its ideological work on this. Firmly establishing the Party's monolithic ideological system is the law that governs the development of our revolution and Party. The most pressing task facing the Party's ideological work in the establishment of the Party's monolithic ideological system is to promote the education of Party

members and other working people in monolithic ideology positively and on a new high. The Party calls upon composers, writers and artistes to make, in accordance with the general direction of the Party's ideological work, unprecedented progress in the creation of artistic and literary works that will make a contribution to education in its monolithic ideology.

At the moment composers have the hard yet honourable task of composing more excellent music which will contribute to education in the Party's monolithic ideology.

In the past the composers of cinema music have made a contribution to the education of the masses by producing excellent cinema music upholding the revolutionary idea of the leader, the Juche idea. They should not lower their spirits in the least but stand in the van in implementing the Party's policy of composing much music which will make a positive contribution to the education in the monolithic ideology.

The most important aspect of composing music which will be conducive to the education in the Party's monolithic ideology is to make its ideological content permeated with this ideology.

In general, the instructive value of artistic and literary works is defined by the level of their artistic representation and by their ideological content. The form of artistic and literary works must also be good, but their ideological content is more important. Depending on their ideological content art and literature are divided into revolutionary and reactionary kinds. Permeating the ideological content of art and literature with the monolithic ideology of the Party is the basic guarantee for creating revolutionary art and literature of great instructive value. Therefore, for art and literature to be truly conducive to the ideological education of Party members and other working people, their ideological content must be revolutionary before anything else.

When permeating the ideological content of art and literature with the monolithic ideology of the Party it is important to follow, invariably as the principal line, the creation of such works that their

content consists of the undying revolutionary exploits of the leader and the sagacity of his leadership and his noble communist virtues. It is a most noble duty and honour for our writers, composers and artistes to extol forever the revolutionary exploits of the leader as well as the intelligence of his guidance and lofty virtues in artistic and literary works and educate our people to hold the leader in high esteem and follow him keeping in mind their own great national pride and confidence in making a revolution under his leadership.

You should create many revolutionary songs which revere the leader and praise his revolutionary achievements. The song *The People Sing of Their Leader* composed by the Radio-Television Broadcasting Committee of the DPRK is good since it meets the requirements of the present times.

This song truthfully reflects the earnest and noble thoughts and feelings of our people who hold their fatherly leader in high esteem and support him with a pure heart, the leader who liberated the country by leading the anti-Japanese revolutionary struggle to victory, built in this land a people's paradise by wisely leading our revolution and has ensured that our country is a shining example to all the world. When this song is released our people will be fond of singing it and feel still greater reverence for the leader.

Songs such as *The People Sing of Their Leader* are needed to increase education in the Party's monolithic ideology. The people like and demand such songs.

In the past the sector of musical art has failed to produce many revolutionary songs demanded by the people owing to the vicious machinations of the anti-Party, counterrevolutionary elements. The composers of music must have fresh resolve and make up for what they failed to do in the past so as to improve the composing of revolutionary songs.

You should compose much music based on the brilliant revolutionary traditions of our Party.

At present composers are making a contribution to education in the revolutionary traditions by producing good songs such as *Azaleas*

of the Homeland. The people call for the composing of a greater number of such good songs as *Azaleas of the Homeland*. However, we do not have many excellent songs based on revolutionary traditions. Composers must answer the requirements of the times with abundant creations.

Music should be composed which describes, from various angles, the noble sentiments of our people who work with the utmost devotion to implement completely the instructions of our leader and Party policy while displaying ardent loyalty to the leader.

The song *Leader, Just Give Us Your Order* sets people's blood stirring and makes them clench their fists involuntarily. This song emotionally sings of the justness of the revolutionary line of simultaneously carrying on the building up of the economy and defences which was proposed by the leader. It skilfully contains in its stirring tune the firm will and stamina of our people to annihilate any enemy with one blow if the leader just gives them his order.

A song can be a success only when it sounds good and contains a stirring melody of the times together with the ideological and moral qualities of our people who think and act in accordance with the ideology and will of the leader and are determined to devote themselves to the implementation of the line and policies set forth by the leader. Such a song can creditably fulfil its mission of making a contribution to training people to be revolutionary fighters who are loyal to their leader.

Another important aspect of producing genuine musical compositions which are conducive to education in the Party's monolithic ideology is to establish the Juche orientation firmly when composing music.

If musical art is to make a contribution to the education in the Party's monolithic ideology, the melody should meet the sentiments and feelings of our people in addition to its ideological content permeated with this ideology. People will not like to sing such songs whose melodies do not suit the sentiments and feelings of our people even though the ideological contents of their lyrics are good. In the

final analysis, such songs cannot play any role in ideological education. If you produce European-style music which does not tally with the sentiments and feelings of our people, you will not be able to educate people in the monolithic ideology of our Party.

Establishing the Juche orientation in music is all the more urgent in view of the current state of our musical art.

Flunkeyism and dogmatism have been deeply ingrained in the field of art and literature for a long time owing to the machinations of the anti-Party, counterrevolutionary elements. In this context music in particular suffered most from flunkeyism and dogmatism. In the past the anti-Party, counterrevolutionary elements gave great prominence to European music regarding it as being noble and modern, whereas they neglected national music considering it to be vulgar and outdated. They had mainly foreign music performed at theatres and a great deal of foreign music broadcast.

Due to the fact that national music has been ignored, our musical art is gradually losing its national tone, and music which should be most closely associated with the life of the people, is being alienated from them. The National Symphony Orchestra gradually lost its audience because it performed a great deal of European music which does not suit the sentiments of our people, and the music which is performed at other theatres is dispelled among the people.

The anti-Party, counterrevolutionary elements held back the development of our national music treating it in a nihilistic way because they themselves were pervaded with flunkeyism. Flunkeyists are national nihilists without exception.

It is impossible to develop our national music smoothly without eliminating flunkeyism which worships European music. It is only when the Juche orientation is firmly established in music that it will be possible to develop our music into genuinely people's music, into genuinely revolutionary music which will make an active contribution to education in the Party's monolithic ideology.

In order to establish the Juche orientation in music, it is necessary to develop music which will suit the thoughts and

sentiments of our people.

Establishing the Juche orientation in musical art means developing music to meet the tastes and feelings of our people putting the main stress on national music.

History, customs, conventions and character differ from nation to nation and, because of this, people's sentiments and feelings are also different. National form, being a peculiar means of artistic representation expressing the sentiments and feelings of each nation, is formed and consolidated through a long historical process. The people of each country like best the aspects of their own nation which have been created and enjoyed for a long period of time. In the creation of music it is very important to tap extensively and develop well aspects of one's own nation, a national form of art which the people are fond of.

We can say folk songs are music which has a typical artistic form which people like. Folk songs are music which the working masses have composed and polished up in the course of their protracted creative activities. These songs reflect well the sentiments and feelings of our nation and have a strong national tone. This is the very reason why our people are fond of folk songs.

Music based on folk songs which people like presents well the revolutionary life and struggle of the people of our era. It will inevitably enjoy the love of people. Music composers already have experience in producing songs based on folk music. Therefore, they should draw on this experience and create a greater number of beautiful compositions with a national form and revolutionary content.

You should not lean towards restorationism on the pretext of basing your music on folk songs or using national form when composing music. The people will neither be fond of nor like to sing such music which does not reflect the sentiments and feelings of the people of our revolutionary era but expresses the bigoted sentiments and feelings of the outdated era even though its melody is based on national folk songs.

In promoting national peculiarities it is necessary to observe correctly the principle of inheritance and innovation.

In order to create music which suits the sentiments of our people it is necessary to develop well the characteristics of national melodies which our people like.

From olden times our people have been fond of gentle, elegant and yet powerful and interesting music. Even when they produce such songs as marches, the composers should promote the peculiarities of national melodies which are gentle and elegant and yet powerful and interesting. At one time composers said that it was impossible to compose marches by preserving the peculiarities of a gentle and elegant national melody when it was difficult even to produce lyrical songs based on national melodies. They were mistaken. If the composers make songs after having deeply grasped the characteristics of national melody, they will be quite able to preserve well the national peculiarities even in the creation of marches.

When I say that the Juche orientation should be established in music I do not mean that you must ignore foreign music. We should not pursue a closed-door policy of encouraging only national music while ignoring foreign music. If we are to develop Juche-oriented revolutionary art and literature, we should adopt the success of progressive art and literature of other countries and at the same time base ourselves on our national art and literature. When we adopt the success of foreign art and literature, we should not do so in a dogmatic way but do it critically and creatively. We should subordinate foreign music to the development of our own music.

We should also produce cinema music not in a European style but in our own style. If cinema songs are created in our own way all the people will like to sing them. In order to create cinema music in our own style we should make it in such a way that it suits the ideological and thematic content of a given film and, at the same time, correctly combines the national characteristics and the sentiments and feelings of the people of our era.

We must also compose orchestral music in our own style.

Like songs, orchestral music is very important in the ideological and cultural education of the people. Orchestral music is very conducive to rousing people to make dynamic efforts for the revolutionary struggle and work of construction and to enriching their cultural activities.

If orchestral music is to fulfil its mission its ideological content should, like songs, be permeated with the Party's monolithic ideology and its form should preserve national peculiarities well.

However, at present our orchestral music does not enjoy the love of the people because its content does not correctly reflect the truly revolutionary struggle and worthy creative life of our era and its form has imitated the European form. Our composers have written a large number of preludes, symphonic poems and symphonies in a European style. However, our people neither like such forms of orchestral music nor even want to know their titles. This shows that European-style orchestral music does not arouse a positive response from our people.

Symphonic poems and symphonies are music which came into being expressing the sentiments and emotional requirements of aristocrats or the bourgeoisie. The content of almost all the West European symphonies describes the parasitic life of aristocrats or the bourgeoisie apart from the life and struggle of the masses, the makers of history, and their form is delicate and incomprehensible because it is isolated from people-oriented simplicity, popularity and militancy. Therefore, music of the symphonic form was regarded as something neither comprehensible nor understandable by the common people. The aristocrats and bourgeoisie who had produced such music did not want people to understand symphony. It is true that in the history of music there have been several composers who tried to give progressive ideas to symphonic music. However, even a symphony which was created by these composers could not arouse a positive response from the people because of the indefiniteness of its idea and theme and because of the obstinacy of its outdated form.

The leader's Juche-oriented thought on art and literature, as in all

other forms of music, opens up a bright road for boldly remedying music with a symphonic form and creating new orchestral music for our era, the revolutionary era.

When creating orchestral music of a new form we should always strictly adhere to the principle of producing it in such a way that this music correctly reflects the sentiments and feelings of the people and that it is understandable and enjoyable for the people as well as to the principle of correctly embodying the spirit of the times even though we base it on national melody.

It is the demand of the Juche-oriented thought on aesthetics as well as the requirement of the times and the people that orchestral music should be made from those songs with which the people are thoroughly familiar.

In order to produce orchestral music which is comprehensible for everyone and correctly combines the national peculiarities and the aesthetic tastes of the times, it should be composed with either folk songs or famous songs which are loved and enjoyed by the people. It can be said that making orchestral music of our own style with either folk songs or famous songs as the basic melody is the absolutely correct way of creating new orchestral music.

It is only when orchestral music is produced either with songs based on folk songs or folk songs themselves that all the theoretical and practical requirements arising in the creation of Juche-oriented music can be properly met. In other words, if orchestral music is produced with either songs based on folk songs or with folk songs themselves, then both the requirement for containing socialist content in national form and the requirement for meeting the aesthetic tastes of the times, while preserving the national peculiarities, can be met properly. And only when orchestral music is produced in such a way will the people think of the ideological content of the lyrics and feel more emotionally the profound world of music when they listen to it.

The orchestral music *The Snow Is Falling* can be regarded as a piece which has given some positive answer to the demand for creating orchestral music of our own style. Having been produced

with a song loved by our people, this orchestral music shows well the justness of the Juche-oriented aesthetic thought on producing orchestral works with folk songs or famous songs.

However, the orchestral music *The Snow Is Falling* has also some shortcomings. The middle part of this orchestral music which is linked with wood winds has not been dealt with well and the performance also has shortcomings. However, these shortcomings can be corrected soon.

In the future we should bring about a revolution to eliminate the old forms in the field of opera, too.

We should not dogmatically copy the outdated operatic form of Europe but create opera of our own style by changing, without hesitation, the operatic form to meet the requirements of our developing revolution for educating the people in the monolithic ideology of the Party. The leader's Juche-oriented thought on aesthetics and his theory on art and literature show the right path for making a revolution in opera.

If an opera is to be easily comprehensible and loved by the people, its songs should be written in verse which is well understood and liked by them. The idea of writing songs in verse was advanced by the leader a long time ago.

If we are to establish the Juche orientation in music, we should greatly encourage the use of national instruments and develop them still further to meet modern requirements.

In encouraging and developing national instruments we should guard against ignoring Western instruments on the pretext of putting emphasis on national instruments or Europeanizing national instruments in disregard of their intrinsic characteristics on the plea of developing them in a modern style. Our national instruments include some wind instruments made of bamboo which are peculiar to our country and are not found among European instruments. But we have very few brass instruments. Therefore, we should not abandon European instruments but make good use of them in performing our music.

In developing national instruments to meet modern requirements it is necessary to observe the principle of preserving their intrinsic characteristics.

Another important aspect of creating musical compositions conducive to the education in the Party's monolithic ideology is to correctly adopt and advance the revolutionary traditions of musical art.

The revolutionary traditions of musical art created in the flames of the anti-Japanese revolutionary struggle organized and led by the leader are a valuable wealth of our musical art which should be adopted and advanced through generations. It is only when our musical art adopts and advances the brilliant traditions of revolutionary musical art, which was created and developed on the field of decisive battles against the Japanese imperialists, that it can be genuine revolutionary music greatly conducive to the education in the Party's monolithic ideology and develop continually.

A high degree of political awareness, revolutionary spirit and militancy is important in adopting and advancing the traditions of music which were created in the period of the anti-Japanese revolutionary struggle.

The music composed in the days of the anti-Japanese revolutionary struggle under the guidance of the leader was a powerful weapon for the revolutionary education of the people. The music in those days played a role in arming the anti-Japanese guerrillas and the masses with the leader's revolutionary ideas as well as with his Juche-oriented revolutionary line and policy and in stimulating them for their implementation.

The revolutionary songs produced in this period provide skilful artistic understanding of the essence, justness and splendid vitality of the leader's revolutionary ideas and his Juche-oriented revolutionary line and vividly represent the ardent loyalty and indomitable quality of the anti-Japanese guerrillas who were fighting with perseverance to expedite the liberation of our country by upholding the intelligent guidance of the leader. Even today revolutionary songs grip the hearts

of hundreds of millions of people with their great vital power.

Revolutionary songs were not created by any individual composers or professional artistes. The anti-Japanese revolutionary fighters and the common people themselves, the lyric heroes of the music, created and enjoyed the revolutionary songs. Therefore, these songs can reflect most correctly the tastes, demands and aspirations of fighting people. Because it was created reflecting the sentiments and feelings of the anti-Japanese revolutionary fighters and people, the music that comes from the days of the anti-Japanese revolutionary struggle has great militant appeal and ardour and yet it is full of revolutionary romance and optimism.

Revolutionary songs have become popular, excellent music with high ideological and artistic value and have strong national tone which can be easily sung by everyone. This is because these songs rang out from the hearts of the anti-Japanese revolutionary fighters at the grim battlefields.

The political qualities, revolutionary spirit and militancy which constitute the ideological content of the revolutionary songs, permeated with the revolutionary idea of the leader, should be fully applied in the creation of modern music.

If we are to create genuinely people's music, we must learn from the success made when the revolutionary songs were composed. It is when we implement, in the creation of music, the truthfulness reflecting life, the correct combination of the national form and revolutionary content as well as the people-serving spirit consisting of simplicity, plainness and conventionality that we will be able to create creditably people's music of our own style which meets the requirements of the leader's Juche-oriented thought on art and literature.

In order to defend and advance the brilliant traditions of our musical art created in the flames of the anti-Japanese revolutionary struggle we should discover more revolutionary songs and revolutionary music which were created in this period.

Although many revolutionary songs and musical compositions

were produced in the days of the anti-Japanese revolutionary struggle, they were not arranged and preserved in a systematic way because there were no professional art organizations and press agencies in those days. All the musical pieces created in the days of the anti-Japanese revolutionary struggle should be discovered in our era.

If we are to employ fully in musical creation the ideological and artistic achievements of the music which was created and disseminated in the period of the anti-Japanese revolutionary struggle, we should skilfully represent revolutionary songs in various musical forms. This is the way to teach to composers and artistes the model of revolutionary music which is excellently represented artistically and also powerfully inspires all people in their life and struggle.

Before anything else, the sector of film art should present revolutionary songs well and include many of them in the films based on revolutionary traditions. If this is done, it will be good not only in portraying the characteristics of the times but also in disseminating revolutionary songs. You should play many revolutionary songs, to begin with, in the film *Severe Times* now under production.

I hope that you composers present here will play a key role in bringing about a fresh change in the development of revolutionary musical art which embodies the leader's Juche-oriented thought on art and literature.

ON HAVING A CORRECT UNDERSTANDING OF THE POLITICAL, MORAL AND MATERIAL INCENTIVES

**Talk to Officials of the Science and
Education Department of the Central Committee
of the Workers' Party of Korea**

June 13, 1967

It is very important for social scientists to eliminate their misguided attitude of dogmatically approaching the preceding theory and foreign experience. The Juche orientation must be established thoroughly.

It is said that a new change has taken place in the attitude of the social scientists towards the preceding theory. Their way of thinking also became altered after the great leader Comrade Kim Il Sung explained an original solution to the problems of the transition period from capitalism to socialism and of proletarian dictatorship. This is very positive. However, people's ideological viewpoint and way of thinking do not change in a couple of days. Flunkeyism and dogmatism still remain to a large extent in the minds of the social scientists. The social science sector should continually increase its efforts to put an end to flunkeyism and dogmatism and establish the Juche orientation. It is necessary to reexamine, from the standpoint of Juche and in general, the existing theories and foreign experience which have been regarded as being absolute until now. Without a powerful struggle to establish the Juche orientation it will be

impossible to give social scientists a full understanding of the leader's revolutionary ideas and theories. Such a comprehension is vital in making social sciences properly serve the revolution and the construction of our country.

Fully arming the social scientists with the revolutionary idea of our Party and thoroughly establishing the Juche orientation in scientific researches is all the more urgent under the present circumstances when "Leftist" and Rightist opportunism has appeared in the international communist movement, and is doing great harm to socialist construction. At the moment there is much argument throughout the world with regard to the problem of the transition period from capitalism to socialism, the problem of the political, moral and material incentives for labour, the problem of the rate and equilibrium of economic development and other problems which are of great importance in the building of socialism and communism. In the course of arguments over this topic, various deviations occur. The social scientists in our country also argue over these problems a great deal. Therefore, today I would like to tell you my view about some of these issues which are now of great contention among the scientists.

First I would like to address the correlation between the political, moral and material incentives in socialist society.

The arguments on the political, moral and material incentives for labour can basically be divided into two tendencies. One is the overestimation of the importance of the material incentive for labour and an underestimation of the role of the political and moral incentive, and the other is the neglect of the importance of the material incentive and the emphasis only on the political and moral incentive. Both positions are lacking reason and harmful both theoretically and from the point of view of practice.

A correct solution can be found to the problem of the political, moral and material incentives only when it, like the problem of the transition period, is dealt with on the basis of our Party's Juche idea.

The issue of combining the political, moral and material incentives is a new problem which has been raised in socialist society following

the establishment of the socialist system. Therefore, in order to have a correct idea of this problem, one must first have a right understanding of the socialist society.

Being a society which was born in defiance to the old exploiter society, the socialist society is completely new and is qualitatively different from the capitalist society. Capitalist society is a society which is based on individualism; in this society class antagonism and struggle constitute the basis of social relations. Contrary to this, socialist society is based on collectivism and workers' comradely unity and cooperation forms the basis of social relations. The essential features of socialism lie in the fact that the working masses are the masters over state power and the means of production. People unite in ideology and will and cooperate in a comradely way because of the homogeneous nature of their social status, together with their common purpose and interests. This is also an important factor promoting the development of the socialist society.

In addition to this communist characteristic, socialist society also has the character of being transitional. The transitional nature of socialist society is tied with the ideological, technological and cultural backwardness left by the exploiter society. Even after the establishment of the socialist system the vestiges of the old ideology and culture remain, the level of the development of the productive forces is not so high as to realize communist methods of distribution and therefore various inconsistencies remain such as the class differences between the workers and farmers and the differences in the working conditions of the labourers and in the standard of their material and cultural life. Because of this, socialist society is distinguished from the higher stage of communism. Having both the communist characteristic and the transitional characteristic is the hallmark of the socialist society. It is different from the already crumbled capitalist society and also from the future communist society. In considering socialist society it is wrong to see only the communist traits and fail to take the transitional traits into account; it is also misguided to see only the transitional aspects and fail to

consider the communist aspects.

The communist and transitional character of socialist society is reflected in the working life of the labourers. People have both political and moral interest as well as material interest in the result of their work. If the political and moral incentive to increase their interest for labour is related to the communist nature of socialist society, the material incentive to increase their interest is related to the transitional nature.

The position of giving prominence only to the material incentive for labour can be attributed to the neglect of the communist character of socialist society, and to the main stress put on its transitional character. Those who regard material incentive as most important demand that the system of material incentive be introduced into the whole economic framework. They claim that stimulating the working people materially is the most effective method for encouraging their enthusiasm for increased production and developing the economy rapidly. They argue that even after the establishment of the socialist system the remnants of the old ideology left over from the exploiter society remain to a large degree in the minds of workers. They even maintain that in socialist society, too, such economic levers as profit, bonus and price should be used as the basic means of economic management in order to increase returns. Along with this is the notion that enterprises should be allowed to set prices as they please and produce those goods which bring a great amount of profit. This is an anti-socialist and revisionist theory which aims at reverting the socialist economy into a capitalist economy. If a socialist economy is managed in accordance with such revisionist theory, the difference between a socialist economy and a capitalist economy will gradually disappear and socialist economies will degenerate into capitalist ones. In the final analysis, mercenary egoism will gain ground among people and in the end it will reach the level where it erodes and undermines the whole socialist society.

On the other hand, those who insist on only the political and moral incentive emphasize merely the communist traits of socialist society

ignoring its transitional character. They maintain that in socialist society there is no need for material reward which corresponds with the result of work, and therefore purely egalitarian principles should be applied in distribution. The argument goes that here all labourers work of their own free will displaying a high degree of political enthusiasm for the society and collective, for the country and people. The insistence that equal distribution should be made under the conditions of socialist society, where people do not yet regard nationwide undertakings or collective labour as their own work and the productive forces are not developed to such an extent that people work according to their ability and distribution can be made according to needs, is in the final analysis a “Leftist” theory attempting to realize communism in one swift sweep, skipping the stages of social development. The impossibility of introducing purely egalitarian distribution under the conditions of socialist society was already proved during the experience of the Commune which existed in the first period of the Soviet government in the USSR. Those countries which are building socialism ought to be able to learn a lesson from the experience of the Commune. If one applies egalitarian principles in distribution, shutting one’s eyes to the reality of socialist society and the historical experience and without regard to the result of labour, this will dampen the working people’s enthusiasm to increase production and could lead to a loathing to work or trying to work little but get a large share of goods, all of which will hamper progress in the building of socialism.

If we raise the question of which to lay emphasis on, in balancing the political, moral and material incentives, I think it should be said that the political and moral incentive should be stressed and this should be backed up by the material incentive. The communist character and the transitional character do not hold the same position and do not play the same role in socialist society simply because both exist side by side. The essential features of a socialist society always lie in its communist character. The process of building socialism and communism is the process in which the communist aspects of the

socialist society continually increase whereas its transitional aspects gradually fade out. Therefore, with the progress of the building of socialism and communism the role of the political and moral incentive reflecting the communist character of socialist society increases still further whereas the role of the material incentive reflecting its transitional character gradually reduces.

Putting the main stress on the political and moral incentive and properly augmenting this with the material incentive is the absolutely correct way for promoting the energetic building of socialism. This will encourage the revolutionary zeal of the masses and their enthusiasm to increase production. The essential superiority of the socialist system is that the working masses work by displaying voluntary and creative enthusiasm for the country and the people as well as for their own welfare; and this superiority can only be manifested fully under the conditions of increasing the political and moral incentive. It is only when all the working people conscientiously take part in labour with a master-like attitude, giving precedence to the political and moral incentive, that production, economic management and everything related to it will go smoothly.

The most important aspect of stimulating the working people politically and morally is to increase political work. It is only when the working people are made to have a clear understanding of what they work for and how important their work is, accomplished through efficient political work, that they will be conscious of being masters and implement their revolutionary tasks with a high sense of responsibility displaying revolutionary enthusiasm.

The experience of the building of socialism in our country shows clearly that really great strength can be displayed when Party members and other working people are awakened politically and ideologically and when their revolutionary enthusiasm is stimulated. In the very difficult days of postwar reconstruction our people built new factories and rural communities over debris, tightening their belts and the workers of Kangson worked hard and displayed fortitude and miraculously produced in a single year 120 000 tons of

rolled steel from a blooming mill whose rated capacity was only 60 000 tons. They did all this not because they wanted any remuneration. The major key to the great Chollima upsurge, which we brought about in the most difficult period of socialist construction to the admiration of the world's people, lies in the fact that we gave full rein to the revolutionary enthusiasm of the masses, possible only through efficient political work. If the working people are made to work for mercenary ends instead of working of their own free will, as they do with proper political work, the masses will display neither creativity nor mass heroism.

It is a grave mistake to think that production can continually grow through such methods as increasing wages and giving bonuses. In socialist society the attempt to move people by money is an insult to the working class and others who together are the masters of society. Our working class is currently making a significant achievement in the building of socialism by displaying great creativity. They are not at all doing so just to earn more money. At one time in our country, too, some economic officials who were steeped in revisionism went to the Hwanghae Iron Works. Everyday they made, through "promissory note," the monetary assessment of the result of the workers' labour, under the pretext of making use of the law of value. As it happened the workers of this iron works said that they worked not for money but for the country and the people and told these officials to go back at once with all their law of value and the "law of valves." It is a capitalist method to make people work for money; we can never build socialism and communism through such a method.

We should fully equip all the working people with a collectivist spirit through intensifying political work. In this way we can ensure that they clearly understand that their own individual interests are included in the interests of the collective. They will fight with complete devotion for society and the collective.

It is important to educate the working people in the spirit of industry. The working people will not acquire the communist attitude towards work of their own accord merely because they have become

the masters of production. We must increase the education in the spirit of industry so that everyone regards labour as sacred and honourable. Workers need to come to consider it their noble duty to devote all their strength and wisdom towards toiling in the name of the country and the people, for society and the collective.

If we are to increase revolutionary enthusiasm among the working people, we must make proper political and moral assessments of the labour results. Our working people regard it as their greatest pride to make a contribution to the Party and the revolution with their wisdom and labour. They prefer receiving political appraisal of the results of their labour to getting material rewards. We should give high political appraisal to the success made by the working people in their labour and give great social prominence to innovators so that all the working people will accomplish great feats in the building of socialism by displaying great enthusiasm and self-confidence.

The political and moral incentive to work should always be reinforced by the material incentive. Material incentive to labour is needed because there are inequalities in labour and the vestiges of the old ideology linger in the minds of people for a long time after the establishment of the socialist system. What we oppose is not material incentive itself but the promotion of egoism among people which happens when the material incentive is lauded above doing political work.

The material incentive in socialist society is fundamentally different from how it operates in capitalist society. In capitalist society where exploitation and oppression prevail, the material incentive to work serves as a means for infringing upon the independence of the workers and increasing their exploitation. However, in socialist society, the material incentive, through the material assessment of the output, plays the role of encouraging the working people to work by displaying enthusiasm and creativity with the consciousness befitting masters. We offer better material treatment to those workers who are engaged in the sectors where work is difficult and arduous than those engaged in other sectors. We

do so not merely to give material incentive to work. We do not merely stimulate people materially as in capitalist society; this is done because the workers engaged in difficult and arduous sectors consume more energy both physically and mentally than those engaged in other sectors; therefore to enable them to make up for their consumed energy and do their work still better we provide them with more.

If we are to put the material incentive to work into effect properly we must fully implement the principle of socialist distribution. Distributing a large share to those who have done a lot of work and a small share to those who have done little work, according to the amount and quality of work done, stimulates people's enthusiasm to increase production and, at the same time, serves as a major means of opposing the old idea of loathing work. If, ignoring the principle of socialist distribution, egalitarian methods are applied, equal pay given to those engaged in arduous work and those engaged in easy work and an equal amount of produce is distributed among the workers regardless of their workload, skill level, or quality of workmanship, people will not work hard to increase production and improve skills. In this case the practices of striving to have an easy life, lounging away on the job, may be promoted. Therefore, we must ensure that the principle of socialist distribution is implemented accurately through proper assessment of the work norms and wages and by making use of the forms of additional payment such as bonuses.

Now I would like to make some brief remarks concerning the rate of economic development and equilibrium.

There are economic scientists in some socialist countries who insist that speed should be altered in conformity with equilibrium claiming that equilibrium is more important than speed in the development of the economy.

Speed, however, is of primary importance and this is what we must stress in the speed vs equilibrium debate in economic development. As a matter of course, the speed in economic development presupposes equilibrium, and the economy can develop

at a high rate only when it is based on proper equilibrium. However, adjusting equilibrium in the socialist economy is not an end in itself but aims at ensuring a high rate of economic development. Being the means to ensure the speed of economic development, the equilibrium of the economy should be subordinated to speed. Therefore, in mapping out the national economic plan speed must be regarded as the central factor and equilibrium should be adjusted on the principle of ensuring speed. In other words, the speed of economic development should be paced to meet the requirements of Party policy and equilibrium should be adjusted between various branches of the national economy and between all the factors of production by actively exploiting the potentials and possibilities so as to ensure speed.

At present some people demand that the plan for the national economy be mapped out at a low speed, claiming that it is impossible to expect a continual high rate of growth in production because the potential for the development in production decreases as the economy develops and its scale becomes larger. This is a revisionist theory which is blind to the superiority of the socialist system; it is a very harmful capitulationist tendency to retreat in the building of socialist economy. In socialist society the potentials and possibilities of growth in production increase further still with the development of the economy because manpower, raw materials and other necessities are used rationally with the uniform guidance of the state. Production, distribution, accumulation and consumption are conducted according to plan. In particular, in socialist society there is a great political, ideological factor for developing the productive forces rapidly. Those who attach greater importance to equilibrium than speed see the major factor for the development of socialist economy in such material conditions as raw materials, other necessities and tools. They are mistaken. In socialist society one's own force, not the objective conditions, is the decisive factor which determines the high rate of economic development. Socialist economy continually develops under the correct leadership of the Party and thanks to the high degree

of revolutionary enthusiasm and the creativity of the working people who have become the masters of the state and society. Therefore, in the management of the economy one must first consider people before taking into account equipment or raw materials and other necessities; in order to ensure the rapid development of the national economy, one must first take into account the intense loyalty to the Party and the leader of the producer masses as well as their revolutionary enthusiasm rather than the material conditions.

Our country succeeded in overfulfilling the Five-Year Plan in four years and since this plan period has ended, the economy is continually developing at a high rate. This fact clearly proves that the economy can constantly be developed at a high speed if the Party and the state put forward a correct policy and energetically rouse the masses for the policy's implementation while also making a great effort to tap reserves and potential power by organizing economic work effectively.

Emphasizing the importance of speed in the speed vs equilibrium debate does not mean that equilibrium can be neglected or that its role can be ignored. The high rate of economic development is guaranteed by active equilibrium which is established and maintained according to plan. Planned and balanced development is an important feature and superiority of the socialist economy. There are some people saying currently that in socialist society the establishment of equilibrium is a temporary phenomenon and, therefore, the economy develops in waves. In other words, their assertion is that the socialist economy develops in such a way that at one point it grows and at another point it goes backward, owing to temporary equilibrium and constant disequilibrium. This is a very misguided theory. If, in a socialist economy, the establishment of equilibrium is a temporary phenomenon and the continual disruption of equilibrium is the overall phenomenon, there would be no qualitative difference between socialist economy and capitalist economy. In capitalist society, based on the private ownership of the means of production, equilibrium is continually upset and economic chaos and anarchy prevail because

the capitalists compete with each other fiercely in order to gain more profits. However, in socialist society in which the means of production are under public ownership and the state manages the national economy in a uniform way, there cannot be disequilibrium of the economy as a matter of principle. If the Party and the state grasp promptly and accurately the requirements of the constantly changing reality and adopt proper measures, it will be possible to develop the economy at a swift pace while always ensuring equilibrium.

In our country the national economy continually develops at an unusually high rate. This is because correct and active equilibrium capable of ensuring a high rate is guaranteed in accordance with the policy of unified and detailed planning. However, in some socialist countries the economy stands still or does not develop at a continually brisk pace but rather undergoes fluctuations. This is not at all a shortcoming which has to do with the essential characteristics of a socialist economy. The misguided theories concerning the speed of economic development vs equilibrium, which are now advocated in other countries, are very harmful in that they defame the superiority of socialism and create obstacles and chaos for the development of the socialist economy. They are, in the final analysis, no more than sophistry attempting to justify their errors and shortcomings in economic construction.

Officials in the field of social sciences should correctly be able to discriminate and categorically reject the opportunist theories which are advocated in the world, and resolutely defend and implement our Party's theory of economic construction.

**ON STAMPING OUT THE IDEOLOGICALLY
EVIL CONSEQUENCES OF THE ANTI-PARTY,
COUNTERREVOLUTIONARY ELEMENTS AND
ESTABLISHING THE PARTY'S MONOLITHIC
IDEOLOGICAL SYSTEM**

**Talk to Officials of the Information and
Publicity Department of the Central Committee
of the Workers' Party of Korea**

June 15, 1967

The recent 15th Plenary Meeting of the Fourth Party Central Committee was a historic event of great importance in the struggle of our Party to establish the Party's monolithic ideological system and strengthen the unity and cohesion of the Party ranks based on the revolutionary idea of the great leader Comrade Kim Il Sung.

This plenary meeting exposed and criticized the crimes of the anti-Party, counterrevolutionary elements who had been scheming, lying low, within our Party for a long time, and took the resolute measure of removing the confirmed ringleaders from the Party ranks. However, the struggle against the anti-Party, counterrevolutionary elements is not over merely because several prime movers have been expelled. This struggle has only just started.

In the past the anti-Party, counterrevolutionary elements, lying low in the top positions of the Party, disseminated in it a lot of reactionary ideas such as bourgeois ideology, revisionist ideology and feudal-Confucian ideas. Although these elements have been excluded,

their evil ideological consequences still remain. Unless these ideologically evil consequences are eliminated, it will be impossible to ensure the unity of ideology and will within the revolutionary ranks, their cohesion and energetic promotion of the revolution and construction.

If we do not eradicate the evil ideological aftereffects of the anti-Party, counterrevolutionary elements, untrustworthy and alien elements may again emerge in the revolutionary ranks when the revolution undergoes hard trials. This is a serious historical lesson which our Party has learned from its struggle against factionalism. After the war our Party, in its battle against factionalism, channelled its efforts into removing, in accordance with the discipline of the organization, the inveterate remnants of factionalism that had been lingering about for a long time. Therefore, it failed to conduct an in-depth struggle to eliminate their evil ideological aftereffects. As a result, although factions were liquidated as an organized group, the ideological background of factions was not completely eliminated but remained. Recently, as the aggressive machinations of the US imperialists became more blatant and the revisionist wind blew heavily from outside, those steeped in bourgeois ideology and flunkeyism availed themselves of this and opposed the Party.

We must learn a serious lesson from our failure to conduct a thorough struggle to eradicate and uproot the evil ideological remnants of the anti-Party factionalists following the August 1956 Plenary Meeting. We must also see to it that all Party organizations wage a powerful struggle to eliminate the remnants of the reactionary and opportunist ideologies spread by the anti-Party revisionists who have recently been exposed and smashed.

If we are to conduct a Party-wide courageous struggle to do away with these ideologically evil consequences of the anti-Party, counterrevolutionary elements, we must first give Party members and other working people a clear understanding of their true colours and crimes.

In the past many people did not know the true colours of the

anti-Party, counterrevolutionary elements. Therefore, they obeyed their instructions unconditionally and followed them implicitly regarding these elements as being loyal to the Party. Although the true colours of the anti-Party, counterrevolutionary elements were exposed at the recent plenary meeting of the Party Central Committee, many people do not yet know their crimes in detail. Unless people are given a clear understanding of the true character and crimes of the anti-Party, counterrevolutionary elements and their political awareness is increased, it is impossible to succeed in the struggle to eradicate the venom of bourgeois ideology, revisionist ideology and feudal-Confucian ideas.

Then, what are the crimes of the anti-Party, counterrevolutionary elements who have recently been revealed?

They are, above all else, that they craftily schemed to oppose the revolutionary idea of the leader and defame his high dignity and prestige.

It is our people's heartfelt unanimous desire to revere the leader unflinchingly and hold him in high esteem. It is the greatest happiness and honour for our people to have the leader. However, the anti-Party, counterrevolutionary elements insidiously schemed to throw a dark blanket over the bright warm hearts of our people who respect and follow the leader and to defame his high prestige. When the Monument to the Victorious Battle of Pochonbo was to be erected in Hyesan, a certain man obstinately obstructed the building of the monument claiming that the monument was too large and so on. What is worse, he attempted to prevent the statue of the respected leader, legendary hero of the anti-Japanese struggle, from being situated at the monument, talking nonsense to the effect that the statue of the leader being thus situated did not conform with the character of the monument because it was a monument of the heroes born of the people. A certain man who had stolen into the sphere of Party ideological work, went to the length of forcing many provinces to eliminate the Room for the Study of the History of the Workers' Party of Korea; he obstructed in many ways the work of arming Party

members and other working people with the revolutionary idea of the leader.

The anti-Party, counterrevolutionary elements secretly committed misdemeanours to injure the dignity of the leader. Furthermore, they had no compunction in perpetrating all manner of despicable acts which were all intended to give prominence to themselves. A certain man incited his sycophantic followers to write his “biography” and to rebuild the “house of his birth.” He even made them produce a drama entitled *Single-hearted Devotion* with his wife as the heroine and had it performed on stage. The anti-Party, counterrevolutionary elements also thoughtlessly promoted people from their own provinces as cadres and tried to establish their foothold by drawing even those who were alien from both political and class points of view. These facts clearly showed that they were political careerists and conspirators who had dangerous motives.

The anti-Party, counterrevolutionary elements craftily manoeuvred to emasculate the brilliant revolutionary traditions of our Party that were created by the leader. The revolutionary traditions which the leader established in the bloody anti-Japanese struggle for the liberation of the country are the historical roots of our revolution and our valuable revolutionary treasures. We must defend the purity of the anti-Japanese revolutionary traditions and carry them forward honourably. However, the anti-Party, counterrevolutionary elements claimed that the scope of the revolutionary traditions should be expanded upward and downward and to the right and left distorting the Party’s policy of widening this scope and attempted instead to draw odds and ends into the glorious revolutionary traditions of our Party established during the anti-Japanese revolutionary struggle. Moreover, they obstructed, under various pretexts, publication of the materials for educating people in the revolutionary traditions, such as the reminiscences of the anti-Japanese guerrillas. Claiming that it would do to read the reminiscences only once as if glancing through old story books, they tried to prevent the expanding of the education of Party members and other working people in the revolutionary

traditions. This is an anti-Party, counterrevolutionary act aimed at obscuring and blotting out the glorious revolutionary traditions of our Party and obstructing the revolutionary education of people.

Our revolutionary cause is not over and we have a difficult and complex revolutionary task ahead of us. We can never abandon or become lax in educating on the revolutionary traditions. Education on the revolutionary traditions is a powerful means for making people stalwart revolutionaries, by equipping them with a strong revolutionary spirit and fighting experience. This education is urgently needed for those who have not undergone the experience of revolution and all the hardships which go with it; in particular, it is needed for the coming generation. It is only when we expand education on the revolutionary traditions that we will succeed in the building of socialism and communism by revolutionizing Party members and other working people. This goal is also key in order to accomplish the cause of national reunification.

The anti-Party, counterrevolutionary elements outwardly pretended to support the Party and defend the Party's lines and policies, but they secretly vilified them and interfered in their implementation in various ways. They opposed our Party's original line of building an independent national economy and its line of simultaneous economic and defence construction; they also tried to prevent the proper application of the Taean work system, the finest system for managing a socialist economy. Claiming that with the growth of the scale of the economy the potentials for the increase of production diminish, they attempted to slow down the speed of economic development; they even criticized the Chollima Movement which is our Party's general line in the building of socialism. Moreover, they objected to the slogan "A-match-for-a-hundred" advanced by the leader and ordered that this expression should not be used. However, the People's Army held fast to the slogan "A-match-for-a-hundred," to the last, saying that it would never tire of this slogan no matter who said what, because it was a policy advanced by the leader for the People's Army.

The anti-Party, counterrevolutionary elements who have recently been exposed and criticized are not only political careerists and conspirators; they are also turncoats of the revolution and Right-wing capitulationists who are degenerated in their class character and have become deteriorated ideologically.

Instead of giving publicity to the revolutionary ideas of our Party, the anti-Party, counterrevolutionary elements spread, to a large extent, alien and reactionary ideologies such as bourgeois ideology, revisionist ideology and feudal-Confucian ideas. Under the call to preserve the traits of our nation and establish the Juche orientation, they, preaching feudal-Confucian ideas, attempted to restore indiscriminately the outdated and backward ways of the past that do not suit our socialist life. They were so devoid of class awareness and degenerated politically that it becomes obvious from the fact that instead of publishing large volumes of our Party literature and materials for education in the revolutionary traditions for the working people, that they ordered a large amount of books by the scholars of the *Silhak* School were published and claimed that the *Mokmin Simso*, by Jong Ta San, was a must read for cadres and Party organizations. Some people, under the excuse of sustaining the fine manners and customs unique to Korea, ordered that girl students should be taught how to make an obeisance and those girls should ride in a palanquin on their wedding days.

The anti-Party, counterrevolutionary elements widely spread bourgeois ideology and revisionist ideology in the ideological and theoretical domain, too. Some scholars who were steeped in revisionism claimed that with the establishment of the socialist system the transition period from capitalism to socialism would be over and that there would be no need for the dictatorship of the proletariat and a class struggle. This is the negation of our Party's idea on uninterrupted revolution; it is a revisionist theory to weaken the functioning of the dictatorship of the people's government and to corrupt the class consciousness of the people.

Harbouring illusions about capitalism, the anti-Party,

counterrevolutionary elements tried to apply capitalistic methods to economic management. When they visited a certain factory in North Phyongan Province, they made idle talk about production needing to be conducted in a socialist way but management in a capitalist manner. And when they went to the Hwanghae Iron Works they talked about the law of value and attempted to fool workers through material incentive by using “promissory note”. They even gave a “model lecture” on the theme of newspapers of capitalist countries, claiming that there was something in them which could be followed as an example. These are counterrevolutionary manoeuvres to usher in capitalism and lead our revolution down another path.

The revisionist character of the anti-Party elements was revealed in all its nakedness in the so-called “Ten-Year Plan” which they passed on to the organizations of the League of Socialist Working Youth. Ostensibly putting forward the Party’s policy on intensifying education in socialist patriotism, the anti-Party, counterrevolutionary elements invented the “Ten-Year Plan” with the aim of spreading bourgeois ideology and revisionism among young people. The keynote of this plan was that the provincial people should make the “history of their native place” and study it; the plan also envisaged the building of pavilions and dancing-halls so as to make the local people sing the song “Pairs of Butterflies and Swallows” and dance.

Our Party calls for increasing the education of the young people in socialist patriotism so that they will ardently love their native home and their socialist motherland and fight devotedly for the prosperity and development of their country. That one should love one’s native place means that one should love one’s home town and village as well as one’s residential quarters and workplace and build them up into a socialist paradise which will be still better to live in. We do not have in mind that one should look into the outdated genealogy of noblemen or landlords of one’s native place and build amusement parks where people idle their time away. This has nothing to do with socialist patriotism. The anti-Party, counterrevolutionary elements tried to make the young people idle and easy-going and ruin the sound way of

life which is evident throughout our society by tempting them and spreading the decadent bourgeois way of life, talking about the love of one's native place, affection and ideals.

Previously these bourgeois and revisionist elements who had established a foothold in top Party posts committed gravely serious crimes which deceived people using insidious methods. Their evil consequences reached every sphere of our society including the domains of Party organizational work and ideological work.

Our officials should mourn the fact that previously, being politically blind, they could not distinguish the undesirable acts committed by the anti-Party, counterrevolutionary elements and promptly disclose their true colours; they must learn a serious lesson from this.

We must give Party members and other working people a clear understanding of the insidious nature and crimes of the anti-Party, counterrevolutionary revisionist elements who have recently been disclosed and smashed so that they will take part, with full political enthusiasm, in the struggle to do away with the evil ideological aftereffects of these elements.

It would be a good idea for you to collect the material about the crimes committed by the anti-Party, counterrevolutionary revisionist elements and pass it down to the Party organizations at lower echelons so that they will inform Party members of it.

If we are to do away with the evil ideological aftereffects of these elements, we should scrupulously organize and conduct an ideological struggle together with ideological education.

The ideological battle to eradicate the evil ideological aftermath of the anti-Party, counterrevolutionary elements should be waged stressing the establishment of the Party's monolithic ideological system. You must analyze, from the point of view of the Party's monolithic ideological system, all the problems that are raised in the course of the ideological struggle, and make sterling efforts to fight anything that runs counter to this system so as to eradicate it thoroughly. In the ideological struggle you should never occupy

yourselves with side issues.

In order to conduct this struggle effectively, we must give full play to inner-Party democracy. At the ideological review meeting everyone should be encouraged to speak freely as he or she would like and actively express his or her opinion. In this way we can ensure that criticism is offered by many people without reserve.

Everyone should be encouraged to take part in the ideological review meeting as befitting a person who feels himself master. At the current ideological review meeting there cannot be those who are to only be criticized and those who are only to criticize others. Everyone should seriously examine his or her work and life in the light of the spirit of the decision of the 15th Plenary Meeting of the Fourth Party Central Committee.

You must ensure that no divergences appear in the course of the ideological struggle. The aim of the current ideological review meeting is to eradicate the evil ideological aftereffects of the anti-Party, counterrevolutionary elements and firmly establish the Party's monolithic ideological system. Therefore, mutual criticism should, to all intents and purposes, be conducted in such a way as to strengthen the unity and cohesion of the Party. In mutual criticism one should not try, affected by personal prejudice, to seek revenge against those who criticized him or her in the past or to unreasonably make political attacks on people by displaying ultra-Party spirit.

It is impossible to do away completely with the ideological venom of the anti-Party, counterrevolutionary elements through a couple of ideological struggle because it has been spread for a long time. Therefore, we should not rush to conduct the struggle to eradicate the ideologically evil consequences of these elements but instead press ahead with it perseveringly.

The main thing in doing away with ideologically corrupt remnants of these elements and establishing the Party's monolithic ideological system is to equip Party members and other working people with the revolutionary idea of our Party by intensifying ideological education.

The Party's monolithic ideological system is, in other words, the

leader's ideological system and system of guidance. In our Party there can only be the leader's revolutionary idea and guidance. Without them the existence of our Party is inconceivable. The revolutionary idea of the leader is the eternal guiding ideology of our Party and revolution. Thanks to the wise guidance of the leader our people could not only victoriously fight their way across tens of thousands of *ri* in the bloody war against the Japanese imperialists, and defeat the US imperialist aggressors in the three-year-long Fatherland Liberation War, but also succeed in the postwar reconstruction and socialist revolution and achieve miraculous successes in the building of socialism, to the admiration of the people throughout the world.

We must improve the education on Party policy, the revolutionary traditions and socialist patriotism of Party members and other working people. The main emphasis in the education needs to be on the establishment of the Party's monolithic ideological system. We must publish in large numbers the classical works of the leader and produce a larger amount of a variety of educational materials, such as the material for education in the revolutionary traditions. Moreover, we should build up the old revolutionary battle sites and historic places of revolution as instruments for educating people in the revolutionary traditions. In this way we must ensure that all Party members and other working people equip themselves firmly with the communist revolutionary spirit, think and act as required by Party policy and loyally support the guidance of the Party and the leader.

You should conduct the work to eliminate the ideologically corrupt aftereffects of the anti-Party, counterrevolutionary elements and establish the Party's monolithic ideological system, in close combination with the practical struggle to implement the decision of the Party Conference.

The Party Conference held last year put forward, in view of the prevailing situation, the revolutionary line of simultaneously conducting economic and defence construction and called for bringing about a great upsurge of revolutionary activity in all spheres of the revolution and construction. We must see to it that the success

of the ideological struggle to eliminate the ideological aftermath of the anti-Party, counterrevolutionary elements is expressed in the practical struggle to implement the decision of the Party Conference. In the final analysis, the aim of our struggle to eradicate this evil tied to the anti-Party, counterrevolutionary elements is to unite Party members and other working people firmly behind the Party and carry out the revolution and construction on a still grander level.

We must conduct the ideological struggle to do away with such ideological rot of the anti-Party, counterrevolutionary elements in close combination with the struggle to implement the decision of the Party Conference, so that improvements are made at all units of economic and defence construction and a great upsurge of revolutionary activity is brought about in the building of socialism. People are made tough and transformed by the practice of the revolutionary struggle. We must make the process of the struggle to implement the decision of the Party Conference the process of overcoming all manner of reactionary ideological tendencies such as bourgeois ideology and revisionist ideology. The goal is to make people revolutionary and working-class as well as establishing the Party's monolithic ideological system.

In order to do away with the evil ideological aftereffects of the anti-Party, counterrevolutionary elements and firmly establish the Party's monolithic ideological system, the role of Party information workers should be radically improved.

Party information workers should be politically sharper and stauncher in defending the leader's revolutionary idea than anyone else because they are in the front ranks on the ideological battle. However, in the past many Party information workers followed the anti-Party, counterrevolutionary elements implicitly because they were blind. Abusing their authority in the field of Party ideological work for a long time, the anti-Party, counterrevolutionary elements craftily imposed bourgeois ideology, revisionist ideology and feudal-Confucian ideas, and Party information workers listened to them failing to identify them. As a result, alien ideological venom

was spread to a large extent in the Party.

At the current ideological review meeting Party information workers should use self-criticism and firmly establish the Party's monolithic ideological system. They must never again be taken in by false elements, acting blindly. Party information workers must be firmly armed with the revolutionary idea of the leader and Party policy, its embodiment, and breathe, think and act in accordance with the Party's idea at all times and in all situations. Furthermore, they should judge everything by the standard of the leader's instructions and Party policy and, without the slightest compromise, make sterling efforts in the fight against anything that runs counter to them, resolutely defending the Party and the leader in the face of any adversity.

Party information workers should effectively conduct their work to do away with the ideologically evil consequences of the anti-Party, counterrevolutionary elements and firmly establish the Party's monolithic ideological system by displaying a high sense of responsibility, proving themselves worthy of the great trust and expectations of the Party.

ON ESTABLISHING THE APRIL 15 LITERARY PRODUCTION COMPANY

**Talk to Senior Officials of the Information
and Publicity Department of the Central Committee
of the Workers' Party of Korea**

June 20, 1967

It would be good to see positive results from the ideological review meeting, organized yesterday by the General Federation of the Unions of Art and Literature of Korea in order to remedy the ideological damage caused by anti-Party, counterrevolutionary elements in the field of art and literature.

If we gather together all the material which was presented and criticized at the recent enlarged session of the Primary Party Committee of the Central Committee of the GFUAL, we see that the monolithic ideological system of the Party has not been firmly established in the field of art and literature, a field profoundly affected by the negative ideological influence of anti-Party, counterrevolutionary elements.

In the past the anti-Party, counterrevolutionary elements attempted to undermine and debase the writers' and artists' political and ideological understanding and turn our revolutionary art and literature to the Right by spreading among them a confused medley of ideas drawn from feudal-Confucianism, capitalism, flunkeyism and dogmatism, and also the bourgeois way of life.

The play *Single-hearted Devotion* which has already been

criticized and discredited, was fabricated by anti-Party, counterrevolutionary elements who previously held commanding positions in the Party and it is no more than theatrical fraud perpetrated in an attempt to distort the revolutionary traditions of our Party and give prominence to their “record of struggle.” And yet one official of the Central Committee of the GFUAL talked about this untruthful play as if it were some extraordinary “masterpiece.” Likewise the screen play *Through the Darkness* which is presenting the story of a farm hand who represented the hard-core element of the masses in the rural communities characterized the hero as a simpleton and thus distorted the class policy of our Party.

Instead of giving prominence to the glorious traditions of revolutionary art and literature created by the great leader Comrade Kim Il Sung during the anti-Japanese revolutionary struggle, the anti-Party, counterrevolutionary elements and their followers have actually provoked unsound elements into talking nonsense about the need to revive the “traditions of the KAPF (Korea Artista Proleta Federacio).” In questions of the national cultural heritage, too, they tended towards a restorationism and national nihilism which contradict the line and principle of the Party.

The extent of the ideological damage inflicted by anti-Party, counterrevolutionary elements in the field of art and literature can also be seen in the fact that some writers continue to live lives of carefree idleness, mouthing phrases about “artistic freedom.”

This is a very serious matter which directly affects the standing of the Party and the leader; it is a grave ideological error resulting from the failure to establish the Party’s monolithic ideological system securely in the field of art and literature.

You should not attempt to bring the ideological review now being held by the GFUAL to a hasty conclusion; you must continue to provide it with decisive leadership in order to ensure that all spheres of art and literature will experience a fresh creative upsurge.

The factor of primary importance here is to adopt decisive measures for the development of a new type of revolutionary literature.

On examining the material which was presented and criticized at the ideological review of the GFUAL, I felt more keenly than ever that the development of a new type of revolutionary literature with the creation of an artistic image of the leader of the working class as its focus and kernel is the most urgent task facing at the moment the domain of art and literature, a task which will not brook a moment's delay.

The negative ideological influence of anti-Party, counterrevolutionary elements in the field of art and literature has been expressed in various forms in the creative work and the lives of writers and artistes. However, an analysis of these errors and shortcomings demonstrates that their main cause is the failure to establish the Party's monolithic ideological system among these people. All of the errors and shortcomings exposed and criticized at the recent ideological review of the GFUAL have serious implications for the Party's monolithic ideological system. They must therefore be effectively remedied by means of a practical struggle to establish the Party's monolithic ideological system.

The recent 15th Plenary Meeting of the Fourth Party Central Committee determined the general line of Party ideological work for the present as establishing the Party's monolithic ideological system.

To establish the Party's monolithic ideological system means to ensure that all members of the Party and other working people are fully equipped with the revolutionary thought of the leader, and firmly united in carrying forward the revolution and the work of construction under his guidance. Today the firm establishment of the monolithic ideological system throughout the entire Party and the whole of society is of crucial importance for the destiny of our Party and people as well as our revolution.

In speaking today on the need to develop a new type of revolutionary literature, we lay particular emphasis on the creation of the image of the leader, because this question has a direct bearing on the work to establish the Party's monolithic ideological system. You must constantly bear in mind that the creation of the image of the

leader is the core task and the first and foremost priority in the development of a new type of revolutionary literature and take this work firmly in hand as the main line of development.

This is not, in fact, the first time that the problem of developing a new type of revolutionary literature which represents the leader of the working class, has been posed. The problem of describing the leader of the working class in our art and literature was long ago presented as the essential requirement of our revolution. If our art and literature are to embody the idea of the leader and make a genuine contribution to the revolutionary cause which the leader initiated and is wisely leading to its brilliant victory, the work of representing the leader must be firmly grasped as the main line of development.

The creation of the image of the leader of the working class is also an indispensable requirement for the development of the literature of socialist realism.

The artistic representation of the leader of the working class is a fundamentally decisive problem for the destiny of the literature of socialist realism. When we look back on the process through which the literature of socialist realism has developed, we find some works which do represent the leader of the working class. Nevertheless, very few countries so far have firmly grasped the task of depicting the leader as the primary focus and principal line of literary work. Unless the work of representing the leader is firmly established as the focus of literary work and its central task, the literature of socialist realism cannot fulfil its noble mission before the present era and history. We must firmly grasp this major factor which the literature of socialist realism has overlooked until now, and develop a new type of revolutionary literature, a literature which provides an artistic representation of the leader.

Last year I told the chairman of the Central Committee of the Korean Writers Union that a new type of revolutionary literature which would regard the creation of the image of the leader as the core goal must be developed if the literature of socialist realism, whose lifeblood is the Party spirit, were to discharge its mission. At that time

I emphasized that the development of a new type of revolutionary literature required devoting maximum effort to the creation of the image of the leader, regarding it as the most important task, the crux of the work of the Writers Union.

The task of representing the leader of the working class is by no means easy. It is an important and noble undertaking which entails responsibility to the Party and the revolution, to the present era and to history; it is the worthwhile and honourable work of creating monumental works which will shine as beacons down through the ages. In order to ensure the success of this work, we need a qualified artistic workforce in addition to the guiding and supporting cadres who will provide it with powerful impetus. In my opinion, successful development of a new type of revolutionary literature representing the leader of the working class will require the organization of a separate creative group whose basic duty will be the creation of the image of the leader.

Unless such a creative group is formed, it will be impossible to conduct the work of representing the leader in an organized and planned fashion under the monolithic guidance of the Party. So far the task of describing the leader has in many cases been left to the discretion of the writers. The results were therefore necessarily spontaneous and disparate in character. If this work is simply left to the spontaneous discretion of the writers, it will be impossible to conduct it smoothly at the level required by the times and the people. The task of depicting the leader should become an undertaking totally organized and planned by the Party. Only when a separate creative group devoted to depicting the leader is formed and a creative base is firmly established can a well-organized system of Party guidance over this work be set in place, so that creative work devoted primarily to the representation of the leader can be promoted as part of the Party's ideological work in a planned and uniform way.

The formation of a separate creative group with the fundamental duty of delineating the image of the leader would also provide the continuous impetus required to keep up a far-sighted, long-term

programme of the work.

The Writers Union recently suggested the formation of a creative group consisting of several writers in order to produce works of art and literature representing the leader which would be published on his 60th birthday. This is a good idea, but the task of depicting the history of the leader's revolutionary activities in its full depth and scope is not an undertaking which can be forced to completion, through the mobilization of several writers, in the course of the few years remaining until his 60th birthday. This work should be continued with full energy even after the leader's 60th birthday.

The task of representing the leader is a long-term undertaking with far-reaching implications, which should be pursued with the greatest possible energy throughout the period of completion of the revolutionary cause of the working class and not abandoned up halfway. Generation after generation we must create outstanding revolutionary works of art and literature depicting the great stature of our revered leader in order to educate people to be revolutionary fighters unflinching in their loyalty to him.

If we are to press ahead with the work of depicting the leader on a continuing basis, taking account of all long-term implications, instead of merely conducting a short-term campaign, there must be a powerful creative base devoted primarily to this work. In particular, there must be a strong creative group composed of politically and ideologically qualified writers who are highly competent in their own specialized fields. A variety of divergences may emerge if you continue the practice of giving literary assignments to individual writers or organizing creative work on the basis of temporary mobilization instead of maintaining a specialized creative group. Only when we have a specialized creative group will the writers involved in such a group regard the task of depicting the leader as their personal duty and carry out this task with greater responsibility; it will also be possible to recruit writers for purposes of representing the leader in a planned fashion and to train them under a long-term programme.

The task of artistically representing the leader is virtually virgin territory. Many problems relating to aesthetic theory may therefore arise, problems which should be solved afresh in the course of practical creative work. Only when we have a specialized creative group will we be able to resolve the difficult and complex problems raised in practical creative work and ensure the high ideological and artistic level of the works by applying the principle of collectivism to the task of creating the leader's image in art.

The organization of a specialized creative group may also facilitate the collection of materials and the establishment of the appropriate conditions for the work of describing the leader in literature. The department of the Party Central Committee concerned should take steps to organize a group responsible for creating the leader's artistic image as soon as possible.

We are the first ever to attempt to form a separate creative group devoted primarily to the creation of the artistic representation of the leader. Until now there has been no precedent of any country forming a specialized creative group in order to produce artistic and literary works representing the leader. The very establishment of a separate creative group devoted to the representation of the leader is an event unprecedented in the history of human art and literature.

Because we are the first ever in the world to establish a separate creative group with the description of the leader as its basic duty, there is no previous experience on which we can draw, but neither is there any need to do so. We are quite able to carry out this work successfully provided we rely on the correct guidance of our Party and well-qualified creative artistes who are loyal to the Party and the leader. We must address this task with bold confidence.

Our intention of establishing a separate creative group devoted primarily to representing the leader in art does not require any immediate concern over the construction of a large office building. We must organize the new creative group quietly, on a firm and substantial base. Above all, we must begin the creative work with a small number of people. It is not the form that matters, but the

content. We must therefore try only to produce several works at the first stage, resolving the difficult problems one after another. As a first priority, we should endeavour to organize the force of writers soundly.

The Information and Publicity Department of the Party Central Committee should choose well-qualified writers whose previous creative activity speaks for them, and prepare them so that they will be fully aware of their mission and their duty. At the first stage you must form the creative group mainly from writers who have a comparatively long record of creative work and a wealth of creative experience, together with well-qualified writers of medium standing. Then you should gradually draw in writers from the new generation and train them.

The suggestion was recently advanced of setting up an office of creative arts within the Party History Institute of the Party Central Committee, in order to produce literary works dealing with the history of the leader's revolutionary struggle and the activities of his revolutionary family. We could of course simply conduct the work of creating the artistic image of the leader under the guidance of the Party History Institute by attaching some writers to it. However, literature is fundamentally a humanistic activity and therefore it is a good idea to set up the group for writing literary works representing the leader in the Writers Union.

I am of the opinion that a small separate group for writing literary works representing the leader should be formed within the Writers Union and that this creative group should be named the April 15 Literary Production Company. In future when some experience has been acquired in the production of literary works depicting the leader and a firm artistic basis has been established, you should develop the April 15 Literary Production Company into an independent institution.

In film art the Paektusan Production Company has already been established as the creative group whose task is to portray the leader.

The April 15 Literary Production Company should be a creative

group which will successfully fulfil the historic task of describing the glorious revolutionary history of the leader and his revolutionary family in novels and of recasting as novels the immortal classics personally written by the leader.

The April 15 Literary Production Company should produce revolutionary masterpieces depicting the childhood of the leader and every stage of his revolutionary activity since his departure from his native house in Mangyongdae up to the present. The history of the leader's revolutionary struggle is a glorious history of struggle involving exploits that will shine down through all the ages; it is an enduring textbook of life and struggle which rouses the hearts of all the people. The history of the leader's revolutionary struggle is resplendent with that typical content which reflects most truthfully the essence of our times, our revolution, the communist movement, and the law governing their development; it is embellished with the most impressive facts. In tracing the course of the leader's revolutionary activity, the April 15 Literary Production Company should depict his enduring revolutionary exploits in their full breadth and depth and through the powerful means of artistic representation, demonstrate the greatness of the leader's thought and theory, his quality of leadership and communist virtues.

The April 15 Literary Production Company must produce revolutionary masterpieces describing the leader's revolutionary family. The patriotic family of the leader has fought against foreign aggressors generation after generation since the times of his great-grandfather. This revolutionary family has fought staunchly for the independence of the country and national liberation. The April 15 Literary Production Company should use material about the struggle and life of the leader's revolutionary family to write a great many excellent novels to assist the revolutionary education of our people.

The April 15 Literary Production Company must recast as novels the immortal classics personally written by the leader in the days of the revolutionary struggle against the Japanese. This is a highly responsible task which conveys to all future generations our Party's

glorious traditions of revolutionary art and literature; it is in effect the noble undertaking of taking the classics as a model and raising the whole of Juche-oriented art and literature to an even higher level.

The production of revolutionary masterpieces depicting the revolutionary history of the leader and his revolutionary family and the work of novelizing the immortal classics personally written by the leader are extremely serious and responsible work. The simple desire to do this work is not enough. You should not expect all the writers to write a masterpiece each at the beginning because such works are needed. At the first stage you must make writers pool their collective wisdom in order to produce a couple of books as model works and acquire experience of the work. A book should be deemed a masterpiece not for its size but for its content. In describing the history of the leader's revolutionary struggle, even if a work includes some great historic event or significant incident and depicts reality on a grand scale, it will have no value as a revolutionary masterpiece if it provides no profound artistic motivation for events and no aesthetic insights into new human problems.

What form the novels representing the leader should take, and how they should be written in future are questions requiring further study.

As a creative group constituting the very heart of our literary activity, the April 15 Literary Production Company must develop into the vanguard of our Party's revolutionary literature, a model for other literary creative groups in our country.

The April 15 Literary Production Company should hoist its banner and take the lead in the development of a new type of revolutionary literature. It should be a model in all respects, in every aspect of art and life. In future, with the April 15 Literary Production Company as the model, we intend radically to improve the way all creative literary establishments work.

If we are to achieve a remarkable advance in the development of a new type of revolutionary literature, in addition to organizing the April 15 Literary Production Company, we must establish a well-organized system of guidance for the production company's work.

Only under the monolithic guidance of the Party can the task of writing literary works representing the leader be addressed energetically, in an organized and planned fashion, with a clear-cut goal and fine prospects of success.

In future the April 15 Literary Production Company should enforce a rigid structure of discipline under which it will report directly to the Party Central Committee on all the problems that arise in its creative work and communal life, and deal with them in accordance with the unified instructions and decisions of the Party.

The development of novels provides the basis for the development of other kinds of art. Only when the development of literature is given priority can cinematic art and stage art also be actively developed. In future the April 15 Literary Production Company should become a model unit in the domain of literature and stimulate a remarkable advance in the new type of revolutionary literature which takes the creation of the leader's artistic image as its core task. It will thus bring about the greater blossoming of our own Juche-oriented art and literature as an example of world revolutionary art and literature.

ON CERTAIN PROBLEMS IN IMPROVING THE GUIDANCE OF THE KOREAN SCRIPTWRITING COMPANY

**Talk to Officials of the Information and Publicity
Department of the Central Committee
of the Workers' Party of Korea**

June 30, 1967

Several days ago I set you the task of providing intensive guidance to the Korean Scriptwriting Company, and told you to make the preparations required for this. However, I have discovered on this occasion that your preparations are not well devised to meet the intentions of the Party. This can be seen from the guidance outlines you have prepared to be given to the scriptwriting company. The purpose of guidance work is to identify clearly the shortcomings detected at the given unit, adopt the measures required to rectify them, unite Party members and other working people firmly behind the Party, and encourage them to implement Party policy to the letter, unconditionally and completely. Therefore, in order to achieve this aim without a hitch, good guidance outlines must be prepared. The guidance outlines must clearly explain the purpose of the guidance and indicate in detail the means for achieving this aim. In brief, the guidance outlines should define an appropriate objective. However, your guidance outlines have retained the old patterns because you prepared them simply by reworking old documents. With these guidance outlines you will not be able to offer effective intensive

guidance to the scriptwriting company.

Your failure to produce proper guidance outlines for the scriptwriting company largely results from the fact that you do not fully know the Party's aim and the seriousness of its intention to provide intensive guidance to this company.

The provision of effective intensive guidance to the scriptwriting company is extremely important for the rapid development of our cinematic art to meet the requirements of the present situation.

The scriptwriting company is the major creative base producing the scripts which are required for the production of good films of high ideological and artistic value. Scriptwriting is the initial process at the basis of film production, and production of good films largely depends on the quality of scriptwriting. Film production starts from scriptwriting. As I am in the habit of saying, if the world of cinema is to be fruitful, many good scripts must be written.

At every stage of revolutionary development the Party has paid close attention to improving the work of the scriptwriting company, because this company occupies an extremely important place in the production of good films of high ideological and artistic value. The scriptwriting company has ardently supported Party policy and worked hard for its implementation and achieved many notable successes in the area of scriptwriting.

In recent years, under the leadership of the Party the scriptwriting company has produced a large number of scripts on various themes such as *The Path to Awakening*, *The People's Teacher*, *The Story of a Detachment Commander* and *The Family of Choe Hak Sin*. It has thus made a great contribution to the production of good films.

Although the scriptwriting company has produced many good scripts with rich ideological content expressed with considerable artistic skill, its work is still far from satisfactory when measured against the intentions of the Party.

In its victorious advance under the guidance of the great leader Comrade Kim Il Sung, our revolution has attained a new stage of development, when it must consolidate the socialist system and begin

to scale the peaks of socialism. Our rapidly developing revolution urgently requires the production of a large number of good films for the education of the people. However, the scriptwriting company is failing to produce scripts as we need them.

Some writers have failed to recognize even the reactionary ideas of capitalism, revisionism and feudal-Confucianism, and have curried favour with anti-Party, counterrevolutionary elements. As a result, they have produced works such as the scripts for *Through Darkness* and *The Footprints of a Generation*.

This obvious shortcoming among the writers results from the failure in the past of the Party organization of the scriptwriting company to conduct scrupulous ideological education work among the writers and the failure of the officials of the Information and Publicity Department of the Party Central Committee to provide effective guidance to the scriptwriting company. In the past the Party organization of the scriptwriting company did not give proper guidance to the writers in their work and life and instead of carefully organizing their ideological education it left them to their own devices, as if they were “freelance writers.” The officials of the Information and Publicity Department of the Party Central Committee also did not develop close relations with the creative workers and work in the proper fashion to train them to serve the Party faithfully.

This time you must provide effective guidance to the scriptwriting company and ensure that scriptwriting advances to a new level of development.

An important factor in the guidance of the scriptwriting company is the focussing of attention on the firm establishment of the Party’s monolithic ideological system among the writers.

Writers are literary men fighting for the education of the people in the front rank of the Party’s ideological front. Only when they have the firm basis of the Party’s monolithic ideological system will the writers be able to defend the Party politically and ideologically and write good scripts which match the Party’s ideas and intentions.

Primary attention should also be focussed on the work of firmly establishing the Party's monolithic ideological system among the writers in order to rectify as soon as possible the shortcomings that were exposed and criticized at the 15th Plenary Meeting of the Fourth Party Central Committee.

The monolithic idea of the Party is, in effect, the revolutionary idea of the leader, and establishing the monolithic ideological system of the Party in the field of art and literature means uniting all the writers and artistes firmly behind the Party by arming them with the leader's revolutionary idea and conducting creative work and activity in accordance with the leader's idea and intention.

The key problem in establishing the monolithic ideological system of the Party among the writers is to induce them to genuinely revere the leader and defend his dignity in every possible way. This is the fundamental requirement derived from the principles of the revolutionary struggle of the working class and the historical experience of our revolution.

The building of socialism and communism is the historic mission of the working class, and the cause of socialism and communism is, in essence, the cause of the outstanding leader of the working class.

The glorious revolutionary history of our Party proves that the historic cause of the working class is, in effect, the cause of the leader and that the victory of the revolution depends on the esteem in which the leader is held.

Before the leader set out on the road of revolution the people of many countries were not even sure where in the world Korea was situated. Moreover, many even thought that Korea would never again rise from the status of a colony of the Japanese imperialists.

However, today our country is a brilliant beacon, a "model socialist country," the "country of Chollima" which the whole world looks to with respect, and our people take pride before the whole world in being the most dignified and the happiest, and the most diligent and heroic, talented people in the world. Our people enjoy all this glory and happiness because they have the leader. If we are to

continue along the road of victory and glory in the future, as we did in the past, we must accord the leader exclusive reverence and be unfailingly loyal to his guidance. Our people are firmly determined to hold the leader in high esteem and follow him, with an unshakable faith in him. Such is the noble revolutionary loyalty of our people who have received genuinely full life and happiness under the care of the leader.

In order firmly to establish the Party's monolithic ideological system among the writers, they must be encouraged to study to develop a thorough grasp of the leader's revolutionary idea and Party policy which is its embodiment, in order to make them their own flesh and bones, their own unshakable conviction, so that at all times and in all places they think and act according to the leader's idea and intention. Believing that study to develop a full understanding of the leader's revolutionary idea is the prime revolutionary duty and pursuing it unremittingly is the prerequisite for establishing the Party's monolithic ideological system among the writers. Only when one studies closely the instructions of the leader is it possible to make his revolutionary idea one's own flesh and bones and to think and act as the leader intends.

A serious attitude to the study of the leader's instructions is a fundamental condition for achieving positive results in artistic work and creative activity. Artistic creation is accomplished with the involvement of one's heart. Good works therefore cannot be produced if the heart is not beating. Only when one gives close study to the leader's instructions and makes them one's own firm conviction, will one be able to write truly excellent works, the works which the leader intends and wishes, and enjoy the love of the masses. All the writers who produced good works in the past were those who conscientiously studied the instructions of the leader in relation to their practical creative work, while those who committed the mistake of following anti-Party, counterrevolutionary elements, and those whose Party life and creative life were full of ups and downs were, without exception, the ones who neglected the study of the leader's instructions. In order

to arm writers fully with the leader's instructions a well-organized system for the prompt and accurate communication of his instructions and a revolutionary atmosphere of study must be established.

If the Party's monolithic ideological system is to be established firmly among the writers, they must also be encouraged to arm themselves with the glorious revolutionary traditions of our Party, created by the leader in the days of the anti-Japanese revolutionary struggle, in particular with the traditions of revolutionary art and literature, which they must resolutely defend and carry forward. You must be fully aware of the cunning machinations of the anti-Party, counterrevolutionary elements who attempted to extend the boundaries of our Party's revolutionary traditions upwards and downwards and to the right and left. The revolutionary traditions which should be carried forward by the working-class party must be only those traditions created by the leader. These revolutionary traditions are the revolutionary wealth that was created at the time when the revolution began under the guidance of the leader, and the goal of defending and carrying forward these revolutionary traditions is to transmit the pure essence of the leader's revolutionary cause down through the generations.

The brilliant revolutionary traditions of our Party, which the leader personally created during the anti-Japanese revolutionary struggle, are based on the great Juche idea which permeates their very structure. The Juche idea is an immortal, great revolutionary idea which occupies highest and most brilliant pinnacle in the history of human thought. It is the only just and universal revolutionary doctrine that provides absolutely correct answers to all the problems raised in the course of the revolution and the work of construction in our times. There can be no unsolvable problem if one is armed with the revolutionary traditions of our Party, permeated with the Juche idea.

The revolutionary traditions of our Party are extremely varied, rich and profound in content, because they were created in the course of battling our way against the complex and arduous ordeals on our path. The revolutionary traditions of our Party, including the immortal

Juche idea which is an infallibly correct guiding revolutionary ideology personally created by the leader, integrate the noble achievements and valuable experience gained in the crucible of the arduous anti-Japanese struggle and present in universally valid form a rich and noble experience of revolutionary work method and people-oriented work style.

The revolutionary traditions of our Party, created by the leader during the anti-Japanese revolutionary struggle, are the priceless wealth and invaluable foundation of our revolution. The glorious revolutionary traditions of our Party are the source of the invincibility which enables us to overcome any trials and difficulties and attain the ultimate victory of the revolution. It is a great pride and happiness for our people to possess these precious revolutionary traditions created by the leader.

The greater the difficulties and trials that stand in our way, the more ardently must we uphold the brilliant revolutionary traditions of our Party as we advance, prepared to risk our very lives in order to defend and carry them forward. In future we must conduct unremitting education of the writers in the revolutionary traditions, employing various forms and methods to prepare them to defend the revolutionary traditions of our Party throughout the generations.

An important point to which you must pay great attention in guiding the work of the scriptwriting company is encouraging writers to improve the quality of life in their respective organizations.

Organizational life is highly important in moulding people's revolutionary attitudes. Everyone should be involved sound in the life of his or her organization. However, it is particularly important to intensify the involvement of organization among the writers. In many cases the writing of works is conducted individually, and writers have libertarian habits to a large extent. Because of their professional personalities, many of them work alone when they receive creative assignments of various kinds—from reporting events to the writing of books. The nature of their work is not so obvious as in other kinds of work; nor is it possible to reckon accurately the amount and quality of

the work done every day. The creation of works of literature presupposes a high degree of political consciousness and commitment by individual writers. Such a situation makes it even more necessary to intensify the involvement of writers in organizational life.

If the organizational life of writers is to be improved a voluntary commitment to the Party style of life must be established. One's involvement in organizational life should always be the result of one's own free will; one should not be involved reluctantly under coercive control. You should intensify the writers' involvement in organizational life so that they will come to regard the organization as dearer to them than any individuals and take part in Party life willingly and conscientiously, with an exalted appreciation of the value of the organization.

An atmosphere of active ideological struggle should be established, so that even the slightest shortcomings revealed in Party life are promptly detected and dealt with. This is the way to establish a revolutionary tone of life and put an end to the revisionist practices and poor discipline apparent among those writers who assert their "artistic freedom."

Improving the education of the old-line writers is particularly important in intensifying the involvement of writers in organizational and ideological life. The re-education and remodelling of old-line intellectuals into revolutionary ones is not easy.

At present there are many old-line intellectuals in the ranks of the scriptwriters. Some of them are not capable of writing works of any value but merely give themselves airs and hold back the development of the new writers who have been trained since the liberation. Instead of offering full support to the growth and development of the new buds that are appearing among the newly trained writers, they do not even acknowledge when these writers produce good works; they construct only monuments to themselves. Some old-time writers have abandoned their revolutionary faith and Party principles and act contemptibly, harbouring illusions about certain individual officials and currying favour with them. Your guidance to the scriptwriting

company should entirely overcome such practices and re-educate and remould all the writers in a revolutionary spirit.

Another important aspect which should not be overlooked in the guidance given to the scriptwriting company is to get the writers to develop a revolutionary style of creative work.

Good scripts cannot be produced if creative work is conducted in an outmoded fashion on the excuse that writers work “freelance” and so on. We should put an end to the undisciplined and libertarian work methods used in the past when writers produced their works individually, each of them staying at his or her own home; we must establish an atmosphere in which they will conduct their creative work in a revolutionary manner, tempering themselves under the control of the collective. The fact that writers produce their works at home without even reporting for work contravenes basic labour discipline and conflicts with the vigorous atmosphere of our times, when the whole of our society works and lives in a revolutionary spirit. Books which have been produced exclusively by desk work without delving into real life cannot be good, and the films made from such works cannot be films of high ideological and artistic quality. Writers should become accustomed to constant, close association with our real life, with its constantly new creations and innovations; they should experience this stirring reality in order to learn from it and temper themselves through it; they should conduct their creative work through the discovery of new and important themes.

In future we should study the questions of developing a new kind of creative base for writers so that they will be able to produce works encouraging the development of a collective style of life and of establishing a new system for guiding the creative process through such means as the discussion of works.

You should also give effective support to the work of building up the ranks of scriptwriters. Strengthening the ranks of scriptwriters requires the identification of the many new, competent writers among those who have been educated by our Party since liberation, and training them as talented scriptwriters. Only when we have scores of competent and

talented writers will we be able to maintain the output of films at a normal level, choosing scripts as we require them. If we continue to rely only on a few writers as we do now, we will not be able either to stabilize the output of films nor produce films of good quality.

In order to ensure the success of your guidance to the scriptwriting company this time, you should pay close attention to the selection of the guidance group members. You must select the members from among those officials who are both competent and well acquainted with the organization entrusted to their charge.

In addition to selecting the strongest members for the guidance group, you must also work out good guidance outlines. Good guidance outlines will make it possible to conduct the guidance work in a purposeful, planned way in accordance with correct methodology. The criterion for the study and judgement of people in guidance work is loyalty to the leader, and the general purpose of guidance work is to educate everyone in an unflinching loyalty to the leader. You must redefine the guidance plans in line with the instructions I have given you today.

Successful guidance work requires the members of the guidance group to prepare themselves well. Those officials who are to be mobilized for the current guidance work should be clearly aware of the Party's aim and determined intention to make the scriptwriting company into a model unit for guidance in the field of art and literature and make preparations accordingly. They should study the instructions the leader has given to the field of art and literature extensively and in depth and in particular, his instructions relating to cinematic art, and they should develop a detailed grasp of the true state of affairs in the organization under their charge.

You should promptly report to the Party those problems that arise in the course of the current guidance work and deal with them as the Party decides.

I hope that you will give the proper guidance to the Korean Scriptwriting Company to ensure that the intention of the Party is realized and a new revolutionary advance is made in scriptwriting.

**ON THE INTENSIFICATION OF IDEOLOGICAL
INFORMATION WORK FOR A REVOLUTIONARY
ADVANCE IN THE BUILDING OF THE
ECONOMY AND STRENGTHENING
OF OUR DEFENCES**

**Talk to Officials of the Information and
Publicity Department of the Central Committee
of the Workers' Party of Korea**

July 3, 1967

The most important revolutionary task currently facing our Party and people is the full implementation of the decision of the Party Conference on simultaneously continuing to build the economy and strengthen our defences.

The situation in our country is very tense at present. The US imperialists continue to reinforce their aggressive armed force in south Korea and at the same time escalate preparations for war against the northern half of Korea, and perpetrate constant military provocations. The enemy's manoeuvring to start a new war became more flagrant than ever following the sinking of the *PCE-56*, which had violated our territorial waters at the beginning of this year. Fanning the flames of war in Vietnam, the US imperialists are creating an extremely tense situation in Asia and the rest of the world. There is no knowing when the flames of the expanding war in Vietnam will spread to our own country.

We must consolidate the foundation of the socialist economy by

carrying on our economic construction effectively and, at the same time, direct great efforts to national defence and strengthen our country's defensive capabilities in every possible way. We will then be able to take the initiative in dealing with any enemy attack and defend the security of the country and the gains of the revolution.

It is not easy to carry on economic construction and strengthen the national defences simultaneously. In order to implement the line of simultaneous economic construction and strengthening of our defences, all the people should maintain a state of constant alertness and be ready to rise as one to meet the challenge of making a revolutionary advance on all the fronts of socialist construction.

It might be said that there is no country in the world which does not build its economy and strengthen its defences. However, our Party's line of simultaneous economic development and strengthening of defences is fundamentally different from what is done in other countries. Our Party's line is a revolutionary one, which requires that intense effort should constantly be devoted to the building of the socialist economy and that, at the same time, equal efforts should be directed to upgrading our defences. If we are to attain the ambitious goal of simultaneous socialist economic construction and improving the nation's defensive capacity each of us must do the work of two or three men and production and construction should be pressed forward at a rate which is two or three times higher than the norm. Unless we do this we will not succeed in achieving the ambitious tasks that face us in the economy and the improvement of our defences.

At today's Plenary Meeting of the Party Central Committee the great leader Comrade Kim Il Sung severely criticized the fact that no improvements had been made in the efforts to implement the decision of the Party Conference, although many months had passed since the conference.

The main cause of the failure to promote a great upsurge of revolutionary activity in the efforts to implement the Party's line of simultaneous economic development and strengthening of our defences lies in the fact that the Party organizations have failed

adequately to equip Party members and other working people ideologically, and they have not organized and mobilized them with sufficient energy. The present situation demands that Party members and other working people demonstrate greater militancy in their lives and work, and display a higher degree of revolutionary spirit than ever. However, this demand is not being met by the Party's ideological work. Instead of educating Party members and other working people in a revolutionary fashion and inspiring them to implement Party policy, the anti-Party revisionist elements who have established a foothold in the field of Party ideological work have spread the virulent venom of such ideologies as revisionist and bourgeois ideologies widely among people and they have failed to promote Party policy adequately.

In order to stimulate Party members and other working people to strive wholeheartedly for the implementation of the decision of the Party Conference, we must first make positive efforts to explain and propagate the documents of this conference. The documents of the Party Conference expound the present international and internal situation in full, and explain the principled stand which we should maintain in developing the revolution and economic construction and our immediate fighting tasks. However, the study of these documents was organized and conducted in an off-hand manner with the result that many cadres and Party members are not yet fully aware of the Party Conference's basic message and the decision it reached, and they have not made thorough ideological preparations to deal with any complex situation that might arise. Because they have not correctly understood the revolutionary essence and significance of the line of simultaneous economic construction and strengthening of our defences, some officials work as if they think it all right if only economic construction proceeds, no matter whether the building of defences proceeds or not, while others dither in the face of the difficulties, believing that either economic construction or the strengthening of our defences should be suspended and that it will be too difficult to press ahead with both of them.

If we are to bring about a great upsurge in the economy and our defensive capacity, radical improvements must first be made in the Party's ideological work. The Party's ideological work is intended to educate all people to think and act in accordance with the ideas and the will of our Party, and to inspire people to display a high degree of revolutionary enthusiasm in the effort to implement the Party's line and policy. Only when the Party's ideological work is conducted with militant vigour will a revolutionary spirit be evident throughout the entire Party and the whole of society, and a revolutionary advance be made in the effort to implement the Party's line.

In the Party's ideological work the primary effort must be directed to encouraging all the officials and working people to manifest to the maximum the revolutionary spirit of self-reliance and strenuous effort.

The line of simultaneous economic construction and strengthening of our defences is an independent line which is directed towards continually expediting the building of socialism through the efforts of our own people and defending the security of the country and the gains of the revolution from imperialist aggression. In other words, it is a line which provides for us making the revolution to the last through our own efforts, with a rifle in one hand and a hammer or a sickle in the other. Therefore, the line of simultaneous economic construction and improvement of defensive capacity cannot be implemented unless all the people display in full measure the revolutionary spirit of self-reliance and strenuous effort.

Self-reliance and strenuous effort—this is the indomitable revolutionary spirit of the communists determined to carry the revolution through to the last by believing in their own strength and relying on it; it is also the basic principle of their struggle. Only when one is fully imbued with the revolutionary spirit of self-reliance and strenuous effort is one able to brave all difficulties with confidence and courage and implement the Party's line to the letter without the slightest vacillation.

Because they possessed the revolutionary spirit of self-reliance

and strenuous effort, the anti-Japanese guerrillas of the past were able to arm themselves by wresting weapons from the enemy with their bare hands and making Yongil bombs; they were able to fight against the formidable imperialist army of the Japanese aggressors under the most difficult conditions, when they had no state to provide a rear. In a short period of time after the war our people raised up modern factories on the rubble as well as towns and rural communities, demonstrating the heroic mettle of the Korean people. This was possible also because as they fought they had displayed the revolutionary spirit of self-reliance and strenuous effort.

Difficulties and trials are inevitable in the course of the revolutionary struggle. The greater the difficulties and trials in the revolutionary struggle, the more fully one must display the revolutionary spirit of self-reliance and strenuous effort. Under present conditions, when the aggressive moves of the US imperialists are becoming more blatant and the “Leftist” and Rightist opportunism that has appeared in the international communist movement is scheming to extend its influence even to our country, it is essential that Party members and other working people display the revolutionary spirit of self-reliance and strenuous effort to a higher degree than ever.

We must encourage Party members and other working people to maintain the attitude of the master who is responsible for the revolution and construction and to achieve through their own efforts all the tasks that face us in building the economy and increasing our defensive capacity, believing in their own strength no matter how difficult the conditions.

In the past the arduous struggle of our people laid a solid foundation for an independent national economy, the potential power of which is very great. If we make effective use of the existing economic foundation and productive potential, we will be able to produce through our own efforts, almost everything that is needed for developing the national economy, improving the people’s standard of living and increasing the country’s defence capacities. However, at

the moment many branches of the national economy are not striving hard enough to make the best possible use of their potential sources and capacities. At some factories, enterprises and construction sites we see that precious equipment is left unused or rendered useless through careless handling and that a large amount of coal, cement and similar material is washed away by the rain and blown away by the wind because it is stacked in a random manner in the open air. The recent Plenary Meeting of the Party Central Committee criticized the fact that a large amount of manpower is wasted everywhere because labour management is not given sufficient attention, although at present manpower resources in our country are under great strain.

The maximized economy and increased production are an important principle to which we must adhere in the building of the socialist economy. All the wealth in our society has been created by the hard work of workers, peasants and other working people; it is meant for the well-being of the people. We must give impetus to the movement for increased production and economy among Party members and other working people, so that they will completely eliminate the practices which lead to waste and be scrupulously economical in the use of a single nail, a single gramme of cement and a single piece of thread, and they will tap reserves extensively to produce and build in greater quantities and more efficiently.

The greatest potential source of an increase in production and economic efficiency lies in technical innovations. Only when the technological revolution is energetically promoted and new technology is introduced into production and construction on a wide scale can the best possible use be made of the natural resources of the country, and a larger amount of better products be manufactured using a smaller amount of raw materials, essential components and manpower, and the various difficult problems that we face in the building of the economy and improving our defences be solved smoothly.

Carrying out the technological revolution requires us to improve creative cooperation among the workers, scientists and technicians

and, in particular, to enhance the role of the scientists and technicians by improving the way in which we work with them. At present our country possesses a large force of scientists and technicians who have been educated and trained by our Party. This is a source of great pride for us and a great strength in the dynamic promotion of the building of socialism. If the revolutionary enthusiasm of the scientists and technicians is stimulated and their creative intelligence is allowed full scope, it will be possible to develop science and technology rapidly in our country and carry forward the building of socialism energetically.

During his recent tour of field guidance in South Hamgyong Province, the leader once again earnestly instructed the university teachers in Hamhung on the need to eliminate flunkeyism and dogmatism, establish the Juche orientation on a firm basis in scientific research and educational work, and revolutionize the intellectuals in order to make them into genuine intellectuals of the working class. We must make great efforts to revolutionize the scientists, technicians and other intellectuals and integrate them into the working class, and establish the Juche principle in scientific research. In the same way we should encourage our scientists and technicians to cherish an intense loyalty to the Party and revolution and display their revolutionary enthusiasm and creative intelligence to the full so as to make a positive contribution to the solution of the scientific and technological problems that we face in building the economy and improving our defences.

In order to stimulate Party members and other working people to a fresh revolutionary upsurge, we must inspire them to develop the Chollima Workteam Movement at a brisk pace.

The Chollima Workteam Movement is a communist education movement designed to make every member of the collective an activist in the building of socialism, and a movement of mass advance designed to accelerate the process of revolution and construction to the utmost by allowing full play to the revolutionary enthusiasm and collectivist spirit of the people. The justness and vitality of the Chollima Workteam Movement have been demonstrated to the full in

the practical work of building socialism. Our people were able to achieve miraculous successes in every field of socialist construction because they extensively conducted the Chollima Workteam Movement, which provides a powerful stimulus to the building of socialism.

However, in recent years, due to the obstructive moves of the anti-Party revisionist elements, the Chollima Workteam Movement has lapsed into a sluggish state and is implemented only slackly. The anti-Party revisionist elements spread among the people the revisionist habit of indecent living, obstructed the onward revolutionary movement of the masses in various ways, and even criticized and opposed the use of the word Chollima. We must correct the damage caused to the Chollima Movement by the anti-Party revisionists and revitalize the Chollima Workteam Movement as soon as possible.

At the moment the workers of the Ryongsong Machine Factory are vigorously promoting the Chollima Workteam Movement in support of the instructions given on the spot by the leader, who said that their factory must take the lead in the effort to implement the Party's line of simultaneously building the economy and increasing our defensive capacity. Officials in the field of information work should organize effective and broad publicity of the example of the workers at Ryongsong and spread it throughout the country so that the flames of the Chollima Workteam Movement will be kindled swiftly.

In order to bring about a revolutionary upsurge in the building up of our economy and defences, we must wage a determined struggle against inertia and conservatism, just as we did when we achieved the great Chollima upswing of 1957.

Inertia and conservatism still remain the main obstacle to the implementation of the decision of the Party Conference and to our advance. The inaction and conservatism of the officials prevent the producing masses from displaying their creativity to the full, and the successes achieved in production and construction are not as great as they should be.

The urgency of the struggle against inaction and conservatism

among officials can be seen from what happened while the national economic plan for this year was being drawn up. When the national economic plan for this year was being drafted some officials attempted to tone it down faltering and pulling back in the face of obstacles. Worse still, they did not even incorporate the workers' resolutions in the plan claiming that this was impossible. Therefore, the national economic plan for this year as originally consolidated by the State Planning Commission projected a very low rate of economic growth, and some production figures in the plan were even lower than those of last year. The leader said that the shortcomings revealed in the drafting of the economic plan were not ascribable to the shortage of raw materials or other essential elements, but that they were an ideological error resulting from the misguided viewpoint of the officials: he saw to it that a strong ideological campaign was initiated among them. As a result of this ideological campaign the national economic plan for this year has been re-drafted in an ambitious vein, with targets more than double those of the original one. Although the national economic plan for this year is unprecedentedly ambitious, it is being successfully implemented, thanks to the high spirit and determined efforts of the working class. Many factories and enterprises have fulfilled their plan for the first half of this year ahead of schedule and are now working to fulfil their yearly plan ahead of time for the anniversary of the founding of the Party.

A radical change is being brought about where passivism and conservatism are being eliminated and work being tackled with daring on a large scale; however, stagnation and stalemate remain where work is not approached with sufficient daring because of inaction and conservatism. An intensive drive should be launched against passivism and conservatism. Revolution is a struggle to liquidate everything that is conservative and outdated and to create the new. One cannot make a revolution unless one possesses the mettle of daring and the dauntless resolve to push onward to the established goal. Only when passivism and conservatism are opposed and work is carried out in a daring manner on a large scale can the

morale of the people be boosted and our advance accelerated.

You must wage the struggle against passivism and conservatism in combination with the struggle to eliminate the evil ideological effects of the anti-Party revisionist elements.

The passivism and conservatism of officials derive from their outdated way of thinking, which is expressed in seeking the easy way out in their work and attempting to live in comfort as far as possible, and in placing their own individual interests above those of the Party and the revolution. We cannot put an end to passivism and conservatism unless we eliminate outdated ideas such as bourgeois and revisionist ideas. The minds of some officials still contain a great deal of the venom of evil ideologies, such as the bourgeois and revisionist ideas spread by the anti-Party, counterrevolutionary revisionists. The anti-Party revisionists who established a foothold in the domain of Party ideological work spread bourgeois, revisionist and feudal-Confucian ideas widely among the people, instead of educating Party members and other working people and equipping them with the revolutionary idea of our Party. They slyly schemed to negate the brilliant traditions of the glorious anti-Japanese revolutionary struggle, the historic root of our Party. They also opposed our Party's line of building an independent national economy and its military line of self-reliance in defence, and they spread the corrupt bourgeois way of life and the revisionist fashion of indecent living among the people.

Unless we rid ourselves of the evil consequences of the bourgeois and revisionist ideas fostered by the anti-Party revisionists, we shall be unable to educate people and stimulate their revolutionary spirit and establish a militant atmosphere in our society. You must keep Party members and other working people fully informed of the true colours of the anti-Party revisionists and their crimes, as exposed and criticized at the 15th Plenary Meeting of the Fourth Party Central Committee, and also of their harmful consequences. You must encourage them to take an active part in the struggle to eliminate bourgeois, revisionist and feudal-Confucian ideas and ensure that the

success of the ideological struggle is expressed in renewed efforts in production and construction.

The bringing about of a fresh revolutionary upsurge on all the fronts of economic construction and the improvement of our defences requires the role of Party information workers to be increased still further.

Party information workers are political educators and mentors who familiarize Party members and other working people with the Party's policies, and organize and mobilize them to implement them. Only when Party information workers play an effective role as educators and information and motivation workers will they be able to give people a correct understanding of the essence and requirements of Party policy and help bring about improvements on every front of socialist construction by enlisting their voluntary enthusiasm and creative intelligence.

Party information workers should put an end, once and for all, to a bureaucratic and superficial style of work in the area of ideology.

The main shortcoming currently revealed in ideological work is that officials in charge of this work arbitrarily impose on their subordinates an approach which does not fully suit their situation, and indulge in empty talk divorced from practice, glossing over things and merely keeping up appearance. Superficiality in ideological work comes to resemble a very deep-seated and stubborn chronic disease. Study sessions, lectures and explanatory talks are conducted by the Information and Publicity Department of the Party Central Committee, preparing a single lecture plan without taking into consideration the specific features of Party members and other working people, such as their level of education, their political and theoretical qualifications and their revolutionary tasks, and indiscriminately imposing this lecture plan on all domains. The lower echelons parrot the information work plan sent down by the higher bodies instead of elaborating the content of this plan to suit the situation of their own regions and work units. In effect information work is restricted to a general emphasis or appeal; it does not actually make any contribution to solving the difficulties arising in real life.

Although a lot of time and labour is currently expended on information work, the successes are comparatively small, and this work is failing as a powerful means for educating the masses and inspiring them to implement Party policy.

Information workers deal with people and direct their way of thinking. They should therefore do everything scrupulously, considering every aspect deeply and constantly studying; they must not be travelling talkers who mouth plausible words and simply make a show of themselves. When they organize study sessions, they should not confine themselves to preparing a study plan and sending it down to the lower echelons. They must make a detailed assessment of whether the study plan corresponds to the masses' level of education and mentality, how it is to be conveyed to them and how its spirit is to be implemented in their work and life, and they should continually strive to improve the content and method of study programmes.

The Party's economic policy should be given publicity effectively. Since study of the Party's economic policy is neglected at present, officials in charge of economic affairs are not fully informed of the instructions the leader has given to their respective sectors and of what they should do and how in order to implement these instructions. Because officials in the economic field are not fully aware of the Party's economic policy, they fail to conduct economic work in accordance with the requirements of Party policy and falter and hesitate in the face of obstacles. If officials are not fully conversant with Party policy and do not have a firm belief in it, they cannot manifest devotion and creativity in its implementation and push boldly ahead with their work. You must intensify information work concerning the Party's economic policy so that cadres, Party members and other working people will be fully aware of the instructions the leader has given to their respective areas and implement them in a revolutionary spirit with no conditions attached, no matter how difficult and complex the circumstances.

Motivation work for increased production is a powerful means for bringing into play the full force of the masses' revolutionary

enthusiasm and creativity and inspiring Party members and other working people to make collective innovations. You should conduct motivation work for increased production energetically, so that revolutionary ardour and militant spirit become evident on every front of economic construction and the defence effort and production is constantly developed and improved.

Information officials are the vanguard workers of our Party on the ideological front. If their political awareness is dull and their understanding of the class point of view is not keen, they will not be able to forestall the ideological and cultural penetration of imperialism and counter the influence of revisionism from outside or staunchly defend the Party and the leader and protect them politically and ideologically.

In the past many of the Party information officials followed the anti-Party revisionists implicitly because they were not fully equipped with the monolithic ideology of the Party and their class awareness was dull. They caused damage to the ideological work of our Party. Party information workers must learn a serious lesson from this.

If information workers are to discharge their responsibility and play their role properly as the information workers of Party policy and the political educators of the masses, they must be more fully equipped with the monolithic ideology of the Party, possess a firmer class viewpoint than anyone else and be staunch in defending and implementing the Party's lines and policies. Officials who are not qualified politically and ideologically cannot take the lead on the front of the fierce class struggle. You should make determined efforts to completely eliminate the remnants of all manner of obsolete ideologies which still linger in your mind and revolutionize yourselves. In particular, you should take an active part in the struggle to eliminate the evil ideological consequences of the activities of the anti-Party, counterrevolutionary revisionists and thus temper yourselves in the revolutionary crucible of the ideological struggle and completely extirpate all remnants of outdated ideas.

ON THE FIRM ESTABLISHMENT OF THE PARTY'S MONOLITHIC IDEOLOGICAL SYSTEM AMONG WRITERS AND ARTISTES

**Talk to Senior Officials from the
Fields of Party Ideological Work and
Art and Literature**

July 3, 1967

Immediately following the 15th Plenary Meeting of the Fourth Party Central Committee, the Party emphasized that the art and literature sector should establish the Party's monolithic ideological system, but this work has not been carried out at the level required by the Party. Today I intend to stress once again the importance of firmly establishing the Party's monolithic ideological system among writers and artistes.

As the great leader Comrade Kim Il Sung said at the 15th Plenary Meeting of the Fourth Party Central Committee, the establishment of the Party's monolithic ideological system is a fundamental prerequisite for the building of a working-class party and an essential requirement for the unity and cohesion of the Party ranks. If the working-class party fails to establish a monolithic ideological system in the party, it can neither secure the unity and cohesion of the party and its revolutionary ranks, nor lead the revolution and work of construction to victory. Only when the working-class party has established a monolithic ideological system in the party will it become a guiding force possessing genuine organizing ability and

powerful combat capacity, and be able to forge ahead with the building of socialism and communism.

Since its very first days, our Party has conducted a persistent struggle in order to establish the Party's ideological system and has endeavoured uncompromisingly to combat anti-Party, counterrevolutionary ideological trends of all hues and the tactics of alien elements.

The work of establishing the Party's monolithic ideological system is not limited to a certain stage of the revolutionary struggle; it does not end at a particular point in time. It is a matter of life and death for the existence of the working-class party; it is, in essence, the work of laying and consolidating the organizational and ideological basis of the party, a constant and ongoing task to be addressed consistently throughout the whole course of the building of socialism and communism. If a party even slightly neglects the establishment of its monolithic ideological system, in its euphoria at what has already been achieved, alien ideological trends will spring up and develop in the party and its revolutionary ranks and factions and sects will be formed, inflicting serious damage on the process of consolidation and development of the party. This is clearly shown by the practical experience of our revolution and the international communist movement. Therefore we must take the work of establishing the Party's monolithic ideological system firmly in hand as a question of fundamental importance for the destiny of the Party and endeavour to strengthen it unceasingly.

Art and literature play a very important role in establishing the Party's monolithic ideological system. Art and literature are important aspects of ideological work; their power of attraction is very great and their influence is significant in extending revolutionary education to Party members and other working people and inspiring them to engage actively in the revolutionary struggle and the work of construction. Our art and literature must define their basic mission as stimulating Party members and other working people to the brilliant application of the leader's revolutionary ideas and direction. To this

end, the field of art and literature must be the first to establish a firm base for the Party's monolithic ideological system.

Today the field of art and literature is faced with the honourable task of creating a larger number of artistic and literary works which contribute actively to imbuing the entire Party and the whole of society with the revolutionary ideas of the leader. The field of art and literature must encourage writers and artistes to represent the glorious and brilliant revolutionary history and exalted qualities of the leader in depth and to create the typical images of fine communist revolutionaries unfailingly faithful to the leader. This honourable task can only be fulfilled successfully when writers and artistes have securely equipped themselves with our Party's revolutionary ideas and Juche-based theories of art and literature.

Establishing the Party's monolithic ideological system on a firm basis among writers and artistes becomes an even more urgent problem in relation to the current situation and the present state of our art and literature.

The manoeuvres of the US and other imperialists now consist, on the one hand, of threatening the peoples of the revolutionary countries by nuclear blackmail and, on the other, of undermining the socialist states from within by infiltrating bourgeois ideas and culture into them. The bourgeois art and literature spread by imperialists inflict serious harmful damage by reducing people to spiritual cripples or moral degenerates and instigating them to counterrevolution by sending the wind of "freedom." They instil all kinds of immorality and depravity, sexual passion, murder, plunder, sorrow and despair.

In the face of the serious historical lesson, the modern revisionists, enslaved by the illusions of imperialism, praise bourgeois art and literature and the bourgeois way of life, and reject the spirit of the Party, the working class and the people in socialist art and literature, attempting to obliterate the traditions of revolutionary art and literature and opposing the Party's leadership in this area.

The anti-Party, counterrevolutionary elements concealed their presence in our Party by taking advantage of revisionist

counterrevolutionary moves, scheming viciously to betray our revolutionary principles and adulterate our art and literature with feudalist and capitalist elements. It was revealed at the 15th Plenary Meeting of the Fourth Central Committee of the Party that the anti-Party, counterrevolutionary elements rejected the Party's leadership over art and literature both overtly and covertly, proclaimed "artistic freedom" under the pretext of expressing the "creative personality" and attempted to disseminate feudal-Confucian ideas, insisting that they were the heirs and continuators of the literature of the *Silhak* school and other national legacies of art and literature. In addition, they proposed that the revolutionary traditions of our Party should be expanded in all directions, and attempted to include the art and literature of the KAPF (Korea Artista Proleta Federacio) and the "new-tendency-school" in the revolutionary traditions of our art and literature, rejecting efforts to recover and re-state the artistic and literary works of the days of the anti-Japanese revolutionary struggle, our people's precious revolutionary heritage.

Quite a few of our writers and artistes seemed to become half-blind and followed the anti-Party, counterrevolutionary elements implicitly, creating artistic and literary works which conflicted with the Party's ideas.

The drama *Single-hearted Devotion* does not discriminate between the heart of a woman devoted to the revolution and the heart of a wife leading a chaste life for her husband like a "virtuous woman" in feudal society. This kind of non-Party drama was performed in Pyongyang without arousing doubts in anyone's mind.

We can recognize instances in which writers and artistes have created artistic and literary works opposed to the Party's ideas in the long stories *The New Spring in Sokkaeul* and *The Fog Creeps over a New Hill*, and the film *Through Darkness*. In *The New Spring in Sokkaeul* a poor peasant who in the past was maltreated and variously exploited by a landlord, but became prosperous when he received land after liberation is depicted as resisting to the last the call to join an agricultural cooperative; this was a vilification of the poor

peasants who are hard-core activists in rural communities and a distortion of our Party's class line and policy on agricultural cooperativization. The writer of this novel also made serious mistakes in the long story *The Fog Creeps over a New Hill* which he submitted last year. The leader analyzed these mistakes in detail and I have spoken about them on several occasions in the process of directing the work of revising the *Fierce Wind*, the film version of the story, so I do not intend to talk about this matter at length. I speak of it in order to stress once again that in describing a hero of pure revolutionary working-class origin as a scoundrel and a fighting-cock or depicting Sun Yong, the daughter of a nationalist who joined the March 1 Movement, as becoming the wife of the head of a "punitive force" as a result of her self-betrayal after taking part in the revolutionary struggle, or having Mun Kyong Thae, who was imagined to be the leader of the communist movement in the first half of the 1920s stand forth like a "revolutionary teacher," the work is in contradiction with the ideas of our Party and does not correspond to the logic of the life of revolutionary people and the historical facts of the communist movement. In the film *Through Darkness* the scriptwriter and film-makers represented a hired peasant, the basic class of the south Korean rural communities, as a fool and reactionary element and depicted a young intellectual who came to a farming village to carry out enlightenment work in opposition to the class line of the Party. The long stories *The New Spring in Sokkaeul* and *The Fog Creeps over a New Hill*, and the film *Through Darkness* are revisionist works which lack Party spirit and have failed to assimilate the correct working-class line.

Works marked by revisionist tendencies are also to be found in the fields of music and the fine arts.

Mistakes of recent years which are fundamentally contrary to the Party's ideas in the creative work of art and literature have resulted, above all, from the failure of writers and artistes to put their faith in the leader's revolutionary ideas. If they had imbued themselves thoroughly with his revolutionary ideas and possessed unshakable

confidence that they had no guide but him, they could have promptly discriminated the efforts of anti-Party, counterrevolutionary elements to give prominence to individuals, emasculate the revolutionary traditions of our art and literature, and inculcate feudal-Confucian, capitalist, revisionist and flunkeyist ideas in the field of art and literature, and they would not have accepted a slovenly drama such as *Single-hearted Devotion* when they were forced to make it. Because their revolutionary faith was not steadfast, they became so blind that they regarded the malicious words and deeds of anti-Party, counterrevolutionary elements as the only good ones and even when they regarded them as wrong, they did not oppose them, but shut their eyes to them for fear of being exposed to pressure.

The mistakes that have come to light in the creation of artistic and literary works are also related to the fact that the writers and artistes did not follow a straight working-class line. The working-class line is the revolutionary point of view, the stand which safeguards the aspirations and requirements of the working class, its will and interests. Only when this point of view is adopted and this stand firmly taken can writers comprehend scientifically the principles of the revolutionary struggle, the lawfulness of its development, and the essential nature of human beings and their lives, in order to depict man's struggle and his life correctly in accordance with the requirements of the progress of the Party and revolution. Because writers and artistes have not drawn a distinct working-class line, they have made hard-core activists of rural communities such as a poor peasant of the former days into a person opposed to our Party's policy on agricultural cooperativization at the stage of the socialist revolution, depicted a hired peasant as a fool or a person who opposes the class struggle, described the most revolutionary working class as a hooligan and a fighting-cock, and depicted a daughter of a middle-class family as becoming the wife of the head of a "punitive force" betraying the revolutionary struggle. This does not accord to the ideals and aspirations of the patriotic middle classes of our country.

Officials in charge of Party ideological work also failed to establish sound working-class principles.

If they had upheld sound working-class principles, they would have quickly discovered that it was an anti-Party act in conflict with our Party's idea for anti-Party, counterrevolutionary elements to impose on them a book such as *Mokmin Simso*, written by a scholar of the *Silhak* school in the feudal epoch, as an essential text.

Of course, the ideas of the *Silhak* school and books such as *Mokmin Simso* are part of the national cultural heritage and have a certain significance in the history of our country, but they cannot provide the guiding principles for our officials in their work today. *Mokmin Simso* contains the words "patriotism" and "love of the people" but they have nothing in common with the patriotism and people-serving spirit of which we communists speak. There are lots of beautiful words full of falsehood, deception and hypocrisy in the other books, too. We must not be fascinated by gorgeous phrases, but grasp their essence firmly from the standpoint of the working class.

The poems by Kim So Wol have nothing particular to contribute to the revolutionary education of our people. Although his poems express a pitiful sorrow at the usurpation of our country and the trampling of our national dignity by the Japanese imperialists, they are interwoven with sentimental and religious notes.

When we deal with the national cultural heritage or historic individuals, we must clearly distinguish the positive things from the negative ones. To make one side of matters and phenomena an absolute one and have it stand in exaggerated isolation without attempting to assess their positive and negative aspects fairly is a metaphysical viewpoint. We must fairly assess the positive and negative roles played in social progress by specific historical facts or persons of former times, always firmly relying on the principles of the Party and the working class.

The exposure of shortcomings in artistic and literary works conflicting with the Party's ideas results from the fact that obsolete bourgeois and flunkeyist aesthetic views are at work in the minds of

writers and artistes. In artistic and literary works created recently the love of young men and women is often described in terms of triangular love affairs. In the long story entitled *The Fog Creeps over a New Hill*, the love affair of heroes and heroines has been set in a triangular mode. Triangular love is a dissolute and philistine form of love and a mode of depiction habitually used by morally-degenerate bourgeois writers.

The bourgeois and flunkeyist aesthetic views which remain in the minds of writers and artistes are revealed in full when they deal with conflicts in works of art and literature. Conflicts in these works should by all means be formulated in accordance with the character of social relations. However, some writers strive excessively for artistic conflict or describe splits in an exaggerated fashion without giving due consideration to the character of social relations in the creation of works of art and literature.

The shortcomings revealed in the creative work of art and literature in recent years have corrupted the ideological purity of our art and literature and seriously retarded their sound development.

We must thoroughly extirpate the evil ideological influence of anti-Party, counterrevolutionary elements in the field of art and literature, and bring about a revolutionary change in creating works of art and literature.

In order to expunge the evil anti-Party, counterrevolutionary ideological influence in the field of art and literature and create truly revolutionary art and literature, it is imperative to apply our primary efforts to establishing the Party's monolithic ideological system on a firm basis. Establishing the Party's monolithic ideological system in this field means encouraging all writers and artistes to assimilate thoroughly the revolutionary ideas of the leader, rallying them firmly around him, and seeking solutions to all problems which arise in the work of creating art and literature on the basis of his ideas and theories on art and literature, and strictly under the unitary leadership of the Party. Only when the Party's monolithic ideological system is firmly established among writers and artistes can they fully meet the

requirements of the Party's policies, meticulously observe the working-class principles, and acquire an accurate, communist aesthetic point of view in their work of creating artistic and literary works. The establishment of the Party's monolithic ideological system among writers and artistes is the essential guarantee for their honourable fulfilment of the creative mission set for them by the times and the people.

The fundamental requirement for establishing the Party's monolithic ideological system among writers and artistes is to imbue them thoroughly with the revolutionary ideas of the leader and our Party's theories on art and literature.

The unerring application of the revolutionary ideas of our Party in works of art and literature depends entirely on the state of political and ideological preparedness and artistic and practical readiness of the writers and artistes who are directly entrusted with the creation of works of art and literature. We must ensure that writers and artistes study and acquire deep insight into the revolutionary ideas of the leader and their embodiment in our Party's ideas and theories on art and literature, and make them an integral part of their own thought.

The revolutionary ideas of the leader are creative revolutionary theories which are the most accurate reflection of the requirements of the ongoing revolution of our times and the aspirations and desires of the people, and art and literature as humanics can only depict people's struggle and life correctly when they are based unflinchingly on his revolutionary ideas. Writers and artistes must regard his revolutionary ideas as their own firm revolutionary outlook on the world and apply them in creating works of art and literature.

The ideas and theories of art and literature defined by the leader are the guiding principles which indicate the right path to be followed by the revolutionary art and literature of our times; they are an encyclopaedia which provides comprehensive answers to all the theoretical and practical problems arising in the creation of socialist and communist art and literature. His ideas and theories on art and literature define all the principles and methods required for the

creation of all kinds of art and literature, including revolutionary novels and films. The one and only just yardstick by which we can measure the work of creating revolutionary art and literature is his ideas and theories on art and literature. Writers and artistes should thoroughly assimilate his ideas and theories on art and literature and make them the guidelines for their creative work.

Writers and artistes must not only thoroughly equip themselves with the revolutionary ideas of the leader and our Party's ideas and theories on art and literature but also embody them accurately in the creation of artistic and literary works.

They should represent in true depth the glorious and brilliant revolutionary history, immortal feats and great qualities of the respected leader Comrade Kim Il Sung. The creation of images of the leader is the most urgent task facing our art and literature today, and the unanimous desire of our people. The reflection of his revolutionary history, immortal feats and great qualities in art and literature is the most important and honourable work our writers and artistes have to do, a historic task they must carry out in perpetuity. We have already created the conditions for the systematic and extensive reflection of the leader's glorious and brilliant revolutionary history in artistic and literary works by establishing a powerful specialized creative centre and necessary productive forces for creating these images.

We must carry forward and develop the fine revolutionary traditions of art and literature built up by the leader in the days of the anti-Japanese revolutionary struggle. The traditions of revolutionary art and literature are the firm historical roots of our art and literature and precious revolutionary heritage. The assimilation and development of the traditions of revolutionary art and literature is essential for the continuous and unending development of our art and literature on the basis of the Party's monolithic ideology. The anti-Japanese, revolutionary art and literature which embodied the leader's revolutionary ideas is a comprehensive model of the revolutionary contents and forms of our art and literature, and also of

the systems and methods of its creation. Inheriting and developing the revolutionary traditions of art and literature in the work of creating art and literature is most important for the correct and firm establishment of the Party's monolithic ideological system.

The key to the inheriting and development of the revolutionary traditions of art and literature lies in finding out the immortal classics personally created by the leader and transposing them into various artistic and literary forms. These immortal classics are models of revolutionary art and literature in which ideological content and artistic values are perfectly combined through the complete application of the leader's ideas on art and literature. Transposing these immortal classics into a variety of artistic and literary forms is in effect the sacred work of defending, maintaining and enriching through the generations the eternally glorious achievements of the leader in the development of human culture; it is the honourable work of bringing to its full blossoming and developing revolutionary and people-oriented art and literature to its maximum potential. Writers and artistes must strive hard to find out the immortal classics created and performed during the days of the anti-Japanese revolutionary struggle, and to transpose them into various artistic and literary forms.

Our country has now entered the historical period of developing the revolutionary cause initiated by the leader at a new, more advanced stage. Great changes and innovations are ceaselessly taking place in all sectors of politics, the economy and culture, and the beautiful and noble traits which a communist man must acquire are now in full evidence among our people. Writers and artistes must actively encourage and promote our people's struggle for socialist construction by reflecting in depth the great realities of our times in their artistic and literary works.

In order to establish the Party's monolithic ideological system among writers and artistes, it is very important to guarantee the unified leadership of the Party in the work of creating art and literature by establishing the work system and revolutionary

discipline. Art and literature are highly important means of Party ideological work, and writers and artistes are prone to infection by various current ideas because of the peculiar nature of their jobs as writers and artistes in charge of the creation of art and literature. A situation in which imperialist ideological and cultural infiltration is being stepped up, and which is constantly developing, poses a new aesthetic task. Serious and irremediable damage may be done unless the proper order and the revolutionary discipline by which the Party takes the work of art and literature in hand and guides it are enforced. Only when the work system and revolutionary discipline which guarantee the unitary leadership of the Party over the work of art and literature are strictly enforced can the infiltration of all manner of alien ideological trends be forestalled and the Party's monolithic ideological system be firmly established among writers and artistes, so that the leader's ideas and theories of art and literature can be accurately reflected in the work of creating art and literature. The work system and revolutionary discipline must be enforced in the field of art and literature so that all problems arising in the creation of art and literature will be considered at the Party Central Committee, which can transmit the guidance and instructions of the leader for resolving them.

Writers and artistes must fight uncompromisingly against all kinds of alien ideological trends, including feudal-Confucian, capitalist, revisionist and flunkeyist ideas, which are contrary to the ideas of our Party, and they must strive constantly to oppose factionalism, parochialism and nepotism, which damage the unity and cohesion of the revolutionary ranks. In order to establish the Party's monolithic ideological system on a firm basis, it is essential to establish the Juche principle in ideology and strengthen the unity and cohesion of the Party and its revolutionary ranks.

The evil ideological influences disseminated by anti-Party, counterrevolutionary elements in the field of art and literature cannot be eradicated by holding one or two meetings to wage an ideological struggle. The anti-Party, counterrevolutionary ideological influences

that have deeply infiltrated this field can only be expunged by a persistent ideological struggle and ideological education which relies on a high degree of political enthusiasm and political consciousness among writers and artistes, the concerted strength of the collective, and comradely assistance.

Party organizations in the field of art and literature should never commit the errors of “Leftist” and Rightist deviations in the effort to eradicate the evil ideological influences of anti-Party, counterrevolutionary elements. Those who assisted these elements in doing harm and curried favour with them ought to be punished severely, but those who followed them blindly or have passively allowed themselves to be dragged along in fear of their pressure, because they have lacked a firm revolutionary outlook on the world, must be sharply criticized for their ideological errors and granted generous forgiveness. All writers and artistes are obliged to learn bitter lessons in the course of ideological struggles and to remedy their shortcomings through revolutionary artistic practice, in order to repay the implicit political trust of the leader and the Party in their loyalty.

Writers and artistes must firmly establish the Party’s monolithic ideological system among themselves and thus bring about a revolutionary upturn in the development of our art and literature.

ON A FEW PROBLEMS ARISING IN THE WORK OF BROADCASTING

**Talk to the Chairman of the Radio-Television
Broadcasting Committee of the DPRK**

July 30, 1967

The Radio-Television Broadcasting Committee of the DPRK recently produced the song *The Mother of Korea* in an excellent fashion. I have been pondering how a song about Kang Pan Sok could be produced and disseminated to the people, because we have no song about her. If this song were broadcast over the radio and TV the people would enjoy it; they would immediately pick it up and sing it. I wish you to convey my greetings to the creative workers of the Radio-Television Broadcasting Committee who made the recent production of the good song.

On the occasion of today's meeting with you, the Chairman of the Radio-Television Broadcasting Committee, I intend to address a few problems which have arisen at the present stage in the development of the broadcasting services.

The most important issue in the broadcasting services at the present time is the firm establishment of the principle of Juche.

Establishing the principle of Juche in the broadcasting services means conducting these services in our own way, the way that suits the requirements of our Party, the specific conditions of our country and the ideas and feelings of our people. Only when the principle of Juche is firmly established in the broadcasting services can we

preserve the pure character of our broadcasts in fulfilling their mission and role.

In order to establish the principle of Juche in the broadcasting services, it is essential, above all, to determine the content of broadcasts as we require.

Determining the content of broadcasts is equivalent to the organization of operations in the army. Just as an army must perform an operation effectively in order to win in battle, so the composition of broadcasts must be efficiently determined in order to achieve success in the broadcasting services. At present, however, the content of broadcast programmes is determined without any basis of principle, as other countries do it. To see this clearly, we need only to examine the programme of broadcasting for a day. The timetable of regular broadcasts and the subjects of additional items are determined in the same way as in other countries and the timing of items is arranged rigidly as it is done abroad. The morning hours, lunch time and evening hours when people listen to or watch broadcasts for lengthy periods are very important hours for broadcasts. During these hours broadcasting should consist mainly of political items. And yet nowadays pieces of foreign music and similar items are broadcast in the important broadcasting hours. It is a mistake to include broadcasts of foreign music during the prime broadcasting hours.

The content of news broadcasts is also determined dogmatically without any basis of principle, as it is done abroad. Our broadcasts nowadays include fewer news items on the pretext that in other countries there is little newscasting. We must keep the people informed of domestic and foreign news ten or even twenty times a day, if necessary. It is a great mistake to offer little newscasting in our broadcasts and follow the lead of other countries. If we accept one principle of foreign broadcasting today and two tomorrow nothing of our own will remain; we will become fools who blindly follow others.

The broadcasting sector must eradicate flunkeyism and dogmatism and organize efficient broadcasting based on political principle in

conformity with the strategic requirements of our Party, the needs of our revolution and the thoughts, feelings and tastes of our people.

If we are to establish the principle of Juche in the broadcasting services, we must establish a Juche-oriented system of delivery in broadcasting.

The art of delivery can be regarded as the face of the broadcasting system. It is only one part of the activity of broadcasting, but its position is important because it represents broadcasting as a whole. It may be regarded as representing the spirit of the nation externally. The art of broadcasting speech does not fall ready-made from the heavens, but is based on and reflects the linguistic life of the country and the nation. The art of broadcasting speech in a country where sovereignty rests in the hands of the people and an ongoing revolution is being carried out, must become the militant revolutionary art of speaking in a way which reflects the linguistic life of the people.

Our people's linguistic culture has developed into a popular and militant aspect of life under the wise direction of the great leader Comrade Kim Il Sung. He has said that our cultured language should be based on the Pyongyang dialect which was derived and developed from the inherent forms of the national language, as the people came together from every part of the country following liberation to carry out revolutionary struggle. He went on to say that it would be good to establish the Pyongyang dialect as the cultured language. The cultured language must be a language which suits the national taste of our people who are keenly involved in making the revolution, waging strenuous struggles and focussing all their energies on whatever they do even when they are only doing one thing, as well as a language which genuinely and accurately expresses our national identity.

Announcers should employ the cultured language as their only weapon. Nowadays, however, if we listen to broadcast programmes, we find that on the whole announcers speak feebly, imitating the speech of the announcers of capitalist countries. A long time ago I spoke on several occasions of the need to correct this situation. The sort of aberration manifested in the speech used for broadcasts

indicates that the evil ideological influence of anti-Party, counterrevolutionary revisionists who plotted to use the broadcasting services to disarm the people ideologically has not yet been completely eradicated. When I say that announcers speak feebly, some people ascribe this to their skill in the art of delivery in broadcast. We do not recognize as a skill an art of delivery which lacks any ideological basis and strives for skill in the abstract. Behaving in a genteel way while failing to sharpen the edge of condemnation of the enemy cannot be regarded as a skill. The art of delivery practised by announcers representing voice of the Party should be a highly militant and revolutionary art of speaking suited to the character and the mission of the broadcasts.

It is not that announcers should make a lot of noise because they have been told to handle broadcasts in a militant and revolutionary way. In general terms, the speech of announcers should be fluent and their intonation should be gentle but angular. When they strike at the enemy, they must speak forcefully so that he will shudder in fear and become dispirited. When informing the people of good news, they must speak to them impressively, in a voice overflowing with delight: while conveying bad news, they should speak in muffled yet confident tones.

In order to establish the principle of Juche in the broadcasting services, it is essential for officials in charge of broadcasts to thoroughly assimilate the Party's policies.

Our Party's policies are based on the application of the principle of Juche. The struggle to implement Party policy can be accurately defined as the struggle to establish the principle of Juche. Only when officials in the sector of broadcasting are thoroughly cognizant with Party policy can they organize and develop broadcasting in accordance with the requirements of the Party and the revolution, in accordance with the ideas, feelings and tastes of our people.

Party policy is the only guiding principle in the work and life of Party members and other working people. If one is not familiar with Party policy, one cannot discriminate between what is right and what

is wrong, and one follows what others do without any sense of orientation. At the 15th Plenary Meeting of the Fourth Party Central Committee, a number of people were exposed and criticized for failing to discriminate the moves of anti-Party revisionists and following them blindly, simply because they had failed thoroughly to assimilate our Party's policies. The officials of the Radio-Television Broadcasting Committee are no exception in this. Because they did not thoroughly arm themselves with Party policy in the past, there were many instances in which they had no insight into the crafty moves of anti-Party revisionists and they followed them blindly.

Officials of the broadcasting sector must study the Party's policies on a regular and habitual basis and acquaint themselves thoroughly with the essential requirements of these policies and their basis of validity, always thinking and acting in conformity with them. In addition, they must fight uncompromisingly against all factors which run counter to the Party's policies and resolutely defend and protect these policies.

On another matter, we must further improve the informational broadcasting service to meet the requirements of the prevailing situation.

The present situation is very tense. US imperialists and the south Korean puppet clique are making ever more frantic efforts in their war preparations and perpetrating incessant military provocations against the northern half of Korea. On the other hand, our enemies are also undertaking vicious ideological and cultural offensives against us.

As the situation becomes tenser, we must intensify the ideological education of the people and ensure that they live and work in constant atmosphere of militant effort and firm confidence in victory.

Officials in the field of broadcasts should intensify the work of the informational broadcasting service so that our people will be able to cope with the enemies' desperate moves to unleash a war.

As well as the informational broadcasting service for the education of the people in the northern half of Korea, the service for the south

Korean people must be improved.

The leader has said that the information service for the south should be improved, stressing now and then that a revolutionary awareness must be awakened in the south Korean people in order to accelerate the great event of national reunification.

In the present situation it is difficult to distribute our publications in south Korea but we can broadcast information effectively. Broadcasts can be a powerful means for the revolutionary education of the south Korean people. The south Korean people are said to listen to our broadcasting a great deal and there are many reasons why they do this. One of these is that our broadcasting is true and sound, and another is that it uplifts their depressed hearts and arouses their spirits. I have been told that they listen systematically to our broadcasting and study the ideas and policies of our Party, acquainting themselves with the state of development of the northern half of Korea and learning our songs. If the informational broadcasting service for the south is managed efficiently, we shall be able to achieve great success in enlightening and awakening the south Korean people.

We must manage our informational broadcasting effectively, remembering that the south Korean people are our fellow countrymen, members of the same nation, with whom we must live together for ever in our reunified country.

Radio Pyongyang should base its broadcasting on the keystone of the greatness of the respected leader, concentrating all its efforts on this. Only when the greatness of the leader is effectively propagated can we thoroughly imbue the minds of the south Korean people with his great virtues and induce them to revere him warmly, hold him in high esteem and follow him as the sun of the nation. Propagating his greatness will induce in the south Korean people a great honour and pride in the Korean nation, so that they will unambiguously identify the focus of unity and take an active part in the revolutionary struggle.

Moreover, Radio Pyongyang should conduct effective information

work concerning the state of development of the northern half of Korea and the advantages of the socialist system. The superiority of the socialist system established in the northern half of Korea and its achievements in the building of socialism will provide great encouragement to the people of south Korea. In order to avert this influence our enemies attempt to distort reality and fabricate lies, to slander and calumniate us, and they continue to block the air waves. In these circumstances it is important to frustrate the enemies' manoeuvres and to provide the south Korean people with accurate knowledge about the northern half of Korea. When the guns are silent the struggle of the radio waves is fundamental. In order to overcome the enemies' attempts to obstruct our broadcasting, we must struggle effectively and overwhelm our enemies by means of radio warfare. If we are to win in a war, our spirit, our firepower, and our tactics must be superior to our enemies'. Likewise, if we are to win in radio warfare, we must overwhelm the enemies in all respects. In theory gun warfare is analogous to radio warfare. When our enemies raise the grey wind, we must tame and control it by making use of the red wind of the Juche idea.

We must ensure that broadcasting is technically effective.

Broadcasting involves the complicated technical process of turning the sounds caught by microphones into electrical waves and giving them impetus: it is inconceivable apart from dependable technical equipment and operational skill. The technical work of broadcasts is therefore not a merely support work but work of primary importance. The work of ensuring the technological quality of broadcasts is presently all the more important since it involves constant improvement of the technical quality of broadcasting to the current level of modern science.

Although the economic resources of the country are still inadequate, our Party does not begrudge money if it is required for consolidating the material and technical basis of broadcasting. One link in the chain of the efforts to consolidate the material and technical basis of broadcasting is the practice of the Radio-Television

Broadcasting Committee in sending technical delegations to foreign countries. When people are sent to foreign countries, it is imperative that they be properly selected and educated.

First of all, the task of choosing the individuals should be carried out with care. Today I saw the proposed membership of a delegation to be sent to a foreign country by the Radio-Television Broadcasting Committee to buy broadcasting equipment. It is commendable that the delegation to be sent to other countries to buy broadcasting equipment should consist of experts who are well acquainted with the technical aspects of broadcasting, as you have proposed.

After the persons are chosen, it is important to educate them properly before sending them. The essential purpose of the education of those who travel to other countries is to get them to maintain the standpoint of Juche firmly at all times in their transactions with foreigners.

Flunkeyism and technical mysticism are now frequent occurrences among workers who go to foreign countries. I have been told that some officials assume a humble posture and idolize any country where they see machines which do not exist in our country or machinery and equipment which are more developed than ours. This sort of attitude may undermine the dignity of our people and the authority of our country and cause considerable political damage.

When we visit other countries and buy machines and equipment, we must assume an attitude of pride, instead of hanging our heads and assuming a humble attitude. While examining in detail the quality and prices of the items which we intend to buy, we must bargain over the price. If they say that our demands are unacceptable, we should withdraw from the negotiations. Those who engage in transactions with foreigners must always remember that the dignity of the nation and the authority of the country lie heavily on their shoulders.

Not only the officials of the Radio-Television Broadcasting Committee, but all officials who visit other countries must maintain a Juche-oriented stand and attitude in their work. Only then can they import a single machine or piece of equipment which will be of

service to the economic construction effort and the scientific and technical development of our country and will go on working efficiently in the interests of our revolution.

An important aspect of the work of ensuring the quality of broadcasting technology is opposing the disease of indiscriminate importation and establishing the revolutionary spirit of self-reliance among our officials.

Quite a few officials are now infected with the disease of indiscriminate importation. Some of them import any machines which they see for the first time in another country without performing any calculations, and buy quite ordinary implements, tools and spare parts. When we examine the list of items which have been imported by some people, we find they are kinds which we can produce by our efforts if we wish. If technicians contract the disease of indiscriminate importation, they no longer think of using their own brains for industrial research, but think first of buying from abroad. In the end this leads to the losing of their grasp on principle and becoming fools who rely only on others. The disease of indiscriminate importation is a manifestation of national nihilism and flunkeyism and has nothing to do with the standpoint of people who are making a revolution. If one looks up to and depends on others willy-nilly, one cannot conduct a revolutionary struggle, and cannot even continue living.

We must not understand self-reliance as rejecting what is not ours and considering as ours only what we already possess. Self-reliance as we use the word means that in solving our problems we should under all circumstances take the standpoint of believing in our own strength in carrying out the revolution and the work of construction; it does not mean rejecting the advances made by other people. Self-reliance and chauvinism are quite different matters.

The Radio-Television Broadcasting Committee has extensive experience in self-reliance.

A long time ago the leader also proposed a far-sighted plan for TV broadcasting in our country. However, the countries which produced TV broadcasting equipment had no intention of providing us with this

equipment. When we asked them to supply us only with the design for this equipment, they asked us to pay a large amount of money. At that time we were once again made keenly aware of the truth that in order to carry out the revolution, we must rely on ourselves. We established a group for the manufacture of TV broadcasting equipment based on a core of broadcasting technicians, and worked hard for nearly two years until we succeeded at last in manufacturing the equipment, and then we announced the inauguration of our TV broadcasting to the whole world. If at that time we had not adopted the motto of self-reliance, but only looked to others, we would not yet have any TV broadcasting in our country. A few years ago the Radio-Television Broadcasting Committee required larger quantities of recording and editing equipment to cope with extended broadcasting hours and the increased amount of material being recorded. At that time it could hold out its hand to the state and ask for money to buy from abroad, but our broadcasting technicians determined to produce the equipment through their own efforts and they set to work, with the result that they produced more than ten *Chollima* fixed recorders. These facts show that no job is impossible if we buckle down to work in a resolute spirit of self-reliance.

As the leader constantly repeats, when people are determined to do something and buckle down to work, nothing is impossible. The Radio-Television Broadcasting Committee has many skilled technicians. If it gives them proper education and organizes and coordinates their efforts effectively, it will be able to produce as many excellent broadcasting equipment as it wished. Needless to say, in conditions presently obtaining in our country it is quicker and easier to import large elements of technical equipment from the advanced countries in order to catch up with the rapidly developing world trends in broadcasting technology. Nonetheless we must not import from abroad even that equipment which we can produce for our own use by conducting our own research. If we become accustomed to relying on others because of the immediate situation, we will never shake off the fetters of dependence on others. Because broadcasting

plays an important role in the ideological work of our Party, we do not begrudge money for improving our broadcasting services. However, if we import from abroad what we can produce by ourselves by using our brains and making a slight effort, we may become like people pouring water into a bottomless pot. Officials in the broadcasting sector should always bear the country's economic life in mind. In the future when you wish to import something from abroad, you will have to consider carefully whether you could manage well enough without it, or whether you can make it yourselves, and which course is more economical.

Officials in the broadcasting sector should uphold the policy of the Party and strive for great changes in the broadcasting services.

ON THE EFFECTIVE EMBODIMENT OF THE PARTY'S MONOLITHIC IDEOLOGY IN ARTISTIC AND LITERARY WORKS

Speech to Senior Officials in the Field of Art and Literature

August 16, 1967

On a few occasions recently I have spoken about the ways and means of implementing the instructions of the great leader Comrade Kim Il Sung concerning the need for urgent attention to the area of Party information work.

Party members and officials in the field of art and literature have achieved a great deal of success in conducting the positive work of establishing the Party's monolithic ideological system in line with Party policy. It is good that an effective effort has been made to eliminate the ideological effects of anti-Party, counterrevolutionary elements among the writers of the Korean Scriptwriting Company and the artistes of the Korean Film Studio by means of ideological education and ideological struggle, and that energetic efforts are being made to embody the Party's monolithic ideology in artistic work.

However, some deviations are occurring in the course of the effort to establish the monolithic ideological system of the Party in the sphere of film art.

Some creative workers and officials in the sphere of film art attempt to depict the leader in every film without properly considering the political background or preparing it properly. This

shows that they are still incapable of a correct understanding of the Party's intention in embodying its monolithic ideology in artistic and literary works. The work of embodying the Party's monolithic ideology in artistic and literary works cannot be reduced to representing the leader or getting the heroes or heroines of these works to utter certain numbers of hurrahs. If the leader is represented in art and literature without appropriate definition of the political context, efforts intended to secure the leader's authority and prestige might instead cause damage to them.

I have already emphasized to creative workers on many occasions the importance of representing the leader well in the context of the need to make the content of works consistent with the Party's monolithic ideology when the artistic and literary works are created. I have also explained in detail various aesthetic and practical matters such as the creation of images of communist revolutionaries faithful to the leader, the assimilation and development of the brilliant traditions of the revolutionary art and literature which were created and disseminated in the days of the anti-Japanese revolutionary struggle, and the proper embodiment of socialist content in national form, in conformity with the requirements of Juche-oriented artistic and literary thought.

Creative workers should produce works on the basis of a correct understanding of the Party's ideological and theoretical clarification of questions of content and essence. Some creative workers, however, attempt to represent the leader in every film without due consideration or proper preparations, thinking the question in a one-sided or superficial manner. Apparently the February 8 Film Studio of the Korean People's Army is also attempting to produce films in which the leader will be depicted.

The fundamental factor in the work of embodying the Party's monolithic ideology in artistic and literary works is to offer a profound depiction of the leader's honourable and brilliant revolutionary history, wise leadership art and noble communist virtues under all circumstances. A representation of the person of the

leader is not in itself a solution to the problem of embodying the Party's monolithic ideology in artistic and literary works. Depending on the specific content, ideological themes, forms and styles of various works it may be possible to represent the leader directly or portray the wise leadership and noble virtues he possesses in some other way. It is not an invariant rule that works which describe the leader's feats and personality must represent the leader himself. In the film *They Fought in This Manner* the leader was not represented personally, but the fact that he takes part in and presides over the Party-cell meeting was presented nicely. When the leader is not represented personally, it is good if every possible method and means is enlisted to depict his wise leadership and noble virtues in the most thorough possible representation.

In the field of art and literature we must eliminate as quickly as possible the deviations revealed in the creation of works and endeavour efficiently to embody our Party's monolithic ideology in artistic and literary works.

Artistic and literary works which represent the leader must be created.

Creating the image of the leader in the sphere of art and literature is an intrinsic requirement of the work of constructing a Juche-based art and literature, an essential requirement that stems from the mission of art and literature to educate the masses of people through a comprehensive representation of the leader's glorious and brilliant revolutionary history, wise leadership and noble communist virtues. From the viewpoint of the requirements of the general orientation of Party ideological work and the development of art and literature or from the viewpoint of the unanimous, ardent desires of our people and the revolutionary people the world over, it is imperative that artistic and literary works representing the leader should be produced.

The important thing in creating artistic and literary works depicting the leader is to represent him respectfully and expressively so that the people are moved to experience feelings of unbounded solemnity and precious reverence.

Our leader is the supreme revolutionary genius, the sun of the nation and the benevolent father of our people, who has built a socialist paradise on this land and brought the people the happiness and glory we see today, by leading the arduous Korean revolution along the path of trials to victory without the slightest vacillation. Because of the immortal feats he has performed for mankind, his extraordinary intelligence, outstanding leadership ability and lofty communist virtues, the leader is supported and boundlessly revered by the people. Our people eagerly desire to meet their fatherly leader who, by devoting his entire life to the freedom and liberation of the people and leading the vanguard of the revolution and socialist construction, has provided them with the greatest happiness and continues to provide the condition for their lives to flourish, and once they have met him, they brim over with the resolution to give their wholehearted loyalty to the leader, and are engrossed in infinitely solemn feelings and emotions.

The sphere of art and literature must provide brilliant depiction of the leader which is profoundly reverent and solemnly dignified.

If art and literature are to depict the leader in an excellent manner, they must represent him in the focal scenes which clarify the principal seed of the works, and in the most significant scenes, and concentrate all possible representational means on the creation of his image. The representation of the leader requires extensive preparations and deep thought concerning the selection of works, and the selection of actors or actresses must be made with the utmost prudence.

For art and literature to depict the leader is not a simple matter of artistic creation; it is an important political undertaking aimed at propagating his greatness widely at home and abroad and defending and protecting his high authority and prestige. Therefore the members of the creative teams must become guard detachments and death-defying corps who defend the leader politically and ideologically, at the cost of their own lives, and are ready to conduct all the necessary work of artistic and technical preparation in order to attain perfection in their representation.

The leader's revolutionary family must also be depicted.

If film art is to depict the leader and his revolutionary family, the question of the proper selection of actors or actresses must be solved. Officials in this sphere have said that they want to produce the revolutionary film *The Mother of Korea*. In this case they should be prudent in their undertaking. Providing the actors and actresses with excellent make-up is important.

If the artistic and literary sector is to depict the leader and his revolutionary family accurately, there should be a separate creative unit which engages exclusively in such undertakings. A long time ago I conceived the idea of establishing such a production company and last February I decided to set up the Paektusan Production Company.

You should work efficiently to represent the models of revolutionaries boundlessly faithful to the leader.

The depiction of model revolutionaries who are unflinchingly faithful to the leader is one of the aesthetic and practical problems which must be solved afresh by the artistic and literary sector in keeping with the present orientation of Party ideological work.

Needless to say, we have already produced a lot of works representing revolutionaries. However, when we view matters in terms of the new requirements of Party ideological work and the development of an art and literature that embodies the Party's monolithic ideology thoroughly in artistic and literary works, it is clear that you must not produce works representing revolutionaries as it was done in the past. The images of revolutionaries we must describe in art and literature should differ essentially from those of revolutionaries as they were depicted in the past. The kernel of the character of revolutionaries as they should be depicted in artistic and literary works today is their unflinching fidelity to the leader. Art and literature must concentrate their efforts on creating model revolutionaries who are faithful to the leader's ideas and intentions, carry out his orders and directions unconditionally to the last letter, and are prepared to devote their youth and lives selflessly to his protection and defence. This is one of the fundamental tasks faced by

our art and literature at present.

We can find the true-life models of revolutionaries who are infinitely faithful to the leader among the anti-Japanese guerrilla fighters and the heroes of our times. Their unwavering fidelity to the leader is a noble example which our Party members and working people must follow. The artistic and literary sector should provide profound artistic depiction of the noble faithfulness demonstrated by those anti-Japanese revolutionary fighters and heroes of our times in order to generalize it and create models of communist revolutionary fighters boundlessly faithful to the leader, which will serve to educate the people.

It is important in depicting the characters of revolutionaries faithful to the leader to make this allegiance the backbone of their character and to represent it as underlying all their thoughts and acts. Unless this backbone of character, the basic feature, is clearly depicted, it is impossible to achieve a flawless delineation of the typical traits of the true revolutionaries of our times, and the representation of such revolutionaries will be of no great educational significance.

The work of transposing the immortal classics created by the leader into various forms of art and literature must be given serious attention.

Transposing the immortal classics personally created by the leader into such different forms should begin from the field of film art, where full preparations must be made for transposing the immortal classics to the screen.

Writers and artistes should make a deep study of the immortal classics as examples of revolutionary art and literature, and apply the lessons of these practical examples positively in their creative work. At the same time, they should uncompromisingly contest all manner of false works that slander the traditions of revolutionary art and literature created and disseminated in the days of the anti-Japanese revolutionary struggle.

The correct reflection of the Party's political requirements in

artistic and literary works is an important factor in imbuing the ideological content of these works with the Party's monolithic ideology. Only when the Party's political requirements are well reflected in artistic and literary works can the art and literature adequately fulfil their ideological and educational mission. When people profoundly experience the validity and vitality of Party policy in the living images of works of art and literature, they will begin to display greater creative enthusiasm and a more positive attitude to the revolution and the work of construction.

In order to reflect the requirements of Party policy accurately in artistic and literary works, one must rely strictly on Party policy in selecting the seed and theme of a work and base the characterizations on the leader's instructions and their embodiment in Party policy.

In order to embody the Party's monolithic ideology in artistic and literary works, it is essential to be guided in one's creative work by the leader's ideas and theories on Juche-oriented art and literature.

The leader's thoughts concerning Juche-oriented art and literature clarify the way ahead for the development of revolutionary art and literature. These outstanding thoughts stand at the utmost pinnacle in the history of artistic and literary ideology. His ideas and theories on Juche-oriented art and literature include a systematic treatment of the complex theoretical and practical questions arising in the course of constructing revolutionary art and literature, and comprehensively clarify the principles of creative work, the artistic methods, and the specific means of representation which must be adhered to in creating a work or a performance.

The field of art and literature must effectively organize and guide the work of equipping the writers and artistes with the leader's artistic and literary ideas and wage a firm ideological struggle against artistic tendencies which depart from the requirements of his ideas on art and literature.

Embodying the Party's monolithic ideology substantially in works of art and literature requires you fully to prepare writers and artistes both politically and practically. They should be encouraged to study

hard to assimilate the leader's revolutionary ideas, our Party's monolithic ideology. In particular, they must make a strenuous study of the leader's instructions and the Party's policies in the field of art and literature and apply them in their own creative practice.

The Party's monolithic ideology can only be embodied in artistic and literary works if the creative skills of writers and artistes are radically enhanced. If this is not done it will be impossible to create excellent works of art and literature embodying the Party's monolithic ideology. The question of how properly to depict the leader on the screen cannot be settled properly unless the problem of the skills of creative workers engaged in film production is resolved.

Art and literature must press ahead with the work of equipping creative workers and artistes with our Party's monolithic ideology and improving their artistic skills.

The Paektusan Production Company must be composed of creative workers and artistes who are well prepared politically and ideologically, technically on the practical level, in accordance with the status of their mission and duty. It must also include sculptors and theoreticians in the fields of art and literature.

The Korean Film Studio must involve lots of new faces in films.

I am firmly convinced that in the field of art and literature officials, creative workers and artistes will achieve new levels of success in the creation of Juche-oriented, revolutionary artistic and literary works through their efforts to apply the Party's monolithic ideology in artistic and literary works.

YOUNG PEOPLE MUST TAKE THE LEAD IN THE EFFORTS TO IMPLEMENT THE RURAL THESES

**Talk to Officials of the Central
Committee of the League of Socialist
Working Youth of Korea**

October 8, 1967

Recently I accompanied the great leader Comrade Kim Il Sung on a visit of a number of cooperative farms in South Phyongan Province and Pyongyang City and found the crops in good condition as a whole. Both rice and maize were being cultivated well. Although South Phyongan Province and some other areas suffered flooding in summer, hundreds of thousands of tons more of cereals seemed to be produced this year than last year across the country. The leader was very pleased with the fact that good crops were raised this year.

Our young people have recently been doing a great deal of work. True to the socialist rural theses elaborated by the leader, young rural men and women have devoted intense efforts to increasing the production of cereals, while at the same time conducting the work of modernizing their workplaces and villages and developing hygienic practices. Young people are involved in a great many different good-conduct drives while still performing their own jobs. This is very commendable.

Young people are honourable activists in the vanguard of socialist construction. They must possess a high sense of honour and revolutionary consciousness as builders of socialism and take an

active part in the struggle to implement the socialist rural theses.

The *Theses on the Socialist Rural Question in Our Country* put forward by the leader represents a great programme for the building of socialist rural communities which has scientifically defined the route to the final solution of the rural question for the first time in history. The theses on the socialist rural question expounds the leader's outstanding revolutionary ideas and theories on communist construction concerning the achievement of the final goals of socialism and communism by carrying forward the revolution in the spheres of ideology, technology and culture after the establishment of the socialist system.

The effort required to implement the leader's theses is the honourable duty which devolves upon our youth.

The goals defined by the theses on the socialist rural question will secure a happy future for our young people; these are the worthwhile tasks they must carry out as vanguard activists. The leader said that he was writing the theses on the socialist rural question with faith in our young people. They are an expression of the leader's great trust in and expectations of our youth.

Young people must become strong supporters and positive exponents of the socialist rural theses, as the leader expects.

The fundamental requirement in implementing the theses is to conduct the ideological, technical and cultural revolutions energetically in the rural communities.

The leader has said that the maintenance of the distinctions between towns and villages, as well as class differences between the working class and the peasantry and the existence of the two forms of socialist ownership in rural communities, even after the exploiting classes were abolished and the socialist system was established, must be attributed to the fact that the rural communities are ideologically, technically and culturally backward, and therefore the solution of the rural question requires the ideological, technical and cultural revolutions to be carried through fully in the countryside.

In carrying out the leader's instructions, young people must play

the vanguard role in these ideological, technical and cultural revolutions.

Above all, the youth should take the lead in carrying out the rural technological revolution.

The technological revolution consists in the noble revolutionary task of forever freeing from hard labour our working people, who have suffered the burden of grinding toil from generation to generation. Only when the technological revolution is carried out in the rural areas can the peasants be freed from hard, backbreaking toil and, in addition, the cooperativized socialist rural economy be consolidated and agricultural productivity be rapidly developed.

The new generation of young people that has received technological education must be to the forefront in effecting the rural technological revolution, unreservedly devoting their youthful intelligence and enthusiasm to this goal.

Our Party has defined irrigation, mechanization, electrification and the use of chemicals as the basic tasks of the rural technological revolution and has put great energy into the priority struggle for irrigation. We have undertaken large-scale irrigation projects in all parts of the country in a campaign embracing all the people, with the result that the goal of effective irrigation, the most important task of the rural technological revolution, has been achieved in the main.

The problem on which efforts must now be concentrated in the rural technological revolution is the energetic promotion of mechanization. In order to free the farmers from heavy and burdensome labour it is necessary to mechanize agriculture.

In recent years the state has had many tractors and other farm machines produced and supplied to the rural communities. At present, however, the work ratio of farm machines is low and they are not used efficiently in farming. Last year one province reported that the work ratio of its tractors was less than 70 per cent. This means that on the average throughout the province hundreds of tractors were standing idle and not working every day. Merely increasing the number of tractors and other farm machines without increasing their

rate of operation makes it impossible to achieve the mechanization of agriculture in a creditable manner.

Young people in the rural communities must intensify their technical studies and launch a vigorous movement for new, creative ideas in order to produce new farm machines suitable for the rural situation and discover positive methods for improving the operational rate of farm machines. In addition, they must promptly repair the disabled tractors and farm machines themselves, and return them to service.

The rural youth must all know how to operate modern farm machines including tractors. Without acquiring these techniques young people cannot discharge their duties as masters of the socialist countryside. The rural youth should always strive tirelessly to master the most recent advances of science and technology.

Young people must be positively active in their attitude to the achievements of agricultural science and advanced farming techniques and in disseminating and developing intensive farming methods.

By nature, the peasants are positively conservative and unwilling to accept new things. During the organization of agricultural cooperatives in rural communities after the war, many peasants did not willingly enter the cooperative movement, but only joined the cooperative farms later, after the superiority of agricultural cooperatives was proved in practice. Even today, some cooperative farms are not quick to accept scientific farming methods and advanced farming techniques, but attempt to continue farming in a backward manner, sticking to their old experience.

The rural technological revolution can be accomplished only through a struggle against backwardness and conservatism. Therefore, young people of the new generation who are sensitive to new approaches and possess a strong spirit of initiative should play the vanguard role in accepting the achievements of agricultural science and advanced farming techniques.

Young people should also take the lead in carrying through the

cultural and ideological revolutions in the rural communities.

The purpose of these two important revolutionary tasks is to do away with the outmoded ideas and culture left over from the old society and to train everyone to be a new person of the communist type.

Since the youth are the builders of socialism and communism and the masters of the future society, they should possess a high cultural and intellectual level and exalted communist revolutionary ideas. In addition, they should play the pivotal role of the vanguard in the work of creating a socialist and communist culture and improving the characters of all members of our society along communist lines.

The youth must lead their lives in a sound and cultured manner in conformity with the socialist mode of living.

The appearance of our modern socialist farming villages is altering and the farmers' standard of living is being raised rapidly as the days go by. This situation requires a rapid improvement in the levels of ideological consciousness and culture among the farmers, the masters of the rural communities.

However, some farm members are still ideologically and culturally backward, and indifferent to the development of culture and hygiene in their homes and villages. A number of agricultural officials and farm members do not take proper care of the offices of cooperative farms and houses, and build the sheds for domestic animals carelessly, under the pretext of the heavy pressure of farming work. Although this was inevitable in the past, when everything was in short supply and people's lives were hard, they should not live in such an uncultured fashion under today's conditions, when life is growing more prosperous.

The youth must fight resolutely against obsolete ideological survivals and the uncultured way of life among farm members and set an example in managing their own homes and villages in a cultural and sanitary manner.

The League of Socialist Working Youth organizations must intensify ideological education among young men and women so as

to inspire them to active involvement in the struggle for the implementation of the socialist rural theses.

These organizations must get the youth to make a deep study of the socialist rural theses advanced by the leader and actively engage in the struggle for its fulfilment.

You should conduct the ideological education of rural youth in accordance with their particular characters.

At the moment the LSWY organizations are not efficient in carrying out educational work among rural young people in conformity with their mental state and preparedness. Regarding farming as a worthless activity, some rural youth attempt to move away to power station construction sites and railway projects. This alone is enough to indicate that the educational work among rural young men and women is not being conducted effectively.

The basic tasks of rural youth are to increase the cereal yields by raising crops effectively, and to build their native villages into socialist cultural rural communities in which it is good to live. If they perform their farming work efficiently and creditably fulfil the tasks set by the theses on the socialist rural question by occupying the vanguard position among the agricultural working people, they will be acting responsibly as the masters of the countryside and serving the Party and revolution faithfully.

It is not true that young people can become innovators or heroes only at power station construction sites and on railway projects. Anyone who applies his energies with youthful passion in rural communities, in the awareness of being one of the masters of the revolution, can be an innovator and hero. The LSWY must educate rural youth efficiently and clearly indicate how they should realize the ideals and aspirations of youth.

It is important to provide effective education through published materials.

Published materials are a very effective and powerful means for the education of young people. Through publications young men and women become familiar with the political requirements of the Party,

extend the scope of their knowledge and enhance their cultural attainments.

Publications must offer adequate accounts of the leader's classic works, including the theses on the socialist rural question. At the same time, the *Rodong Chongnyon* and other publications for young people and children should give wide publicity to model young people who have performed great feats by appropriately playing their part as masters of socialist rural construction. If they describe the achievements of exemplary young people and publish their photos, the rural youth will be greatly encouraged.

The LSWY must be more energetic in its conduct of the youth shock-force movement.

The leader said that the youth shock-force movement is an excellent school for revolutionizing young people, by tempering them through labour and organizational life. Conducting this movement vigorously will enable us to enhance the role of young people in socialist construction still further and educate and train them better.

The young people have already achieved a great deal through the shock-force movement. In particular, in the days when we were building a new country after liberation and during postwar reconstruction, youth shock forces did a great amount of work. Monumental structures erected in Pyongyang and other places throughout the country and innumerable streets are associated with the creative labour and heroic feats of youth shock forces. In the struggle to repair the damage from the flood this summer, youth shock forces played a large part. In response to the Party's call, youth are playing the honourable role of shock forces in the building of socialism, a fact of which our country is proud.

The LSWY should direct the youth shock-force movement efficiently so as to encourage young people to do even more work in socialist construction and temper themselves in a revolutionary fashion as they do it, thereby better preparing themselves to become heirs to the revolution.

**CHILDREN OF THE REVOLUTIONARY MARTYRS
MUST BECOME POLITICAL AND IDEOLOGICAL
BODYGUARDS PROTECTING AND
DEFENDING THE LEADER**

**Talk to Children of Revolutionary Martyrs Who Graduated from the
Mangyongdae Revolutionary School**

October 12, 1967

On a recent occasion you had the great honour of celebrating the 20th anniversary of the establishment of the Mangyongdae Revolutionary School in the presence of the great leader Comrade Kim Il Sung.

The functions of this anniversary, celebrated in the presence of the leader, were all fulfilled excellently. He was much pleased with the impressive appearance of you, children of revolutionary martyrs, who attended the commemorative functions, and spoke well of you as graduates of this school, stating that you are working efficiently at the revolutionary posts entrusted to you by the Party.

I have been told that you held a meeting today and resolved to serve the leader faithfully to the end. This is most commendable. You must accept the instructions the leader gave yesterday to the teaching staff, students and graduates of the school as your own conviction, and perform your work better from this day onwards, so as to bring him greater pleasure and satisfaction.

I intend to use my meeting with you today to emphasize a few matters which you, children of revolutionary martyrs, will have to

bear in mind in your future activities and life.

You must become faithful bodyguards who will loyally fight to protect the revolutionary ideas of the leader and even give up your lives for him without the slightest scruple, just as your fathers and mothers sacrificed themselves.

Your parents were communist revolutionaries who showed their fidelity to the leader by offering up their youth and lives without hesitation. In the arduous days of the anti-Japanese revolutionary struggle they held firm to the conviction that the Korean revolution could emerge victorious only by firmly supporting and protecting the leader, and defended him at the cost of their lives and fulfilled the revolutionary duties delegated to them by the leader without fail under the most difficult of conditions. The unwavering fidelity of the revolutionary predecessors to the leader in the anti-Japanese struggle, the high sense of responsibility for their revolutionary duties and indefatigable fighting spirit, unyielding in the face of any difficulties, are the precious examples which everyone of us must follow nowadays. In continuing the fidelity and noble revolutionary spirit of your parents, you must fully prepare yourselves to be true revolutionaries, unfailingly faithful to the leader.

The children of revolutionary martyrs should constantly remember the benevolent affection and solicitude shown to them by the leader and regard fidelity to the leader as their revolutionary obligation.

Those who came to the Mangyongdae Revolutionary School wearing rags and straw sandals during the early days after the school's foundation have grown to be the core of our Party and the country's respected native cadres, entirely because of the leader's benevolent affection and concern. Even in the difficult national situation after liberation the leader first established this revolutionary school, seeking out one after another the sons and daughters of martyrs who had been killed in the revolutionary struggle against Japanese imperialism, so as to bring them there and educate them. Insisting that the children of revolutionary martyrs are a great treasure of our revolution which cannot be bartered for a thousand pieces of

gold, the leader spared nothing for training you as revolutionaries who would continue the devotion of your parents. If not for the fatherly affection and care of the leader you would not have escaped the lot of orphans ransacking dust-bins with tins in your hands. The pains taken by the leader in order to train bereaved children to be revolutionaries are beyond enumeration. You children of revolutionary martyrs must always bear in mind the benevolence of the leader, the affectionate father who has raised you in his loving tutelage; you must show fidelity to him and repay him without fail.

In order to continue to show undivided fidelity to the leader from generation to generation, the children of revolutionary martyrs must thoroughly imbue themselves with the revolutionary ideas of our Party.

The monolithic ideology of our Party is the leader's revolutionary concept, consistent with principles of Juche in ideology, independence in politics, self-sufficiency in the economy and self-reliance in national defence. As defined by the leader, our Party's idea is the only idea aimed at bringing the revolution to its conclusion by relying on the strength of the masses. Our Party's idea is the most revolutionary idea, which aims to achieve national reunification by forcing the US imperialists out of south Korea and win the final victory of the revolution by our people's own efforts.

Your fathers and mothers, single-mindedly dedicated to building a new society free from exploitation and oppression after liberating their homeland, devoted their whole lives to the noble revolutionary cause. Only by imbuing yourselves with the leader's revolutionary ideas can you fight on to the end for the completion of the Korean revolution and consummate the desire conceived by your parents.

Unless you equip yourselves with the leader's revolutionary ideas, you will be half-blind and incapable of distinguishing what is revolutionary from what is counterrevolutionary; you will become unable to be faithful to the revolution. The lessons of the past demonstrate this clearly.

As demonstrated at the 15th Plenary Meeting of the Fourth Central

Committee of the Party, the anti-Party, counterrevolutionary elements concealed within the Party in the past schemed to derogate the leader's great revolutionary ideas and leadership authority, in the effort to satisfy their own dirty political ambition. Anti-Party, counterrevolutionary elements tried to prevent officials from giving wide publicity to the greatness of the leader's revolutionary ideas and his wise leadership, and spread many evil ideas extensively among Party members and other working people. They were also critical of our Party's line and policies, and hampered their implementation in various ways. Although this scheming by the anti-Party, counterrevolutionary elements continued for a long time, few among the children of revolutionary martyrs discovered it promptly and dealt with the issues correctly.

The children of revolutionary martyrs who have graduated from the Mangyongdae Revolutionary School are all working at important posts in Party and state institutions and in the People's Army, but they were not able to expose and smash the conspiratorial manoeuvrings of the anti-Party, counterrevolutionary elements in time, because they had not firmly equipped themselves with the revolutionary ideas of the leader. These children of martyrs must repent bitterly of that they became half-blind to what was going on and were incapable of performing their duty properly as the sons and daughters of revolutionary martyrs, failing to defend the Party and the leader resolutely in the realms of politics and ideology.

The present situation requires the establishment of the Party's monolithic ideological system more strictly than ever before. US imperialists and the south Korean puppet clique are escalating their manoeuvres aimed at starting a new war and infiltrating reactionary ideas and culture into the northern half of Korea; "Leftist" and Rightist opportunists in the international communist movement are trying to force their false ideas and policies into other countries. Our Party therefore considers the most important problem at the present time to be the establishment of the Party's monolithic ideological system.

The children of revolutionary martyrs must endeavour to understand the intention and requirements of the Party correctly and to establish its monolithic ideological system. Above all, you must make enthusiastic studies of the works and instructions of the leader and the Party's policies. In so doing, you must become faithful officials who make the leader's revolutionary ideas your own unwavering conviction and think and act in accordance with his revolutionary ideas at all times and in all places.

You must hold fast to the firm viewpoint that you acknowledge no one but the leader, and act only in keeping with his instructions and Party policy. You must not implicitly follow individual officials under the illusion of their authority. If you cherish illusions concerning individual officials, instances may arise of following them blindly and considering the statements of those in higher posts to be the Party's directives, as has happened in the past. You must approach the individual officials in a principled manner, basing yourselves on the Party's monolithic ideology, irrespective of their high posts and previous achievements. As to instructions from individuals you must inquire as to whether they accord with the revolutionary ideas of our Party and the unitary direction of the leader and, if not, fight against them strenuously, no matter who gave the instruction on whatever issue. You must never make the slightest concession or compromise in defending the revolutionary ideas of the leader and ensuring his unified leadership.

Fidelity to the leader must be manifested in the practical issues of ideological acceptance of the leader's instructions and the Party's policies, and of fighting for their implementation under all conditions. At the moment there are quite a few officials who say they will faithfully support the direction of the leader, but do not actually do so in their work. Those who do not make an effort to be involved in implementing the leader's instructions and their embodiment in Party policy, to carry out their revolutionary tasks with credit, cannot call themselves truly faithful to the leader. You must carry out your revolutionary tasks responsibly to the end with intense revolutionary

ardour and the consciousness of being a master of the revolution.

The children of revolutionary martyrs must not discriminate between various revolutionary posts but conduct their work faithfully at their own posts. Among the graduates of this school there are those who work as senior officials in Party bodies and administrative and economic organizations, those who train the rising generation in educational institutions, and those who bear arms, performing the duty of national defence in the People's Army. The various revolutionary posts and duties entrusted to us by the leader cannot be divided into good and bad. Those who distinguish between positions and posts or think first of the pay, like some salaried professional, cannot grow to be revolutionaries. You must place the interests of the revolution before those of individuals, as your parents did, and carry out your revolutionary duty responsibly at your own posts.

You children of revolutionary martyrs must never forget your origin, but must be able to protect the class principle under the most difficult and complex of circumstances.

The leader has been deeply grieved at the few instances which have occurred of the children of revolutionary martyrs failing to attain the proper class point of view and remaining oblivious of their class status.

In the past the anti-Party, counterrevolutionary elements attempted to slander the revolutionary traditions of our Party, by saying that the story about the Arduous March or a bowlful of parched rice powder included in the *Reminiscences of the Anti-Japanese Guerrillas* was irrelevant to the present day, and that there was no need to study these reminiscences because one could understand them sufficiently simply by reading them once like novels. They thus hindered the study of revolutionary traditions. This was an intolerable defilement of the noble revolutionary spirit of the anti-Japanese revolutionary fighters who devoted everything they had to the struggle for the liberation of the country and the people, overcoming severe snowstorms and starvation and performing great feats in battle. In the past, however, the children of revolutionary martyrs were unable to fight resolutely

against these elements speaking ill of or slandering the precious feats for which your parents gave their lives under the direction of the leader, even though you watched them doing so, because you had failed to establish a firm, correct class viewpoint.

There were even instances of acting counter to proper class interests, in which compromises were made with the hostile class, among the children of revolutionary martyrs. Your parents fell in the fight against the imperialists and the landowner and capitalist classes. The children of revolutionary martyrs should hate the exploiting classes and their system more bitterly than anyone else, and adopt a resolute class stand. It is, nonetheless, lamentable to see you making compromises with the hostile class against whom your parents fought, instead of fighting them.

The renunciation of class principles signifies revisionism. Modern revisionists are making great efforts to paralyze the people's revolutionary consciousness by rejecting class struggle and preaching class collaboration. They deny the class nature of socialist society and talk of superclass "democracy" and "freedom," spreading illusions about imperialism, saying that the essential character of imperialism has altered. Among the social scientists of our country there were some who advocated that when the socialist system was established the transitional period would end, the class struggle would vanish, and the function of the dictatorship of the proletariat would gradually fade away.

It is a foolish delusion to imagine that socialism and communism can be built without the class struggle and the dictatorship of the proletariat. The revolution has not come to an end and the class struggle will continue in various forms in all sectors of society. The subversive activities and acts of sabotage by hostile elements who have sneaked in from outside and by the surviving elements of the overthrown exploiter classes will continue unceasingly, as will ideological and cultural infiltration by imperialists and the corrosive action of old ideas. The nature of imperialism and the exploiter classes has not changed and it cannot alter.

If you cannot see the serious realities of the class struggle and are infected with revisionism, you may make mistakes such as forgetting your class origin and making compromises with the hostile class, even though you are the sons and daughters of revolutionaries. The leader has said that sons do not become revolutionaries of their own accord because their fathers have conducted the revolution. Even though one's intrinsic nature is derived from a revolutionary family, if one neglects one's steady ideological training from the class point of view, one's origin may be qualitatively altered. You must have a correct understanding of the class struggle and endeavour tirelessly to deepen and develop your class consciousness.

You have to take an active part in the struggle to eliminate the evil ideological influence of the anti-Party, counterrevolutionary elements and to establish the Party's monolithic ideological system on a Party-wide scale. In the past the anti-Party, counterrevolutionary elements spread a great deal of evil ideological poison among the people, including bourgeois ideas, revisionist ideas and feudal-Confucian ideas, abusing their authoritative leadership positions in the Party. Unless the ideological poison spread by these elements is eradicated, it will be impossible for us to imbue Party members and other working people with the revolutionary ideas of our Party and to advance our revolution at a fast pace.

The leader has said that the children of revolutionary martyrs should play the pivotal role in the struggle to eradicate the evil influence of the anti-Party, counterrevolutionary elements. This is an expression of great trust in the children of revolutionary martyrs and great expectation of them. You must conduct the struggle to root out the evil ideological effects of the anti-Party, counterrevolutionary elements on a high political and ideological level, in accordance with the leader's thought and intention. The current ideological struggle must thus be made an epochal turning point in the imbuing of Party members and other working people with our Party's revolutionary idea and in strengthening the political and ideological unity of our society.

The children of revolutionary martyrs must acquire a communist moral character and lead their lives correctly. You must not assume an air of importance or behave haughtily on the pretext that you are particularly loved by the leader and given social preference. You must not hope for privileges, but live frugally and be modest in word and deed. If you expect special favours or take pleasure in wielding authority, you cannot enjoy the respect and affection of the people. If you fail to behave well both at work and in private life, people may talk about you, point you out and whisper about you scornfully. Then not only you will be disgraced, but the authority of the leader may also be injured. You must become examples for the masses of people in all fields, winning public appreciation for the bereaved children who have graduated from the Mangyongdae Revolutionary School.

I am convinced that you children of revolutionary martyrs will be forever faithful to the leader, and fulfil your revolutionary tasks with credit, and unfailingly performing your duty as graduates of the Mangyongdae Revolutionary School, in a manner befitting the backbone of our Party, the cadres who have been raised by the leader himself.

**LET US MAKE FULL PREPARATIONS TO
MOBILIZE FOR BATTLE AND OPPOSE THE US
IMPERIALISTS' MOVES TO START WAR**

**Talk to Officials of the Information and Publicity
Department and the Military Department
of the Central Committee
of the Workers' Party of Korea**

February 2, 1968

The present situation in our country is extremely tense because of the incident involving the US imperialists' armed spy ship *Pueblo*.

As you are all aware, on January 23 the brave sailors of our People's Army captured the US imperialists' armed spy ship *Pueblo*, which had violated our territorial waters and perpetrated acts of espionage, catching more than 80 invaders on board. This is a just punishment for the US imperialist invaders whose encroachment upon the sovereign territory of our country was an outrage.

The dispatch by US imperialists of their armed spy ship deep into our country's territorial waters in order to perpetrate acts of espionage is a serious affront to the dignity and independence of the Republic and a deliberate act of aggression calculated to start another war in Korea. In the statement issued on the 27th of last month the government of our Republic vigorously condemned this open act of aggression by the US imperialists and justified the self-defensive action taken by the People's Army which captured the armed spy ship, and also the firm stand taken by our people. At present the

peoples of the socialist states and many other countries and public opinion the world over are denouncing this provocative move by the US imperialists and expressing unqualified support for our resolute stance and attitude.

The US imperialists are now making every possible effort to justify their criminal act. They are putting out palpable lies, shamelessly claiming that their ship was captured in the open sea and that it did not perpetrate any acts of espionage. However, they cannot cover up their criminally aggressive act with any pretexts or artifices, nor can they deceive just public opinion. As is already widely known from the newspapers and telecommunications broadcasts, the captain of the *Pueblo* himself confessed at the interviews with journalists that their ship was captured while engaged in acts of espionage after penetrating deep into the territorial waters of our country, and that the acts of espionage they had committed were the plain acts of aggression against our country and criminal acts in breach of international law. The other officers aboard the *Pueblo* also confessed the details of the hostile acts of espionage perpetrated against our country.

The United States should frankly admit the criminal acts of espionage against our country and acknowledge their guilt before the Korean people. Nevertheless, instead of expressing regret at their transgression, the US imperialists are threatening and blackmailing us by talking about taking “retaliatory measures” against us, just like a thief shouting “Stop thief!”, and they are manoeuvring foolishly to force us to submit. They have now introduced a great mobile fleet, including a nuclear-powered aircraft carrier and large armed forces, into south Korea and the East Sea off our country, and have made preparations for war clamouring openly that they “will attack the northern half of Korea.” Because of the manoeuvres intended to start a new war which the US imperialists are frantically perpetrating against our Republic, the situation in our country is growing ever more tense as time passes, and the danger is being created that war might break out tomorrow or the day after tomorrow. Since the US

imperialists are acting rashly to recover their disgrace and ignominious defeat, we must maintain a state of readiness to cope with any circumstances and make full preparations to fight and repulse the enemy immediately if he should dare to invade us.

The most important aspect of war preparations is full political and ideological preparation.

The destiny of the war is not decided by any weapons or military technology, but by the ideological conviction and preparedness of those taking part in the war. We must imbue all the people and the soldiers of the People's Army with a firm revolutionary point of view concerning the inevitability of victory in the war, so that they can strive together as one in the sacred struggle to defend the socialist homeland and the gains of the revolution whenever the Party calls on them.

We do not want war, but we must not fear the outbreak of war, and when the imperialists try to invade and devour us, we must be determined to fight to repulse them to the end. Fear of war is revisionism. Revisionists are busy spreading the morbid fear of war and war-weariness, saying that if a war breaks out, everything will be destroyed and mankind will perish; they are kowtowing to the Americans because of their illusions concerning imperialism. We must totally reject the morbid fear of war and war-weariness, and give Party members and other working people a revolutionary education which will prevent the ideological factors of revisionism from ever infiltrating our interior.

Nowadays people of a certain country are saying that if a war breaks out in Korea it would be a serious problem, and "advising" us it would be better to have the *Pueblo* quietly released. This would mean making a concession to the US imperialists, and we can never do such a thing. A concession to US imperialism means submission and surrender. Since our People's Army did not capture the *Pueblo* on the sea off the United States, but when it was in violation of our country's territorial waters and engaged in acts of espionage, we need neither make any concession to the Americans nor pander to them. If

we were to make a concession and release the *Pueblo*, it would mean we were bowing the knees or justifying their aggressive acts and strategic manoeuvres against our Republic. Then the US imperialists would look down on us and behave even more haughtily.

Our stand and our attitude towards the US imperialists are quite clear and resolute. Those who have encroached on the sovereignty of our Republic and violated our territorial waters in order to perpetrate acts of espionage must be dealt with according to our laws with no exceptions. This is the independent right of our Republic, which no one can deny. The great leader Comrade Kim Il Sung has said that if the US imperialists, instead of begging pardon for their fault, “retaliate” against us under some invented pretext, we will retaliate in turn, and if they start an all-out war, we will respond with all-out war.

Party organizations, and the political bodies of the People’s Army must thoroughly acquaint Party members, the working people and the soldiers of the People’s Army with the prevailing situation and our Party’s principled stand in relation to the US imperialist scheme to unleash a war. In addition, they must firmly imbue the people with the revolutionary point of view on war and intensify the hatred they feel for the US imperialists, our sworn enemy, and thus inspire them all to strive together resolutely in the struggle against the enemy when he invades us.

You must encourage all the people and soldiers of the People’s Army in the conviction of certain victory.

Although the US imperialists are now clamouring that they will “retaliate” against us, this is nothing but bravado and bluff. They are by no means invincible. The Korean war totally exposed not only their aggressive nature and brutality but also their vulnerability. In the Fatherland Liberation War our people defeated the US imperialist army of aggressors, who boasted of being the “most powerful” in the world, thereby irrefutably demonstrating the invincible might of the heroic Korean people, smashing the myth of US imperialist “might” and bringing about the beginning of a decline for the US imperialists. Today the strength of our people has increased beyond all comparison

with the days of the Fatherland Liberation War. We are supported by the wise direction of the leader, the ever-victorious, iron-willed brilliant commander; we rely on the united efforts of the people closely rallied around the Party and the leader, as well as the invincible revolutionary armed forces and the firm foundation of the independent national economy. We must inspire the entire Party membership, working people and soldiers of the People's Army with a firm conviction of victory and dauntless fighting spirit, so that if the enemy assaults us we shall rise as one and smite the aggressors violently for the honour of Juche Korea under the wise direction of the leader.

In coping with the current situation, it is especially important to prepare the young people adequately. We must have all the young people well prepared both politically and ideologically to give their lives unhesitatingly in the fight for the Party and the leader, the motherland and their fellow countrymen and women, like the hero Ri Su Bok. Many young people and students have already begun petitioning to be allowed to join the People's Army and take up arms; it is a highly commendable demonstration of their fidelity and patriotic devotion to the Party and the leader. We should prepare our young people to take the lead not only in national defence but also in the material preparations for the war, by devoting the knowledge and enthusiasm of youth to economic construction and defence consolidation.

In preparing our service personnel and people to cope with the war it is important to have them follow the experiences of the anti-Japanese armed struggle and the Fatherland Liberation War.

The leader said that after liberation the anti-Party factionalists ensconced in the Party failed to educate the people in the experience of the anti-Japanese armed struggle, and many people were therefore caught and resentfully killed by the enemy without fighting, during the strategic retreat of the Fatherland Liberation War. He added earnestly that we should not forget the bitter lesson learned then. The anti-Japanese armed struggle and the Fatherland Liberation War were

unparalleled, intensive revolutionary wars which were waged against powerful Japanese and American imperial forces, and the twists and turns in the course of these wars brought many painful sacrifices. In the course of the wars, however, we acquired precious experiences and learned priceless lessons. The experiences of the anti-Japanese armed struggle and the Fatherland Liberation War comprehensively embodied the leader's unique revolutionary military ideas and tactics which led to powerful enemies armed with modern weapons and the latest technology being defeated through the political and ideological superiority and strategic advantage. Only when these experiences are deeply studied and assimilated can we firmly equip ourselves with the outstanding military ideas and tactics of the leader and fight our enemies to the end holding firm to our conviction no matter how hard and complicated the circumstances, until we defeat them.

Party organizations must intensify education programmes based on the battle reminiscences of anti-Japanese guerrillas and the experiences of the Fatherland Liberation War, and thus encourage Party members, other working people and the soldiers of the People's Army to have a deeper understanding of the precious battle experiences of the anti-Japanese armed struggle and Fatherland Liberation War.

A surprise attack on other countries is the usual means of war adopted by the imperialists. This is clearly shown by the history of world wars. It was true of the Pacific War started by the Japanese imperialists and the invasion of the Soviet Union by fascist Germany. Even when the US imperialists instigated the Syngman Rhee clique in order to ignite the Korean war, they made a surprise incursion into the northern half of Korea in an attempt to swallow it up in a single gulp. It is very dangerous to suffer a surprise attack in the war. If a country suffers a surprise attack without having created a state of preparedness, it will suffer a great deal of damage at the first attack and fall into confusion and may be defeated in the war without ever fighting properly. If an army, in boasting of its mightiness, grows lax and neglects preparations for battle, it can be defeated by a surprise

attack from the enemy. There are many such examples.

We must always remember that the cunning and vicious American imperialists may launch a surprise attack on the northern half of Korea and we must therefore make full battle preparations for coping with it.

The soldiers of the People's Army must keep a vigilant eye on the enemy's every action and maintain a state of battle-readiness so as to launch an instant counterattack if the enemy should make a raid into our territory at any time and at any place.

Workers, farmers and all other people must strive energetically to increase production output and the rate of construction, with a rifle in one hand and a sickle or a hammer in the other, in order stoutly to defend the factories, rural areas, towns and villages. Furthermore, they must make full preparations for war, so that they can mow down the aggressors everywhere when they attack. Party organizations must in particular consolidate the ranks of the Worker-Peasant Red Guards and intensify their military training, so that the guards are ready to fulfil their mission and role as a dependable reserve for the People's Army.

Defence works must be carried out effectively. Only when these works are carried out properly and solid defence facilities are constructed can we defeat the enemy's great forces with our small ones and resolutely defend our manpower, weapons and combat and technical materiel from the enemy's attack. In major strategic positions in the rear, as well as the front lines and coast lines, solid defence facilities must be constructed so that we can smash any enemy if he penetrates our airspace or the land and sea territories of our country.

Strict measures must be adopted for defending the people against a surprise attack by the enemy.

By bombing the peaceful populated areas of our towns and farming villages indiscriminately during the Fatherland Liberation War, the US imperialist aggressors reduced them to ashes and massacred innocent people at random—children, old people and

women. The US imperialists are extremely brutal and heinous barbarians devoid of elementary human conscience and moral feeling. They are now acting rashly, clamouring that they will bomb one port city in our country and that they will attack some other area. In this situation, we must take measures in advance in order to prevent our people from suffering damages by possible indiscriminate bombing and bombardment. We should see to it that air-raid shelters and other shelter facilities on city streets and in villages are built or improved or rapidly put into good order as necessary. Anti-aircraft observation and alarm signal systems must be established, evacuation and black-out training must be conducted in a planned fashion so that in an emergency everyone can act quickly and in an orderly manner. It would also be good to adopt in advance the measures required to evacuate old people, children and others who need not remain in the cities to safe areas in an emergency.

It is important to make efficient preparations for the factories and other enterprises to continue production in wartime conditions. Victory in a war largely depends on whether the material needs of the front lines and home fronts are satisfied. Every section of the national economy must strive to increase production and economize on material in order to increase reserves of steel, coal, cereals and other strategic materials, and make adequate preparations which will allow them to continue production even if a war breaks out. In order to prevent factories from being wrecked by the bombs of the enemy's aircraft or bombardments from warships, close attention must be paid to effective defensive preparations, and in particular, major machinery, equipment and facilities should be protected from destruction. If machinery and equipment are preserved, even if the factory buildings have been destroyed, production can be maintained. Locally-run factories are important in supplying essential goods for the masses in the wartime. Therefore, we must see to it that full-scale measures for wartime production are taken by local factories.

A carefully thought-out plan must be drawn up to evacuate Party organizations, government bodies, and scientific, educational and

cultural establishments to safe areas, and institutions and enterprises must organize these matters in reserved areas.

Working people must be effectively informed concerning the prevailing situation so that there will be no deviations.

I have been told that there have been instances, only a few, of people selling furniture on the pretext that there will be no need for furniture if a war breaks out, for everything will be destroyed, and some people have been seen packing up their household goods for evacuation. Unless effective education is carried out, some of those who are politically unprepared may become flustered and fear may cause them to waver in this tense and complicated situation. At the moment the enemy is perpetrating every possible act of sabotages, spreading all kinds of false rumours and instigating the class enemies hidden in our midst to create confusion in the minds of people.

The Party organizations at all levels should intensify their educational work, making Party members and other working people observe every practice and approach it with a high degree of political awareness in order to take issue with alien elements in good time.

The prevailing situation requires us to establish the revolutionary system and order as never before. All sectors and units must work and lead their life in a taut militant manner and do not allow any instances of indolence, slackness or lack of discipline. Officials and other working people in particular must never on any occasion cease to direct their efforts to production and construction on the pretext of making war preparations or neglect their jobs and begin to slack.

The leader has said that even if a war was to break out tomorrow morning, we should continue with the work of construction until 12 o'clock tonight. Failure to press on with construction, out of fear of the destruction following the outbreak of a war, demonstrates the lack of a revolutionary viewpoint on war and confidence in our victory. We should encourage Party members and other working people to initiate a fresh upsurge in production and construction work by working and living in a militant fashion, making more strenuous efforts and fulfilling their revolutionary targets as much as twice or

three times over as the situation becomes more tense.

You must intensify the external information work and our external activities in order to isolate the US imperialists from the people of the world and influence the world public opinion in our favour.

The US imperialists are now desperate to disseminate false information by mobilizing their reptilian propaganda media, at the same time as taking the *Pueblo* incident to the UN in order to justify their aggressive criminal act. We must thoroughly expose to the people of the world the ferocious aggression and cunning of US imperialism by exposing the full truth of the *Pueblo* incident and its concoction in a scientific manner. Only then can we drive the US imperialists into a corner and clip their feathers. The publishing sector including newspapers, telecommunications and broadcasts, as well as the external affairs sector, should carry out a large-scale information offensive based on the confessions of the crew of the *Pueblo*, who were captured while engaging in acts of espionage and the corroborative material which demonstrates that they violated the sovereign territory of our country. The external information work should extensively expose the US imperialists' crimes through the material concerning not only the *Pueblo* incident, but also the acts of criminal aggression historically conducted by them against our country, and especially concerning the nefarious atrocities they committed during the Fatherland Liberation War, in order to acquaint the people of the world fully with US imperialists' aggressive nature and the atrocities they have committed.

The present situation in our country is yet another clear testimony to the wisdom and justice of the leader's line of simultaneously developing economic construction and improving our defence capacity and the policy of making the People's Army a cadre army, modernizing it, and effectively arming all the people and fortifying the whole country. Today our Party can adhere to revolutionary principles without being affected by the US imperialists' threats and blackmail, because it has, by its own effort, built a powerful defence capacity which has the strength to defend the security of the country

and the gains of socialism, by hard struggle and strenuous efforts under the wise direction of the leader in the past. If we had not built up our own strength but relied on the strength of others, we would have been in a very difficult position; in fact, we would have been incapable of stubbornly resisting the enemy in the serious situation we now face. We should have great pride and confidence to continue with the implementation of the self-defensive military line of our Party, and thereby strengthen the defensive power of the country still further, and if the enemy dares to invade us, we should fight bravely, thereby once again demonstrating to the whole world the invincible might of the heroic Korean people.

THE DUTY OF THE ASSISTANT COMPANY COMMANDER IN CHARGE OF POLITICAL AFFAIRS

**Talk to the Assistant Company Commander
in Charge of Political Affairs of Unit 109
of the Korean People's Army**

March 13, 1968

In meeting with you today, I wish to take the opportunity to mention a few elements of the work of the assistant company commander in charge of political affairs.

The company is the basic battle unit of the People's Army. Strengthening the company is the starting point for consolidating the entire People's Army. The position of a political assistant commander of a company, the basic combat unit of the People's Army, is therefore very important.

Whether the work of the companies is carried out well or not depends largely on their assistant company commanders in charge of political affairs. If these individuals bring the great leader Comrade Kim Il Sung's instructions and Party policy home to the soldiers quickly and effectively, manage the Party organizations of the companies adroitly and carry out the political work efficiently, they can train all the soldiers to be revolutionary fighters who are unfailingly faithful to the leader, and perform the military tasks assigned to companies successfully. Effective political management ensures that our People's Army will be further strengthened as the

invincible revolutionary armed force which can defeat any aggressor.

Assistant company commanders in charge of political affairs are career revolutionaries and political officials, who train the men in the companies to be the leader's revolutionary soldiers and fight politically to ensure the fulfilment of military tasks assigned to the companies. Assistant company commanders in charge of political affairs must be constantly thinking of political affairs while they are sitting, standing, walking, or even when they are eating their meals. They must engage in political work at all places and at all times.

Political affairs are work with those possessed of ideological consciousness. Political work, in essence, is the effort to enlist the people's minds and thoughts. Figuratively speaking, just as electricity is the driving force of modern industry, political activity may be called the power that inspires the revolutionary enthusiasm of the people. Without political activity the people cannot be inspired to take part in the revolutionary struggle. Assistant company commanders in charge of political affairs must give priority to political work in everything and continually perform this work everywhere and at all times.

However, some assistant company commanders in charge of political affairs are unaware of the position they should adopt. Some of them give orders to "charge forward" at the head of ranks, along with the company commanders or platoon leaders, while others stride around their offices day and night holding papers. They cannot really be regarded as assistant company commanders in charge of political affairs, but only as "auxiliary company commanders" or "auxiliary platoon leaders."

Then, what attitude should they take to their work? If a company receives orders to engage in offensive action from its superior, then its commander must organize for battle, whereas its assistant commander in charge of political affairs must mix with the soldiers to do political work. In other words, the former must understand the task of battle, judge the conditions, make a decision and then give the order to join combat, whereas the latter must bring home to the

soldiers the purpose and significance of the offensive action and agitate for them to perform great feats of unparalleled bravery and boldness for the Party and the leader, for the country and the people. Wherever the sound of commands from commanding officers rings out to the soldiers, the sound of assistant company commanders in charge of political affairs explaining the leader's instructions and Party policy should also be clearly heard.

If assistant company commanders in charge of political affairs are to do their political work in an efficient manner, they must constantly mix with their men. Becoming intimate with the soldiers is in fact the first step in the work of assistant company commanders in charge of political affairs. Only by mixing with the soldiers can they know their feelings and carry out their political work in accordance with their particular character.

Mixing with the soldiers means understanding them fully, eating at the same table with them and leading the same life, while carrying on energetic political work using various forms and methods adapted to their understanding.

Some political officials, however, come back after having trained all day long with the soldiers when they were told to mix with them. In other words they come back after having merely existed beside the soldiers; it cannot be said that they have truly mixed with them. The instructions urging them to mix with the soldiers do not mean they must go training together with them.

Political officials in the army must learn from the work methods of the political instructors of the anti-Japanese guerrilla army. Those political instructors marched and fought together with the men and shared their meals and rest with them, while performing political work, as taught by the leader. When there was a need to educate men collectively, the political instructors held meetings, study sessions, short training courses and collective discussions, but when it was necessary to give individual education, they talked while on the march with the men. They taught men how to deliver speeches, explained the contents of study programmes, and admonished each

man individually for his faults at bedside. In the course of doing this they got to know everything, from the men's native places, ages, records of life, characters and habits to their levels of ideological consciousness and their degree of knowledge of their own weapons. Each of the political instructors of the guerrilla army knew the army men in his charge like the back of his own hand and therefore could carry on political work positively designed to match their characters. These political instructors carried out political work in forms suited to the level of preparedness and specific characters of the individuals they were working with and were therefore able to attain a high level of success in their work.

Only when every assistant company commander in charge of political affairs follows the examples of the political instructors of the anti-Japanese guerrilla army, will he fully understand the soldiers and carry on active political work appropriate to their level of preparedness and specific characters.

Working with people is difficult and complex. Machinery can simply be operated as required by the standard operating instructions, but work with people who possess ideological consciousness cannot be carried out in such a fashion.

Political workers should be able to see the intrinsic anatomy of all events beyond their surface appearance, and conduct realistic political work free from established forms and patterns. If during fire power training on a cold winter's day a soldier handles the gun barehanded, without his gloves, the assistant company commander in charge of political affairs should see the inward feelings of the soldier instead of thinking only about his hands being very cold. The soldier might be training without gloves and bearing the cold on his hands in order to perform his actions correctly and quickly. The assistant company commander in charge of political affairs might hold a natural conversation with the soldier during a break, and ask why he is training barehanded on such a cold winter's day, and if he does not feel his hands getting cold. He should tell the soldiers sitting around that it is not a good thing that the comrade took off his gloves during

training, but commend the enthusiasm and sincerity he displayed during training, bearing the cold on his hands in order to attain good results. Then the other soldiers will think of themselves and those who have trained perfunctorily, will feel reproach of their conscience. He should not miss any opportunity to explain things to all the soldiers in a way which touches their hearts. This will encourage every soldier to take his training in earnest. Political work must be done sensitively and appropriately, relying on specific facts. Political work which is conducted effectively without rigid formality and pattern will prove incomparably more powerful than stressing the general line ten times or a hundred times or making speeches.

The assistant company commanders in charge of political affairs should possess the correct style of work. Work style is as important for officials as work method. At present, however, some of them are failing to develop the noble style of work befitting political workers. Regarding themselves as special beings, some comrades act perversely and pay no heed to the opinions of soldiers while others, under the excuse of their own character, treat the soldiers coldly and fastidiously. These political workers cannot earn the respect of the masses of the soldiers.

Assistant company commanders in charge of political affairs must always be informal and magnanimous. They must always be simple and modest in speech and behaviour, ready to sing songs and dance with the soldiers. Only then will the soldiers visit them at any time to tell them frankly what they are thinking and what difficulties they are encountering.

Assistant company commanders in charge of political affairs must treat the soldiers sincerely. They should listen carefully to everything the soldiers say, even the trivial things, and understand them with a true heart, settling the matters which must be settled. As to the question to which no answer can be given immediately, they should say that they have to think it over a little and give an answer some time later without fail. Otherwise, soldiers will not believe in and follow the assistant company commanders in charge of political

affairs with all their hearts.

Assistant company commanders in charge of political affairs must demonstrate a high degree of revolutionary comradeship. I was once told about an assistant company commander in charge of political affairs who went to the training ground and only returned to the company to go to the mess hall when it was quite late at night. Picking up his spoon and chopsticks he saw the uncurdled bean curd, and asked the soldier on mess duty to put it into a mess tin and warm it. He wrapped the mess tin to keep it warm and carried it to a dispensary beyond a hill. He knew that a soldier who had entered the dispensary a few days before was exceptionally fond of uncurdled bean curd, so though he had returned late at night from the training ground, in spite of his own tiredness, he set off through the snowstorm in order to give the soldier the uncurdled bean curd. I was told that he returned from the dispensary only after seeing that the soldier ate up the uncurdled bean curd completely. In this way, the assistant company commanders in charge of political affairs should become loving mothers to their soldiers. Only then will soldiers believe in the assistant company commanders in charge of political affairs and follow them with all their hearts.

Political officials should be familiar well with the details of military affairs, too. Unless they have acquainted themselves with military affairs, they cannot conduct political work efficiently. Assistant company commanders in charge of political affairs must try harder than platoon leaders or company commanders to master military knowledge.

Political officials must lead a sound life in their Party organizations, study tirelessly, train themselves and acquire extensive work experience.

We must carry forward the revolution from generation to generation. You must lead the van in the struggle to reunify the country by succeeding your father.

SOME PROBLEMS ARISING IN THE CREATION OF MASTERPIECES

Talk to Creators of the Film *Brothers*

April 6, 1968

Some time ago I watched the rushes of the film *Brothers* which you have produced. And after reading the scenario and acting script again, I have been thinking of how the work can be completed and made a masterpiece and thus make a significant contribution to the revolutionary education of our working people.

It is a long time since our Party advanced its idea and theory on masterpieces in art and literature. Our revolutionary literary and art traditions include model works which can be turned into enduring masterpieces.

However, our writers and artistes are unable to produce the masterpieces that are demanded by the contemporary age and people. What is the reason for this? It is, I consider, because the creators lack a correct understanding of masterpieces, though they are not wanting in ability.

Taking advantage of this opportunity, therefore, I am going to speak about some problems arising in the creation of masterpieces, centring on the question: which works are masterpieces in art and literature and what in particular is needed to complete *Brothers* and make it a masterpiece?

THE IDEOLOGICAL AND ARTISTIC FEATURES OF A MASTERPIECE

Which works are masterpieces?

Masterpieces in our opinion are not necessarily works which are grand in scale and epic in form, as has often been claimed. Some comrades regard every large-scale work which reflects social life on a grand scale as a masterpiece, but similar types of works can be found in the literature of the past.

The fundamental characteristic of the masterpiece we demand, which differs from former masterpieces, is that it performs an important function in showing people the progress of the revolution and in teaching them the experience gained in and the methods of conducting the revolutionary struggle. In other words, it must reflect in breadth and depth the processes of the harsh class struggle and of revolutionary development in the present age, and thus exert a great influence on the formation of the people's revolutionary outlook on the world. Herein lies the essential feature of a masterpiece which is different from a commonplace work.

A masterpiece has to depict life extensively and profoundly because of its ideological and artistic features. And yet, it is wrong for you to think that every masterpiece must, for that reason, contain life that is vast in content, laying out on a huge scale events which took place over a long historical period.

There are masterpieces that are large-scale works with vast contents of lives, depicting historical events covering a long period in order to develop the plot, as well as those which extract episodes from historical incidents during a certain period of the revolution and extend the scope of their representation.

Masterpieces must not be grand in scale but in content. Simply by

depicting large-scale historical events, a work does not immediately become a masterpiece. Even though the scale of a historical event dealt with in a work may be large, the work cannot in any way become a masterpiece unless its ideological content is profound.

When a work is great in content, it can play a significant role in giving people a revolutionary education; but a work is of no significance if only its form is gorgeous and there is no profound content. This is why we have presented the problem; what determines a masterpiece—scale or content?

In a masterpiece the question of reflecting social life on a wide scale and of portraying archetypal heroes who grow up in the struggle, with historical events forming the plot, does not point at form and scale, but is connected, to all intents and purposes, with the content. In the arts, form and scale are defined by the ideological content of the work.

It is only when its content, rather than its form, is great that a masterpiece can give people a deep understanding of the revolution and contribute positively to the formation in them of a revolutionary world outlook.

Brothers is a film which mirrors the history of the grim anti-Japanese armed struggle.

The seed sown in this work demands that an archetypal hero growing up during the struggle be depicted, along with the development of the revolution, with a historical event as its plot, and that the necessity of the anti-Japanese armed struggle and the reason for our victory be explained in full.

Then it cannot but be a masterpiece in many parts, both the scale and content of which are great, covering different historical periods of the revolution and containing life that is vast in content.

However, not only *The Grim Days* which you produced first and its revised form *Brothers*, but also the one which was produced after revising *Brothers*, are still lacking in the ideological backbone of films which depict a great revolutionary history, nor do they have any profound content. In addition, they fail to define the proper scale of

form to suit the content.

If you are to make the film *Brothers* a model for other masterpieces, you must first depict the essence of the anti-Japanese armed struggle in scope and profundity, that is, the essence of the developing revolution.

Portraying the essence of the developing revolution is the most fundamental characteristic of a masterpiece and an essential requirement in its production.

The revolutionary movement is a struggle of the working class to eradicate the exploitation and oppression of man by man once and for all and to build a communist society. It is an immutable law that in the course of this historical struggle capitalism falls and socialism and communism emerge victorious. In order clearly to explain this law of history, which characterizes the process of contemporary development, it is imperative to depict in depth the essence of the progress of the revolutionary movement.

The revolution does not progress spontaneously. It can proceed to victory only under the leadership of the political leader who has expounded a scientific guiding ideology on the communist movement and organizes and mobilizes the revolutionary forces to implement it, as well as by the struggle of the working class, its party and the masses who uphold his leadership. The working class and its party can secure victory only when they are under the leadership of their leader. This is a truth which has been proven by the revolutionary history of the working class.

Brothers can only acquire the proper quality of a masterpiece when it concentrates every scene on providing a profound explanation of the ideological nucleus through the characters of Jun Hyok, the hero, and his brothers, the nucleus that the defence of the revolutionary headquarters at the cost of their lives in any adversity, everywhere and at all times means precisely the defence and protection of the Korean revolution.

In order to make the film a masterpiece, you must also portray life in breadth, depth and variety.

Depicting life in a masterpiece in breadth and variety is of great importance in portraying archetypal heroes who grow up to be revolutionaries. Since revolutionaries are fighters for an independent and creative life, their practical activities are not limited to any single area of life, but cover every sphere of social life and, in the course of this life, they come to cultivate their qualities as communists. Hence the demand to depict many aspects of life comprehensively in masterpieces.

However, when you try to solve the problem of depicting a life in various ways by portraying the many aspects of that life, the scope of the portrayal of the life naturally broadens and the scale of the work cannot but be enlarged. Needless to say, there are cases when you may and must show different aspects of a life through specific scenes. But you must not take this as the only way to depict life in variety.

If you depict, profoundly and from an analytical angle, even a single event or episode from different points of view of social life, you can show it as diversely and broadly as you please. Out of consideration for the cinematic features of portrayal, this intensive, concentrative way to depict life is all the more necessary.

It is one of the fundamental characteristics of a masterpiece to represent archetypal communists growing up in the struggle in line with the progress of the revolution, with historical events as the plot.

Historical events are typical social events which reflect and characterize an era of the revolution and are revolutionary incidents which are of great importance in promoting the revolutionary struggle. Taking historical events as a plot means building up relationships between characters and relating stories to form the background to life and describe the state of affairs, centring on these events.

Taking a plot from historical events emanates from the basic requirement for creating masterpieces that is to depict the essence of revolutionary progress. Revolution is an inevitable process in history. The essence and specific content of the progress of history are embodied in historical events which take place in the course of the revolutionary struggle and they find their manifestation through these events. In such a masterpiece as *Brothers*, you can elucidate the

essence and clearly explain how a revolution begins and develops only when you weave the plot out of events which mark the process of historical progress.

Taking a plot from historical events is also connected with the depictive requirements for the creation of a masterpiece which portrays the processes by which the heroes form their revolutionary world outlook. A typical communist can only be created and the processes in which his revolutionary world outlook is formed be represented truthfully when a work is based on model events which reflect the essential features of the age and the laws governing the development of the revolution.

When you take the plot of a work from historical events, you can use the related network of events which covers a number of stages of the revolution, as the major flow of the composition or give the composition backbone by adopting the historical events in some period as the main factor. It is not always that the plot of a masterpiece must consist of many great events covering various periods of the revolution, on the pretext of taking a plot from historical events. The point is how widely and deeply the political importance of the historical events dealt with in a film is shown and how impressively the truth of the historical advance is explained in the lives of the characters. That is why even a single event in a certain historical period can and must be taken as the plot of a masterpiece if it helps reveal a full picture of that age and history.

It is important for masterpieces to depict the character of heroes who grow up in the struggle as the revolution develops.

The essence of the working-class struggle can be shown in detail only in the progress of the revolution. In a work, however, this flow of history can be made into an artistic plot only through the process of the development of the character of the heroes.

In a work a plot made up of historical events as the most important factors can be of artistic importance only when it becomes a plot that shows how the destiny of those involved in these events is shaped. The struggle to reform all the aspects of social structure and life in a

revolutionary way so as to meet the demands of the working class turns into a revolutionary event, and the character of those who take part in and experience the struggle develops during that event.

In a work historical events constitute social circumstances and, at the same time, become a revolutionary life for those who are involved in them. It is only when your approach to the people who grow to be revolutionaries in the socio-historical circumstances is correct that you will be able to depict the events as being truly meaningful. Enlarging the scale alone because the events are revolutionary is a result of a failure to view the content of the profound yet rich life correctly. In this case, you seem to have enlarged the scale but, in fact, you fail to do so and only present an enlarged form that is devoid of content.

At the same time, it is extremely necessary to portray the character of the heroes who grow up in the struggle in parallel with the development of the revolution, and so solve, in profundity and scope, the basic problem presented by a work by going gradually into it.

The basic problem of a work emanating from the seed is demonstrated more clearly in the developing process of people fighting on confidently with a gradually-deepening understanding of the truth of the revolution and the inevitability of its victory, and it enlarges and deepens into rich ideological content. The process in which the basic problem of the work deepens into great ideological content through the scenes is connected closely with that of the development of the hero's revolutionary world outlook. The hero comes to understand more deeply the essence of the revolution in its progress and fights on purposefully, optimistic about the future. The essential content of a masterpiece lies in portraying in depth and in breadth the ideological consciousness and feelings of the hero who grows in the struggle along with the developing revolution.

Particularly in a masterpiece it is necessary to intensify the representation through a high degree of intensity and concentration, though this is true of every work. When a representation lacks profundity, neither the process of the formation of the hero's revolutionary world outlook nor the essence of the revolutionary

struggle can be reproduced properly.

Unless in a work the scenes concentrate on explaining the source of the strength which orients and spurs the development of man's ideological consciousness and the advance of the revolutionary movement, the wide scope of social life and historical events are confined to showing themselves; they cannot play their proper role of equipping people with the truth about historical development and educating them to take part in the revolutionary struggle more consciously and positively.

A masterpiece must be concentrated not only in content but also in form itself. According to whether a representation is dramatically concentrated or spread out widely, the form may be harmonious or the length may swell beyond what is needed. Harmony of content and form is the way to produce masterpieces which possess a combination of ideological and artistic qualities.

The essence and mission of a masterpiece and the principles and ways of creation are all explained clearly by our Party's idea and theory on art and literature. When you make a deep study of them and solve the problems arising in the practice of creation one after another, you creators will surely be able to produce good works.

HISTORICAL FACTS AND ARTISTIC TRUTH

Brothers reflects historical events which were of great significance during a long period of the anti-Japanese armed struggle—the life in the guerrilla base in the early 1930s, the Arduous March and the start of the advance into the homeland. In order to complete it and make it a masterpiece, therefore, you must familiarize yourselves fully with the glorious revolutionary history of our Party and gain a correct understanding of the matters of principle which arise in depicting it artistically.

In an artistic work the history of the revolutionary struggle is described in detail through the lives of the revolutionaries and people who are the makers of this history. For the skilful depiction of revolutionary history, therefore, you must possess correct knowledge of the age, revolution and the masses. If you are lacking in accurate knowledge concerning historical facts about the anti-Japanese armed struggle, you cannot represent the lives in those days truthfully nor can you, in the final analysis, achieve the purpose of educating people in our Party's glorious revolutionary traditions through films.

Films, though dealing with important historical events, fail to explain fully and properly the noble purpose contained in them, because their creators have no correct understanding of the events themselves, nor of their essence.

In reflecting the historical events which took place during the anti-Japanese armed struggle, the question of providing a full explanation of their essence is all the more pressing. This is not only because the whole course of the armed struggle is well known as a historical fact, but also because the brilliant revolutionary traditions built up in the flames of that harsh struggle are a valuable revolutionary asset of our people. For the purpose of fully explaining the significance of the historic happenings in that period, it is therefore necessary, above all else, to understand the essence of the happenings themselves correctly.

Brothers contains a case in which Jun Ho, brother of the hero Jun Hyok, eats, together with other guerrillas, poisonous salt made by the enemy and dies. You seem to have considered that you would deepen the dramatic experience of the hero by making Jun Ho die, and provide twists and turns to the cinematic flow, but it does not accord with historical facts and, moreover, it is a misinterpretation of the essential significance of the "salt incident."

What was the "salt incident" during the Arduous March dealt with in the film? It was at the time when severe ordeals stood in the way of the Korean revolution. The Japanese imperialists would desperately attack the headquarters which was the heart of the Korean revolution,

but each time they would be defeated by the superb tactics of the Korean People's Revolutionary Army. So the enemy, finally, made a heinous attempt to put poison in some salt and sent it to the guerrilla army. But the headquarters immediately saw through the enemy plot and frustrated it completely. This was the "salt incident" which is widely known to the public, along with the Arduous March.

Our art and literature must portray historical facts strictly in accordance with the principles of maintaining Party loyalty and of being historically accurate. You must not fake, in a careless manner, what is not found in life, and present scenes that vary from the truth, simply for the sake of the arts. In dealing with historical facts, you must discard, as a matter of course, what is of no substance; but you must not discard what is of essential significance, interpret it as you please or invent something.

What is of essential significance in the "salt incident" is the idea that the KPRA would be ever-victorious as long as the headquarters of the revolution existed. Therefore, if you make a victim of a character by using the "salt incident," you cannot explain properly the basic point which should be emphasized most explicitly by means of all the scenes in the work. When the matter is viewed from this angle, it becomes clear that the arrangement to have a guerrilla sacrificed is not a mere mistake made in the representation. Even though something similar did actually happen, you must not treat it in that way.

If you are to form a correct understanding of revolutionary history, you must analyze and evaluate all historical phenomena in depth and width, from the viewpoint of Juche. Only when you adhere strictly to the Juche stand can you understand every historical happening properly in the light of the fundamental interests of the Korean revolution.

In the course of the revolutionary struggle there may be advance and retreat. In a work, therefore, there may be parts of the portrayal in which the revolutionary forces are placed in unfavourable circumstances temporarily and experience individual setbacks. In these cases it is all the more necessary for its creators to understand the essence of events correctly in the whole stream of revolutionary

development and to deal with them so that they are meaningful.

The Arduous March was a victorious march in which initiative was displayed in overcoming the difficulties standing in the way of the revolutionary struggle and a new upsurge was brought about in the Korean revolution as a whole, centring on the anti-Japanese armed struggle. You creators must direct close attention first to the fact that the KPRA grew into a strong, indomitable army during the Arduous March and show the destiny of the characters in close combination with the revolutionary advance. In other words, you must not overlook the essential stream of historical development in describing vicissitudes in the flow of life. This is precisely a true representation of life.

This film contains a scene showing the departure of the hero for the homeland in order to conduct political operations, having been assigned this new task while carrying out the order of the headquarters to secure 600 military uniforms. When he received the order directly from the Commander in the spring of 1937, O Jung Hup, the archetype, took 30 members of the logistical unit with him and secured uniforms for 600 people in spite of every manner of obstacle and difficulty. Nevertheless, the work states that the hero leaves for operational duties in the homeland with his first task still unaccomplished, and as a result it fails fully to depict the ideological and mental qualities of the hero who has the unconditioned habit of a revolutionary towards the orders of the Commander. This is tantamount to losing a priceless ideological nucleus chosen from a historical fact.

Missing the seed in the process of representation also leads to the loss of the life and soul of a work. By keeping the seed throughout the whole course of representation, I mean that the seed in life must never be lost and that the ideological nucleus not be forgotten. Once you choose the seed in life, you must keep it within your grasp to deepen the representation and take it along a single channel and must not lose it, obsessed by various other aspects of life.

In order to keep the seed in this film alive, you must deal carefully with the story of securing the military uniforms. To this end, you need to create an artistic illusion and to work meticulously on the

representation to expand and deepen this event.

Fiction must not be ignored on the pretext of relying on historical facts. The arts, even though based on actual situations, must not reproduce facts and instances automatically; they must identify those which are of essential significance and generalize them. The richer the illusion which can give a comprehensive notion of the life connected with even a simple fact, the illusion that has a clear aspiration based firmly on life, the better. But you are unable to make full use of this wonderful creative possibility.

Some historical facts may not be known well enough for one reason or another, although they must, without fail, be kept alive to meet the demand of the work. In this case the writers need all the more the spirit of ardent inquiry and rich illusion. If information about life, though insufficiently documented, is historical fact and of great importance, they must learn all they can about it, so that they can describe it and make it rich and complete and ensure that its ideological essence is revealed truthfully.

Artistic illusion provides unlimited possibilities for experiencing the life of the past fully and describing it vividly. Writers must learn to observe life always from the point of view of history. In other words, they must observe the past of the revolution from the viewpoint of today, depict history in a lively way while viewing the present and future from the past, and educate people in history.

THE PROCESS OF THE DEVELOPMENT OF THE CHARACTER SHOULD BE PORTRAYED IN DEPTH

As I have said to you on several occasions, it is important for works to establish a proper ideological backbone and portray the process of the development of the character in depth.

Brothers contains the seed that protecting the headquarters of the revolution at the cost of one's life in any place and at all times is

precisely defending the Korean revolution. If it is completed well, therefore, the work will contribute greatly to the education of the working people in the Party's monolithic ideology as well as to their education in the revolution.

The film *The River Flows* presented a fine portrayal of a revolutionary who fought under the slogan of "Long live the Korean revolution!", but *Brothers* raises the problem of establishing the Party's monolithic ideological system to make it the fundamental pattern of life and presents it in wider scope and in greater depth. In this respect this film marks a new advance. An important feature of this work lies in its endeavour to show the infinite fidelity to the great leader Comrade Kim Il Sung, which is the unshakable conviction of Korean communists, by the process in which the heroes fight to defend the headquarters of the revolution under the slogan of advocating the Party's monolithic ideology, which is put to the fore from the outset. Only those creators who have established the system of the Party's monolithic ideology properly can find a meaningful seed in life and develop it satisfactorily in the various scenes.

In order to develop a seed through realistic scenes, it is necessary to portray the characters skilfully and draw a correct line for the representation in accordance with the features of the masterpiece.

If a work of art or literature is to help move people and strengthen their revolutionary resolve, it must describe the process of the formation of its heroes' revolutionary world outlook truthfully and vividly and, in particular, show in depth the inner world and noble personality of revolutionaries.

When you examine the images of the hero and other characters in this film carefully one after another from this point of view, you will discover many imperfections.

First of all, in portraying the heroes, stress has been placed on their conviction and will as bodyguards responsible for defending the headquarters, but this cannot be considered satisfactory as yet. Because it has failed to keep the ideological backbone consistently in the events and the lives of the characters until the character of the

heroes is fully explained, the matter which you intended to emphasize is scarcely kept alive vividly in the image of each person.

Even though the historical events which are needed for its structure in keeping with the requirements of the seed are dealt with, the character of the heroes, those involved in the events, has not been portrayed impressively. This is related to the lack of a correct understanding of the mutual relations between the historical events and the people involved in them.

In masterpieces it is absolutely necessary to explain the important historical events in close connection with the lives of the heroes. The need to connect historical events with the lives of the heroes means that the events should be inseparable from the lives of the heroes and should become an essential factor in developing their ideological consciousness.

In order to connect historical events with the lives of the heroes, there must be a process in which the heroes get to know of and experience the events, as well as their practical struggle to create a new history.

Masterpieces use historical events as their plots because they can show, through them, the main flow of the developing revolution and depict typical fighters who grow in keeping with the flow. The heroes must make an active contribution to promoting the development of the historical events not as mere onlookers but as direct participants. When you ensure that the heroes take part in the historical events at their own will, you can make them affected by the revolutionary happenings and deeply aware of the essence of the events and of their political importance through firsthand experience. Only then can you show vividly the images of heroes who are growing and developing into revolutionaries in the course of their efforts to understand the new requirements of the revolution and fulfil them.

In portraying the character of Jun Hyok in *Brothers*, the hero, and his brothers, their development into revolutionaries in the course of the struggle must be portrayed more distinctly. As for the image of the hero alone, the ideological and mental qualities he should possess as a commander of the KPRA, are still indistinct. His personality as a

military commander is described to some degree in the Arduous March and other military activities, but his character as a revolutionary is still unsatisfactory.

Of course, he awakens the villagers by arranging the performance of the revolutionary drama, *The Sea of Blood*, held after the battle at Dadianzi, and makes rounds to see how the guerrillas are conducting their political studies. The point is not that the film fails to show his political activities but that it fails to depict his character as a revolutionary properly. The hero who has become a regimental commander must be presented as a commanding officer who is more refined politically than when he was a company commander.

This was the time when the Association for the Restoration of the Fatherland was formed and the network of its organizations was being spread across the country. Therefore, the hero can guide the guerrillas' study of the Ten-Point Programme of the ARF and set an example by discovering ways for them to study to suit their preparedness. In addition, he can carry out the important political task of bringing the Proclamation and the Ten-Point Programme of the ARF home to the revolutionary organizations in the homeland and meet and encourage Jun Min, who is operating in the homeland.

The character of a revolutionary is not expressed in his political activities alone but revealed also in his daily life. An artistic work can only show a character which is specific and vivid when it represents the ideological and mental qualities of people expressed in their commonplace everyday life as well as their political life. It is when a great idea is drawn from a specific life that representation becomes truthful and vivid.

Even when you depict an event which does not reveal directly the ideological and mental qualities of the hero, you must find the essence of its representation in combination with the fundamental problems of the revolution and depict it so that its political significance becomes clear. In particular you need the powers of analysis, synthesis, reasoning and judgement.

The commander Jun Hyok may be strangely engrossed in deep

thought even when his men are joyfully hastening their preparations for a meal shouting, “we have food” and “we’ve caught a wild boar.” He can think only of putting aside part of the food for the headquarters. His political quality can become evident through the feelings of a hero who thinks of the headquarters even though he has only a small amount of food. If only you clearly understand the character of the hero you can find as many such aspects in life as you please.

In portraying the hero his political quality must be combined with humanity. This is the way to make it become an impressive image of a living man. From this representation people should come to see a revolutionary, a regimental commander and at the same time a human being—O Jun Hyok.

Jun Hyok must be portrayed as a revolutionary fighter who is infinitely faithful to the leader. The image of O Jun Hyok as a human being only comes to prove its worth completely when he is portrayed so that a clear understanding of his conviction and enthusiasm as a communist who is infinitely faithful to the revolution is afforded, instead of confining itself to showing him performing his tasks as a regimental commander. O Jun Hyok is the type of man who follows the headquarters to the last with the unshakable conviction that defending the headquarters of the revolution fully and remaining faithful to the leader everywhere and at any time is precisely a source of the greatest happiness and highest honour for a revolutionary. When you portray Jun Hyok thinking of the security of the revolution and the headquarters whether in his army unit or at home and whether happy or sad, the representation of his character can be truthful. Boundless loyalty to the leader, high responsibility for his revolutionary duties and ardent love for his comrades-in-arms and the people must be the basic features of the character of the hero.

When Jun Min leaves for the homeland to conduct political operations, Jun Hyok must show concern for his journey, as the commander and as his elder brother, and encourage him to bear always deep in his mind the consciousness and pride of being a revolutionary.

Jun Min and Jun Ho, too, must be portrayed well as people whose

ideology gradually develops like that of the hero in the course of fighting. You have not as yet shown the development of their characters consistently and, moreover, have failed to bring the representation to a significant conclusion.

Jun Min appears from the outset as an intelligent character who is thoughtful and fond of studying, whereas Jun Ho emerges as a person with an impetuous disposition who feels and acts before he thinks. If the process by which these characters are given a firm ideological backbone is depicted skilfully, you will be able to develop their personalities as revolutionaries conspicuously and accurately portray the development of these characters.

If Jun Hyok conducts political activities more skilfully, his brothers will also grow stronger politically and ideologically under his guidance. Also, Jun Min will come to possess unshakable political faith in the worthwhile struggle to unite the revolutionary organizations in the homeland and will reveal his composed and intelligent personality more vividly, and Jun Ho will undergo revolutionary training, reflecting from various angles on his lack of political preparedness and training in the course of making mistakes because of his impetuosity.

In portraying a revolutionary it is important to show well his efforts to awaken people anywhere and at any time and unite them in the revolutionary ranks. This is one of the basic requirements in depicting the character of a revolutionary.

Revolutionaries not only come from among the people but also believe in their strength and rely on it in the struggle. Jun Hyok must be portrayed as such a revolutionary. Even today he is still living together with soldiers and mixing constantly with the people. The scene in which he arouses the masses to the struggle for national liberation in the performance of *The Sea of Blood*, is excellent. Here it is only natural that Madangsoe and other young villagers are excited and volunteer to join the guerrilla army.

However, the film shows the quantitative increase of the revolutionary ranks only; it fails to picture the process of their

political and ideological development truthfully. The revolution gave Madangsoe a real name, Hui Ju, so he, who was born again, must have led a worthwhile life. In the course of the struggle it is possible that Hui Ju undergoes training and progresses to reach at least the level of a platoon leader. But this fact is of no particular significance if its interpretation is confined only to his becoming a platoon leader. When you picture well the process in which Hui Ju, who has grown to be a revolutionary, carries out his duties admirably, you can provide people, through this image, with a conviction that everyone can take part in the revolution if he makes up his mind, and grow to be a fighter in the course of waging the revolutionary struggle, and then you can awaken them to the importance of the revolutionary struggle which makes revolutionaries out of ordinary people.

You must not forget that the brothers have the fiery enthusiasm of spotless fidelity to fight on as bodyguards and as the death-defying corps of the headquarters, and overcome hardships in any place and at any time. Since their inner world is pure and noble, the other people who do not fit in with it are unnecessary. You seem to have a tendency to take an interest in getting people from different levels to appear and in weaving their dramatic lives, simply because the story is about the revolutionary struggle. This applies to the appearance of the character called Jong Hui. It is wrong to include her, in the belief that the inclusion of a person from the middle class makes it easy to relate a story and develop a drama. In this case the setting itself is unreasonable, so something unreasonable will inevitably occur in its representation.

The present film shows that Jong Hui being of middle-class origin, joins the guerrilla army only out of a sense of patriotism, but, in fact, it gives no clear notion of how her patriotism has been cultivated or what it really means. The reason for her joining the army is given only in a few minutes of a scene in which she listens to a guerrilla in a walled city. She, who has grown up in a middle-class family, throws away her suitcase and starts off in search of the guerrilla army immediately after listening to a brief story, but life is not as simple as that.

If you are to make Jong Hui take the revolutionary road you must

provide her with a good reason for her actions so as to create a turning point when she enters the army, and this must be in conformity with both her life and her character. Joining the guerrilla army is a turning point in her life. Her joining means the rebirth into this world of a person who knew nothing but herself, and who becomes a new person who smashes the fence of an individual and joins her destiny with that of the masses of the proletariat. So, how could her joining of the army be an accidental act? It must be depicted so that it is expressed as the summing up of her past life, as a natural result of her ideological development.

If you are to revive the line of Jong Hui in this way, you must draw an auxiliary line, so you need to think well and from various angles of the direction the representation will take by identifying the real purpose for drawing the line of her life. You are apt to extend the line of this person so that it interferes with the main line and lead the interest of the work astray, away from the purpose of the representation. It is senseless to draw the line of people in a work to no purposes.

This film shows, from the start to the end, the noble and beautiful world in which the hero and all the other members of his family share their destiny with the revolution. Herein lies an aspect of the new style the film possesses. It is therefore better in all respects that Jong Hui, too, like Jun Hyok's family, should be portrayed from the outset as a character with a clear and pure revolutionary spirit.

LIFE MUST BE DEPICTED RICHLY

In the arts both thought and character can be depicted deeply and vividly only through life. All that is necessary for representation exists in life. The ideological and artistic seeds needed in creation can be found only in life. Therefore, you creators must assume the earnest attitude of always delving deep into life.

Solving important problems and explaining thoughts through life is the true nature peculiar to the arts. The richer and deeper delineation the arts give to people's worthwhile life, the greater their value becomes.

Depicting life diversely and richly in masterpieces, in particular, is of great importance in showing the ideological content in scope and depth.

Watching *The Sea of Blood* and other classic masterpieces, people can well understand what a revolutionary life is like and how life should be depicted in the arts. Following the example set by these masterpieces, you creators of *Brothers* must represent life better.

Novels frequently fail to describe life in depth. The situation is that you creators are unable to delineate a revolutionary life well even if you try to, because you have no experience in the revolutionary struggle and have no clear understanding of the information for depicting such life.

The works which contain no life are no better than books on history or political articles, and even those which do contain life are not helpful to the ideological education of the people if they do not give a full explanation of its significance.

You must learn to analyze and generalize life from the revolutionary point of view. When the mental world of people is revealed deeply in portraying life, people can clearly understand the truth of this life and follow the right path.

Previously we watched *The Grim Days* and pointed out that the hero's life in the guerrilla base had to be established and represented well, because it was necessary to deepen the subject and idea by depicting in depth the process of his growth and development. It was also related to the requirement of a masterpiece which has to delineate in depth the process of the formation and development of the revolutionary outlook of people on the world.

As everyone differs from one another in the extent of seeing and accepting various phenomena in society, the way they grow into revolutionaries is different. They come to understand the revolution and resolve to fight and learn fighting methods through different channels. No one can become a guerrilla and communist all at once. That is why

the rich depiction of life is the way to show truthfully and vividly the process by which the hero forms a revolutionary world outlook.

Watching the film from this point of view, people will know that Jun Ho came to play an important role to some degree after the first depiction of life in the guerrilla base but that Jun Min and Jun Sik had less important or intermittent roles as the story draws to a close, so that it is difficult to know how their characters develop. In explaining the idea of a work, the characters whose lives are not depicted in full have little significance.

By skilfully depicting the process by which the destiny of the hero's family and that of the revolution are connected, you must give people the conviction that the revolution is an undertaking worthwhile enough for them to engage in, though it goes through ups and downs. This conviction should be depicted through the aspirations and struggle of those who devote everything to the revolution and through their revolutionary and enterprising lives. Since it is quite inconceivable in any work to talk about the revolution apart from specific people and lives, you must pay due attention to the destiny and lives of the brothers.

Some works are inclined to give prominence to the heroes alone and to deal with other characters carelessly. It is perfectly reasonable for the hero to be kept alive better when other characters are utilized skilfully, and it is a mistake ever to forget this in creation.

If you are to give a broad and profound explanation of the work's subject and idea, you must establish Jun Min's life more and maintain Jun Sik, too, through to the end. If they disappear in the middle of the story, their ideological aspiration to fight on faithfully to the last on the revolutionary path cannot be explained completely and, accordingly, the ideological depth of the film becomes that much shallower.

The reason that a work is not deep and wide in content is due in many cases to a lack of depth and width in the characters' lives. If you want to broaden the ideological content of this work, while giving life to the characters of the brothers, you must provide them with varied lives.

If you make them all live together in one place, this may hamper

you in putting life into their personalities. In the light of both the arduous and complicated revolutionary struggle and of the representative features of the work, you need to show different images of the brothers fighting on reliably at important posts of the revolution. You may send Jun Min to the homeland as a political worker in place of Jun Hyok and let Jun Sik leave on expedition for north Manchuria, accompanying the main unit as an orderly at headquarters. When you maintain both characters on the path of the struggle through to the end, you can develop the line of their actions clearly and coordinate the line of their lives with the main line, and thus lead the story to develop extensively and in a diversified manner.

By stressing the need to develop the line of the hero's brothers, I do not mean that you must spend a lot of time on portraying their lives. If you proceed mainly with the line of Jun Hyok and, when all the brothers get together in the closing part of the story, make them tell how they have lived in the past, you can provide the audience with emotion and interest, while at the same time outlining the history of the anti-Japanese armed struggle in scope.

In this film the lives of the people in the guerrilla base are full of hope and confidence, but the character of the people who understand to the full this worthwhile life and make strenuous efforts to create a better, new life is not depicted well.

You need to portray skilfully the scene of the debate about the land and the sea in a night school scene in the guerrilla base. You must not finish that scene merely by telling about our three thousand-*ri* land of beautiful scenery which abounds with various natural resources, but ensure that there is a strong appeal that in order to regain the beautiful country the young people must become masters and conduct the revolution. The night school in the guerrilla base is not only a place for opposing the colonial slavery education of the Japanese imperialist aggressors and for bringing the people's true education and culture into bloom, but also a place of ideological education for bringing the young men and women to class consciousness and for awakening their national independence, as well as a school of revolution.

If, while studying, the heroes only acquire knowledge and fail to grasp revolutionary ideas, it becomes meaningless. People can play the vanguard role in the practical efforts to change their lives only when they undergo ceaseless revolutionary training, at the same time as accumulating knowledge. If you show Jun Min carrying books all the time and debating at the night school better than others about the rivers and mountains and natural resources in the homeland, you can emphasize through the action the notion that he always thinks of the country warmly, and also make the audience confident that he will devote to the struggle for national liberation with the ardent love for the country he bears in his heart even if he leaves for operations in the homeland at some time in the future.

In life there is a wealth of things that underlie what is actually witnessed. You must become all the more aware that a revolutionary life won at the cost of blood, even though it seems simple, contains great thought. You must therefore depict expressively all the aspects of the military, political and cultural lives in the people's revolutionary army as well as the lives of the people in the Children's Vanguard, the Young Volunteers' Corps and Red Guards and their family lives, and of the work of assisting the guerrilla army, comprehensively showing what great importance all these lives have.

You give a detailed and efficient representation of lives but fail to do the same with the inner world of the people who experience them and with the mental changes taking place in that world. You must make efforts to express well from various angles the thoughts of the people and their abundant emotions and delicate mentality, while depicting lives that are varied.

In depicting the lives in the guerrilla base it is important to show vividly how a new life develops and how new people grow up. The people in the guerrilla base lived, worked and learned freely for the first time in their lives after ridding themselves of exploitation and oppression. They, who were the masters of a new world, came out as one man and fought heroically in defence of the people's institutions, the people's government and the people's life.

The skilful depiction of life in the guerrilla base during the anti-Japanese armed struggle will make that life a good model for preparing the people to fight, just like the people in the guerrilla base, both in production and in battle, in the future, even in the event of war.

At present, however, the scenes showing the joyful life in the Children's Vanguard and the military life and productive labour in the Red Guards and the Young Volunteers' Corps pass by rapidly, cut into too many pieces and, as a result, the sentiment of life is not maintained consistently. You must depict the people's feelings of leading a free and happy life in the guerrilla base in the work so that all its aspects will come into full bloom.

In presenting the scene of the barley harvest you must not confine yourselves to showing the labour in a simple manner; you must show well the irrepressible joy which emerges from the creative labour of the people who are leading life as they desire.

In this scene the camera must also work in a lively manner, reflecting the feelings of the characters. When life is happy the camera should also move with joy, and when people beat their breasts in resentment, the camera should also become indignant. Cameramen who mirror the revolutionary life of the people cannot and must not hide their own emotions and excited feelings in the scenes.

Revolutionary artistes must make themselves staunch fighters who serve as a mouthpiece for the people on their thoughts, feelings and aspirations and devote body and soul in their interests.

THE STRUCTURE OF MULTIPARTITE WORKS AND THE PROBLEM OF DRAMATIC FLOW

Brothers is a film which not only has serious ideological content but is also vast in scale.

With an introduction of life in the guerrilla base you have shown

the first period of the hero's growth and development, which results in the production of a three-part work. In works of a multipartite style like this it is important to adopt a proper structure. Particularly in works which show lives over a long period by using historical events as a plot, you must solve the problem of how to coordinate the historical period with the system of their structure.

When you produce a multipartite film by adopting a work with historical events as a plot, you must not divide it into parts automatically according to the historical period. You must explain deeply some process of the development of the revolution and, at the same time, decide the extent of historical periods and social life so as to show the hero's growth satisfactorily.

Since it is in three parts, the first one must cover the period until the hero joins the guerrilla army after living in the guerrilla base, the second one must cover the period until he secures 600 military uniforms after becoming a platoon leader, and the third one, the period in which Jun Hyok is a regimental commander before and after the Arduous March. Then, parts 2 and 3 may grow too large, but if each consists of two volumes, there will be no big imbalance.

When you build the structure of the work in this way, you can make the basis of each part one stage of the formation of the hero's revolutionary world outlook and weave the plot so that it describes the struggle and life of the archetype. Moreover, each part can assume its own unique importance, while still constituting an organic section of the whole structure of the work. This will enable you to explain the work's idea more extensively and more distinctly, while deepening the development of the hero's character consistently by fully describing his life.

Each part of a multipartite work must draw a clear historical line in the advancing process of the revolution and show the growth of the characters graphically as the revolution develops.

If you are to refine the scenes of the film further, you must also improve the dramatic flow in keeping with the structural system of the masterpiece.

In masterpieces you must regulate the flow by placing emphasis on showing the mental world of the heroes in such a way that it is perceived as growing gradually wider and deeper. You are apt to decline into formalism if you pay attention solely to promoting the lyrical colour of a work, on the pretext that the flow does not directly affect distinguishing the characters of people. The lyricism of a work cannot emerge outside of the specific feelings of the characters, and cannot be anything other than the world of these feelings. So, if you are to catch the proper cinematic flow, you must harmonize the flow of life with that of the specific feelings of the characters which emerge from it.

In this regard, there are the scene of Sun Ae's death and other scenes which need to be improved in various ways.

Sun Ae sacrifices herself in the effort to provide 600 military uniforms, and this cannot but be a great loss and sorrow to Jun Hyok. Although he is greatly shocked by the sacrifice of Sun Ae, his wife and comrade-in-arms, Jun Hyok, who may have to endure even greater loss and sorrow for the sake of the revolution, cannot be weakened by this unexpected distress.

In this regard you need to make the shock to Jun Hyok appear more meaningful, and to this end, you must portray him in the guerrilla base always encouraging his wife to fight together with him for the sake of the revolution so that they both cultivate their fighting spirit. With this already established, the noble mental quality of Jun Hyok, who represses his great sorrow inwardly even at the moment of his wife's death and instead shows concern for other wounded people, affords a more impressive appeal. Like this, the cinematic flow should be a flow that enables the audience to feel powerfully and vividly the process by which something new appears, develops and emerges victorious, and it should follow the lives of the characters and the growth of their personality.

You must ensure that the flow of revolutionary life is the main factor in the masterpiece.

The revolution is an uncompromising class struggle between the

new, progressive forces and the old, conservative ones. In a masterpiece reflecting this struggle, it is inevitable that conflicts are sharp and fierce in nature.

In this work the struggle to defend the headquarters of the revolution is the most serious drama because it is the decisive battle to save the destiny of the Korean revolution and the Korean people. The flow of this sort of work cannot in any way be placid and slow. Needless to say, an event must not be driven impetuously in a peremptory manner, nor should dramatic events be built up for no reason, merely because the flow of a revolutionary work has to be made stirring and forceful.

“Sudden changes” may take place frequently in conditions where the drama unfolds sharply. When going abruptly into a situation in which counteraction seems to dominate temporarily, it is natural that the flow must become tense, but the directors often strive to increase the tension by prolonging such scenes. However, straining an event immoderately in an effort to prolong the tensions results in nothing other than ignoring the logic of life and, further, impairing the artistic interest. You must learn how to deal with the event swiftly in conformity with the situation by taking the turning points of the drama into account.

In part 2 the scene of the battle in which Jun Hyok’s regiment, in the disguise of the headquarters, lures the enemy “punitive” operation troops, lasts for a comparatively long time. But this is not unreasonable at all from the point of view of the flow of both the film as a whole and the scene itself. In the scene which shows the regiment luring the enemy “punitive” operation troops through waist-deep snow, the snow-laden course is a big hindrance to both friend and foe alike. Nevertheless, the regiment makes use of the cold and snow to make the enemy troops exhausted, driving them into difficulties. The longer the scene of this crisis, the greater sense of security it gives the audience that the headquarters of the revolution is safe. The duration required by the hero and the audience must be prolonged. In this situation every second is extremely valuable and

cannot be bartered for anything.

However, prolonging the scene in which an operation is performed on Jun Ho is not suitable. In the light of the film as a whole and of the particular situation, the scene of the operation does not appear realistic because it flows too slowly. When this seriously wounded person is given medical treatment for so long a time, who can believe that he will recover? And if you create useless effects, although the audience worry about his survival, who will support you? You must radically shorten the time taken when the lives of the heroes and the feelings of the audience reach an extremely tense situation.

It is a wrong tendency to drag out impatiently one sensational occurrence after another on the pretext of depicting stirring lives. The film has many battle scenes but you need not include them repeatedly. They do not suit the quality of the masterpiece nor do they suit the tastes of our people.

In order to show the development of the people's ideological consciousness vividly and naturally, it is not enough simply to explain the circumstances governing the changes of feeling and mentality. Human psychology is revealed only through circumstances in lives. There cannot be a flow of pure consciousness itself, and changes of feeling and mentality do not take place spontaneously. Since the development of consciousness reflects the development of life, the development of the hero's revolutionary consciousness follows the course of the development of the revolutionary struggle. In masterpieces, therefore, it is important to depict the development of the revolution in combination with the inner world of people, particularly with the process of the development of their world outlook. In this film you must also pay close attention to harmonizing battles and lives and to explaining the process of the formation of the heroes' revolutionary world outlook, while depicting lives in the guerrilla army and at home in proper combination.

You must not, on the plea of omitting battle scenes, eliminate all of them indiscriminately. Since the masterpiece must teach people the experience and methods of the revolutionary struggle, you need to

depict the battle scenes such as an ambush and assault well in a couple of places. The point is that you cannot depict the battle as a process in life. If, in depicting a battle, you do so as people who grow in it appear and the advancing history emerges, it immediately provides the audience with excitement.

You must not carelessly cut the scene of the battle to liberate the walled city in the closing section. In contrast with the “letters of advice” scattered by the Japanese imperialists earlier, the leaflets spread by guerrillas in the scene stress that the headquarters of the revolution is alive and the people’s confidence in its victory is stronger than ever and that only the Japanese imperialists are in confusion.

In the arts the flow of complicated events must be expressed intensively and coordinated by the flow of a concise representation.

The logic of life moderates the representation and the flow of the representation expresses the logic of life naturally and persuasively. The dispersion of many things under the excuse of depicting life makes it difficult to give life to any one of them and impossible to make any sort of feelings flow vigorously.

If you are to adjust the flow of the film correctly, you must be skilful in compilation and learn to exhibit your ability in cutting and editing. Although the writer should describe the flow of sentiments which accord with the lives of the heroes, the actual flow of the film is regulated by the director, so it is his job to perfect the cinematic flow.

The talk of Jun Min, while he is engaged in underground operations, to the recruits is longer than necessary, and the scene of Jun Ho and Tu Sam having their photograph taken should be shown once, but you disperse it in various places, so it is desultory. If such unnecessary and crude scenes are adjusted properly, the flow of the film will become all the more realistic, smooth and succinct.

In order to complete the production of a film, a comprehensive work of art, it is important to make good use of music. In films music plays an important role in developing the plot, delineating the world

of the characters' thoughts and sentiments delicately, and in creating a lyrical flow.

When using music in films, you must pay close attention in particular to the matter of making use of the theme music.

In this film the theme song is *We Will Be Wholeheartedly Faithful to the General* which the five brothers sing while watching the sunrise prior to their separation. The theme song must accord with both the subject of the work and the ideological aspirations of the heroes. This will enable it to play its proper role as the main music which explains, in a concentrated manner, the idea of the film's subject and the thoughts and sentiments of the hero.

If you want to make the best use of the theme song in the film, you must ensure that it resounds with meaning in a different style during important scenes throughout the film, instead of only at one time.

In the film you must guarantee the variety and harmony of the musical presentation throughout, while making the best of the theme music. This film contains more than ten songs, some of which are sung in styles such as solo, small chorus and chorus by the characters themselves; also *pangchang* is used. While using songs in different styles, you must ensure that all these songs harmonize with the scenes.

Songs which do not accord with the content and circumstances of the scenes cannot improve the ideological and artistic qualities of the film. If songs are to suit the scenes, the right moments for including them must be fixed from the time of writing the scenario so that they emerge naturally in accordance with the plot.

Songs must suit the dramatic flow and the situation not only in content but also in style and in the ways in which they are used.

You must not interpret the problem of whether to use a solo or small chorus or chorus simply from the point of view of style. The matter of using which songs in which style depends on the requirements of the scenes, as well as on the characteristics of their ideological and lyrical content. When including songs in the necessary scenes you must have a deep knowledge of their

ideological content and lyrical tints and take into full consideration whether they conform to the idea and lyricism of the scenes or not and, on this basis, resolve the matter of the style to be adopted.

In *Brothers* you need to make good use of revolutionary songs to suit the content of the scenes and the situation, songs which reflect the historical events and lives during the anti-Japanese armed struggle and were sung widely by the guerrillas and people in those days.

It is better, for example, to adopt the *Song of May Day* than using a new song in the scene of the guerrillas' May Day celebration. Because not only are the words and tune of the song good, but also it suits the content and atmosphere of the scene, you can gain a fine musical effect through deft arrangement.

The music in the last scene is not good, and for this scene the *Song of Revolution* is suitable in all aspects. As a song which accords with the idea of the film's subject and with the content of and situation in the last scene, the *Song of Revolution* can truthfully relate the hero's revolutionary convictions and aspirations. This revolutionary song, in particular, conforms to the ideological and artistic qualities of the masterpiece due to the profundity of its ideological content and the solemn style of its presentation.

In films it is important to decide which scenes and what style are suited to the use of music and songs, but the ways in which they are sung and performed are also no less important. The same song differs in lyricism according to the way in which it is sung, and so, unless a song is presented in a way that suits the scene, its features cannot be promoted properly and, moreover, the content of the film may be impaired.

The song *Women Guerrillas Sing a Song* is one of the best new songs. It has a bright tune suitable for a small chorus in which harmony is secured between the revolutionary and lyric factors, and its style is solemn. Since it reflects the women guerrillas' ardent yearning for and their affectionate feelings towards the bright future of their beautiful country, this song must be sung with the effective use of cheerful lyricism. In addition, you would do better to have it

sung in scenes that show women guerrillas conducting their activities, keenly feeling the worth of being engaged in the revolution, for instance, in the scene of their picking edible herbs joyfully in the woods.

Songs must be well produced, and also they must be sung perfectly. If a song, no matter how good, is not sung well, its ideological and artistic features can scarcely be kept properly alive. You must therefore examine the presentation of the whole musical performance and make the best use of musical expression and, at the same time, present it properly so that it suits the situation in the scene.

In the film it is also important to wind up the last scene well. In the last scene, in which the events end, the images of the characters are completed and the theme of the work is brought to a conclusion and so it holds an important place in closing the whole film representation.

With regard to structure, part 3 must be the summing up of parts 1 and 2, and the last scene of part 3 must be the conclusion of this part and, at the same time, the windup of all three parts.

In consideration of the place occupied by the last scene of part 3 in the work, you have tried to insert narrative in it. Your intention was good. You must think seriously of the form of the narration used in it. If you adopt this at the start or in the middle of the film, you may use the narration to explain the time, place and process of an event and use this form to present the dramatic content of the event itself or suggest it. However, it is preferable for the narration in the last scene to refer to the path followed by the five brothers of the guerrilla army and their future path in a tone of political appeal. By doing this, you must make the last scene more powerful and distinct and suggestive.

The suggestion of the last scene emerges from establishing the conviction that the fight goes on although the events have ended, that people continue to grow although the portrayal of a character has been completed and that although the idea of the drama has been concluded, the truth will remain bright in history. The last scene of this film must pointedly emphasize that not only has the Arduous

March ended in victory but also the headquarters, which is the brains and heart of the revolution, remains alive and the Korean revolution will advance without cease.

You must complete *Brothers* and make it a masterpiece which has a high degree of ideological and artistic qualities so that it conforms with the demands of the times and the aspirations of the people. While showing the brilliant path of the glorious anti-Japanese armed struggle by unfolding vivid artistic scenes, the film must generalize the progress of the Korean revolution in depth and breadth through the images of typical communists who grow up in a harsh struggle. In this way the film must play an important role not only in showing people living examples of revolutionaries but also in elucidating the laws of revolutionary development and teaching the experience and methods of the revolutionary struggle.

You must make the process of creating *Brothers* a process of arming yourselves more fully with the Party's monolithic ideology and of rising to a politically higher stage. In the course of producing this film, you must learn from the immortal revolutionary exploits, valuable fighting experience, revolutionary work method and people-oriented work style established during the anti-Japanese revolutionary struggle and model yourselves on the noble communist, revolutionary spirit displayed by the anti-Japanese guerrillas. At the same time, you must undergo ideological training and cultivate a strong revolutionary will through the act of creation.

In addition, you must take a step forward artistically while producing this film. All of you must learn an honest lesson about creating a masterpiece while creating this work.

I am convinced that you will, without fail, live up to the expectations of our Party and people by completing the film and making it a revolutionary masterpiece which has a high degree of ideological and artistic qualities.

LET US DEVELOP RYANGGANG PROVINCE INTO A FIRM BASE FOR EDUCATION IN REVOLUTIONARY TRADITIONS

**Talk to Senior Officials of Ryanggang
Province and Anti-Japanese
Revolutionary Fighters**

July 21, 1968

Five years has passed since I visited Ryanggang Province in the company of the great leader Comrade Kim Il Sung. When I told him I was intending to make trip to Ryanggang Province, the leader said that he also wanted to go there once again but at that time he could not leave and if I would go there I must carefully investigate the state of the construction work at the revolutionary battle sites.

On my present tour of Ryanggang Province I have mainly inspected the revolutionary battle sites in the Pochonbo and Lake Samji areas, as well as the historic places of the revolution along the River Amnok from Hyesan down to Huchang.

While inspecting the revolutionary battle sites and historic sites in this province, I felt keenly again how great are the crimes committed by the anti-Party, counterrevolutionary factionalists and their aftereffects. In the past these factionalists used to visit this province frequently and travelled about here, talking as though they were actively interested in developing the revolutionary battle sites, while submitting to the leader reports that the construction work on revolutionary battle sites was proceeding well. However, my recent

inspections show that no special construction work on revolutionary battle sites and historic places has been carried out.

Developing the revolutionary battle sites and historic places is very important work for preserving the memory of the great revolutionary feats performed by the leader in the days of the anti-Japanese revolutionary struggle, glorifying them for ever and educating Party members and other working people in our Party's revolutionary traditions.

As criticized at the 15th Plenary Meeting of the Fourth Central Committee of the Party, the anti-Party factionalists made every possible effort to obliterate the revolutionary traditions of our Party. Negative elements in charge of Party ideological work hindered the work of education in revolutionary traditions, talking nonsense about education in revolutionary traditions belonging in the category of communist education, so that education in communism alone should be enough without any specific education in revolutionary traditions, about the reminiscences written by anti-Japanese guerrillas being "outmoded" and not according with today's real conditions, and it being all right only to read them once, like novels.

The revolutionary traditions of our Party are the invaluable historical roots at the origins of the Korean revolution and the source of invincibility which firmly ensures the victory of the revolutionary cause. Only when the education in revolutionary traditions is intensified can Party members and other working people brave all obstacles and difficulties in the way of the revolution and the work of construction with confidence in victory and carry the revolution forward to its conclusion.

Under the direction of the leader the anti-Japanese revolutionary fighters took up their guns and strove valiantly in the sacred struggle to liberate the country, fighting unyieldingly in severe conditions of continuous bitter cold down to 40 degrees below zero, when because of the extreme difficulty of obtaining any food they had to eat the bark of trees and grass roots. Thus they achieved the liberation of the country. The anti-Japanese revolutionary fighters were able to defeat

Japanese imperialism after surmounting difficulties and trials unprecedented in history, because they had an invincible revolutionary spirit and confidence that they would win national independence and the liberation of the people, and attacked the enemy even though they were risking their lives in hundreds of ways.

The high level of revolutionary spirit among the anti-Japanese revolutionary fighters, their revolutionary achievements and the battle experience they gained are a precious source of wealth that our people must inherit and learn from for ever. Because of the existence of the revolutionary traditions built up during the anti-Japanese revolutionary struggle our people were able to fight unyieldingly, with the strength of conviction, in the arduous Fatherland Liberation War, defeat the US imperialists who boasted of being the “strongest” in the world, defend the honour of the country and the gains of the revolution and bring about the great Chollima upswing in the building of socialism on this land where everything had been reduced to ashes.

The intensification of education in revolutionary traditions is a very urgent matter in view of both the tasks of our revolution and the situation in our country.

Our revolution began its advance on Mt Paektu and has not halted yet. We must build socialism in the difficult conditions of direct confrontation with the US imperialists and frustrate the permanent division policy of the US imperialists and their stooges in order to reunify the country.

The present situation in our country is very tense. With the *Pueblo* incident as an excuse the US imperialists have moved huge military forces into south Korea and are clamouring for war, insisting that they will “retaliate” against us. On the other hand, revisionists who are scared by the US imperialist tactics of war blackmail are preaching us a cowardly compromise with the US imperialists. No matter how seriously the enemy may threaten and blackmail us and whatever may be said, we can never abandon our revolutionary principles.

To cope with the insolent US imperialist provocations the leader has declared gravely that we shall return retaliation for the enemy’s

“retaliation,” all-out war for all-out war. We must make full political and ideological preparations in order to fight and defeat the enemy no matter when he may dare to invade us.

The more difficult the revolutionary tasks become and the more serious the situation gets, the more effective we must be in providing education in revolutionary traditions, so that all our Party members and other working people may fight on determinedly for the ultimate victory of the revolution, without wavering, no matter what the difficulties and trials, with the revolutionary spirit of Paektu.

Ryanggang Province holds a very important place in educating Party members and other working people in our Party’s revolutionary traditions.

This province contains the largest number of battle sites and historic spots dating from the period of the anti-Japanese revolutionary struggle. In Ryanggang Province every mountain ridge and river course, including Mt Paektu and the River Amnok, is engraved with the bloody traces of the arduous anti-Japanese revolutionary struggle that was waged for 20 years from the time when the leader set out on the road of revolution and each tree and blade of grass is also associated with the noble struggle of our anti-Japanese revolutionary forerunners. This province is really a sacred and historic revolutionary place, a great open-air revolutionary museum displaying the great history of the glorious anti-Japanese revolutionary struggle vividly and comprehensively.

The first and foremost duty of the Ryanggang Provincial Party Committee is to develop Ryanggang Province into a fine revolutionary battle site and educate Party members and other working people in our Party’s brilliant revolutionary traditions.

In the past the Ryanggang Provincial Party Committee has failed to carry on the work of developing the revolutionary battle sites and historic places. Because they had not firmly established the Party’s monolithic ideological system, some officials of this committee were unable to discern the crafty manoeuvres of the anti-Party factionalists who were hindering the building of the revolutionary battle sites in

various ways, and followed them unthinkingly. This committee must learn a serious lesson from its failure in the work of defending and upholding the revolutionary traditions of our Party and make great efforts to develop the revolutionary battle sites.

The most important task in developing revolutionary battle sites and historic places is to sustain the purity of the revolutionary traditions built up by the leader.

Developing revolutionary battle sites at the spots that mark the revolutionary activities of the leader is the fundamental principle in the construction work on revolutionary battle sites.

The revolutionary traditions which our Party must inherit are simply the traditions of the anti-Japanese revolutionary struggle conducted by the leader. The revolutionary struggle that emerged victorious after surmounting severe trials to the last in our country's revolutionary history was precisely the anti-Japanese revolutionary struggle, organized and conducted by the leader.

In the past evil elements have attempted to make a hotchpotch of our Party's revolutionary traditions, claiming that the scope of revolutionary traditions should be extended in every direction. A certain person in charge of a senior post in the Party Central Committee abused his post, even attempting to have the house he was born in developed, and including it in the lists of places of inspection for visitors to revolutionary battle sites. This was an anti-Party act that defiles and confuses our Party's revolutionary traditions.

Bearing in mind that developing revolutionary battle sites and historic places is work which defends and adds lustre to the immortal revolutionary feats performed by the leader himself, officials in this province must strictly apply the principle which our Party has established in the construction work on revolutionary battle sites. In so doing, they must prevent the glorious revolutionary traditions of our Party from being contaminated with any impurities.

The Pochonbo Revolutionary Battle Site should be built to a very high standard.

The Battle of Pochonbo was a historic battle of special

significance in the revolutionary struggle against Japanese imperialism. The leader broke through the tightly-guarded cordon of the Japanese imperialists, advanced into Pochonbo, then one of the major enemy bases, and annihilated the enemy there, dealing a mighty political and military blow at the Japanese imperialists and offering the hope of resurrection and courage to our nation, which had been groaning in despair. At the time, the Battle of Pochonbo was widely reported in the newspapers, media and broadcasts of many countries in the world, including the Soviet Union, not to mention China and Japan. A publication in one country made much of the battle as a historic event which should be brought to the notice of the national liberation movements of colonies in the East.

Thirty years has passed now since the Battle of Pochonbo. The Monument to the Victorious Battle of Pochonbo was built last year on the occasion of the 30th anniversary of victory in this battle. It was very commendable.

This monument was built to a very high standard, expressing the feeling of enthusiastic reverence of our people for the leader and their unanimous desire. The artistic content of the monument is rich and profound. It vividly depicts the appearance of the anti-Japanese guerrillas and patriots marching beneath the unfurled red flag of national liberation, with the leader, the iron-willed brilliant commander at the head of their ranks.

In view of the great significance of the Battle of Pochonbo, the site of the battle is not yet sufficiently developed. When I visited Pochonbo recently I asked anti-Japanese revolutionary fighters who had participated in the Battle of Pochonbo what their impressions were after inspecting the battle sites, and they replied unanimously that in comparison with the scale on which the Battle of Pochonbo was actually conducted the battle site seemed to be built too small.

You must construct the Pochonbo Revolutionary Battle Site to a high standard on a scale in keeping with the historic significance and content of the battle. Pochonbo contains many historic places such as the marching route of the Korean People's Revolutionary Army from

the Kusi Barrage through Konjang Plateau to the Karim River, the leader's command post for the battle, and hard-fought battlefields where street fighting went on, as well as other relics which vividly demonstrate the historic facts and the leader's wise leadership.

In constructing revolutionary battle sites we must pay attention to the maintenance of historic places and relics in their original state.

The leader has said on several occasions that the site of the Battle of Pochonbo must be preserved in its original state. The Japanese imperialists' police substation, the sub-county administrative office, the fire-defence centre, the forest protection building and the site of the post office are pieces of historic evidence which demonstrate the actual conditions in which the Battle of Pochonbo was fought. The bullet marks on the walls of the police substation, the wooden batteries and torture implements left in the lockups must be preserved in their original state so that they can be shown to the rising generations. As for the town of Pochonbo, its former appearances must be restored so as to demonstrate the architectural taste of those days, and no high buildings must be constructed randomly in the area of the battle site on the pretext of developing the township of Pochon.

It is important to provide adequate explanations on the Pochonbo Revolutionary Battle Site. Explanations we hear now on this battle site are confined chiefly to introductions to historic relics and the progress of the battle; they should also speak of the leader's cleverness and military tactics. This battle is one of the representative struggles that displayed to the full the superb guerrilla tactics and art of command he possesses.

It is said that foreigners who have inspected the Pochonbo Revolutionary Battle Site are greatly impressed on seeing that the command post of the headquarters on the Karim River was located at a distance of only 100 or so metres from the Japanese imperialist police substation and have said that no commander in the history of war has ever directed a battle from a spot so close to the enemy. Through this single instance alone we can know well how exceptional are the courage and art of command of the leader.

You must see to it that when an explanation is made on the Battle of Pochonbo, it does not fail to deal with the battles on Mt Kouyushui and Jiansanfeng as well. These two battles form a series with the Battle of Pochonbo. Only when these battles are explained in relation to one another can the visitors gain a better understanding of political and military significance of the Battle of Pochonbo and the uniqueness of the leader's guerrilla tactics.

Lake Samji must be developed into an immense edifice for large-scale education in revolutionary traditions.

Lake Samji is a significant place at which the leader stopped to encourage the soldiers of the KPRA on to victory as he led its main forces on the advance into the Musan area.

In 1963 the leader visited Lake Samji and looked back with deep emotion on the time when he took rest and drank the clear water of Lake Samji together with the guerrillas on the advance towards the Musan area during the anti-Japanese armed struggle. Lake Samji possesses many relics associated with brilliant episodes of the anti-Japanese armed struggle, among them the "Kapsan-Musan guard road" through which units of the KPRA marched in fine array in broad daylight for more than 40 kilometres, as they applied the tactic of the 400 kilometres rush march.

A grand monument must be erected at Lake Samji in order permanently to commemorate the revolutionary feats performed by the leader in the operation of advance into the homeland.

Lake Samji is not only a noble and historic revolutionary site, but also one of the most beautiful spots in our country. During the arduous anti-Japanese armed struggle the leader declared that after the victory of the revolution we would build a recreation ground for working people on scenic Lake Samji. Imagining the people who would enjoy well-being in the liberated homeland, the anti-Japanese guerrillas fought on ever more valiantly with renewed hope. You must build Lake Samji into a beautiful recreation centre for working people as soon as possible and thus bring to fruition the plan of the leader and the desire which the anti-Japanese revolutionary fighters nursed

as an ideal in the days of the armed struggle against Japanese imperialism.

The revolutionary places in Huchang and Sinpha counties must also be developed well.

Phophyong is the glorious place where the first gleam of national liberation dawned. The leader embarked on the path of revolution by crossing the River Amnok by the Phophyong ferry at the age of 13 inspired by the lofty goal of national liberation and firmly determined not to return until Korea became independent.

A fine large statue of the leader must be erected at Phophyong. No other revolutionary leader who took the first step in the struggle for the lofty goal of patriotism at such an early age as our leader can be discovered in the whole of history. The erection of the statue of the leader at the Phophyong Revolutionary Site is aimed at commemorating for ever the historic day when the leader ushered in the dawn of liberation for our oppressed nation. However, the statue of the leader already erected at the historic site is too small. The statue must be on a grand scale, so that it makes those who see it visualize in their minds' eyes the greatness of the leader who firmly determines not to return until Korea would become independent.

Huchang County is a place associated with the immortal accomplishments of Kim Hyong Jik who led the anti-Japanese national liberation movement by crossing and recrossing the River Amnok after transferring the arena of his revolutionary activities to Badaogou. Huchang County is also associated with the historic deeds of the leader's revolutionary activities in early years. In this county there are the houses at which his grandmother Ri Po Ik lodged when the Japanese imperialists took her around the border areas along the River Amnok in futile attempt to force the leader to "submit" to them during the anti-Japanese armed struggle.

I have found, on recent inspections, that the houses connected with the revolutionary deeds of Kim Hyong Jik had not yet been refurbished and that the fences of the Huju Inn were not repaired properly.

You must take care to develop the houses used by Kim Hyong Jik when he was engaged in secret activities, as well as the Apkang Inn and Huju Inn at which grandmother Ri Po Ik lodged. These are historic places which must be used widely for the education of the masses.

If this province wishes to develop the revolutionary battle sites and historic places in general, there may be many obstacles. But it must not be hesitant. Even from the point of view of eliminating the harmful aftereffects of the activities of anti-Party, counterrevolutionary factionalists, you should concentrate your efforts on the work to develop the revolutionary battle sites and historic places.

As far as this work is concerned, I myself will direct it. The state should make efforts for the construction of these sites, but to all intents and purposes the master of this work is Ryanggang Province. Its Party committee must stimulate the Party organizations and carry on active political work among the masses in order to involve the whole of the province in the work of developing the revolutionary battle sites and historic places.

We must actively promote the research aimed at discovering revolutionary relics and legacies.

In the past the Party History Institute has neglected the search for material from the leader's revolutionary career. So it has not yet discovered all the precious relics and legacies connected with the history of his revolutionary activities.

When an exploration party for the anti-Japanese revolutionary battlefields visited the northeast areas of China and the area of Mt Paektu in 1959, it discovered many major battle sites, revolutionary bases, secret camps, etc., from the time of the anti-Japanese revolutionary struggle, and collected invaluable relics and historic material. Even since that time a lot of revolutionary relics and other material have been discovered. However, the sites, relics and material that have so far been discovered represent only a relatively small part of the long history of the leader's heroic and epical revolutionary

struggle and the numerous revolutionary feats he performed.

During the anti-Japanese armed struggle, the leader not only directed the advance into the homeland with a large unit, he also had small units and political workers dispatched to extend the armed struggle into the homeland. In Ryanggang Province many small units of the KPRA and political workers were active and various forms of organizations of the Association for the Restoration of the Fatherland put down deep roots among the masses of the people in all walks of life.

If you are to build revolutionary battle sites and historic places to a high standard, you need a large number of relics and material which illustrate the nature of such revolutionary activities. Scores of years have already passed since the revolutionary struggle against Japanese imperialism was carried out. The revolutionary fighters who took part in the anti-Japanese revolutionary struggle under the command of the leader have grown old. All the spots and relics still undiscovered must be located before they grow older.

Measures must be adopted to preserve for ever the sites and relics of the anti-Japanese revolutionary struggle.

The sites and relics of the days of the revolutionary struggle against Japanese imperialism vividly illustrate the leader's glorious revolutionary career and immortal revolutionary feats through real things. They have an influence greater than many hundreds of words in the education of Party members and other working people in our Party's revolutionary traditions. As you also have seen and felt, when we were inspecting the sites of the tents, campfires and kitchens left in the Chongbong, Konchang and Pegaebong bivouacs, we can picture vividly how the anti-Japanese guerrillas lived in a disciplined and orderly manner even under the tremendously difficult conditions of fierce battles and continuous marches. From the slogans carved on large trees, particularly in the Chongbong Bivouac, we learn clearly the high degree of revolutionary spirit and invincible fighting ardour of the anti-Japanese guerrillas. Many slogans, including "Let us Korean youth quickly become actively involved in the war against

Japanese imperialism” and “Working masses of the whole world, rise, unite and fight for freedom and liberation,” stir the hearts of people even today and give them powerful encouragement to participate in the revolutionary struggle.

The sites and relics associated with the history of the anti-Japanese revolutionary struggle are the most precious things which our people must for ever preserve and safely transmit from generation to generation. You must prevent the revolutionary sites and relics from being damaged by maintaining and managing them properly.

An important factor in preserving and managing historic sites and relics is to see that they are maintained as they were originally without fading in colour or otherwise changing. In order to preserve the original appearance of historic sites and objects, it is imperative to manage them in a scientific manner. I consider it necessary to form a separate institute to carry on serious research work for the permanent preservation of these revolutionary sites and relics. Research on the preservation of historic items must first find a solution to the problem of preventing the trees carved with slogans from growing rotten and the letters written on them from decaying. These slogan trees are a precious revolutionary heritage which we cannot barter even for a thousand pieces of gold.

You must take good care of Mt Paektu, the ancestral mountain which is associated with the soul of our nation and is the divine mountain of our revolution, the mountain in which our revolution is rooted. This mountain is constantly visited by people from every part of the country and many foreigners, as well.

Nowadays the management of Mt Paektu is neglected. While I was climbing up the mountain I have found that the roads are not well built, scraps of paper and similar items were scattered everywhere and the hollows by the roadside were left as they were, without being filled up.

The road from Lake Samji to Mt Paektu should be well repaired, with rest sites and facilities established for visitors. The visitors must be well educated so that they will think with respect of every plant,

tree and a pebble and feel attached to them. Consequently, when climbing up Mt Paektu, they will not litter the surroundings or pollute the water in Lake Chon or damage the natural scenery. Since the areas of Mt Paektu are covered with particularly dense forests, strict measures must be taken to prevent forest fires from breaking out.

Visits to revolutionary battle sites and historic places must be well organized.

The main purpose of the high-level development of revolutionary battle sites and historic places lies in the benefits for the education of Party members and other working people in our Party's revolutionary traditions. As the saying goes, seeing is believing. If one views the revolutionary battle sites and historic places by marching along the immortal tracks including Mt Paektu following the traces left by the leader, one will gain a more valuable experience than when one learns from reading books and seeing films.

Each time I climbed up Mt Paektu and looked across the vast Manchurian plain and the surrounding mountain ridges, it seemed to me that the figures of the anti-Japanese guerrillas were attacking the enemy in the teeth of a severe snowstorm, holding aloft the red banner of the revolution before my eyes, and that gunshots of the bloody battles rang out.

Visits to revolutionary battle sites are a very effective means for educating Party members and other working people in the brilliant revolutionary traditions of our Party. This is all the more urgently required for the youth and students of the rising generation, who have not gone through these revolutionary trials.

From now onwards visits to revolutionary battle sites and historic places should be properly organized in a planned manner. There must be no more instances of people regarding a visit to revolutionary battle sites as a mere inspection or treating it as a sightseeing trip. Visitors must march along the tracks of their revolutionary forerunners, with knapsacks on their shoulders in the manner of the anti-Japanese guerrillas, singing revolutionary songs, and in the course of this march, they must learn from the revolutionary spirit of

the anti-Japanese fighters and train their bodies and minds.

The senior officials of this province should make strenuous efforts to improve the people's standard of living.

The leader is constantly worried about the relatively low development of this province's economy, as compared to the other provinces, and the low standard of living of the people here.

The conditions of Ryanggang Province may be a little less favourable than in other provinces for economic development, but it is nearly 15 years now since this province was established. There is a saying which goes that ten years change the looks of mountains and rivers, but this province has not achieved anything significant in 15 years.

During this period the leader has several times given this province on-the-spot guidance and even visited Phungsan and Kapsan counties, remote mountain villages, to teach them in detail the ways and means of developing their economies and raising their standard of living.

On my recent tour here I found out that the tasks set by the leader when he visited this province in 1958, not to mention the tasks set at the time of his on-the-spot guidance visit in 1963, have not been adequately carried out. In Hyesan, for instance, no new constructions have been erected and there are only one-storeyed houses close together; it is therefore difficult to call the city a provincial capital. Huchang, Sinpha and Samsu have also not developed the appearance of county seats, and there are still many thatched-roofed houses in their rural communities. Since this province has large quantities of wood, if you officials were to pay attention to the people's lives and make greater efforts, you would be able to build as many modern rural houses as you please.

You should develop Hyesan to a high standard. This is not only a provincial capital, but also a border city and the gateway to the revolutionary battle sites of Ryanggang Province. Since not only our own people but also great numbers of foreigners come here to explore the revolutionary battle sites, if you do not develop Hyesan well, it will bring shame on our country. You should organize skilful city

planning, build blocks of high-rise flats, lay out parks on the River Amnok and thus transform Hyesan into a modern city and cultural centre.

In order to carry out wide-scale construction in this province, it is essential to create centres for the production of building materials. If you do not have your own centres for the production of building materials but try to depend on the cement produced by other provinces, you cannot manage the construction work adequately. It is essential to produce building materials using pumice stone, and it is more important to locate limestone and build a cement factory. Limestone is abundant everywhere in our country, so it is not conceivable that this province lacks it. You must produce your own cement by employing every possible means.

You must give effective guidance to the agricultural sector.

Ryanggang Province is a highland area with cold weather and grain crops, therefore, do not thrive. The main emphasis of agriculture in this province must be on the growing of potatoes. The leader has said that the king of dry field crops in Ryanggang Province is the potato. Needless to say, rice, wheat and barley must be planted where any of them grows well in local conditions.

You must actively introduce advanced farming methods and grow crops scientifically. Since there is an agricultural science institute in this province, seed types and the distribution of crops and methods of cultivation should be improved to suit the climatic and soil conditions. Crops must not be cultivated haphazardly as was done in the days of private slash-and-burn farming in the past.

You must continue experimental growing of vegetables so that with care you will solve the problem of vegetables. Since Ryanggang Province has still not become self-sufficient in food, it has to bring rice from other provinces to supply to the population in the province and the visitors to the revolutionary battle sites, but it should produce its own vegetables.

For purposes of raising the people's standard of living, it is imperative to direct energetic efforts to the development of local

industry. In accordance with the policy advanced by the leader at the joint conference of Changsong you must make good use of the mountainous characteristics of a highland area and develop local industry extensively by relying on locally-available raw materials. Only then can you provide the people with adequate daily necessities and allow them to lead a prosperous life.

The natural and topographical conditions of all the counties in this province are no worse than in Changsong County. Officials of this province must strive hard to follow the example of Changsong County and improve the people's standard of living.

Since Ryanggang Province holds such an important position, the senior officials of the province, including the chief secretary of the provincial Party committee and the chairman of the provincial people's committee, must work well together in close unity. They must develop Ryanggang Province as befits a province with many revolutionary battle sites and rapidly improve the work in the political, economic, cultural and other fields, and thus live up to the great political trust and expectations of the leader.

**LET US PREPARE OURSELVES TO BE
SOLDIERS UNFAILINGLY FAITHFUL
TO THE PARTY IN THE FIELD
OF ART AND LITERATURE**

**Talk to Graduates from the Faculty of Korean
Linguistics at Kim Il Sung University**

October 8, 1968

I deem it a great pleasure to sit with graduates of Kim Il Sung University today.

One's university days are a most important time which one remembers throughout one's life, the days when one develops a firm revolutionary outlook on the world and acquires the profound knowledge and experience required for true service to the well-being of the people and the prosperity of the country. Only those who tirelessly acquire theoretical and other knowledge without wasting their university days will prove their real worth when they go out into society.

The basic duty of university students is to study. Those students who neglect their studies cannot really be called students. Only those people who read many books and ceaselessly acquire knowledge can be faithful to the Party and the leader once they enter society.

In one's university days one must lead a sound organizational life. Only when one has been trained through organizational life in one's university days can one act as a principled official in society. An important aspect of strengthening organizational life is to criticize

even a trifling shortcoming revealed in and out of work and remedy it promptly. Since principled criticism is extremely important in organizational life, we must undergo constant ideological training through criticism and self-criticism.

In one's university days one also has to perform a great deal of physical labour for society. I think that you also have probably done a great deal of socially necessary labour in your university days. It is a really good thing to consolidate what one has learned and train one's body and mind through labour. Our society requires healthy people who are ideologically and mentally sound and steeled physically.

It is good for every young man to join the People's Army. Young people must acquire a good understanding of military affairs no matter where they may work or whatever their jobs may be. Those who have entered university without any experience in military service, should participate more actively in the military training conducted during the period of university education.

You graduates from the Faculty of Korean Linguistics at Kim Il Sung University present here today are those who have been exemplary in your studies and organizational life and participated sincerely in social and labour projects during your university days. The Party intends to appoint you, who have set uncommon examples in study and life during your university term, as attendant cameramen, film directors or scriptwriters in the field of cinematic art, an important post on our Party's ideological front.

The attendant cameramen will be responsible for the extremely important task of recording the revolutionary activities of the great leader Comrade Kim Il Sung. There is no more worthwhile and honourable work than that to leave to history a filmed documentary record of the glorious revolutionary activities of the leader. Even though you have had no experience of photography while attending university, you can learn to do the job beginning now. Photographic techniques are not difficult. If you try to take photos with a camera for a few months, any one of you will be able to do it. Knowing how great are the Party's trust and expectations, you must perform the task

responsibly.

The work of writing explanatory texts for documentary films is also extremely important.

The compilation of documentary films is the important work of recording the glorious and brilliant revolutionary career, wise leadership and lofty virtue of the leader for the education of our people and of leaving them an inheritance of precious historic material.

Documentary films are a powerful means for our Party's work of ideological education. Through these films we will introduce and propagate extensively at home and abroad the exalted qualities of the leader, the appearance of our country which has been developed into a paradise under his wise leadership, and the happy lives of our people. Documentary films will relate his great revolutionary feats, the past and the present of our country as it hastens towards socialism and communism under his leadership, and the scenes of these films will allow people to see and feel the stirring images of the "country of Juche" and "Chollima Korea," the revolutionary will and the bright future of our people.

The work of producing documentary films cannot be performed by anyone but those who are politically and ideologically prepared and possess multi-faceted knowledge and artistic talents. The Party believes in you who have majored in creation at Kim Il Sung University, the highest institute of education, and intends to appoint you to the Korean Documentary Film Studio.

It is by no means an easy job to record the leader's revolutionary feats. If you are to succeed in this work, you must make great efforts to equip yourselves firmly with his revolutionary ideas, constantly improve yourselves and develop your artistic ability to a higher level.

The direction of films is exalted creative work and a challenge to a young man.

In order to undertake direction you require guts and great boldness. To become like this, you must get familiar with many sides of life and versatile, prepared in every respect. The richer directors'

poetic emotion is, the better. If they are dry in their feelings, they cannot find the typical, most beautiful lives in our society, nor can they channel the enthusiasm and excitement of actors into actual works. You, however, have even studied poetry, so it is quite appropriate for you to undertake direction.

In order to direct films, one must be well acquainted with film art.

Novels depict man's life in letters on paper in a descriptive manner, whereas films portray the most essential elements of man's life in a dramatic form and display it on the screen. Because film is a comprehensive art of powerful visual quality and formative influence, it can freely show at one time what novels, poems, dramas and the like cannot. The direction of films is a difficult job but it is not a mysterious art. Since films are themselves based on literature, anyone who has specialized in literature can also undertake film direction, even though they have not graduated from Pyongyang University of Dramatic and Cinematic Art.

The film director is the chief creative worker in a film production unit. If the director accepts a film script he must prepare an acting copy which may be called a plan for the images of the film and then mould the ideas and feelings of the actors in keeping with his directing intention, exciting them in order to draw out their acting ability. The director should work with the actors so that they actually live and move in the world of the work. If he draws out the actors' portrayals of characters in a way which suits the dramatic world of the work, his direction is successful.

The director must not only direct the acting of players into the world of the scenario, but also synthesize the various technical means of representation such as cameras, fine arts and music, which serve to create the images in the making of films. A film is a general art form, and unlike other directors, the film director must therefore be thoroughly familiar with literature, acting technique, film editing, shooting, the fine arts, music and various sound, as well as all the other fields of art and production processes which are mobilized in the production of films. Of course, it may be difficult to undertake

direction independently from the very beginning. But if you study faithfully, in a few years from now on you will be able to do it well.

You must not consider the work of the assistant director to be worthless. An assistant director is also a creative worker. One important duty of the assistant director is to work with the actors and support the director in his creative work. Some people do not appreciate the importance of the duties of the assistant director. I have been told that an individual who went to the Korean Film Studio to work as an assistant director after graduating from university, fled, throwing aside a pair of rubber shoes after he had been told to clean them for an actress during the shooting of the film *Happy Road*. He has now, however, become a full-fledged director. Needless to say, assistant directors do not necessarily have to wipe the rubber shoes which actors would wear. Assistant directors must be involved in the work of creating artistic images, together with the directors. In the course of this the assistant directors must study the methods of direction in order to acquire the qualifications which will fit them to work as directors. If you study diligently while working as assistant directors, you will become directors.

Because film-making requires a large amount of support from the state funds, it cannot be conducted in the same way as novels or poems are written on paper and then rewritten when they are not successful. That is why we cannot entrust assistant directors to make films independently from the beginning. We give them works to direct when they are well prepared to make films independently, after they have developed the abilities of a director.

If you are to become directors, you must above all make the instructions of the leader and the Party's policies an integral part of your thoughts and assume the revolutionary stand and attitude of undertaking direction with these instructions and policies as the unitary guideline for your creative work. A director should see even a trifling matter or incident, analyze it and judge it with an eye informed by the Party's policies, and use some trifling social incident to highlight in an excellent artistic manner some great idea and

emotion with which the age is in sympathy. Only when directors have fully equipped themselves with the leader's Juche-oriented idea on art and literature and their embodiment in the theories and policies of the Party on art and literature, can they produce good films that make a true contribution to the revolution and construction.

In order to direct films, one needs to be well acquainted with literature.

If directors are not acquainted with literature, they cannot possess the ability to analyze the anatomy of works, nor raise profound social issues by inquiring into people's lives in a deep philosophical manner nor be adroit in applying the various directing methods such as leaps in the action and implied narratives. If directors are ignorant of literature they are unable to dress the ideological themes of works defined by the writers in the clothing of artistic representation, confined to a crude insistence no better than political articles and, furthermore the works will lose their vital artistic energies and the power to influence people.

The two comrades who have been entrusted with the direction of films today may be considered to have mastered the fundamental conditions for directing films because they specialized in literature. But this is no grounds for pride.

The world of literature is not a simple one. The real study of literature is a genuine humanics; it can only be mastered through the processes of constant study, experience and creation. Directors must persistently study, investigate and experience in order to discover real literature.

In order to direct films directors must have their own views. The specific nature of film production requires that many people take part in the creation of a scenario. Under these conditions, if a director has no views of his own, he cannot structure the works correctly. After selecting a work with a firm seed, the director should lead not only the actors but all of those who participate in the creation of artistic portrayal through to the completion of each work. By constantly enlisting the creative knowledge of all the people who take part in the

making of a film in such a way as to raise the ideological and artistic standards of his film, the director manifests his own creative ability.

In order to direct films directors must also be aware of how films are edited.

Editing films is not a simple technical process of cutting and pasting the rushes; it may be defined as the process of defining the characterization in which through various screens the director connects various lives into a flow of emotions. Just as a printed story, however good, becomes incomprehensible if it is not effectively translated via spoken or written language, films, too, will fail to make a deep impression as artistic works if they are not carefully edited. The editing of films must therefore not become the simple compilation of actions, it must be the compilation of emotions. Only then will we have a completely formed piece of film art.

The correct editing of films requires the director to know the grammar of film well.

In addition to this, film directors must be familiar with camera technique, the fine arts, music and various other elements of the basic means of depiction of films, and even with makeup, costume, actors' hand props, the scenery for each screen of a film, properties, recording technique and film processing.

Film directors must possess good organizing skills. The director who is the commander of a production unit realizes the requirements of his will through the actors and many other creative workers and therefore he must organize and mobilize them so that they will think and act as one man. Only then can he smoothly resolve the questions which arise in the process of producing each film and make good films which are the products of artistic skills and the enthusiasm of the members of the production units involved.

Directors must always be modest, candid, and ready to respect other creative artists, while rooting out all arbitrariness.

The continued development of cinematic art requires the creation of a large number of good scenarios.

At present, however, scenarios are in short supply. Unless we give

special priority to scenarios, we cannot raise our cinematic art to a higher plane.

When you, graduates from Kim Il Sung University, go to the Scriptwriting Company, you must be innovative. There have been cases of people, who previously wrote poems or newspaper articles, writing scenarios. The screens of films should also contain the most essential implicit kernels of people's lives like poems and newspaper articles. Generally speaking, it seems to me that people who have written poems or newspaper articles know how to seek out the essential elements of human lives and express them in screens suited to the specific nature of film. If people who have written poems or newspaper articles write scripts, they can reflect the requirements of Party policy accurately and in good time, and represent significant social problems. Unlike other forms of literature, scenarios have cinematic depiction as their fundamental purpose and they should therefore vividly represent essential and significant lives in a manner suited to the specific nature of film. From this point of view it would be possible for those who have written many poems or newspaper articles to write as many scenarios as they wish if only they have creative enthusiasm.

Today the Party is sending you, graduates from Kim Il Sung University, to important posts in the field of cinematic art, and places its confidence in you. You must make yourselves well aware of the Party's intention in summoning you directly and entrusting you with important tasks.

Representing the leader is an important task currently facing our art and literature, particularly the art of the cinema. This honourable task must be carried out by young people of our age who have received Juche-oriented education.

In your important posts you will for the most part be engaged in recording the proud and brilliant revolutionary career of the leader and directly creating images of him.

The Paektusan Production Company is an important production team organized for purposes of representing the revolutionary career

and family of the leader and transposing the immortal works he wrote to the screen. The Party has organized the Paektusan Production Company and defined its tasks and mission. This company is an institution led directly by the Party. That someone is a film artiste does not mean that he or she can go to work at this company, so high is the confidence placed by the Party in the members of this company.

The Mangyongdae Camera Team is also charged with the same mission as the Paektusan Production Company, but in the field of documentary films.

Since the Party is sending you directly to such important posts as the Paektusan Production Company, the Mangyongdae Camera Team and the Scriptwriting Company, you must always bear in mind the Party's intention and work faithfully to justify its confidence and expectations. If you are to work efficiently in the field of cinematic art, you must also possess artistic talents. But even more important is unflinching fidelity to the Party and the leader.

Talent in art does not exist apart from this. The high level of creative enthusiasm consistent with boundless fidelity to the Party and the leader and intense love of our country and people constitute the foundations of artistic talent. That is why we say that the secret of success in every undertaking lies in unflinching fidelity to the Party. Faithfulness alone does everything. It is true to say that the question of whether a person has ability or not depends, in the final analysis, on the extent of his or her faithfulness. Even those who are short of ability or practical competence can acquire a high degree of political and practical qualifications if they possess faithfulness to the Party and the leader and make persistent efforts. Faithfulness may be called the only criterion for the assessment of every person.

You must not forget the fact that you are university graduates of our times who have been trained under the leader's care, and unflinchingly live up to his implicit confidence and expectations, regarding faithfulness to him as the greatest worth and joy of life.

In the course of fulfilling the revolutionary tasks assigned to you by the Party you may encounter many difficulties and obstacles. But

nothing will be impossible for you if you do not betray the leader's trust and expectations in the face of any adversity and if your resolve is firm to carry out to the end the revolutionary tasks set for you by the Party.

You must thoroughly imbue yourselves with the great revolutionary ideas of the leader and always, at any place and any time, conduct all work in a revolutionary manner, taking these ideas as your only guiding principles.

On the basis of a firm grasp of the leader's revolutionary ideas and the Party's policies, you should work persistently to improve your artistic ability. To do so you must become familiar with your speciality as soon as possible.

You must also lead an exemplary life in the Party organizations. You should faithfully participate in the life of the Party organizations at all times, carrying out assignments set by the Party promptly and taking an active part in criticism and self-criticism. From now on I shall be studying the quality of your life in the Party organizations, once every quarter.

You must constantly be plain and modest in your work and your life.

You must always play a pivotal role in work and life, aware that you are the new generation educated at the university bearing the esteemed name of the leader and that you are workers dispatched directly to your posts by the Party.

We intend to attach writers from the Paektusan Production Company to those of you who are going to work as scriptwriters and excellent directors to those of you who will be going into film direction. You new graduates from university must occupy legitimate positions in the field of cinematic art.

The leader has said that in the artistic field, too, the younger generation who have received our new education should become the masters. You must bear in mind the instructions of the leader and study hard to prepare yourselves to become good writers and artists.

ON THE DIRECTION WHICH MUSICAL CREATION SHOULD TAKE

Talk to Creative Workers

October 25, 1968

I have called you creative workers here today to tell you in which direction musical creation should be developed for it to conform with the great leader Comrade Kim Il Sung's revolutionary idea on art and literature.

Recently some success has been achieved in musical creation. However, many shortcomings are still evident, and these must be remedied.

Among the songs that have been composed recently, *General Kim Il Sung Is Our Sun* and *The Azaleas of the Homeland* are very good. *Song of Mangyongdae* and *Mangyongdae, the Cradle of Revolution*, which are song-and-dance pieces composed several years ago, are also good. These songs are suited to the sentiments of our people and are also easy to sing because their melodies are elegant and yet soft and gentle. Songs that are too jumpy with melodies that rise and fall too sharply, are both difficult to sing and unsuited to the sentiments of Koreans.

However, some composers still lean only towards professional tastes in composing songs. As a result, some songs are difficult to sing and do not agree with the sentiments of our people.

If composers are to produce good songs, they must, above all else, have a correct stand and attitude concerning music.

The leader taught us that music, like all other forms of art, should serve the revolution and the people. Composers should bear deep in mind the great thought of the leader that musical art must serve the revolution and the people, and fully embody this thought in their creative work.

If songs are truly to serve the revolution and the people, they must, as the leader taught us, be popular so that they flow with national sentiments and yet conform to modern aesthetic tastes. In other words, our songs should be based not on uproarious Western music, but on soft and lyrical Korean folk songs. They must be gentle and yet beautiful and elegant so that they suit the sentiments of our people living in the era of the Workers' Party.

As you creative workers yourselves know, having just listened to it, the song *General Kim Il Sung Is Our Sun* is based on a folk song. It not only reflects the burning admiration of the people of that time for the leader, but also richly expresses the earnest desire of the people of today to hold him in high esteem and follow him for ever as the sun of the nation. Therefore, our people are fond of this song and enjoy singing it.

Creative workers should strive to sustain national characteristics when writing the lyric of a song or composing a melody. You should not restore into things from the old days or imitate them on the plea of preserving our national characteristics in musical composition. We should guard against both manifestation of the worship of big powers and tendencies towards restorationism in the composition of music.

If songs are to be popular and replete with national sentiments, yet suit modern aesthetic tastes, their lyrics should be written in verse form.

Creative workers should conduct a systematic and close study of the great leader Comrade Kim Il Sung's outstanding, Juche-oriented idea on art and literature, master it and embody it fully in the creation of music. If they do so they will be able to create greater numbers of good songs which serve the revolution and the people.

First of all, they must make great efforts to write songs that will

make an active contribution to establishing the Party's monolithic ideological system among Party members and other working people.

They must create better songs which express our people's infinite respect and reverence for the leader, and also continue to discover and create songs related to his revolutionary past.

More of the revolutionary songs that were created during the anti-Japanese revolutionary struggle should be discovered and popularized. Such songs not only hold an important place in the revolutionary and class education of our Party members and other working people but are also of great significance in arming them with the revolutionary ideas of the leader and educating them to be loyal to him. *Revolutionary Song, Where Are We?* and *The Cheerers' Song* and other revolutionary songs are all famous. Those revolutionary songs that are already known should be arranged in a variety of forms—a chorus, instrumental music or orchestral music—and widely popularized.

Militant and revolutionary songs which act as a powerful encouragement to broad sections of the masses in the revolutionary struggle and construction work should also be created in large numbers.

Song of the Chollima Forerunners in the film *The Spinner*; the songs *My Motherland Is as Beautiful as a Golden Tapestry* and *Death in Revenge to Our Enemy the US Imperialists* in the film *We Have Our Motherland* are all very good: they are a powerful encouragement to the people in the revolutionary struggle and construction work. The more you hear these songs, the stronger will be your involuntary urge to rush forward, the fiercer will be your hatred for the enemy and the greater will be your fighting will. The leader gave instructions that many such songs should be composed. He likes lively and militant marches.

In future, too, the creative workers of music should at all times bear in mind the instructions of the leader and compose more marches and other energetic and militant songs which will make an active contribution to promoting socialist construction in the northern half of

Korea and making full preparations for the great revolutionary event of national reunification.

In addition to creating good songs, the choice of key for and the arrangement of songs should be improved. However sentimental a song is, it cannot express its rich emotions to the full and stimulate the interest of the people unless the choice of key for and the arrangement of it are satisfactory.

Let me cite an example. Two versions of the song *General Kim Il Sung Is Our Sun* were recorded; one was in the key of E major, and the other was in the key of D major. I preferred the latter. However, the leader said that the former was better. He said that when the song was sung in a lower key, it was good in that it sounded gentle. He also said that on the other hand, it was less effective in expressing the people's eagerness. He went on to say that when the song was sung in a higher key, it was better for expressing emotions richly. I listened to the two versions carefully once more, and I realized that, as the leader had said, the song was better in E major than D major.

If we consider that the song *General Kim Il Sung Is Our Sun* tells of the people's fervent reverence for the leader, the song expresses the writer's emotion more vividly when it is sung in a higher key than in a lower one.

Listening to this song, I once again felt deep in my heart that the leader is a genius of art.

After composing a song, creative workers should not simply hand it over to a singer, but use their intelligence to choose the right key, taking into consideration the musical range and characteristics of the singer. The creative workers of music should never forget that their creative work is not completed with the composition of a song, and that putting the song on the stage is also part of creation.

The accompaniment to and interlude in songs should also be arranged well.

In arranging the accompaniment to a song the principle should be observed of backing the song to give point to it and strengthening the

depictive intention of the song. In many cases, however, when arranging accompaniments to songs, the creative workers resort unnecessarily to small devices. This practice not only prevents the appreciation of songs but also puts a varnish on its emotional content.

The accompaniment should not be a burden on the appreciation of a song. The accompaniment should cover the song skilfully and gently; the instrumental music between stanzas must retain the volume and characteristics of the music.

The instrumental break should not divert the emotional content elsewhere. You should direct the emotional content properly by bringing it to a crescendo before the next stanza is started. This principle should always be maintained.

The ability of singers should be improved.

The leader said that, among the singers in the women's chorus of the Radio Art Troupe, which sings a newly-created song, the one who leads the chorus has a nice voice. Obviously he said this because she actually has a beautiful voice, but he said it mainly because she made a good impression.

The player of a musical instrument should also be attractive and make a good impression. He should, through his countenance, fully express emotions that suit the ideological and thematic content of the given piece. The same is true of a singer. However good a song is, it will not impress the audience if the singer sings emotionlessly.

It is also necessary to choose the right singer.

The leader said that, even when one and the same song is sung, it is better to hear women sing it than men. From now on, whenever I ask for audition music, you must bring me a version sung by a female singer.

It is advisable to encourage many female singers to sing songs for films.

So far as vocal sound is concerned, we should choose that which is beautiful and refined and suits the sentiments of our people. Those singers who performed vocal music in former days, employed such a hoarse voice that it was difficult to distinguish their sex. People of our

times neither use a hoarse voice nor like hearing one. We must categorically reject singing in a harsh voice.

For musical art to progress we should develop instrumental music still further.

I have heard the instrumental music *The Snow Is Falling* performed by the National Symphony Orchestra. It seems to me that the legato is not quite correct. The legato must not be isolated from the main song. The melody of the legato should be derived from the original music and not from anywhere else.

Originally the Radio Art Troupe began the instrumental piece *The Snow Is Falling* with a clarinet. The dull performance of this music with a European woodwind instrument at the start does not quite suit the sentiments of Koreans.

Instrumental music should always flow softly and gracefully, and it should be performed mainly on stringed instruments.

From now on, woodwind instruments should be used as little as possible in instrumental music.

The use of the piano should also be reviewed. The piano does not stimulate the interest of people very much because it disrupts the melody when it is played. The frequent use of the piano in accompaniment is outdated and does not suit the tastes of our people. In future the piano should not be used in a performance or accompaniment by a single person. Songs should be accompanied mainly by a small instrumental ensemble.

An orchestra of our national instruments should be developed.

Some officials consider that, when film music is recorded with a Western orchestra, the invariable rule must be to use a dual formation orchestra. However, they think that when film music is recorded with our national orchestra, it is possible to do so even when the orchestra is not complete. They are gravely mistaken. This shows that the practice of neglecting our national orchestra has not yet disappeared from among our artistes. A national orchestra should be formed for the Korean Film Studio.

You should try to combine national orchestra with Western

instruments. It is a good idea to include an electronic organ and cellos in the orchestra for the film *Among the Villagers*. You should not, on the pretext of combining national orchestra with Western instruments, dim the colour of our national orchestra, but maintain the principle of enhancing it.

The quality of musical recording should be radically improved. A great revolution must be effected in this respect when recording the music for the film *Among the Villagers*.

I will ensure that the equipment and people needed to improve musical recording are provided.

We must have able sound recordists. The sound recordist now working at the Radio-Television Broadcasting Committee seems reasonably able. So I inquired into how he is doing in his job and have been told that he is working well. He should be recalled to the Korean Film Studio and given the task of recording the music for the film *Among the Villagers*.

Creative workers should return the immense political trust and concern of the leader by showing loyalty to him.

Socialist construction in our country has reached a high stage and our national economy is developing rapidly. Under these new circumstances one cannot carry out one's revolutionary tasks creditably merely by resolving to be loyal to the Party and the leader, and a man who does not fulfil his revolutionary duties cannot be called loyal to the Party and the leader. In particular, those who are working in the technical field can neither make a contribution to the revolution nor be faithful to the Party and the leader unless they are technically able.

Recently I called a senior official in charge of administrative affairs and let him listen to the song which I like best and the one which I dislike most. First I had him listen to my favourite song and asked, "What do you think of it? It's not so good, is it?" He stood up abruptly and answered, "No, it's not interesting." Then I asked him to listen to the one which I abhor most and asked, "What about this one? It's quite good, isn't it?" He again stood up and said, "Yes, it's

excellent.” That official merely says, “yes, yes,” and is unable to distinguish between what is good and what is bad. This is not the kind of loyalty I want. He was unable to tell the good from the bad because he knows nothing about music. If senior officials have no knowledge of their own respective field, they will not know whether their work is proceeding properly or not. In the long run, the consequences will be grave.

Senior officials in the field of art and literature should study music tirelessly. Otherwise, they will be unable either to develop our music according to the intention of the leader, or to carry out their revolutionary tasks with distinction.

The same is true for creative workers. However intense their loyalty to the leader is, they will not be able to produce good works if they are not technically able. Therefore, if creative workers are to live up to the leader’s great political trust and care with loyalty, they should have a high level of skills in addition to the determination to be loyal to him. The present era requires loyalty plus skills, and this amounts to returning the leader’s concern.

I hope that you creative workers will conduct a close study of what I have stressed today and achieve great success in the creation of the music for the film *Among the Villagers*.

ON DESCRIBING LIFE TRUTHFULLY IN REVOLUTIONARY FILMS

Talk to Officials in the Field of Cinematic Art

November 1, 1968

Busy as he is with many important duties, the great leader Comrade Kim Il Sung still met you today. He has shown close concern for the development of cinematic art and bestowed a profound loving care for film artistes.

It is the highest possible honour for you that you met him and received from him important instructions to serve as guidelines in the production of films. I congratulate you on meeting the leader. Bearing in mind the great honour you have received today, you must produce many good films and thus display loyalty to the leader and prove yourselves worthy of his deep trust and concern.

You should always regard it as the highest honour and a sacred duty to relieve the leader of his worry and devote all the energy you have to carrying out his instructions. You should inform the officials of the film studio of the instructions given by the leader today as soon as possible and having studied them carefully, draw up a detailed plan for implementing them. You should examine the next year's plan for film production according to themes, correct it as instructed by the leader, and make positive efforts to produce revolutionary films of great ideological and artistic value. In particular, you must describe life truthfully in revolutionary films, bearing in mind the leader's instructions that life should be vividly described in films which deal

with the revolutionary traditions.

Describing life truthfully is the fundamental requirement derived from the nature of art and literature, forms of social consciousness which reflect reality through artistic representation. Life is the main object of description in art and literature as well as the basis of artistic representation. Only when they describe life truthfully can art and literature depict real people. The vital power of an artistic and literary work depends on how truthfully it describes life. An excellent realistic work touches the heartstrings of the people and has tremendous power to influence, because it describes life truthfully.

Film artistes must make conscientious and unceasing efforts to describe life truthfully in creating revolutionary films in order to produce works of great ideological and artistic value.

In order to describe life truthfully in revolutionary films, you must provide a depiction of the typical lives which reflect social nature as rich, multifarious, detailed and vivid as the reality is.

A truthful description of life in art and literature cannot be achieved simply by representing any life in a recognizable outward form. If an artistic or literary work is to depict life truthfully in a realistic manner, the essential and typical facts must be selected from the complicated reality and depicted in a rich and vivid manner.

The glorious anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il Sung involved innumerable typical facts in which the essence of the times and of history was contained. These are fine materials for producing revolutionary films and the vivid and meaningful depiction of such materials will result in the production of good films which describe life truthfully.

In order to describe life truthfully in revolutionary films, it is necessary to select a story from the experience of struggle by revolutionaries and portray it in depth. Life consists of struggle and struggle is part of life. Though the anti-Japanese guerrillas waged an unprecedentedly arduous struggle for a protracted period in order to defeat the Japanese imperialist aggressors and achieve the liberation of the country and the freedom and emancipation of the people, their

life was varied and filled with revolutionary optimism and noble feelings. If film production becomes biased towards battles or marches because it must depict the struggle of the anti-Japanese guerrillas, it will be impossible to portray life properly and offer vivid depictions of revolutionaries.

Only when the political, military and cultural life of revolutionaries is represented in its varied aspects, can the revolutionary films portray their real life and give a clear picture of heroes who possess strong political principles and profound humanity. The feature film *Five Guerrilla Brothers* (Parts I and II) made a deep impression on the audience by portraying the real, vivid images of the anti-Japanese guerrillas, because the life and struggle of the heroes are described in detail and in depth as an integrated whole.

The problem of describing life truthfully in revolutionary films is linked with the problem of portraying people as real people. The focus of description in artistic and literary works is people. The truthful description of life in artistic and literary works aims, in the final analysis, at portraying people truthfully and vividly as real people. Giving a truthful and vivid depiction of people's characters is the key to enlivening the vitality of artistic and literary works.

In order to represent heroes' characters truthfully in revolutionary films, it is necessary to show how their revolutionary consciousness germinates and develops and how they form their revolutionary outlook on the world.

A person's character is not immutable, but changes continuously in the process of his or her practical social life, so it is important to represent truthfully the development of character in films. Though a person has several characters, the kernel of them all is his idea. Ideological consciousness controls all of a person's activities and defines his personality and values. The most significant factor in the development of a person's character is the change and development of his or her ideological consciousness. Therefore, if films are to show truthfully the typical characters of heroes who are growing into revolutionaries, primary attention should be directed to describing in

depth how they are awakened ideologically and how they shape their revolutionary outlook on the world.

The films which have been made by our film artistes based on revolutionary traditions are deficient in truthfulness of representation and fail to make a deep impression on the audience, because they do not describe in depth how the heroes shape their revolutionary outlook on the world.

Following the instructions of the leader, you comrades must produce many revolutionary films which describe truthfully and in depth the workers, peasants, intellectuals and other people from all walks of life who are growing into revolutionaries in life and struggle, as well as the process of the formation of their revolutionary outlook on the world. In this way you will contribute greatly to the revolutionary education of the working people and youth.

If you are to show the heroes shaping their revolutionary outlook on the world truthfully in revolutionary films, you should delve deep into their inner world and portray in detail the process by which their revolutionary consciousness is germinating and developing, in keeping with the logic of their lives and characters.

Man's ideological consciousness is formed and grows in the face of different social phenomena and experiences of a complicated reality. His revolutionary consciousness is also formed and crystallized in various ways according to his class origin, social status, the influence of his surroundings, his life experiences, his education and the level of his knowledge. Hence, in describing the inner world of people in a precise fashion in keeping with the logic of their lives and characters one creates a vital means for the truthful depiction of how they shape their revolutionary outlook on the world.

If film artistes are to describe life vividly in producing films and truthfully portray heroes who are growing into revolutionaries and shaping their outlook on the world, they must be imbued with the revolutionary ideology of the leader, the Juche idea, and well-versed in the Party's lines and policies. Only those film artistes who have firmly grasped the Juche-oriented revolutionary outlook on the world

and possessed an extensive political viewpoint can correctly grasp the essence of people's lives and characters and their development and describe them in truthful detail.

If they are to represent life in depth in a realistic manner and describe truthfully the workers, peasants and other common people who are growing into revolutionaries through life and struggle, film artistes must study reality and make an effort to experience life.

The sincere study and experience of real life is a prerequisite for film artistes who wish to describe men and life truthfully in films. Without knowledge of the reality it is impossible to create a truthful representation.

If they wish to produce a film based on the revolutionary traditions, film artistes should listen to many stories from anti-Japanese revolutionary fighters while studying materials, because they had no direct involvement in the anti-Japanese revolutionary struggle. These will be good materials for them. If they give deep study to materials about the anti-Japanese revolutionary struggle and combine meditation with research in their creative work film artistes can produce good revolutionary films which reflect truthfully and in depth the heroic struggle of the anti-Japanese guerrillas and their worthy lives and noble mental world even though they have not experienced the revolutionary struggle directly.

I expect that you will produce many revolutionary films of great ideological and artistic value and thus make the leader happy.

ON ENHANCING THE ROLE OF PARTY ORGANIZATIONS AND POLITICAL ORGANS IN THE PEOPLE'S ARMY

**Talk to Officials of the Organizational
Leadership Department of the Central Committee
of the Workers' Party of Korea
and the General Political Bureau
of the Korean People's Army**

January 19, 1969

The recent plenary meeting of the Party Committee of the People's Army is of great significance for the establishment of the Party's monolithic ideological system within the People's Army and for ensuring effective Party's leadership of the People's Army and strengthening its combat power.

The plenary meeting exposed and criticized the grave crimes committed by the warlord bureaucrats who held responsible positions in the Ministry of National Defence. In the past the warlord bureaucrats weakened the Party's leadership of the People's Army, made the special being of the army and failed to accept and implement ideologically the Party's military line and strategic and tactical policies. Thus they caused great harm to the process of strengthening and developing the People's Army.

The great leader Comrade Kim Il Sung said that in order to expunge the harmful effects of the warlord bureaucrats as soon as possible and strengthen the combat readiness and capacity of the

People's Army, it would be necessary, above all, to enhance the functions and role of the Party organizations and political organs in the People's Army, and that the Organizational Leadership Department of the Party Central Committee must direct these bodies appropriately.

The most serious of the crimes committed by the warlord bureaucrats in the past was that they paralyzed the functions of the Party organizations and political organs in the People's Army and weakened the Party's leadership of the People's Army.

Party's leadership is a fundamental question in the building of revolutionary armed forces. Party's leadership of the revolutionary army is what keeps it alive. Apart from our Party's leadership it is inconceivable to train the People's Army into a reliable defender of the revolution and develop it into a revolutionary force whose members equal a hundred foes each.

Our Party is the General Staff of the Korean revolution and the guiding force which leads our people to victory. In our society all political organizations work under the leadership of the Party and only Party's leadership firmly guarantees the victory and success of the revolutionary struggle and construction work. The People's Army cannot be an exception. The People's Army is the revolutionary armed force of the Workers' Party of Korea, and its mission is to defend with arms the revolutionary cause of our Party which was pioneered and led by the leader and to implement the Party's military line. The People's Army must display loyalty in following the leadership of the Party and the leader and only then can it honourably fulfil its mission and duty.

Party's leadership of the People's Army is effected through the Party organizations and political organs in the army. However, the warlord bureaucrats weakened the functions of the Party organizations and political organs in various ways and hindered them from conducting proper political and ideological work among the soldiers. Abusing their authority, they decided all matters arbitrarily and worked in a tyrannical fashion, ignoring the Party organizations

and political organs. In the People's Army all important political and military questions should be discussed in Party committees, but they ignored these regulations, punishing and dismissing cadres at random and reversing the Party's policies on combat readiness at will. How arbitrarily they ignored Party organizations and how tyrannically they worked is clear from the fact that a military commander was allowed to make a concluding speech at a Party meeting and a political department was forced to submit a report on Party political work through the staff to a higher level. They not only took control over Party organizations and political organs. They also prevented the General Political Bureau from developing relations with the Party Central Committee departments concerned and thus rejected the leadership and control of the Party Central Committee.

Such behaviour by the warlord bureaucrats represented an anti-Party manoeuvre intended to make the People's Army the plaything of an individual and disarm our Party. It differs little from the crimes committed in former days by anti-Party, counterrevolutionary factionalists who attempted to divorce the army from Party's leadership and use it to realize their dirty political ambition, claiming that the People's Army should be an "army of the united front."

In the final analysis the universal militarization idea of the warlord bureaucrats weakened the Party political work in the People's Army, hindered the implementation of the Party's military line and damaged the relationship between the army and the people.

Such serious mistakes occurred in the People's Army, the revolutionary armed forces of our Party, are mainly ascribable to the fact that the Party organizations and political organs became impotent. Though they knew for certain that the warlord bureaucrats were going against the Party's lines and policies, the Party organizations and political organs in the People's Army failed to launch a principled campaign against them, cowed by their authority. If the Party organizations and political organs had improved their leadership function, trained the members in the Party spirit and

conducted a powerful struggle against unsound ideological elements alien to the Party, warlord bureaucracy could not have grown up in the army. We must draw a serious lesson from the shortcomings manifested in the Party political work in the People's Army and correct them as soon as possible.

Above all, the Party organizations and political organs in the army must be made into living organizations which are vigorous and militant in defending and implementing the Party's lines and policies.

It is imperative to reinforce the Party committees and improve their functions and role.

A Party committee is a collective leadership body which organizes and guides the work of implementing the Party's lines and policies in the unit concerned.

More than ten years ago the leader established the system of Party committees in the entire army so as to prevent individuals from behaving arbitrarily and strengthen the guidance available to the Party life of the military and political cadres. However, because of the arbitrariness of the warlord bureaucrats the Party committees had not been fulfilling their functions and role in recent years. Party committees at all levels in the People's Army must be built up of those who are imbued with the monolithic idea of the Party and possess a strong Party spirit, and their function of collective leadership must be restored within a short space of time.

Our Party ensures its leadership over the revolution and construction through the collective guidance of Party committees at all levels. Party organizations at all levels from the Party Central Committee to the basic Party organizations are run on the principle of collective leadership, with no exceptions, and work in all fields is carried out under the collective leadership of the Party committee concerned. In the People's Army, too, the Party committee concerned must collectively discuss and decide on the orientations and methods for the implementation of the important political and military tasks that arise at every stage. Military officers must carry out their military tasks and political officers their political tasks according to its

decisions, each of them being ready to answer to the Party committee. This discipline must be firmly established in the People's Army.

The basic task of the Party organizations is to strengthen guidance to and control over Party members, so that they will lead a conscientious Party life. In order to strengthen Party life among the members, every Party member must be encouraged conscientiously to carry out his duties as laid down in Party Rules. Party Rules give a full account of the principled requirements of the organizational life of the Party. There are higher and lower positions in the ranks, but such difference cannot be tolerated in Party life and every member should participate in Party life with the same rights and duties. The norms of Party life are applied equally in all Party organizations, both in civil communities and in the People's Army. However, in the People's Army many officers and generals did not participate conscientiously in Party life, citing the specific nature of the army, and dual discipline was tolerated in Party life. A typical example of such behaviour is that Party members were not allowed to criticize their superior officers at the Party meeting.

Forbidding them to criticize their officers was not for the good of the officers themselves. If they value and love the officers sincerely, they should make a strong demand for their Party life and criticize them strictly. Without education and control a man will naturally degenerate. Many officers who were free from the education and control of the Party in the past lagged behind ideologically, behaved haughtily and bureaucratically and ultimately committed grave errors.

Most officers currently belong to the hardcore of our Party and the backbone of the People's Army; they are men who have served long in the army and fought bravely during the Fatherland Liberation War. The Party organizations in the People's Army should guide their Party life sincerely so that they will be constantly training themselves and maintaining a strong Party spirit and revolutionary spirit, thus remaining loyal to the revolution.

It is imperative to enhance the role of the political organs in the People's Army and decisively improve political work.

The power of a revolutionary army is related to its political and ideological advantages. A revolutionary army can defeat an imperialist army, not because it is superior militarily and technically, but because its soldiers fight, with a high level of political and ideological consciousness, willing to sacrifice themselves. Giving priority to political work over military work, in order to fully train the soldiers politically and ideologically and make the entire army a single combat unit faithful to the Party—this is the fundamental principle advanced by the leader for the building of a revolutionary army.

At present there is a substantial tendency among the cadres of the People's Army influenced by the warlord bureaucrats to regard military orders as all-important and neglect the Party political work. Such attitudes should be corrected first of all. We should see to it that commanders clearly know that only when political work is carried out properly can combat capacity be strengthened and that they offer political workers sincere help and make efforts to always give priority to political work in the carrying out of military tasks.

In order to improve Party political work in the People's Army, the leader has currently posted a political commissar to every regiment. Establishing the political commissar system in all army units is a very appropriate measure for implementing the military line and policies of the Party correctly by enhancing the prestige of the political organs and improving Party political work.

It is necessary for the cadres of the People's Army to possess a correct understanding of the political commissar system. I was told that some commanders ask what distinguishes the political commissar from the head of the political department or the vice-regiment commander in charge of political affairs who already exist. Their duties and roles are different from each other. The head of the political department and the vice-regiment commander in charge of political affairs are Party workers, political workers, but they are not representatives of the Party. The political commissar is a representative of the Party dispatched to an army unit. As the Party

and political head of the unit concerned, the political commissar is duty bound to guarantee that the commander works in a proper Party and political manner. In addition to this, when the commander makes a decision or issues an order contrary to the Party's lines and policies, the political commissar has the right to reject it and prevent its implementation. This is a special feature of the political commissar system.

Commanders and political workers must be clearly aware of the leader's intentions in posting political commissars to regiments and higher levels and they must work faithfully according to his intentions, and allow the political commissar system to function to its fullest advantage.

Fundamental to the political and ideological strengthening of the People's Army is the firm establishment of the Party's monolithic ideological system.

Establishing this system in the People's Army is all the more urgent because the warlord bureaucrats have recently weakened the Party's political work and dealt with many matters in a fashion opposed to the monolithic ideological system of the Party.

In order to establish this system firmly, every soldier must be equipped with the revolutionary ideology of our Party. The revolutionary ideology of our Party is the revolutionary ideology of the leader and the Korean revolution draws its sure guidance from this ideology. If soldiers are not equipped with the revolutionary ideology of the leader, they may degenerate under the influence of unsound ideologies and fail to follow the road of revolution faithfully.

In strengthening education in the monolithic ideology among the soldiers, we should make sure that all of them adopt the unshakeable point of view that they recognize nothing but the revolutionary ideology of the leader. Only when they accept the revolutionary ideology of the leader on the basis of unshakeable faith, can the soldiers think and move as the leader thinks and intends and fight resolutely in any difficult and complicated situation to defend and implement the Party's lines and policies.

We should establish a system for informing soldiers promptly of the leader's instructions and the Party's policies. Without a clear understanding of them soldiers cannot implement them correctly and fight against phenomena which contradict the Party's ideology. At present, the People's Army has no proper system for relaying to the soldiers the sound recordings and texts of the leader's instructions and the decisions and directives of the Party Central Committee. When a meeting to listen to a sound recording of the leader's instructions is organized, for example, the regiment commander has the right to listen to it, but the vice-regiment commander in charge of political affairs does not, because the entry is allowed on the basis of military rank. This is a serious mistake, an expression of the military-cadre-first idea. There is no reason why the vice-regiment commander in charge of political affairs should not know what the regiment commander knows.

Entry to meetings arranged to listen to sound recordings of the leader's instructions should not be determined according to military rank but according to the importance of the duties, and the decisions and instructions of the Party Central Committee, too, should also be sent to the units and relayed to the soldiers if they are not secret. Only then will the soldiers be well informed of the Party's requirements and the country's situation and carry out their military tasks in a creditable fashion.

Defending the Party and the leader politically and ideologically and at the cost of one's life is the honourable task of the People's Army. Under the motto "Let us defend with our very lives the Party Central Committee headed by the respected Comrade Kim Il Sung!" the People's Army must rally all the soldiers rock-firm behind the Party and the leader and establish a command system under which the whole army moves as one under the monolithic leadership of the leader.

Education programmes in Party policy, revolutionary traditions, class consciousness, socialist patriotism and communism should be properly conducted among the soldiers so that all of them will

develop a character befitting a soldier of the revolutionary army.

The revolutionary habit of study must be instilled in the People's Army. At present our Party demands that all the people study under the motto "Let the entire Party, the whole army and all the people study!" All the soldiers must study, but the officers more diligently. Only when they study more, can the officers properly arm themselves with the revolutionary ideas of our Party and, moreover, play their role effectively as information worker and educator of Party policy among the other soldiers.

Recently the leader obliged all the cadres of the People's Army, be they political officers or military officers, university graduates or not, to study under the one-month course system organized by the Party. This demonstrates his close concern for the cadres of the People's Army. The one-month course should be well-organized so that all the cadres in the People's Army can take part in it without exception and, through this course, study the Party's line and policies in depth and temper themselves ideologically.

A campaign should be launched against bourgeois ideas, revisionism, worship of the big powers, dogmatism and other unsound ideological elements, so as to prevent any tendency opposed to the Party's monolithic ideological system from appearing in the People's Army. The failure to accept and carry out the leader's teachings and Party policy with no question asked, liberalism manifested in a dislike of Party life and violations of military discipline, and warlordism and bureaucracy expressed in the suppression of subordinates by orders and shouting are all expressions of outmoded ideas. If such ideas should germinate, they will greatly hinder the strengthening and development of the People's Army.

A powerful campaign must be launched to eradicate the evil effects left behind by the warlord bureaucrats.

Though the warlord bureaucrats were driven out, there still remain the aftereffects they left in the People's Army. Unless we launch a campaign against the command-everything idea, the

military-everything idea and the bureaucracy spread by the warlords, we cannot fully exploit political and ideological advantages of the People's Army.

In order to be successful in the struggle to eradicate the harmful effects of warlord bureaucrats, it is necessary to inform the military cadres clearly of the crimes which they committed. Only when their crimes are fully exposed and their seriousness and aftereffects are known, can those who blindly followed the warlord bureaucrats be awakened and repent of their fault, and other people can also draw the appropriate conclusion.

The leader gave instructions that a struggle to eradicate their harmful effects should be launched with criticism as the main weapon and that people should not be punished at random in an administrative manner. The crimes committed by the warlord bureaucrats are grave, but they were not engaged in any schismatic activity drawing people together. As for those who had curried favour with the warlord bureaucrats and committed other errors, they followed them blindly for fear of them, because the latter tyrannically abused their authority, or indulged in bureaucratic imitation of them. That is why the leader said that the warlord bureaucrats exposed and criticized in the recent plenary meeting of the People's Army Party Committee are different in character from the factionalists who were eliminated in August 1956.

Democracy must be given full play in the ideological struggle to eradicate the harmful effects of the warlord bureaucrats. Those who have committed errors should all be criticized sharply according to Party principle, whether they are generals or officers.

In this struggle the officials of the General Political Bureau must set an example and take the lead. The ideological aftereffects of the warlord bureaucrats' activity still affect the General Political Bureau. In the past many officials of the General Political Bureau lacked the Party spirit and principles. Their blindness allowed them to serve as best man for the warlord bureaucrats. The aftereffects had a powerful negative influence on Party political work as a whole in the army.

The General Political Bureau is duty bound to organize Party political work in the People's Army as a single whole and in a coordinated manner and is accountable to the Party Central Committee for this work. The officials of the General Political Bureau must always bear in mind the importance of the bureau's position and duty and they must work conscientiously and with a strong sense of responsibility.

As an immediate task, the General Political Bureau should organize in detail the work of distributing and discussing the documents of the Fourth Plenary Meeting of the Fourth People's Army Party Committee. It should keep the cadres and Party members well-informed of the leader's teachings delivered at the plenary meeting and direct Party organizations to discuss their substantial implementation.

The officials of the General Political Bureau must correct the errors exposed at the plenary meeting of the People's Army Party Committee as soon as possible and begin to work briskly in a manner free from old fashions.

OFFICIALS MUST CONSTANTLY IMPROVE THEIR METHOD AND STYLE OF WORK

Talk to Officials in Charge of Cinematic Art

February 25, 1969

I would like to take this opportunity to dwell on the question I hoped to talk about with you, the method and style of work.

As I said in the meeting held a few days ago to review the performance by film artistes at the People's Army units, the head of the actors' team and some other officials of the Korean Film Studio were careless in working among the actors when the actors were performing at the People's Army units.

The head of the actors' team changed the presenter on a whim. This is an expression of plain bureaucracy and a typical expression of coercive, dictator-style work method. I was told that five minutes before the rising of the curtain the head of the actors' team changed the presenter and asked another actress to take her place, and that when she refused to do so, he threw insulting words at her. You must be clearly aware that if senior officials pressurize people and abuse their authority, the consequences could be grave.

To say nothing of those who are not prepared, even those who are to a certain extent ideologically prepared, too, may become displeased with the Party, if their discontent against the bureaucrats has been pent up.

Everybody is characterized by his feeling, and his reason; if his discontent is pent up he may lose his reason, and if he loses his reason

he may confuse Party policy with something an individual cadre said.

Pressurizing the people and breaking their hearts by abusing one's authority, regardless of the degree, may produce the grave consequence of divorcing the Party from the masses.

Nevertheless, nowadays some officials, whenever any task is put forward, work arbitrarily by means of instructions and orders, instead of increasing the conscious enthusiasm of the people by affecting their way of thinking. While they work so arbitrarily, they still take their subordinates to task uttering curses if the work goes wrong. The masses will brand such people as Pyon Hak Do.

Of course, it is a problem that the bureaucratic style of work prevails among the administrative and economic officials, but it is a bigger problem that this style is tolerated among Party workers.

The method of Party work is to educate people and rally them behind the Party by giving priority to political work, and to get them to take part in the revolution and construction voluntarily by motivating their thinking. Party work cannot be carried out by the method of dictating from above. The coercive method may move a man's limbs, but it cannot touch his heart.

If Party workers act arbitrarily and pressurize the people, this will divorce the Party from the masses and encourage sycophancy, expediency, formalism and other unsound ideas. As I have emphasized time and again, the method of oppressing people cannot move their minds, and if their minds are not moved, Party work is useless. Abuse of authority attracts sycophancy, but trust and love attract people's minds. Party workers should therefore in any case refrain from dictating from above. Arbitrariness and the method of dictating from above are the first target in the struggle to eradicate the outmoded conventional method of work.

An improvement in the method and style of work of Party workers is one of the most important tasks facing our Party today.

I have thought over how to achieve decisive improvement in the method and style of work of the officials, Party officials in particular.

In order to improve the method and style of work of Party

officials, an analysis should first be made of whether they have the correct attitude towards their own work and their duty.

At present some people say that their greatest wish is to become a Party official. Of course, to become a Party official is in itself an expression of the exceptional trust of the Party towards a person.

Party officials must regard the trust of the Party as more valuable than any material gain. The more deeply the Party trusts them, the more conscientiously they must work. Nevertheless, nowadays some Party officials pledge that they will prove worthy of the Party's trust and display loyalty when they are appointed to their posts, but after one or two years they are no longer tireless in their efforts to manage the work, but waste their time without even bothering to study. Apparently they think that if they become a Party official they can work lazily, receive special treatment and live comfortably even if they idle their time away without using their brains; they equate the post of Party secretary or instructor with the post of an old-time government official. Because of this wrong attitude they dictate to the lower units from above without offering their opinion even in the case of urgent and important tasks.

As a result of simply dictating the instructions of the higher organs to the lower units without bothering to think about them, some Party officials have gone so far as to ask others who are not even Party officials to write the work plan of the Party committee for the implementation of Party policy, as well as the directives to be sent down to the lower units. Of course, there are not many such Party officials, but even if there is only one out of a thousand Party officials or one out of ten thousand, they will exert a bad influence on the people.

At present, some young people among the rising generation hate studying and prefer social sciences to natural sciences when they go to university and, when they go out into society they prefer the higher organs which direct others to the production sites or research institutes. This shows that they are contaminated by the idler's viewpoint, which equates cadres with old-time government officials.

It is important that the Party officials rectify the incorrect view of Party work as an easy job and clearly understand that a Party official accepts great responsibility and his work is difficult.

The great leader Comrade Kim Il Sung has said that just as it is easy to be a mother but difficult to discharge one's duty as the mother, so it is easy to be a Party official, but not easy to fulfil one's duty as the Party official. As the leader has taught us, fulfilling one's duty as a Party official is no simple matter. To take care of the political integrity of a man a Party official must know clearly what he really thinks, but seeing through people's innermost feelings is several times more difficult than understanding the inner mechanism of a machine. A machine can be repaired if it is broken by mistake, but a mistake in dealing with a man's political integrity may spoil his whole life. Therefore, success in Party work requires Party officials to sleep less and use their brains more than others.

Party work is difficult work which demands a strong sense of responsibility as well as a high degree of political consciousness. Its results are not obvious whether one works for most of the night or idles one's time away. Party officials must therefore acquire a purer Party conscience and develop a higher degree of political consciousness in their work than others. This is why those who are more reliable and ideologically prepared than others are selected and appointed as Party officials.

As the Party's trust in them is great, even a trifling tendency among Party officials to relay the instructions of a higher body to the lower units just as they are, without any Party conscience and revolutionary initiative, must be dealt with seriously. Working in such a manner is a typical expression of the way of life of the idler who is reluctant to make the revolution and wants to live in indolence. If we do not promptly overcome this tendency, revisionism may be allowed to develop and the idler's way of life will spread.

However, not all those who work in the manner of merely relaying the instructions of higher bodies must be accused of revisionism. There may be some officials who work in such a manner because they

have not developed a correct work method even though subjectively they are trying to work well. Such officials should first of all be trained in methodology and the level of work should be improved.

A more serious case is that there are people who do not wish to learn or use their brains even though they are ignorant of methodology. When they are advised to refrain from merely relaying the assigned tasks, but to find a correct method by applying their minds to them before handing them down, some people say that even though they ponder no bright idea strikes them. This is an absolute lie. Of course, how good a method is produced depends on their level of intelligence, but anyone who uses his brains can easily find a good method. For example, some of our school teachers are at a lower professional level, but none of them simply read textbooks to the pupils without any explanation. This shows that though they are not skilful, they are making efforts to teach the pupils in conformity with their mental state and inclinations.

An official of the Information and Publicity Department said that because his children slept late in the morning he would get up early and clean their rooms, so the children got out of the habit of getting up late. Such a method exerts an educative influence. For a father to clean his children's rooms may be somewhat awkward, but his effort cured his children's bad habit.

The education of children requires such methodology. Nevertheless, some Party officials manage all business by the simple relay method. This is really lamentable. If they work with the relay method, they cannot but experience setback in any area of work.

The harmfulness of the relay method can be clearly explained in a comparison with the role of a commander in a battle. If a combined unit receives an order to occupy a height, the commander must first assess the situation on the basis of the reconnaissance report, acquaint himself with his unit's task and decide which unit he should send to which line, which unit he should send to a curve round a mountain behind the enemy's line in order to cut off the road and how he will use any special arms, before giving orders to the units under his

command. If he gives the order to occupy the height without such a detailed approach, the battle will end in disaster.

The reasons for success are the same both in war and in socialist construction. Methodology is always necessary in any work.

What, then, must be done to define correct methods in Party work?

Our officials, if they receive a Party policy, must draw up a plan beforehand to implement the policy, a detailed plan including all the elements of the process such as the plan, assignment, control, guidance, review and reassignment, and then define the best method to achieve full success in the conditions and circumstances obtaining. To this end, they must study the teachings of the leader and Party policy in depth, understand the real situation in their lower units in comprehensive detail and thereby reinforce the collective discussion.

When he was building semi-guerrilla bases during the anti-Japanese revolutionary struggle, the leader taught people in detail how to run semi-guerrilla bases and even how the “village heads” should work there. He gave the “village heads” detailed advice about how they should answer. For example, if the Japanese “punitive” troops asked them why they provided food to the anti-Japanese guerrillas, they should say that they were forced to do so because the guerrillas threatened them with rifles, that they should say stubbornly that they should be allowed to live in the town and be freed from their irksome task, and that in pretending to criticize the guerrillas they should hint to the Japanese that the guerrilla force was strong and thus make the enemy tremble. Because the guerrillas waged their struggle using such intelligent ideas and methods, they were able to defeat the crafty and cruel Japanese imperialists.

The leader made sure that the guerrillas studied many things in various ways. He saw to it that they were divided into groups and asked questions of each other until the contest was decided, and that when on the march they set texts on the knapsack of the man before them and learned them by heart. He also saw to it that lectures and seminars were always combined with practical work.

Our officials should not only speak about the revolutionary

traditions, but study and apply them in a creative manner in today's reality. However, once the Party emphasizes the question of revolutionary traditions some officials only shout the slogan about continuing with the revolutionary traditions and if it criticizes formalism in study, they relay to the lower units empty words about avoiding formalism in study. If we try to use our brains to apply the anti-Japanese guerrillas' method of study properly in today's reality, we will be able to avoid formalism in study.

When we say that you should use good methods and excellent plans to direct the lower units, it means that you should study your work and use your brains. The more a man uses his brains, the better his brains become, and if he does not use his brains, it will become rusty and dull. If you work indolently without using your brains, you will not rid yourselves of the relay method of work even in a hundred years and, in the long run, Party policy will not be implemented successfully. That is why today I emphasize the eradication of the habit of loafing and idling on the job displayed by some officials.

LET US CULTIVATE THE REVOLUTIONARY SPIRIT OF PAEKTU AMONG THE RISING GENERATION

**Talk to an Official of the Information
and Publicity Department
of the Central Committee
of the Workers' Party of Korea**

March 24, 1969

The newly produced feature film *We Have Our Motherland* is fairly good. The film is good as a whole, but the narration seems too long. Little attention was paid to the narration when this film was made, so a mistake was made. If the narration of a film is too long, it will weary the audience and waste film. There is no point in it.

The songs in the film *We Have Our Motherland* are good. The song *The Glorious Motherland* from this film should be used in the performance of film artistes to be held in celebration of the 57th birthday of the great leader Comrade Kim Il Sung.

This song emphasizes the theme of the film. It makes people feel a warm gratitude to the leader who liberated the country, marching through thousands of miles of snowstorms and bloody battles against Japanese imperialism and has now established the brilliant country, of which we are all proud.

Songs and other music play an important part in the film. Films with good songs have a greater appeal for the audience. Music excites or calms or intoxicates people's minds. We can say that music is what

carries along people's emotion on its melodies and tunes. Music has the power to express the various detailed emotions of people which cannot be seen or described in words. Those who understand music in depth have a better understanding of the changes in people's emotions and inner world. In order to develop a psychologically sensitive understanding of people's feelings it is necessary for Party officials to learn music. If officials are well-informed about music and sensitive to it, it will help them to discover what the masses think, breathe the same air with them and skilfully enlist the political enthusiasm of the masses earlier than others.

Film actors should also be able to sing songs.

In the film *We Have Our Motherland* the song of the heroine is sung by a singer, just as in other films. It would have been better if this song had been sung by the actress who plays the part of the heroine. A recent performance of film artistes showed that there are few good singers among them. It is a shame if a film actor cannot sing a song in the theatre. They must train themselves to become good singers.

If the song *The Glorious Motherland* in the film *We Have Our Motherland* were sung by the heroine's voice, not by a singer, it would demonstrate more vividly the emotion of the heroine who is proud of being a citizen of the socialist country and make the audience feel in their bones a profound gratitude to the leader who established the motherly country, by fighting along the thorny path through the snowstorm of Mt Paektu to win back the lost country, and the revolutionary spirit born in the crucible of the anti-Japanese revolution.

When we enjoy a film or sing a song about the motherland, we should not forget the revolutionary spirit of Paektu, the revolutionary spirit created during the arduous anti-Japanese revolutionary struggle. Because we live in the revolutionary spirit of Paektu, our country has made a brilliant entrance into the world as a dignified socialist country. The revolutionary spirit of Paektu is the revolutionary spirit of our motherland. We produce films about the motherland, in the

final analysis, in order to implant patriotism and the revolutionary spirit of Paektu in the hearts of the people.

The song *Socialist Paradise* in the film *A Red Motivation Worker* should be listed in the programme for the film artistes' performance. This is a famous song. While concentrating deeply on this song, people will feel more deeply the pride in their socialist country liberated by the leader as well as appreciate the distinguished service which he rendered in the revolutionary struggle, overcoming all difficulties to take back the country.

The revolutionary spirit of Paektu is the onward-rushing spirit with which one breaks through any difficulties, the indomitable fighting spirit with which one rises again though one may fall ten thousand times and the independent spirit with which one will restore the country and build a socialist paradise by one's own effort.

It is very important at present to equip the rising generation who have not lived through the revolutionary trials with the revolutionary spirit of Paektu. Without this spirit they cannot understand how far beyond price their motherland is, nor will they be able to build their country successfully in the future.

The greatest and most valuable gift that the Korean revolutionaries must hand over to the coming generation is a reunified socialist country. In order to get the rising generation to maintain the glory of their motherland, it is imperative to implant the revolutionary spirit of Paektu in their hearts. We can say that this spirit, indeed, is the most priceless and valuable riches that the revolutionary elders must bequeath to the rising generation. Only when we have armed ourselves with the revolutionary spirit of Paektu, can we achieve the reunification of the country and prosperity for all generations to come.

Educating the rising generation in a revolutionary fashion is more important today because the ideological and cultural poisons spread by the imperialists may infiltrate into our society through different channels.

The US imperialists, the ringleader of the world reactionaries, are

spreading Yankee culture and the American way of life everywhere in order to blunt the revolutionary consciousness of the younger generation and other people. They are craftily manoeuvring to effect an ideological and cultural infiltration and make economic and military invasion easy.

In south Korea, a part of our territory, the prevalent decadent Yankee culture and American way of life are paralyzing the fighting spirit of young people and children and degrading them. The US imperialists are trying by hook or by crook to prevent the south Korean people from awakening to revolutionary consciousness and poison their minds. In particular, the American gang films which have flooded south Korea are degrading young people and children and turning them to immorality and depravity.

The art and literature of south Korea have also been lamentably influenced by corrupt Yankee culture. A little while ago I read a serial novel printed in *Dong-A Ilbo* and found it shocking. The reactionary writers of south Korea are rotten to core. In a complete collection of folk tales and historical stories published in south Korea, most of the stories were treacherous and lascivious.

Recently the US imperialists and the south Korean puppets have been intensifying vicious anti-communist education and propaganda among young people and children more powerfully than ever. In such a situation we cannot assume that the decadent bourgeois ideological and cultural virus spread by the imperialists will never infiltrate into our communities. We must therefore sharpen our revolutionary vigilance and continuously strengthen the education work among the younger generation.

We should not be content with the success gained in the education of young people and children, but buckle down to ideological education in real earnest, following a careful plan. When the *Pueblo* incident took place, many south Korean intellectuals said that north Korea would suffer a bitter experience, but when they heard that the US imperialists who had threatened to “retaliate” against us eventually begged our pardon on their knees, their eyes opened wide

in astonishment; they said that north Korea was very powerful, and that they had not known the north was so strong. We should not think that the US imperialists failed to “retaliate” against us and knelt down before our people for the lack of soldiers or weapons. What frightened the Americans was the power of our people who are rallied rock-firm behind the leader and the revolutionary spirit of Paektu. The younger generation must be clearly aware of this fact.

The revolutionary spirit that blazed forth in the forest of Mt Paektu is a most priceless treasure which will shine forever on this land throughout the generations, the indomitable banner which guarantees the eternal prosperity of our nation.

It is our Party officials who must cultivate the revolutionary spirit of Paektu among the younger generation. It is no exaggeration to say that the future of our revolution depends on how well the Party officials carry out this noble mission.

In order to equip the younger generation with the revolutionary spirit of Paektu, it is important to conduct education in revolutionary traditions in real earnest. The glorious revolutionary traditions of our Party include the revolutionary spirit of Paektu created by the leader, a firm faith in the revolution, an indomitable fighting spirit, revolutionary optimism and the revolutionary spirit of self-reliance.

We should ensure that young people are tempered in the practical struggle of the revolution and construction and totally imbued with the revolutionary spirit of Paektu.

We summon young people to take up difficult and labour-intensive work, not only in order to step up socialist economic construction, but more particularly to train them in the thrilling reality of production and construction sites. As early training is worth more than gold, young people must experience the hardships of difficult and labour-consuming work and temper their soul and body by experiencing difficulties and overcoming them; only then will they grow up into stout revolutionaries who will succeed the generations of the revolution without wavering in the slightest in any wind.

We should make the young people clearly aware, through the

thrilling reality of struggle, that every precious revolutionary gain is permeated with the priceless blood of their revolutionary forerunners. In other words, they must know clearly for what the anti-Japanese revolutionary veterans fought and shed their blood, for what it was that our people advanced, fought and advanced again following the leader overcoming arduous trials in the period of the building of a new country after liberation, during the Fatherland Liberation War and during the hard times of postwar reconstruction, for what a People's Army soldier crushed the enemy by pressing the trigger of his heavy machine-gun with his jaw after losing his both arms during the Fatherland Liberation War, for what the people in the home front during this period never stopped running their lathes even though they had to turn their belt by hand when the power was off, and for what our people had striven tirelessly tightening their belts, taking ten or a hundred steps when others were taking only one.

If the rising generation are to be clearly aware of the high degree of class consciousness and revolutionary spirit of their revolutionary seniors and carry them forward, reading books or learning in the class is not enough. Only when they sweat away at a job in the thrilling reality of the revolution and construction can they feel such spirit from the bottom of their hearts, experience the pride and happiness of their life as young men and women in the revolutionary era, and determine, in strong faith, to fight for the revolution and for the future of their motherland even at the cost of their lives just as their revolutionary forerunners did.

We must draw a lesson from the film *We Have Our Motherland* in order to produce many films based on socialist patriotism and the revolutionary traditions, and thus firmly arm the rising generation with ardent patriotism and the revolutionary spirit of Paektu.

WORK WITH ARTISTES SHOULD BE CARRIED OUT IN LINE WITH POLITICAL PRINCIPLES

**Talk to Officials and Creative Workers
in the Field of Cinematic Art**

April 20, 1969

Actors must display their creative initiative to the full in character portrayal. If they understand the feelings and emotions of the audience in depth they can give full rein to their creative initiative in acting.

The actor who played the part of the old man in the light comedy *Our Worthwhile Life* which was staged in the current film actors' performance shared his feelings perfectly with the audience. When he thought the audience could not hear his speech because they had burst into laughter, he waited until the audience became quiet, skilfully filling in the time with other actions. In the current performance he many times took out a cigarette or used other actions to fill these gaps.

Not only actors but also Party officials must understand people's mental state and work accordingly. When Party information workers talk with people or give a public lecture, they also must know their feelings inside out and work in relation to them in order to be successful. For example, when the audience bursts into laughter in the middle of the public lecture, the lecturer should wait until they become quiet, at least pretending to drink water by picking up the

glass from the table, before continuing his lecture.

However, some lecturers read the text nonstop without considering whether the audience is laughing or not. In such a public lecture the audience cannot hear the talk properly because of the laughter and they will miss something interesting. I think that some officials who are afraid to lose their positions behave in this manner because they are worrying about the consequences for which they will answer if they make a mistake. This is wrong.

You should not think that only writers and artistes can arouse emotion in people. All the officials who work with people should be able to arouse emotion. Emotion means strong feeling, mood and mental attitude towards things and phenomena; an idea cannot exist apart from emotion, and ideological education is impossible if human emotion is neglected. By following this principle we combine ideological education with cultural education, and information work with motivational work.

Party officials whose main job is to work with people should continually discover and understand the people's mood and mental state and, when they talk to and motivate people or give lessons or public lectures, they should be sensitive to the feelings and psychology of the audience and arouse their emotions skilfully.

Nowadays our officials manifest shortcomings such as talking to a man they are sitting with before they know what is on his mind. When they inform a man of a trifling flaw or give advice, they must know what he is thinking and how he feels now if their talk is to be successful. If they talk without pause for breath regardless of what the man is feeling, they may fail. If a director builds up emotion in his works in a subjective manner without regard to the audience, the audience may be sitting there with no interest or be laughing while the characters are crying. If a Party official relates only his own opinion, not considering the feelings of the audience, like the director mentioned above, it will be a waste of time and the result will be bad.

As a competent director is able to make the audience cry and laugh as the characters do by building up emotions skilfully, so a

Party official must be well aware of the feelings of the persons he is talking to and give his lecture or talk in a way which suits them. To this end, Party officials should avoid lapsing into subjectivity.

Officials should work effectively with the artistes. At present, the officials of the Korean Film Studio, the administrative officials in particular, are not working well with the artistes.

Some officials do not pay any attention to developing the actors who are already employed into able artistes, but always complain that they have no good actors. This shows that they still cling to an outmoded way of thinking and method of work. If they cling to such ways and methods, they cannot discover the artistes' talents, nor can they motivate them.

Work with artistes should be carried out in line with political principles. It is important to solve every problem by motivating people ideologically. Everything is decided by a person's ideas, and if he is ideologically motivated, there is nothing he cannot do.

The key to boosting creative enthusiasm among the artistes lies in ideological work, political work. Political work must be done if we are to encourage the people to devote all their intelligence and energy with burning enthusiasm to carrying out the revolutionary task. Priority must be given to political work in all matters.

At present there is a tendency among some artistes to be jealous of other's success instead of helping and leading one another forward. This is also a problem which must be solved by political work. However, some officials of the film studio fail to distinguish one thing from another in a principled fashion and settle problems with political methods of education or criticism, but some of them attempt to decide the problem by judging who is right and who is wrong and others behave in a way that adds fuel to the fire, being prejudiced and partial to one side. If officials work with people in a businesslike manner, not a political manner, they cannot unite people but only separate them.

Covering up a man's mistake and defending him because he is a talented artiste is equivalent to pushing him into a quagmire. I would

condemn those who connive at the mistakes committed by others as unsound in class character and principle.

As the great leader Comrade Kim Il Sung has taught us, the struggle to root out all kinds of outmoded ideas which linger in the working people's minds and to equip them with our Party's idea is a serious class struggle, in fact it is the main form of class struggle in socialist society. Nevertheless, some officials consider the fight against the surviving elements of the overthrown exploiter classes, spies and saboteurs to be the only class struggle, and do not regard the struggle against the outmoded ideas as a class struggle. That is why they connive at and forgive all sorts of unsound tendencies manifested in life.

We do not need the false "maturity" of refraining from criticizing others in order to save one's own face. Experience proves that those who are unable to engage in incisive struggle against all sorts of reactionary and unsound ideas opposed to our Party's idea and those who connive at negative tendencies, covering them up and defending them, and behaving irresolutely by pretending to be good-natured are incapable of perceiving hostile elements and worse still, may be taken in by the manoeuvres of negative elements.

Those who avoid a struggle by conniving at negative tendencies cannot be considered as people of working-class character. Now that we are building socialism, working-class character is expressed first and foremost in the detail of a person's position and attitude towards the struggle against outmoded ideas.

Officials should always find a solution to every problem by using the political method, the method that makes people commit themselves voluntarily by awakening them ideologically.

Actors who were previously considered unpromising now cut a brilliant figure in their current performance of film artistes because we have motivated their conscious enthusiasm by conducting the political work sincerely. This has been a significant success. One actress who performed her part brilliantly in the performance was once passed over by certain officials of the film studio who

considered her untalented. However, she played her part very well in the recent performance. She is not the only one who cut a brilliant figure. An unknown actress was called out four times because she sang very well. If the people are motivated ideologically, innovation will naturally occur. Among the actors who have distinguished themselves most in the performance by film artistes there are some who have worked for a long time as actors. Our officials must think over why such actors were not able to blossom some time earlier. They could not play their parts properly because the officials did not trust them and lead them sincerely. After setting a task for the artistes the officials must help and guide them sincerely. They should not work by abusing them and taking them to task if they make a mistake after being urged several times to do something quickly. That will not encourage the actors to display their talents to the full.

You should make sincere efforts to train novices. I have been told that some directors are too old to direct well. The officials should not depend only on them; they should not hesitate to assign tasks to young directors.

The actors' team of the film studio should be made up of competent individuals. This team has many talented actors. If the actors' team is to consist of talented people it must always have 15 to 20 vacant positions. Only then can it fill the vacant positions when good actors appear. The administrative officials are apparently not able to organize such work because they are former artistes.

Nowadays the officials of the film studio work carelessly. When important historic events that must be recorded take place, photographs should be taken and articles written, but they neglect this work. They do not understand what I mean because they do not use their brains.

It would be good to extend the season of performance by film actors. I was told that the performance was very popular among the audience, because the actors' faces are widely known among the people from their films. I have been told that an anti-Japanese revolutionary veteran was moved to tears when watching the one-act

play *A Story Told by an Orderly*. It is not simple to win the hearts of the audience as this play did. It is a pity that the performance of such good works is over after a run of only ten days.

It would be reasonable to extend the performance in the Moranbong Theatre. Then it would be possible to stage the play for another month.

You suggest that the programme of this performance should include a eulogy recitation following the chorus. Of course, this is a good idea, but it is most important to improve the quality of the eulogy recitation. Because the eulogy recitation has been prepared for the performance to be staged on April 15 in celebration of the leader's birthday, it must be perfect. The level of the eulogy recitation is below even that of a recitation by the congratulatory group of the Children's Union.

The light comedy *Our Worthwhile Life* and the one-act play *A Story Told by an Orderly* are worthy of being staged again in the future.

Since they wanted to appear on stage, the film actors will be happy to do so on this occasion.

I hope that in bringing about innovation in cinematic art the directors who have worked for a long time will be deeply involved in their job in good health.

YOU MUST BE THE WORKERS CAPABLE OF MOVING THE HEARTS OF THE PEOPLE

Talk to Officials in the Field of Cinematic Art

April 29, 1969

Recently the writers made a great effort to write one-act play and sketches to be staged in the performance by film actors. The successful performance of the film artistes can be attributed to the writers, who completed the scripts on time.

I will ensure that the programme of performance by film actors will be staged continuously in the future because it is a good way of improving their skills and it is popular among the masses. To this end, more works must be prepared in advance. I want to give writers the task of holding several one-act plays in reserve this year.

On this occasion I felt keenly that the officials, writers and artistes should be encouraged to study hard. As a well-fed ox works well, they must study hard in order to produce good results. They should become knowledgeable by reading diligently and studying life in depth. Knowledge will always produce good results.

Nowadays the officials, writers and artistes are not well-read because they neglect their study. That is why, once a problem arises, they fail to assess it correctly and hesitate to resolve it. Such incidents occurred during preparations for the first performance by film actors too.

The officials in the field of art and literature must study art and literature diligently. Musicians are most active in learning. They

practise in their spare moments to improve their technique. Singers also practise a lot.

In order to learn anything conscientiously the officials must know themselves. When they are aware that they do not know it they will be determined to learn and when they realize that their experience is outmoded they will conceive the firm intention of mastering the new and introducing innovations in their work. If they do not know themselves they will become obstinate and patriarchal. If they think that they know everything, though they have no useful knowledge, and that their experience is the best, although it is outmoded, they will have no motivation to learn. Most of film music composers do their job in this awareness, but some of them have become obstinate because they do not realize this.

If a work of art is to touch people's hearts, its content and form must not only be good, they must also be harmoniously combined. Only then can the audience accept the idea of the work before they are consciously aware of it, as a honeyed glutinous rice-cake passes smoothly down the throat once it is put into the mouth. In this sense, we can say that the current performance by film actors is on the whole like a honeyed glutinous rice-cake, though partly immature. The plays in this programme are well harmonized in content and fresh in form. The audience enjoyed seeing actors who are widely known from films appearing on stage, singing the songs included in films, and this greatly helped the actors in raising the level of their skills.

In order to produce works which will move people's hearts, the writers and artistes must sense the spirit of our times as well as every detail of our people's feelings. In other words, they should be fully aware of the demands and aspirations of the masses as well as their peculiar national feeling, customs, tastes and habits, and should produce works to suit them. If they create works without being aware of such elements they will produce a chilli-powdered rice-cake, not a honeyed rice-cake.

Some people say that Koreans like legitimate dramas, but do not care much for comedies. This is an expression of their ignorance.

Koreans enjoy not only legitimate dramas but also humorous and satirical works.

The immortal classic revolutionary drama *The Mountain Shrine* created by the great leader Comrade Kim Il Sung himself during the anti-Japanese revolutionary struggle, was very popular among the people at that time. This drama is just like a honeyed rice-cake.

The director plays an important role in increasing the influence of an art work as well as the writer. During the stage rehearsal a veteran director strives tirelessly to understand the minds of the actors who are portraying the characters and simultaneously to enter into the feelings of the people who will watch the work. A real director can read the emotion, psychology, tastes and even the breathing of the audience and is able to help the actors mould their acting to satisfy them. The same can be said of the Party officials who work with the people.

However, at the present time some Party officials talk with people or give lectures with no understanding of these matters, and so they often use empty words. Figuratively speaking, they work as if they were giving rice-cakes to people who feel thirsty and want water. If a baby cries, its mother considers whether it is crying for food or from pain or because it is sleepy or because of a wet nappy, before she puts her baby to her breast or treats its sickness or lets it sleep or changes its nappy.

At the present time some Party officials are working in a slipshod manner without considering what the people think and what troubles them, just as a silly mother gives her breast to a baby which cries because it is sleepy. If the Party officials are to mobilize the people successfully in the revolutionary struggle and construction work, they must see into their minds and say at least one word to attract them. Only then can the people keep what the Party officials have said in their minds.

The ability to motivate people is the ability to see into their minds. To know the people you must go among them, and to know their minds you must see into their minds. There is a saying that the real

test of a river is to cross it and the real test of a man is to share life with him, and there is another saying that sitting together will make people intimate acquaintances. These sayings tell us that if you wish to understand the masses you must go among them and try to touch their minds, working with them to find a solution to the knotty problems in their life and work.

By going deep into the masses and sharing their joy and pain one can understand their minds and find the key to the means to motivate people. If you fail to go out into the masses and stay in the office on the excuse of being busy, you will never understand what the masses think even after a hundred years.

If Party officials wish to enjoy privileges or special favours and assume an air of self-importance, the masses will not open their hearts even if the Party officials do go out into the masses. Party officials should acquire the habit of going out into the masses and mixing with them, sharing their joy and pain.

During the anti-Japanese revolutionary struggle the leader would distribute a single cup of parched-rice powder among soldiers during hungry times, and during the Fatherland Liberation War he shared the people's joy and pain saying that when the people lived on foxtail millet he should also eat foxtail millet. The leader is always free and easy in his approach to people. When he goes to the countryside he talks with the farmers at the edge of the field under the scorching sun. He walks such long distance when he gives on-the-spot guidance that his entourage has difficulty keeping up with him. When he paid a visit to a foreign country he talked energetically and tirelessly for three to four hours, so that the people of that country became anxious for his health and asked if he would take some rest, I was told. Having seen the image of the leader working so energetically, the south Korean revolutionaries were moved to admiration, saying that they could not believe that he is nearly sixty.

A patriarchal tendency has emerged among the creative workers and artistes of the Korean Film Studio, influenced by old experience, custom and habits of dignity in and out of work, but the Party

officials and senior officials fail to detect such a tendency and correct it.

If old experience, customs and some men's pride influence our work and life the new seeds may fail to germinate. Considering themselves the best, some veteran artistes oppress young artistes unthinkingly and try to force them into obedience. In other words, they are trying to bind people in the apprentice system of the old society.

The Party officials of the film studio have become infected by this tendency instead of launching a campaign against it. Some Party cell and branch secretaries, too, play the role of patriarchs, copying the behaviour of veteran artistes. Under the jurisdiction of such workers, any new bud, no matter how promising it may be, will wither before beginning to sprout. The patriarchal method cannot unite artistes nor can it encourage their talents to blossom.

I once said to the leader that I feel awkward at work because I am young and have little experience. At that time the leader advised me that carrying out the revolution does not depend on one's age, but on one's revolutionary will and ability, that I should improve my ability with an iron will and not worry about my age, and that it is particularly important for me to know the masses of the people inside out. The leader said that the finest quality a revolutionary should acquire is the ability to understand the masses and motivate their strength and wisdom and that he faced many difficulties when he set out on the road of revolution in his early days, but he was able to overcome the greatest of hardships by trusting in the masses and motivating their revolutionary enthusiasm.

At present, I take as an axiom in my work the leader's teaching that the finest quality of a revolutionary is the ability to understand the masses and motivate their strength and wisdom. The more I think on this teaching, the more profound meaning I discover in it.

When the leader set out on the road of revolution, many of the communists who were fighting for the restoration of the country were 10 to 15 years older than him, but they selected him, a young man, as

the leader of the Korean revolution and held him in high esteem. I would have to explain many accounts for their selection of him as the leader and their high esteem for him but it was mainly because he had a particular ability to understand people more deeply than others and to move their minds.

During early days after setting out on the road of revolution, the leader was already convinced that people's will was the will of Heaven and that if there was an almighty being in the world, it was not god, but the masses of the people. With a firm faith that the masses are the greatest being and if they are awakened and mobilized in the revolutionary struggle there will be nothing they cannot do, the leader always went among the people and shared their joy and pain, seeking a way to touch their hearts and arouse them to the revolutionary struggle. As a consequence, as a teenager he was already an expert in understanding people and moving their minds. It was natural that everybody trusted him wholeheartedly and followed him, for he knew them through and through like an overcautious and sensitive mother, and could relieve their anxiety with a single word. The leader was so well-informed that even the village elders respected and followed him, a young teenager, addressing him as Teacher Kim Song Ju. If the masses are an almighty being, our leader is the sun of the masses, who personifies the hearts of the people.

Our Party officials, who are the leader's soldiers, must learn to follow his great example in mixing with the masses and sharing their joy and pain. Only then can they become real Party officials who can touch the people's hearts.

At present, the US imperialist moves to unleash a war have made the situation in our country extremely tense. After their spy plane which had intruded into our air space was shot down by our self-defence steps, the US imperialists have begun threatening to "retaliate" against us, building up aggressive troop formations around the Korean peninsula on a large scale. But, no matter how terribly they may threaten us, they cannot surprise us. We issued a statement condemning the reckless US imperialist moves to unleash a war and

stating our unhesitating resolution to confront them. The terms of the statement we have recently issued are very strong. The leader taught that the statement and newspaper comment on this incident should criticize the US imperialists sharply, though this should be expressed gently. “Return retaliation for ‘retaliation!’” This is the resolute position which we can never concede in the struggle against the enemy. The current incident has made our officials, Party members and the other working people more clearly aware of the greatness of our leader.

Because we have the leader, our country, a small and developing country, can resolutely confront the US imperialists, the ringleader of reactionaries in the world, with their large territory and developed economy and technology, and deal a blow heavy enough to defeat them whenever they provoke us. In originating the immortal Juche idea, the leader clarified the truth that the most powerful being in the world is a people who are fully aware of their historic mission and united as one and, on the basis of this truth he demonstrated the way in which the people of a small country can build a strong socialist state by carrying through the revolution on their own. Today our country is a shining example to the world of a dignified strong socialist state, independent, self-supporting and self-reliant in national defence, which nobody dares provoke. This “model country of socialism” offers hope, faith and courage to the revolutionary peoples of the world, entirely because the leader is leading our revolution along the road of victory and glory.

When he was talking about the greatness of the leader, a senior official once said that it was regrettable that the territory of our country is too small. It is not regrettable. Since we live under the leadership of the respected leader, the genius of revolution and legendary hero, our country and people have achieved worldwide fame as a great country and a great people, though our territory is not large.

There is no other man as great as our leader in the world. However, few of our officials are striving to learn from him and

imitate the leader's great personality in the work and style, even though they say that they will become the leader's genuine revolutionary soldiers.

I, too, am often aware that I am not fully prepared to fulfil my duty as one of the leader's soldiers. I am carrying out an honourable task assigned to me by the leader, the task of guiding artistic and literary work sincerely in order to bring about a revolution in these areas.

I have been little concerned here with drama and dance, but a revolutionary change should take place in these sectors, too, in order to make a revolution in art and literature. I intend to make a strong demand upon the dance and drama sectors from now on.

The officials, creative workers and Party officials in particular, must take pride in participating in the revolution under the leadership of the leader, and with this in mind, they must study and study to prepare themselves politically, practically and morally and make strenuous efforts to develop a personality befitting a genuine revolutionary soldier of the leader.

ON CORRECTING DEVIATIONS IN IMPLEMENTING THE POLICY ON INTELLECTUALS

**Talk to Senior Officials of the Science and
Education Department of the Central Committee
of the Workers' Party of Korea**

May 29, 1969

The educational sector is not working with intellectuals properly. It is said that recently a certain university dismissed some teachers with complicated family backgrounds and socio-political careers on the pretext that it was building up the ranks of lecturers. In the past the field of culture and art attempted to dismiss a creative worker who had been working well in making films upholding the artistic and literary policy of our Party, on the pretext of his past political life. So I criticized the officials concerned and let the person in difficulties continue in his job. This time the educational sector has made a similar error. This is a serious problem we cannot overlook.

Firing teachers from the university when they have followed our Party and worked honestly for the training of our native cadres and for the development of science and culture in our country, on the pretext of their inappropriate class origins and careers is contradictory to our Party's policy towards intellectuals and represents a mistaken attitude resulting in the weakening of the trust of the masses in the Party, a divorce of the masses from the Party.

There are many intellectuals who have problematic family

backgrounds and socio-political careers. Most of our old-time intellectuals were born in rich families and therefore studied and served Japanese institutions as Korean intellectuals. They worked there not for the Japanese imperialists but for their own survival. Therefore, there is no guilt involved. Although our intellectuals have served Japanese institutions or the capitalists, they suffered national humiliation and discrimination as colonial intellectuals, so they possessed an anti-imperialist, revolutionary spirit and patriotic feelings. The position of those who lived in south Korea when it was occupied by US imperialism following liberation was the same as the position of those who worked under Japanese imperialist rule.

Immediately after liberation, the great leader Comrade Kim Il Sung, trusting in the anti-imperialist, revolutionary spirit and patriotism of the intellectuals, put forward a policy of embracing them and making them serve the working people, and gave them broad scope to apply their techniques and knowledge fully in the building of a new country. After liberation large numbers of intellectuals came to the northern half of Korea from south Korea to seek shelter in the bosom of the leader, and they made devoted efforts to train our national cadres and to develop the country's science and culture at the university and other educational and cultural institutions, supporting the leader's idea of nation building. Intellectuals followed our Party without wavering during the days of temporary retreat in the grim Fatherland Liberation War and they performed great exploits by actively participating in postwar reconstruction and the socialist revolution. Our old-time intellectuals have been tried and tested in the difficult and complex struggle for the democratic and socialist revolutions and socialist construction. There are no reasons for us today to distrust old-time intellectuals who have steadily followed our Party in the difficult years of our revolution, dedicating their wisdom and talents to the struggle for the Party and the revolution, for the country and the people.

It is tantamount to helping the enemy to find faults with old-time intellectuals who have carried out the revolution with us for over 20

years on the pretext of their family backgrounds and so forth. Imperialists spread false propaganda that communists employ intellectuals temporarily when necessary and later abandon them. If old-time intellectuals who have worked well till now are fired from their jobs as teachers because their family backgrounds or careers are a little problematic, we will provide the enemy with fine pretexts for anti-communist propaganda.

Dismissing people with complex family backgrounds from the university will have a bad political influence on other people. If you think that dismissing a few teachers from the university is not a big social problem, you are mistaken. The socio-historical conditions and specific features of the revolutionary development of our country have made its social and class composition very complex and there are many people with problematic backgrounds. Among the masses of the people whose family backgrounds and socio-political careers are complicated, those who are weak in their faith and the revolutionary outlook on the world may feel dubious about our Party's policy on intellectuals and its policy of embracing and re-educating problematic people after seeing old-time intellectuals fired from the university, and they may waver ideologically as they consider their future. This will raise great obstacles to the work of uniting the broad masses around the Party.

The people fighting for social democracy and national reunification in south Korea today include many from the propertied class and intellectuals. From their own position, large numbers of south Korean intellectuals are paying close attention to our Party's policy on intellectuals. It is also said that south Korean journalists who come to Panmunjom to collect news ask our journalists about their future after the reunification of the country. You must clearly realize that if you fail to deal with old-time intellectuals properly according to the Party's policy you will not only bring the Party grave political loss but exert negative influence on the cause of national reunification.

Dismissing old-time teachers from their posts is, in essence, the

same as that committed by the anti-Party factionalists who attempted to expel old-time intellectuals whom the leader has trained with loving care from the revolutionary ranks, by distorting our Party's intellectual policy. Officials who have expelled old-time intellectuals from the university, contrary to our Party's intellectual policy, because their family backgrounds and socio-political careers are chequered, should assume the responsibility before the Party for their mistake.

The educational sector has committed this grave error that distorts our Party's intellectual policy, mainly because the leading officials in this field have not thoroughly grasped the Party's monolithic ideological system and lack firmness in thinking and acting in accordance with the Party's policy.

In order to implement our Party's intellectual policy correctly, it is necessary first of all to remedy the wrong viewpoint concerning old-time intellectuals.

Some officials now say that they trust old-time intellectuals, but in practice they are prejudiced against them in one way or the other. This means that officials themselves have not properly grasped our Party's intellectual policy.

Our Party's policy towards intellectuals is by no means a tactic for exploiting their knowledge and technology temporarily. When founding our Party the leader regarded intellectuals, together with the working class and peasants, as the motive force of our revolution, defined them as a component of the Party and set out a policy on enlisting and re-educating old-time intellectuals. Our Party's intellectual policy has always remained constant. Today our intellectuals are not an intermediary stratum of society with a dual character who can serve one class or the other, as is the case with intellectuals in an exploitative society. They are socialist working intellectuals who serve the Party, the revolution, the working class and the masses of the people; they are our comrades in the revolution who are advancing with us along the road of socialism and communism. Our Party's consistent stand is that we should move

towards the communist society with those who follow us, by trusting and re-educating all of them, no matter how complicated their family backgrounds and socio-political careers may be.

Judging from the fact that these officials have dismissed the people with complex family backgrounds from the university on the pretext of strengthening the ranks of the teachers, they do not appear to have a correct understanding of the question of family background. If they wished to consolidate the ranks of teachers, the officials should have educated all of them on revolutionary lines so that they were unfailingly loyal to the Party and the leader and worked devotedly to carry out their revolutionary tasks successfully. The method of replacing teachers with chequered backgrounds with those who have clean backgrounds will get you nowhere.

The revolution is carried out by means of one's thought, not through one's family background. Whether one devotes oneself to the revolution or not is not determined by one's family background but by one's thought. Of course, family background has an influence on the formation of people's outlook on the world and the development of their ideological consciousness, but it is not the same as people's thoughts. A man's ideological consciousness can change for better or worse according to education he receives. Even a man with a good family background can degenerate ideologically and become a laggard in the revolution unless he receives constant revolutionary education and training, and a man with a chequered background can become a stalwart revolutionary if he receives practical revolutionary education and training. The history of our country and that of the international communist movement show that people from rich families have worked for the revolution by following the road of justice, and many revolutionaries have consciously devoted their lives to the cause of the working class after vacillating during complex class struggles. The people who participated in the anti-Japanese revolutionary struggle organized and led by the leader included not only people with complex family backgrounds but even some intellectuals who had studied in Japan. Though their family

backgrounds were complicated, they embarked on the road of revolution, following the leader, grew up into ardent revolutionaries under his guidance and remained loyal to the noble cause of the freedom and liberation of our country.

Today, when our revolution has advanced a long way, to judge a man's reliability by the personal files of his father and grandfather or by the family background written in his personal history is an unscientific and metaphysical mode of thinking from the point of view of the principle of revolution and the situation in our country. Our Party's consistent policy is to judge a man not by his personal file but primarily by his present life. Leading officials must correct their erroneous manner of judging a man by his family background or by his career.

We should be prudent in judging people.

A man's ideas are expressed in his words and actions, so his thoughts can be judged by his words and actions. However, a man's thought is not reflected in his words and actions just as a thing is reflected in a mirror. Therefore, you cannot read a man's real mind only by looking at phenomena and appearances. A man's life is complicated and varied and every man has his own character. Some people say good things in public and make plenty of promises, but behind the scenes they act differently. Some people pretend to be enthusiastic though they are not so, and to be intensely loyal to the Party, though they are not. Whether a thing in a bundle is red or black only can be known when it is unwrapped. Likewise, a man's idea and inner thought can only be known when his life is analyzed closely. If this is not done well a good man can be judged to be bad and vice versa.

We must not be prejudiced in our dealings with old-time intellectuals, connecting a slip of the tongue with their family backgrounds and careers and unreasonably branding them politically. Of course, you must uncompromisingly combat those who dispute our Party's policies and act contrary to the Party's monolithic ideological system. Such people must not be allowed to teach.

Educational work is important for the training of students into communist revolutionaries loyal to our Party. Therefore, people who have not grasped the Party's monolithic ideological system are not qualified for teaching. However, when there is a problem with a teacher, we must not make a hasty judgement, but correctly appraise his case after analyzing the information in hand from various angles.

We must work hard to transform intellectuals on a revolutionary pattern and assimilate them to the working class.

In order to encourage intellectuals to continue to follow our Party and work for the revolution all their lives, they must be transformed on a revolutionary pattern and assimilated to the working class. Revolutionary transformation and assimilation to the working class are necessary for every one, particularly for intellectuals. They have few chances to temper themselves in a revolutionary manner due to the nature of their work, and they retain more petty-bourgeois ideas and other outmoded ideological remnants than others. Without expunging the outmoded ideas lingering in the minds of intellectuals, it would be impossible to train them to be communist revolutionaries or enhance their role in socialist construction. If an intensive campaign to transform intellectuals on a revolutionary pattern and assimilate them to the working class is not launched, egoism, liberalism and other outmoded ideological survivals may increase and they may degenerate ideologically under the influence of dogmatism and revisionism.

Ideological education and organizational life should be strengthened in order to transform intellectuals on a revolutionary pattern and assimilate them to the working class. Doing this is not a matter of a struggle against the intellectuals themselves or of firing them, but an undertaking to reform their thinking by eliminating the outmoded ideas from their minds and arming them with communist ideas. Therefore, success cannot be achieved by administrative methods.

Ideological education should first of all be intensified in order to arm intellectuals firmly with our Party's revolutionary ideas.

The anti-Party revisionists who were once in charge of the Party's ideological and educational sectors did not give proper ideological education to intellectuals, claiming that it was not necessary for them to study Party policy and the reminiscences of the anti-Japanese guerrillas because they were at such a high intellectual level that they could understand the contents of Party policy and the reminiscences if they read them just once. As a result, some of them were influenced by bourgeois, revisionist and feudal-Confucian ideas, and degenerated ideologically. One does not acquire the revolutionary outlook on the world simply because one has knowledge and a theoretical understanding of the law of social development and Party policy.

Ideological education is not aimed merely at giving people political knowledge, but at enabling them to make our Party's revolutionary ideas and the Party's policies their own flesh and bone and apply them thoroughly in practice. Intellectuals should be educated in the Party's policies, revolutionary traditions, working-class and communist ideas so that they are firmly armed with our Party's revolutionary ideas and think and act as required by the Party's policies at all times and in all places.

An important aspect of the revolutionary transformation of intellectuals and their assimilation to the working class is rooting up survivals of outmoded ideas such as selfishness and liberalism and encouraging them to acquire the revolutionary spirit and sense of organization and discipline of the working class and a strong revolutionary will. Intellectuals, unlike the working class engaged in production, in many cases act individually, and consequently they lack the sense of organization, discipline and collectivism, and the will power to overcome difficulties.

Strengthening revolutionary organizational life is the best way to arm intellectuals with the revolutionary spirit and sense of organization and discipline of the working class and to temper them politically. Intellectuals should not regard organizational life as a burden or resent the guidance and control of the organization. Dislike

of the guidance and control of the organization, regarding it as a restraint of the individual's liberty, is a bourgeois liberalistic viewpoint. Those who dislike and neglect organizational life will become degenerate ideologically and, in the long run, stray from the path of the revolution.

To further their revolutionary education and tempering, intellectuals must intensify their involvement in criticism and self-criticism. Criticism and self-criticism are the most powerful weapons for eliminating outmoded ideological survivals lingering in the minds of the people and educating the people in a revolutionary way. Our Party policy is to conduct the ideological struggle by means of criticism and to educate people in a revolutionary way in the crucible of ideological struggle. Those who fear and evade criticism cannot remedy their shortcomings. Some intellectuals suffer from the conservative tendency of fearing frank criticism of their shortcomings and mistakes before the masses and of hesitating to criticize other's shortcomings, for various reasons. Intellectuals should be encouraged to take an active part in the ideological struggle, with a correct understanding of the role of criticism and to further temper themselves politically and ideologically through the ideological struggle. There should be no indulgence with old-time intellectuals, and no conniving at their shortcomings.

Close attention should also be paid to work among young intellectuals.

Thanks to our Party's correct policy on the training of national cadres, a great number of new intellectuals of working-people's origin have been trained and they constitute the main force in the ranks of our national cadres. As most of them have been tempered to a certain degree through their working lives and in the army, their revolutionary enthusiasm is high and they have a strong sense of principle. These are the strong points of our young intellectuals. But it does not follow that it is not necessary for young intellectuals to transform themselves on a revolutionary pattern and assimilate themselves to the working class. Young intellectuals have been

tempered to a certain degree in the practical struggle and received socialist education in our universities. However, they, too, retain outmoded ideas which may affect them badly.

It is said that some young university teachers behave rudely and arrogantly because they are trusted and spoken highly of by the Party, and the names of some are on everybody's lips because they are behaving badly claiming that they alone are loyal to the Party and possess a strong class spirit. All this is an expression of inadequate political training and revolutionary qualities. We must educate young intellectuals more effectively, so that they work and live as befitting new intellectuals educated and trained by our Party.

University teachers must work hard to improve their qualifications.

Their scientific and theoretical levels are in general not very high now. That is why the quality of education is poor and some university graduates cannot even write a public lecture plan properly. In spite of the low level of their qualifications these teachers are not making strenuous efforts to raise their scientific and theoretical levels. Some of them complain that they have no time to study because they have to attend too many meetings and do other work beside their own duties, but this is a mere excuse. They complain that they have no time to study, but an analysis shows that one teacher gives no more than 1 000 lectures annually. Such a complaint is unjustified. Not every university teacher is devoted to study. It is necessary to tighten up on guidance and direct their study so as to prevent them from idling away their time without studying. In particular, more intensive guidance and assistance should be given to young teachers to ensure a rapid improvement in their scientific and theoretical qualifications.

The Science and Education Department of the Party Central Committee plays a very important duty and role in transforming university teachers on a revolutionary pattern and raising their scientific and theoretical levels so that they can serve the Party and the revolution with honourable responsibility. Whether the Party's intellectual and educational policies are carried out to the letter or not

depends on the work of the Science and Education Department of the Party Central Committee which organizes and guides educational work. The officials of this department must not regard themselves as perfect or, on any account, think that they have the right to guide others but no obligation to learn. Deviations which occurred in the implementation of the Party's policy on intellectuals and shortcomings in educational work in the universities clearly indicate that these officials of the Party Central Committee do not themselves possess a correct understanding of the Party's policy and their political insight and level of guidance are rather low. The officials of this department must continue to transform themselves on a revolutionary pattern, raise their levels of political and theoretical understanding, and work hard to acquire the revolutionary method of work and people-oriented style of work.

ON FURTHER STRENGTHENING EDUCATION IN REVOLUTIONARY TRADITIONS AMONG YOUNG PEOPLE AND CHILDREN

**Talk to Officials of the Information and
Publicity Department of the Central Committee
of the Workers' Party of Korea**

August 12, 1969

Close attention should be paid to bringing up young people and children to be communist revolutionaries.

During my visit to the revolutionary historic sites in Ryanggang Province, I was constantly thinking of how to educate the younger generation as genuine revolutionaries. It is not an easy task to train people to be genuine revolutionaries, and this is particularly true of education for the younger generation.

In our country today, favourable conditions are provided for educating Party members and other masses of the people. Various kinds of educational means such as newspapers, broadcasting and films are available for us, and the educational systems for the Party members and other masses of the people are firmly established. However, we still encounter some difficulties in educating people as conscious and stalwart revolutionaries. This is a result of the fact that our people all lead happy lives under the socialist system without any woes or worries. As matters now stand our people live their lives without knowing any worries about food, clothing and housing and free from exploitation and oppression. The younger generations born

after the war, in particular, have not suffered the trials of war, to say nothing of any exploitation and oppression. Under these circumstances we must take care that the revolutionary spirit of the people is not weakened, or even worse, that we do not turn the younger generations into weak specimens, like flowers grown in a hothouse.

Our success in fostering the younger generation as a reliable bulwark of the revolution and genuine communist revolutionaries who are loyal to the Party and the leader will determine whether we can resolve the basic problem of bringing to completion the cause of the Juche revolution pioneered by the great leader Comrade Kim Il Sung.

We have still a great deal of work to do in order to accomplish the cause of the Juche revolution which the leader has defined for us, and we must be prepared for arduous struggles. We must bring about the country's reunification, the long-cherished desire of the whole nation, and build the paradise of socialism and communism on this land. Our people's struggle for national reunification and socialism is being conducted under the difficult conditions of a direct confrontation with US imperialism, the ringleader of world imperialism. We must not forget even a moment that in the future we may face grim trials on the path of our revolution. If we fail to give good education to the younger generation, so that they can pass through any hardships and ordeals without yielding, we cannot defend the achievements of the revolution which our forerunners gained through bloody struggle, nor can we carry through the revolution generation after generation.

Of course, at present our young people are in good ideological and mental condition. Since our Party, from the very outset, has paid particular attention to the youth problem and has made great efforts to educating young people in the revolutionary spirit, they are now firm in their loyalty to the Party and the leader, strong in their revolutionary spirit and sound in their morality. However, we must not rest content with this. We must further intensify the education of the youth and students in accordance with the new requirements of

the developing revolution.

The leader recently instructed us that the work of the youth departments in the Party structure following liberation should be continued by separate youth departments formed in the Party Central Committee, and in provincial, city and county Party committees, and work with young people should be further improved. We must strengthen the education directed towards young men and women and train the younger generation as reliable successors to our revolution and genuine revolutionaries.

Fostering the younger generations as genuine revolutionaries means making them into loyal and stalwart revolutionaries such as the young communists whom the leader himself educated soon after he initiated our revolution. The young communists and anti-Japanese guerrillas trained by the leader were fighters equipped with a firm revolutionary outlook on the world and were excellent examples of communist revolutionaries. With the firm faith that none but the leader could save the destiny of our ruined nation and lead the Korean revolution to victory, anti-Japanese revolutionary fighters embarked, without hesitation, on the path of rugged struggle following the leader and remained true to him to the last. They struggled with a firm determination that they must unconditionally fulfil the revolutionary tasks set by the leader in the face of any adversity, and with the exalted awareness that they had no right even to die before fulfilling these revolutionary tasks; they fought unreservedly, dedicating their youth and their lives not for the sake of their own fame and interests, but only for the restoration of the country and the liberation of the people. The noble personalities and revolutionary spirit of the anti-Japanese fighters truly define the paragon of a revolutionary from whom our young people and children must learn today. We must induce the younger generations to follow the examples of the anti-Japanese revolutionary fighters and learn from them in all aspects of their work and life. Only then can we bring up young people and children to be staunch communist revolutionaries who will defend and safeguard the Party and the leader steadfastly despite

all adversities and difficulties and will fight to the last to carry through the Juche revolutionary cause.

If we are to train the younger generations as true revolutionaries like the anti-Japanese revolutionary fighters, we must decisively strengthen their education in revolutionary traditions.

The revolutionary traditions which our Party maintains are those glorious traditions which the leader created in the course of 20 years of anti-Japanese revolutionary struggle. They are a precious heritage of our revolution which cannot be bartered for anything. Only by strengthening education in these revolutionary traditions can we give our young people and children a clear understanding of the historical roots of our revolution so that they will fight on staunchly for the accomplishment of the cause of the Juche revolution which the leader defined for us.

The primary characteristic of the revolutionary traditions which our Party has inherited is that they are Juche-oriented traditions; the immortal Juche idea is their foundation, and they are consistent with the Juche idea and the glorious traditions which the leader himself created in the course of treading the thorny and unprecedentedly arduous path of the revolution. This characteristic gives our Party's revolutionary traditions profound content and infinite potential. Our Party's revolutionary traditions comprehensively express the most correct revolutionary guiding ideology, the communist revolutionary spirit, and revolutionary and people-oriented methods and style of work, to say nothing of the leader's precious achievements and experiences in the flames of anti-Japanese struggle. Therefore, a firm grasp of the brilliant revolutionary traditions of our Party is an indispensable requirement for training people as ardent communist revolutionaries and reliable heirs of the revolution armed with a revolutionary outlook on the world.

In equipping young people and children with our Party's revolutionary traditions it is important to enhance the educational use of revolutionary battle sites and historic sites. By simply listening to lectures and sitting in their rooms reading books, they cannot absorb

the revolutionary traditions into their own flesh and bone. In order to become firmly imbued with the revolutionary traditions, they must be encouraged to visit the revolutionary battle sites and march along the path travelled by the leader, boiling their rice and sleeping as the anti-Japanese guerrillas did. Only then will they understand in depth how our Party's revolutionary traditions were established and how precious are the revolutionary traditions which the leader has established. The revolutionary battle sites and historic sites are of great significance in education because they display the glorious history of revolutionary struggle of the leader through the vivid reality and concrete objects.

Building up the revolutionary battle sites and historic sites and arranging marches to them on a wide scale are an important method of imbuing Party members, working people and young people and children with the indomitable revolutionary spirit and transmitting the revolutionary traditions of our Party to them in a pure form. In the past, however, the building up of these battle sites and historic sites has been neglected and the organization of educational marches to them has been poor. There are many revolutionary battle sites and historic sites in Ryanggang Province, but none of them are properly laid out and very few people have been there. I am told that there are many officials in the Party Central Committee who have not been to Mt Paektu, though they have heard much about it. This fact alone shows that in the past you have paid little attention to education in the revolutionary traditions.

You should arrange extensive visits to the revolutionary battle sites and historic sites so that large numbers of people climb Mt Paektu and go round the battle sites and historic sites. Climbing Mt Paektu and visiting the battle sites and historic sites are not mere mountaineering or sightseeing events for enjoying beautiful scenery. They are positive study methods for achieving a deeper grasp of the anti-Japanese revolutionary traditions established by the leader and for enhancing national pride and revolutionary determination. Mt Paektu is a symbol of Korea which is imbued with the spirit of the

nation: it is the sacred mountain in which our revolution is rooted. It was on Mt Paektu, the ancestral mountain, that the leader held aloft the banner of Juche; he organized and led the anti-Japanese armed struggle and defeated the million-strong Japanese imperialist army, restored the country's liberation and thus demonstrated fully the intelligence and mettle of our nation. Any person, who climbs up Mt Paektu and surveys the solemn spirit of the mountain and the historic mountain ridges marked in blood by the footsteps of the anti-Japanese revolutionary forerunners, will be inspired with energy and courage and renewed resolve to carry through the revolution in the revolutionary spirit of Paektu.

It would be preferable to organize visits to the revolutionary battle sites and historic sites in the winter season as well as in summer. Only exposure to the harsh snowy and windy conditions of Mt Paektu in winter can instil a keen understanding of the long and bloody path traversed by the anti-Japanese revolutionary fighters through blizzards with iron will and the determination bravely to overcome all difficulties and trials that arise and fight unyieldingly as the anti-Japanese revolutionary forerunners did. The organization of a journey to the revolutionary battle sites and historic sites in the winter season is particularly desirable in training in the revolutionary spirit the young people who have not experienced hardships. There is a proverb which says that suffering borne in youth is more precious than gold. This expresses a profound philosophy of human life. Iron can only be transformed into steel in a boiling furnace and a flowering plant bears tough and yet beautiful flowers only when it is exposed to the weather in the field. A man, too, can be raised as an indomitable revolutionary only through a hard struggle in which he has to overcome grave trials and difficulties. The problem is how to train in a revolutionary fashion the rising generation who are presently growing up facing no difficulties under the peaceful circumstances of today. It is important here to encourage such young people and children to be willing to throw themselves into a difficult and hard struggle in order to temper themselves in a revolutionary

fashion. To this end, ideological education must be conducted more meticulously.

1 000-*ri* Journey for Learning and 1 000-*ri* Journey for National Liberation types of marches are good methods for the revolutionary education and training of the youth and students. If they march along the historic road on which the leader traversed 1 000 *ri* alone at an early age, they will develop a keener appreciation of the leader's greatness and his exalted goal, and their bodies and minds will be strengthened. You should organize 1 000-*ri* Journey for Learning marches and 1 000-*ri* Journey for National Liberation marches among the youth and students regularly each year, encouraging their loyalty to the leader and training their will and physical strength.

You should not be content with mere formalities, but conduct education in the revolutionary traditions through diverse forms and methods. Since the bases of education in the revolutionary traditions, such as revolutionary museum and the museum of the revolutionary activities have already been constructed in various places, they should be used effectively to educate Party members, working people, young people and children.

You must reinforce the study of the *Reminiscences of the Anti-Japanese Guerrillas* and other materials for education in the revolutionary traditions. Some time ago I asked an official working in one of the national agencies whether he had read the reminiscences of the anti-Japanese guerrillas carried recently in *Rodong Sinmun*. He answered that though he had already studied it in the past, when he read it again he felt more warmly than ever the great personality of the leader and the noble revolutionary spirit of the anti-Japanese revolutionary fighters, and he had been reinforced in his firm determination to live and fight as they did. Today the reminiscences of the anti-Japanese guerrillas, which impressively describe the historical facts demonstrating the leader's revolutionary activities and the guerrillas' noble ideological and mental personality and the high esteem in which they held the leader during the arduous anti-Japanese armed struggle are the textbooks of true life with which we should

educate Party members and other working people in a revolutionary fashion. At present, however, some are suggesting a reduction in the circulation of educational materials on the revolutionary traditions on the excuse that paper is in short supply. They must not do this. If we have no books on the revolutionary traditions, we cannot provide the ideological basis for arming people with the revolutionary traditions. However difficult the paper situation may be, we must publish the reminiscences of the anti-Japanese guerrillas and other educational materials on the revolutionary traditions in large numbers, so that they are widely available to the working people, young people and children.

You should produce many films and novels and the like based on the revolutionary traditions and use them effectively for educating people. Since film is easy for anybody to understand and makes a powerful impression, it is a powerful means for educating the masses of the people. Recently, under the guidance of the Party, many films of fine ideological and artistic quality have been produced with revolutionary traditions as their theme, such as *Among the Villagers*, *Five Guerrilla Brothers* and so on. The leader expressed a high opinion of the film *Five Guerrilla Brothers* and it was awarded the People's Prize. This film is playing an important role in equipping the working people with the Party's monolithic ideology and making them into revolutionaries and working class.

I recently visited the shooting of the film *The Sea of Blood*. The members of the creative group are enthusiastic and shooting is proceeding smoothly. The film *The Sea of Blood* should be completed as soon as possible by waging a speed campaign. Only when a speed campaign is vigorously carried through as required by Party policy can speed be guaranteed and quality enhanced in the making of a film. To worry that quality might be reduced if speed is accelerated is an old way of thinking and a manifestation of passivism and conservatism. The film *The Sea of Blood* is an adaptation of the immortal work *The Sea of Blood*, created by the leader. The level of artistic representation must be enhanced so that the profound

ideological contents of the original are presented effectively. To this end the demands made on the actors should be increased. No matter how good the method used by the director, it will not prove effective if the acting is poor. The film *The Sea of Blood* is a work of profound contents, so the musical effects should be enhanced to the full. I have listened to the songs to be included in the film *The Sea of Blood*. The only excellent ones are *You Shall Return with the New Day of Restoration* and *When Our Mum Smiles Happily*. Composers should be encouraged to write good songs. When the songs in a film are good, they can bring its basic idea to life and make a deep impression on people.

Some days ago I watched some parts of rushes of the film *The Sea of Blood*; the film is very fine. When this film is screened, it will create a sensation among the people. It must be completed in the finest possible manner, at the highest level. When the film *The Sea of Blood* is released, you should organize a meeting of appreciation and a campaign to emulate the heroes so that it will contribute to the revolutionary education of the working people.

Education in the revolutionary traditions must be conducted in close combination with practical work. The aim of this education is not simply to inform people of the historical realities of the anti-Japanese revolutionary struggle. It is in its essence a way of making Party members and other working people learn from the immortal revolutionary achievements of the leader and the noble revolutionary spirit of the anti-Japanese revolutionary fighters in order to follow their example and successfully carry through the revolution and construction. Therefore, even if you study only one subject of the reminiscences of the anti-Japanese guerrillas, you must absorb its seed into your very flesh and bone and work, fight and live in a revolutionary manner, as the anti-Japanese guerrillas did, by putting it into practice in your work and life. Only then will education in the revolutionary traditions prove itself and the revolutionary traditions be further embellished through practical action.

You must implement education in the revolutionary traditions on a

wide scale. The leader has instructed us that today, scores of years after the founding of our Party, it is a narrow approach to conduct education in the revolutionary traditions using only materials relating to the period of the anti-Japanese revolutionary struggle, and that the approach should be broadened. The anti-Japanese revolutionary struggle is not the only great struggle undergone by our people; there are also the harsh three-year Fatherland Liberation War waged against US imperialism and postwar reconstruction in which both urban and rural areas were built anew on the debris of war and the struggle to build socialism. The leader has wisely guided the various stages of revolutionary struggle and construction since liberation and accomplished brilliant victories, developing and enriching the anti-Japanese revolutionary traditions. Our people rendered heroic service in the Fatherland Liberation War and the struggle for socialist construction, displaying the loyalty to the leader and indomitable fighting spirit, which the anti-Japanese revolutionary forerunners displayed. During the Fatherland Liberation War the warriors of the People's Army repulsed the enemy's tanks by using their bodies as human bombs in every fierce battle and young heroes like Ri Su Bok blocked the enemy's gun muzzles with their bodies as they defended every inch of their motherland. Even in the grave postwar days when everything was destroyed and not a single brick was left whole, our people applied themselves resolutely to the struggle for rehabilitation in the firm conviction that as long as they had the leader they could rebuild life anew, no matter what severe disasters and difficult conditions they might face. Displaying a high revolutionary spirit of self-reliance and fortitude they have overcome all manner of difficulties and proudly built a socialist country, independent, self-reliant and self-defensive, on the debris.

Our young people and children are a new generation who have grown up without any difficulties; they have not heard the gunshots of the Fatherland Liberation War or shed even a single drop of sweat on the construction sites in the postwar rehabilitation period. In addition to firmly imbuing the young people and children with the

noble revolutionary spirit of the anti-Japanese revolutionary forerunners, we should encourage them to emulate the mass heroism displayed by the People's Army and the people during the Fatherland Liberation War and the fighting spirit shown by our working class during the postwar rehabilitation period and the Chollima upswing. Only then can they bravely overcome all difficulties along the path of progress, making continuous innovations and advances, and remaining true to the Party and the revolution throughout their life.

It is important in transmitting and developing our Party's glorious revolutionary traditions to guarantee the purity of the traditions. Our success in maintaining this purity is an important factor in deciding the future of our Party and the future destiny of our revolution. Just as a tree becomes sick when its roots get rotten, if this purity is not ensured, the Party will become sick and the revolution will be ruined. The work of strengthening the Party organizationally and ideologically by firmly establishing the monolithic ideological system throughout the Party and of finding effective solutions to the problems facing the revolution and construction can only be properly carried out when the revolutionary traditions established by the leader are inherited and developed in a pure form.

Our most exalted task as soldiers of the leader is to maintain the purity of the revolutionary traditions. When, in the past, the evil elements who had occupied positions in the Party resorted to a crafty plot to single out their own "exploits" for praise, claiming that scope of the revolutionary traditions should be expanded in every direction, our officials on the front of ideology failed to fight this tendency promptly. This is a bitter lesson. We must never forget it, and see that such practices never occur again in the future. We must strengthen education in the revolutionary traditions among the Party members, working people, youth and students, so that not only our generation but also the generations to come accept only the revolutionary traditions established by the leader, inheriting them in a pure form and bringing glory to the revolutionary spirit of Paektu for ever.

SOME PROBLEMS WHICH AROSE IN ADAPTING THE IMMORTAL WORK *THE SEA OF BLOOD* TO THE SCREEN

Talk to Officials in the Field of Cinematic Art

September 27, 1969

Some time ago I viewed the first edition of the feature film *The Sea of Blood*, the adaptation of the immortal work *The Sea of Blood*. The film was produced well. It will serve its purpose; the scenes are well structured and distinctive.

After watching the film *The Sea of Blood* the great leader Comrade Kim Il Sung said that the film is good, and it will create a great impression among the people if it is screened. Saying that he was moved to tears, particularly at the scene which shows the sea of blood and the scenes in which the mother leaves to carry out her first task and Ul Nam dies, he recollected the unforgettable past of the anti-Japanese revolutionary struggle.

The leader was very pleased that the actors raised the level of their performance during the making of the film *The Sea of Blood*. Pointing out that the personality of the Korean woman was well depicted in the characterization of the mother, he said that the actress who played the mother's part performed with the skills one should expect of a Merited Artiste.

The leader pointed out that though the film *The Sea of Blood* was well made, its content differed in many ways from the original. In fact, when we regard the film *The Sea of Blood* as an adaptation of

the immortal work *The Sea of Blood* written by the leader in the days of the anti-Japanese revolutionary struggle, there are still many defects to be noted.

In the future we should adapt the immortal works not only to the screen but also as other forms of art and literature, and through this work, raise art and literature in general to a new and higher phase.

If we are to adapt the immortal works to the screen and various other forms of art and literature appropriate to our time, I think it is important for us to have a correct understanding of certain questions of principle.

Today I will address the creative workers and artistes in the field of cinematic art about some problems which arose in adapting the immortal work *The Sea of Blood* to the screen.

1

Our traditions of revolutionary art and literature were established amid the flames of the glorious anti-Japanese revolutionary struggle organized and waged under the wise leadership of the leader, holding aloft the banner of the Juche idea.

Our Party's traditions of revolutionary art and literature, these deep and strong root and eternal foundation of our Juche-oriented art and literature, shine ever more brilliantly thanks to the immortal works which the leader himself created.

From the early days the leader regarded art and literature as a powerful weapon of the revolutionary struggle and elucidated the theoretical and practical problems arising in creative work and the practice of revolutionary art and literature. He created the Juche-orientated approach to art and literature, which has made an immortal contribution to art and literature of humanity. He himself created the immortal works and provided classical examples of art and literature which mirrored the requirements of the Juche age and

the aspirations of the people.

The immortal works which the leader himself created in the days of the anti-Japanese revolutionary struggle include many works of various contents and forms, such as *An Jung Gun Shoots Ito Hirobumi* and *Blood at an International Conference*, which made a great contribution to the education of the broad masses of the people in independent, anti-Japanese patriotism, *The Flower Girl*, *The Sea of Blood*, *The Fate of a Self-defence Corps Man*, *Celebrations* and the songs *Song of the Ten-Point Programme of the Association for the Restoration of the Fatherland*, *Song of Anti-Japanese War* and so on, which powerfully encouraged the guerrillas and the people to the sacred war for national liberation. The immortal works include all kinds and forms of art and literature—drama, opera, music and dance. In dramatic art it includes various forms and moods such as those of legitimate drama and comedy.

The immortal works which were created and performed amidst the flames of the unprecedentedly arduous anti-Japanese revolutionary struggle provided correct answers to the problems of independence and the independent man which would arise in the struggle to liberate the nation, the class and the people, and as textbooks of life and weapons of struggle they made a great contribution to the education of the masses of the people and the revolutionary struggle.

In the philosophical profundity of its ideological contents and also in the breadth and depth with which it reflects life, the immortal work *The Sea of Blood* perfectly embodies the basic requirements of revolutionary art and literature as defined by the Juche-oriented idea on art and literature.

Defining the times in an artistic manner through the description of an ordinary, simple rural family and the fate of one woman, the immortal work *The Sea of Blood* generalizes in depth the course of the Korean revolution and the essence of the revolutionary struggle, taking as its centre the anti-Japanese armed struggle, and provides profound artistic answers to the questions on the nature of the revolution and how it should be conducted.

In all aspects of form and content, system and method of creation the work applies in full the requirements of the Juche idea and perfectly embodies the principles and methods of creation which should be maintained not only in dramatic art but also in all other kinds and forms of art and literature.

Because of the urgency and profundity of the social and political problems raised in the work, the breadth and depth of its reflection of life, and the variety and richness of its means and methods of depiction, *The Sea of Blood* holds a distinguished place among the immortal works which the leader himself created as a monumental masterpiece of the highest order, which revolutionary art and literature must aspire to emulate. It offers a true integration of the Juche-oriented idea and theory on art and literature, the Juche-oriented system and method of creation, and priceless artistic experience and achievements, clarifying new aspects and features of Juche-oriented art and literature which are fundamentally different from art and literature of the past.

As you know, the restricted circumstances of the anti-Japanese revolutionary struggle meant that films could not be produced. Therefore, if you adapt the immortal work *The Sea of Blood* well to the screen, you will bring about an epochal change in the glorification of our traditions of revolutionary art and literature, provide the basis for the creation of the new cinematic art of the Juche era and, furthermore, achieve a great advance in renovating art and literature in general.

The construction of a genuinely socialist and communist art and literature cannot be conceived apart from the traditions of revolutionary art and literature, which are their deep and strong historical root and eternal foundation.

We may say that the adaptation of the immortal work *The Sea of Blood* to the screen in our days is a revolution aimed at abolishing the things of the past in all spheres of film art, both content and form, creative system and method, and building a new cinematic art which meets the requirements of the Juche era.

As I have said, the adaptation of the immortal work *The Sea of*

Blood to the screen is of great significance for the transmission and development of the traditions of our revolutionary art and literature and raising cinematic art to a new and higher level.

This classic was originally a dramatic work and its time of performance was said to be about 40 to 45 minutes. Though the performance time was short, the impact was very powerful. The anti-Japanese guerrillas staged the play in various areas, performing it most frequently in Wangqing and Naidaoshan. I am told that my mother often played the part of Kap Sun at that time.

If the film *The Sea of Blood* is made well, it will greatly contribute to the revolutionary education of the working people and this film will provide a model, marking a turning point for a revolutionary upsurge not only in cinematic art but also in all other fields of art and literature.

In an awareness of the importance of adapting the immortal work *The Sea of Blood* to the screen you should dedicate all your energy and knowledge to the work and complete it at the highest level, excluding all defects in its ideological and artistic value.

2

In order to complete the film *The Sea of Blood* you must define the correct principles for adapting the work to the screen and firmly adhere to them in your creative work.

In adapting the immortal work *The Sea of Blood* to the screen, you must, first of all, remain true to the original.

Remaining true to the original is the first requirement and the basic principle in adapting an immortal work to the screen.

When we speak of remaining true to the original, it means accepting the ideological and artistic values embodied in the original and representing its excellent ideological and artistic features just as they are.

In the past we produced many film adaptations of novels and

dramas, and there are many masterpieces among them. However, this is the first time that we have adapted an immortal work to the screen.

This task is utterly different from adapting artistic and literary works written by individual writers; there are fundamental differences in their artistic goals. The purpose of producing the film *The Sea of Blood* is not restricted only to the informative and educational significance of the film itself. What is more important is this film's contribution to transmitting and developing our Party's brilliant traditions of revolutionary art and literature, which was established amid the flames of the anti-Japanese struggle, for generations to come and to creating an example which will mark a revolutionary turning point in our cinematic art and our art and literature in general.

The leader's immortal works are a perfect embodiment of the great Juche idea, which represents the most brilliant pinnacle in the history of human ideology, and also of Juche-oriented idea and theory on art and literature, which have illuminated the right path for socialist and communist art and literature; they are true examples of art and literature of the Juche era which have achieved the highest possible level in ideological content and artistic representation.

In order to depict the true features of the immortal work as it is without any distortion, you must possess a deep understanding of the ideological and artistic nature of the original and accept it as the most reasonable.

The immortal work *The Sea of Blood* placed great emphasis on the Japanese imperialists' "punitive operation in Jiandao" which was carried out both before and after the founding of the anti-Japanese guerrilla army. The film gives a detailed picture of this "punitive" operation. The picture is well shown.

However, the film which you have made contains many differences from the original in the characterizations. If you fail to give a true picture of the original, as in your new version of *The Sea of Blood*, by making the old mother join the guerrilla army in a different manner in the original, on the excuse of offering a cinematic interpretation of the original, you cannot retain the ideological and

artistic features of the original and will, on the contrary, debase them.

If the relationship between the mother and the political worker from the guerrilla army is omitted in the film *The Sea of Blood*, the film will be utterly different from the original. In this sense, it is difficult to call this film *The Sea of Blood*. It would be better to release it as *The Fate of a Woman*. Since, in contrast with the original, you have emphasized too much the role of the mother, failing to pose the problem of the Women's Association properly and to give a correct description of the young people's struggle, it would be reasonable to change the title in this way.

If you are to title the film *The Sea of Blood*, you must complete the film in strict adherence to the original.

If you wish to adapt the immortal work *The Sea of Blood* to the screen, you should not be careless in employing artistic fictions. Since the point of adaptation is, in general, to adapt a certain work into a different genre or form, the adapter should rely strictly on the original, while yet being permitted to use his creative invention. However, in adapting the immortal work, you must not invent carelessly. When you are obliged to invent new elements, you must study the ideological and artistic features of the original and understand them in depth, relying strictly on the life reflected in the original. New inventions which are not based on the life expressed in the original are, in fact, quite meaningless; they will, in fact, cast slurs at the ideological and artistic value of the original.

In order to adapt the immortal work *The Sea of Blood* to the screen you must appropriately preserve the characteristics in the genre of film. Preserving the characteristics of the genre of cinema is another important principle to be maintained in adapting the immortal work to various other artistic forms. If you do not maintain the formal characteristics of cinema, while insisting on loyalty to the original, you will not be able to represent the ideological and artistic features of the original appropriately.

Various genres of art and literature possess specific means and methods for reflecting reality; drama and cinema, in which reality is

reflected by means of dramatic description, possess different languages and grammars of description. Whereas drama is an art of dialogue, cinema is an art of action. The words of a dialogue in a drama can be presented as a scene in a film.

The story in which the mother, the heroine, lost her husband in the Japanese imperialist “punitive” operation and left for Pyoljae village seeking for a way to live was described in a few words of dialogue in the original, but it provided a good cinematic scene in which the description of the mother as she looks into the noble features of her young son and daughter as they promise each other that they will never mention their father again moves the hearts of the people profoundly in harmony with the pathetic melody of the revolutionary song, the immortal work *Song of the “Punitive” Operation*.

The scene in which the mother, greatly discouraged at the news that her relatives in Pyoljae village are dead, gathers herself anew at the words of an old man from Pyoljae encouraging her to go and settle in a village from where Mt Paektu can be seen and quickens her pace with hope in her face is also well rendered artistically.

These are vivid pictures which are dealt with in conformity with the characteristics of cinematic genre, while drawing on the original work.

Only when the principles of correctly preserving the characteristics of the genre while remaining true to the original is strictly adhered to can an immortal work be represented as it is without any defects and be transmitted from generation to generation.

3

If the immortal work *The Sea of Blood* is to be adapted to the screen, it is important to have a correct understanding of the seed of the work and to represent it as is in the original. Whatever works you may adapt, a correct understanding of the original seed and the thematic idea is a

prerequisite. Only when you are clearly aware of the seed can you compose the plot and develop artistic images in accordance with the ideological and thematic requirements of the original.

The seed, the core of a work, is the foundation which determines the ideological and artistic quality of the work and the starting point from which to define the features of the artistic presentation.

The immortal work *The Sea of Blood* gives a true picture of the process by which an ordinary Korean mother who lives under the harsh conditions of oppression and exploitation by the colonial rule of the Japanese imperialists gradually comes to realize the truth of the revolutionary struggle amidst the hard trials and storms of life, and grows into a revolutionary. The process of development of the character of the mother, the heroine, who has perceived the nature of the Japanese imperialist colonial system in which human dignity and independence are cruelly trampled underfoot and joins in the revolutionary struggle consumed with hatred for the enemy, is the one by which she grows into a revolutionary through assimilating the great truth of the revolutionary struggle.

The immortal work *The Sea of Blood* provides a detailed picture of what the revolution is and why it happens and how it is carried out by describing the process through which the mother, who merely lamented bitterly, without understanding why she must endure such misfortunes—although she lost her dear husband, the pillar of the family, in a brutal massacre perpetrated by the Japanese imperialists—gradually comes to embark on the path of revolution in the severe ordeals of life. The revolutionary truth which the heroine has grasped is not easily attained; it is attained by her forging the path of tortuous life through the sea of blood and the sea of fire. The ideological essence of the life which, clarified through the portrayal of the mother, provides the ground of the ideological core and the basic elements of the artistic images in *The Sea of Blood* are the actual seed of the work.

The seed of the immortal work *The Sea of Blood* is, in a nutshell, that the sea of blood spilt by the suffering people must be transformed into the sea of bloody struggle. This seed is a statement of anti-imperialist

revolutionary ideology and the revolutionary ideology of armed struggle which states that as the oppression of the Japanese imperialist aggressors becomes more severe, the resistance of the masses of the people in defending human dignity and independence grows stronger and that the way for the Korean people to live is only by struggling against Japanese imperialism with weapons in their hands.

This profound ideology of the work is expressed in an artistic fashion on the basis of the tragic reality of life in which the entire country has become a sea of blood suffering brutal oppression and massacre under the Japanese imperialists.

The work mirrors the historical reality of our country in the 1930s. In this period Japanese imperialism, launching its campaign of all-out aggression against the continent, intensified its reactionary offensive against the Korean people for the sake of “security in the rear.” The Japanese imperialist aggressors suppressed the revolutionary advance of the Korean people by arms and in any places arrested, imprisoned and massacred our innocent people at random. In particular, they imposed increased oppression and atrocities on our people in the Korean settlements in Manchuria, where the new revolutionary forces were developing under the wise leadership of the leader. This aggravated the national contradiction between the Japanese imperialists and the Korean people to the extreme; there was a radical upsurge in the anti-Japanese struggle of the broad masses of the Korean people resisting the brutal suppression of the Japanese imperialists.

Korea that was soaked in the blood of innocent people killed by the bayonets of the Japanese imperialists was literally a sea of blood, a sea of fire and a living hell for the people. The seed of *The Sea of Blood*, the idea that the sea of blood spilt by the suffering people must be turned into a sea of bloody struggle is based on this real life and expressed in artistic detail through the character and life of the heroine.

Under the influence of the revolutionary organization and through the bitter experience of life the mother who had no knowledge of the revolution becomes aware of the barbarous and rapacious nature of Japanese imperialism and the contradictions of colonial society and

realizes that she must not yield to mere lamentation of the catastrophe of the sea of blood spilt by the suffering people, but rise up to fight, in order to free from this bitter fate of a ruined nation whose human dignity and independence have been utterly trampled underfoot. She then sets out on the road of revolution and grows into a full-fledged revolutionary who transforms the bloody sea of resentment into the sea of bloody struggle. This process through which the mother's revolutionary outlook on the world is shaped embodies the seed of the work.

Through the depiction of the mother who has lost her husband lamentably through the "punitive operation in Jiandao" of the villainous Japanese imperialists and grieves at the thought of desolate future in which she must bring up her innocent children, *The Sea of Blood* presents a picture of the tragic fate of the Korean people of the time who led a life of misery amid the cruel reality of the sea of blood. But the heroine is not a nonresister or defeatist who yields to the Japanese imperialists or obeys them. After having grasped, under the influence of the revolutionary organization, the revolutionary truth that she must fight to the last against her enemies and carve out her destiny for herself, she sets out on the road of struggle to defeat the Japanese imperialist aggressors and, in the course of this effort, the bloody sea of misery is transformed into the sea of bloody struggle.

Since the seed of the immortal work *The Sea of Blood* is the truth of life and struggle acquired wholeheartedly by the heroine who has undergone through great miseries and trials in the sea of blood and the sea of fire, even today this moves the hearts of the people and serves as powerful encouragement to them on the path of true life and struggle.

4

In order to develop the seed of an art and literary work into an image you must provide clear images of the characters.

The immortal work *The Sea of Blood* demonstrates that a revolution is not something reserved for a special kind of person but that everyone, once he has realized the truth of the revolution and is determined, can become a revolutionary. It does this by depicting in a lifelike way the process through which the heroine, an ordinary Korean mother, grows into a revolutionary.

If we judge it from this point of view there are still many defects in the film *The Sea of Blood*.

In order to perfect the film *The Sea of Blood*, you must provide a detailed description of the process described in the original of how the heroine develops her revolutionary outlook on the world. It is a basic requirement of revolutionary art and literature to provide a comprehensive and profound representation of the process by which people form their revolutionary outlook on the world. Revolutionary art and literature intended to serve the revolutionary education of the masses should offer a profound description of the process by which people's revolutionary outlook on the world is shaped.

The immortal work *The Sea of Blood* offers a true and vivid picture of the process of the establishment of the heroine's revolutionary outlook on the world—an intrinsic feature of revolutionary art and literature—and her inner world is clearly described. However, the film *The Sea of Blood* fails to match the original in this respect.

Though the film attempts to emphasize the mother's development in describing the process by which the heroine shapes her revolutionary outlook on the world, it fails to describe this process in all its depth and richness as demanded by its seed. Because the real life which can truly demonstrate the process of development of the mother's ideological consciousness is not described in depth, the seed of the work is not developed into vivid and impressive artistic images. Therefore, the ideological and spiritual features of the heroine as a revolutionary who has developed under the education of the revolutionary organization have not been depicted properly.

The scene in which her husband is burned alive, the first step in

the development of her revolutionary outlook on the world, fails to give a true picture of the image of the mother.

The process by which the heroine shapes her revolutionary outlook on the world is expressed in her inner world and her practical behaviour, which change and develop in the course of her cognition and experience of the events and realities involved in the work.

To the mother, who has lived a gentle and simple life, her husband's death is the dramatic event which inspires her lasting hatred for the villainous Japanese imperialists and the starting point which defines the basis of the mother's development into a revolutionary. The death of her dear husband, the pillar of her family suffering from destitution and humiliation, makes her unable to suppress her feelings of bitterness and resentment against the Japanese imperialists who killed him so brutally, and her feelings of the indignation will bring about a profound change in her innermost world. In this way, through her own tragic life experience and under the revolutionary influence of the political worker of the guerrilla army, the mother becomes aware of the revolution and bravely sets out along the revolutionary path which her husband and son have travelled. This is a perfectly reasonable development. However, the film describes the mother as a weak woman who does not resist her enemies following the death of her husband and merely submits to her tragic fate. Seeing her husband brutally murdered before her very eyes she merely weeps woefully. In this situation she should naturally resist, at least by biting at the enemies, no matter how violently the Japanese imperialists may use their bayonets. Of course, a pitiful description of this scene emphasizes the tragedy and exposes the barbarity and cruelty of the Japs. However, in revolutionary art and literature tragedy should be described as something revolutionary, which is capable of giving rise to powerful feelings of indignation and hatred against the enemies, not merely tears of sympathy for the heroine who suffers from the cruel violence of her enemies. The mother's weak behaviour as shown in the film conflicts with the developing character of the mother who becomes aware of the true

nature of an unreasonable social order and becomes involved in the revolutionary struggle, and it also does not reflect the logic of real life.

The weakness of the mother in the film is also shown in the scene of the battle for the liberation of a walled city, where she opens the city gate and then falls down, hit by an enemy bullet. From the viewpoint of the development of character the description of the mother in this scene should mirror the highest stage in the shaping of her outlook on the world as a revolutionary possessing profound ideological and spiritual qualities. However, by allowing her to be wounded and weak the film has failed to provide a true picture of the ideological and spiritual features of a revolutionary. In this scene she should be described not as a weak woman who is wounded by a bullet but as a strong and brave woman who fights against her enemies with a gun.

It would be better to have the mother make a public speech after the liberation of the walled city. In her speech she must make the following appeal: Though the Japanese killed my husband and youngest son and burned down my house, my eldest son is fighting in the guerrilla army. Let us all rise in the war of revolution!

The film must provide a good portrayal of the guerrilla army political worker. This is extremely important in clarifying the true nature of the Korean revolution in the 1930s as a whole on the basis of the anti-Japanese armed struggle.

The description of the guerrilla army political worker should be particularly skilful in the scene in which Ul Nam dies. The scene in which Ul Nam dies is the climax of the drama; this is an important scene which provides the motivation for the popular armed uprising to liberate the walled city.

In this scene the hatred of the villagers for the atrocity of the Japanese imperialist aggressors reaches its peak and their accumulated feelings burst out into armed insurrection. Therefore, all the elements of the portrayal should naturally be focused on exposing the brutal nature of Japanese imperialism and inspiring hatred for the enemy. But the film described Ul Nam's death as the responsibility of the guerrilla

army political worker. The villagers are constantly suffering disasters inflicted by the Japanese. You must not show the villagers as suffering calamity because of the guerrilla army political worker.

If the plot of the film has the guerrilla army political worker coming to hide himself in the village as a last resort and being wounded so that he falls into a coma and cannot protect the villagers from the impending disaster, this might be reasonable from the point of view of life. However, if the film gives even the slightest impression that the people suffer casualties because of the political worker, this not only damages characterization, but also prevents the scene occupying its true place as the climax of the drama.

In this scene, if the political worker of the guerrilla army blocks the enemy bullet with his body in order to save Ul Nam and dies together with Ul Nam after killing some of the enemy, it will not give the impression that the villagers meet misfortune because of him.

You should correct the portrayal of characters in accordance with the demands of the original work.

The film *The Sea of Blood* should make effective use of music.

After watching this film the leader said that *Song of the "Punitive" Operation* was good and instructed that it be used twice. This song should be inserted again to make clear that it is sung because of the torments of life.

You should rely strictly on the contents of the original work *The Sea of Blood*, supplement what is lacking and complete the film as soon as possible. The members of the creative group should be ready to complete it in an appropriate form in about two weeks.

You must have confidence that you are able to produce a good film. The leader has said that the film is basically good and said you may feel at ease in your hearts.

I firmly believe that you will without fail prove yourselves worthy of the expectations of our Party and people by completing the film *The Sea of Blood* as a model work of revolutionary cinematic art of the highest ideological and artistic value.

