KIM JONG IL

SELECTED WORKS

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CONTENTS

ON FURTHER DEVELOPING MASS GYMNASTICS

Talk to Mass Gymnastics Producers, *April 11, 1987* 1

LET US MARCH FORWARD DYNAMICALLY ALONG THE ROAD OF SOCIALISM AND COMMUNISM UNDER THE UNFURLED BANNER OF THE ANTI-IMPERIALIST STRUGGLE

Talk to Senior Officials of the Central Committee of the Workers' Party of Korea, *September 25, 1987* 20

ON ESTABLISHING THE JUCHE OUTLOOK ON THE REVOLUTION

Talk to Senior Officials of the Central Committee of the Workers' Party of Korea, *October 10, 1987* 44

ON ESTABLISHING REVOLUTIONARY TRAITS AMONG WRITERS AND ARTISTES IN THEIR CREATIVE WORK AND LIFE

Talk to Senior Officials of the Information Department of the Central Committee of the Workers' Party of Korea and the Officials in Charge of Art and Literature, *November 30, 1987* 67

INFORMATION WORKERS MUST ESTABLISH A POLITICAL STANDARD AND WORK EFFECTIVELY

Speech at a Meeting of the Senior Officials of the Information Department of the Central Committee of the Workers' Party of Korea, *December 15, 1987* 91

LET US MAKE A REVOLUTIONARY CLIMATE PREVAIL THROUGHOUT THE PARTY

Speech at a Meeting of the Senior Officials of the Organizational Leadership Department of the Central Committee of the Workers' Party of Korea, *January 10, 1988* 108

ON IMPROVING THE SPIRIT OF SERVICE
AMONG SERVICE WORKERS

Talk to Senior Officials of the Central Committee
of the Workers' Party of Korea, *April 20, 1988* 137

ON THE ART OF THE DRAMA

Talk to Officials in the Field of Literature and Art, *April 20, 1988* 141

1. The Drama Revolution 142
1) The Drama Revolution Is the Requirement of the Times
for the Development of Art 142
2) The Struggle to Create a Drama of Our Own Style 146
3) *Shrine*-style Drama Is a New Type of Drama 153
4) Anti-Japanese Revolutionary Drama Is the Historical
Root of Our Dramatic Art 159

2. Dramatic Literature 171
1) The Play Is the Ideological and Artistic Basis of Drama 171
2) Dramatic Organization Is Basic to Dramaturgy 181
3) Speech Is the Basic Means of Interpretation in a Play 191
4) Mood Is the Emotional Tone of Dramatic Interpretation 200

3. Dramatic Interpretation on the Stage 211
1) Directing Is the Art of Creation and Guidance 211
2) Acting Is the Art of Characterization 218
3) Dramatic Fine Arts Are Fine Arts for Three-Dimensional
Running Stages 225
4) Dramatic Music Is an Important Means of Dramatic Interpretation 232

LET US ALL LIVE AND STRUGGLE LIKE HEROES

Talk to Senior Officials of the Central Committee
of the Workers' Party of Korea, *May 15, 1988* 240

ON FIRMLY ESTABLISHING A REVOLUTIONARY OUTLOOK
ON THE LEADER AMONG THE OFFICIALS

Talk to Senior Officials of the Organizational Leadership Department
and the Information Department of the Central Committee of the Workers'
Party of Korea, *August 23, 1988* 253

OFFICIALS MUST WORK IN A RESPONSIBLE WAY
BY DISPLAYING THE REVOLUTIONARY SPIRIT

Talk to Senior Officials of the Central Committee
of the Workers' Party of Korea, *October 10, 1988* 259

THE PRESENT TIMES AND THE TASKS FACING YOUNG PEOPLE

Talk to Senior Officials of the Central Committee
of the Workers' Party of Korea, *October 12, 1988* 266

ON MAKING THE CULTURAL AND EMOTIONAL
LIFE PREVAIL THROUGHOUT THE SOCIETY

Talk to Senior Officials of the Central Committee
of the Workers' Party of Korea, *January 5, 1989* 281

ON DEVELOPING PHYSICAL TRAINING AND SPORTS

Talk to Senior Officials of the Central Committee
of the Workers' Party of Korea, *June 2, 1989* 302

LET US STRENGTHEN THE PARTY AND FURTHER IMPROVE
ITS LEADERSHIP ROLE

Talk to Senior Officials of the Central Committee
of the Workers' Party of Korea and Chief Secretaries
of Its Provincial Committees, *June 9 and 12, 1989* 310

ANSWERS TO QUESTIONS RAISED BY THE GENERAL
DIRECTOR OF *GRANMA*, THE ORGAN OF THE CENTRAL
COMMITTEE OF THE COMMUNIST PARTY OF CUBA

October 26, 1989 358

ON FURTHER IMPROVING LABOUR ADMINISTRATION

Letter to Attendants of a National Short Course of Labour
Administration Officials, *November 27, 1989* 370

1. Labour Administration Is Work with People, Political Work 371

2. On Establishing a Revolutionary Style of Working Life 376
3. On Making Effective Use of Labour Resources 386
4. On the Accurate Enforcement of the Socialist System of Remuneration 393
5. On the Need to Provide Good Working Conditions.....401

LET US HIGHLY DISPLAY THE KOREAN-NATION-FIRST SPIRIT

Speech to Senior Officials of the Central Committee
of the Workers' Party of Korea, *December 28, 1989* 406

ON FURTHER DEVELOPING MASS GYMNASTICS

Talk to Mass Gymnastics Producers

April 11, 1987

Today I have had a preview of the performance of the mass gymnastic piece *Prosperous Juche Korea* prepared by the schoolchildren of Pyongyang for the forthcoming 75th birthday of the great leader Comrade Kim Il Sung.

The mass gymnastic performance *Prosperous Juche Korea* is a grand epic panorama of the reality of our country, which is prospering under the wise leadership of our Party and the great leader. It is good not only in its ideological content but also in its composition and editing. The mass gymnastics producers and Pyongyang schoolchildren have presented the new piece excellently by making strenuous efforts and displaying intense loyalty to the Party and the leader in spite of adverse weather conditions.

Today I would like to take advantage of this opportunity to meet with mass gymnastics producers to speak about a few problems related to the development of mass gymnastics.

Our mass gymnastics are a mixed form of comprehensive physical exercises, which combine high ideological content, artistic qualities and gymnastic skills.

Developing mass gymnastics is important in training schoolchildren to be fully developed communist people. To be a fully developed communist man, one must acquire a revolutionary

ideology, the knowledge of many fields, rich cultural attainments and a healthy and strong physique. These are the basic qualities required of a man of the communist type. Mass gymnastics play an important role in training schoolchildren to acquire these communist qualities. Mass gymnastics foster particularly healthy and strong physiques, a high degree of organization, discipline and collectivism in schoolchildren. The schoolchildren, conscious that a single slip in their action may spoil their mass gymnastic performance, make every effort to subordinate all their thoughts and actions to the collective.

Mass gymnastics are a major means of firmly equipping the Party members and other working people with the Juche idea and of demonstrating the validity and vitality of our Party's lines and policies. A mass gymnastic performance is not mere physical exercises. We can say that it is an art work that shows in a great epic picture the line and policy put forward by our Party on the basis of the Juche idea at each period and stage of the revolution, as well as the history and achievements of the struggle of our Party and people to carry them out. It is also highly visual and appealing because its ideological content is expressed through a vivid picture that integrates physical exercises, rhythmic movements, music and fine art. Through mass gymnastic performances, the Party members and other working people are firmly equipped with our Party's Juche idea, and the validity and great vitality of our Party's lines and policies, the embodiment of the idea, are demonstrated far and wide at home and abroad.

Mass gymnastics make an active contribution to the development of friendly relations with other countries. Many mass gymnastic performances are now shown to foreign visitors to our country, and our experts are sent abroad to produce and disseminate mass gymnastics. In the course of this, trust between our country and other countries is deepened, and exchanges steadily strengthen ties of friendship, as they support and encourage each other.

Because mass gymnastics are of great significance to educating and training the masses along revolutionary lines, to enhancing our

country's prestige abroad and to strengthening the friendship and solidarity with other countries, our Party has consistently paid close attention to their development. Under the wise leadership of the Party, great success has been made in the production of mass gymnastics. The People's Prize Winners *Chollima Korea*, *Following the Banner of the Workers' Party*, *Song of Korea*, and *The People Sing of Their Leader*, as well as many other monumental pieces of mass gymnastics, have been produced. In the course of this, great innovations have taken place in the development of their ideological content and the basic means of their presentation, namely, the formations of gymnastic players, backdrops and music. Our Juche-oriented mass gymnastics have now been disseminated in many countries, winning great admiration. We can say that our country is leading the world in the field of mass gymnastics. The proud success made in the field of mass gymnastics is the result of the silent efforts of the officials and creative workers in charge of gymnastics, who have devoted all their talents and energies to the development of mass gymnastics.

We are now faced with a heavy, yet honourable task of further developing mass gymnastics in keeping with the historic cause for a complete victory of socialism and our people's cultural requirements. The officials and creative workers in charge of mass gymnastics must, with a clear awareness of their heavy responsibility to the Party and revolution, make strenuous efforts to further develop mass gymnastics.

In order to develop mass gymnastics, we must continue to improve their content and form to meet the need of our times and cater to the aesthetic tastes of our contemporaries.

This is essential for developing the ideological content of our mass gymnastics based on Party principles and along revolutionary lines and for continually enriching the gymnastic formations, backdrops and music in organic unity.

The content of the theme of mass gymnastics is the basic factor that determines the ideological and artistic value of the work. The

revolutionary content of the theme of a mass gymnastic piece enhances its ideological and artistic qualities and its educational significance. That is why our mass gymnastics must deal with Party spirit and revolutionary content and enrich them steadily.

If our mass gymnastics are to be in accord with Party principles and revolutionary lines and contribute to the revolution and construction, they must portray the Party and the leader skilfully. Since mass gymnastics are creative works, their first and foremost task is to properly delineate the Party and the leader as is the case of all other productions. Doing this is essential for setting the correct ideological plot of a work and ensuring its ideological and artistic qualities at the highest level. The creative workers must present in great depth and breadth throughout their mass gymnastic productions the leader's greatness, the sagacity of his leadership, his immortal revolutionary achievements and his noble communist virtues. Their works must also show in full the greatness and brilliant achievements of the Party that effects historic changes on this land in ardent support of the leader's guidance.

The Juche idea and our Party's lines and policies, the application of this idea, must constitute the basic content of mass gymnastic productions. Only when you deal with the Juche idea and the Party's lines and policies properly in your works can you produce genuine mass gymnastics that can actively contribute to the revolution and construction. The creative workers must study the Juche idea and the Party's lines and policies in great depth and full scope and on a historical basis and render them into their mass gymnastic productions. These productions must also skilfully reflect the great leader's instructions and the Party's policies, which are set out in each period. This will make it possible to develop and enrich the content of mass gymnastics in keeping with the requirements of our times and strengthen their appeal and militant character.

Mass gymnastics must also show lifelike pictures of the heroic struggle of our people, who are united solidly behind the Party and the leader. Our people are now fighting stoutly under the leadership

of the Party and the leader for a complete victory of socialism and an independent, peaceful reunification of our country. The creative workers must skilfully portray through their mass gymnastic productions our people's revolutionary conviction and their will to strongly support and follow the Party and the leader through to the end, the successes they have made in building socialism under the Party's leadership, and their staunch struggle to accomplish the revolutionary cause of Juche.

The gymnastic players are the main component of mass gymnastics, as well as the most important means of gymnastic presentation. Only when the players perform a variety of gymnastic movements and change their formations skilfully can mass gymnastics become vigorous and forceful and sustain their gymnastic character.

Many vigorous physical movements and highly skilful gymnastic feats have so far been created and introduced into mass gymnastic performances. The molten-iron exercise and hoop exercise in *Prosperous Juche Korea* are good examples. A variety of physical movements performed by schoolgirls with hoops are good from the point of view of both physical exercise and artistic skill.

The performance, however, involves too many dances and rhythmic movements; physical movements lack variety and skill; and more often than not similar movements are repeated. In *Prosperous Juche Korea*, the somersault performed on a plank is the same as the one performed on the ground. The only difference, if any, is that one is performed by older schoolchildren and the other by younger ones.

The variety of the gymnastic movements and their skill level is inadequate because the producers, in an attempt to produce new movements each time they produce a new piece, do not widely use good, old gymnastic movements and they do not take painstaking efforts to create fresh movements.

Gymnastic movements, rather than dance-like movements, should be created and adopted for the gymnasts. In particular, you must put efforts into producing gymnastic movements that require high skills.

These movements should be designed to contribute to the growth of schoolchildren's statures and to the harmonious development of their physiques.

In addition to designing highly skilful gymnastic movements, you must strive to raise the level of the gymnastic skills of the schoolchildren who are to perform the movements. No matter how skilful are the movements you design, the movements will be useless unless they are performed by gymnasts. Moreover, in view of the continual changes in the schoolchildren who participate in the mass gymnastic performances, it is very important to prepare all the schoolchildren to acquire strong physiques capable of skilfully performing whatever gymnastic movements. We must efficiently operate the mass gymnastics mother schools and clubs, the advantages and effectiveness of which have been proven in practice, and train a large number of gymnasts capable of skilfully carrying out high-quality movements.

You must not discard good gymnastic movements that have already been designed on the excuse of introducing new ones. The mass gymnastic performances that were staged at the time of the Fourth and Fifth Party Congresses and other occasions contained many good gymnastic movements. The creative workers must further develop good, old gymnastic movements, such as hoop, club and bar gymnastics, while at the same time creating new ones.

The ranks of gymnasts must continue to use hand props and other equipment typical of previous mass gymnastics in combination with newly designed ones. When told to adopt new forms each time they create mass gymnastics, the creative workers try to make and use artistic hand props and equipment, instead of gymnastic hand props and equipment. In consequence, gymnastic performances lack vigour and driving force and are beginning to resemble artistic performances. From now on, gymnastic hand props and equipment must be designed and used for gymnastic formations.

The gymnasts must avoid repetition, similarity and stereotype in the making of formations and in the composition of gymnastic

techniques and movements. Such repetition, similarity and stereotype make it impossible to contrast different scenes of mass gymnastic performances and increase the effects of presentation. This would result, after all, in low levels of ideological and artistic quality and technical skill of the mass gymnastics. You must eliminate any repetition, similarity and stereotype in the planning of formations and in the composition of gymnastic techniques and movements, provide different scenes with contrast and produce the maximum effect in the presentation of gymnastic formations.

Costumes for the gymnasts should also be carefully selected. The designs and colours of these costumes must cater to our people's national emotions and feelings and suit the ideological content of relevant acts and scenes, the character of the players' hand props and equipment, and their ages and sexes. The costumes must also be convenient, simple and elastic so as to facilitate free gymnastic movements, show distinct contrast between different chapters and look rich and bright.

The backdrop is a major means of visually and vividly expressing the ideological content of the mass gymnastics. It consists of a variety of pictures, letters, and three-dimensional, rhythmic descriptions, which explain or supplement the ideas and themes that are difficult to express by means of gymnastic formations and music. It plays an important role in making mass gymnastics an epic work. It is now developing from plane forms to three-dimensional and rhythmic forms. We must not rest content with this, but continue to improve its rendering techniques.

The great leader's image must be given on the backdrop in a more respectful appearance.

It is our people's greatest wish and unshakeable will to hold the great leader in high esteem forever, safeguard him politically, ideologically and with our lives, and ensure his absolute authority and prestige in every possible way. Reflecting their wish and will, the leader's image is presented on the backdrops to mass gymnastic performances. The fact that his image is brightly and respectfully

shown on the backdrops is an outstanding success in the development of mass gymnastics. It means a success in opening up a new field in the making of backdrops.

The mass gymnastics producers, however, are not yet presenting the great leader's image as intended by the Party. Nearly all the acts and scenes of the mass gymnastic piece include his image on their backdrop, allegedly to show his achievements. This is not the way to clearly show his revolutionary achievements. Because his revolutionary history runs through the mass gymnastic performance, there is no need to present his image on the backdrop for every act and every scene.

Conditions and methodology for showing the great leader's image in a respectful manner have not yet been clearly established, so too frequent display of his image may degrade it. If you show his image on the backdrop and keep it static in an attempt to ensure its respectability, it will be impossible to display skills by moving the backdrop freely.

The practice of too frequently presenting the great leader's image on the backdrop has resulted from the wrong attitude of the creative workers who think of producing gymnastic works in an easy way. In the field of stage art, too, they seem to think that the display of the great leader's image on the backdrop is a solution to any problem.

In the future, the great leader's image should be shown only a few times on the most important scenes from the point of view of the content of a mass gymnastic production. We must establish a scientific methodology on how to respectfully show the leader's image on the backdrop by deepening our study in this task.

We must increase the size of backdrops, and raise the level of their rhythmic operation, symbolic representation, three-dimensional structure and scientific rendering.

The mass gymnastics *Prosperous Juche Korea* is a good example in that it shows large pictures and letters on its backdrop. But there are still many shortcomings in its rhythmic operation. The scenes describing animals and only a few other scenes move skilfully, while

the other scenes are almost static. The movements of animal pictures on the backdrop are too simplistic to attract the eyes of the spectators.

The creative workers must study harder to produce backdrops capable of presenting larger and rhythmic pictures and letters so that they move in a lifelike manner in keeping with the characteristics of relevant scenes. Good things, such as breathing backdrops, which have been created in the past, should be continually used.

In addition, the level of symbolic backdrop presentation must be raised. The backdrop is not now employing the symbolic technique skilfully, so some pictures do not clearly display what they are meant to express. In the backdrop to *Prosperous Juche Korea*, a picture of the Party flag is hoisted on the office building of the Party Central Committee to represent the Party. If a person with no idea of the office building of the Party Central Committee sees the picture, he will take it for a flag hoisted on a multi-storied apartment block. To portray the Party in the backdrop, you should give the Party emblem in the middle of the backdrop to symbolize the Party and add an inscription, "The Party That Has Inherited the Traditions of Juche," to appear on both sides of the emblem. This will express the message clearly. The creative workers must study symbolic techniques more ardently and raise the level of symbolic expression of the backdrop.

The backdrop should be made three-dimensional and employ scientific means. It should be designed to make three-dimensional impressions and introduce new devices and make use of laser equipment and the latest developments in science and technology. The work of putting backdrops on a scientific basis is still a new field, so you must study it in great depth.

The backdrop should be made beautiful and rich in colouring. Skilful use of beautiful flowers and rich colouring can increase the effect of the backdrop. In order to make the backdrop beautiful, the design should be coloured brightly and beautifully. Coloured paper should be printed in the same way, and luminous coloured paper and coloured cloth should be used effectively.

Music is one of the three major components of mass gymnastics,

together with the gymnasts and backdrop. Music supplements ideological content and emotions, which are difficult to express by means of players and backdrops, thus raising the level of gymnastic rendering. Music also ensures harmonious unity of playing ranks and backdrop in the gymnastic performance. It also provides rhythmic motion for the playing ranks and backdrop and occasions changes in the scenes and incorporates them in a harmonious, artistic sequence. In this sense, music can be said to be the conductor of a mass gymnastic performance. Therefore, you must pay close attention to programming music skilfully in mass gymnastics.

Music should be programmed in keeping with the characteristics of each mass gymnastic production.

As matters now stand, there are many instances of failing to arrange music in accordance with the characteristics of mass gymnastic productions. In the mass gymnastics *Prosperous Juche Korea*, the song *Jubilant People's Festival* is given in the celebration act, but the song is slow in tempo and crooning, so it does not fit in with the mood of the scene of celebrations. Celebration scenes, to be effective, need merry and lively music. In the second act, "We Sing of the Motherly Party," too, the music does not suit the scene. The act mainly features songs like *Where My Life Has Come into Bloom*, which deals with noble virtues. This is not suitable. For the scenes of mass gymnastic presentation that delineate the militant Party, forceful and militant music should be selected. If a few militant songs about our Party had been sung in the act, the theme of the mass gymnastic production could have been expressed clearly. Musical pieces dealing with noble virtues may be used for mass gymnastic performances. But in that case the words of the songs should be given on the backdrop and the melodies should be forcefully played by the band.

If they are to programme music in keeping with the characteristics of a mass gymnastic production, the creative workers must have a clear knowledge of not only the theme of the work as a whole, but the content of each act and scene and its gymnastic rendering, and on this basis select music accordingly.

Music for mass gymnastic performances should be subordinated to the gymnasts.

This means that music should be arranged in keeping with all the movements performed by the gymnasts, that the gymnastic movements should first be designed in accordance with the fundamental requirements of the gymnastic production and the sequence of the work and then music should be synchronized with the movements, and not vice versa. To all intents and purposes, backdrops and music are needed to add relief to the performances of the gymnasts. Subordinating music to the movements of the players will avoid the tendency of mass gymnastic performances becoming like a dance or an artistic performance. The creative workers must not mechanically programme music, but should subordinate music to the gymnastic movements, while doing so on the principle of sustaining the theme of the work. In this way the characteristics of mass gymnastic performances can be fully expressed. Along with this, mass gymnastic music should be played vigorously and solemnly.

Mass gymnastic music should not contain much *pangchang*1. If too much of it is used as gymnastic music, the mass gymnastic performance may become an artistic performance. This is not good.

When I was watching a mass gymnastic performance on the TV last year, I found too much *pangchang*, so I thought of warning you against the practice. Seeing *Prosperous Juche Korea* today, I feel sure again that too much *pangchang* is being used. The gymnastic performance begins with the accompaniment of *pangchang*, the words of which do not sound clear. If music for the mass gymnastic performance is programmed as it is being done now, namely, in such a way that the performance is accompanied first by a chorus and then by a woman's vocal solo and a man's vocal solo by turns, and then again by a chorus, the characteristics of gymnastic music cannot be sustained, and the demarcation between the mass gymnastic presentation and an artistic performance may disappear.

Brass and woodwind instrument music is basic to gymnastic music. Mass gymnastic music performed by brass and woodwind

instruments sounds forceful and not tedious. Military marches played by the band of the People's Army during a parade last more than two hours. Yet they are not tedious, instead sounding vigorous. Formerly, brass and woodwind instrument music, not *pangchang*, was used for the mass gymnastics that were initially performed in our country. In the future, brass and woodwind instrument music should be the mainstay for mass gymnastic performances, and *pangchang* should be inserted only where it is indispensable.

In order to raise the level of mass gymnastic performance, you must properly edit overall direction. However revolutionary the content of a mass gymnastic production may be, and however good the gymnasts, backdrop and music may be, they will not prove their worth and the quality of the work cannot be ensured unless overall direction is edited properly.

The editing of general direction must be geared to the solution of the basic problem of each scene on the basis of correct calculation of the main part of the mass gymnastic production and the parts that must be sustained. The most important factor in this effort is to provide distinct contrasts between different scenes.

Because the general direction of *Prosperous Juche Korea* is not edited on this principle, the main part of the work has failed to produce effect and overcome repetition and similarity. Children appear at the close of the third act of *Prosperous Juche Korea* and again at the beginning of the fourth act. That is a repetition of rendering technique. The neglect of contrasts between different scenes resulted in the repeated appearance of children, dancing the *sangmo* dance, at the close of the third act and again at the beginning of the fourth act. Therefore, the moment of attempted climax in the fourth act, which was to show our people's happy lives under the leader's care after showing the lovable children, was lost. Young schoolchildren dancing the *sangmo* dance are not more attractive than older ones doing the same. The children running out in the first scene of the fourth act will be more attractive than young schoolchildren dancing the *sangmo* dance.

In the editing of overall direction, you must also pay attention to ensuring an organic unity of gymnasts, backdrop and music. The skilful performance of the mass gymnastic production depends on how the gymnasts, backdrop and music, the three major components of the work, are combined. If these components lack organic unity, the performance will fail to touch the hearts of spectators and breathe the same air with them. General direction must envisage the scene aimed at showing the gymnasts' skill and the scene planned for focusing the audience's attention on the backdrop and the like. On this basis, general direction should be edited to realize the plan. For example, when a beautiful scene unfolds on the backdrop, the gymnasts should be made to repeat the movement they have performed, or perform ordinary movements, instead of trying minor feats. When the gymnasts' skill is to be demonstrated, the backdrop must not be made to attract the audience's eyes.

The gymnast's action can be planned to shout simultaneously with the backdrop. In the sixth act, "Let Us Reunify the Country and Sing of Our Beautiful Land," of *Prosperous Juche Korea*, the gymnasts and the schoolchildren of the backdrop are made to shout at the same time. This is a very good idea. If the schoolchildren of the backdrop joined the children when the latter ran out shouting "Ya!" in the fourth act, "Let Us Sing of the People's Paradise," the scene could have produced greater effect.

You must also make sure that music supports the gymnasts and backdrop through their organic unity.

In editing general direction, you must also find a correct solution to the problem of providing uninterrupted links between acts and scenes by means of music, in addition to providing support for the gymnasts and backdrop in each act.

In editing general direction, you must examine in detail what the mass gymnastic production is going to show, and which part should be sustained to agree with the spectator's psychology. On this basis you must work out a detailed plan of direction. This process can be called a creative process.

For mass gymnastics to develop, they must be put on a mass basis.

Developing physical training on a mass basis is our Party's consistent policy. Mass gymnastics, a branch of physical training, can only develop when popularized. Putting mass gymnastics on a mass basis is the requirement of mass gymnastics themselves. Mass gymnastics are exercises done, literally, by the masses. So a few gymnasts' skilful movements cannot ensure success in mass gymnastics. The level of the development of mass gymnastics is determined by the level of the performances of all the participants.

An important task in developing mass gymnastics on a mass basis is to popularize them in senior-middle and other schools.

To this end, it is necessary to adequately prepare teachers for the purpose. Schools should give teachers a clear understanding of the importance of mass gymnastics. At the same time the specialized establishments that produce mass gymnastics should organize short mass gymnastics training courses for teachers on a planned basis and provide them with various reference books on mass gymnastics so as to enhance each teacher's technical qualifications.

In order to popularize mass gymnastics in schools, schools should prepare hoops, skipping-ropes, clubs and other equipment needed for mass gymnastics. If these things are available, schools will be able to regularly conduct mass gymnastics under their own plan.

Enhancing the role of the League of Socialist Working Youth organizations is an important way of encouraging schools to widely undertake mass gymnastics. The LSWY organizations must encourage schools to draw up extracurricular physical training programmes in keeping with their own conditions and control them to implement the programmes. They must also effectively organize mass gymnastics contests so that all the schools take an active part in this work and continually raise their level of mass gymnastics in this course.

In order to popularize them, mass gymnastics must be widely conducted, with cities and counties as units. If cities and counties conduct mass gymnastics during major national festivals, particularly

on April 15, it will be good both for the education of schoolchildren and the people in general and for creating a festive atmosphere. In the past, Pukchong County, Anbyon County, Kangso District and many other counties and cities have laid out playgrounds through a mass campaign and conducted mass gymnastics. That is a very good thing. This good experience should be generalized among other cities and counties, so that they define the content and scale of mass gymnastics to suit their own specific conditions and conduct them widely.

To develop mass gymnastics, we must also lay material foundations for them.

Mass gymnastics are a mixed form of physical exercises that integrate gymnasts, backdrop and music in a work, so their presentation requires a lot of materials and other means. Without these materials and means, it would be impossible to produce mass gymnastics of high ideological and artistic quality and develop them continuously to meet our people's aspirations and desires.

In laying a material foundation for mass gymnastics, it is important to build up the bases for the production of gymnastic equipment, costumes, coloured paper and similar things. Administrative and economic organizations must designate factories to produce equipment, costumes and coloured paper and supply them with raw materials and other necessities to ensure regular production. Clubs, hoops, rods and similar gymnastic equipment can be produced for schools by several specialized factories.

Mass gymnastic equipment should be lightweight and modern, and effective use of existing equipment and costumes should be meticulously organized. You must not think of using new gymnastic equipment and costumes each time you conduct mass gymnastics, discarding the old ones. The material foundations for mass gymnastics should be built up by adding new things one by one to the existing foundations.

Stadiums capable of staging mass gymnastics should be well prepared. Good stadiums are needed to accommodate even backdrops for mass gymnastics. If provinces, cities and counties construct good

stadiums, they will be perfectly able to conduct mass gymnastics on their own. They must build stadiums capable of mass gymnastics displays through a mass campaign to suit their specific conditions. If they organize their work properly, they will be able to build good stadiums with locally available materials.

Provinces should set exemplary units in the preparation of stadiums and generalize their experience so that all the cities and counties work hard to do the same.

For the development of mass gymnastics, production company must enhance its function and role.

The Mass Gymnastics Production Company is a specialized establishment that has assumed the responsibility to organize and direct the work of creating mass gymnastic productions and disseminating them and developing mass gymnastics on a long-term basis in our country. Only when it enhances its function and role can it continue to produce good works and brighten our country further as a model country of mass gymnastics. It must enhance its function and role also for the furtherance of exchange in physical culture with other countries and to disseminate mass gymnastics of our style in these countries.

In order for it to enhance its function and role, the production company should build up the ranks of its personnel and continue to raise the level of their qualifications.

The Mass Gymnastics Production Company should be staffed with people who are unfailingly loyal to the Party and the leader and technically qualified.

The quality level of mass gymnastics is determined by the qualifications of the creative workers. Only when they are highly qualified can they produce good mass gymnastics. They must steadily improve their qualifications in step with the requirements of development. All the mass gymnastics producers must make a deep study of the Juche idea and our Party's lines and policies, its embodiment, make them their belief, and think and act accordingly. In addition, they must diligently study their specialities, master them,

and regularly hold meetings to demonstrate their skills so as to attain a high level of creative skills.

If it is to enhance its function and role, the production company needs a correct work system and good working conditions.

First of all, the Korean Physical Culture and Sports Guidance Committee must establish the system of exercising unified control of the production and dissemination of mass gymnastics by the production company. The production company must have a long-term plan to develop mass gymnastics in our country, produce works on a planned basis, and, in touch with relevant organizations, visit schools and work regularly to raise the level of schoolchildren's gymnastic skills.

The system of assessment of mass gymnastics should be properly established.

The assessment system should be established by forming an assessment committee to collectively and on unitary principles examine the whole process of creative endeavours ranging from the production of scripts and each part to the editing of general direction.

When assessing mass gymnastic productions, the committee must strictly observe the principle of collectivism and see whether the works correctly reflect both political and descriptive requirements. In other words, they must collectively examine the various aspects of mass gymnastic productions, whether their themes accord with the Party's lines and policies, and the requirements of our times, whether the gymnastic skills are rendered at a high level on the principle of sustaining the characteristics of mass gymnastics, whether the works are rendered characteristically in a new form and by a new method through organic unity of gymnasts, backdrops and music, and whether the works are created in keeping with the characters of the relevant public functions.

The assessment committee should be composed of senior officials in charge of mass gymnastics and authoritative experts.

Joint criticism of mass gymnastic works should also be effectively organized with the participation of creative workers and all the people

related to mass gymnastics by the method of showing them the works and hearing their opinions.

The workers of Mass Gymnastics Production Company should be given assistance in finding solutions to technical problems in the systematic study of information on mass gymnastics and in the creation and dissemination of new works, so that they can vigorously develop creative activities.

For the present, you must complete *Prosperous Juche Korea* quickly.

The major shortcoming of this work is that it resembles a dance and an art work. It would be impossible, however, to reshape all the movements of the gymnasts and music right away. We have only a few days until April 15. So if all these are revamped, we shall be unable to ensure the April 15 celebrations.

The plot of *Prosperous Juche Korea* and the movements of the gymnasts should be left as they are, but the tempo of music should be quickened. Lyrical songs should be replaced with lively songs, and brass and woodwind instrument music should be the principal accompaniment. Then, the movements of the gymnasts will become quicker and the mass gymnastic performance will look much vigorous and forceful.

The songs for *Prosperous Juche Korea* should be examined for necessary changes. The slow, crooning song *Jubilant People's Festival* in the celebration act should be replaced by the bright and forceful *Song of General Kim Il Sung*. If *Prosperous Juche Korea* begins with *Song of General Kim Il Sung* and closes with *Long Life and Good Health to the Leader*, the beginning and end will be in harmony.

The letters and pictures in the backdrop to the mass gymnastics *Prosperous Juche Korea*, which are disproportionate or unsuitable for the scenes, should be replaced. The title of the first act, "We Sing of the Fatherly Leader," is given above the picture of the leader's old home at Mangyongdae. Only the title should be inscribed in large letters. As the title and the picture of his old home are given together,

the title letters do not look conspicuously effective.

You must prepare a good mass gymnastic production for next year. Next year will mark the 40th anniversary of the birth of our Republic, so you can prepare a gymnastic production entitled *Forty Years of Our Republic*. When you do this, I intend to make a stronger demand on the creative workers. You comrades must know clearly the Party's desire, make good preparations from now, and produce a better piece of mass gymnastics next year.

The Party has great trust in the officials and creative workers in the field of mass gymnastics and expects a great deal from them. A short time ago, on the 15th anniversary of the establishment of the Mass Gymnastics Production Company, the officials and creative workers engaged in mass gymnastics had the honour of posing with the great leader for a souvenir photograph. They all must cherish the Party's great confidence in them and its consideration for them and work hard to further develop mass gymnastics in our country.

LET US MARCH FORWARD DYNAMICALLY ALONG THE ROAD OF SOCIALISM AND COMMUNISM UNDER THE UNFURLED BANNER OF THE ANTI-IMPERIALIST STRUGGLE

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

September 25, 1987

The general situation in the revolution at present is very complicated. An analysis of the developments in the international arena shows that there are serious problems concerning the destiny not only of our revolution but also of the world revolution.

The Korean communists who are working towards the fulfilment of the revolutionary cause of Juche initiated by the great leader Comrade Kim Il Sung must adhere to the revolutionary stand of the working class with a correct understanding of the present situation, and bring about a new advance in the revolution. This is their historic task.

In order to assess the present revolutionary situation correctly and maintain a revolutionary stand, we must, above all else, have a proper understanding of the real features of contemporary imperialism and its fate.

World imperialism was hard hit in the Second World War. The vanquished countries, such as fascist Germany, Japan and Italy, suffered fatal blows, and the capitalist powers, including Britain and France, that belonged to the Allies, also suffered no less a loss than

the vanquished countries. In short, capitalism was significantly weakened as a result of the Second World War.

However, US imperialism alone made a colossal profit from the war and thus rapidly became bloated. The industry of the United States was not damaged during the war, but instead its industrial output more than doubled. During the war the United States expanded its munitions industry on a large scale and acted as a supplier of weapons and other war materials to the Allies and also made enormous profits by selling surplus goods at high prices. Taking advantage of the war, it became the greatest creditor nation in the world.

In this way US imperialism came to occupy a dominant position in the capitalist world economically and militarily, and this was an important factor in the process of change in the capitalist world following the Second World War.

After the war the US monopoly capitalists were confronted with a vital problem: how to maintain their colossal munitions industry, and what to do with their tremendous amount of surplus capital.

The US imperialists clamoured about a "communist threat" in order to provide an excuse for continuing to expand their munitions industry, adopted the policy of a cold war that was directed against the socialist countries and increased international tension, under the pretext of protecting the "free world." This was essentially the "Truman Doctrine." Meanwhile, in order to avoid an economic crisis and dispose of their surplus capital, they carried out the policy of gaining hold of the economies of the major capitalist countries in Europe by means of capital investment in the name of "aiding" their economic recovery from the ravages of war. This was what they called the "Marshall Plan".

In this way US imperialism acquired a firm grip on the capitalist world militarily and controlled it economically, while clinging more and more to an aggressive policy in order to check the growing socialist forces and materialize its ambition for world conquest.

Drawing on developed technology and superior economic strength

the monopoly capital of the United States intensified its inroads into other countries and established multinational companies by setting up daughter companies in various countries. In the 1960s many multinational companies based in the other developed capitalist countries also appeared. Thus the internationalization of capital was accelerated and the economies of the capitalist world were brought under the domination of the multinational companies of the US and other developed capitalist countries.

With the rapid internationalization of capital through multinational companies, new changes took place in the mutual relations between capitalist countries.

Before the Second World War the capitalist powers engaged in fierce competition to seize commodity markets and spheres of influence, and this led to destructive armed clashes and wars. It can be said that both the First and Second World Wars were the results of the sharpening contradictions and antagonism between the capitalist powers. As the internationalization of capital progressed after the Second World War, however, the capitalist powers depended on and collaborated with each other economically and technically. Previously they had expanded great energies on competing with and defeating each other, but, from that time onwards, they joined hands to oppose socialism and intensify capitalist exploitation and plunder. It might be said that the greatest change in the capitalist world since the Second World War has been that the capitalist powers have gone over from dog-eat-dog relations to those of alignment and cooperation. Of course, this does not mean that no contradiction exists between the capitalist powers, but now this is of secondary importance and alignment is the basis of their relations. During the 40 years since the end of the Second World War there have been more than 170 wars, major and minor, but none of them has been fought between capitalist powers themselves; rather their military alignment has been strengthened through military blocs.

As a result of capital being internationalized and of world imperialism having realigned itself, centring on US imperialism,

capitalism has survived its imminent doom and made rapid economic and technical progress.

Since the end of the Second World War the imperialists have not only aligned themselves with each other politically, economically and militarily, but also evolved more cunning techniques of domination and crafty methods of plunder. This is also an important feature of contemporary imperialism.

The imperialists could not help being extremely alarmed at the rapidly-growing socialist forces and the upsurge of the working-class movement and national-liberation movement in the colonies. That is why they have devised new and more cunning techniques of ruling and crafty methods of plundering to weaken the influence of socialism and appease the working-class movement and national-liberation movement in the colonies.

The imperialists were keenly aware of the fact that they would not be able to maintain the capitalist system unless the working-class movement in their own countries was undermined, so they brought up large numbers of labour aristocrats, while striving to conceal capitalist exploitation and to subdue the resistance of the working masses through unemployment and poverty.

The imperialists also had to change the method of plundering their colonies. Imperialism has always existed by exploiting and plundering colonies. As a result of the Second World War, the national-liberation movement gained unprecedented momentum and the colonial system crumbled. This was a fatal blow to imperialism. The imperialists resorted to the crafty method of neocolonialism to regain their lost colonies. Unlike in the past when they had ruled and plundered their colonies by means of overt coercion, they now nominally recognized the sovereignty of the newly independent countries and developing nations and offered them so-called “aid.” In this way they subjugated these countries politically and economically, exploiting and plundering them.

Neocolonialism became a means for the imperialists easily to infiltrate the developing countries. In former days the imperialist

powers scrambled fiercely for colonies, but since beginning to rely on neocolonialism they have conspired together to penetrate the developing countries and pacify the resistance of their peoples using "aid," in particular, as a bait. In this way they were able to seize commodity markets and raw material resources without difficulty.

With capitalist countries acting in collusion economically and technically and acquiring large markets and raw material resources in the developing countries, the level of socialization of production rose markedly, and production and technology developed quickly in the capitalist world.

These changes in the capitalist world offered the advocates of imperialism grounds for the argument that the basic contradiction of capitalism had been resolved and that capitalism was no longer moribund capitalism, but growing and prospering capitalism.

However, the basic contradiction of capitalism has never been settled, nor has the predatory nature of imperialism ever changed. Capital cannot be anything but capital however international it becomes. The multinational company is nothing but a mode of existence for major monopolies; it intensifies capitalist exploitation and guarantees imperialist domination, on a world scale. A change, if any, has taken place in the method of capitalist exploitation and plunder in that it has become much more sly, and in the range of capitalist contradiction in that it has extended on an international level beyond the bounds of individual countries. Formerly, capitalist exploitation caused the phenomenon of "the rich getting ever richer and the poor getting ever poorer" to prevail within individual capitalist countries, but nowadays this phenomenon is getting worse on a global scale with the world being divided into rich capitalist countries and poor developing countries.

Today the contradictions of the capitalist world have been exacerbated still further, and imperialism finds itself in serious political and economic trouble.

Because of neocolonialist exploitation and plunder by imperialists, national industries in the developing countries have further

deteriorated, the people of these countries have become poorer and their foreign debts have increased as the days go by. In the developing countries the purchasing power for capitalist commodities has declined and their ability to pay foreign debts has diminished. This cannot but be a blow to the imperialist powers which have grown fat at the cost of the developing countries.

The development of capitalism presupposes the expansion of markets. But as the developing countries have reached the point where they can no longer serve as commodity markets and areas of capital investment, the imperialists have found it difficult to sell their surplus goods there and have had to reduce their loans to them gradually. This has not only placed the developing countries in a more difficult economic situation but also compelled the developed capitalist countries to limit their production. The developed countries are now fighting among themselves to make each other restrict production. Since in capitalist countries technology continues to develop, whereas production has to be limited, it has become impossible to prevent the growth of unemployment and inflation. In the major capitalist countries of Europe the rate of unemployment has now reached 12-13 per cent and the inflation crisis is sweeping the capitalist world.

The crisis of capitalism finds clear expression in the fact that the position of the United States, the ringleader of world imperialism, is becoming more and more difficult.

The United States is in this difficult position because it is not only sharing the same crisis as the capitalist powers, but has also been gradually losing its leading position in the capitalist world. As their economic domination is being weakened as a result of the economic progress of the European capitalist countries and Japan, the US imperialists are basing their economy more and more on armaments in order to maintain their domination over the capitalist world and allow the large munitions monopolies to make profits. As a result, the deficit in their state budget has become enormous, and their foreign debts have swollen so that the United States, which was once the

greatest creditor country in the world, has, now, become the largest debtor nation.

Since in the United States the armaments monopolies are trying to make greater profits by ceaselessly expanding the munitions industry, the process of basing the economy on armaments cannot be halted. The United States has attended the negotiations on nuclear arms reduction, but in no way does this mean that its monopolies have abandoned their desire to expand the munitions industry. The American armaments monopolies may not regard the reduction of those nuclear weapons which have already been manufactured and sold as affecting their interests directly, but on no account will they tolerate any reduction or banning of nuclear arms production. That is why the United States, while negotiating for nuclear arms reduction, continues to push forward the adventurous "Star Wars" programme, which is said to cost thousands of billions of dollars. It can never free itself from the heavy burden of its ever-growing military expenditure, and its budget deficit and foreign debts will increase further. In the long run, this will lead its economy into a bottomless mire.

The most effective way for the imperialists to overcome their political and economic crises is to abolish the outdated international economic order of exploiting and plundering the developing nations in a neocolonial way and establish a new, equitable one so that these countries can make economic and technological progress.

It is only when the economies of the developing nations in Asia, Africa and Latin America, where there are enormous natural and manpower resources, develop that the problem of markets for the developed capitalist countries can be solved. In this way alone will the developed capitalist nations survive. However, the imperialists are taking the path of self-destruction by clinging to their neocolonial exploitation and plunder because of their exploiting nature, instead of accepting the developing nations' demand for a new international economic order.

The contradictions and antagonism between the imperialist powers will be further exacerbated in the future. Though the imperialist

powers are now collaborating with each other in an attempt to maintain their position of monopoly, there is no doubt that their interests will conflict with each other and that the contradictions between them will become aggravated as their markets grow narrower and the way to the growth of capital and of making money reaches a dead end. It is only natural for hungry wolves to bite each other.

Contemporary imperialism has also a serious inner contradiction because of which it cannot escape its doom.

Outwardly, the developed countries seem to be prospering, but inwardly they are rotting due to ever-worsening contradictions.

As the marketing channels are clogged to a greater extent, capitalists are moving towards deforming the material life of people by creating an artificial inhuman demand. They are manufacturing a variety of things to stimulate extravagance, corruption and dissipation and to paralyse the human body and mind, with the result that the number of drug addicts, alcoholics, as well as degenerates pursuing abnormal desires, is growing rapidly and people are becoming mentally and physically deformed. Even the defenders of the bourgeoisie are lamenting and calling this phenomenon an incurable disease of modern capitalism.

The capitalists are frenziedly spreading reactionary and anti-popular ideas and culture, as well as the decadent bourgeois way of life, in order to paralyse the working masses' consciousness of independence and to make people submit to the capitalist exploiting system. In capitalist countries all manner of reactionary ideology and superstition which, like a narcotic, numb the sound mind of the people and make them ignorant, are widespread. The way of life in which the weak fall prey to the strong is fostered and, as a result, such social evils as immorality and depravity, murder and robbery are rampant and people are trembling with fear and apprehension. Thus, in capitalist society the mental life of the people becomes all the more intolerable with the increase in material wealth.

With a view to maintaining its privileged position, which is being

endangered with the passage of time, the capitalist class is resorting to crafty schemes to placate, deceive and bribe the masses while making its reactionary ruling machine fascist and furthering its policy of aggression and war.

A decadent material life, a poor mental and cultural life and a reactionary political life–these can be said to be the main characteristic of capitalist society, and they show the anti-popular nature and corruption of modern imperialism.

People not only want to be physically healthy and developed while enjoying a prosperous material life, but also desire to develop mentally and culturally while leading a rich mental life. In addition, they want to live and develop with immortal socio-political integrity by joining with each other as equal masters of society. We can say that this is the inherent desire of a man as a social being.

In order to develop social life to meet this desire, it is necessary to promote the mental, cultural and political life of the people in step with the enrichment of their material life. However, capitalists do not like to spend money on enriching the mental and cultural life of people because they want people to become the slaves of a corrupt material life and of money. On the contrary, they waste a large sum on restricting the mental and cultural development of the working people. Worse still, capitalists try to restrain the development of the working people's political life as far as possible because enhancing their political position and role endangers their political rule. In capitalist society people are becoming more and more the slaves of money and property and their political integrity is being repressed.

In capitalist society it is not possible to eliminate inequality in material wealth, nor is it possible to remove the imbalance between the improving material life and the deteriorating mental and cultural life, and between the masses' growing desire for independence and their worsening political life. In order to eliminate this inequality and imbalance and achieve harmonious development in all the material, mental and cultural and political aspects of life of the working masses, one must follow the path of socialism. However, because of

their class nature, the imperialists are not only unwilling to break with capitalism but also getting more and more reactionary, contrary to man's inherent desire for independence.

As inequality and imbalance, as well as the reactionary nature and anti-popular character of imperialism, are now growing in capitalist society, the contradiction between the masses of the people, who desire to live and develop independently, and the capitalist class is becoming more serious, and capitalism is precipitating itself into ruin.

Contemporary imperialism is in a dilemma internally and externally, and is making frantic efforts to free itself from the daily aggravating, catastrophic crisis.

The US imperialists and the international reactionaries are concentrating the spearhead of their attack on the socialist countries, which are the bulwark of peace and progress, and are brazenly attempting to stamp out the struggle of the progressive people of the world who desire independence. As the leader has said, the imperialists are now dancing around wielding a nuclear weapon in one hand and a purse in the other. The schemes of the imperialists are becoming ever more vicious and crafty as they try to bring the people of the socialist countries and other progressive people throughout the world to their knees by threatening and blackmailing them militarily, bribing and subordinating them economically and disrupting them ideologically and culturally.

Whenever imperialism faces a crisis, its reactionary and aggressive nature increases and it makes desperate efforts to maintain its existence. The frenzied efforts of the imperialists are not an expression of their strength; they reveal their vulnerability. The more reactionary the imperialists become and the more frenzied are the efforts they make, the more the people will be awakened to revolutionary awareness, and the day of the collapse of imperialism will draw nearer.

It is an indisputable fact that the end of contemporary imperialism is nigh, and it is historically inevitable that imperialism will perish and socialism triumph.

However, imperialism will not fall of its own accord. It can be defeated only by the revolutionary struggle of the working masses led by the working class.

Building up the motive force of the revolution is decisive in destroying imperialism and winning victory in the revolution. In particular, it is important to strengthen the working-class party, the vanguard detachment of the revolution, and to enhance its role.

If we are to strengthen the revolutionary forces we must correctly analyse and appraise the changes that have taken place in social and class composition.

Since the end of the Second World War social and class composition in the capitalist countries has undergone a great change. As the mechanization and automation of production has been promoted with the advance of technology in the developed capitalist countries, so the number of people who engage in physical labour has been considerably reduced, whereas the number of those who do technical and mental labour has increased rapidly and they have become the overwhelming majority of the working people.

It is a law that as society progresses, so the technical and cultural standard of the workers improves and the number of intellectuals increases.

Certainly, it is true that the rapid growth in the number of intellectuals greatly influences the working people towards petit bourgeois ideology. Particularly in a capitalist society where systematic revolutionary education is impossible, it is unavoidable that many intellectuals are tainted with bourgeois and petit bourgeois ideas. Therefore, it is difficult to win them over to the revolution. But we cannot say that the change in social and class composition has weakened the social and class basis of the Communist and Workers' Parties or created unfavourable conditions for the socialist revolution. Neither the working people engaged in technical labour nor those in mental labour are owners of the means of production. There are some differences between them and physical labourers in their technical and cultural levels and in their working conditions, but there is an

essential community between them in that they are all employed and paid by capitalists.

Today the number of working people–the conventional working masses plus the newly-emerged technical and mental labourers–employed by the capitalists accounts for 80 to 90 per cent of the working populations in the developed capitalist countries. This shows that the social and class basis of the Communist and Workers' Parties has, far from being weakened, actually been strengthened.

The point at issue is how the Communist and Workers' Parties should conduct political work to make the broad working masses revolutionary and win them over, to suit the change in social and class composition.

The working masses do not take part in the revolution spontaneously. Even the working class can work for the revolution only when they have acquired class awareness.

Awakening the working class and other working masses to revolutionary consciousness is all the more urgent at the moment. The working class of today cannot simply be identified with the proletariat of the past. Needless to say, the working class in socialist society is not proletarian, but even the working class in the developed capitalist countries is also different from the proletariat who, according to the classics of the previous age, had nothing to lose but their chains. Property status is not the only factor that prompts a man to take up the revolutionary cause.

We should not say that a man is impelled to revolution only by hunger and poverty. An independent man's basic desire is to be the master of his own destiny, the master of the state and society. As the leader has said, there will always be resistance where independence is trampled upon, and a revolutionary struggle where there is resistance.

The intellectuals in our country before it was liberated from Japanese imperialist rule received better treatment than the ordinary workers and were comparatively well-to-do. However, their attitude towards imperialism was revolutionary because they suffered national discrimination as colonial intellectuals.

Even though the standard of living of the technical and mental workers in the developed capitalist countries has risen, they are ill-disposed towards the capitalist system and desire an independent life, free from the rule of capital, because they still suffer capitalist exploitation and oppression. Their desire for an independent life means that they aspire to socialism. As a matter of fact, most of the intellectuals in capitalist countries sympathized with socialism at one time. Their failure to continue to fight for socialism was due to the lack of proper ideological education and leadership rather than to limitations to their social and class positions.

The party of the working class is always the principal factor in making the working masses revolutionary and winning them over. Unless the party is strengthened ideologically and organizationally and party work methods improved to accord with the actual situation, it is impossible to lead the masses to become class-conscious and organized, unite them behind the party and strengthen the revolutionary forces. Expecting success in the revolution without giving precedence to the work of building up the motive force of the revolution by strengthening the party and rallying the masses behind it, would be as stupid as wishing to gather fruit without tending a tree.

If it is to be strengthened, the party must, above all else, develop itself on the principle of guaranteeing its monolithic ideology and leadership and acquire a new guiding ideology and theory that enables it to strike its roots deep among the broad masses, including the intellectuals, and lead them to revolution. The revolutionary theory is not a dogma, but a guide to action. The party must develop its revolutionary theory and improve its work method steadily to suit the changes in the situation, based on the principle of the independent position and decisive role of the masses of the people. This is the way to make the broad sections of the masses revolutionary, win them over and lead the revolution to make a new upsurge.

We must have a clear understanding of the true nature of modern imperialism, which is blustering and making desperate efforts before its doom, and must hold the conviction that its downfall is inevitable.

Only then can we maintain an unshakeable revolutionary stand with a firm confidence in and optimism about victory in the revolution.

In order to assess today's revolutionary situation accurately and adhere to the revolutionary stand, it is essential to have a clear understanding of the superiority of socialism and its inevitable triumph.

We must see historical development since the Second World War as the history of victorious socialism.

The defeat of fascist Germany and Japanese imperialism and the victory of the Soviet Union in the Second World War meant the great victory of socialism and dealt a fatal blow to imperialism.

As a result of this war, many new socialist countries emerged in Europe and Asia, and socialism has developed to become a worldwide system. Today many countries of Asia, Europe, Latin America and Africa are advancing towards socialism. The magnetism of socialism has grown stronger than ever, and socialism has become a beacon of hope for the progressive people throughout the world.

Of course, the development of socialism has not been smooth. The birth of the new and its victory are always attended by difficulties.

Socialist countries had to overcome a series of difficulties because they were beating an untrodden path.

The transition from capitalism to socialism is the most deepgoing social transformation in the history of mankind. Socialism has to pave the way for its own development through an arduous and protracted struggle to sweep away all the rubbish that has been accumulated over thousands of years. In particular, because imperialism remains in the world, the struggle for the victory of socialism involves a fierce and complicated struggle against the enemies at home and abroad.

Originally, the socialist countries took over backward economies and technology, but they were unable to concentrate their efforts on economic construction from the first. The working class which had taken power was faced with the urgent task of effecting a thoroughgoing social change–the abolition of the old exploiting system and the establishment of a new socialist system–and of

safeguarding the revolution against a counterrevolution. For instance, the Soviet Union, the first socialist country, had to wage a difficult and complicated struggle, in capitalist encirclement, to ensure the victory of the socialist system and shortly afterwards, shouldered a heavy burden in the Second World War. In the postwar period, too, the Soviet Union had to put great efforts into defence construction to safeguard socialism against the cold war policy of the imperialists. The people of socialist countries had to build socialism and defend the revolution while countering the military threat and economic blockade of the imperialists, and, at the same time, make great efforts to support the revolutionary movement in the world and the struggle of the progressive people of the world to build a new society.

Considering these factors, we can say that the successes achieved by socialist countries in economic construction are tremendous, not to mention the achievements in the political, ideological and cultural fields. In a period of a little over half a century, since the first socialist country emerged, socialist countries have made greater economic, scientific and technological progress than capitalist countries have done in hundreds of years. In addition they have laid solid foundations for progressing even more rapidly in the future.

Historical experience has already proved unequivocally that socialism is superior beyond compare to capitalism and has unconquerable vitality.

There is a great gulf between life under socialism, where the masses of the people equally enjoy independent and creative activities to the full as masters of the state and society, and that under capitalism, where people become the slaves of money and seek only their own pleasure. A man whose mind has been paralysed by capitalist ideology cannot see the difference.

It is obvious, when socialism strikes root deeper in the future and the remnants of the old society have been eradicated and so the political and ideological unity and the creative power of the people become stronger, that the socialist system will demonstrate its

advantages more clearly and that in the near future socialist countries will outstrip the developed capitalist countries by far even economically and technologically.

Of course, we cannot say that so far socialist countries have brought the superiority of the socialist system fully into play.

Frankly speaking, they have deviated sometimes to the Right and sometimes to the “Left” in managing the new social system. Deviations occurred in the process of establishing the socialist system, but in particular, grave mistakes were made in finding answers to new problems as to how the revolution and construction should be promoted after the establishment of the socialist system. A series of serious deviations were also made in dealing with the mutual relations between the socialist countries which carry on the revolution and construction in different historical conditions. All this has tarnished the image of socialism.

These deviations have nothing to do with the intrinsic nature of the socialist system. They are due totally to the fact that those who administer the socialist system are not experienced and fully prepared politically and ideologically.

The struggle between socialism and capitalism is the struggle between the new and the old. That the new emerges victorious and the old perishes is an immutable law of historical development. This law will never change, though the victory of the new may be attained only after experiencing twists and turns.

The development of the history of mankind is the process of realizing independence for the masses of the people, the makers of history. A new thing is that which contributes to realizing independence for the masses in the course of historical development; an old thing is that which, on the contrary, restrains the realization of independence for the masses. Capitalism was a new system compared with feudalism when it abolished the feudal caste system and realized bourgeois freedom and equality. However, it became an old one which ran counter to the development of history by trampling upon the masses’ desire for independence, the desire to become

fully-fledged masters of society, free from not only feudal fetters but also capitalist exploitation and oppression. Just as there can be no capitalist who does not seek profits, so there can be no capitalism that does not exploit and oppress the working masses.

The path of socialism is the only way to satisfy the desire of the masses to become real masters of the state and society, free from exploitation and oppression. Capitalism, no matter how it may be beautified and embellished, cannot throw off its old form of the exploiting society. It is only in socialist society that the masses of the people can hold the position of complete masters in all fields of politics, the economy and culture and play their role as masters. Socialist society is the new society which conforms to the independent character of the masses and the requirements of social development.

The old may disguise itself as the new and the dying may temporarily seem to be reviving. However, the old has no future because it is perishing. Revolutionaries must not be misled by passing phenomena but clearly distinguish the new from the old; they must fight for the victory of socialism to the end, convinced that the new will, without fail, emerge victorious.

If we are to adhere to the revolutionary stand of the working class and follow the path of socialism to the very end, we must enhance the leadership role of the party to meet the requirements of the development of socialist society in the given period.

As socialist construction makes headway in socialist countries, so the material and cultural standard of living of the working class and other working masses rises, their cultural and technical qualifications generally improve and the number of intellectuals grows considerably. As socialism approaches the higher phase of communism, the differences between physical and mental labour diminish and the whole of society becomes intellectual. This accords with the law of social progress. This, however, does not mean that the working-class character of socialist society changes. The process of change and development in socialist society is a process in which

class distinctions disappear gradually and the whole of society becomes working-class. In socialist society intellectuals can be regarded as the working class which engages in mental labour. As socialist society makes progress, so the working-class character of this society is not weakened but, on the contrary, it is strengthened still further.

Socialist society is a society which meets the inherent desire of the working class, and this desire is that all the people be provided with full independence by opposing selfishness and on the basis of collectivism. This desire of the working class agrees with the common human aspiration to independence.

Because socialist society is a society which meets the inherent desire of the working class, socialism and communism can be built only under the leadership of the party which is the vanguard detachment of this class. The further the building of socialism and communism proceeds, the more the leadership of the party should be strengthened, instead of being weakened. Without the party's leadership it would be impossible to ensure the unity of the people in ideology and will, display the superiority of collectivism that is inherent in socialism, and beat the untrodden path of communism.

Strengthening party leadership means improving the standard of party work in keeping with the developing situation, while maintaining the revolutionary principle of the working class in the revolution and construction. If a party fails to see the developing situation and retains outdated theories and methods, it will commit dogmatic and subjective mistakes; if it abandons the revolutionary principle of the working class on the plea of a changed situation, it will make revisionist and reformist errors.

The working-class party which leads socialist construction must concentrate every effort on strengthening and enhancing the role of the motive force of the revolution by improving party work.

It is only when the motive force of the revolution is strengthened and its role improved that we can succeed in harnessing nature and transforming society and also emerge victorious in the fight against

the enemy. Needless to say, it is important in bringing out to the full the superiority of the socialist system to lay firm material and technical foundations for socialism and improve the method of managing the socialist economy. But it is more important to strengthen the motive force of the revolution. It is people that develop the economy and technology and it is also people that manage the socialist system. Therefore, the superiority of the socialist system cannot be displayed unless the motive force of the revolution is strengthened.

Strengthening the motive force of the revolution is also essential in preventing the ideological and cultural infiltration of imperialism. The great leader has said that a man with a well-trained body will not fall ill even if he is attacked by disease. However violent the imperialists' desperate manoeuvres may be, revisionism and reformism cannot raise their heads when the motive force of the revolution is strong.

We must always seek the key to victory in the revolution and construction in the motive force, not in the objective conditions, and seek the basic method and means of promoting the revolution and construction in strengthening the motive force and enhancing its role.

The strengthening of the motive force of the revolution must begin with the consolidation of the party, the core and leading force of the subject.

When the party is sound ideologically, the masses can be sound in their ideology; when the party suffers from ideological malady, the masses also suffer from ideological sickness. It is only when the party is united that the masses can be united; when it is divided, the masses will be divided. Therefore, primary attention must be paid to maintaining the purity of the party's revolutionary idea, improving steadily its ideological and theoretical levels and cementing its organizational and ideological unity and cohesion.

In order to strengthen the motive force of the revolution, it is also imperative to make the broad masses revolutionary and unite them closely around the party.

The education of the people in the revolutionary ideology of the working class must be intensified in step with the improvement in their material and cultural lives and in their cultural and technical standards, which rise with the progress of socialist construction. If not, a cavity might be created in their consciousness and bourgeois ideas can infiltrate. If this happens, people may lose confidence in socialism and communism and cease working for the revolution.

Enhancing the role of the motive force ceaselessly is of decisive significance in promoting the revolution and construction.

The party's unified leadership in all fields of the revolution and construction must be fully ensured, and on this basis the creative zeal and activeness of the masses must be brought out to the maximum in accordance with the revolutionary mass line. The construction of socialism and communism is an undertaking for the masses and of the masses, so the only way to promote socialist construction is to encourage them to work willingly and with devotion. Any attempt to seek a clever way, other than this, will end in clinging to the capitalist method that has nothing in common with socialism and will cause grave and irrevocable consequences to socialist construction.

Our Party has been able to lead the revolution and construction to victory in the arduous and complicated circumstances that are unprecedented in history because it has consistently strengthened the subject of the revolution and enhanced its role.

Under the difficult situation in which the US imperialists, the chieftain of world imperialism, have been occupying one half of our territory and perpetrating ceaseless aggressive manoeuvres against our Republic, our people have been carrying out two tasks at the same time–building socialism independently, and thwarting the aggressive manoeuvres of the imperialists in order to reunify the country. At present our people are fighting, bearing double and triple burdens on their shoulders. However, our Party has always stuck fast to the revolutionary stand with the conviction that victory will be won, precisely because the motive force of our revolution has been strengthened.

On the basis of a scientific review of the historical experiences of the Korean and world revolutions, the great leader Comrade Kim Il Sung further developed the Marxist-Leninist revolutionary theories in a creative way to suit the new situation, established the immortal Juche idea in his early years, and provided a contemporary guideline capable of leading the revolutionary movement in a steady upsurge. On the basis of the Juche-oriented principle of Party building, he has strengthened our Party organizationally and ideologically, established unbreakable ties between the Party and the masses in every possible way and steadily enhanced the Party's leadership role in all fields of the revolution and construction. In this way he has been leading our revolution to brilliant victory.

The great leader gave instructions that, in order to build socialism, the ideological fortress of communism must be conquered along with the material fortress and that, to this end, the three revolutions–ideological, technological and cultural–must be promoted on the principle of giving precedence to the work of transforming the people, the masters of society, along communist lines. In this way a correct way of continuing the revolution after the establishment of the socialist system and of achieving the cause of communism has been elucidated for the first time in history.

Following the path indicated by the great leader, our Party has been building socialism successfully, without any deviation, and fully displaying the advantages of the socialist system.

Holding high at all times the revolutionary banner of anti-imperialist struggle, our Party has been fighting resolutely against the imperialist moves of aggression and war and safeguarding the eastern post of socialism with credit.

The US imperialists lay stress on the strategic importance of south Korea, which is situated near Japan, their biggest ally, and which occupies a strategic point on the Asian continent, and so have not only turned south Korea into their nuclear war base to bring military pressure to bear upon us, but also converted it into an economic and political base against socialism in collaboration with

the Japanese imperialists and other reactionaries in the world and are manoeuvring in every possible way to demonstrate the "supremacy" of capitalism on the Korean peninsula. Despite the desperate manoeuvres of US imperialism and its stooges, our Republic has been advancing along the socialist road without the slightest vacillation. Encouraged by this, the south Korean people are fighting resolutely against the United States and for independence, against fascism and for democracy, thereby shaking the colonial rule of US imperialism violently. The fact that our country, though small, is holding fast to its independence while building socialism successfully confronted by the allied force of imperialism is clear proof that socialism is in all ways superior to capitalism and has unconquerable vitality.

Our era by no means suits imperialism; it is an era of historical change in which imperialism is on the brink of ruin and the people of the world are marching forward boldly along the road of socialism, the road of independence.

The contemporary age requires that revolutionary people the world over should rise up as one in the struggle to inflict a decisive defeat on the doomed and desperate imperialists and create an independent new world. Opposing imperialism and defending independence is the common fighting task of the revolutionary people of the world today.

The motive force of the struggle for independence in each country is the people of that country, whereas the motive force of the struggle to oppose imperialism and make the world independent consists of the socialist countries, the international communist movement, the national-liberation movement in colonies, the non-aligned movement, the world peace movement and other anti-imperialist, independent forces.

The anti-imperialist, independent forces are incomparably stronger than the imperialist forces. What is important is whether the anti-imperialist, independent forces fight in unity or not.

That unity is a decisive factor for victory in the revolution is an

immutable truth. Particularly today, when the imperialists are aligned and allied in opposition to socialism and the progressive people of the world, it is essential for all the anti-imperialist, independent forces to fight in close unity.

In strengthening the unity of the anti-imperialist, independent forces, it is particularly important to strengthen the unity of the socialist countries and the international communist movement. The socialist countries and the Communist and Workers' Parties have the honourable tradition of having adhered to the revolutionary stand and fought in solid unity under the banner of proletarian internationalism. By carrying forward this tradition, all the socialist countries and Communist and Workers' Parties must hold fast to the anti-imperialist stand and unite rock-solid, based on the relations of comradeship, the relations of respecting and cooperating with each other against national egoism.

Modern imperialism is not only the enemy of socialism but also the common enemy of all the progressive people of the world who advocate peace and independence. It is only when the people of socialist countries and all the other progressive people of the world who advocate peace and independence are solidly united that they can emerge victorious in the struggle for independence against imperialism. The progressive people of the world must smash every manoeuvre of the imperialists for division and alienation and unite firmly under the banner of independence against imperialism, regardless of ideology, system and religious belief.

There is no doubt that if all the anti-imperialist, independent forces in the world fight as one in firm unity, they will be able to destroy imperialism and create an independent, new world.

Our Party will make every effort to strengthen solidarity with the anti-imperialist, independent forces of the world, particularly the socialist countries, the international communist movement and the non-aligned movement.

The struggle of our people, who are advancing at the forefront of the struggle for independence against imperialism under the

revolutionary banner of the Juche idea, is a source of great encouragement to the progressive people of the world in their struggle for independence. We must take due pride in this.

Revolutionaries must fight on resolutely, always remembering the lessons of history as well as being confident in the future. There still remain the imperialists who brutally massacred and plundered our people in the past and are now watching for a chance to commit further acts of aggression. In this situation it would be a grave mistake to assume that our struggle to create an independent, new life will be plain sailing. Just as today's happy, new, socialist life has been provided for us through the arduous and bloody struggle of our revolutionary predecessors and patriotic people, so the complete victory of socialism and the eventual triumph of our revolution can be won only through our people's indomitable struggle against imperialism.

Our Party has been entrusted with a noble historic mission to lead our revolution to victory in the present complicated circumstances. All Party members and other working people must march forward dynamically along the road of socialism and communism, solidly united behind the great leader and the Party, under the unfurled revolutionary banner of the anti-imperialist struggle.

ON ESTABLISHING THE JUCHE OUTLOOK ON THE REVOLUTION

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

October 10, 1987

Greeting the 42nd anniversary of the foundation of our Party today, I would like to emphasize once again the matter of establishing the Juche outlook on the revolution among Party members and other working people.

Ever since its foundation our Party has become steadily stronger and more developed by conducting a series of difficult and complex revolutionary campaigns, and has all along led our revolution to victory. It has developed into a revolutionary party which now has unconquerable strength primarily because it has inherited the glorious traditions of the anti-Japanese revolutionary struggle. The true revolutionaries during this struggle held the Juche outlook on the revolution. So they were able to fight resolutely for victory in the revolution without the slightest vacillation even in the most trying of circumstances, rallied solidly behind the great leader Comrade Kim Il Sung and forming unbreakable ties with the masses of the people.

The revolutionary outlook of the anti-Japanese revolutionary fighters was not mere knowledge obtained from a book or in a study. It was an unshakeable belief acquired while fighting a grim war to destroy the brutal enemy, under the guidance of the great leader who

had blazed the trail of the revolution. A revolutionary outlook that has been shaped and consolidated into a belief through practical struggle in this manner can become an ingrained characteristic peculiar to revolutionaries.

Our revolution has made great headway, and many changes have taken place in the status of the revolutionaries and in their circumstances. Nevertheless, making the revolutionary outlook a belief remains an important matter for us. Our revolution has not yet been completed, and we still have a long and rugged revolutionary path to tread. But our revolutionary veterans have gradually been decreasing in number, while a great many younger people who have not been trained during an arduous revolutionary struggle are joining the ranks of our revolution. If we are to overcome the trails and difficulties and achieve eventual victory in our revolution, we must equip all Party members and other working people firmly with the Juche outlook on the revolution.

The revolutionary outlook must be shaped to become one's belief rather than being taught as general knowledge. An ideology can only be firm when it has been acquired through a practical struggle because it is social consciousness that reflects one's desires and interests. An outlook on the revolution can be one's unshakeable will when it has not only been understood theoretically, but also experienced in the course of one's life.

The great leader Comrade Kim Il Sung has said that people cannot be considered to have established a revolutionary outlook on the world until they realize their class positions and interests, feel hatred for the exploiting class, are ready to champion their class interests, and then embark upon the path of the revolution with a firm determination and will to fight to destroy the society of exploiters and build a new society for the working masses. This is an outstanding idea, the first of its kind in history to explain scientifically the process of the formation of the revolutionary outlook on the world.

I can see, however, that the work of our officials in teaching Party members and other working people to establish their revolutionary

outlook remains, on the whole, at the stage of simply making them understand. Due attention is not being paid to the matter of encouraging them to shape their outlook and make it their belief through a practical struggle. Some officials seem to think that the matter of establishing the revolutionary outlook will be completely settled if they compile statistics on the number of study sessions and public lectures that have been given and organize such things as competitions for reciting phrases. Even question-and-answer contests are conducted in such a way as to make the contestants learn phrases by heart mechanically, instead of using methods of stimulating a large number of people to form a broad and deep understanding of the essence of the given question by drawing on their collective intelligence through argument. The purpose of imbuing Party members and other working people with the revolutionary ideology is, in essence, to help them to participate in the revolutionary struggle with a high degree of willingness and with the attitude of masters, rather than to make them learn phrases by heart and show them off. Of course, it is necessary to go through the stage of cognition if one is to shape one's outlook on the revolution. But cognition is not an end in itself; it is significant only as a prerequisite for encouraging people to participate enthusiastically in the revolution with revolutionary determination and fighting spirit. We must not deal perfunctorily with the work of establishing the revolutionary outlook, but do it substantially in close combination with revolutionary practice so that this outlook can become an unshakeable belief and will.

The Juche outlook on the revolution is the Juche-oriented revolutionary concept and attitude that must be acquired by a master of the revolution. Establishing this outlook means acquiring a correct understanding of the essence of the revolution, its basic aim and the method of carrying it out, and having a resolve and will to devote everything for the revolution, with a strong belief in their cause.

The revolution is an undertaking for providing independence for the masses; it is an undertaking that must be conducted by the masses themselves, the masters. The aim of the revolution is to realize the

independence of the masses, and the basic method of carrying it out is to enhance their creative role under the leadership of the Party and the leader. Victory in the revolution depends, in the long run, on how the subject of the revolution, the integral whole of the leader, the party and the masses, is strengthened and how its role is enhanced. In establishing the revolutionary outlook, it is necessary to have a clear understanding of the object of the revolution, but it is most important to have a correct concept of and attitude towards the subject of the revolution.

Since the subject of the revolution is the integral whole of the leader, the party and the masses, shaping a correct outlook on the leader, the organization and the masses is a prerequisite for establishing an outlook on the revolution. In addition, the Juche outlook on the revolution must be fortified by the revolutionary moral outlook which requires sharing life and death, weal and woe, on the basis of revolutionary ethics and comradeship, because the subject of the revolution is a socio-political organism which has a common destiny. Just as the leader, the party and the masses constitute the subject of the revolution by forming a socio-political organism, so the outlooks on the leader, the organization, the masses and morals constitute an integral outlook on the revolution in an unbreakable relationship. Therefore, in order to establish an unshakeable Juche outlook on the revolution it is essential to acquire the revolutionary outlooks on the leader, the organization, the masses and morals together.

If one is to establish the Juche outlook on the revolution, one must, above all else, establish the revolutionary outlook on the leader.

In doing this, it is important to have the correct understanding that the leader is the centre of the life of the socio-political community.

The importance of the leader's role of guidance has been emphasized a great deal in previous revolutionary theories. Needless to say, the leader plays an important role as the centre of leadership in shaping the destiny of the masses. But the leader must not be regarded simply as the man in high command. The importance of

leadership has been recognized in every society and by every class, but no other class has ever given such high prominence to its leader as the centre of the life of the socio-political community as the working class does. The relationship between the leader and the people must not be understood as a mere relationship between the man who leads and the men who are led. If the leader is viewed simply as a man with authority to command, and the people simply as being in duty bound to obey, their relationship will be no more than that of authority and duty and not that based on a love for comrades and on revolutionary ethics. Bourgeois democracy, which is based on an individualistic outlook on life, views the relationship between the man in command and his subordinates as that of authority and duty. From the point of view of bourgeois democracy, it is impossible to understand the revolutionary outlook on the leader.

The essence of the leader in all contexts lies in his being the centre of the life of the socio-political community. There is no doubt that the centre of life is important for the existence and activities of the organism. Unless the masses are united, centring on the leader, they cannot acquire vitality as an independent socio-political community. We must understand and believe that the leader is the centre of the life of the socio-political community and that it is only when we are linked to the leader organizationally, ideologically and as comrades that we can acquire immortal socio-political integrity.

The anti-Japanese revolutionary fighters remained loyal to the leader through to the end because, while fighting decisive battles against the enemy, sharing life and death, weal and woe, united closely behind the leader, they formed a clear understanding, through actual experience, that the leader was the centre of the life of our nation and that their destiny was inseparably linked to the leader. So the question arises of how we should, in today's circumstances, induce Party members and other working people to acquire the life experience of the inseparable ties linking the leader and the people, just as the anti-Japanese revolutionary fighters experienced. Certainly, works of literature and art can provide them with secondhand

experience of what the revolutionaries in those days experienced. In helping them to establish their outlook on the leader, it is necessary to produce and show them many works of literature and art that deal with the model anti-Japanese revolutionary fighters who were unfailingly loyal to the leader. It is fine to cultivate the outlook on the leader through such works, but it is always better to do it in close combination with actual revolutionary activities.

The circumstances of the revolutionary struggle of the past and that of the present are different, but there is no difference between the anti-Japanese revolutionary struggle and today's struggle in that the revolutionary struggle is conducted under the guidance of the leader and in accordance with his ideas and will. Conducting the revolutionary struggle under his leadership and in line with his ideology and will means fighting for the revolution by acquiring socio-political integrity from him. The more we are faithful to the leader's ideology and will, the closer our ties with the leader will be, the greater the value of our socio-political integrity will become, and the more worthy a life, which is beyond the imagination of those who lead an individualistic life, we shall enjoy. Only those who seek the worth of life in thinking and acting in accordance with the leader's ideas and will and in sharing life and death, weal and woe, with him can be called revolutionaries who have established an unshakeable revolutionary outlook on the leader. We must realize that the greatest value and worth of life exist in faithfully implementing the revolutionary tasks set by the leader by trusting in him as a strong moral support at all times, and we must prove ourselves unfailingly loyal to the leader through our revolutionary activities to implement his ideology and will.

In order to establish the Juche outlook on the revolution, one must adopt a proper concept of and attitude towards the Party.

Generally speaking, a working-class party represents the vanguard detachment of the working class and other working people that are integrated organizationally and ideologically with the leader at their centre. From this point of view, party leadership implies guidance by

the leader, and the concept of and attitude towards the party are, in essence, identical to the concept of and attitude towards the leader. The leader is the leader of the party, so it is inconceivable to regard them as being in isolation from each other.

However, the party and the leader cannot be fully identified with each other. The essential quality of the leader can be defined as being the centre of the life of the socio-political community, whereas the essence of the party lies in being an organization which plays the role of the backbone in making the masses a socio-political organism centring on the leader.

The party is an integration of its organizations with the leader at the centre. The concept of and attitude towards the party comprise those towards both the leader and the party organization. Since the outlook on the leader has been considered an independent component of the outlook on the revolution, the concept of and attitude towards the party boil down to the concept of and attitude towards the party organization. For this very reason, in dealing with the components of the outlook on the revolution, we refer to them as the outlooks on the leader and on the organization rather than as those on the leader and on the party. The outlook on the organization implies the concept of and attitude towards not only the party organization but also all the social and political organizations which link the leader with the masses under the leadership of the party. The party organization differs from all other social and political organizations in that it is a political organization which plays the role of the backbone of the socio-political community.

Without the organization, a man cannot be linked inseparably to the leader, nor can he acquire immortal socio-political integrity. However knowledgeable and talented he may be, he cannot acquire the socio-political integrity provided by the leader unless he is linked to the leader through organizational channels. One's isolation from the organization means, in effect, losing one's socio-political integrity. Therefore, a true revolutionary regards the organization as being more valuable than his own life and respects it; he considers it to be an

inviolable rule to live and fight at all times relying on the organization.

Formerly, the value of the organization was emphasized mainly in connection with the need for unity. Needless to say, the revolution requires organizational unity. Unity gives us great strength to carry out the revolutionary struggle. In this sense we can say that the strength of the organization is, in effect, the strength of unity and that unity is the source of strength for revolutionaries and guarantees their victory.

In order to have a deep understanding of the value of the organization, one must consider it in relation to one's own socio-political integrity. Only through the party organization, the parent body, can the masses of the people be integrated into an independent socio-political organism and become the real masters of their own destiny. We must value and respect the Party organization as the parent body of our integrity. We refer to the leader as the fatherly leader and to the Party as the motherly Party because the Party organization with the leader at its centre is the parent body of our socio-political integrity.

If we are to establish a revolutionary outlook on the organization among Party members and other working people, we must help them not only to understand the value of the organization theoretically but also to experience it fully through their life in an organization. All Party members and other working people must hold the organization dearer than their own lives and acquire the habit of relying on the organization at all times and living and working under its guidance and control.

Party life is political life in the course of which Party members meet the requirements of their political integrity. Our political life is, in essence, an organizational and ideological life to keep our position as the master of the state and society and to discharge our responsibility and play our role as such. Through their Party life, Party members enjoy a most valuable and worthwhile life as masters of the revolution.

Party life can be classified into Party organizational life and Party

ideological life.

Party organizational life is political activity for Party members, in their specified Party organizations, to implement the revolutionary tasks assigned them by the Party under the direction and control of their organizations. The masters of a Party organization are the Party members themselves. They must take part, like masters, in the work of strengthening the Party organization and, in the course of this, temper their Party loyalty steadily and cultivate the habit of acting, as a member of the Party organization, in accordance with the will and discipline of the organization at all times.

Party ideological life is political life in which the Party members receive intellectual sustenance to keep their political integrity and digest and absorb it. It is only when they are armed with the ideology of the Party and the leader that they can become welded into the Party ideologically and maintain their political integrity as Party members. Just as a man eats food to maintain his physical life, so a Party member must, through his ideological life, continue to make the revolutionary ideas of the Party and the leader his lifeblood. Only then can he share the destiny with the Party through thick and thin.

Party life must be conducted in close combination with the fulfilment of revolutionary assignments. A man who fulfils his revolutionary tasks faithfully is a man who leads a good Party life and who is faithful to the Party and the leader.

In guiding the Party life of the members, some Party officials are currently paying primary attention to matters relating to how the members observe organizational discipline, how they study, and so on, but they are little concerned about how they fulfil their basic revolutionary duties. These officials have a mistaken view that the Party members' performance of their basic revolutionary assignments is a business routine to which administrative and economic officials alone must pay attention. In consequence, the Party life of the members is not geared towards improving how they carry out their basic revolutionary assignments and even obstructs the implementation of these tasks. That is why I have long emphasized

the need to link the Party life of the members closely to the performance of their revolutionary duties.

When told to coordinate the Party life of the members and the fulfilment of their basic revolutionary duties closely, some Party officials take administrative and economic affairs upon themselves as if it were proper to do so. This runs counter to our Party's principles in guiding Party life.

Party officials must give substantial guidance to the Party life of the members so that every member values his organization and faithfully carries out the Party's revolutionary assignments.

In order to establish the Juche outlook on the revolution we must have a correct concept of and attitude towards the masses of the people.

As the great leader Comrade Kim Il Sung has said, the masses of the people are the masters of the revolution and construction and they are also the motive force of the revolution and construction. The revolutionary outlook on the masses is the concept and attitude of regarding them as the masters of the revolution and serving them, and of carrying out the revolution by believing in and relying on their inexhaustible strength.

If we are to establish the revolutionary outlook on the masses, we must regard them as the masters of the revolution.

Of course, the party is in the position of leadership in relation to the masses. But this does not mean that the party is something that has been placed over the masses. The party is the guiding, hard-core force of the masses themselves. That a party could exist, separated from the masses, is unthinkable.

By the party leading the masses we do not mean that the party imposes its subjective will upon the masses but that, based on a scientific insight into their desires and interests, it sets correct fighting targets and leads the masses to attain them. The party is in duty bound to guide the struggle of the masses to meet their desires and interests. It must serve them by fulfilling this duty satisfactorily. The party cannot have separate interests to those of the masses, and the supreme

principle governing party activities is to fight in the interest of the masses.

Since the party is the advance detachment of the masses it will not be able to serve them in good faith if it tails behind them. The party must help and lead the masses so that they acquire a correct understanding of their genuine interests and strive to meet them. The party's leadership of the masses means serving their genuine interests.

If officials lack the understanding that the masses are the masters of the revolution, they will look down upon the masses, shout at them, wield Party authority and behave bureaucratically by regarding themselves as special beings that stand over the masses. If one looks down upon the masses one naturally thinks of oneself as a special being. This attitude is an ideological hangover of the ruling class of the old society, which exploited and oppressed the working masses. Officials must acquire the firm belief that the masses of the people are the masters of the revolution and must understand clearly that serving the people is most honourable and worthwhile.

In order to acquire the firm belief that the masses of the people are the masters of the revolution, it is necessary not only to understand this clearly in theory, but also to make it an iron rule to work for the revolution believing in the strength of the masses and relying on it, and make it a part of one's daily routine to mix with the masses and share joy and sorrow with them.

You can say that you have established the revolutionary outlook on the masses when you are resolved to serve the masses, regarding them as the masters of the revolution, and then make it a part of your daily routine to work for the revolution believing in the strength of the masses and relying on it. Victory in the revolution depends on how you enlist the creative wisdom of the masses and their efforts. An individual, however wise and able he may be, can assimilate only a very limited part of the human wisdom and strength that have been accumulated down through the ages. The masses of the people alone fully embody all the social wealth that mankind has accumulated historically and have the creative ability to shape their own destiny by

harnessing nature and transforming society and people themselves. Therefore, the masses are the only people who can undertake the revolution and promote the forward movement of society. In carrying out the revolution there can be no other alternative than to rely on the efforts of the masses. A man who does not believe in their strength is a person who does not believe in his own strength. He is not qualified to be a revolutionary. Lack of confidence in the strength of the masses results in worshipping great powers, in depending on foreign forces and in falling into pessimism and defeatism.

No matter how great the strength of the masses may be, they do not display it of their own accord. It is only when the masses are awakened to ideological consciousness and united organizationally that they can display their strength to the full. The strength of the awakened and organized masses is incomparably greater than the arithmetical sum total of the individuals' strength and is qualitatively different from it. The unconquerable vitality of the revolutionary method of work evolved by the great leader lies in enabling us to solve all problems by relying on the strength of the masses, believing in it and enlisting their creative ability to the maximum.

On its own, the method of stimulating the interest of individuals is not enough to give full scope to their creative initiative and devotion. Only a man who is aware that the interests of the collective are more valuable than those of the individual can struggle for the revolution, displaying a high degree of initiative and devotion.

In the revolution the destiny of an individual is inseparably linked to the destiny of the collective; the interests of the collective and those of individuals exist in unity. To all intents and purposes, however, the revolution is for the good of the masses, the collective, not for any individual. It is only when an individual is a member of the collective that he can become the master of the revolution and play the role of master. Revolutionaries can only shape their own destiny to their great credit when they devote themselves to struggling in the interests of the collective.

Our Party's mass line is excellent in that it not only provides the

masses of the people with democratic freedom and equality but also encourages them to occupy the position of masters and play the role of masters in the revolution and construction. The masses of the people must not rest content simply because they are equal masters of society, but fulfil their duties and play their role as masters of the revolution and construction. To this end, they must be united organizationally and ideologically under the leadership of the party and fight in accordance with a sound strategy and tactics. The mass line must be combined with party leadership. Without party leadership it is impossible for the masses to display their might as masters of the revolution and construction; also, without relying on the masses it is impossible for the party to lead the revolution and construction. This is the very reason why combining unitary Party leadership and its mass line constitutes the fundamental principle in the activities of our Party.

Our officials talk a great deal about the Party's mass line, but they have not yet completely overcome bureaucratism and are unable to give rein to the masses' revolutionary enthusiasm and creative ability as they should, because they have failed to acquire a sound revolutionary outlook on the masses and the Party's revolutionary work method which is the application of the mass line. As a result, they lack confidence in implementing Party policy, and there are even instances of pinning their hopes on an individualistic, pragmatistic method which is alien to our Party's revolutionary work method. We must put great efforts into encouraging our officials to acquire a sound revolutionary outlook on the masses and our Party's revolutionary work method.

If the revolutionary outlooks on the leader, the organization and the masses are to be accepted as a belief, based on revolutionary conscience, they must be moulded with the revolutionary outlook on morals.

Morality is the social standards of behaviour which are supposed to be observed willingly according to one's conscience, not through coercion or control. The revolutionary outlook on morals is the

concept of and attitude towards the standards of people's behaviour based on revolutionary conscience. Revolutionary conscience is a social consciousness that places the life of the socio-political community above that of an individual and regards the interests of the party, the people and the revolution as more precious than those of an individual. Revolutionaries feel a sense of pride when they have acted in the interests of the revolution. They feel remorse when they have harmed these interests, even though nobody may know about their misbehaviour.

Being loyal to the leader, the party and the masses is an inviolable duty of revolutionaries, a duty which is derived from the need to meet the fundamental interests of the revolution. Neglect of this duty is intolerable from the point of view of revolutionary discipline because it means, in the final analysis, betraying the revolution. Loyalty to the leader, the party and the masses is also a moral obligation for revolutionaries because the relationship between the leader, the party and the masses–a socio-political organism with a common destiny–is based on a love for comrades and revolutionary ethics. Loyalty to the leader, the party and the masses must be guaranteed by morality that is based on revolutionary conscience. Only then can it really be lasting and true.

In the past, when our people, as the colonial slaves of the Japanese imperialists, were subjected to every manner of maltreatment and oppression, when even the spirit of the nation was on the brink of being extinguished, the great leader created the immortal Juche idea, inspired in our people the spirit of national independence and led them in the sacred revolutionary struggle. The great leader Comrade Kim Il Sung is, indeed, the saviour who revived our nation. He is the benevolent father who has provided our people with the most precious socio-political integrity as well as the happiest and most worthwhile life. To hold the fatherly leader in high esteem and to be loyal to him is a moral obligation for all Koreans.

In our own lives we have keenly experienced that to act in accordance with the leader's ideas and intention is the most

conscientious and moral behaviour because the leader embodies the desires and interests of the masses of the people at the highest level. That is why we call loyalty to the leader the highest expression of communist morality.

We must hold the leader in high esteem not because pressure is exerted on us or out of a sense of duty, but with willingness, respect the dignity of the Party organization, observe organizational discipline voluntarily, love the masses of the people sincerely and serve them heart and soul.

Revolutionary morality based on revolutionary ethics and comradeship must be embodied in all fields of social activity as well as in loyalty to the leader, the Party and the masses.

Originally, morality came into being as universal standards of behaviour for all members of society to observe voluntarily. But as the interests of one class of people conflicted with those of another, morality came to acquire a class character and was at variance with the different classes. In a society of exploiters, universal morality which transcends class interests is inconceivable.

In a socialist society, where the working masses are masters, morals assume a working-class character. However, the interests of the working class accord with those of the whole of society because the working class is striving to abolish the classes and build a classless society. The morals which reflect the interests of the working class are of universal relevance because they accord with the interests of all the people.

Communist morality, the morality of the working class, is the most refined and advanced morality in that it has inherited all the good elements of the morals of the preceding ages and in that it has evolved to suit the social character of man. Communist morality comprises universal standards of behaviour that must be observed by everyone who advocates independence and creativity, the intrinsic social qualities of man.

In a socialist society, which is the embodiment of the working-class ideology, the people are equal as masters of the state

and society and are integrated into a socio-political organism with a common destiny. The voluntary observance by people of communist morality, which is based on revolutionary ethics and comradeship, is a proper and natural practice that conforms to the intrinsic requirements of the socialist system.

The reason why communist morality is not yet being displayed to the full in socialist society can be explained mainly by the fact that there still exist some remnants of the old society. When the complete victory of socialism has been achieved and an advance is made towards the higher stage of communism in the future, the scope of social life controlled by power will gradually become narrower and the range of public life influenced by communist morality will grow wider. From this point of view, it can be said that the course of building socialism and communism is the process in which the action of power in social life decreases gradually and the action of morality expands steadily.

The working-class party must naturally develop communist morality to the full and intensify communist moral education in keeping with the law of social development.

However, this education is not being conducted efficiently to meet the requirements of the developing situation. Our officials are conducting a great deal of such education in the context of cultivating loyalty to the revolution, but paying little attention to it in relation to everyday life. Education in communist morality must centre on cultivating loyalty to the Party and the revolution, but this alone is not enough to establish communist morality in all fields of social life nor is it capable of intensifying loyalty itself on a lasting moral basis.

Communist morality can be classified into two categories. One is the morality that must be observed in the relations between the community and individuals and the other is the morality that must be kept in a personal relationship.

The relationship between the community and individuals means the relationship between the leader, the party and the masses as a whole and individuals.

Naturally, the masses of the people constitute the community, and the leader as the centre of the community and the party as its backbone also represent the community. Because public property, too, belongs to the community, we should consider the relationship between the communal property of the state and society and individuals as the relationship between the community and individuals. Further, the relationship between individuals and the country, which comprises all the people, property and territory, should also be regarded as the relationship between individuals and the community.

The community and the individuals who belong to it share one and the same destiny, so the principle of revolutionary ethics based on comradeship governs the relations between the community and individuals. The collectivist principle "One for all and all for one!" is an expression of this communist moral relationship between the community and individuals. However, it does not mean that the interests of the community are identical to those of individuals. Evidently, the interests of the community are more valuable than those of individuals because individuals cannot live apart from the community. In his relationship with the community, an individual should regard the interests of the community as more valuable than his own, and consider it a moral obligation to serve the community with devotion.

The relationship between individuals within the socio-political community is also governed by the principle of revolutionary ethics based on comradeship, but unlike the relationship between the community and individuals, it is an equal relationship. So there can be no question of the interests of one individual being more valuable than those of another. Within the community all its members must regard their moral duty to be to love and help each other on equal terms and in a comradely manner.

As a matter of principle, comradely love presupposes that one regards another person as an independent being and recognizes his independence. Comradely love cannot exist between the dominator

and the dominated. It can exist only between the members of a socio-political community who share the same destiny. Therefore, it should find expression in mutual respect and selfless assistance. If one displays love for another as a means of satisfying one's greed, it cannot be considered genuine love for one's comrade.

A personal relationship in the socio-political community, whose members share a common destiny, is a completely equal, independent relationship as well as a relationship of comradely love of helping each other with devotion. Communist morality which reflects the requirements and interests of the socio-political community must contribute to giving full rein to the independence of individuals and, at the same time, to strengthening the unity and solidarity of the community. Communist society, which is an excellent embodiment of this morality, is the most just society, a society of the greatest harmony and unity, welded together by comradely love.

The moral traits of a communist that suit the characteristics of communist society comprise, by and large, two aspects. A man with communist moral traits is, first of all, a most just man. A just man is fair, aboveboard and honest. He hates all the injustices that infringe upon man's dignity and rights and knows how to deal with all matters fairly, free from any prejudice and self-interest. He is also a most popular and devoted man who holds people dear, loves them and knows how to serve them wholeheartedly.

The great leader gave instructions that, since man is the most precious being in the world, it is the most important moral trait of a communist revolutionary to respect and love man.

Some of our officials, however, have not yet acquired communist moral qualities so that they still do not take loving care of the people with all their hearts and so that they even trample on the personal dignity of others and encroach upon their rights to independence. There are instances of abusing official authority with a view to bringing pressure to bear upon people, as well as attempts at seeking selfish ends at the expense of the interests of others. All these are remnants of the old society and cannot be tolerated in our society.

Nevertheless, some officials do not take a serious view of these practices, and consider that they do not conflict with the fundamental interests of the revolution to any great extent. Those who ignore the personal dignity of people and do not love them cannot be faithful to the revolutionary cause of the masses of the people. A man who deceives his comrades can deceive the party and the leader; a man who sacrifices others for his own sake can turn his back on the interests of the revolution.

Communist morality, which everyone must observe, must be fully embodied in the relationship between comrades as well as in the lives of the family and the community.

It is important to be true to revolutionary ethics in the relationship between comrades.

The great leader has said that a comrade in the revolution is worth his weight in gold and that the revolution must begin by rallying comrades.

Comrades in the revolution are dear comrades-in-arms and intimate brothers who, with common socio-political integrity, fight for the revolution, sharing life and death, good times and bad. A revolutionary feels happiest when he has found a true comrade and most unhappy when he has lost such a comrade. It can be regarded as an elementary moral quality of a revolutionary to take loving care of his comrades. Those who do not treasure and love their comrades wholeheartedly and do not treat them honestly cannot be faithful to the Party and the revolution, either. Knowing whether or not one is able to observe revolutionary ethics in one's relationships with one's comrades in everyday life is the first process of examining and judging correctly one's faithfulness to the Party and revolution.

Love between comrades must be warm, sincere and highly principled. A man who says he loves his comrade but connives at his comrade's error, instead of trying hard to help him to correct it, lacks sincere love for the comrade and is unfaithful to him. It is also wrong to treat one's comrade coldly and try only to find fault with him on the plea of observing one's principles. We must treat people fairly on

the principle of being loyal to the Party and leader and, at the same time, love comrades intensely, trusting them and sharing joy and sorrow with them.

Comradely love and revolutionary ethics must also permeate the relationship between superiors and subordinates. The relationship between them in our society is in no way a relationship between the dominator and the dominated; it is the relationship between comrades who are performing their duties to the revolution in cooperation. The subordinate must respect and help his superior, regarding him as a precious comrade who performs a more important revolutionary duty than his own; the superior must take good care of his subordinates and lead them, displaying a higher sense of responsibility.

The family in our society is the basic unit of life. A sound and happy family life helps to make social life as a whole cheerful and animated.

The relationships between family members can be distinguished from other social relations in that they are based on kinship. However, family relationships are part of social relations, so they are governed by the moral principles common to the given society. We must respect the love of kinship between husband and wife, between parents and children and among brothers and sisters and help it to become a true comradely love.

Some people think that communist revolutionaries are inhuman people who care for nothing but the revolution, ignoring even their families. They are mistaken. It is the basic obligation of a man to love and respect his parents. A person who does not love his parents, spouse and children, who form the closest bonds of kinship, cannot love his country and fellow people.

This, however, does not imply that the love of kinship among family members should be regarded as absolute. Since socio-political integrity is more valuable than physical life and since comradely relations are more important than ties of kinship, the love of kinship among family members should always be subordinated to comradely love. While loving their families intensely, revolutionaries must

render them comradely assistance in every possible way so that they all work faithfully for the revolution.

Observing morality in love between men and women is of great importance in ensuring sound family and social lives. The relations between the sexes should be developed on the basis of true love and become comradely relations in which the two people respect each other's personal dignity, trust each other and help each other sincerely.

We must see that communist morality is observed voluntarily in community life.

An important aspect of community life is labour. To work faithfully is a noble moral duty for a social man. Anyone who neglects social labour has no right to be the master of society and cannot lead a worthwhile life as a creative man. All the working people must like labour and work honestly with the attitude of being responsible to society for the results of their labour, whether they are seen or not.

Every member of society must not only participate in labour faithfully but also value anything created through labour and take good care of it. Valuing the wealth created by labour and taking good care of it are an expression both of loyalty to the social community and of a proper attitude towards labour and workers.

We must also pay close attention to ensuring that everyone is decorous and that a social climate is established of giving polite assistance to elderly people, children, mothers with babies, and the infirm and disabled.

If one is to assimilate the Juche outlook on the revolution and make it one's unshakeable conviction, it must become one's outlook on life.

The outlook on life can, roughly, be classified into an individualist one and a collectivist one. The individualist outlook on life regards one's own personal comfort and pleasure as one's ultimate goal, whereas the collectivist outlook on life fuses one's destiny into that of the collective and finds the true worth and happiness of life in

struggling for the good of the community. According to the individualist outlook on life, nothing is dearer than an individual's life and a human life ends with the death of the individual. However, as for the collectivist outlook on life, the life of the community is dearer than an individual's life and a human life does not end with the death of the individual but lasts for ever with the community.

We are conducting the revolution not only for ourselves and our generation but also for future generations, and further, for the future of mankind. If a man simply pursues his own comfort all his life, he will leave nothing to posterity. His life will be totally worthless and meaningless. If a man's life is to be worthwhile, he must contribute something to the community, which will last, and leave something behind him. In former days the anti-Japanese revolutionary fighters fought unyieldingly, sleeping in the wind and rain, sometimes eating only grass roots and tree bark, not because they were unaware that a comfortable life was good, but because they knew that fighting for the country and their fellow people, though they might live for only a short while, was an honourable and worthwhile way of life.

Had it not been for the previous generations, it would have been impossible for our generation to come into existence, and without ours the next generation would not come. It is our noble duty to build a happy future not only for ourselves and our generation but also for the generations to come.

Human fates are interrelated. We must fight not only for our people but also for the prosperity of mankind. Just as we reject selfishness in individual relationships, so we must oppose national egoism. Revolutionaries must naturally be loyal to both their national and international duties to the revolution.

Our people are now working hard to build socialism and reunify their divided country in direct confrontation with US imperialism, the ringleader of the reactionary forces of the world, while safeguarding peace and the eastern post of socialism. Our struggle is the struggle for the good of our nation as well as a noble struggle for the security and prosperity of mankind. We are waging a hard-fought struggle, but

it is so much the more honourable and worthwhile. History shows that the exploits of those who have devoted themselves to the struggle for the future of their people and mankind are lasting and that their great services are honoured more and more with the passage of time. Living in the spirit of loyalty to one's own people and mankind is the way to remain most faithful to oneself.

We must hold the firm belief that being loyal to the leader, the Party and the masses is the way to a most honourable life, and we must make this revolutionary outlook our outlook on life.

The work of establishing the revolutionary outlook is an extremely important undertaking for strengthening the subject of the revolution and accomplishing the revolutionary cause of Juche down through the generations.

We must conduct efficiently the work of establishing the revolutionary outlook and thus develop our Party members and other working people into genuine communist revolutionaries who are firmly equipped with the Juche outlook on the revolution.

ON ESTABLISHING REVOLUTIONARY TRAITS AMONG WRITERS AND ARTISTES IN THEIR CREATIVE WORK AND LIFE

Talk to Senior Officials of the Information Department of the Central Committee of the Workers' Party of Korea and Officials in Charge of Art and Literature

November 30, 1987

Writers and artistes are now faced with a heavy yet honourable task to create more and better revolutionary works of art and literature as required by the reality in which the cause of modelling the whole society on the Juche idea is developing onto a new and higher stage.

Recently, under the leadership of the Party, they have achieved a great success in creating works of art and literature. They have produced a great number of excellent artistic and literary works, particularly the novels *At the Foot of Mt Paektu* and *Heavy Battle Area*, components of the serial *The Immortal History*, and other novels. In addition, they have produced serial works such as the revolutionary film *Star of Korea* in 10 parts, and the music and dance epic *Song of Glory*, depicting the immortal revolutionary history and great personality of the respected leader Comrade Kim Il Sung, as well as the film *Guarantee*, and the song *Flakes of Snow Falling at Night*. These works have contributed greatly to the education of Party members and other working people. This year, the creative workers and artistes of the State Theatrical Company have adapted the revolutionary dramas *A Letter from a Daughter* and *Three Pretenders*,

the classic masterpieces the leader personally created and staged during the anti-Japanese revolutionary struggle, into *Shrine*-style dramas and have staged them. These are outstanding successes in demonstrating once again the validity and advantage of our Party's policy on effecting a revolution in drama.

The Juche art, which has attained the highest stage of its development under the guidance of the Party, enjoys unreserved support and admiration from not only our people but also the world community at large. Our art is receiving warm acclamation in every quarter of the world, including Asia and Europe, evoking a strong response. Never before have our art and literature been in the limelight of the world as today.

All the successes achieved by our art and literature in recent years are the great fruition of the Party's idea and policy of Juche-oriented art and literature, and a brilliant result of the great enthusiasm for creation and devoted service on the part of our writers and artistes, who are unfailingly loyal to the Party and the leader. We must not, however, rest contented or conceited.

Our country is now advancing very rapidly to fulfil its Third Seven-Year Plan ahead of schedule and hasten the complete victory of socialism under the banner of three revolutions–ideological, technological and cultural.

Recently the great leader, with deep insight into the present requirements of the developing rural economy, elaborated a magnificent plan for carrying out all the tasks set by the theses on the socialist rural question5 in the near future, and effecting a new turn in all spheres of economic construction. When this plan is carried out, our country will take on the clear appearance of a completely victorious socialist society.

Now that the complete victory of socialism, our ideal, is just around the corner, our art and literature must naturally keep pace with the advancing revolution and satisfy the great demands of the people for cultural and emotional life. In order to ensure that our art and literature discharge their mission in keeping with the requirements of

the steadily-developing revolution, the writers and artistes must thoroughly establish the revolutionary way of creation and life.

As I have always said, artistic and literary works are the products of noble ideas and the ardour of writers and artistes. Without burning enthusiasm and painstaking efforts, you cannot succeed in any work, particularly in the creation of artistic and literary works. In the past, our writers and artistes were able to produce many excellent artistic and literary works because they launched an intensive campaign to create works with great enthusiasm. When they were adapting the classics *The Sea of Blood* and *The Fate of a Self-defence Corps Man*, for the screen, they worked day and night and all the film studio was bubbling over with enthusiasm for creation. When they were producing five revolutionary operas6, they also worked with the same enthusiasm. When creating the revolutionary opera *Tell, O Forest*, the artistes worked through many nights, only able to snatch a wink of sleep now and then, leaning against pillars. As I was directing a scene of this revolutionary opera until four o'clock in the morning, I saw an actress, who was playing the part of the hero, falling into sleep while practising her act of sleeping in the scene of a parting between the father and the daughter. I could never forget her.

In those days, the writers and artistes were totally immersed in their work, believing in the Party and sharing the same idea and purpose as the Party. Whenever I phoned the senior officials of the film studio at 4 or 5 a.m. on my return home after working at the studio until late at night, they answered my call instantly. When I gave the composers assignments to compose new pieces of music to be inserted into the scenes of the opera, as I left the Pyongyang Grand Theatre at mid-night, I would always find the newly-composed pieces on my desk in my office the following morning. In those days, no one complained about anything in or out of his creative work, or sought a stroke of good luck or behaved diplomatically towards the Party walking a political tight-rope. As the writers and artistes worked with such great ardour for the creation of artistic and literary works day and night, a revolutionary advance was successfully effected in the

production of films and operas and a golden age of the Juche art dawned.

In view of the requirements for the development of our revolution and the intrinsic demand of the production of artistic and literary works, it is extremely important to establish a revolutionary way of creation and life among the writers and artistes. You cannot say, however, that the writers and artistes nowadays have acquired this revolutionary attitude.

The lack of revolutionary traits among writers and artistes in creative work and life is evident in the stagnation of creative work

Our art and literature must be as appealing as the editorials of the Party paper and, advancing ahead of reality, play a mobilizing role in each period and stage of the developing revolution. Last year the Party advanced a policy of stepping up education in the Juche idea among Party members and other working people to meet the requirements for the development of our revolution in the present situation, as well as the new tasks that must be carried out to implement the policy. However, profound and original artistic and literary works that could meet the demand of the Party have not been produced as yet.

Artistic and literary works dealing with the revolutionary history, immortal achievements and great personality of the respected leader should have been produced at a higher level. But no tangible progress has been made in this work compared with those produced five years ago. No film or novel that is much better than the first three installments of the revolutionary film series *Star of Korea* has been produced as yet. On the contrary, the ideological and artistic qualities of new productions are lower.

Last year I also emphasized the need to produce works of art and literature capable of inspiring the Party members and other working people with the belief in the excellence of our leader, our Party, our people and our nation. Since then, however, no work worth mentioning has been produced so far, except for a few songs.

Intensifying class education among the working people, especially

the younger people, is particularly important today. Our artistic and literary works, however, merely praise our reality or only sing of the happy lives of our people, without describing the real advantages of our socialist system over capitalism profoundly and from the standpoint of the working class.

A lack of revolutionary traits among writers and artistes is also found in the absence of enthusiasm and efforts to preserve and develop the achievements the Party has made while giving direct guidance to the work of their sector.

Ten years have already elapsed since we created five revolutionary operas by effecting a revolution in opera production. But the central art troupes have not produced new operas since then, except for a few large pieces in epic form such as the music and dance tale *Song of Paradise* and the music and dance epic *Song of Glory*. The writers and artistes are not employing the system and method of creation established by the Party as they should, nor do they properly implement the policy on keeping monthly film production on a regular basis. They are revealing their flunkeyist and dogmatist tendencies by showing an overabundance of curiosity about foreign works or copying them, instead of producing all artistic and literary works in our own style.

Their lack of revolutionary traits in creation and life is also manifested in their daily routine.

We are now living in an era of revolution, an era of struggle. The present situation and the revolutionary tasks facing us require the writers and artistes to work and live with greater revolutionary stamina than ever before.

Some of the writers and artistes, however, are now working and living in a leisurely and indolent manner, forgetting their revolutionary duty to the Party and the people. Some writers of the Korean Scriptwriting Company and other artistic and literary producers have not written anything useful in several years, coming to their office in the morning and going home punctually at the closing hour. It is impossible to see any sign of burning creative

ardour among these writers and artistes.

When they are engrossed in creative work, afire with creative enthusiasm and ambition, the writers and artistes do not notice the passage of time. To work all night, even skipping meals and regretting the waste of every second of time, when absorbed in the world of the work sharing the life of the hero–this is the true attitude of genuine writers and artistes. When thrilled with creative inspiration and burning ardour, the creative workers do not feel tired, even if they work through several nights. If you do what you want to do, you do not feel tired, even though you may be up ten nights on end. This does not mean, however, that they should burn the midnight oil throughout the year. Once they get down to writing after planning, they must display the revolutionary creative spirit, working all night, full of enthusiasm and energy. For the writers and artistes who are conscious of their noble mission they have assumed before the times and people, their working hours can only be defined by their burning ardour and pure conscience to be unfailingly loyal to the Party and the leader. Any writer or artiste with Party conscience must regard it worth and happiness of their lives to work in a revolutionary spirit day and night in order to effect a new upsurge in the creation of artistic and literary works. The writers and artistes, however, are not working and living with stamina, Party conscience and burning revolutionary enthusiasm.

A selfish tendency of leading an indolent life while seeking only personal pleasure is also in evidence among writers and artistes. A selfish man is liable to take to the bourgeois way of life and fall prey to the imperialist's ideological and cultural infiltration. The virus of unsound ideology, such as bourgeois ideas and revisionism, affects writers and artistes first. This is proven clearly by the historical experience. Quite a few writers and artistes were among those who once led the counterrevolutionary plots to reject Party leadership and overthrow the socialist system in some countries. It was also writers and artistes who attempted to stamp out the works of revolutionary art and literature of the working class and break the traditions of

revolutionary art and literature, clamouring for “freedom of creation”.

If writers and artistes become slack and lead indolent lives today when the imperialists headed by US imperialism, undergoing serious political and economic crises, are stepping up their ideological and cultural infiltration in a more crafty way than ever before, they may be affected by bourgeois and revisionist ideas and may be unable to overcome the stagnation in the creation of artistic and literary works. Nor can they maintain what they have achieved.

A lack of revolutionary stamina in creative work and life among writers and artistes is ascribable to the low consciousness of their revolutionary duty to the Party and revolution, the country and people.

Writers and artistes are the standard-bearers of ideological front, defending and implementing our Party’s policy on art and literature, and the revolutionaries who serve the homeland and people through their production of artistic and literary works.

Our art and literature serve to strengthen the independent motive force of revolution. In other words, they are the art and literature of Juche contributing to strengthening the unity and cohesion of the leader, Party and masses, the socio-political organism, and to ennobling the undying socio-political integrity of our people. The Juche art and literature, which are raising the highest demand in the development of art and literature of mankind, can be developed only by the writers’ and artistes’ intense creative ardour based on their steadfast revolutionary outlook on the leader and their spirit of devoted service to the people.

The worth of life and happiness of the writers and artistes exists in the total devotion of their wisdom and ardour to the creation of genuine art and literature that serve the Party and revolution, homeland and people. They must have a strong determination to dedicate every second of their lives to the better service to the Party and revolution and to live honourably with the Party through to the end. A man must live a worthwhile life, even if it means living a single day, maintaining his political integrity; he must not make a

living for nothing, only taking care of his own life. The man living such a futile life is a useless, poor and miserable fellow. For a man, one day spent in fighting heart and soul for the revolution is more valuable, precious and honourable than one hundred days or one thousand days spent worthlessly. Some of the writers and artistes, however, are now idling away their time every day, as a salaried man would do, mindless of their revolutionary duty.

Lack of revolutionary stamina in the creative work and life of the writers and artistes seems to be related to the fact that they are provided with living conditions in disregard of the results of their work.

In a certain socialist country, writers and artistes are now receiving their salary once a year according to the results of their creation of artistic and literary works. Therefore, they are said to be living and producing artistic and literary works with the payment they have received in the previous year. Our writers and artistes, however, are now getting monthly payments and enjoying other benefits, even though they have not produced even a piece of work throughout a year. Our writers and artistes will be the only people who are provided with such good living conditions. Sitting on the socialist coach with comfortable working conditions, our writers and artistes are just fanning themselves in the hope that someone else will push their coach. Even when the wheel needs oiling, they are looking for someone else to do it for them, instead of thinking of doing it themselves. If an artiste in a capitalist country worked in this manner he would be unable to earn a living. Artistes in capitalist countries have to work at the theatre in the daytime and earn money at a bar at night to earn their bread.

A lack of revolutionary stamina among the writers and artistes in their creative work and lives is also ascribable to the fact that the Party organizations of the artistic and literary sector are inefficient in educating the writers and artistes and controlling and guiding their creative activities.

To educate the writers and artistes and control and guide their

creative activities for the production of artistic and literary works on a daily basis is one of the principal tasks facing the Party organizations of the artistic and literary sector. But they are not educating the writers and artistes as they should. Even though various negative instances are appearing among the writers and artistes, the Party organizations are not calling them to account in time to wage ideological struggle against them, nor are they making high demands on their creative work. Strong demands on creative work are by no means restrictions on the freedom of creation, abuse of Party authority, or an exercise of bureaucracy. High demands on the creative work are an expression of the Party's trust in and expectation of the writers and artistes, which inspire them with confidence and courage and guarantee them success in their production of artistic and literary works. As the saying goes, "Spare the rod, spoil the child." The more dearly the Party values and takes loving care of the writers and artistes, the stronger the demands Party organizations must put on their creative work.

When I was in charge of guiding the work of the artistic and literary sector, all the writers and artistes carried out any difficult tasks with credit over one or two nights, full of confidence that if they did as the Party instructed they would surely achieve success in their creative work. In those days, they accepted the demands of the Party as an expression of the Party's great trust and expectation.

High demand is a tonic for the writers and artistes in their revolutionary transformation and assimilation to the working class. A man cannot always expect praise in his life; only when he lives and works being criticized by others can he become a revolutionary who does not sway in whatever wind. So from the outset of my guidance over the work of the artistic and literary sector I advanced the policy of making the process of writers' and artistes' creative activities and performances a process of their revolutionary transformation and assimilation to the working class, and always made strong demands on the creative work.

Nowadays, however, I can hardly hear leading officials in the field

of art and literature mention the term “revolutionary transformation and assimilation of the writers and artistes to the working class”. If steel is put out in the open without care for a long time, it becomes rusty. Likewise if the writers and artistes are left to their own devices without strong demands put on them and if they are not tempered in the furnace of practical struggle, they might get rust in their minds and finally become degenerate.

With a view to rectifying the defects hindering the advance of our art and literature as soon as possible and effecting a new upsurge in creative work, we must thoroughly establish the revolutionary way of creation and life among the writers and artistes.

Their revolutionary stamina in creation and life must be expressed, first of all, in their accepting Party’s policies as absolute and striving resolutely to carry them out.

Our Party’s line and policies are based on the great Juche idea, the only guiding ideology of our times, and reflect the aspirations and will of the working class and masses. Not a single policy of our Party has ever overlooked the objective laws of historical development, principles of revolutionary struggle and will of the masses. Our Party’s lines and policies are absolutely correct. For instance, the idea and policy of our Party on Juche-oriented art and literature provide answers to all the theoretical and practical questions arising in the development and creation of socialist and communist art and literature, as well as the direction and ways for actual creative work. Writers and artistes must regard it as their noblest duty to accept the Party’s lines and policies as the most reasonable and strive to implement them to the letter without any question.

An important matter in carrying out the Party’s policy on art and literature is to prevent the practice of bargaining over the Party’s policies or giving up their implementation halfway while making complaints about conditions.

Quite a few instances, such as flinching before a slight difficulty and complaining about conditions, while attempting to quibble about Party’s policies and directives or abandoning their implementation in

the middle, are now evident among some of our officials, writers and artistes. Those who tend to complain about conditions or haggle over Party's policies and directives are devoid of revolutionary spirit and loyalty to the Party.

Revolution is in itself an arduous and complicated struggle to overthrow the old and create the new, a struggle to create from nothing. However unfavourable the present conditions may be, we are much better off than after liberation or after the war. We have a most advantageous socialist system and the powerful socialist, independent national economy we have built with the money we have saved penny by penny. Thanks to the deep concern and care of the Party, the artistic and literary sector is provided with better material and technical foundations and social conditions than in any other sector. They can do creative work to their heart's content. Once it is determined to do so, this sector will have nothing impossible to deal with. Some of the writers and artistes, however, are complaining about working and living conditions without committing themselves to the production of works, while abandoning halfway or delaying the implementation of Party policy. This is an expression of their lack of the revolutionary habit of carrying out Party's policies unconditionally and of Party conscience.

An organization for the production of artistic and literary works or an art troupe is not a haven. It is a battleground where the writers and artistes must devote all their talents and ardour to the production of artistic and literary works capable of contributing to the Party and revolution, in close unity of idea and purpose and leading each other forward. He who does not exert himself for creative work and thinks only of his own comfort and neglects thought and inquiry, is not qualified to stay in the ranks of writers and artistes.

What we need is the revolutionary spirit of self-reliance and fortitude that our people displayed after liberation, during the Fatherland Liberation War and during the postwar reconstruction and the fighting spirit with which the writers and artistes adapted immortal classics into films within a little over a month and produced

five revolutionary operas in a short span of time, united with each other in mind and purpose. In short, we need the spirit and vigour to which the writers and artistes gave full play in the period of effecting a revolution in the production of film and opera, so bringing about the great efflorescence of Juche art, firmly united behind the Party single-heartedly. “Let us live and create works with the spirit and mettle we displayed during the revolution in the cinema and opera!”–this is the slogan presently set by the Party before the artistic and literary sector. Under this slogan, the writers and artistes must unconditionally carry out the Party’s policy on art and literature to the letter by displaying boundless devotion and a spirit of self-sacrifice, so as to effect a new upsurge in their creative work.

The revolutionary traits of writers and artistes in creative work and life must be expressed in their struggle to preserve and brighten the achievements the Party has made while guiding the work of their sector.

This is important for the future of our art and literature.

For the artistic and literary sector to preserve and brighten the Party’s achievements means defending staunchly the Party’s original idea and theory on art and literature and its system and method of creation, further consolidating and developing the high ideological and artistic levels of revolutionary works of art and literature created and staged under the Party’s guidance, and preserving and strengthening the creative force educated and trained by the Party. This is a struggle to defend, carry forward and develop the traditions of revolutionary art and literature created by the great leader, and a struggle to firmly keep up the revolutionary spirit and way of creation that were highly displayed during the revolution in the cinema and opera and to bring about a steady upswing in creative work with the spirit and mettle of those days. It is also a struggle to develop our art and literature into the genuine, flowering revolutionary art and literature of Juche, a struggle to be waged not only by our generation but also by the generations to come.

It is an inexorable law that one generation is replaced by another

as history advances. Despite the change of generations, we must not discontinue our revolution, but carry on our struggle. Of the officials, writers and artistes who took the lead in effecting the revolution in art and literature, working with us through many nights during the revolution in film-making and opera production, some have already passed away and quite a few are past their sixties. At present, the younger generation, who were in their teens in those days, are now shouldering the destiny of our art and literature as the pillars of this sector. But they are not well aware of how the revolution was effected in film-making and opera production or how the writers and artistes lived and conducted their creative work and performances in those days. What is the most valuable heritage that the old-time officials, writers and artistes in this sector, who developed under the care of the Party over a period of 20 years, should hand down to the younger generation? I can say that it is precisely the revolutionary achievements they have made in art and literature by their united efforts under the Party's guidance. Only when the young writers and artistes are taught clearly about the achievements of the Party, can they work stoutly for the accomplishment of the revolutionary cause of Juche, as staunch successors to the cause of revolution, and develop our art and literature to ensure these flower on the revolutionary line of Juche forever.

In order to preserve and brighten the achievements of the Party in their sector, the writers and artistes, who worked with unfailing loyalty to the Party displaying the noble spirit of revolutionary obligation and comradeship during the struggle for the cinema and opera revolution, must continue to live and work in the revolutionary spirit of those days. They seem to be trying to maintain the status quo, probably because of old age, just to end their lives without any trouble. That is not an attitude befitting revolutionaries. Senility makes no sense at all to a true revolutionary. Not to become senile in ideology and spirit in spite of old age is a trait of a revolutionary. Ideological and mental senility is an expression of a weariness of revolution and a bad symptom of ideological degeneration. If writers

and artistes live in indolence, instead of living and working every second of their lives with stamina, they will become senile. And if such senility continues, they will end up degenerating ideologically and becoming laggards in the revolution. Working and living with unbreakable will and intense ardour is the true way for writers and artistes to exalt their honour and worth of life, preserving and developing what our Party has achieved in the field of art and literature.

The revolutionary traits of writers and artistes in their creative work and life must find expression in their effort to establish Juche by eliminating dogmatism and the sycophantic approach to great powers and give full rein to originality and independent views as well as boldness in their creative work.

By revolutionary stamina in creative work and life I mean working with devotion and living in a revolutionary way to produce works to contribute to the accomplishment of the revolutionary cause of Juche, with the revolutionary spirit of our Party. In other words, it means creating works and living as required by the Juche idea and approaching everything from the point of view of Juche, no matter what wind may blow and who says what.

A series of recent musical compositions, however, reveal melodies unsuited to the sentiments of our people, as well as a tendency of copying hackneyed musical arrangements. A film that deals with the struggle of the women volunteers during the Fatherland Liberation War depicts their characters and lives in a manner similar to those in a foreign film.

How far our officials have departed from the principle of Juche in their work is glaringly evident in the artistic performance given in honour of the participants in the recent First Pyongyang Film Festival of the Non-aligned and Other Developing Countries.

The Pyongyang Film Festival was the first of its kind held for the non-aligned and other developing countries to maintain independence and strengthen friendship and cooperation in film production among the newly-emergent countries on the principle of independence,

friendship and peace. On the occasion of this festival, the film artistes of the newly-emergent countries wanted to see many works of Juche-oriented art and literature and learn from the good examples of our country, which is firmly maintaining independence. Without considering such feelings, however, our officials included a few pieces of Western classical music in the programme, on the excuse that the performance was for foreigners. This shows that our officials in the field of art and literature still retain flunkeyism and dogmatism and have not firmly established Juche in their work.

Flunkeyism and dogmatism are obsolete ideas alien to the revolutionary stamina in creative work. We must wipe them out and firmly establish Juche in the production of artistic and literary works by embodying the Korean-nation-first spirit.

Embodying the Korean-nation-first principle in the production of artistic and literary works means embodying the Juche idea, the pinnacle of human thoughts, in the national form suited to the sentiments and feelings of our people. This alone can ensure that our art and literature not only accord with national characteristics, but also attain the highest level in their ideological content.

Korean music, Korean painting and Korean dance best suit the Koreans. The artistic and literary sector must eliminate the practice of ignoring the characteristics and customs of our nation, and produce works of our own style that are in accord with our people's tastes, feelings, aspirations and demands, firmly on the Korean-nation-first principle.

In order to implement the Korean-nation-first principle in music, we must develop folk music. Our folk music is a typical kind of art that is in accord with the national sentiments and feelings of our people.

In the fields of novel, film, drama, fine arts, and dance you must also develop our national elements, which embody our Party's Juche idea, motivated by the idea that ours is the best for our people. Only then can you contribute more effectively to strengthening the motive force of the Korean revolution and render a great service to the

development of world art and literature.

The musical pieces intended for the 13th World Festival of Youth and Students must be composed thoroughly in our own style on the basis of our folk melodies. You must on no account let our musical pieces smack of jazz or rock-'n'-roll, on the pretext of considering the feelings of the young people from various continents across the world. Only when our musical pieces overflow with our national melodies, which cater to modern aesthetic tastes, will the young people feel the real taste of Korean music and sing our songs with greater relish.

Originality is the quintessence of creation. Creation is, in the true sense of the word, original and unique. Each piece of art and literature must have its own features. If not, it will lose its life's blood. Therefore, the writers and artistes must always have a strong sense of curiosity about the new and original.

A perusal of the artistic and literary works produced recently shows that their themes are neither fresh nor varied. Their characters and plots are similar to each other. Recently-composed songs are so similar to each other that it is difficult to tell which one has been produced earlier than the other. This is because the writers and artistes neglect mental effort and inquiry to create new artistic images. Such lazy writers and artistes can never create an original and meaningful work, even after ten years on the job.

The writers and artistes must base their creative thinking on the Juche outlook on social reality. Only when they study the life of independent people deeply, elaborate their creative designs in their minds and create them with fervent zeal, firmly on the basis of the Juche outlook, can they produce new and original images liked by the masses.

Creative views of their own and boldness are essential for writers and artistes in their creative work. If they produce works without unshakeable creative views of their own, they can neither compose the plot of the work in hand correctly nor create characteristic portrayals in their works, and may end up committing such serious

errors as producing works contrary to the Party's policy. Even if they have selected a seed of social importance and made a keen description of it at first, they are swayed by different opinions of the people in the process and, in the long run, produce mediocre work unless their creative views are unshakeable. An artistic and literary work that deals with a significant problem sharply and vividly based on a living man's individuality is more valuable and precious than one hundred stereotyped, formulaic and uninteresting works.

You must not persist in the concept that only your opinion is right, just because you are required to have your own creative views. One's own creative view and bigotry have nothing in common. One's creative view must agree with the Party's intention and people's aspiration, and be in accord with the truth of life and logic of description. It must on all accounts be based on the Juche-oriented revolutionary outlook on the world. Only when its ideological content is profound, can it have real vitality.

Only a writer with a firm creative view of his own can produce his work boldly. Even if they have discovered an urgent matter in reality, some writers and artistes are reluctant to write about it in a bold way, worrying whether they may commit a political error and open themselves up to criticism in case they fail to deal with it properly. This is an expression of self-preservation and expediency in creative work. Self-preservation and expediency in and out of work are evident not only in the leading officials but also the writers and artistes. Self-preservation and expediency in creative work is, in a sense, more dangerous. If the writers and artistes, who are the engineers of the human spirit and stand at the forefront of the ideological battle, are affected with these maladies, they cannot deal with the matter of Party's concern properly in their work and make it impossible, in the long run, to effectively equip Party members and other working people with the Party's idea. They must be keen on the problems that the Party intends to solve, is concerned with, and plans to concentrate great effort on, and they must depict these things sharply and truthfully in their works.

In order for the writers and artistes to create new things boldly and with steadfast creative view of their own, they must acquire a full knowledge of Party's policies and equip themselves thoroughly with them to the marrow of their bones and as their full conviction, and be sensitive to the changing realities. It is only when they accept Party's policies whole-heartedly and grasp new things promptly in the reality where Party's policies are implemented that they can deal with the problem of social significance keenly in their artistic and literary works.

Trust in the Party is a source of strength that stimulates boldness in the production of artistic and literary works. Even if they have discovered new events in the developing reality, the writers and artistes can in no way deal with them boldly unless they trust the Party. Only when they believe in the Party and cast in their lot with it can they acquire boldness in their creative work.

You must not try to write only large pieces, on the grounds that you are urged to display boldness in the production of artistic and literary works. Some writers are revealing the tendency to create only large-scale novels, films and plays, reluctant to write works in the militant and mobile genres of art and literature, such as short stories, short films, single-act plays and small dance works. Worse still, some are in the habit of attempting to show off only voluminous pieces, needlessly dividing their materials of poor content into two separate parts or first and second parts. Such a tendency is an expression of bureaucracy, devoid of the spirit to serve people, as well as fame-seeking. History records writers who gained world renown by writing short stories throughout their lives and playwrights who became famous by writing a few single-act dramas. Our writers, however, shift their creative efforts to writing full-length novels after writing two or three short stories. Hence, the writing of short stories is now regarded as a stepping stone for beginners to get recognition as writers. In the final analysis, the tendency of writing only large pieces impairs the quality of both short and full-length pieces. The writers and artistes must sweep away this tendency, take to their

speciality, acquire profound political insights and perfect artistic talents so as to become masters of their respective fields.

In order for writers and artistes to establish revolutionary traits in creative work and life they must live and create in the thick of reality.

The vibrant reality is the inexhaustible source of their creation and the furnace of their ideological training.

Only when they are in the thick of things can they feel in their hearts the grand forward movement of our times, dynamically making headway under the unfurled banner of the ideological, technological and cultural revolutions, as well as the noble spiritual world of our people, and find in them the new and significant point and create work in which life is depicted truthfully. It is only when they do their creative work in the heart of things, sharing bed and board with working people and working together with them, that they can widen their political horizon and professional knowledge and train themselves ideologically. Only the writers and artistes, who experience life in a serious way and love it ardently in the thick of things, can create masterpieces that represent the times and stimulate the development of history.

Quite a few writers and artistes, however, either produce works at their desks or compose musical pieces at the piano, without delving into reality. In consequence, the musicians are not producing popular songs that enjoy people's love. Of course, they must produce many political songs that can encourage the working masses and younger people to the implementation of the Party's policies. Political songs alone, however, cannot meet the people's varied demands for cultural and emotional life to the fullest. In order to satisfy these demands, they must compose many popular songs reflecting the diverse lives of the working people, along with political songs. Our people's worthwhile lives, vibrant with miraculous successes and innovations and overflowing with hope and joy, are the source of many good themes for popular and familiar songs they themselves will sing with relish.

During the Fatherland Liberation War, *My Song in Trench*, *At the*

Spring Site, Nobody Knows and other excellent musical pieces loved by the people were produced because the poets and composers, either at the front or in the rear, wrote songs and composed melodies, burning their hearts with great enthusiasm.

We are now in need of popular songs that reflect our people's feelings and sentiments in a lifelike and vivid way. Poets and composers, however, have failed to produce many popular songs that truly are lifelike and simple because they have not acquired the attitude to compose poems and music for people by delving into reality and breathing the same breath with them.

Some directors compile directing scripts depending only on the scenarios written by playwrights, without visiting the field, on the excuse that they have no time to do this and thinking that field experience is necessary only for writers. Meanwhile, some writers wish to write only in quiet places like holiday homes or sanatoriums. Certain writers are said to be living in a holiday home or a sanatorium throughout the year, on the pretext of producing works. This matter needs study. However talented and experienced they might be, the writers and artistes can never produce genuine works of art and literature that depict life in a realistic way, if they stay away from reality. Artistic and literary works produced by a writer who has not experienced life sincerely do not throb with hot heart beats that affirm life, though they somehow show the writer's skill in the use of his finger tips. I object to the practice of our writers creating works in quiet places like a holiday home or a sanatorium for half a year or for a whole year. Such a place is needed for those writers who have finished full preparations for creating good works, and have to launch a speed campaign to produce works of great ideological and artistic value in a short span of time. In case they get stuck in the course of writing works in a holiday home or sanatorium, they must visit the field again without delay. Reality is indeed a fertile soil providing writers and artistes with life, ardour, talent and everything–an inexhaustible source of creation.

To experience life and create work in the thick of things is the

anti-Japanese guerrilla work method. As the anti-Japanese guerrillas did in the past, the writers and artistes must display to the fullest the spirit of delving into reality with kits on their backs, sharing bed and board with the workers and farmers, experiencing life and creating works on the production sites. To this end, the work of field experience for writers and artistes should be made systematic and promoted in a purposeful and planned way.

In order to help Party officials in their detailed study of the field situation and in their work of explaining and propagating the Party's policies among the broad masses and organizing them in the struggle for the implementation of the policies, the Party long ago established a work system whereby the officials of the Party Central Committee and provincial Party committees work at their subordinate units for 20 days a month and work back at their departments for the remaining 10 days to review their work, re-equip themselves and re-plan their work. The Party made it a rule to maintain this system. The artistic and literary sector, too, must establish a regular system for field experience in keeping with the specific conditions of the writers and artistes and the characteristics of their creative work.

The writers and artistes must sincerely, faithfully and patiently undergo field experience on the basis of having thoroughly equipped themselves with the Party's policy. Unless they know the Party's policies and lines, they will be unable to correctly understand the spirit of the Juche era and our people's great onward movement. Only those who are thoroughly armed with the Party's policies can pick out new, significant themes and seeds about life in the throbbing reality and depict them excellently in terms of their ideological and artistic qualities to meet the demands of the times and aspirations of people.

They must not go through field experience as if on a pleasure trip. If asked to acquire field experience, some reluctantly go out to the field and stay there for about a week or ten days as if taking a stroll. This is not the way to experience reality or train themselves.

We must eliminate such a sightseer's way of field experience and promote the undertaking of field experience in a sincere, faithful,

tireless and patient manner and on a regular basis.

In order to establish the revolutionary way of creation and life among the writers and artistes, Party organizations in the field of art and literature must work with them efficiently.

What is most important in this work is to firmly equip writers and artistes with our Party's monolithic ideology, the Juche idea. How firmly they are armed with the Juche idea decides the ideological quality of their work. The Juche idea is the lifeline of our nation and of our art and literature. Because it has been guided by the Juche idea in its struggle, our Party has been able to achieve single-hearted unity and cohesion centring on the great leader and score great victories in the revolution and construction. Our one and only way of living is for us to advance under the unfurled banner of the Juche idea; otherwise, we cannot move even a step forward. Historical experience shows that we must on no account dance to the tune of others, but live in our own way with a thoroughgoing Juche-oriented attitude true to the slogan put up by our Party. If you fail to equip yourselves firmly with the Juche idea and the revolutionary outlook on the leader, you may get illusions about other countries and fall prey to the trend of bourgeois, revisionist and other heterogeneous ideas, causing great harm to the revolution and construction. The present situation is very complicated and ever-changing. The Party organizations in the field of art and literature must effectively conduct education in the Juche idea among writers and artistes so as to thoroughly equip them with our Party's Juche idea.

An important aspect in the education of writers and artistes in the Juche idea is to encourage them to deeply study the original works of the great leader Comrade Kim Il Sung and the documents of the Party, and combine their study closely with their practical creative work. No other way is better in their education in the Juche idea than the study of the original works. Writers and artistes studying the Juche idea must not study for the sake of mere knowledge, but for embodying the Juche idea fully in their creative practice. Study separated from practical creative practice is meaningless. At study

sessions, writers and artistes can discuss what they have seen or heard in the field or the question of principal characters they are describing in their works or other aesthetic problems. The point of their study is that they should clearly understand the essence of every single proposition of the Juche idea and apply it in and out of their work.

The Party organizations in the field of art and literature must give efficient guidance to the organizational life of the writers and artistes.

Efficient guidance over their organizational life will enable them to ennoble their political integrity forever and become Juche-type communist revolutionaries loyal to the Party and the leader. Their revolutionary traits in creative work and life can also be displayed to the fullest only when their organizational life is intensified. Success in creative work depends entirely on how efficient the guidance of the organizational life of the writers and artistes is. The Party organizations in this field must properly guide their organizational life so as to thoroughly establish the monolithic ideological system of the Party among them and train them all as revolutionary literary workers and artistes of the Juche type unfailingly loyal to the Party and the leader.

The Party organizations must conduct the organizational and political work in every detail so that the writers and artistes can work to the best of their ability within working hours. The artistic and literary sector is now holding not only executive meetings but also Party meetings during working hours, without strictly observing labour discipline.

The great leader has said that in recent years there appeared an undesirable habit of holding Party meetings during working hours, saying that such instances were never found immediately after liberation. In the future, the Party organizations in this sector must eliminate such disorderly practice of holding Party and other meetings during working hours and ensure that the writers and artistes concentrate heart and soul on the production of artistic and literary works during working hours.

In order to help the writers and artistes work hard within the set

time, it is necessary to establish a strict system of giving them exact work plans every day and ensuring that they fulfil these without fail within each day.

As the administrative officials in charge of art work are now organizing creative work by rule of thumb, quite a few writers and artistes are idling away time on the excuse of doing creative work. The creative work must be planned down to the minutest detail for every hour, every person, every group and every department so that all members of the creative company can work intensively, each working as if in gear with all others. If the daily routine is not organized minutely, on the excuse that organizing and planning work is a difficult job to do, there might appear writers and artistes idling away time day after day behind the backs of the writers and artistes who work with all their heart. The Party organizations in the field of art and literature must have a clear understanding of the Party's demand and establish revolutionary traits in creative work and life among the writers and artistes so that they work and live heart and soul, sparing no second of time, for the Party and the leader, motherland and people. In this way they must ensure that all writers and artistes unite single-heartedly behind the Party and the leader and give full scope to their great enthusiasm for creative work with full conviction and indefatigable willpower, thus effecting another great upsurge in the production of artistic and literary works.

INFORMATION WORKERS MUST ESTABLISH A POLITICAL STANDARD AND WORK EFFECTIVELY

Speech at a Meeting of the Senior Officials of the Information Department of the Central Committee of the Workers' Party of Korea

December 15, 1987

The Information Department is an important department that is in charge of the ideological work of our Party. The department must perform its duty and role satisfactorily in order to train Party members and other working people as true communist revolutionaries of the Juche type and encourage them to highly display their revolutionary zeal and creativity in the revolutionary struggle and construction work. That is why I have taken every opportunity to emphasize the need to improve the work of the Information Department steadily to meet the requirements of the developing situation. The department, however, has not yet corrected its most serious shortcomings, and its work is not up to par and fails to live up to the Party's intentions.

The officials of the Information Department are engaged in ideological work, so they must be politically more acute and sharper and possess a stronger fighting ability than any one else. Some lack a fighting spirit; they try to see all the problems in a favourable light. They also do not organize work in every detail and push it forward in a revolutionary way. They must be politically acute and conduct the

ideological work of the Party in an original and efficient way.

Officials of the Information Department must have a standard in their work.

By a standard, I mean one's political standard or one's unshakeable belief and principled attitude that are based on the Party's line and policy. Establishing one's political standard in one's work means believing firmly in the Party's line and policy, planning and organizing all work in accordance with them and pushing it through to the end without vacillation, as long as it accords with the Party's line and policy, no matter who says what.

Establishing one's political standard is an important requirement for the ideological work of our Party. Our Party's ideological work is aimed at modelling the entire Party and the whole society on the Juche idea, the unique ideology for guiding the revolution and construction. We must intensify Party ideological work and thus implement the Juche idea thoroughly in all spheres of the revolution and construction and train Party members and other working people as Juche-type communist revolutionaries. If information workers fail to stick to a political standard in their work, Party ideological work may deviate from its basic line and heterogeneous ideas that run counter to the Juche idea may infiltrate the Party and cause grave consequences in the revolution and construction.

The present situation is very complex. The manoeuvres of the US imperialists and south Korean authorities to unleash another war are making the situation in our country more acute. Revisionism and reformism are flooding several countries, doing great harm to the revolution and construction. In order to struggle through to the end for the ultimate victory of our revolution under the banner of the Juche idea without the slightest vacillation in these circumstances, information workers must stick to a political standard and vigorously conduct the Party's ideological work. If they fail to keep to the revolutionary principle in their work and allow the infiltration of revisionism, reformism and other kinds of ideological poison and the decadent way of life, the consequences will be disastrous.

The work attitude of the officials of the Information Department these days shows that they are not sticking to the political standard in their work.

The Information Department did not organize work properly in connection with a foreign exhibition that was recently held in Pyongyang. It should have undertaken political work on its own responsibility, although the practical work of organizing the exhibition might have been left to the care of the sector concerned. However, it did not do so.

The Information Department officials' lack of a political standard in their work can also be found in their work attitude of just relaying Party policy to their subordinates, instead of sticking tirelessly to whatever they are doing until it is carried out. When the Party has set forth a new policy, they merely transmit it to their subordinate units and do not supervise its implementation. In consequence, the work of its implementation is not developed steadily or in depth. In my discourse *On Some Problems of Education in the Juche Idea*, I have emphasized the task of education in loyalty and all the other forms of ideological education in combination with the basic principles of the Juche idea. The officials of the Information Department ought to have taken detailed measures and organized necessary work to carry out their work to this end. However, they have done nothing more than compiling planned measures and study materials and circulating them to their subordinates, as if they were dealing with ordinary office work. They seem to think that any piece of work, if assigned, will be done of its own accord, because a well-regulated system of education for Party members and other working people is established and all the education means are provided.

The lack of a political standard among the officials of the Information Department is also evident in their inefficient guidance of the production of feature films.

The newly-produced film *An Epic of the West Sea* deals with the heroic struggle of the officers and men of the People's Army and the working people to construct the West Sea Barrage in five years.

However, prompted by their outmoded view that an artistic work should contain the positive and the negative and that the story can only develop through conflicts between these two elements, the creative workers artificially set up negative characters, contrary to the fact in our era, the era of the Workers' Party, and described them as hindering the construction of the West Sea Barrage. The construction of the West Sea Barrage was a gigantic project that was rare in the world. It was wrong to have set up the positive and the negative and sought a solution to the problem in their conflicts in an attempt at an artistic representation of the struggle for the construction of the barrage. It is a mistake for creative workers to think that they can sustain the positive character only in its relation to a negative character in an artistic work. They must not retain such outdated dramaturgy. The material used as a basis for this film could have been used to produce a film of the same level as *Under the Bright Sun*. But an epic film should not be made in this way. It is difficult for a film to depict all the struggles for a gargantuan project like the construction of West Sea Barrage. It would be better to see the documentary film that recorded the construction of the barrage than to see a film such as *An Epic of the West Sea*.

The film *Pride* is also not produced in line with the Party's policy. It deals with the project to expand the capacity of the Sungni General Motor Works, but it fails to correctly show the source of revolutionary ideas and culture. The revolutionary ideas and culture of our age emanate from among the working class, the most advanced class, not from books. In other words, they come from among the collective of the working class. However, the film artificially depicted them as if emerging from an individual worker's family. The film does not correctly describe the worker's family, either. In the film an old worker shows off, emphasizing the word "I" whenever he speaks to his family. A worker's family should not be depicted as patriarchal. The most serious mistake of the film is that it has distorted our Party's slogan of self-reliance. This is the age of science and technology. To develop the national economy rapidly through an active introduction

of advanced science and technology as required by our times is one of our Party's important policies. However, the film shows people building a modern factory with empty hands under the motto of self-reliance and ignoring advanced science and technology. I am not sure whether the creative workers described it in that way intentionally or unknowingly or simply by accident.

The way creative workers represent the struggle for grand socialist construction and military activities in their productions nowadays shows that they lack the political standard and correct Juche-oriented view of aesthetics. The people in the field of art and literature must hold a symposium on the idea of Juche-oriented art and literature and critically review the production of such films as *An Epic of the West Sea* and *Pride*.

The film industry is not adhering to the basic principle in producing feature films in cooperation with other countries, and some films are produced for the sake of pleasure. It is not our way to produce films for the sake of pleasure.

An important matter in sticking to one's political standard is to adhere strictly to Party and class principles. Keeping these principles is fundamental to one's political standard. A political standard is inconceivable apart from Party and class principles. We can say that sticking to one's political standard in one's work is in essence adhering to Party and class principles. Information workers must have a firm standpoint and attitude that they know no other ideas than the ideology of their leader and their Party. Whether or not they adhere to Party and class principles in their work boils down to whether or not they defend the ideology of their leader and their Party. They must possess a firm standpoint and attitude that they think and act as the Juche idea of our Party requires under whatever circumstances. They must deal with any problems from the political point of view, not from the point of view of a business routine, and thoroughly implement Party policy in planning, organizing, and pushing forward their work. In addition, they must not concede to any practice that is contrary to Party and class principles and must uncompromisingly

combat these practices. An information worker who does not know how to combat deviations from the Party and class line is not qualified for his duty.

In fostering a strong belief in Party policy it is important for senior officials to draw correct guidelines and then push forward the work of these guidelines until it is finished. Whether or not a department or a section carries out its work largely depends on the senior officials. The senior officials must not work by issuing directives from an objective standpoint. They must plan and assign tasks in detail and in keeping with the Party's policy. If any problem arises in their implementation, they must draw a distinct guideline with an unshakeable conviction and push it forward determinedly, without vacillating or hesitating even when difficulties and obstacles stand in their way. Senior officials must make a strong demand on their subordinates and encourage them to work with a correct view on Party policy.

In order for the information workers to stick to a political standard they must believe in Party policy and have a wide range of knowledge and skilful organizational ability.

Information workers must, first of all, make Party policy their own conviction. Only when they are well-versed in Party policy and make it their own belief can they push forward their work with an unshakeable view. Some of the information workers have failed to work boldly, swaying to the left and right without their own opinion, because they have not made Party policy their own belief. Information workers must fully equip themselves with the great leader's instructions and Party policy, which are put forward in each period. They must, in particular, study hard the Party's policies concerning the field in their charge and make them their bones and flesh.

Information workers must have a wealth of knowledge and skilful organizational ability and must be well-versed in the work of the field under their control. The work of the Information Department, be it theoretical information, information through lectures, the press, art or

literature, requires that the officials direct it with a deep expert knowledge. That is why I have emphasized more than once that information workers must be devoted scholars and enthusiasts and improve their political and theoretical level and practical qualifications. The officials of the Information Department must not rest content with their university education or with some teaching experience. Reality develops ceaselessly and the ideological work of the Party continues to make progress in depth. In order to conduct Party ideological work dynamically in step with the developing reality, information workers must have a wide range of knowledge and ability. Only when they are well-informed and able can they have their own view and express audacity. They must acquire a profound knowledge and skilful organizing ability through hard study and practical experience. They must make a deep study of the work of their department and section and the institutions they deal with and always be well-versed in their work.

In order to establish a correct political standard in their work, they must bring collective wisdom into full play.

If they pool the intelligence and efforts of many people rather than a few people, they can establish an unshakeable political standard. One or two persons may make a mistake in analysing and estimating a problem or fail to find a proper solution. But the display of collective intelligence can make a correct analysis and estimate of the problem and find a correct solution. The joint assessment of newly-produced films by the deputy heads of the Information Department can also be more effective than by the deputy head in charge of film production and a few other officials. In the future, all the deputy heads of the Information Department should participate in the previewing of new films held by the department.

If the deputy heads of the department are to make a correct judgement on newly produced works of art and literature, as to whether they are in accord with political requirements or not, they must know what comments I have made on works of art and literature. One year I read the words of a song *I Will Return to the*

Leader with Joy and criticized it because it was written naturalistically, contrary to political requirements. The words of the song described the Three-Revolution Team members as if returning to the embrace of the leader after leaving it. The song meant, in effect, that they lived in the leader's embrace only when they were in Pyongyang, and not when they were away in provinces. Worse still, the team members are depicted as if returning triumphantly after a fight against someone, which gives us an impression that there exists antagonism in our society, that we must fight to resolve it and that there is a winner and a loser in that struggle. In short, the words of the song *I Will Return to the Leader with Joy* grossly distorted our Party's idea on the Three-Revolution Team Movement and the intrinsic character and superiority of our socialist system. I have gone over many other works and commented on them. If the deputy heads of the Information Department know all these, it will help them to increase their political awareness and improve their ability to analyse and evaluate the works of art and literature.

In the future, the Information Department must make it a rule for its senior officials to get together and collectively discuss the means of solving the problems facing the department.

To proceed, information workers must eliminate formalism and conduct ideological work in an original and efficient manner.

Information workers are the Party's political educators, who transform the people's ideas and train them as true communist revolutionaries. If economic officials practise formalism in their work, they may hinder production and construction. In a more serious vein, if information workers work in a formalistic way, they may spoil the people and make a mess of the revolution and construction. For this very reason I say that formalism is the worst taboo in Party ideological work.

Officials of the Information Department have not yet completely overcome formalism in their work. Quite a few are doing Party ideological work carelessly, without making a deep study of reality. If the department is to improve information through public lectures, for

instance, the senior officials have to visit their subordinate units and learn about the actual conditions while giving public lectures. However, they are only hanging around in their offices. They neglect the study of how public lectures are actually given in the subordinate units, in the belief that all they have to do is to prepare the outlines of lectures and send them down as planned. More often than not, therefore, the work of giving lectures is not being done to suit the real situation. The information workers must not think they have fulfilled their duty by sending down to the subordinates the stereotyped outlines of lectures that do not suit the actual situation. The outlines of lectures should be prepared on the basis of a full understanding of the actual situation at the subordinate units. When these have been sent down, the department officials must visit the field units and learn whether the outlines are prepared to suit the level of the Party members and other working people and whether the audiences correctly understand the message of the lectures.

The officials of the Information Department do not make good use of the materials sent by the Organizational Leadership Department, either. I have ensured that the Organizational Leadership Department systematically hand over the materials they have obtained to the Information Department to help the officials of the Information Department to conduct ideological work offensively and in keeping with the people's level of preparedness and psychology. The officials of the Information Department ought to study in detail the materials from the Organizational Leadership Department and energetically conduct information and motivation work. Nonetheless, they do no more than a cursory reading of the materials.

The officials of the Information Department are often working in a stylish manner like "gentlemen". They think that their work is being done fairly well when they gather many people in the February 8 House of Culture or in the People's Palace of Culture and hold symposiums, short courses and public lectures. They are also directing the activities in the field of art in a stylish manner. Senior officials of the Information Department and the officials of the

section in charge of art say they see the artistic performances in theatres, but I am told that they simply sit there and return without offering a word of their own opinions. Since they are in charge of art, they must, upon a visit to a theatre, learn about how works of art are being produced and make a strong demand on writers and artistes to improve their level of depiction. However, they are not doing so. Even though they fail to play their role properly, the officials in the Information Department seem to show off and put on airs of importance like "gentlemen" at the units they deal with, assuming the dignity of belonging to a department of the Central Committee of the Party. If they work in this way, the department cannot build up authority in its work. Working in a "gentlemanly" way, putting on airs, instead of working assiduously, is a major shortcoming of the officials of the Information Department.

Officials of the Information Department taking upon themselves the work of other departments, instead of concentrating on their basic duties, can be seen as another expression of their slipshod work manner.

In order for the information workers to eliminate formalism and work efficiently, they must work creatively with an awareness that they are responsible for information work. Without the sense of this responsibility, it would be impossible to overcome formalism. Since formalism is attributable to the officials' lack of the attitude of masters towards their work, it can be eliminated only when they have the keen consciousness and firm attitude of masters. Information workers must get rid of the mentality of an office worker and carry out their duty in a responsible manner with the attitude of masters. They must not see success in their work in the number of public functions they have held or lecture outlines and study materials they have prepared for their subordinate units, but in how far they have transformed the people's ideology and in the high degree of revolutionary enthusiasm with which the people take part in socialist construction. If they see people who are ideologically backward or muddling along without innovating their work, the information workers must feel that they themselves are responsible for such a

situation, examine their own work and learn a lesson.

Information workers must not be bound by a set pattern, but must work in a creative way. Needless to say, Party ideological work must be conducted thoroughly on the principle of one-man management. But the form and method of work must be creative so as to suit specific conditions and circumstances. Reality is very complicated and constantly changes and develops. Information workers must therefore see all problems with an innovative eye and from the creative point of view and find fresh and original form and method of information and motivation that suit the actual conditions and can touch the people's hearts.

In order to do away with formalism and work effectively, information workers must work as the anti-Japanese guerrillas did.

Political workers in the anti-Japanese guerrilla army went among the masses with their kits on their backs and conducted information work in a revolutionary and militant way suited to the fighting situation and conditions. In those days they had no broadcasting equipment and little printing facilities. However, they conducted information work efficiently, free from established formality and patterns, which exerted a great influence upon enhancing the revolutionary zeal and combat morale of the guerrillas.

Information workers must go deep among the masses with their kits on their backs as the anti-Japanese guerrilla work method requires. They must visit their subordinate units regularly, mix with the masses, understand their level, their psychology and real situation and conduct ideological work to suit them. Ideological work must be done in factories and cooperative farms where Party members and other working people live and work, not in an office.

In order to work as the anti-Japanese guerrillas did, the information workers must acquire a specific methodology. Ideological work cannot be successful of its own accord, even though they visit the subordinate units with their kits on their backs. The level of people's consciousness and their preparedness differ, and they are therefore assigned to different revolutionary tasks.

Information workers can, therefore, be successful in their work only when they work with correct methodologies suited to the different conditions.

Information workers must make a deep study of the Party's lines and policies and on this basis find correct solutions to their problems. They must also acquaint themselves with the actual situation at the subordinate unit and other organs they deal with. They cannot find a correct methodology for solving difficult problems if they do not know the actual circumstances of the unit concerned, no matter how well they are aware of the Party's intentions. Putting together the opinions of many people in finding a methodology is good. Information workers must make a habit of finding a correct methodology through collective discussion and discreetly dealing with the problems, instead of dealing with their problems impromptu and according to their subjective opinion and desire.

Formalism is based on such outmoded ideas as fame-seeking, careerism and loafing on the job. So it does not disappear of its own accord. It can only be overcome successfully through a strong, untiring ideological struggle over a long period. Information workers must be given a full understanding of the essence and harm of formalism so that they can conduct an energetic ideological struggle against it. In addition, they must be encouraged to criticize the smallest manifestations of formalism and correct it before it is too late when reviewing Party life and on other occasions.

Next, you must establish a correct work system in the department.

You must, before all else, establish a correct system to control the subordinate units.

Keeping subordinate units under tight control is an important requirement of establishing the inner-Party work system and a prerequisite for giving efficient guidance to the work of subordinate Party organizations. As matters now stand, however, the Information Department lacks a proper system of controlling its subordinate units.

The Information Department has several guidance sections, but these sections are not immediately informed of the shortcomings

revealed at their subordinate Party organizations because they fail to control them properly. The department's failure to keep full control over ideological work at lower echelons is largely due to its senior officials, who do not pay attention to the work of the guidance sections including those in charge of directing Party organizations in the provinces. I have long emphasized that work with guidance sections is the basic duty of the Information Department. The department, however, hangs on to secondary work, without making efforts to ensure that the guidance sections function properly.

The Information Department does not exercise proper control of the work of the institutions it deals with. A certain section is to work with the Central Committee of the General Federation of the Unions of Literature and Art and its affiliated unions. However, it does not supervise them regularly, but substitutes its work by having the Union Rules amended at the Union Congresses. In particular, it pays little attention to such important work as ideological education for the Union members. As a result, the CC of the GFULA hangs on to administrative and practical work, slighting ideological education for its membership.

If the Information Department is to control the subordinate units properly, its guidance sections, especially the section that guides the provincial Party organizations, must enhance their role. The department must pay primary attention to work with this section, acquaint itself regularly with this section's work, help this section correct its mistake before it is too late and ensure that the officials of this section control the subordinate echelons with a high sense of responsibility. The senior officials of the department must make a strong demand on the officials of this section to approach all problems with a keen political eye and promptly grasp even a small deviation revealed in the subordinate Party organization and correct it. In this way you will control all the ideological work done by the provincial Party organizations through the section that directs the provincial Party organizations.

The sections that deal with the institutions should also enhance

their role.

The section concerned must undertake unified direction of the Central Committee of the General Federation of Unions of Literature and Art and its subordinate unions. Historical experience shows that writers and artistes are the first to suffer the infiltration of revisionism. You must therefore conduct ideological education among them with special care. You must ensure that the CC of GFULA and its subordinate unions stop working carelessly, without deep study, and play their proper role as the organizations in charge of ideological education among writers and artistes.

Departments and sections must work in proper coordination and cooperation.

They are closely interrelated even though they perform different duties. In order to carry out the revolution and construction with success, all departments and sections must work in efficient coordination and cooperation.

The Information Department must pay deep attention to coordination with the Organizational Leadership Department. The Organizational Leadership Department gives leadership to both the Party life of its membership and the Party organizations. So it would be impossible for the Information Department to conduct Party ideological work properly without coordination with the former. Their coordination is very important, particularly in guiding the Party life of its membership. Party life involves Party organizational activity and Party ideological activity. An essential requirement for the guidance of Party life is that the Organizational Leadership Department, whose function it is to lead Party organizational activity, coordinates with the Information Department, whose function it is to guide Party ideological activity. As the great leader instructed, the relationship between the Organizational Leadership Department and the Information Department can be likened to that between a physician and a pharmacist. Just as a physician must make an accurate diagnosis and a pharmacist prepare medicine accordingly to cure an illness, so the Organizational Leadership Department must correctly

appraise Party members' life and the Information Department must conduct proper education work according to this appraisal in order to properly lead Party members' life. The Information Department must make it a rule to coordinate its activities with the Organizational Leadership Department when an important problem arises.

The Information Department must also cooperate properly with other departments. To this end, the officials of the Information Department must have a clear understanding of their department. The Information Department is not a special one, but one of the departments of the Party committee. Some of the officials of the Information Department put on airs, regarding their department as a special one. If they act in that manner, they cannot cooperate efficiently with other departments. Officials of the Information Department must not put on airs or try to fence themselves in. They should instead respect those from other departments, being frank and modest with them.

Sections in the department must properly cooperate with each other. Cooperation can be effected among guidance sections and also between guidance sections and those dealing with internal work.

The Information Department must establish the order of reviewing clearly how the assigned task is being implemented. Only when the result of work is clearly reviewed after the task is assigned can the department gain experience, learn lessons, and enhance the officials' sense of responsibility and role.

Next, the senior officials of the department must enhance their sense of responsibility and role.

Success in its work depends largely on their sense of responsibility and role. Only when they enhance their sense of responsibility and role can they establish a political standard in their work and work efficiently in accordance with the Party's intentions. Some of the senior officials are now working in an irresponsible way, indulging in empty talk, instead of putting their shoulders to the wheel. The senior officials must acquire the habit of looking for tasks with a great ambition for work and must work faithfully whatever they do.

In order to enhance their sense of responsibility and role, the senior officials of the department must have a correct outlook on the Party organization and sincerely participate in their Party life.

Only then can they rectify the defects revealed in their work and life before it is too late. They must have a correct outlook on their organization and sincerely participate in their Party life in order also to establish sound Party traits. Recently I emphasized the need for cadres and Party members to acquire Party traits. It would be impossible to acquire them unless they lead a Party life with a correct outlook on their Party organization. Party traits are thoroughly established when cadres and Party members have a correct outlook on their Party organization and sincerely participate in their Party life. In this sense, we can say that Party traits mean an outlook on the Party organization and vice versa.

Bearing in mind that their formalistic and expedient participation in Party life is reflected as it is in their work, officials must lead their Party life sincerely.

The level of Party life review must be raised. Officials must coolly examine their work with Party policy as a yardstick and frankly criticize their shortcomings at meetings for Party life review. Party life must be reviewed substantially and frankly. They must confess even the slightest error committed in their work and life without hesitation, instead of hiding it or regarding it as tolerable, and criticize it frankly and correct it.

Party life must be reviewed in an atmosphere of severe criticism. When reviewing Party life, officials must criticize each other sharply and severely. It must not be vague. If you do not criticize your comrade for his mistake in good time and instead act in a dubious way, considering this and that, you might spoil your comrade.

In order to strengthen the Party life of the officials of the department, its primary Party committee must enhance its role. The primary Party committee must intensify its control and guidance over the officials' Party life so that all the officials sincerely participate in their Party life.

You must review the department's annual work carefully. You must review this year's work of the department by criticizing all the shortcomings revealed by the officials of the department, such as working inefficiently without establishing a political standard, the lack of its work system, and working without a sense of responsibility. You must also discuss the measures to bring about a radical change in your work.

The Information Department must give a strong impetus to its work with a detailed plan from the beginning of next year.

It has a great deal of work to do next year. Next year is a significant year that marks the 40th anniversary of the founding of the Republic. Next year the Organizational Leadership Department must channel its efforts into enhancing the militant function and role of the Party organizations, while the Information Department directs its efforts to ensuring successful celebrations of the 40th anniversary of the founding of the Republic.

The Information Department must unfold dynamic political work from the beginning of next year to make the anniversary celebrations a great festival of victors. The department must launch a strong information and motivation offensive in order to consolidate the unity and cohesion of the Party and the masses and effect a fresh upswing in economic construction, looking forward to the 40th anniversary of the founding of the Republic. For the present, it must on behalf of the Party Central Committee prepare appealing slogans marking the occasion of the anniversary and draw up a concrete plan for a 200-day campaign to be conducted until September 9. If necessary, the Party Central Committee can send a letter to all the Party members.

All the information workers must work efficiently by establishing a political standard and bring about a revolutionary change in Party ideological work.

LET US MAKE A REVOLUTIONARY CLIMATE PREVAIL THROUGHOUT THE PARTY

Speech at a Meeting of the Senior Officials of the Organizational Leadership Department of the Central Committee of the Workers' Party of Korea

January 10, 1988

Making a Party climate prevail throughout the Party is important work to which Party organizations must pay constant and deep attention, not neglecting the task for even a moment.

Today, I would like to dwell on some questions arising in establishing a revolutionary climate within the Party.

A working-class party creates its peculiar political climate in the course of building its rank and conducting its work in conformity with its character and mission.

The party climate, in general, means the habits of the party that are formed and consolidated in the historical process of building its rank and leading the revolution and construction.

As the pivotal unit of the masses that is united organizationally and ideologically centring on its leader and based on the same ideology and ideal, the party constitutes the backbone of the socio-political organism and conducts its work to put the leader's ideas and guidance into effect.

If a party is to realize its leader's ideas and guidance as the political body formed by its members, all the members must be united

organizationally and ideologically centring on the leader and move as one in the same discipline and order. To this end, party members should have a correct attitude towards the party and take part in party life conscientiously. Through party organizations, a party member preserves immortal socio-political integrity bestowed by the leader and, through party life, cultivates the habits of faithfully following the leader's idea and guidance, approaching the party with a sincere attitude and voluntarily observing the norms stipulated by party rules and the habit of living in a revolutionary and militant manner.

If the party is to fulfil its mission and perform its role as the political weapon and the General Staff of the revolution to materialize the leader's ideas and leadership, it must build up its ranks organizationally and ideologically, enhance its militant function, rally the masses behind it and mobilize them in the revolutionary struggle and construction work. In the process of strengthening the party and carrying out the revolutionary cause of the leader by organizing the masses, the habits of party work are cultivated, that is, the habit of defending and carrying out the party's lines and policies, the habit of self-reliance and fortitude and the habit of finding solutions to all problems relying on the masses.

The habits of party life demonstrated in an organizational and ideological life in the party and the habits of party work displayed in party activity are the political climate of the party. In a nutshell, party climate is the habits of party life and the habits of party work.

The climate of a party is characterized by the idea and theories on which it is based. The climate of our Party is based on the principles of the Juche idea, the principle on the driving force of revolution in particular. The principle of the Juche idea on the driving force of revolution explains that the leader, the party and the masses form a socio-political organism in organizational and ideological unity, that the leader is the centre that organizes and commands the activity of this organism in a unified way and that the party plays the role of the backbone that connects the masses with the leader. From the principle on the driving force of revolution proceeds the requirement to

establish a correct attitude towards the leader, the organization and the masses in creating a party climate. As the leader, the party and the masses form an integrated whole in a socio-political organism, the attitudes towards the leader, the organization and the masses are inseparable. In this regard the attitude towards the leader is essential. Loyalty to the leader is the full manifestation of loyalty to the party and the people. The climate of our Party is the habits of Party life and the habits of the Party work with which its members devote their all for the leader, the Party and the people, considering loyalty to the leader as their life and soul. That is why the climate of our Party is the climate of a revolutionary party of the Juche type.

Party climate is not created in one or two days, but established and developed from the founding of the party through the whole course of its strengthening and development. The climate of our Party is the traditional and revolutionary climate that has been formed and consolidated in the historical period in which the great leader Comrade Kim Il Sung built the revolutionary Party of Juche beginning as he prepared the historical roots of our Party. So the climate of our Party displays immortal vitality and fully guarantees the accomplishment of the revolutionary cause of Juche.

Establishing a Party climate poses itself as an important matter in strengthening our Party and realizing Party leadership over the revolution and construction.

Creating a Party climate is a full guarantee for strengthening and developing our Party forever as the revolutionary party of Juche. In order to strengthen and develop our Party as the revolutionary party of Juche, it is imperative to train all Party members as communist revolutionaries of a Juche type unfailingly loyal to the leader, and this undertaking can be carried out through the work of creating a Party climate. When the revolutionary climate prevails in the Party, Party members will sincerely trust and faithfully follow the leader and thoroughly carry out the Party's lines and policies.

Creating a Party climate is a prerequisite for strengthening Party leadership over the revolution and construction. Party leadership is

ensured by the organizational ability and fighting capacity of the Party. The latter continuously increases when the revolutionary climate prevails in the Party.

The revolutionary task facing our Party and the prevailing situation badly require that we more thoroughly establish a Party climate.

Today, our Party faces the honourable task of carrying out the Third Seven-Year Plan, bringing nearer the complete victory of socialism and achieving the independent, peaceful reunification of the country. Bringing nearer the complete victory of socialism and achieving the independent, peaceful reunification of the country by stepping up the grand construction for which we have made big strides is a very difficult struggle to realize the independence of the country and nation both in the north and the south of Korea. We must carry out this difficult revolutionary task in the complicated situations at home and abroad.

At present, the US imperialists and the south Korean puppets are clinging to all sorts of manoeuvres to prolong their colonial rule and military fascist dictatorship. Shipping nuclear and other latest weapons to south Korea, they are ceaselessly launching large-scale military exercises against the northern half of Korea. Owing to their moves towards another war, the present situation in our country has been strained.

The situations prevailing in some socialist countries are also complicated. Some socialist countries are giving up the revolutionary principles that must be maintained in socialist and communist construction, weakening the position and role of their parties and ushering in capitalism in different sectors of social life. Instead of finding solutions to the temporary trials created in economic construction in a way to strengthen the motive force of revolution and display the advantage of the socialist system, these countries are introducing capitalist methods in economics and other sectors of social life and weakening their party's position and role, advocating "restructuring" and "glasnost." Weakening the party's position and

role is contrary to the fundamental principles of socialist and communist construction.

In order to successfully build socialism and communism, it is essential to enhance the party's position and strengthen its leadership over the revolution and construction. In the honourable struggle to bring nearer the complete victory of socialism and the independent, peaceful reunification of the country, we should not forsake the revolutionary principles, but defend them resolutely; we should not weaken the Party's position and role, but strengthen them in every way. To this end, we must thoroughly establish the revolutionary climate in our Party.

Our Party has striven to make a revolutionary climate prevail throughout the Party, considering this work an important question arising in Party building and activity. As a result, the revolutionary climate has been established in our Party, in which all members hold the leader in high esteem, sincerely follow him and devotedly fight for him. However, we cannot be content with this success, nor can we neglect this work. We must conduct this work vigorously on a higher stage to suit the present situation in which the historic cause of building the foundation of our Party has been realized and the struggle to model the entire Party on the Juche idea is developing in depth.

"Let us make a revolutionary climate prevail throughout the Party" is the slogan set forth by our Party today. Under this slogan, all Party organizations should launch a powerful struggle to accomplish the revolutionary cause of Juche by enhancing the fighting efficiency and leadership role of the Party.

The most important task in establishing the revolutionary Party climate is to boost Party spirit among the members so that they will follow the leader, displaying loyalty, and devote their all to accomplishing the revolutionary cause of Juche.

Enhancing Party spirit is the fundamental requirement for creating a Party climate.

Party spirit is Party consciousness based on the revolutionary attitude towards the leader and the indomitable revolutionary spirit

with which to fight for the accomplishment of the revolutionary cause of Juche going through thick and thin. In a nutshell, Party spirit is loyalty to the leader.

Only when loyalty to the leader is cultivated among Party members, can they have a correct view and attitude of following the leader and unite single-heartedly behind him to fight on devotedly for the accomplishment of the revolutionary cause of Juche. Without having a correct view and attitude of holding the leader in high esteem and following him, a correct Party climate is inconceivable. The habit of considering loyalty to the leader as one's life and soul and devoting one's all for the accomplishment of the revolutionary cause of Juche in single-hearted unity centring on the leader is the nucleus and basic content of our Party climate. It is with the intention of boosting loyalty to the leader that our Party is striving to establish a Party climate today. Therefore, the struggle to create a Party climate must be based on cultivating loyalty to the leader, and all undertakings must be geared towards this work.

At present, there is a tendency not to display loyalty to the fullest among some officials and Party members. This is not a minor tendency. As they lack a completely unshakeable faith that they know no one but the leader, some officials worship individual cadres and curry favour with them. They try to find a solution to their personal matters relying on the cadres or behave obsequiously cringing to their superiors. Some officials do not see through flunkeyism, revisionism and other unsound ideas which are contrary to the leader's idea, nor do they mercilessly put down such deviations. Some other officials, instead of bearing responsibilities and bending their energy on their work, are idling away, only keeping their posts; following an aristocratic life style, they are concerned only with their own lives, never considering the people's standard of living. They do not feel heart-stricken though the Party's policy has not been carried out properly. Nor do they set themselves to finding a solution to knotty problems. They are only worried about it as patriots who lack a will to fight did. All such tendencies come from the fact that they are short

of loyalty with which they must sincerely support the Party and the leader. Therefore, in establishing a Party climate, the primary emphasis must be laid on cultivating loyalty and we must press on with this work.

It is important in boosting loyalty to make people cherish it as their faith and moral obligation.

Cherishing loyalty to the leader as a faith and moral obligation means having a firm determination to be unfailingly loyal to the leader and making it an integral part of their revolutionary faith and moral obligation. It is only when loyalty to the leader is based on revolutionary faith and a moral obligation that it can be real, honest and solid in any circumstances, free from affectation and changing attitudes.

Loyalty to the leader becomes durable and is cherished as a faith through the Party life of its members. But, simply because they lead a Party life throughout their lives, loyalty to the leader cannot become durable and be cherished as a faith of its own accord. It is only when they have a correct understanding of the leader's position and role and make tireless efforts through their Party lives that loyalty to the leader can be made an integral part of their faith. Party organizations should not only emphasize in general the need to cherish loyalty to the leader as their revolutionary faith, but make sure that Party members have a correct understanding of the motive force of revolution and thoroughly establish a revolutionary attitude towards the leader. The socio-political organism is an integrated whole made up by the leader, the Party and the masses, who share their destiny as an integral part of one life. In the socio-political community in which the leader, the Party and the masses are united as one living body, the relation of revolutionary moral obligation and comradeship, the relation of helping and loving each other, is established centred on the leader and is expressed to the fullest in the relationship between the leader and his men. Therefore, loyalty to the leader and comradeship are absolute and unconditional. When they have realized in depth the principle of the driving force of revolution, Party members can make loyalty to the leader an integral part of their revolutionary faith and

remain faithful and unchanged, supporting him wholeheartedly.

If they are to cherish loyalty to the leader as their revolutionary faith and moral obligation, they should revere him from the bottom of their hearts. We should see to it that Party members are clearly aware of the revolutionary achievements and the communist virtue of the great leader, who loves the people boundlessly and has devoted all his life to their happiness; they should also understand that as we have the leader, we have had the glorious past, we have today, and we will have a bright future. In this way we should make sure that all Party members trust the leader absolutely, follow and support him forever, being proud and self-confident of carrying out the revolution under his leadership.

It is important in cultivating loyalty to the leader to champion and defend the revolutionary achievements of the leader and carry them forward consistently.

Loyalty to the leader can grow only through the struggle to champion the revolutionary achievements of the leader who pioneered the road of revolution and the struggle to maintain the lifeline of revolution. In this process, Party members will become more clearly aware of the greatness of the leader and create an indomitable revolutionary determination to be unfailingly loyal to the revolutionary cause of Juche. Championing the revolutionary achievements of the leader and preserving the lifeline of revolution plays a primarily important role in cultivating loyalty to the leader.

Because this is an important question, all sorts of enemies at home and abroad are concentrating their attacks on destroying the revolutionary achievements of the leader. In view of the history of our Party or the history of the international communist movement, betrayers of the revolution, without exception, have manoeuvred viciously to destroy the revolutionary achievements gained by the leader. The history shows that the attitude towards the leader's achievements is a yardstick for distinguishing a loyal man from a traitor. Those who shout praise in public and try to disparage and emasculate the leader's achievements in secret are traitors who are

engaged in duplicity and betrayers of the revolution. In the history of the revolutionary struggle of the working class, there were many traitors who penetrated the revolutionary ranks under the cloak of loyalty and played all sorts of mean tricks to disparage and emasculate the leader's achievements. Only those who consider the leader's achievements the greatest and noblest, whether in public or behind his back or in any adversity, and defend them resolutely trying hard to carry them forward through generations, are truly loyal men and genuine revolutionaries. If one is to be loyal to the leader and follow him unfailingly, one must champion the leader's achievements and carry them forward through generations.

It is important in championing the leader's achievements to resolutely defend the leader's ideas, theories and the results of his leadership and embody them in revolutionary practice. Needless to say, building revolutionary museums is important in this regard. Building these museums is of great significance in handing down the immortal revolutionary achievements of the leader to posterity and educating Party members and other working people as loyal to the leader. But, by building these museums and educating people using them alone, we cannot defend the leader's achievements thoroughly and carry them forward through generations.

In the process of pioneering the revolutionary cause and leading it to victory, the leader produces achievements in the spheres of ideology, theory and leadership.

The great leader Comrade Kim Il Sung rendered distinguished services by originating and developing the Juche idea and theories and gained valuable result in his leadership, while pioneering our revolution and leading it to victory. The revolutionary achievements of the great leader provide a scientific clarification of the ways and methods for transforming nature, society and people in conformity with the requirements of the masses for independence. The immortal revolutionary achievements gained by the great leader are the priceless wealth of our Party and people and the eternal foundation for building socialism and communism. We must set the highest value

on them, defend them forever and add lustre to them through revolutionary practice.

The creation of the Juche idea is the greatest of the successes gained by the great leader. With the creation of the Juche idea our revolution has been able to advance dynamically along the road of victory under its banner without the slightest vicissitude. Our nation has been able to maintain its dignity as an independent, sovereign state. The Juche idea is what keeps our revolution and nation alive. When we follow the way indicated by the Juche idea, our revolution will be ever-victorious and our nation ever-prosperous. We should make the Juche idea our unshakeable faith, think and move as it requires, no matter who says what, and live in our own way under the banner of this idea.

By embodying the Juche idea in politics, the economy, culture and all other sectors, the great leader has given a comprehensive elaboration of all principles and ways arising in the building of the Party, state and army, economic construction and cultural development, and has led our revolution to victory. We must resolutely defend the brilliant results the great leader has produced in ideological and theoretical activities and the leadership process by creating the Juche idea and applying it in the revolution and carry these results forward with credit.

The brilliant revolutionary traditions established by the great leader are the most valuable wealth that our Party must champion and carry forward through generations. The brilliant revolutionary traditions of our Party, which the great leader established amid the long-drawn-out and arduous anti-Japanese revolutionary struggle, are a powerful weapon with which to carry on the revolutionary cause of Juche through generations to victory. Under the Party's slogan "Let us produce, study and live like the anti-Japanese guerrillas!," we should resolutely champion the revolutionary spirit, fighting style, and the achievements and experiences in struggle created and gained by the leader during the anti-Japanese revolutionary struggle. We should embody them thoroughly in all spheres in and out of work. We should

see to it that all Party members and other working people follow Party leadership through generations displaying the indomitable revolutionary spirit and fighting style in which Kim Hyok, Cha Kwang Su and other young communists in the early days of the Korean revolution went through the tempest of revolution following Comrade Kim Il Sung, holding him in high esteem as the centre of unity and leadership.

In championing the revolutionary achievements of the leader and carrying them forward, it is particularly important to defend the traditional unity of our Party and develop it through generations. It is only when we carry forward the traditional unity of our Party established by the great leader that we can develop and strengthen our Party as a revolutionary party of a Juche type forever and carry on the revolutionary cause of Juche to completion. The unity of our Party, centred on the great leader, is the unity in ideology and will based on the Juche idea as well as the genuine and solid unity based on revolutionary loyalty and comradeship. We must zealously defend the unity of our Party established by the great leader rallying as one behind the Party Central Committee and carrying it forward through generations.

In order to defend the revolutionary achievements of the great leader and carry them forward, it is important to maintain the principles of consistency and succession.

At present, some officials reveal a tendency not to follow consistently the lines and policies set forth by the great leader. Some writers do not have a correct understanding of the Party's consistent policy on people from all walks of life. As a result, when they were making the feature film *Guarantee*, they tried to describe the policy on working well with the people who had problems within their family, as being advanced first nowadays. The Party's policy on working well among the people with chequered backgrounds is not a new policy. In the first days of the anti-Japanese revolutionary struggle, the great leader set forth this policy and led this work successfully; at every stage of the revolution after liberation, he consistently maintained the principle of working with the people from

problem areas. However, film-makers tried to describe this question as if it had not been raised before but was presented and solved only today. This is wrong. The film-makers must correctly describe the Party's consistent policy on working skilfully among the people with questionable backgrounds.

The great leader liberated the country, carried out three major tasks of building the Party, state and army, accomplished the socialist revolution, and established the socialist system. As we are inheriting the revolutionary cause of the leader, we should naturally carry forward the ideas and policies he advanced. Today our Party is following his ideas and policies absolutely on the principle of consistency and succession. What we are giving primary attention to now are the problems that had been dealt with slightly or neglected in carrying out policies in the past. We are pressing on with these matters. Plainly speaking, it means promoting and making more active the implementation of the lines and policies already set forth. Therefore, when the Party emphasizes any question and concentrates on it, the officials should not regard it as a new policy, approaching the lines and policies advanced in the past nihilistically or giving them up. They should carry out them continuously on the principle of promoting and making them more active as a prerequisite of developing revolution.

Another important element in cultivating loyalty to the leader is that all Party members and other working people work conscientiously as the Party intends and relieve the worries of the leader.

Over 70 years old, the great leader continues to make personal tours of guidance to meet workers in factories, farmers in rural communities and soldiers in army units, without having any chance to relax. However, some officials fail to work heart and soul to relieve his labours and worries. They often say that they should do this and guarantee his long life in good health, but they fail to work properly as he wishes and intends. They are not finding a proper solution to the economic problems as the leader wishes, nor do they rapidly improve people's living. Keeping in mind that relieving the worries and the

concerns of the leader through efficient work is the way to be more faithful to him, all officials and Party members must carry out their revolutionary tasks in a responsible manner.

Another important task in creating a revolutionary climate within the Party is that Party members have a better appreciation of the organization and strengthen Party life.

This is the key to making a revolutionary climate prevail throughout the Party.

It is only when Party members have a better appreciation of the organization and take part in Party life sincerely that they can be rallied rock-firm organizationally and ideologically behind the leader and establish the revolutionary habits of Party life and Party work with which to faithfully follow the leader's ideas and leadership.

Party members must have a correct appreciation of the organization.

The correct appreciation of the organization is a view and attitude with which Party members approach their organization. In other words, it means an outlook on the organization that explains how to appreciate and approach the organization and how to accept its guidance and control.

Party organizations link their members organizationally and ideologically with the leader, the centre of the socio-political organism, and make them maintain political integrity, the honour the leader has given them. Party organizations lead all members of the socio-political community to follow the leader's ideas and guidance faithfully. We can say that the Party organization system is the lifeline that allows Party members to maintain their socio-political integrity sharing their destinies with the leader as well as the leader's guidance line, which allows them to faithfully follow the leader's ideas and guidance.

As the socio-political integrity bestowed by the leader is protected by Party organization and the leader's ideas and guidance are put into effect by it, the question of appreciation of the Party organization is, after all, the question of the view and attitude to approach the socio-political integrity bestowed by the leader and the question of

the stand to carry out the leader's ideas and guidance. Considering the appreciation of the Party organization not only to be the view of and attitude towards an organization, but to be the view of and attitude towards the leader is a Juche concept.

Only when Party members have a better appreciation of their organization, can a solution be found to all problems arising in creating a Party climate, including the problem of thoroughly establishing a revolutionary outlook on the leader and the habit of trusting and following the leader wholeheartedly and remaining faithful to his leadership. In this regard, having a better appreciation of the Party organization is essential in creating a Party climate. We can say that a Party climate is an immediate appreciation of the Party organization and vice versa. Some officials have hardly mentioned "appreciation of the Party organization," after we emphasized the need to create a Party climate. But a Party climate is not a new concept. You must understand the phrase "Party climate" has the same meaning as the phrase "appreciation of the Party organization" that I have long mentioned. You must use these two phrases in close combination.

We must be clearly aware that having a correct appreciation of the Party organization is the key to creating a Party climate and make efforts to enhance this.

Some Party members do not consider the work of having a better appreciation of the Party organization to be the key problem arising in establishing a Party climate, but regard it as only an administrative task. As a result, they reveal a tendency not to have a correct appreciation of the Party organization. They do not suggest any creative opinions to the Party organization, nor do they conscientiously carry out the decisions or assignments of the organization. They do not readily accept the opinions and advice offered by the Party organization, regarding themselves as special beings. They do not open their hearts to the Party organization and frankly report those problems arising in their work and daily life. When they do make reports, they inform the Party organization of only what is favourable to them or what is already known, not what

is disadvantageous to them or what only they know. Some officials bring covert pressure to bear upon those who report to a higher organization the problems that they are to blame for or those who speak the truth. Some Party members are not trying to solve arising problems under the guidance of the Party organization, but randomly deal with them as they want or solve them relying on individual officials. Worse still, some senior officials dislike to report the matters arising in Party life to the Party cell only because the Party cell secretary is their subordinate in an administrative position. They regard it troublesome that the Party cell inquires about their Party life and try to free themselves from the guidance and control of the Party organization, thinking that the daily routine of Party life bothers them.

All such phenomena are indisciplined tendencies like walking on a tightrope and practising black arts in their political lives, not trusting the Party sincerely, and an expression that they do not have a correct appreciation of the Party organization. Without eliminating such wrong tendencies, we cannot make a revolutionary climate prevail throughout the Party and maintain the honour of political integrity bestowed by the leader.

Party organizations must help all members develop a better appreciation of the Party organization, love and respect it, rely on it entirely in and out of their work and try willingly to work under its guidance and control.

If we are to help Party members develop a correct appreciation of their organization, we should help them be clearly aware that this is a question of the stand and attitude with which to follow the leader.

The appreciation of the Party organization is not merely a question of the relation between a Party organization and its members, but the stand and attitude of following the leader, the outlook on the leader. The leader is the Party and vice versa. The guidance of the leader is at once Party leadership and the former is realized through Party organizations. The lines and policies the leader advances based on the analysis and synthesis of the demands

and interests of the masses are carried out under the single system of Party leadership. What moves all the members of the socio-political community as one to carry out the lines and policies set forth by the leader is the Party organization.

The centre of leadership is only one; so the centre of leadership and the leadership system are inseparable. Only those who have a correct view that the leader's guidance is realized by the Party organization can respect the Party organization and remain loyal to the leader's guidance. Those who do not respect the Party organization and approach it in a diplomatic manner, thinking that the leader's guidance is one thing and the guidance of the Party organization is another, cannot be loyal to the leader's guidance, no matter how much they talk about the outlook on the leader. Therefore, in order to help Party members have a correct appreciation of the Party organization, it is imperative to first make them clearly aware that the leader's guidance is realized by the Party organizations.

If they are to have a correct appreciation of the Party organization, they should have a correct understanding that this is a question of their view of and attitude towards the Party organization, not a question of their relation with the individual heads of the organizations.

Because the heads of the Party organizations direct their Party life, some officials reveal a tendency to ingratiate themselves with the heads or seek their approval, considering them the representatives of the Party organizations. In addition, some Party organization heads, who are still in need of moral training, abuse their authority and have their own way, considering themselves the representatives of the Party organizations. These show that they do not have a correct understanding of the Party organization and its head. The Party is the political organization united by Party members who are fighting to realize the leader's ideas and guidance and the centre of the Party is the leader, who is the top intellect of the socio-political organism and the centre of unity and leadership. The leader embodies in himself the aspirations and demands of the masses and rallies the Party and the

masses organizationally and ideologically to mobilize them for the revolution and construction. Only the leader, who embodies in himself the aspirations and demands of the masses, represents the entire Party and constitutes the centre of all Party organizations from Party cells to the Party Central Committee.

The head of a Party organization is merely one of the revolutionary soldiers fighting to realize the leader's ideas and guidance. He is not the representative of the Party organization, but a man who moves the Party organization to rally the Party members behind the leader, educate them in the leader's ideas and motivate them to carry out the Party's policies advanced by the leader. He is the equivalent of a chairman who runs a Party meeting.

The head of a Party organization, too, must lead a Party life relying on the organization as one of the ordinary members. In Party life, there is no higher or lower member, and all members are masters of the Party organization. But it does not mean that all Party members' positions and roles are the same. The Party secretary elected by the will of Party members has the authority and duty to direct the organizational and ideological life of members in a responsible manner, and the members are duty bound to report to the secretary they elected about the problems arising in and out of their work. Simply because he organizes and guides the Party life of members, the secretary should not consider himself the centre of the Party organization and, simply because they report to the secretary about the problems in their work and daily life, the members must not think that they report to an individual official. For the members to report to the secretary about such problems means that they report to the Party organization through the secretary.

Party organizations must make sure that Party members have a correct appreciation of the Party organization, being clearly aware that its centre is the leader.

Party life should be strengthened among the Party members.

Party life is the political life of Party members who are linked organizationally and ideologically with the leader, the centre of the

socio-political organism, and the revolutionary activity, to keep up their socio-political integrity. In fact, a Party member who does not take part in Party life is not qualified for membership; a party that does not organize and guide the party life of its members cannot be called a working-class party. The soundness of a party depends on how correctly it organizes and guides the party life of its members. Weakening the party life is one of the main features of modern revisionism.

In the process of Party life, Party members consistently accept the leader's ideas and work under his leadership and strive for their realization. We can say that Party life is the process of following the leader's ideas and guidance. It is only when Party life is strengthened among the members that they can be rallied rock-firm organizationally and ideologically behind the leader and that the revolutionary habits of Party life and Party work, the habits of faithfully following the leader's ideas and guidance, can be fully ingrained among them.

What is important in strengthening Party life is to inculcate among the members the habit of willingly and voluntarily taking part in Party life.

If one grudgingly takes part in Party life under the control and demand of the organization, he is not a true Party member. A Party member must have a view that, as a fish cannot live without water, so a Party member cannot live separated from the organization; he must voluntarily and conscientiously take part in Party life at any time and at any place and whether he is appreciated or not and willingly place himself under the guidance and control of the Party organization.

If an atmosphere of voluntarily and willingly taking part in Party life is to prevail among the members, Party life must be made a part of their daily life and their habits. Only then, can the Party members have the habit of living in reliance on the organization and in this process improve their sense of organization and discipline. Party members should not stop Party life even for a moment, except in

sleeping hours. Party members must make their Party lives one part of their life and their habit and make them permeate their whole mind and body.

In order to cultivate the habit of voluntarily and willingly taking part in Party life, it is important to substantially review Party life. The review of Party life is a powerful means to educate Party members in a revolutionary way and train them organizationally and ideologically. By criticizing and summing up in a timely manner, the shortcomings in Party life, the review of Party life makes Party members grow into communist revolutionaries unfailingly loyal to the leader.

Some Party members fail to seriously review their Party life using it as an important momentum for their ideological training, but do it for form's sake. In some Party organizations, many members pass the review meeting in empty talk, approach it in a business-like manner, or review their Party life as if they are repenting sins, while neglecting to criticize other comrades. They criticize themselves every time for not being loyal. In fact, a Party member who has not been loyal is not eligible for membership. To make the review of Party life an opportunity for ideological education and revolutionary training, a full preparation for the review meeting should be made based on the principles for establishing the monolithic ideological system of the Party and an atmosphere of strong criticism must prevail throughout the meeting. It is advisable to concentrate criticism in the meeting on the Party members who have revealed defects. Only then, can the depth of ideological struggle be guaranteed and other Party members, too, be influenced, feeling compunction while those who revealed defects are criticized.

In strengthening Party life, it is also important not to consider job-ranking and not to allow double standards in discipline. In the job there are higher and lower persons, but in Party life there are not higher and lower members. However, some cadres, senior Party officials in particular, neglect to attend Party life review meetings and Party study sessions and try to assume an air of a judge at Party

meetings. If job-ranking is considered or double standards in discipline are allowed in Party life, cadres may act in a lordly manner and rank-and-file members curry favour with them, being obsequious to them and idolizing them. In the long run, unsound elements may sprout within the Party. For all Party members to obey the one and only organizational principle, irrespective of positions, merits and experience in work, must be an invariable principle. Party organizations must strengthen control over their members so that they live as required by the Party rules and the regulations of Party life, thereby never tolerating double standards in discipline in Party life.

Strengthening criticism and ideological struggle is an important requirement for inculcating the sound habit of Party life. It will make it possible to eradicate the remnants of outdated ideas in the minds of the people, educate and train them in a revolutionary way and establish sound relationship of comradeship between Party members. In the political doldrums, where there is no criticism nor ideological struggle, the people may become slack and degenerate ideologically and different kinds of apparitions may appear.

The purpose of criticism is not to reveal comrades' faults, put an indignity upon them and bring them to notice, but to correct their errors and train them as true communist revolutionaries. Criticism is the expression of the love for and trust in comrades. Party members must have a correct view of criticism and take an active part in criticism and ideological struggle.

Some Party members are very much afraid of criticism and, for the purpose of protecting their interests, fail to criticize themselves and frankly reveal their ideological defects. They also criticize others ambiguously, hoping not to upset them. Once they are criticized by their juniors, some senior officials consider it to impair their prestige. They have too much regard for criticism and try to find an occasion to seek revenge on those who criticized them. All these are tendencies not to have a correct view of criticism.

For strengthening criticism and ideological struggle, it is

imperative to bring democracy into full play. Everyone in the Party should criticize others or be criticized by others and criticize both seniors and juniors. In particular, criticism by juniors must be encouraged. In addition to this, we must eradicate the tendencies to put a brake on criticism, trying to revenge on those who criticized or creating an atmosphere of horror by recklessly charging a political crime against others.

Another important task in creating a revolutionary climate in the Party is to inculcate the revolutionary habit of carrying out the lines and policies of the Party without question.

Unconditionally carrying out the Party's line and policies is an important content of the habits of Party work.

The lines and policies of the Party are the organizational will of our Party and people and the guiding principle of all activities of the Party members and other working people. All the lines and policies of our Party are based on the Juche idea and elucidate the ways and methods for making our country prosperous and our people better-off. If we carry out the lines and policies of the Party to the letter, we can bring about a continuous upsurge in socialist construction, improve people's lives and successfully accomplish the historic cause of modelling the whole of society on the Juche idea.

In order to carry out the Party's lines and policies, it is of foremost importance to profoundly understand their essence and validity. It is a prerequisite for carrying them out. Only when Party members acquire a profound knowledge of the essence and validity of the Party's lines and policies, can they have an unshakeable faith, find a correct way to carry them out and implement them thoroughly to completion. If not, they cannot organize and unfold the work correctly to carry out the Party's lines and policies and, before some difficulties, they will vacillate without overcoming them.

We must make sure that all Party members and other working people profoundly understand the essence and validity of our Party's policies and carry them out without vacillation in any difficult and complicated situation.

To carry out the lines and policies of the Party, the officials should organize and guide the work, displaying the spirit of regarding Party's policy as absolutely correct and carrying policies out unconditionally. Whether the Party's lines and policies are carried out or not depends on what ideological view and attitude is held by the cadres, the elite force of our Party and the commanding personnel of our revolution. The senior officials must organize and guide the work carefully and effectively to carry out the Party's lines and policies, displaying the spirit of regarding them as absolute and carrying them out with no questions asked. They should not be satisfied after they have organized work once or twice, nor should they abandon the task when the job was only half done. Once they have started work, they must carry it through to completion by a stubborn struggle. In particular, Party officials should make more strenuous efforts than others to implement the Party's lines and policies demonstrating the spirit of regarding them as absolute and implementing them without question. Only then can they powerfully motivate Party members and other working people in the struggle to carry out the Party's lines and policies and make the revolutionary habit of implementing the Party's line and policies unconditionally and to the letter prevail throughout the society. If Party officials do not have this spirit, they cannot fight against the wrong tendencies that impede the implementation of Party's lines and policies, nor can they defend and carry them through to completion. They must accept the lines and policies of the Party as absolute, no matter what is said by whom, and implement them to the letter. They must make persistent efforts to carry out the Party's policies with the spirit of regarding the Party's policies as absolute and carrying them out without question, the spirit of tearing down the walls, smashing rocks and making a breach with their bare hands once the Party requires.

In order to implement the Party's lines and policies to the letter, it is also imperative to display to the fullest the revolutionary spirit of self-reliance and fortitude.

Self-reliance and fortitude are the revolutionary spirit of

communists, the spirit of solving all the problems arising in the revolution and construction on their own responsibility and by their own efforts, never vacillating in any difficult and complicated situation. Only when we display this spirit to the fullest, can we implement the Party's lines and policies to completion through our own efforts, producing what we have not and finding out what we are lacking, and never cease advancing and innovating, overcoming bravely all difficulties and trials without being disappointed in any adversity. At present, we are fighting for socialist construction and to bring nearer the independent, peaceful reunification of the country in the complicated situation at home and abroad and under the condition in which everything is in want. But we should not hope for any assistance from others. There is no one to help us. We must struggle for socialist construction and the independent, peaceful reunification of the country, only believing in our people's strength and displaying the spirit of self-reliance and fortitude.

If they are to display this spirit to the fullest, the officials must be full of vitality.

The great leader Comrade Kim Il Sung said recently that the officials, full of vitality, must carry out the tasks facing their fields and units through their own efforts and manage the economic life assiduously.

Vitality means the power to make a living. Only when they are full of vitality, can officials have a strong sense of responsibility and display creativity to the fullest to carry out their tasks through their own efforts.

At present, in the county where the officials work full of vitality, the economic life is managed successfully through their own efforts as required by the Party. But, in counties where the officials are not vital, this is not the case. The officials without strong vitality, once entrusted with a task by the Party, only expect help from their seniors with no determination to carry it out on their own. Such people do not try to go among the masses to find untapped resources and possibilities and to mobilize the strength and intelligence of the

masses. The officials should always believe in the people's strength and mobilize it skilfully. If they skilfully organize the people's strength nothing will be impossible.

We should see to it that all senior officials carry out their revolutionary tasks by their own efforts and in a responsible manner by believing in their own and the people's strength and displaying the spirit of self-reliance and fortitude. If all sectors and units fulfil their tasks through their own efforts in this spirit, the Party's lines and policies will be successfully implemented and big strides made in the struggle for socialist construction and national reunification.

In order to carry out the Party's lines and policies, we must also wage a powerful ideological struggle against such unsound ideas as defeatism, formalism, expediency and conservatism.

These ideas are the main obstacles that impede the implementation of the Party's lines and policies. If these ideas are ingrained in the minds of the officials, they will not work in a responsible manner with an attitude befitting masters and accordingly cannot carry out with credit any task set forth by the Party. Party organizations must launch a powerful ideological struggle to root out all sorts of ideas that impede the implementation of Party's policies, including defeatism, formalism, expediency and conservatism.

The next important task in creating a revolutionary climate of the Party is to cultivate the popular habit with which the officials go deep among the masses and find solutions to all problems by relying on their strength.

For the officials to live always with the masses, know the reality of lower units inside out and launch the work to suit their aspirations and demands is an important content of the habits of Party work and an important requirement of the leader-style work method. It is only when the officials go among the masses that they can strengthen the relationship between the Party and the masses, rally the latter behind the former and stimulate the revolutionary enthusiasm and creativity of the masses to overcome difficulties and trials and carry on the revolution and construction successfully.

If they are to go among the masses, officials must have a correct revolutionary view of the masses. There are many reasons why they fail to go among the masses, but one of the main reasons is that they do not have a correct view of the masses. Without a correct view of the masses, they cannot go among the masses and, even if they live among them, they cannot mobilize the strength and intelligence of the masses. The officials must go among the masses, being clearly aware that the masses are the teacher and that if their strength and intelligence are mobilized, nothing would be impossible.

To go among the masses, officials must eliminate the work style of always remaining in their offices and work in the style of the anti-Japanese guerrillas.

I have long advanced a policy under which the officials should go among the masses with knapsacks on their backs as did the commanders of the Anti-Japanese Guerrilla Army and work in a manner of seeding the fields and gathering harvests using their own hands. However, some officials remain seated at their desks, managing all work relying exclusively on meetings, documents and telephones, instead of going among the masses with knapsacks on their backs as did the Anti-Japanese Guerrilla Army commanders. Many Party officials work with documents at their desks, instead of working with living people by going among the masses and educating and motivating them in carrying out the revolutionary tasks. The administrative and economic officials direct the production activity using telephones or documents, instead of going down to production sites, taking stock of the reality and finding a solution to knotty problems by united efforts with the workers. Unless they go down to production sites, understand the reality and make a careful estimation, the senior officials, whether Party workers or administrative and economic workers, cannot educate people properly and direct production effectively. The officials must boldly get rid of the work style of remaining in their offices and go down to the production sites. They must work in a way of learning from the masses and

teaching them, understanding the reality in detail and making a careful estimation to mobilize all untapped resources and discover new possibilities.

When they go down to lower units, the officials must have a plan and establish their aims and methods. If they go down without a plan, without any preparation, they cannot take stock of the reality and substantially help their juniors. They may accept only the defeatist opinions suggested by the officials of lower units, staying in the latters' offices, before coming back. Therefore, when they go down to subordinate units, the officials must have set aims to be attained on this occasion and make a plan to realize them, based on a profound understanding of Party policy concerning the units and the general situation there. With such preparation, they may substantially help the lower units.

After coming back from the lower units, they must review the work they have done. Only then can they find out the merits and defects of their guidance work, take steps to improve their work and perfect their guiding methods.

Another task arising in making a revolutionary climate prevail throughout the Party is to establish a revolutionary discipline within the Party.

Discipline in the Party is a powerful weapon for rallying its members firmly behind the leader and realizing the leader's ideas and guidance. Party members do not become linked with the leader organizationally and ideologically by themselves, simply because they have become members of the Party organization. The organizational and ideological union with the leader is achieved only when all members move as one according to the organizational principle and discipline of the Party.

Discipline is the life of a working-class party and a basic guarantee for enhancing its fighting capacity. Though the Party consists of millions of members, it moves as an organism through strong organization and discipline. It is only when strict discipline is established in the Party that we can achieve unity in ideology,

purpose and action and create the revolutionary climate of the Party, the climate that the entire Party breathes and moves according to the leader's ideas and intentions.

Party organizations must be clearly aware that organization and discipline are important in creating the revolutionary Party climate and strive to establish revolutionary discipline in the Party.

We must establish a strict discipline of reporting the important matters of principle arising in Party work and activity to the Party Central Committee and of dealing with them as decided upon. Only then can we conduct all Party work and activities according to the Party's ideas and intentions and make the entire Party move as one under the unified leadership of the Party Central Committee. But, some Party organizations do not report to the Party Central Committee those problems they should report, nor do they implement those concluded matters as decided upon. This reflects a lack of discipline and Party traits. Different complicated problems may newly arise in the process of expanding their work. Party organizations and Party officials must report to the Party Central Committee the important matters of principle and those concerned with its policy among the arising problems and, once concluded, consider them as the law and the supreme order and implement them to the letter without any argument at all. Party organizations must eradicate a tendency to deal with the important matters of principle arising in Party work and activity of their own will, highlighting the special characteristics of their provinces and units, and regard it as an invariable principle to report them to the Party Central Committee and deal with them as decided upon.

The requirements of the Party Rules must be thoroughly obeyed. The Party Rules are the standards of Party activity and the regulations of Party life. Party organizations must make sure that all Party members know the Party Rules inside out by studying them regularly and work and live as they require, at any place and at any time. In addition to this, they should launch a powerful struggle against a tendency to violate them and overcome such tendency in a timely manner.

It is necessary to strictly maintain a job-ranking system. There is no higher or lower member in Party life, but there is a senior or a junior in the workplace. In the workplace, a senior must be distinguished from a junior and strict discipline and order established under which juniors obey seniors and carry out to the letter the tasks assigned by their seniors. However, it does not mean that there should be a gap between seniors and juniors. Distinguishing a senior from a junior is one thing, but creating a gap between them is another thing. Seniors should be distinguished from juniors in work, but a gap between them must be forbidden in human relations.

Secrecy is the lifeblood of a revolutionary organization and an important guarantee for victory in the revolutionary struggle. Only when secrets are strictly kept, can the Party, as the General Staff of the revolution, realize its leadership successfully over the revolution and construction and consolidate the unity of the Party and the revolutionary rank. Keeping a secret is a matter of principle to be maintained in Party life and Party work, as well as an important trait that Party members must cherish. The work of keeping a secret, too, can be smooth when the Party members have a correct view of it as in other work. Party organizations should see to it that Party members have a correct view of secrets and do not betray a trifling secret. In addition to this, they must take practical measures to prevent any secret from leaking out.

To establish revolutionary discipline, it is imperative to make strong demands. We should not only hope that Party members voluntarily obey discipline, merely because discipline is premised on voluntary observance. If a strong demand is not made for discipline, some people who are not politically prepared may reveal an indisciplined tendency. Strict discipline can be established when a strong sense of voluntary observance is combined with strong demands. Party organizations should make stronger demands to establish revolutionary discipline in the Party.

It is very important to enhance the role of Party organizations in creating the revolutionary trait of the Party.

As the work of making the revolutionary climate prevail throughout the Party is the work of inculcating the revolutionary habits of Party life and Party work, the success of this work depends on the role of Party organizations that organize and guide Party life and Party work.

Party organizations must carefully organize and guide the work to create the revolutionary climate of the Party. Organizing and guiding this work in a responsible manner is one of the basic tasks of Party organizations. Party organizations must approach this work with a careful plan in keeping with the developing reality, take stock of its implementation promptly and take measures to improve it, thereby preventing any possible deviation in this work.

In order to create a Party climate, organizational departments and information departments of Party committees at all levels must skilfully join their forces. This is an important work on which both organizational and information departments must concentrate their efforts. The organizational departments should make a scientific analysis of the shortcomings revealed in this work and their reasons and hand them over to the information departments. The latter, based on the materials that it took over from the former, should substantially conduct educational work to create a Party climate. Organizational departments and information departments of Party committees at all levels must eliminate self-centredness in their departments, discuss issues with each other and launch concerted operations to create a Party climate, and keep their steps in the guidance over lower Party organizations.

All Party organizations must launch a vigorous struggle to create a revolutionary climate throughout the Party to suit the new requirements of the development of the Party and revolution and thus further strengthen and develop our Party as the revolutionary party of Juche.

ON IMPROVING THE SPIRIT OF SERVICE AMONG SERVICE WORKERS

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

April 20, 1988

Improving the spirit of service among service workers is an important matter in implementing our Party's policy on making a revolution in service. The service revolution is an undertaking to provide the people with richer, more civilized and comfortable living conditions. In order to provide these living conditions for the people, the service workers, who are directly in charge of this revolution, must have the spirit of devoted service to the people and through this spirit improve their service.

The spirit of devoted service is a basic trait of service workers. In our country, service workers are the people's servants. So a person who lacks the spirit of devoted service is not qualified for the duty. However, some of the shop assistants, waiters and other service workers lack the spirit of devoted service. An official who visited a certain restaurant in Pyongyang several days ago said the waiters lacked the service spirit. Similar cases are also in evidence among the service workers of other restaurants and shops. It is said that some shop assistants do not even answer the questions of customers politely, and, worse still, they do irrelevant business, instead of selling goods at the counter.

Some service workers behave arrogantly or take credit upon themselves for the sale of state commodities. That is seriously wrong. In

our country, goods are made to better the lives of the people, and not to increase the pride of the service workers. A long time ago we clarified that socialist commerce is supply work for the people. This means that socialist commerce truly serves the people. Commercial workers are bound in duty to supply the people equitably with goods in conformity with the intrinsic requirement of socialist commerce. For them to deal with goods at random is a wrong act violating the state law and order.

The basic reason for the absence of the spirit of devoted service among service workers is that they lack the standpoint that they are the true servants of the people. Some officials attribute the cause of their poor service to the shortage of goods. This is a wrong way of thinking. Exemplary commercial workers now organize workteams with housewives and work hard to supply people with as many goods as possible by producing them on their own. These workers are the faithful servants of the people. In our society those who make strenuous efforts to improve the people's standard of living are the true servants of the people and patriots. A commercial worker who sits with folded arms only hoping for the state to supply goods cannot be called a faithful servant or service worker of the people.

Service workers must improve their service with an attitude that they are the true servants of the people.

They must always be kind and polite towards their customers. The spirit of devoted service finds direct expression in their words and acts in dealing with their customers. The great leader has instructed that shop assistants should answer the customers with a smile, even if they are asked a hundred questions. Commercial workers should give their customers smiling answers even if they are asked a hundred or even a thousand questions. Service workers should be kinder and more polite than anyone else. They should always be friendly and warm towards their customers.

Service workers must highly display the spirit of devoted service and work hard to meet the people's demands.

I once said that kindness and propriety towards customers are not the only qualities of devoted service. The spirit of devoted service

should be expressed essentially in working hard to satisfy the demands of the people. For example, a shop assistant should strive to meet the customers' demands as much as possible, and a waiter in a restaurant should try hard to serve food that is to the tastes of the customers. The same is true of other service workers. The question of devoted service is not merely a question of whether goods are made available to the customers or not; it concerns the service worker's sincerity and work attitude.

Providing a hygienic environment and comfortable conditions for the customers is an important aspect of devoted service. Most of the shops, restaurants and other service facilities in Pyongyang have been constructed in a modern way, but they still leave much to be desired. The service sector must arrange modern shop equipment and furniture and make the service network hygienic so that it caters to modern aesthetic tastes. The arrangement of goods should also be convenient for the customers and more aesthetically pleasing.

Service workers should improve their hygiene and serve the customers in a more hygienic way. Especially, restaurants should provide hygienic service. As restaurants serve food, they must pay special attention to improving their hygienic conditions.

Mobile services and various service activities should be undertaken, advanced methods of service introduced, and service hours reasonably arranged in consideration of the people's working hours so as to offer maximum convenience to the people in their everyday life. This is the way to make service work under socialism work for the people.

An important way to improve service is to step up the education of the service workers.

Their poor service is mainly due to the neglect of their education. In a capitalist society, shop assistants and restaurant waiters work not for the society and people but for money, as slaves of money. Their "service" is "service" for the sake of keeping their jobs and can never be true service. But service in a socialist society is fundamentally different. Under our socialist system, money cannot solve the

problem of service. In our country, where everyone is free from the worries of employment, food, clothing and housing, a little pay rise for shop assistants and restaurant waiters will not have any effect on improving their service. In our society the problem can only be solved through the work of education.

In education to improve service, stress should be laid on encouraging their loyalty to the Party and devoted service to the people. We can say that the struggle to improve their service is the struggle to encourage their loyalty to the Party and cultivate their spirit to serve the people faithfully. The spirit of service is expressed in receiving and treating customers and their efforts to satisfy the customers' demands. Therefore it can only be fully displayed when it is based on the spirit of devotion to the people. We must intensify the education of the service workers so that they acquire loyalty to the Party and highly display the spirit of devoted service to the people.

Their education should be given in various forms and ways to suit specific conditions. Service workers do not work collectively, but work individually, and in dealing with valuable goods and property of the state, offer direct service to the customers. Therefore, their education should be carried out in various forms and ways in keeping with these characteristics.

All the officials must educate the service workers. Some officials think that only Party organizations and Party officials should conduct ideological education among the service workers and neglect this work. This is wrong. Officials in charge of administrative and economic affairs as well as Party officials should carry out ideological education among them. Especially, the senior officials in charge of the service sector must educate the workers effectively, so that they acquire the qualities of servants of the people.

Party organizations and the senior officials of the service sector and all other officials should energetically conduct the education to improve the services offered by their workers so that they always treat their customers kindly and politely and fulfil their honourable duties as servants of the people.

ON THE ART OF THE DRAMA

Talk to Officials in the Field
of Literature and Art
April 20, 1988

The great leader Comrade Kim Il Sung recently saw the performance of the classic revolutionary drama *Celebrations*, created by the State Theatrical Company, and highly praised it, saying it was well produced. His comments reflect a high evaluation of the dramatic artistes who excellently reproduced classic masterpieces catering to our people's aesthetic feelings, in support of the Party's policy on effecting a revolution in the dramatic art.

Ten-odd years have elapsed since we started the drama revolution in real earnest. In this period the dramatic artistes, in ardent support of the Party's policy on the drama revolution, have excellently rendered into *Shrine*-style dramas and staged the revolutionary dramas, *The Shrine*, *Blood at an International Conference*, *A Letter from a Daughter*, *Three Pretenders*, and *Celebrations*, the classic masterpieces created by the great leader during the anti-Japanese revolutionary struggle. The five revolutionary dramas are the valuable products of the Party's policy on the drama revolution, as well as the proud results of the devoted efforts of the dramatic artistes who are unfailingly loyal to the Party and the leader.

As a result of our successful drama revolution, we have been able to put an end to the outmoded dramas of the past and have acquired new *Shrine*-style dramas that are suited to the age of Juche.

Shrine-style dramas are a new type of dramas that not only meet the requirements of Juche-oriented humanics in their content and form, but also fully accord with the Juche-oriented creative principles in their creative system and method.

For their high ideological and artistic qualities the *Shrine*-style dramas have won unqualified support and love from our people and also warm sympathy from the world public as soon as they have been staged. Our people take pride in having a dramatic style that is liked by everyone.

In the course of the drama revolution, which started when the classic masterpiece *The Shrine* was staged again, the idea and theory of the Juche-oriented dramatic art have been perfected and its creative system and method have been established.

The theory of Juche-oriented drama is a very important guideline to the creation of the socialist and communist dramatic art, which accords with the needs of our times and the people's aspirations. The establishment of the well-regulated system of the theory of Juche-oriented drama is the most important success in the drama revolution.

We must champion and apply this theory in practice and further develop our dramatic art, which has already attained a high level.

1. THE DRAMA REVOLUTION

1) THE DRAMA REVOLUTION IS THE REQUIREMENT OF THE TIMES FOR THE DEVELOPMENT OF ART

The drama revolution is a struggle to create new revolutionary drama that meets the requirements of our times.

To carry out the drama revolution is an important matter relating to the requirements of our times and the destiny of drama.

Literature and art are products of their times. They continue to develop as time advances. This is the law-governed process of the development of literature and art. The new historic age, when the masses of the people who were subjected to oppression and maltreatment in the past have emerged as masters of the world and their own destiny, requires new literature and art that can contribute actively to the efforts of the masses to transform the world and shape their destiny independently and creatively and accomplish the historic cause of national liberation, class emancipation and human freedom. In the years preceding our drama revolution, however, the dramatic art was lagging behind the needs of the times and the people's aspirations. The dramatic art, which failed to meet the requirements of our times and the people's aspirations, needed to be changed without hesitation.

Drama is a form of art, which has a long history. Drama, which came into being and developed in step with the advancement of human civilization, has continued its development in spite of tortuous events. Drama such as this has come to stagnation, undergoing a serious crisis in the modern age. This drama crisis has something to do with widespread motion pictures and the advent of televisions, but this is only an objective condition. The stagnation of the dramatic art in the modern age can be attributed to the dramatic art itself.

Although the times were advancing, the dramatic art was bound in the outmoded framework of the past. Most of the dramas in the exploitative society dealt with feudal kings' court lives, aristocrats' secret love affairs or the dissipated lives of the bourgeoisie. True, some of the old day's dramas praised noble and beautiful aspects of human life, denounced social evils and injustice, and clarified the truth of life. Even these works, however, failed to lay bare the real nature of the exploitative society, which is full of contradictions, and to show the people the correct way of their advance. This was due to socio-historical limitations and the limitations in the writers' outlook on the world. With the rise of commercial theatres towards the close of the 19th century and the early 20th century, money making became

their main concern, and the dramatic art was more and more commercialized and became reactionary. It was the drama of the working class that emerged against the decadent bourgeois dramatic art.

Working-class drama in the previous age was revolutionary in its content. It described mainly the masses' revolutionary struggle to overthrow the exploitative system and build a socialist and communist society and their creative lives. This was a great change in developing the dramatic art in keeping with the requirements of the times and the people's aspirations.

Working-class drama in the previous age, however, had a number of limitations in light of the needs of the age of Juche.

The masses of the people in our age require dramas which deal with the new typical, independent human beings that have emerged as masters of the world and portray their creative activities to transform nature, society and human beings in keeping with their intrinsic nature. In the previous age, however, working-class drama failed to delineate the people's worthwhile struggle for independence and their lives and give a clear answer to the question of independent man's destiny, although it put the masses of the people in the dramatic centre as masters of history. Moreover, it did not get rid of the outmoded framework of the past.

The dramatic art in our country in the days after liberation was not free from outmoded patterns in direction, the system of acting, the form of the stage and the method of depiction, although its ideological content was revolutionary. So drama did not cater to our people's emotions and aesthetic feelings. Drama that does not accord with the people's emotions and aesthetic feelings is not liked by the people, but becomes estranged from them.

Some people, therefore, argued against the need to keep the theatrical company, saying that drama was outmoded and unnecessary. We must not ignore drama itself because it lags behind the times.

Drama is a form of art with a long history, and as such it is an

excellent means of giving people ideological and emotional education. No art is as close to people's lives and so familiar with the people as drama is. Our people like drama very much. We must not discard it, but encourage and develop it because it is liked by the people.

Some people have said that dramas, even if produced, would find it difficult to attract audiences because films and televisions are prevalent. They are mistaken. Drama has its own characteristics that cannot be replaced by films or televisions. No matter how the cinematic art is developed and no matter how widely televisions are popularized, they can never take the place of drama. People see a play at a theatre, sharing feelings with actors, so they find it lifelike. In contrast, TV programmes lack dramatic tastes and emotional force. Since drama is a stage art, it can only be fully appreciated and interesting when watched in a theatre. That was why I dissuaded some officials from broadcasting on the TV the classic revolutionary drama *The Shrine*, which was reproduced in our own style, when they suggested doing so as soon as possible in order to give wide publicity to the success in the drama revolution. You must not think of discarding drama on the grounds that people like films and TV programmes. We have to save drama from stagnation and develop it in keeping with the need of the new age by carrying out the drama revolution.

The drama revolution was a must to complete the revolution in literature and art.

The revolution in literature and art cannot be accomplished by change in a particular art or in a few genre of literature and art. It can be successfully carried out only by eliminating all that is outmoded from literature, cinema, drama, opera, music, dance, fine arts, and circus and creating new things that meet the needs of our age and the people's aspirations.

On the basis of its analysis of the position and role of literature and art in the revolutionary struggle and the work of construction, our Party ensured a revolution was effected in the cinematic art, the most

powerful means of mass education, and then in the operatic art, which had retained more outmoded patterns than any other art. The revolution was carried out towards the end of the 1960s and the early 1970s in the course of adapting the classic masterpieces, *The Sea of Blood*, *The Fate of a Self-defence Corps Man*, and *The Flower Girl* into film and opera versions. Drawing on the success and experience in the revolution in the cinema and opera, we decided to effect change in the dramatic art, set out the policy on the drama revolution in the early 1970s, and launched it full steam.

As a result of a vigorous revolution in drama, a radical change has taken place in completing the revolution in all branches of literature and art.

By creating excellent models of drama capable of meeting the needs of our times and the people's aspirations through the successful revolution in drama, we are now in a position to give not only revolutionary education to our people but also have a strong impact on the world's dramatic circles and show the Juche-oriented, revolutionary dramas to the south Korean people, who have seen only outmoded plays, when north-south exchange is realized or when the country is reunified.

2) THE STRUGGLE TO CREATE A DRAMA OF OUR OWN STYLE

The revolution to create a drama of our own style was not a smooth undertaking. Since it was a struggle to sweep off all that was obsolete from the content and form of drama, its creative system and method and all its aspects and create new things, the drama revolution involved many difficult and complex problems from the start. As we were the first to undertake it, there was no one to whom we could turn for assistance, nor was there any established theory that could serve as our reference. We had to stick to the Juche stand and find solutions to all the problems one by one in our own way on the basis of our

own conviction and judgement.

With a firm conviction that they could succeed in any undertaking as long as it was under the Party's leadership, our playwrights and dramatic artistes pushed vigorously ahead with the drama revolution, overcoming the difficulties in their way without the slightest vacillation and produced and staged the five revolutionary dramas capable of meeting the needs of the new age and the people's aspirations.

The drama revolution in our country was carried out through the struggle to wipe out bourgeois ideas, feudal ideas, revisionism, servility, dogmatism and all other reactionary and heterogeneous ideas from the field of drama and establish Juche.

In the initial days of our drama revolution, bourgeois ideas, feudal ideas, revisionism, servility and dogmatism were considerable in the field of drama. Some playwrights and dramatic artistes retained an outmoded idea of drama and obsolete methods, so they were unable to produce many dramas that embodied Party spirit, working-class spirit and the spirit to serve the people and were politically sound. Particularly, servility to the Western drama was much in evidence in the field of dramatic art. A considerable number of dramatic artistes were thinking that drama should, as a rule, follow the Western style and worshipped foreign drama.

The survivals of bourgeois ideas, feudal ideas, revisionism, servility and dogmatism found expression not only in the attitudes of writers and artistes towards drama and their viewpoints, but in various aspects of their creative work and lives. In the past there was a person behaving in a sectarian way in the State Theatrical Company as well as a snob who, not conscious of his acting becoming deformed, put on airs as if he were the best of actors. Some writers and artistes formed a master-apprentice relationship, talking about seniors and juniors. They behaved without principle, conniving at each other's defects and praising each other. It was impossible to create good dramas without uprooting the surviving outmoded ideas, such as bourgeois and feudal ideas, revisionism, servility and

dogmatism, from the minds of the playwrights and dramatic artistes.

The playwrights and dramatic artistes directly undertake the drama revolution, and they themselves have the ability to carry out this task. As is the case with all the other revolutionary struggles, the drama revolution can only be successful when those directly involved in the struggle, that is, the playwrights and dramatic artistes, display a high degree of revolutionary enthusiasm and creativity with an attitude and creative stand as befits masters and a correct understanding of the need for the drama revolution.

We carried out the struggle to eliminate the remnants of outmoded ideas from the minds of playwrights and dramatic artistes and establish Juche in the creation of drama in close combination with the struggle to establish the Party's monolithic ideological system among them, transform them on revolutionary lines and assimilate them to the working class. The main task in establishing the Party's monolithic ideological system is to equip those involved with the great leader's Juche idea and the theory of Juche-oriented literature and art. The Juche idea is an absolutely correct guiding ideology for the revolution and construction; it is an unshakeable guideline to which we must stick in all our activities. The Party's idea and theory of Juche-oriented literature and art are a beacon that lights the right road of developing and creating socialist and communist literature and art; they provide comprehensive answers to the problems arising in creative practices. Our writers and artistes made it their primary task to equip themselves with our Party's Juche idea and its policy on literature and art. The meeting of writers and artistes of the State Theatrical Company held in early November of 1972 was very important in encouraging the writers and artistes in the field of dramatic art to establish the Party's monolithic ideological system, make its literary and art policy their own firm conviction and carry it out without fail.

The task of equipping writers and artistes with our Party's Juche idea and its theory of Juche-oriented literature and art was carried out successfully through tireless education and their practical struggle to

create new revolutionary dramas.

When making preparations for the drama revolution, we made sure that the writers and artistes were armed with the great leader's idea of Juche-oriented literature and art, the Party's policy on literature and art, the application of the former, and especially with the Party's original theory of literature and art which had been newly clarified in the course of the revolution in the cinema and opera, and also with the Party's policy on the drama revolution, and ensured that these were thoroughly put into creative practice. In addition, we saw to it that the Party's policy on making the process of their creative work a process of revolutionary transformation and assimilation to the working class was carried out with greater efforts.

In the course of the struggle, the writers and artistes in the field of dramatic art firmly established the Party's monolithic ideological system, overcame the remnants of outmoded ideas in the main, accelerated the process of their revolutionary transformation and assimilation to the working class and thoroughly established Juche in all aspects of their creative work and lives.

The five major revolutionary dramas that meet the needs of our age and our people's aspirations are the valuable results of the struggle to uproot the surviving bourgeois and feudal ideas, revisionism, servility, dogmatism and all other outmoded ideas from the minds of the writers and artistes, establish the Party's monolithic ideological system among them, and infuse Juche in the production of dramas.

Experience shows that the drama revolution, like all the other undertakings, can be successful only when the writers and artistes discard outmoded ideas lingering in their minds, equip themselves firmly with a Juche-oriented outlook on aesthetics and transform themselves on revolutionary and working-class lines.

The drama revolution was a struggle to eliminate all that was outmoded from the work of creating dramas and produce new revolutionary works.

Outmoded patterns were deeply and widely rooted in drama. In the

course of the long history of drama, outmoded patterns became hardened to the utmost and influenced all realms of dramatic art, such as plays, direction and fine arts for the stage.

When we started the drama revolution, outmoded patterns were in evidence one way or another. A considerable number of playwrights, taking keen interest in dramatic events, produced plays dealing with incidents, instead of trying to meet the requirements of humanics. Even in their works dealing with socialist reality, which can dispense with conflicts, they set artificial conflicts and weaved dramas for the sake of drama. Because plays themselves were written in this manner, they were unable to raise important questions that awaited urgent answers in our people's revolutionary struggle and in their work of construction, unable to show the depth of human lives and unable to play the cognitive and educative role of awakening people to the truths of life.

We began the drama revolution with the struggle to eliminate outmoded patterns from playwriting.

To this end, we made sure that the classic revolutionary dramas that had been created by the great leader himself during the anti-Japanese revolutionary struggle were reproduced to suit the needs of our age.

The classic masterpieces are the examples of Juche-oriented humanics. At a cursory glance, the revolutionary drama *The Shrine* may look like a piece that deals with the struggle to wipe out superstition. It does not, however, merely emphasize the need to disbelieve superstition, but stresses that man's destiny is not decided by God or supernatural beings, but shaped and decided by man himself. Therefore, it emphasizes the question of the destiny of an independent man who should believe in nothing in the world but his own strength. The revolutionary drama, *A Letter from a Daughter* not only emphasizes the idea that one should learn, but also the idea that an ignorant man cannot keep his dignity as an independent man and cannot play a creative role as the master of the world.

The classic revolutionary masterpieces also use the words strictly

in keeping with the requirements of the Juche-oriented humanics. The plays that had been produced before the drama revolution was carried out contained more artificial stage words than the language spoken by people in their everyday lives. So we staged the classic masterpieces with words that were like people's everyday language, yet had philosophical depth and were artistically refined. Then we encouraged the playwrights to follow the living example.

By the reproduction of the classic masterpieces we changed the plays of the past from incident-centred literature into man-centred literature, into genuine literature capable of meeting the requirements of Juche-oriented humanics. This is one of the great successes achieved in the drama revolution.

The drama revolution was a process of breaking the outmoded patterns in direction and acting and establishing a new direction system and acting system of our own style.

In the initial days of the drama revolution some directors professed an unchallenged authority of directors, formed a patriarchal master-apprentice relationship in the collective, and retained some remnants of the outmoded practice of making arbitrary decisions and behaving arrogantly. Because directors were not free from the outmoded view of unchallenged directorship, the collective lacked a healthy creative atmosphere and noble communist creative ethics, and it was impossible to meet the requirements of true humanics in their directing.

We ensured that directors enhanced their role as commanders of the production company. In particular, we paid close attention to breaking the patriarchal, bureaucratic directing system and establishing a new directing system of our own style under which art production and ideological education went together. In the course of this struggle the directors' positions and roles in the production of dramas changed radically, and new principles and methods of portrayal were created in the field of direction.

The same can be said of breaking outmoded patterns in acting and establishing a new acting system of our own style. Since actors

occupy a very important position in drama, we, as in the case of the cinematic art, defined the dramatic art as the art of actors, and said that they were the faces of drama. In the initial period of the drama revolution, outmoded patterns persisted in the acting system and method. In many cases, acting was set to patterns, much exaggerated, affected and deformed. In short, it was what they called the "new school". The formalist, naturalist way of "new-school" acting, which sets characters and lives to ready-made patterns and exaggerates or deforms them, ends in distorting lives and deforming human beings. Without breaking these outmoded patterns, it was impossible to solve the problem of drama's destiny. We launched a powerful ideological struggle to innovate the formalist, naturalist acting system, which fostered stereotype, exaggeration, affectedness and deformation.

Along with this, we set forth the policy on lifelike acting and made sure that it was implemented. Our struggle shattered the erroneous theory that argued for "subconscious creation of organic nature" and was opposed to conscious acting based on the ideological consciousness of actors. Thus we ensured that the theory of the decisive role of actors' outlook on the world in characterization, the theory we had evolved in *On the Art of the Cinema*, was thoroughly implemented. In the course of this struggle, actors in the field of drama became able to perform their parts naturally, truthfully and in a lifelike manner as if people in the reality were living, breathing and acting. As a result, a new acting system based on the world outlook of actors was firmly established.

Our drama revolution shattered the outmoded pattern of fine arts for the stage, introduced a running stage and adopted music to express the innermost feelings of characters more clearly and give a strong impetus to dramatic progress.

The drama revolution boldly eliminated the outmoded creative system and method that had long been practised in all realms of plays, direction, acting, fine arts and music, established a new creative system and method that meet the requirements of the Juche age, and changed our dramatic art radically.

The rapid success in the complex drama revolution is inconceivable separate from the new theory of drama.

We applied the theory of literature and art that had been evolved during the revolutions in the cinema and opera to the drama revolution and solved urgent theoretical and practical problems arising in dramatic creation. In the course of this, we acquired a completely new dramatic theory of our own style.

The Party's new theory of drama, which is based on the great leader's idea of Juche-oriented literature and art, was fully implemented in the reproduction of the five classic revolutionary dramas, particularly the classic masterpiece *The Shrine* to suit today's reality.

The revolutionary drama *The Shrine* can be said to be the first work in which our Party's theory of literature and art and its policy on the creation of Juche-oriented revolutionary drama were brilliantly translated into reality. As a result of the reproduction and staging of the classic masterpiece *The Shrine* we acquired a completely new type of drama, put an end to the outmoded drama that had come down through history, and ushered in a new age of dramatic creation. Since then, our dramas have developed into works that accord with the needs of our times and our people's aspirations, and a great change has taken place in advancing the present-day dramatic art of the working class onto a higher stage. We must take natural pride and self-confidence in this.

The writers and artistes in the field of the dramatic art must consolidate the successes in the drama revolution and at the same time firmly champion and further develop the creative theory of our own style that was applied to *Shrine*-style dramas.

3) *SHRINE*-STYLE DRAMA IS A NEW TYPE OF DRAMA

Shrine-style drama is the valuable product of the drama revolution, which was carried out successfully on the basis of the idea

of Juche-oriented literature and art.

The creation of *Shrine*-style drama is a proud success that has brought about a historic change in the development of the socialist and communist dramatic art. *Shrine*-style drama is a model that shows in practice the way of developing the socialist and communist dramatic art.

Shrine-style drama fully meets the requirements of communist humanics, which regards the masses of the people as important and serves them as required by the Juche idea.

As is the case of other arts, the basic criterion that defines the social character and value of drama lies in its attitude towards the masses of the people. Its social character and value are defined by the position in which it puts the masses, how it reflects the masses' desire for and aspirations towards independence, how correctly it shows the way for them to live and whether or not it takes a form that caters to their tastes and emotions. Even before the emergence of working-class drama on the theatrical stage, there were progressive dramas that described the masses' lives and aspirations. However, because of their historical and class limitations, these dramas were unable to portray the masses' position and role properly. Even when delineating the masses, they depicted them simply as the object of history and as people suffering exploitation and oppression. But socialist drama, which appeared at the time of the revolutionary advance of the working class, gave, on the basis of the world outlook of the working class, prominence to the masses as masters of history, as powerful beings, the masses who had been treated as the object of history and sufferers, and reflected their revolutionary aspirations and desires and contributed greatly to rousing them to the revolutionary struggle. This was undoubtedly a major success made by socialist drama in developing the dramatic art of the working class.

If it is to truly meet the need of our age, drama must describe the masses' position as masters and their decisive role in the revolution and construction at their reasonable height. Drama must also clarify the truth that the socio-historical movement is the masses'

independent and creative movement and that their consciousness of independence plays the decisive role in the revolution and construction. *Shrine*-style drama precisely shows this great truth in artistic depth.

The revolutionary drama *The Shrine* is a satire. But unlike the satire of the past, it stages positive characters in addition to negative characters and concentrates on showing how the positive characters free themselves from the fetters of outmoded ideas through the struggle against the negative characters and develop into the most powerful and dignified beings in the world, independent people who acquire the truth that they themselves are masters of their destiny and that they have the ability to shape their own destiny.

The innovating success achieved by *The Shrine* is that it clarified in artistical depth the truth of Juche that the masses of the people with the consciousness of independence, not any divine being such as God, Satan or Buddha, are the masters of the world and that they alone dominate the world.

When I say that *Shrine*-style drama gives prominence to the masses, I do not mean that all the dramas must deal with workers and peasants as heroes. Attaching importance to the masses in drama means clarifying their position as masters of the revolution and construction and their decisive role in these undertakings. The point in question is how their position and role in the world should be shown clearly, even though workers and peasants are not dealt with at the centre of description.

Ri Jun, the hero of the revolutionary drama *Blood at an International Conference* is an official from the family of a nobleman. However, the drama clearly shows through a historical event the truth that dependence on foreign forces is the way to national ruin and that belief in our own strength and reliance on our own people are the sure guarantee of the liberation of our country from the Japanese imperialist aggressors.

The innovating significance of *Shrine*-style drama lies in the fact that it clarifies the truth that the masses' consciousness of independence

plays the decisive role in the revolution and construction.

Shrine-style drama is a truly people-oriented drama in that it meets the requirement of the Juche idea in its form as well.

If a drama is to serve the people in the true sense of the word, it must also take the form that meets the masses' needs. It is the *Shrine*-style drama that has excellently solved the question of form to meet the aspirations and desires of the people of our age. The form of *Shrine*-style drama can be said to be truly lifelike. Drama derives its content from life, and the content requires a form appropriate to it. A true drama is characterized by the complete unity of its content and form. A dramatic form that does not meet the requirements of life cannot be considered good, no matter how attractive it may be. Only the form of art that meets the requirements of life can be regarded as a good form of art. When seeing *Shrine*-style dramas, the spectators find them lifelike because their form meets the requirements of life. The form of *Shrine*-style drama is precisely the form that truthfully shows life.

The characteristics of the form of *Shrine*-style drama find clear expression in the plot.

This dramatic style adopted a new form of multi-scene plot on the principle that scenes should be set according to the content of life, instead of setting the content of life to a ready-made plot, and that on this basis the overall plot should be composed. The form of multi-scene plot makes it possible to present a variety of pictures in great breadth and represent life without interruption by frequently changing time and places even in one scene according to the characters and logic of life in the sequence of dramatic progress. This form can show many aspects of life in limited time and space by unfolding life in a natural way and yet in intensive and harmonious unity.

The characteristics of the form of *Shrine*-style drama are also evident in stage setting.

The stage set of *Shrine*-style drama is a new three-dimensional running stage set.

The running three-dimensional stage set can continually change furnishings and backgrounds in step with dramatic progress to show life truthfully, vividly and in great depth and breadth. The stage set of the revolutionary drama *The Shrine* shows, in fact, every scene–ranging from the prelude where the title caption rises shedding brilliant rays breaking through dark clouds, the full view of the village of Sondol, the maize field at the edge of the village, Pok Sun's house, the landowner's courtyard, the lane that leads to the village, the front yard of the village headman's house, the watermill, to the shrine–in an uninterrupted flow like on a film screen. By means of a variety of changes in the running set and scenery it shows many aspects of life. The lifelike feelings that the drama gives its audience are related partly to this role of the stage set. In addition to showing the socio-historic background and the natural, geographical conditions of the lives of the characters, the climate of the age and the customs of the nation, the running three-dimensional stage set reveals the innermost world of the characters and formatively supports the process of their growth and development.

The running three-dimensional stage set provides an uninterrupted line of dramatic emotions, drawing the audience deep into the dramatic world and stimulating their emotional response. *Shrine*-style drama unfolds the story in a continuous sequence by running changes in each scene, without dark shifts and curtain falls, so that it can ensure an unbroken emotional line and maintain the rising emotional response of the audience.

Introduction of music is another major characteristic of the form of *Shrine*-style drama.

Music is an indispensable component of this type of drama. Music is introduced in keeping with our national characteristics that have been formed down through history and the new requirements of our age. It is used to emphasize the ideological content and sustain artistic portrayal.

Music, together with dialogues, serves as a major means of artistic presentation of *Shrine*-style drama. It reveals various thoughts and

feelings of the characters, pushes dramatic progress forward, helps actors perform their parts in a natural way and strongly effects emotional changes in scenes. With the introduction of music, *Shrine*-style drama has acquired overflowing emotions, stronger effects and better features as a mixed stage art.

Shrine-style drama sustains dramatic effect by the maximum use of the artistic possibilities of all the elements of its form.

The new form of multi-scene plot, running three-dimensional stage sets and characteristic music are all geared to the characterization of the heroes and others and become integrated as the harmonious form of *Shrine*-style drama. We can say that the form of this type of drama is a new original form that depicts human beings truthfully, shows life vividly and accords with the aesthetic feelings of our age.

Ages have passed since the birth of drama, but no drama has ever so closely linked life and times and reflected the desires of the masses of the people so clearly as *Shrine*-style drama does. This is a new type of drama that has acquired fresh features in its content and form to meet the requirements of the new age and new life.

Shrine-style drama has a strong influence on our people's ideological and cultural lives and on the development of socialist and communist literature and art. It now rouses great sympathy among our people and gives a strong impetus to their struggle to develop socialist and communist literature and art.

Because of its high ideological and artistic qualities that are in accord with the need of the new age and our people's aspirations, *Shrine*-style drama serves as a powerful ideological instrument for training all members of society as communist revolutionaries of the Juche type and transforming the society in line with the Juche idea.

Shrine-style drama has inspired the people of our times with the Juche outlook that man is the master of the world and his destiny and plays the decisive role in transforming the world and shaping his destiny. It has shown them the true way of living and struggling independently and creatively. Thus it contributes to the teaching of

people to fulfil their responsibility as masters and play their role as such, free from the fetters of outmoded ideas and with a high degree of consciousness that they are masters of the revolution and construction. It serves as a textbook that teaches people the way of true life and as an instrument that rouses them to the struggle to create a new society and a new life.

The emergence of *Shrine*-style drama, together with *Sea-of-Blood*-style opera, is a milestone in the struggle to develop socialist and communist literature and art. The process of developing socialist and communist literature and art is the process of transforming them on the model of the working class to meet the requirements of the Juche idea. The revolution we are carrying out in literature and art under the banner of the Juche idea is an undertaking to develop socialist and communist literature and art. *Shrine*-style drama is of epoch-making significance in stepping up the revolution in literature and art, which began with the cinema revolution.

Shrine-style drama shows the true features that the literature and art of our age must acquire in their content and form. It clarifies the essential features of the character and mission of socialist and communist literature and art as well as their content and form emanating from the character and mission. Therefore, the writers and artistes of our times can successfully develop socialist, communist literature and art, following the practical example. This is precisely the historic contribution made by *Shrine*-style drama to the development of socialist and communist literature and art.

4) ANTI-JAPANESE REVOLUTIONARY DRAMA IS THE HISTORICAL ROOT OF OUR DRAMATIC ART

The restaging of *The Shine*, which had been created by the great leader Comrade Kim Il Sung himself during the revolutionary struggle against the Japanese, was a good beginning of the revolution in drama.

The drama revolution we have carried out is, in essence, a noble undertaking to develop communist dramatic art, into which the Juche idea is fully translated through the inheritance of the traditions of revolutionary drama established during the anti-Japanese revolutionary struggle. The development of communist dramatic art, Juche-oriented dramatic art, is inconceivable apart from its strong historical roots and lasting cornerstones, namely, the revolutionary dramatic tradition.

In general, the revolutionary traditions of literature and art are established and developed when the independent driving force of history, the motive force of revolution, is formed and developed. The motive force of revolution requires new literature and art, socialist and communist literature and art. The masses' desire to have literature and art that contribute to the strengthening of the motive force of revolution can only be brilliantly realized by the leader.

The work of developing socialist and communist literature and art, like all other revolutionary activities, is guided by the leader. The leader evolves the idea of revolutionary literature and art, which shows the correct way of developing socialist and communist literature and art, and gives wise leadership to the activities to create working-class literature and art. In the course of this, he lays the ideological and theoretical basis and methodological foundations on which to develop socialist and communist literature and art and makes valuable achievements and accumulates rich experiences. The revolutionary wealth of working-class literature and art created by the leader is none other than the revolutionary traditions of socialist and communist literature and art. This is eloquently proved by the history of the development of the revolutionary literature and art of the working class.

Analysing the history of the development of human culture on the basis of his material outlook on history when the working class was emerging as makers of history from their status as the object of history, Marx exposed to criticism the anti-popular, anti-realist nature of feudal

and bourgeois literature and art, championed progressive, popular and realist literature and art, and proposed the idea of creating literature and art in accord with the intrinsic nature of the working class.

Considering the world history of literature and art in the period of the historic turn to socialism from imperialism, Lenin advanced the idea of creating new socialist literature and art on the basis of the heritages of all the progressive literature and art of the past, and led progressive writers and artistes in the struggle to implement the idea.

As you see, the revolutionary traditions of literature and art of the working class in the previous ages were established by the revolutionary leaders in the periods of historic change.

On the basis of a scientific analysis of the requirements of the age of Juche, when the masses of the people emerged as masters of history and shaped their destinies independently and creatively as well as the history of Korean and world literature and art, the great leader Comrade Kim Il Sung evolved the idea of Juche-oriented literature and art, an idea that illuminated the road to be followed by the new type of revolutionary literature and art that would contribute to the accomplishment of the masses' cause of independence. And in the flames of the anti-Japanese revolutionary struggle he created in person many works of literature and art that roused the guerrillas and the people to take part in the revolutionary struggle. Thus he established the brilliant revolutionary traditions of Juche-oriented literature and art.

With clear insight into the role of dramatic art in awakening people to class consciousness and rousing them to take part in the revolutionary struggle, the great leader created, already in the early years of his revolutionary activity, classic masterpieces such as the revolutionary opera *The Flower Girl* and the revolutionary dramas *An Jung Gun Shoots Ito Hirobumi*, *Three Pretenders*, *Blood at an International Conference*, *The Shrine*, *A Letter from a Daughter*, *A Landowner and His Servant*, and *The Harvest Moon Festival in August*. Even in the arduous years of the anti-Japanese armed struggle, he created the revolutionary dramas *The Sea of Blood*, *The*

Fate of a Self-Defence Corps Man, *Celebrations*, *Father Is the Winner*, *Following the Last Will*, *The Sigh of Starving People*, and *The Wolf*. Throughout the entire period of the revolution against the Japanese, he gave meticulous guidance to the guerrillas in their creative work and ensured that many militant revolutionary dramas were produced and staged.

In the years of the revolutionary struggle against the Japanese, there were neither theatres nor theatrical troupes nor professional playwrights in the guerrilla army. However, the guerrillas produced dramas collectively and performed them everywhere they went. They pitched tents and improvised stages with logs, and presented their plays, directing the performances and acting themselves

Nowadays the leader recollects with deep emotion from time to time the performances of revolutionary dramas such as *The Sea of Blood*, *The Fate of a Self-Defence Corps Man*, and *Celebrations*, as well as music and dance at Manjiang after the battle in Fusong and its vicinity, and the drama and opera performances and motivating public lectures that were given a whole week for hundreds of workers who had carried food for the guerrillas after the Battle of Liukesong.

During the anti-Japanese revolutionary struggle, revolutionary literary and artistic activities were conducted not only in the guerrilla zones and guerrilla army but in the semi-guerrilla zones, in the enemy-ruled area and at Onsong and other parts of the homeland.

Revolutionary drama activities were carried out briskly throughout the whole period of the anti-Japanese revolutionary struggle. These activities contributed greatly to encouraging the anti-Japanese guerrillas and the people to fight for national liberation.

The ideological content of the dramas created in this period was broad and profound, and their form was greatly varied.

Anti-Japanese revolutionary drama, together with revolutionary songs, constitutes the basic element of the revolutionary traditions of our literature and art.

People now seem to think that revolutionary drama is the basic element of the revolutionary traditions of our literature and art

because it holds the lion's share. Certainly, revolutionary drama occupies the major portion of anti-Japanese revolutionary literature and art. But we should not define the basic element merely by judging by quantity. The basic element of the revolutionary traditions of literature and art should in any case be judged from the point of view of quality rather than quantity.

Even though one or two pieces of revolutionary literature and art were created in the initial period of the revolution pioneered by the leader of the working class, these works should be regarded as constituting a revolutionary tradition of literature and art if they embody the leader's revolutionary idea and contain good ideological and artistic qualities that can be an example to be followed by socialist and communist literature and art.

As is the case with all the other genre of anti-Japanese revolutionary literature and art, anti-Japanese revolutionary drama is the full embodiment of the great leader's idea of Juche-oriented literature and art as well as the application of all the creative principles and methods that should be inherited by our literature and art. Although it is a dramatic art when classified as a genre, the anti-Japanese revolutionary dramas clarify all the principles and methods that should be observed by all the genre of literature and art. They also epitomize the best ideological and artistic qualities and brilliant successes of all the other genre of literary and artistic works created and disseminated during the anti-Japanese revolutionary struggle. This is especially true of the classic masterpieces of revolutionary drama, which are monumental works representative of literature and art created during the anti-Japanese revolutionary struggle and as such constitute the core of the revolutionary traditions of literature and art. In this sense, I say that anti-Japanese revolutionary drama constitutes the basic element of the revolutionary traditions of our literature and art.

In order to have a correct understanding of the characteristics of anti-Japanese revolutionary drama, it is necessary to have a good knowledge of the characteristics of anti-Japanese revolutionary

literature and art. I can say that both of these characteristics are identical.

Anti-Japanese revolutionary literature and art are Juche-oriented; they were inviolably guided by the great leader's idea of Juche-oriented literature and art and applied the lines and policies of the Korean revolution to creative work.

The idea of Juche-oriented literature and art is a new literary and art doctrine based on a man-centred philosophical outlook on the world. As such it clarifies the fundamentals of creation for solving all the problems arising in developing literature and art and creative work on the principle of seeing and approaching the masses of the people in the main and serving them.

Anti-Japanese revolutionary literature and art were guided by the idea of Juche-oriented literature and art, put forward the masses of the people as the motive force of the revolution and profoundly described their struggle to achieve independence and exalt their political integrity. By so doing they enlightened and led people to occupy the position of masters and play the role of masters in the development of the world and in shaping man's destiny. Anti-Japanese revolutionary literature and art regarded serving the Korean revolution and Korean people as their fundamental mission and created typical characters of the communists and masses of the people who fought during the anti-Japanese revolutionary struggle and thus made an active contribution to the accomplishment of our people's revolutionary cause of independence. This is precisely the Juche character of anti-Japanese revolutionary literature and art and the reason why they represent a new higher stage of the development of literature and art in our country.

Anti-Japanese revolutionary literature and art championed and implemented the principle of loyalty to the Party and the working class.

Anti-Japanese revolutionary literature and art, which were born in the most trying and arduous circumstances of the revolutionary struggle against the Japanese, made it the fundamental creative

principle at the outset to protect the interests of the revolution and the interests of the masses of the people and encouraged the masses to display unfailing loyalty to the great leader, ardent love for their country and fellow people, the spirit of fighting the enemy without compromise and the spirit of proletarian internationalism. Anti-Japanese revolutionary literature and art tolerated no counterrevolutionary element that was contrary to the interests and needs of our revolution, nor did they permit the slightest opportunist element that preached compromise with imperialism and the exploiting class.

Anti-Japanese revolutionary literature and art fully embodied loyalty to the people and simplicity.

The loyalty to the people and simplicity of literary and artistic works are the major criteria defining their value. Even though these works raise important and pressing human problems, they will not have much significance unless they solve these problems in an artistic form that is simple, familiar and easily understood by everyone. Only when they clarify a profound idea through a popular and simple artistic form capable of being easily understood by everyone can literary and artistic works touch people's hearts and have true value. Not only anti-Japanese revolutionary drama but also revolutionary opera and songs give profound answers to the fundamental problems arising in shaping the destiny of independent people through an unaffected, laconic and simple artistic form.

Anti-Japanese revolutionary literature and art excellently combined high ideological content and noble artistic skills.

This literature and art raised the fundamental problem that was vital to the shaping of our people's destiny in those days, the problem of liberating their country by defeating Japanese imperialism and of building socialism and communism in their country, and found a profound solution to this problem by describing the struggle of the revolutionaries and other people who were dedicating their youth and lives to the cause.

Their high level of ideological quality was supported by their

noble artistic quality. This literature and art portrayed the struggle for national liberation and class emancipation truthfully and vividly in a national form agreeable to our people's sentiments and tastes.

The revolutionary dramas and operas that were created in the flames of the anti-Japanese revolutionary struggle touch the hearts of the audience by drawing them to the world of drama with a strong attractive force, because these works show the essence of life and the truth of struggle in truthful and lifelike images.

The anti-Japanese revolutionary songs move people deeply and sound familiar to them still now, although it has been more than half a century since they were produced, because their content is revolutionary and they are based on national melodies that our people are fond of. No songs are as rich in national melodies as the anti-Japanese revolutionary songs are. Anti-Japanese revolutionary literature and art are truly revolutionary literature and art, the high ideological qualities of which are supported by noble artistic beauty.

Another characteristic of anti-Japanese revolutionary literature and art is that they were created militantly, collectively and with mobility.

They were not created in a quiet study or at a desk. Anti-Japanese guerrillas had to write and compose their songs during breaks in their march or heavy fighting, and write their scripts and practise acting by their campfires. For them the work of literary and art creation was literally a fight. Even in the difficult conditions beyond all imagination, they were full of energy and creative enthusiasm and always produced and performed their works with mobility. They raided and destroyed the enemy stationed in walled towns, villages or in lumber stations, and then gave artistic performances there.

Since there were no professional writers and artistes in the anti-Japanese guerrilla army, works were always created collectively. Most of the works of literature and art created during the anti-Japanese revolutionary struggle were the product of the guerrillas' collective intelligence.

In the course of their collective production, the guerrillas established the militant, revolutionary and communist creative

method and attitude. These are the valuable creative traditions that must be inherited by our literature and art. Anti-Japanese revolutionary literature and art contain a wealth of ideological and theoretical treasures as well as a wealth of creative experience that no literature and art in other periods had ever achieved.

The wealth of revolutionary literature and art accumulated during the anti-Japanese revolutionary struggle contains the idea and theory of Juche-oriented literature and art, the Juche-oriented system and method of creation, classic masterpieces and many other revolutionary works, and valuable creative experience and achievements. Anti-Japanese revolutionary literature and art have become the glorious revolutionary traditions of our literature and art because they have all the excellent features of the literature and art of the new age, which are radically different from those of the past. The revolutionary traditions of literature and art, which were established by the great leader during the anti-Japanese revolutionary struggle, are, indeed, the historical root of truly communist literature and art as well as their lifeline.

Anti-Japanese revolutionary drama, which occupies an important place in anti-Japanese revolutionary literature and art, is the tradition of our dramatic art. The revolutionary tradition of drama is the starting-point of a new history of building truly communist dramatic art as well as the source of strength and lifeline that drive forward its continuous development. The revolutionary tradition of dramatic art is a lasting cornerstone that guarantees sure success in the whole course of building socialist and communist dramatic art. It is an immensely valuable heritage that must be carried forward and enriched down through generations. We must, therefore, work hard to safeguard and develop this tradition.

In this work it is very important to adapt the classic masterpieces created by the great leader to different genre of literature and art.

Adapting the classic masterpieces to different genre of revolutionary literature and art is a consistent policy of our Party in championing, carrying forward and developing the revolutionary

traditions of literature and art. The classic masterpieces are the core of the revolutionary tradition of dramatic art and an example of socialist and communist literature and art. I call the works of literature and art created by the leader classic masterpieces because they are brilliant embodiments of the great Juche idea, which holds the highest and most glorious place in the history of human thoughts, as well as the idea of Juche-oriented literature and art that indicates the correct road for developing socialist and communist literature and art. These masterpieces are the models of Juche-oriented humanics in that they see and describe the world on the basis of a man-centred philosophical outlook on the world, deal with the masses of the people as the masters of the revolution and provide a profound answer to the question of their destiny.

The masterpieces are an example of the perfect unity of socialist content and national form. They described the true features of Koreans in dealing with characters and their lives. They portrayed the beautiful rivers and mountains of Korea and the lives of Korean people who live and fight there.

The classic masterpieces, which attained a high level of working-class literature and art in terms of ideological content and artistic interpretation, are our people's valuable revolutionary wealth, which made an outstanding contribution to the treasurehouse of literature and art. We owe the revolutionary traditions of our literature and art to the masterpieces, and for this reason these traditions are so glorious and proud. It is, indeed, our people's glory and joy that they possess the classic masterpieces created by the great leader. We have firmly maintained the principle of carrying out the revolution in literature and art by adapting the masterpieces to different genre of literature and art. Our experience shows that efficient adaptation of the masterpieces to other forms of literature and art is the way to excellently inherit and develop the revolutionary traditions of literature and art and carry out the revolution in literature and art with success.

The revolution in drama was successful and ushered in a heyday as we see today because the drama revolution started with the

reproduction of the classic masterpiece *The Shrine* to meet the needs of our times.

Being faithful to the original is the fundamental principle of adapting the classic masterpieces. Merely trying to enlarge the scale of works, departing from the original, in the adaptation of the masterpieces amounts to ignoring the classic significance of the original.

The *Shrine*-style dramas, which have been adapted from the classic masterpieces, are all faithful to the original. The State Theatrical Company, with the reproduction of *The Shrine* as a starting point, staged *Blood at an International Conference*, *A Letter from a Daughter*, *Three Pretenders*, and *Celebrations* successfully by describing all their thoughts clearly and concisely, and yet remained faithful to the original. In particular, they delved into the ideological content of the classic masterpieces and skilfully sustained the characteristics of their genre in their dramatic reproduction while being faithful to the original. The creative workers' right attitude towards the work of reproducing the classic masterpieces consists in making a profound study of the ideological content of the original works in keeping with their seeds and recreating them so as to sustain the characteristics of their genre.

In order to reproduce the classic masterpieces while remaining faithful to the original works, you must make a deep study of the socio-historical circumstances reflected in them and also carefully investigate the characters' costumes and hand props.

When staging the classic masterpieces in the form of *Shrine*-style dramas, we made sure that a close study was made of when and for what purpose the original works had been produced, what historical circumstances had been reflected in them and what were the essential features of the characters that must not be overlooked. When the classic masterpiece *The Sea of Blood* was being adapted to the screen in the early days, the creative workers failed to delve into the socio-historical circumstances reflected in the original work and the character of the heroine. In consequence, they were unable to fully sustain the intention

of the original in describing the process of the development of the mother's character. Therefore, we saw to it that, as shown in the original, the mother was represented as not only being enlightened by her children, but also withstanding revolutionary trials herself and receiving revolutionary influence from the guerrilla operative. In addition, the scene of her joining the guerrilla army, which was intended to show her image in relief, was reverted, as in the original, to the scene in which she rouses the people to rise in revolt in cooperation with the guerrillas. As a result, the revolutionary film *The Sea of Blood* was able to reproduce perfectly the high level of ideological and artistic qualities of the original.

When creating the revolutionary drama, *Blood at an International Conference*, at first the character of the hero, Ri Jun, was exaggerated as if he had been a communist revolutionary, because the creative workers and artistes had not made a deep study of the socio-historical conditions of the period and the character of the hero.

When adapting classic masterpieces to different genre of literature and art, you must closely examine even characters' costumes and hand props and select them in accordance with the circumstances and customs of the period. This is the way to perfectly sustain the high ideological and artistic qualities of the classic masterpieces and enhance their cognitive and educational values. A good example was, when adapting the classic masterpiece *The Fate of a Self-defence Corps Man* to the screen, close attention was paid to the choice of the bag to be carried by the hero when climbing up and down the mountain, to find a correct solution to the problem of hand props.

Discovering classic masterpieces, investigating them and adapting them to different genre of literature and art is a noble undertaking to hand down the great leader's revolutionary history and his imperishable achievements to generations to come. Writers and artistes must, therefore, carry out in a responsible manner the work of discovering, investigating and adapting classic masterpieces into drama, cinema, prose and other genre of literature and art.

Rich experience gained by the dramatic artistes in the course of

producing the five major revolutionary dramas will be valuable foundations on which to restage more classic masterpieces in the future.

In order to safeguard the revolutionary dramatic tradition and hand down classic masterpieces to posterity, the revolutionary dramas that have already been staged should be continually performed.

If you give the performances of the theatrical and operatic versions of the classic masterpieces for several years and then give them up, the children born and raised one or two decades later will not even understand what classic masterpieces existed in our country. Since different literary and artistic versions are adapted from the classic masterpieces for the purpose of being handed down to posterity, they should be presented to the public continually for a century or two, instead of giving them up after several years of presentation. If they are performed continually in this manner, the teenagers, who will be young people in their twenties in ten years, will see the performances then from different angles. The more one sees a masterpiece, the more one is attracted to it and the more one is drawn into deep thought.

In the field of art and literature, they should present the cinematic, dramatic and operatic versions of *The Flower Girl*, *The Sea of Blood*, *The Shrine* and other classic masterpieces to the public down through generations and exalt the great leader's imperishable achievements forever.

2. DRAMATIC LITERATURE

1) THE PLAY IS THE IDEOLOGICAL AND ARTISTIC BASIS OF DRAMA

Writing a good play is the prerequisite for the production of a

drama with high ideological and artistic qualities. Even though a theatrical company has talented actors and able directors, it will be unable to produce an excellent drama capable of touching the hearts of the audience unless a good play is available.

The play is the basis of defining the ideological content and artistic form of a drama.

It provides not only the seed, theme, personalities of characters and human relationships that define the content of the drama, but also the plot, conflicts, story lines and mood that qualify the form. The play indicates the basis on which the director and other creative workers and actors orient their interpretation and flourish their creative fancies. Therefore, in order to produce an excellent drama, you must pay primary attention to writing a play of high ideological and artistic quality.

A play, like all other works of art and literature, must be based in Juche-oriented humanics, communist humanics. By Juche-oriented humanics, communist humanics, I mean literature that raises human problems on the basis of the Juche idea and creates truly typical men of the Juche type and thus contributes to teaching the masses of the people to be the most powerful and dignified social beings.

The playscripts of *Shrine*-style dramas exhibit Juche-oriented humanics that provides correct answers to the questions raised by the period because they fully meet the fundamental requirement that everything should be considered centred on the masses and should serve them on the basis of the Juche idea that man is the master of everything and decides everything.

Juche-oriented humanics must describe typical men of independence.

The basic mission of literature, the humanics, is to portray at the centre of the work the typical character that can serve as a model and teach the people the truth of life and struggle. Without the characterizations of realistic people, it would be impossible for literature to fulfil the task of interpretation it has undertaken. The seed of a work can also come into bloom and bear fruit through the

characters. This is especially true in that the character of the hero is the centre of proper combination of ideological and artistic qualities and of the harmonious unity of content and form in literature. The hero is the prop of human relationship in a literary or artistic work. It not only restricts and subordinates other characters but also serves as the main character that leads the story line. The value and significance of human questions raised by a literary work are determined, so to speak, by the typical men put forward and described by the work.

Our dramatic literature must give prominence to the typical men who establish the Juche outlook on the revolution.

We are still undertaking the revolution, and we have a long and thorny path of revolution to tread. In this context, one generation is being replaced by another in our revolutionary ranks. The new generation that has not been hardened in the arduous revolutionary struggle is emerging as the masters of the revolution, shouldering the destiny of the nation. In order to achieve the ultimate victory of our revolution by breaking through all the difficulties and trials in our way, we must firmly arm the people with the right outlook on the revolution.

The Juche outlook on the revolution is the one revolutionaries must acquire. An important aspect of this outlook is to have a correct viewpoint and attitude towards the motive force of the revolution. In order to acquire a Juche outlook on the revolution, they must be loyal to the leader, the Party and the masses, the motive force of the revolution. In other words, they must acquire the correct outlook on the leader, on the organization and on the masses. This outlook can be an unshakeable belief and outlook on life only when it is supported by one's moral outlook, which is based on one's sense of revolutionary obligation and comradeship. One's outlook on the leader, on the organization and on the masses and one's moral outlook are inseparable and constitute an integral outlook on the revolution. If a writer is to truthfully describe a typical man who is acquiring the Juche outlook on the revolution, he must carefully portray how the

typical man embodies his outlook on the leader, on the organization and on the masses and his moral outlook.

Writers must profoundly describe the anti-Japanese revolutionary fighters' outlook on the leader, which was shaped in the flames of the arduous and grim revolutionary struggle against the Japanese. Writers must present lifelike, truthful pictures of the anti-Japanese revolutionary fighters' outlook on the leader as their unshakeable belief and their moral fibre, which they acquired in the course of their arduous anti-Japanese struggle under the guidance of the great leader. This is the way to preserve the purity of the glorious tradition of unbreakable unity of the leader, the Party and the masses and describe impressively our contemporaries' revolutionary outlook on the leader, the outlook that has grown from historical roots.

Our contemporaries now believe they can acquire lasting socio-political integrity only when they are linked to the leader organizationally, ideologically and through the bonds of comradeship. Our people's loyalty to the leader embodies the noblest of thoughts and feelings, which emanate from their sense of revolutionary morality, not from their sense of duty. This is vital to the destiny of the nation. It is our people's moral obligation to hold beloved Comrade Kim Il Sung in high esteem as the sun of the nation and remain unfailingly loyal to the great leader, the like of whom they have acclaimed for the first time in their thousands of years of history.

Writers must make lifelike, profound depictions of the revolutionary outlook on the leader, which our people have acquired as their creed of life and as their vital need that affects the destiny of the nation through their historical experience. They should thus emphasize that the true worth and joy of life consist in brightening their political integrity under the guidance of the leader. They should thus convince the people that seeking only their own interests and comfort, not caring about their leader, their country and their nation, is no better than animal life, and that adding lustre to their socio-political integrity under the guidance of the leader is a true life full of joy and pride, a most glorious life that guarantees lasting

happiness not only for themselves but also for their posterity.

In order to create a genuinely typical man, writers must produce highly artistic and impressive portrayals of the revolutionary ethic and morality of our contemporaries, which embody the communist principle of “One for all, and all for one!”

Writers must show in depth how the communist moral relationship, which is unique to the social community striving for a common aim and ideal, is realized between comrades, in their home life and communal life. Certainly, morality or friendship among people was delineated in the works of the past, and many such works impressed the masses. In these works, however, the question of morality or comradeship was dealt with, to all intents and purposes, as a question relating to an individual person’s pure moral ethics.

Writers must describe in depth revolutionary morality and comradeship not as an individual person’s qualities, but on the basis of the collectivist outlook on life. In other words, the moral relationship should be profoundly described as revolutionary morality and comradeship being established on the basis of loyalty to the leader, not as a question of merely personal feelings or qualities expressed in taking loving care of comrades or observing human morals between comrades, in home life, and in communal life. It is only when human characters of our contemporaries are described in this manner that a new type of typical men, qualitatively different from those delineated in the works of the past, can be shown.

Playscripts should not only give prominence to typically positive characters that can serve as models in life and struggle, but also deal unhesitatingly with negative elements that may appear in the way of advance. The road of building socialism is not always smooth; it is sometimes swampy and thorny. Some officials, however, do not break through the difficulties in their way by their own efforts, but fall to defeatism, wavering or acting from expediency. Loafing on the job and thinking of only saving one’s position, instead of putting their shoulder to the wheel to carry out their revolutionary duty; the aristocratic practice of not caring a straw about the people’s living

conditions; the happy-go-lucky attitude towards Party policy whether or not it is implemented properly; the practice of simply moaning about their problems instead of working hard to resolve them–all are due to the lack of loyalty to the Party and the leader. Writers must expose to active and sharp criticism these negative elements that are alien to our Party's ideas, and show that they are serious impediments to our revolution and that they must be thoroughly eliminated.

It is important to have a firm political conviction in creating typical men of our age.

Having a firm political conviction in this work is the natural requirement of the Party's revolutionary literature. The political conviction for the creation of typical men means an unshakeable view of one's own and a principled standpoint based on the Party's lines and policies. It is only when you have a firm political conviction for the creation of typical men, that you can draw the Party's political line clearly throughout the system of interpretation in your works and clarify the essence of life correctly.

Even an event that can make a strong impression on people may involve various elements that are not essential. In creative work you must distinguish between essence and phenomena through a minute analysis of life and stick to the Party's political line and subordinate everything to it.

In order to cultivate plays of high ideological and artistic quality, you must select proper seeds.

The human image is the lifeblood of a literary work; the seed is the core of the lifeblood in that it makes the human image vigorous and vivacious. The seed of a work is the life's ideological kernel that contains the writer's theme and the soil in which the elements of interpretation can take root. The choice of a particular seed from reality is a basic factor that determines the character and ideological and artistic qualities of the work concerned.

The choice of the proper seed makes it possible for the writer to give a correct answer to an essential human question raised by the period, ensure the philosophical depth of his work and create it in a

speedy campaign.

The object in reality to which the writer pays attention and the aspect of social life from which he selects the seed are not only the starting-point of his creative work, but also constitute the key that affects the fate of the work. Just as an organism cannot exist without lifeblood that gives it vigour, so a work devoid of its ideological kernel is as good as dead. Because such a work lacks the clear point the writer is trying to make, the reader may interpret it one way or the other. Since the theme and idea of a work emanates from the seed, an obscure seed will produce an obscure theme.

The seed to be selected must meet the requirements of Party policy and of the drama. Only the writer who approaches reality in accordance with the Party's lines and policies can make a correct judgement of all the questions raised in life and choose the proper seed that accords with the intrinsic requirement of humanics.

To choose a good seed, the writer must approach the events of the period with a warm heart. Without a warm heart he cannot produce any work. If he does his creative work merely with the sense of his duty, he can never select a good seed capable of touching people's hearts.

Seeds that are in accord with the requirements of Party policy and can answer human problems raised by the period are evident in life. Life is the soil in which Party policy comes into bloom and bears fruit. A good knowledge of life enables you to choose meaningful seeds that can meet the needs of our times and the people's aspirations.

Today the leader, the Party and the masses in our country are united as a solid socio-political organism and are advancing vigorously to accelerate the complete victory of socialism. This is precisely our reality and our people's lives.

Writers must delve deep into life where the worthwhile forward movement is taking place and share joys and sorrows with the masses of the people. Only then can they feel in their hearts how great our country is, a nation called the "model country of socialism" by people

around the world because it has made brilliant successes in transforming nature, man and society, and what great national pride and self-confidence our people take in their revolutionary work.

Our people are a heroic people who, under the leadership of the great leader, have defeated imperialist Japan and the United States and are a dauntless people who have built the socialist system on this land by overcoming the difficulties in postwar reconstruction. In a matter of 14 years they industrialized their country, which had been reduced to ashes in the war, although it took centuries for other countries to industrialize themselves. Our people have built the first-rate West Sea Barrage at world standards by walling off the vast sea along over eight kilometres with their own efforts, their own technology, their own equipment and their own materials. In the revolutionary spirit of Mt Paektu and with the stamina and courage that were displayed while crossing the river in flames and wading through marshes, they are speeding up grand socialist construction, pressing ahead with the ideological, technological and cultural revolutions.

Writers must produce works by selecting seeds from the dramatic, impressive events taking place in our society. Then they will be able to impressively describe the unbreakable revolutionary spirit of our people, who are fighting staunchly, without wavering in whatever wind, along the road indicated by the Juche idea, and to make an active contribution to educating the people in the spirit of the Korean-nation-first principle.

A play should be written to accord with the characteristics and requirements of the dramatic art. It is the most representative of the literary forms that reflect life in a dramatic form. A film script is similar to the play script in that it reflects life in a dramatic form and interprets the characters' personalities by means of their own actions, not by the author's explanation. But it does not show life as intensively in several limited scenes as a play does. Because the film is almost free from time and space limitations, it can describe various aspects of life from different angles, turning from the present back to

the past or leaping from the past to the present and future. By contrast, the play cannot do so because it is subject to time and space limitations. True, the method of multi-scene plot has been introduced in *Shrine*-style drama to overcome these limitations, but it cannot skip, condense, expand or change time and space as freely as a motion picture can. The play has to intensively interpret the seed, which embodies drama in life, through human relations that are dramatically established. Since the play is a script for dramatic production, all its interpretation, ranging from character setting and the establishment of human relations to the development of the plot, must be organized dramatically. A dramatically well-knit play is the prerequisite for presenting all the situations and moments for character actions, for the establishment of relations and for revealing conflicts to suit the characteristics of drama.

From the point of view of the object to be described, there is no particular type of life that should be dealt with by a play. A play can pick up any aspect of life, but it must deal with it in a dramatic form. Playwrights must pay attention to the selection of dramatic material from life. For example, the struggle to build socialism in the arduous conditions immediately after the armistice is a strongly dramatic aspect of life. Because of the devastation in those days, we were very short of food, clothing and housing, and not even an undamaged brick was available for reconstruction. The US imperialists and the puppet clique in south Korea clamoured for a “push north” almost every day, and the anti-Party counterrevolutionary elements came out in opposition to our Party’s line and policy, asking whether rice would grow from machines. However, our Party did not waver in the least. Our Party, believing in the masses of the people, and the masses, trusting the Party and the leader, carried out postwar reconstruction with success and established the socialist system on this land by displaying the revolutionary spirit of self-reliance and fortitude. A play can be strongly dramatic only when it delineates such a life, which is politically significant and rich in content.

When I say that a play should deal mainly with dramatic human

life, I do not mean that it must always delineate only dramatically tortuous, shocking events or a life of sharp conflicts. A play is perfectly able to deal with our socialist reality where unity and cooperation among the working people are the basis of social relationships, the leader, the Party and the masses are united as a single socio-political organism, and the people live in harmony helping and leading each other forward.

In consideration of our people's aesthetic feelings, which change and develop as the days go by, the play should properly combine dramatic elements with lyric and epic elements. The modes of literary description are in a relationship of acting on each other and depending on each other. Even a dramatic mode is not totally dramatic; it has a variety of lyric and epic elements that have infiltrated it.

The plays in *Shrine*-style drama provide lyrics that belong to the mode of description in various forms in consideration of the role of music in dramatic creation, although they interpret life mainly by means of the dramatic mode. Music, along with speech, has now become a major means of description in our drama. In plays in *Shrine*-style drama the words of songs show characters' personalities and their lives through lyric psychology, unfold them in epic details and present their innermost world in various ways by dramatically delving into them. In plays the words of songs to be sung as *pangchang* (off-stage chorus–Tr.) should be written in a stanzaic form to suit the characters' personalities and the logic of life.

In plays narrative should be used in various ways to meet dramatic requirements.

In *Shrine*-style drama, narratives, which belong to the mode of epic description, are used in various ways to suit dramatic situations to artistically emphasize the sequence of life and the character's emotional world. The narrative given in the prelude to the revolutionary drama *Blood at an International Conference* where dark clouds are swept in by roaring thunderbolts describes in bold relief the climate of the period when the misfortune of national ruin hung heavily over our country. The narrative given in the scene where

the hero leaves home on a secret mission to win back lost national sovereignty impressively reveals, by skipping time and space of thousands of miles of his arduous journey, his innermost world of patriotic indignation and his sorrow at parting from his beloved wife and child and his motherland. The narrative spoken in the scene of transition to the finale after his suicide deepens the philosophical depth of the work in that it warns our contemporaries by reminding them of the historical lesson. Narratives in plays should be given at the movement of dramatic climax in this manner, following a sufficient buildup of emotions to suit the mode of dramatic description so as to stress the dramatic nature by close coincidence with the character's innermost world. Only the narratives that accord with the requirements of the seed and the task of the theme, as well as the requirements of the ceaselessly developing dramatic sequence and scenes, can truly contribute to raising the ideological and artistic qualities of the drama.

2) DRAMATIC ORGANIZATION IS BASIC TO DRAMATURGY

Skilful dramatic organization in a play is important in setting up the solid framework of a drama.

By dramatic organization I mean weaving a story in a dramatic sequence. In other words, this means arranging relations between characters, incidents, conflicts, story lines and plots in a dramatic sequence towards the interpretation of the seed. If the dramatic joining and settling of different aspects of life centring on characters' relations are loose, the work will be drab, tedious and uninteresting, however good the ideological content of the play is. Depending on how drama is organized, even the same content of life may draw the audience deep into the world of drama or confuse them. Dramatic organization is not merely a matter of dramaturgy; it is a basic factor in raising the level of ideological and artistic qualities of a work.

Proper setting of the dramatic plot is a prerequisite for success in the dramatic organization of a play.

The plot of a drama is the backbone of interpretation. Just as strong pillars and properly placed girders are essential for building a solid house, so the right plot of a dramatic production is essential for weaving the elements of description such as characters, events and conflicts towards the interpretation of the seed. Dramatic organization boils down to the question of how the plot of a drama is set. The process of the development of the drama is also the process of overcoming the limitations of the stage in the composition of the dramatic plot. Since ancient times dramatic literature has made much progress and many changes in the form of the plot. But it remained within the framework of the plane-stage plot until the advent of *Shrine*-style drama. The plane-stage plot cannot present a lifelike picture of a contemporary life that is full of struggle. As a result of scientific and technological progress, an event taking place at one end of the globe can be seen vividly at the other end as if it were taking place at a hailing distance. So it is natural that the theatre audience is disappointed to see the sequence of life being frequently interrupted by divisions of acts and scenes. Our contemporaries are interested in living people who breathe, think and act as in reality, not in actors performing on the stage of a theatre. For example, a drama dealing with the workers of the steel works at Kangson should be presented to the audience not simply as a stage performance, but in a lifelike manner. A drama that represents life in the 1930s should accurately reflect reality and people in that period.

Life is complex and diverse. Human relations, for instance, are complicated by different social classes, existing in different time and space. To reflect life truthfully, you should describe it in three dimensions just as it exists in complex and diverse relationships. In the past the dramatic artistes talked a great deal about reflecting life through the dramatic method, but not much about portraying it in three dimensions. Even when they discussed the three-dimensional character of the drama, they confined their arguments to stage setting

and stage structure. They did not view the matter in relation to overall characterization. Since the question of the three-dimensional character of drama is related to all the elements of description, rather than any stage of the creative process or any individual means and methods, it must be solved first in the dramatic plot.

The three-dimensional character of the dramatic plot is inconceivable apart from that of characters' relationships. Of course, conflicts and incidents have important effects on sustaining the three-dimensional character of the plot, but the drama always unfolds the story by centring on the characters. So conflicts and events are caused by the relationships of characters and emanate from them. Therefore, the establishment of three-dimensional relationships between characters provides the basis of the three-dimensional character of conflicts and events and serves as the basic condition for that of the plot.

The revolutionary drama *The Shrine* vividly shows the social life and class relationships of the period by establishing the three-dimensional relationships of characters and developing these in dramatic depth. The drama shows not only the relationship of conflicts between the positive and negative characters with the hero Tol Soe, Mrs. Pak, her daughter Pok Sun, Man Chun and other characters on the one side and the landowner, village headman, sorceress, woman missionary and Buddhist monk on the other; and it shows lyrically the relations between Pok Sun's mother, who believes that her fate is predestined under the influence of superstition, and Tol Soe, who tries to enlighten her, and the friendship between Man Chun and Pok Sun; but also presents the relationship of animosity and feud between landowner and village headman, quarrels among the sorceress, missionary and monk and many other aspects of the relationships of characters, weaving the story in three dimensions. In dramatic works the characters' relations should be set in this manner to avoid monotony and give a lifelike picture of even the background of complicated life.

If the relationship of characters is presented on a single line with

the characters divided into the positive and negative, instead of in three dimensions, the drama will be unable to show complex human life and social relationships truthfully. Such a drama will be no more than common knowledge and an obvious show.

To set a three-dimensional plot, you must develop the characters' relationships into a dramatic relationship.

In dramatic works the characters' relationships do not represent merely an ethical or moral, economic or business relationship, but the relationship of social classes that is formed in the course of complex socio-political life. Therefore, in order to develop the characters' relationships into a dramatic one, you must describe in depth their relations that may be harmonious or conflicting depending on their political, ideological and class interests.

The characters' relationships in dramatic works may reflect comradely unity and cooperation or class antagonism and struggle according to the nature of social relationships that are reflected in the works. The characters' relationships in the works that reflect socialist reality in which comradely unity and cooperation constitute the basis of social relationships, even different opinions and conflicts that may exist do not come from fundamentally conflicting interests, but find expression in the course of realizing common objectives and ideals. Therefore, the characters' relationships in a work that deals with socialist reality should not be led to the extreme or to rupture, but be established in such a way as to overcome the negative and strengthen comradely unity. By contrast, in a work that reflects antagonistic social relationships, the relations between positive and negative characters should be set from the outset as a relationship of antagonism and struggle, as one of sharpening to the extreme and leading to rupture because their objects and ideals are fundamentally conflicting.

The dramatic deepening of characters' relationships must not be understood as requiring the description of direct clashes between characters in all cases. In the past, dramatic elements or dramatic nature were attributed to direct clashes between conflicting human characters, so that writers tried to set conflicts in their works only as

direct antagonism and struggle between positive and negative characters. Of course, when we say something is dramatic, we have in mind an event that breaks the normal flow of life or a shocking event that can attract social interest or attention, not a commonplace occurrence in everyday life. But to understand drama as an expression of direct antagonism and clashes between conflicting characters is one-sided and not free from the concept of outmoded dramaturgy. The time is past when conflicts attributed to direct antagonism and struggle between positive and negative characters were regarded as absolute in plays. There will be no need to set negative characters in all plays for the purpose of sustaining their dramatic qualities. In works that deal with socialist reality in our country, especially works that describe wise leadership by the Party and the leader and the advantages of our socialist system, writers will be fully able to sustain the dramatic quality of their works without setting conflicts if they describe the innermost world of heroes in depth by affirming reality with ardent enthusiasm. Dramaticism may come from the difference in work attitude and thinking among the people in comradely relationships who have the same purpose and aspirations, or from disparity between the subjective desire and practice of a positive hero. Heroes in our age live and fight, regarding loyalty to the Party and the leader as the greatest worth of life. But they may experience tortuous events when implementing their duties because of the lack of sufficient knowledge, ability or enthusiasm. Strong dramaticism may emanate from the beautiful traits of working hard with all devotion to the performance of one's duty, or from writhing, remorse and agony of failure to carry out one's duty. If these aspects of the positive heroes' lives are vividly reflected in dramatic literature, dramaticism and its attractiveness can be produced without direct antagonism between positive and negative characters.

In works that deal with our socialist reality, where the leader, the Party and the masses are united as a single socio-political organism and the positive are predominant, holding up positive things as models and praising them means criticism of the negative. The

omission of conflicts in the works dealing with socialist reality should not be identified with what some people once called the “theory of conflictless delineation.”

In finding a solution to the problem of conflicts in the works dealing with socialist reality, you must guard against two deviations. One is the tendency to set sharp conflicts without discriminating the characteristics of the seeds and materials in the belief that emphasizing the negative line in a play is the way to show antagonism and clashes in sharp relief. The other is hesitation to expose negative elements or an artificial weakening of them on the assumption that a play can be written without setting the negative line. The former will distort our socialist reality, in which positive elements are basic. The latter will distort the essential nature of the class struggle in socialist society. Writers must have a clear knowledge of the characteristics of conflicts in socialist society and apply this to their creative work. Only then can they produce dramatic works that are high in ideological and artistic qualities and cater to the needs of the period and meet the aspirations of our contemporaries.

Compact story lines are the prerequisite for setting a three-dimensional plot with success.

A story line is closely connected with the composition of scenes. It is realized through the composition of scenes and the scenes unfold along the story line. A loose story line will result in a loose plot. A story line, to be compact, must be weaved clearly in a process of introduction, development, twists and conclusion through skilful dramatic organization of the scenes. To put it otherwise, the task of each scene that should be resolved in the four steps of composition must be given clearly to suit the characters and be logical.

The story line occupies the central position in the dramatic plot. To sustain important points and weave a compact story line, it is necessary to grasp and strictly adhere to the lines of major characters and major events that occupy the leading positions in the lines of characters and incidents and play decisive roles in clarifying the seed.

You must not spread various things in an attempt to show different aspects of life. If a detail obscures or weakens the main line of the work, though it is interesting in itself, you must discard it without hesitation. An ill-chosen detail may cloud the whole piece. Writers must guard against going astray from the central task of dramatic organization in pursuit of interesting and attractive aspects of life that are of secondary importance. Secondary lines must be strictly subordinated to the main line, so as to make the plot solid and achieve compact dramatic organization.

The story line must unfold steadily and freshly at every change in the scene so as to increase dramatic tension and lead the audience to great expectations of the development of events. This will lead the audience to experience dramatic interest while being drawn into the world of the work. Dramatic organization will be successful when each scene unfolds a fresh story and the dramatic sequence creates an emotional zigzag, so as to tightly catch the audience's minds and then alternately release them.

For the dramatic plot of a play to be three-dimensional, the multi-scene plot must be adopted.

The classic concept of drama regarded the agreement of time, place and event as absolute and considered it to be a law not to change the place when an event was taking place at a particular time. It was impossible, therefore, to change the place and stage even when life advanced and time passed in the drama. Even the modern dramatic concept was not free from the outmoded pattern of agreement among the three elements, so that complicated and diverse aspects of life had to be crammed into a few acts, and the characters' lives outside the acts were explained by means of lengthy dialogues. In consequence, it was impossible to present reality in three dimensions and truthfully show life because dramaticism had to be artificially concentrated. In the past, however, these stage limitations were considered unavoidable due to the characteristics of drama.

Shrine-style drama has introduced the multi-scene dramatic concept to overcome the stage limitations of conventional drama and

weave the story line logically in a natural sequence to arouse the audience's emotional response. *Shrine*-style drama broke the outmoded pattern of dropping the curtains at every change of scenes. Even when a scene is replaced by another, it unfolds life in an uninterrupted flow, arousing expectations of what is to follow in the coming scene. In this manner drama is composed to show characters and their lives vividly, almost free from stage limitations. This style of dramatic composition fully accords with the aesthetic feelings of our contemporaries. The strong public response to the appearance of *Shrine*-style drama eloquently proves the advantages of the new dramaturgy. This does not mean, however, that multi-scene dramatic composition is all that is needed for the new dramaturgy. If you increase the number of scenes indiscriminately and spread out miscellaneous incidents in an attempt to show life in epic proportions, or if you include many characters and describe life desultorily, instead of showing every single human relationship in dramatic depth, the drama will fall flat and have no emotional effect on the audience. Spreading out such incidents flatly in increased scenes is a deviation towards the prosaic composition of drama.

The multi-scene method introduced by *Shrine*-style drama is advantageous not only in that it can make a variety of changes on the stage by drawing on the numerous scenes, but in that drama can be organized to ensure a natural, uninterrupted development of the story in line with the flow of life. This is because scenes are composed in three dimensions and linked in a compact manner. If the multi-scene method were to employ dropping the lights and curtain at every turn of the scene, there would be no significance of having increased the number of scenes and there would be no difference between the new act composition and the conventional method. The more scenes you set, the more skilful you should be in dramatic organization, so as to keep dramatic interest without any of the scenes failing to work or falling flat. The maintenance of dramaticism throughout the play is essential for unfolding a realistic flow of life and drawing the audience into the dramatic world without a break in the emotional flow.

Each scene of a play contains a relatively complete phase of life, but it is not absolutely independent in any case. It constitutes a linking of the plot that maintains close internal relation, relaying and pushing forward dramaticism in a relationship of different scenes restricting and supplementing each other. Different scenes represent the continuation of life conditioned inevitably by human relations, and as such they form a dramatically rising spiral weaved in three dimensions. In the method of multi-scene plot, therefore, close attention should be paid to ensuring linkage between scenes. In this type of plot, drama should be organized in such a way as to describe aspects of life between scenes or plant in the preceding scene the elements capable of linking life in the following scene that are to take up the elements.

In the application of the method of multi-scene plot, you must avoid excessively spreading out interpretation. Even in the case of the multi-scene dramatic plot, the delineation of life must be concentrated and condensed as much as possible. A drama must relate in a matter of two hours a complex and diverse life or story that takes place in different places over many years. Since the story has to be developed concisely in a multi-scene plot, life should be described in a highly concentrated and compact form.

Describing life in a concentrated and compact form means delineating only essential elements that accord with the requirements of the seed, omitting those deemed superfluous and alluding to those elements that are not physically necessary, on the principle of creating typical images. Only when each scene contains only essential elements can it be typical and acquire the philosophical depth of interpretation.

A scene should be composed on the basis of the seed.

The seed unifies all the elements of interpretation in accordance with the content of the work and provides the basis of the plot. The scene can be composed only on the basis of the seed, not by the subjective idea of the writer apart from the requirements of the seed. Each scene of a play assumes relative independence, but it constitutes

a unit of the plot. Therefore, scene composition that sustains the seed can only contribute to the proper organization of the plot. This means that the scenes of a play can contribute to the establishment of an organic plot only when they are closely linked with one another and unified to meet the requirements of the seed.

In the revolutionary drama *The Shrine*, all scenes are composed to logically and cogently show that religion and superstition are unscientific and paralyze the people's sense of independence. In this drama, the story is concentrated on the argument to sustain the seed that man should believe in himself, not in God or another deity.

To properly organize drama you should also skilfully organize emotions.

The organization of emotions is the main thing in dramatic organization, because emotional organization performs the artistic function of integrating the development of the relations of dramatic characters, events and the story line in an emotional flow. Formerly, the organization of events was considered the main thing in dramatic organization, so that there was a stronger tendency to weave drama for the sake of making it interesting than to describe human emotions in depth. The organization of events does no more than establish relations between characters and create a situation that conditions their actions. Therefore, in order to weave the flow of emotions being revealed in the course of their actions after the establishment of the line of their actions, the organization of events should be closely linked with the organization of emotions.

The organization of events and that of emotions are the methods of interpretation serving to show the characters' personalities and the essence of life. As such they are in a relationship of mutual dependence and restriction, not in mutual contradiction and exclusion. The organization of emotions that is not based on the organization of events is invalid; the organization of events that is not supported by the organization of emotions is drab and cannot rouse the emotional interest of the audience. Since the thoughts and feelings of the characters are revealed through events, emotions should be organized

on the basis of the organization of events. Only then can the characters' thoughts and feelings and their psychology be weaved naturally in the flow of tension and relaxation, and buildup and come to a head in accordance with the logic of the development of incidents. In the course of this, thoughts and feelings can be clearly revealed.

Today our revolutionary dramas are acclaimed by their audiences, but not merely because their seeds are profound enough to lead the audience to deep philosophical thinking. That is mainly because drama is organized in three dimensions so that the audience can see the content with dramatic tension and interest, which continuously unfolds in a fresh light.

The *Shrine*-style dramaturgy is our own style of dramatic composition, which has been polished to perfection in the course of the revolution in drama. Although the new art of dramatic composition meets the need of our times and the people's aspirations, it would be impossible for writers to succeed in their creative work unless they had mastered the art. Only those writers who are versed in our own style of dramaturgy can produce plays of high ideological and artistic quality capable of catering to the aesthetic feelings of our contemporaries.

3) SPEECH IS THE BASIC MEANS OF INTERPRETATION IN A PLAY

Plays are the literature of speech. In a play, characters' personalities are expressed not through the author's description, but through the dialogues between characters. Not only the social and historical environments of the work and the dramatic relationships between characters, but also the process of the development of incidents are shown in detail by the words of a play. In addition to the characters' lines in a play, there are instructions that indicate actions. But it is the words that lead the actions forward. The skilful use of words is most important in a play.

By their skilful use I mean using easy and meaningful words to suit the logic of the characters' personalities and the dramatic situation.

As I emphasized in *On the Art of the Cinema*, it should be understood that a character has only one thing to say at any given moment of a particular situation. Only when you have chosen and meaningfully used those very words that are the only words that can be uttered by a character at any given moment of the situation, can you say that you have skilfully used the best words. The words that are not in keeping with the situation and the logic of the character's personality and can be construed one way or another will not only be unable to sustain the character's personality, but will obscure the content of the work, however polished they are in cultural aspects.

Skilful use of words can sustain dramaticism and produce dramatic interest.

Dramaticism is a strong feeling produced by dramatic elements. It is produced, first of all, by the dramatic relationship between characters. In a play, the dramatic relationship is established through words. Therefore, success in sustaining dramaticism depends, in the long run, on how words are used. Skilfully organized words can draw the audience into the world of drama and make a strong impression on them. There are instances in which the audience stops at the threshold of the dramatic world because of the poor organization of words. The organization of words can be said to be good when the words are arranged to ensure that the characters in a dramatic relationship say things that express their thoughts and feelings truthfully and in keeping with the dramatic situation and the logic of events.

The words of a play should be organized to sustain dramaticism, and, to be specific, should fit in with the sequence of the organization of emotions. If words are not arranged in this manner, they cannot make any dramatic impression on the audience, no matter how plausible or verbose they are.

In a play, the skilful use of words is essential for a profound

interpretation of the theme.

The writer must not attempt to clarify the theme through his own explanation or direct words. Writer's explanations or direct words will only result in crudely revealing the writer's ideological intention. Since the theme of a play comes to light through the characterization of the hero and others, words should be skilfully used to artistically express their thoughts, feelings and psychology. Words should also vividly reveal the period, life and the essential qualities of personalities. Succinct and meaningful words can interpret the theme of a play in depth.

The need for the skilful use of words in plays is also related to the characteristics of drama. If the motion picture is referred to as an art of action, the drama can be said to be an art of speech. In screenplays, annotations that explain the characters' actions and innermost feelings are the major means of interpretation. Whereas in theatrical plays the instructions serve only as an auxiliary means of description that indicates the characters' entry, exit, time and place. In theatrical plays, the major dramatic tasks are fulfilled by means of words.

In drama, skilful use of dialogue is important, and the dialogues must arouse interest among the audience. A drama with plenty of actions and few words may be crude. When *The Shrine* was produced several years ago, an attempt was made to show the sorceress, missionary and monk engaged in a physical struggle. So I made sure that in the scene more words were given than actions and that the sorceress, missionary and monk quarrelled rather than fought, themselves proving that both religion and superstition were false.

Preference for exaggerated and affected acting and the bias towards physical actions on the assumption that drama is an art of actions are the remnants of the "new-school drama." Certainly, in some dramatic situations speechless actions may create better characterization than interpretation by means of speech. For example, when a character is in meditation or dumbfounded at an unexpected occurrence, a speechless action will be more effective than hundreds of words. But, if the speechless action is to acquire a deeper meaning,

it needs to be logically related to the words in the preceding and following scenes. However, purely physical actions out of such a context will make no artistic sense.

A play must use the best of words. Best are the words that are full of meaning, easy to understand and interesting to the audience. The best words are those that, though simple and few in number, convey deep meaning, lead the audience to philosophical thought, awaken them to the truth of life and teach them lessons.

Because they are profound in meaning, clear in message, and easy to understand, the best words linger in the listener's memory.

In *The Shrine*, the words spoken by Tol Soe and Man Chun beating their breasts at the wretched sight of Pok Sun's mother attempting to kill and offer as a sacrifice to her God the pig that had been intended for the wedding ceremony of her daughter, and Tol Soe's words that a fire should be set to the heads of those under the spell of superstition and not the empty shrine, the words spoken in reaction to Man Chun's suggestion to burn it down, are best in that these words are easily understood by anyone and convey a profound meaning. These words rouse such strong sympathy from the audience because they are closely related to the bitter experience of the woman who, deceived by the sorceress, tries to exorcise the evil spirit in order not to hand down misfortune to her husband's posthumous daughter, although she herself was living because it was impossible to die suffering all the miseries in the belief that she was destined for these miseries.

In *Blood at an International Conference*, the hero Ri Jun's words of lamenting the loss of national sovereignty, as he says that he has no country to which he can return and in which he can be buried after his death, when he is refused recognition as a representative to the international peace conference because of the machinations of the Japanese and US imperialists, and the words spoken by the hero at the moment of committing suicide by ripping his own belly, the words that he wished to write in blood high up in the sky that dependence on foreign force means national ruin so that all the people of the world

can see them, not only summarize his life and the lesson he has learned at the cost of blood, but also provide a deep philosophical interpretation of the seed of the work. As you see, the words of a play must express the ideological content of the work clearly and in philosophical depth and reveal the character's life experiences.

To make the best use of words in a play, the gist of an idea must be expressed succinctly in a plain language. There should be no haranguing of empty, unconvincing words or playing with words by repeating the same thing and using idioms and proverbs out of place. Of course, idioms and proverbs can be used as occasions demand, but they must be used to fit in with the circumstances so that they can make sense. Playing with words will complicate the speech of the play or degrade it, displease the audience and, in the long run, lower the quality of the work. One plain, convincing and succinct word has stronger effect on the audience than a hundred explanatory words.

Words used to suit the characters' personalities and the dramatic situation are best. These make up a masterpiece. Such words alone can clearly expose the characteristics of personalities and the essence of life.

The scene of three ministers quarrelling for state power in the revolutionary drama *Three Pretenders*, is a good example of words used to suit the characters' personalities and the dramatic situation. In the critical situation in which the danger of enemy aggression is imminent after the king's death, the three ministers should take prompt measures to straighten out the situation and save the country from crisis. But, instead, each tries to prove himself a loyal subject even by disparaging and slandering the others in an attempt to gain access to the throne. Their dialogues in this scene lay bare the true colours of factionalists who are blinded by their greed for power and teach the audience a historical truth in philosophical depth that factional strife means national ruin. Minister Pak's statement that unifying the armies of the three different factions was the only way to prevent the invasion by the state of Paengma and save the country; Minister Mun's statement that in view of the balance of force tipping

in favour of the enemy the wisest step was to request armed assistance from a big country; and Minister Choe's claim that a retreat should be made to ward off the crisis and build up strength are all individualistic words that express the characteristics of their personalities. As such, these words are interesting and vividly reveal the double-dealing features of the ministers, who were involved in a merciless scramble for the throne, resorting to trickery, deception, fraud, perfidy and treachery against the nation. A perusal of their written speeches without seeing the scene on the stage would enable you to clearly see the characteristics of their personalities, the brutal features of Minister Pak, a soldier of heavy build, who is in the habit of drawing his sword at the slightest offence against him, the hidden evil scheme of Minister Mun who puts on airs of importance as a man from the royal family, and the foxy and venomous look of Minister Choe.

The best words are those that clearly show the changes in a character's thoughts, feelings and psychology and accurately reflect the circumstances. You must not understand that the best words are something extraordinary. Some writers are keen on coining clever words on the assumption that a few of these are all that is needed to produce a work. Such words used in a few places cannot interpret the theme of the work. The best words are needed not for the sake of affected writing but for the sake of truthfully sustaining each character's thoughts, feelings and life and interpret the theme of the work in philosophical depth. Writers must weave the whole of their works, not simply a few parts, with lifelike words that accord with each character's personality and the dramatic situation of the work.

In a play, the words must be spoken by the characters, not by the author. In some dramatic productions, however, there are quite a few words that directly expose the author's thoughts and intentions. A flowery speech that is the product of a writer's subjective view will induce the audience not only to disbelieve the characters' personalities but also suspect the truthfulness of the work. Explanatory or flowery words composed by the subjective view of a

writer cannot raise the level of characterization.

Words written truthfully and in a lifelike manner are the best.

The words of a play should be gleaned from everyday speech, not literary language. The familiar spoken language can arouse the sympathy of the audience and have artistic value and convincing power. Lifelike and truthful words should be chosen from the language spoken by the people in their daily lives. Literary words or stage words, such as used in the dramas of the past, should not be used. Such words will tie down the actors to the framework of the stage and compel them to act perfunctorily. The use of unrealistic, formalistic stage words in the conventional dramas was one of the main reasons why these dramas were forsaken by the people.

The need for the use of realistic words in plays is due also to their artistic function.

If the words used in a play are unrealistic, drab and lack individuality, it will be impossible to produce an original characterization and difficult to impressively interpret the theme, however original and good the ideological content may be. The use of realistic words that carry emotions as in real life, are based on the accumulation of rich life experience and emotional buildup and emanate naturally from the given circumstances at the given moment can raise the artistic quality of the work.

The lifelike and truthful use of words is all the more important in comical work. You must, on no account, exaggerate the words and actions in a comedy to make a caricature of them. Comical laughter must not be artificial; it must come automatically from the characters' personalities and their lives. In past productions of comedies, there was a tendency to exaggerate characters with ridiculous words and actions on the premise that comedies must provoke laughter by any means. Especially in satirical dramas, it was a frequent practice to ignore the logic of events and weave the story with fantastic and ridiculous expressions in an attempt to make the audience laugh from the outset, and this practice was considered natural. Once cinematic artistes gave theatrical performances of

sketches. At that time they tended to provoke laughter among the audience by means of indiscriminately exaggerated acting and ludicrous words in performing satirical pieces. So I told them that comedies in particular should truthfully deal with life and that realistic words should be used in accordance with the characters' personalities and the dramatic situation. This tendency persisted even in the early days of creating *The Shrine*. So I considered it impossible to create a new piece of drama of our own style without breaking the outmoded pattern of conventional drama which artificially made use of the techniques of contrast, emphasis and exaggeration, arguing about conditioned situations and so on. I ensured that a determined struggle was launched to do away with the practice. *The Shrine* was created as a new style of drama that contains humorous laughter, satirical sneer, joy and sorrow and human sympathy, avoiding a one-sided caricature of the characters' personalities and lives as was practised in the old days of satirical drama, because in the new drama realistic and truthful words were used so that laughter ripples out spontaneously from the characters' personalities and lives.

Bearing in mind that truthfully using realistic words is important in that it affects the ideological and artistic qualities of drama, writers must faithfully explore lifelike expressions.

An important factor in using realistic words is to accurately reflect the social climate of the period. The people's language constantly changes and grows rich in step with the progress of the times. In order to use realistic words that express the feelings of the times, you must accurately represent the language of the period. Everyone lives in a particular age and undergoes the influence of that age. Therefore, a character's words are bound to reflect the social climate of the period. In historical writings you must use the language of the period, not the language we speak today. Dramatic words must smack of the period, past or present.

Because the words used in the classic revolutionary dramas truthfully reflect the social climate of the period and the lives of the

people of different strata, the audience can vividly see the life of that period although half a century has passed. The words in every piece of literary production should be original in their style, cater to the modern aesthetic taste and be in accord with the principle of being faithful to historical facts. Although the descriptions of the circumstances of life, incidents and customs agree with the period, a single slip from the context of the period in the use of the characters' speech spoils the truthfulness of the characterization.

Another important element in the use of lifelike speech is to choose the words actually spoken in all fields of the economy, culture, ideology and morality. Since these words constitute the main content of the language of the period concerned, a single word that disagrees with the context of the period will cause the audience to disbelieve the period and life delineated in the work. Expressions that disagree with the times or that are vulgar, though realistic, must always be avoided. The need for the use of friendly speech must not ignore the manners of speech proper to our nation. Friendly feelings even in speaking to one's relations and near neighbours can emanate from morally ennobling and refined speech. Expressions that are contrary to our people's manners and unrefined will not only lower the quality of literary productions but also may badly affect the people's language. Delving into our reality where the people ceaselessly sweep away all that is outmoded and create noble and beautiful things, the writers must discover refined new words that reflect the period concerned.

Speech in a play must go closely together with actions.

Only when it is closely linked with actions, can speech sound truthful, lifelike, meaningful and easy to understand. If the words are not supported by actions in a drama, they are not lifelike and truthful. Dramatic words produce dramatic actions, and vice versa, so words not closely linked to actions cannot be truthful.

In the climax of the revolutionary drama *The Shrine*, the words of Pok Sun's mother, who says "I was miserable because I believed in this ghostly shrine not because I was ill-destined," are uttered

simultaneously with her act of destroying the shrine. That is why these words produce such a strong dramatic interest among the audience, thrilling them and making a lasting impression on them.

4) MOOD IS THE EMOTIONAL TONE OF DRAMATIC INTERPRETATION

Proper setting of the mood, which reveals a variety of emotional tones of life in delicate detail, is important in the works of art and literature.

The mood of a literary or artistic production is the characteristic colouring of interpretation that gives a vivid emotional expression of the real tone of life.

Just as the emotional tone of life is varied, so is the mood of literary and artistic productions. A play that represents life in a dramatic form may be a legitimate drama that overflows with beautiful and noble emotions, a comedy that provokes various kinds of laughter, or a tragedy that arouses grief and tragic feelings. The legitimate drama, comedy and tragedy are the basic classifications of the play, and each genre takes various forms and relevant moods. Life is varied, the people's requirements for art are different, and creative individuality vary among writers. It is natural, therefore, that different works have different moods. When writing a play, it is necessary to determine a mood that can provide a vivid emotional expression of the essential features of the life to be delineated, impressively stress the message of the work and sustain the characteristics of the genre to the maximum. No writer now slights the mood of his work, but in the early days of our revolution in drama a few writers racked their brains to set the right mood and sustain it throughout the course of characterization. In those days, they simply tried to weave serious stories for legitimate drama, and make the audience laugh all through comedies, not even talking about the need to sustain the mood in their works. During the assessment of works in the field of art and

literature in the past they talked a great deal about characters' personalities, plots and conflicts, but left the mood almost out of consideration.

To set the right mood, which defines the emotional tone of a work, is a major requirement of playwriting for the truthful representation of life.

How to determine the mood of a work is not a matter of technique or skill of characterization; it is a question of the writer's standpoint, a question of how he sees and describes life.

As I said when the cinema artistes were giving theatrical performances of satirical sketches and when I was visiting the State Theatrical Company, if you fail to set the right mood you may produce a medley of different dramas, which is neither a legitimate drama nor a comedy. Even in the case of a satirical drama, the degree of satire and the tone of laughter are not the same. Scathing satire may run through the whole piece, or the elements of satire and legitimate drama may produce a peculiar mood through their natural harmony. A light comedy may produce different tones of laughter in the course of overcoming negative phases of characters' personalities and their lives. In general, the same emotional tone should run through a piece of work. However, if you unify your interpretation with the general emotional tone of a legitimate drama or a comedy, without determining the accurate emotional tone emanating from the specific characteristics of the work in hand, you will be unable to sustain the individual characteristics of the work, and the production will be insipid. A failure to set the right mood in a mixed art like the drama and sustain it throughout the work, may result in disagreement between the content of the work and the acting, stage decor and music and change the mood in each scene, confusing the audience.

The mood of a work should be set to accord with the characters' personalities and the logic of events on the basis of the seed.

The mood of a work is defined by its seed. When a writer says that he has selected the seed, he means that he has already grasped not only the theme but also the elements of artistic characterization and

the mood. If he cannot imagine the elements of characterization and the mood when he has chosen the seed, he cannot say that he has selected the right seed.

When they were producing the revolutionary drama *The Shrine*, the creative workers swayed to the right and left, unable to determine the right mood. That was because they began to create it without a clear understanding of the seed.

On the basis of *The Shrine* is planted the seed, the ideological kernel, that one should believe in one's own strength, not God or any other deity. Exactly from this ideological kernel emanates the peculiar emotional tone of the satirical drama that causes laughter, sorrow and thinking. In order to interpret the seed that man should not believe in God or any other deity but believe in his own strength and shape his own destiny, it is not enough to show only negative characters, the objects of satire in conventional satirical dramas, and ridicule them. The positive characters, who are opposed to religion and superstition, should also be put on the stage so that they lay bare the unscientific nature of religion and superstition. Also, the process of the people who believe in religion and superstition becoming conscious of their strength by overcoming the influence of religion and superstition should be shown. For this reason the work carries the satirical mood emanating from the relationship of the negative charactors–the landowner, village headman, sorceress, missionary and monk–as well as the mood of a legitimate drama, which stems from the relationship of Tol Soe and other positive characters.

Not permitting the elements of legitimate drama and positive characters in a satirical drama is an outmoded view of satire. Satirical dramas should also follow the logic of life. *The Shrine* has a positive character as its hero, contrary to the conventional satire, which dealt with a negative character as its hero, because it has to delineate life in keeping with the requirements of the seed. Which character is made the hero of a work is defined not by the genre, namely the legitimate drama or comedy, but by the writer's ideological and aesthetic view and the life represented in the work. This is clear also from the

examples of the revolutionary dramas *Three Pretenders* and *Celebrations*.

Although *Three Pretenders* deals with a tragic fall of the state of Songdo, an imaginary kingdom, it has no element of legitimate drama or a positive character, because the three ministers who are mad for power are the characters that embody the seed of the work, that factional strife and division lead to the fall of the nation, and realize the seed through their images and because their scramble for the throne takes place in the royal court. It is self-evident that such a drama cannot involve elements of legitimate drama and has no room for positive characters.

The special feature of the mood of this drama is that the work is run through with scathingly satirical ridicule caused by the contradictions between reality and the subjective desires of the comical heroes, who plot against and bite at one another and act boldly in their own way in their pursuit of the throne, between phenomena and essence, and between intentions and results. This is precisely the characteristic of *Three Pretenders*, which, though coming under the same category of satire as *The Shrine*, differs from the latter.

Celebrations is different from *The Shrine*, which is a harmonious combination of satire, legitimate drama and emotional elements, and from *Three Pretenders*, which consists only of satirical images. Since *Celebrations* deals with a story of the enemy's celebrations being changed into celebrations for the anti-Japanese guerrilla army, the revolutionary drama combines satire with legitimate drama and contains both positive and negative characters. The point in question lies not only in the fact that the work staged the anti-Japanese guerrilla army, its underground operative and other positive characters, but in how they shatter the enemy's despicable bravado by keen satire and pleasant ridicule without breaking the comical mood. *Celebrations* is a skilful solution to the problem of harmonizing satirical elements and the elements of legitimate drama in a satirical drama in that the satirical life, which exposes the contradictions

within the enemy camp, and the life of legitimate drama, which shows the activities of the guerrilla army and its underground operatives, are smoothly combined in one plot.

In *Celebrations*, the satirical elements and the elements of legitimate drama are successfully harmonized because the satirical life, which shows the enemy's internal contradictions, is described without exaggeration as in a legitimate drama. In this drama, the satirical mood is maintained without exaggerated acting because it deals with the story of the Japanese "punitive" force holding "celebrations" for the "annihilation" of the guerrillas after fighting among themselves and killing all their police troops, caught in the luring tactics of the guerrillas. Because of the dog-eat-dog fight between the "punitive" force commander, who plans to hold "celebrations" by making a false report to his superior in order to hide his mistake, and the "punitive" force chief of staff, who tries to expose the truth of the situation in order to remove the commander and seize his position, the chief of the police station, who is alive, is treated as a dead man and sometimes as a lunatic. The deputy chief of staff of the Japanese Kwantung Army knows all about the fact, but, pretending ignorance, orders grand "celebrations" in "honour" of the "Great Empire of Japan." Seeing the contradictions within the enemy camp, the audience ridicules the enemy's pipe dreams and ugly nature.

Celebrations is a success in opening a new field by harmonizing satirical elements and the elements of legitimate drama in one mood, because in it emotions are organized skilfully with the satirical scene in the first half linked naturally to the scene of legitimate drama in the second half. This can be clearly seen in the finale, where the audience sneers and ridicules the wretched appearance of the captured "punitive" force commander who, scared by the attack of the guerrillas, fled disguised in a Korean *turumagi* (overcoat–Tr.) and straw hat in order to escape death, then changes into pleasant laughter at the celebrations held by the triumphant guerrilla army.

The mood of a work can only be distinctly sustained and be

effective in emphasizing images truthfully when it is set on the basis of the seed in this manner to suit the characters' personalities and the logic of events.

The mood should be set in keeping with the cognitive and educative purpose.

The Shrine was produced for the purpose of exposing the unscientific nature of religion and superstition, enlightening people and allowing them to believe in their own strength, rather than ridiculing people who believe in religion and superstition. Its educative purpose of exposing the fallacy of religion and superstition and inspiring the people with the spirit of independence also contributed to making the peculiar mood of the work that involves laughter, tears and thought. Under the colonial rule by the Japanese imperialists, a considerable number of people believed that they were destined for humiliation and ignorance, that they were incapable of freeing themselves from their miserable plight, and that God or some deity alone could save them. In order to enlighten the people in these circumstances and rouse them to the revolutionary struggle, it was important to awaken them to the fallacies of religion and superstition and give them the consciousness of their own strength. Because it was produced for the purpose of educating the people, the work carries a peculiar mood, which shows a sad smile of sympathy for Pok Sun's mother, mental suffering and tears mixed with the blame for her foolish acts in addition to the satiric ridicule at unscientific religion and superstition.

As all of you know, not everything that happens in human life is the object of comedy. Even a ridiculous story can be an object of comedy only when it reflects the essence of life and has the quality of social criticism and a clear purpose of education. If a comedy keeps the audience laughing throughout the story on the assumption that a comedy should cause laughter and that otherwise it is not a comedy, it will distort life and ignore the audience. There is no rule that a comedy should carry laughter all along. If it is intended to cause artificial laughter from beginning to end, such laughter will be a

cooked-up yarn and degrade the work. The comedy is a thought provoking form of drama that educates people through laughter. Because the educative purpose and mood vary with every piece, the tone of laughter also varies. But the comedy should induce the audience to laugh a good deal and then ponder the social problem that lies at the root of the laughter. The comedy that ends in mere laughter is not an art in the original sense of the word. Laughter in a comedy should not be for its own sake, but it should be the laughter of social significance.

The mood of a work is inconceivable apart from the requirement of the seed and its cognitive and educative purpose. To define the mood beforehand and set the content of life to it is as foolish as tailoring someone's clothes and then fitting him into it.

The mood of a work should also be set to suit the characteristics of the plot. In life, different emotions act on each other and infiltrate each other to form a consistent flow. Therefore, the mood should be set in keeping with the characteristics of the plot, so as to add vividness to the emotional features of the interpretation.

The Shrine, for example, includes Tol Soe and other positive characters, whose lives involve not only suffering and tears but also joy and hope. If you were to ignore these aspects of life and attempt to carry satirical ridicule throughout the work because it is a satire, you would distort life. When *The Shrine* was created, we overcame the tendency to describe even the positive characters in a satirical manner on the assumption that it was a satire, and skilfully combined the elements of legitimate drama with satirical ridicule, the major element, to suit the true colour of life. As a result, the work acquired an original mood when it was completed.

In the revolutionary drama *A Letter from a Daughter*, lives of different emotional tones were combined in organic harmony. This work clarifies in depth the truth of life that knowledge is light and ignorance is darkness, through humorous laughter. The work is of great significance in that it shows the truth that being shy of learning and pretending to be a know-all makes a man a laughing

stock and that knowledge enables one to live in dignity as an independent human being. There is no complicated incident in this work. Details of life are centred on the hero who, reluctant to learn to read and write, becomes a laughing stock. It thus conveys its message clearly through a simple plot. The hero, Ho Tal Su, is a diligent and honest peasant who works day and night, saying that agriculture is the foundation of everything under the sky and that work makes a man what he is. However, he thinks that from the ancient times the knowledge of letters was needed for noblemen who sit for examinations to gain access to officialdom, and that it brings no benefit but misfortune to a peasant who has to toil with a hoe all his life. He knows nothing of the world, but he assumes that he is better informed than anyone else. The work vividly shows how the comical aspect of the hero's conflicting character, a mixture of positive and negative aspects, is overcome, through a comical and tragical incident developing around a letter from his daughter.

While presenting a lifelike picture of the comical character of the hero who hates learning but pretends to know everything as a laughing stock on the one hand, the revolutionary drama *A Letter from a Daughter* shows on the other hand the image of a night school teacher, who inspires people with class consciousness and awakens them to the revolutionary truth, in a natural form through a life with a harmonious combination of humorous tone and the tone of legitimate drama. In this work, the line of the comical aspect of life, the line of life that throws in relief the positive aspect of the hero, and the emotion of legitimate drama that emanates from the lives of the night school teacher and other positive characters thickly underlie the whole interpretation. The story runs in a flow of legitimate drama on the whole, but the life of the legitimate drama is harmonized organically with the comical life so that the audience bursts into laughter in spite of themselves. This very type of dramatic organization produces the original tone of this work involving laughter, emotions and thinking.

Quite a few light comedies, such as *A Letter from a Daughter*, have been created in the fields of drama and cinema. Many light comedies of different moods have been produced since the production of the drama *An Echo from the Mountain* in the early 1960s. Some of them combine with legitimate drama, some combine with humorous elements, and some combine with lyrical elements.

The mood of a play should meet not only the requirements of the characteristics of the genre, but also the needs of the period and the people's tastes.

Since plays are a dramatic representation of life, their moods must carry original emotional tones that accord with their dramatic characteristics. Only then can they sustain these characteristics. There should be no practice of setting the mood of a play contrary to the characteristics of the play in an attempt to sustain a peculiar emotional tone. The mood can only serve as an indispensable element for raising the emotional tone of the work when it acts to sustain the characteristics of the play.

The mood of a play must cater to the people's aesthetic tastes, which change with the times. The mood is not immutable. When dramatic conflicts are set in the works that deal with the problems arising between working people in the form of legitimate drama representing socialist reality, these conflicts are described with inward seriousness so as to cater to our people's aesthetic tastes rather than with outward intensity. Also in the legitimate drama that represents historical events, new types of moods are being explored in keeping with the aesthetic feelings of our people. Even with the same legitimate dramas, their moods vary. The legitimate dramatic genre includes the classic revolutionary dramas created during the anti-Japanese revolutionary struggle, *The Sea of Blood*, *The Fate of a Self-defence Corps Man*, *Father Is the Winner*, and *Following the Last Will*, which rouse the people to the revolutionary struggle, as well as *A Red Motivator*, a serious drama, which describes in depth the process of people's ideological transformation, psychological works that dig into the

dramatic conflicts in people's minds, and lyrical pieces that overflow with bright and cheerful emotions.

The mood of the tragedy is also varied. Grief or indignation that is caused by the death of the hero in the struggle or by the frustration of his ideals and aspirations are the major characteristics of the tragedy in general. The hero of a realist tragedy in the exploitative society has progressive ideals and aspirations, but because of the limitations of his outlook on the world and unavoidable socio-historical conditions he fails to realize his ideals and aspirations and sacrifices himself. This type of hero reflects the contradictions between historical inevitability and the socio-historical conditions that prevent the realization of his ideals and aspirations and proves the validity of his progressive ideals and aspirations by his death and sacrifice. The tragic experience caused by the hero's death, the contradictions of the social system and the self-contradiction of his character arouses bitter grief and sympathy in the audience and encourages them to struggle for justice. The hero of a revolutionary tragedy in the socialist society, unlike in the traditional tragedy, struggles devotedly to realize his noble aspirations and great ambitions to serve the Party and the revolution, his country and fellow people, but fails to realize his aim because of the enemy's machinations or natural calamity and dies or realizes his aim by his own sacrifice. The death of such a hero shows a living example of unfailing loyalty to the revolutionary cause, self-sacrificing spirit, a high sense of revolutionary obligation to the socio-political collective and his comrades and comradely love. Therefore, it has a strong effect on deeply moving the audience, rousing strong sympathy among them and inspiring them to heroic deeds. The heroic death of the hero of the revolutionary tragedy reflects a revolutionary and optimistic sacrifice that is based on the understanding of the Juche idea about immortal, glorious genuine human life. Even though the hero of the revolutionary tragedy sacrifices himself in a certain situation, he lives forever with his country and people just as he has lasting political integrity even

after the end of his physical life. This is exactly the difference between the mood that emanates from the heroic death of the hero in a revolutionary tragedy and the mood that stems from the tragic death of the hero in the traditional tragedy.

The classic revolutionary dramas *Blood at an International Conference* and *An Jung Gun Shoots Ito Hirobumi* belong to the traditional tragic genre. However, unlike the conventional historical tragedy, they clarify an important social problem through the process of seeking lessons from historical events and bringing to light the historical persons' positions and the limitations of the times. In this manner, these tragedies broke new ground in the creation of historical dramas. Even though Ri Jun and An Jung Gun are renowned in history, the works describe them in no way like today's revolutionary fighters or national heroes.

Blood at an International Conference gives a clear exposition of the thought that dependence on foreign forces means national ruin, while presenting a truthful picture of Ri Jun's activities to win back national sovereignty, which culminate in the "incident of a secret envoy at the Hague" on the basis of historical facts and in the context of the period and lives of characters from different strata. This thought is the summary of the hero Ri Jun's life, the bloody lesson he learned, and a historical truth. Along the line of the hero's fate the work gives a dramatic interpretation of the truth that belief in foreign forces and dependence on them lead to a ruthless mockery of one's patriotism and that the lack of the spirit of national independence results in national ruin. As you see, the tragedy describes the hero shouting the historical lesson that belief in foreign forces is the cause of a nation's fall at the moment of his suicide, not as a mere victim of historical circumstances whose progressive ideals and aspirations have been frustrated as frequently seen in the tragedies of the past. Here is the secret of this work's success in pioneering a fresh mood in the production of historical tragedy.

If the works of art and literature are to win the acclaim of the

audience, their moods should be sustained in a varied manner to suit each type. Even the works of the same kind and the same genre should set distinct moods to sustain their characteristics.

3. DRAMATIC INTERPRETATION ON THE STAGE

1) DIRECTING IS THE ART OF CREATION AND GUIDANCE

Directing is the art of creation and the art of guidance. Guidance in directing is for the creation of art. Creation and guidance enjoy an inseparable relationship in the director's practical activities. The director always guides his creative group while creating drama and vice versa. The quality level of a drama depends on how he accomplishes the work of creation and guidance.

The director must perform his duty properly as a creator.

As a genuine creator he must always reject stereotype and dogmatism and pioneer a new original world of art. If he gives in to stereotype and dogmatism, he cannot display creativity. A director who lacks creative thinking cannot produce a good drama, however good the play available to him is. Only when he has a creative attitude towards everything can he perform the complicated task of staging plays with success and produce dramas of high ideological and artistic quality.

The director must approach a play and interpret it with his own creative view. He must form a clear creative view of his own about the play and render it in his own way.

There will not be many perfect plays that satisfy the director from the outset. Plays may or may not agree with the director's ideological and aesthetic views and his creative individuality. The director must respect the play in hand, but he must not try to stage it as it is. He is

an independent creative worker. He must display the spirit of independence and stage the play in his own way. He should take an attitude of making up for what the writer has left unfinished and discovering what the writer has overlooked, until he produces a perfect characterization.

True, the director is not as free to display creativity as the writer is. The writer is free to choose the seed, characters and incidents from reality, whereas the director has to deal only with those found in the play. The director's creative thinking must always start from the play and be directed towards sustaining the play. The director's plan of drama must be based on the seed of the play. The seed is the basis that indicates the orientation of his work of directing. The director must sympathize with the play on the basis of his close analysis of the seed of the play and elaborate his plan towards concentrating all the means of characterization on the interpretation of the play. It is also the play that calls forth the director's life experience and artistic imagination in the process of his creative work. Just as the writer bases himself firmly on reality, the director must rely thoroughly on the play. However, the director must not try to copy the play on the stage; he must recreate it to suit the characteristics of the stage.

The play and the drama are related inseparably, but they have different characteristics. The language, the means of literary interpretation, can describe everything and every phenomenon in reality like life, but it cannot show them directly as the drama does. Literary images, which are shaped by the language, can be pictured in the reader's mind, but they cannot be seen or heard directly. This limitation of the play cannot be avoided, no matter how well the play reflects the characteristics of the stage.

The director must read the play through the vision of the stage from the time he plans his work of directing. The play can show what it is like and produce visual images only on the stage. The stage is the ground that unfolds the vivid picture of the play. Only when the director sees the play with his creative eye can he make a correct judgement as to whether he can render it on the stage or not and set

the right orientation of its interpretation.

The director must also visualize the characters' personalities and lives through the words. He must understand these characters while making a deep analysis of each word and discover the lives that lie at the bottom of the words and unfold living human images and vivid lives on the stage. He must be able to see the aspects of life that have been omitted between different scenes as well as those hidden behind the stage. Only then can he visualize all the aspects of life in a complete picture and present a harmonious scene of life on the stage.

If the images given in the play do not fit in with the stage, the director should alter or discard them, even though they are perfect from the point of view of literature, and, therefore, he is sorry to do so. Drama should deal only with those elements that can be shown through words on the stage. Otherwise it would be impossible to be free from the limitations of the stage, no matter how far he may innovate the stage.

The director must display creativity to the highest degree at the last part of his creative work, where the drama is completed and its fate is decided.

He must interpret the play with meticulous care throughout the process, ranging from the concentration of the elements on sustaining the seed to the use of a single artistic skill. He must take care not to expose his artistic intention directly in the work of interpretation. A skill, however characteristic, will impair his interpretation if the display of his ability is too obvious to the audience. Weaving every element of interpretation down to every detail so as to sustain the seed, but not be noticed, and supporting each image with a high skill, but avoiding the exposure of the skill–this is an ability and veritable creation.

When I say that the director should recreate the literary images of the play to suit the characteristics of the stage, I do not mean that he may regard them as raw materials and reshape the seed, theme, the hero's character and the major events as he pleases. The creative nature of directing consists precisely in relying firmly on the play and yet rendering it in an original way, instead of copying it on the stage.

The director must ceaselessly explore new things in step with developing reality and the specific situation. Great successes have been made in directing during the drama revolution, but we cannot rest content with them. In today's reality, in which dramatic creation develops in depth and many practical problems arise and the people's cultural and emotional demands are growing with each passing day, it is imperative to explore new methods of interpretation.

Creation is always accompanied by a serious struggle to overcome the outmoded. Obsolete things do not disappear of their own accord, nor can they be overcome completely through a few campaigns. They are very conservative and persistent. Therefore, the work of creating images requires a ceaseless struggle to eliminate the outmoded. The process of creation immediately means the process of struggle. There can be no creation without a struggle. It can be said that new images that unfold on the stage are the fruit of the creative struggle. The process of overcoming the outmoded and creating the new is the process of struggle against stereotype, imitation and dogmatism. Since creative work always deals with different and specific objects, the director must wipe out stereotypes, imitation and dogmatism and create images. Creative work itself is opposed to stereotypes that repeat outmoded patterns and dogmatism that copies elements from others.

The director's creative activity must base itself thoroughly on reality. Real life is the starting point of creative work. It is the source and object of creation. The director must set his feet firmly on reality and take an attitude of approaching reality with creativity, seeing everything in the light of the requirements of life. Only then can he grasp living people and their lives and discover new methods of interpretation.

New people and new lives always require new methods of interpretation. It is a law that a new content requires a new form. The director must not try to hold new reality in an old vehicle, but boldly transform and innovate it to hold new reality. When using a technique of rendering, he must examine when it has appeared, what

requirements of life it has reflected, and how it has been used, and must explore how he can use it creatively in keeping with today's reality. People's social relationships change with the changing times and social systems. Therefore, the director who repeats the outmoded technique of interpretation, instead of seeking a new method, can hardly be called a creative worker. Because directors always search for new methods of interpretation required by new people and new life and on this basis create new images, they are called creative workers. The creative workers who attained worldwide renown were all pioneers who explored and created a new world of interpretation.

The director must sustain the characteristics of the dramatic genre in his creative work. An opera should taste of opera, and a drama should taste of drama. Opera and drama are the same mixed stage art, but they have different characteristics. Opera is the art of songs, whereas drama is the art of speech. If an opera is to taste of opera, its songs must be good. Likewise, if a drama is to taste of drama, its speech must be worth hearing.

The director must always use the means and techniques of interpretations to suit the characteristics of the dramatic genre.

Drama is an art that effects lifelike communication between the actors and the audience through the medium of the stage. Drama was born with the stage and has developed with it. There could be no drama without the stage. Since a drama sees the light only on the stage, techniques of dramatic interpretation can be effective only when they are employed to suit the stage conditions. The dramatic stage is in a very real sense for effecting communication between the characters and the audience through dramatic life. Only through the medium of the stage can a dramatic piece describe dramatic life and realize communication between the characters and the audience.

Communication between the characters and the audience is realized through the rendering of words. Here, the key to sustaining the expression of words belongs to the actors, who directly undertake the characterization. The words are created by the writer, but it is the

actors who relate them. The director must demand the actors express the words truthfully, in accordance with each character's personality and the situation.

The director must lead the actors to speak the words of the characters from the bottom of their hearts. To this end, the director must ensure that the actors understand and experience the characters' personalities and their lives in depth and always breathe and live with the thoughts and feelings of the characters. Only the actors who are steeped in the thoughts, feelings and lives of the characters can speak their words truthfully.

Direct communication of feelings between the characters and the audience is an advantage of drama. The direct communication of feelings between them is the basic factor that enhances the dramatic force of emotional infiltration and educative influence. It is only when the audiences are steeped in the lives of the characters, breathe with them and share joy and grief with them that the drama can acquire vital force.

The basic way of effecting lifelike communication between the characters and the audience is for the director to efficiently organize emotions and guide the actors to skilfully perform their parts. The director must make sure the actors give lifelike expression to the characters' thoughts and feelings by sustaining the words to the full.

The director must efficiently lead the work of artistic creation.

Success in a mixed art like drama depends on how the director organizes the efforts and intelligence of the collective. Only when he leads the actors, artists, composers and other basic members of the creative staff properly can he find solutions to difficult problems, speed up creative work and produce a harmonious picture on the stage.

The director, who is to teach and lead others, needs a high sense of responsibility, a wealth of knowledge and a refined art of leadership. His responsibility is a responsibility to the collective and to the fate of works. He can fulfil his responsibility only when he has a strong determination to carry out the duty entrusted to him by the Party on

the highest level. He must be versed in many fields of art, possess versatile abilities and the capability to give seasoned leadership to direct the creative work of other artistes to achieve a single aim.

In the guidance of art, the director must steadily enhance the creative spirit and creative ability of the collective.

The director must ensure that the members of the creative group have a strong will to produce new images through devoting all their energies and talents. He must respect and support their creative individualities, their creative ideas and suggestions and encourage their creative imagination. Only when he respects the creative ideas and suggestions of the actors, artists and composers and puts them together properly on the basis of the orientation of creating the works can he encourage them to create new images.

The director must not only set the right orientation of creative work, but also ensure that the creative staff make it their own. The director's creative plan can only be realized on the stage by the creative staff. The creative staff will display great enthusiasm and creativity only when they are convinced of the correctness of the creative orientation and have made it their own. A directing plan that is not understood by the creative staff cannot be put into practice.

In the guidance of art, the director must refrain from an impromptu action, rule of thumb, and empiricism and ensure scientific work. Today's reality requires scientific methods and scientific practices that are based on scientific theories. Just as a soldier can be a crack shot only when he has a good command of marksmanship, a director can enjoy success only when he has mastered the laws of the art. The director must make a deep study of the laws that govern the development of art and creative work and master these. He must have the knowledge of the general theory and method of aesthetically grasping life, the principle of analysing literary interpretations, the method of recomposing them to suit the characteristics of the stage, and the knack of using a variety of means and techniques of interpretation. These are the prerequisites for him

to become a talented artiste capable of creating drama on a high level and in step with the developing reality and to be able to fulfil the role of the commander of his creative group.

2) ACTING IS THE ART OF CHARACTERIZATION

Drama is an art of creating images of living people.

Actors directly undertake the characterization of living people in a drama. A writer describes human images by writing, and a director leads the actor in his creative work. Nobody can take the place of the actor and create living human images directly on the stage. A human image, which has been described in the play, is brought to life by the actor on the stage. The actor embodies the soul of the character, which has been portrayed in the play, so that it lives and moves. Whether the human images are sustained or not in a drama depends on actors.

The basic duty of actors is to create truthful human images.

Truthful delineation of human beings is the basic requirement of realist art and literature. Of course, realism requires realistic portrayal of nature and society as well. Lifelike description of nature and society, along with human beings, can make the overall interpretation truthful. The need for the truthful depiction of human beings also necessitates the lifelike description of nature and society. Nature is the object of man's labour, and as such it is the material source of social life; society is where people live, work and struggle. Nature and society have a strong effect on people's lives and on the formation of their characters. This means the realistic description of nature and society makes it possible to describe human beings truthfully. However, lifelike description of nature and society is only a prerequisite for the truthful portrayal of human beings. Since man is the master of everything, art and literature should naturally subordinate the depiction of nature and society to the truthful delineation of human beings.

The truthful portrayal of people will also reflect a truthful light in incidents, situation, conflicts and plot involving them. Truthful human images alone can teach the people the truth of life and touch their hearts. Truthful interpretation of people is the lifeblood of realist art and literature and the source of their force.

An actor must correctly understand the nucleus of the character's personality and render it as a concrete and unique individuality.

Correct understanding of the nucleus of the character's personality is a prerequisite for authentic characterization.

A character's personality may have various features, but there is a core to them. The thoughts, feelings and will of a character are the main features of his personality, and among these, his thoughts are of essential significance. A man's ideology is the basis of all his thinking and actions and regulates them. It controls his thinking and actions and defines their quality and direction. His personality is also decided by his ideology. The ideology is the core and hallmark of his character.

An actor can make a lifelike and integral characterization only when he discovers the core of the character, and acts and speaks in accordance with the core. If the actor performs his part when he has overlooked the core of the character's personality or misunderstood it, the character's image will become different in every scene and obscure his identity. The actor must, therefore, stick to the core of the personality and concentrate everything on emphasizing the core.

In order to understand the core of the personality it is necessary to clearly understand his desires and interests. A man's ideology reflects his desires and interests, which find expression in the course of living in various social relationships. His desires and interests reflect his aspirations to improve his social position and transform the environment of his life. A man approaches and evaluates everything in accordance with his desires and interests. A thought that reflects the most essential aspect of his desires and interests generates the core of his personality. The same is true of the character that appears in a play.

The actor must grasp the core of the character's personality by delving into his attitudes towards work and life that reveal his personality most expressively, his way of thinking and acting, and his social relationships with other characters, on the basis of a comprehensive analysis of the play.

The actor must assimilate the character's ideas through sincere inquiry into the character's personality, thinking and acting in accordance with them.

The actor must express the nucleus of the character's personality through its concrete and unique individuality.

A man has his personality just as he has his face. Generally speaking, a man's personality means his ideological and mental traits and their individualistic expressions. These characteristic features are the most essential and durable qualities that define the person as what he or she is. A comparison of the personalities of different people who break through difficulties in their work shows that some people break through them cheerfully, full of stamina and ardour, singing songs and encouraging fellow workers. Whereas some people overcome them silently, whether they are watched or not. They are the same in that they get over the difficulties, but they are different in the mode of their activities. This difference shows the difference in their personalities. A character on the stage should be rendered into a living image with its own particular face and distinct individuality as in real life.

In order to render the character's personality on the stage into a concrete original one, the actor must discover its individualistic features, make them his own, acquire delicate experience of the character's innermost world, and then perform his part accordingly. When acting, the actor must give life to the individualistic features in detail, thinking, speaking and acting the way the character would.

In acting, there should be no bias to the individualistic aspects of the character simply because they are important. One-sided emphasis of these aspects in acting would reduce the character to a purely individual being that is separated from the times and social

relationships.

A man's personality is peculiar to him, but it is not inborn. It is shaped through his social activity and social relationships formed in the course of this practical activity and restrained by socio-historical conditions. Therefore, it acquires the features common to the period, social system, social class and nation, in addition to its individualistic features. It embodies not only his individuality, but also the characteristics of the period and social system under which he lives and the general traits of his social class and his nation.

Hence the need for creating the typical example of personality. The general traits of a character's personality should be expressed through his individuality. If the character has clearly revealed in the course of life the essential features of the times and society in which he lives, and of his social class and his nation, it can be said that he has become a typical example.

Only when the character is typical, can his image be realistic and vivid and represent his times and his social class. Nevertheless, if the general personality traits overshadow his individuality, his image will remain an abstract concept and lose realism.

The actor must show the character's personality in the process of ceaseless development. A personality is not immutable, but constantly changes and develops. It changes with the changing times, social system and life.

Take the process of an ordinary man growing into a revolutionary for example. At first he perceives the real nature of the exploitative society and the exploiting class, and then on this basis gradually harbours hatred for this society and class. As his class hatred grows, he resolves to carry out the revolution. Through this process he finally joins the struggle against the class enemy, learns the strategies and tactics of the revolution in the course of the struggle, accumulates rich experience, and acquires the noble mental and moral qualities of a revolutionary.

The process of the growth of Mrs. Pak, her daughter Pok Sun, and Man Chun in the revolutionary drama *The Shrine* shows clearly how

their personalities develop through their lives.

The actor must make a deep study and close analysis of the growth of the character in a particular course of life and the changes in his mental and moral qualities, the changes taking place with the development of the drama, and act accordingly. Because the character's personality takes shape and develops in a particular course of life, the actor must portray the process of growth in detail and characteristically. The new changes in the mental and moral qualities of the character must be shown vividly so as to give an impressive picture of the development of the personality. The actor must also show the changes that take place in the character's outward appearance as time passes, along with his mental growth. This will produce a realistic and vivid image that is in mental and physical harmony.

Characterization, to be realistic, must be in keeping with the context of events.

It can be said that drama is the most lifelike of all the stage arts. On the stage, pictures of life unfold as if in reality. The actor must, therefore, act realistically just as in reality, rather than "performing his part" on the stage. The actor can make a truthful characterization only when he regards the stage as reality.

It is important in creating characterization in keeping with the context of events to ensure the unity of the character, the situation and the environment. A man cannot divorce himself from nature and society. Natural surroundings and social conditions influence man's life and activities. The character on the stage also undergoes the influence of his surroundings every moment. The character and his environment are in unbreakable unity. The unity of the character, the situation and the environment alone can ensure a realistic characterization as required by life. The point in question is on what principle this unity is assured. The situation and surroundings that unfold on the stage can be significant only when they are subordinated to the need for sustaining the character's personality.

The actor should adapt himself to the surroundings and yet

purposefully utilize them to give life to the personality. The actor must make active use of the environment to show the innermost world of the character and delicately reveal his psychological movements. The actor must discover the only word, the only act and the only facial expression that the character alone is capable of in any given situation. There is only one word, one act and one look that accords with the character, the situation and the surroundings.

In order to meet all the requirements for a truthful interpretation of the character, the actor must act in keeping with the characteristics of drama. In a drama, unlike in a film, the actor's performance on the stage produces its results there and then. Because the audience in the theatre see the actor's performance and its results there and then, it is impossible to perform a trick in the drama as in a film. Throughout the performance, the dramatic actor has to remain in character. He needs a high level of skill in acting.

The dramatic actor has to perform his part in the limited conditions of the stage with imaginary setting, whereas the cinematic actor acts in the conditions of real life in nearly all cases. Even a talented actor would be unable to sustain the image of the character unless he acts to suit the stage conditions. Just as there could be no drama apart from the stage, there could be no acting outside the stage conditions. That is why the dramatic actor must regard stage setting and furnishings as real things and handle them as real, not as imitations.

Since there is some distance between the stage and the audience and the distance cannot be adjusted as freely as in a film, the actor has to enlarge his expressions and actions in thick lines in order to lay stress on the main points in his performance. Hence the need to use the technique of artistic emphasis. However, he must not exaggerate his acting. His artistic emphasis must always aim at sustaining the character's image as true-to-life.

The dramatic actor must speak the words of the character in a proper way.

The words in a drama are the actor's major means of

characterization. The realism and vividness of the character's image and the artistic quality of the drama depend on how the actor renders the words. It is no exaggeration to say that success in a drama depends on the actor's rendering of the words.

By the actor's skilful rendering of the words, I mean that he speaks the character's words truthfully in keeping with the personality and the situation.

If the actor is to render the character's words as true-to-life, he must recreate them artistically. No matter how good the words are that a writer writes, they will have no effect unless the actor speaks them truthfully. The art of narration is the art of conveying the meaning of words accurately and impressively. The actor must have the right attitude towards the art of narration and render every word truthfully.

The actor must speak the character's words to suit the personality and situation. Because even the same word conveys different meanings according to the personality and situation, the rendering of words in accordance with the personality and situation is very important in ensuring dramatic realism.

In order to render the words to suit the personality and situation, the actor must have a deep grasp of the character's innermost world and life, experience them sincerely and sustain the manner of speech that is unique to the character. He must closely examine the character's personality, his aim of life and aspirations, the situation he is in at the moment, the incident that has brought about the situation, and his attitude towards them, and experience them to the fullest. The deeper his experience is, the stronger the feeling he can acquire of what the character has to say in that particular situation. On this basis the actor speaks the words that are suited to the occasion.

The actor needs to have a good knowledge of the advantages of our language and render the words, drawing on these advantages. This is an important factor not only in ensuring the realistic characterization but also in preserving the popular character and national characteristics of the drama. By preserving the advantages of

our language in his speech, the actor can set an example of refined speech for the people and contribute to educating them in socialist patriotism and communist morality. The actor must contribute to improving the people's linguistic practice and cultural lives and establishing a healthy social atmosphere by excellently rendering the words.

The actor, who is to create human characters and contribute to people's education by rendering words, must be an expert in language.

Truthful human images that awaken sympathetic echoes in people's hearts and linger in their memories are created by the efforts of actors. Whether an actor can become a genuine creator of human characters depends on his efforts. Only those actors who make strenuous efforts and study hard can become true creators of human characters.

3) DRAMATIC FINE ARTS ARE FINE ARTS FOR THREE-DIMENSIONAL RUNNING STAGES

The success of *Sea of Blood*-style opera in the fine arts for the three-dimensional running stage has been creatively adopted to suit the characteristics of drama during the revolution in drama. The three-dimensional pictures of various aspects of life running continually across the stage in step with the dramatic sequence are a novelty that the drama of the past had never shown.

The fine arts for the stage of *Shrine*-style drama are truly realist fine arts for the three-dimensional running stage, which not only meet the needs of life and cater to the people's aesthetic feelings, but also accord with the characteristics of drama. The three-dimensional running stage setting has overcome the limitations of the outmoded stage setting, which only described surroundings, and represents characters and lives as if in reality. In the future, too, we must implement the creative principle of the fine arts for the

three-dimensional running stage so as to raise the ideological and artistic levels of drama.

The fine arts for three-dimensional running stage require that all the pictures should actively contribute to sustaining personalities while at the same time showing the environment that surrounds the characters' lives.

The description of surroundings in works of art and literature not only shows the appearance of nature and society but also acts on characterization. Skilful description of surroundings in characterization reveals the character's innermost world in great depth and width and makes a strong impression. Novels can be said to have attained a higher level in environmental description for characterization than other genres of art. The cinema also makes wide use of environmental description as in novels to show character's personalities. By contrast, in the past drama failed to utilize many possibilities in the description of surroundings for the purpose of characterization. Stage decor of the past was fixed and two-dimensional and, therefore, had no great effect on revealing the character's innermost world; it only served to show the surroundings, situation and atmosphere of incidents taking place in acts and scenes, which were composed with an event as a unit. In conventional drama, the stage sets and backgrounds remained fixed and static even when the character was joyful or sad. A stage setting that cannot be adapted to the changes in the character's emotions cannot meet the requirements of new drama. During the revolution in drama, therefore, we innovated the stage setting, which was confined to showing the character's surroundings, to meet the artistic requirements of the new-style drama.

Stage setting for *Shrine*-style drama not only arranges the environment of the character's action, but also shows his innermost world.

The stage setting for the climax in *The Shrine* is a good example. In this scene Pok Sun's mother, who, with the help of Tol Soe and other young men of the village, realizes that she has been deceived by

the landowner, the village headman and the sorceress all her life, destroys the shrine, saying that she has lived in misery not because of her bad luck but because of her belief in the shrine. The moment she destroys it, the shrine, as well as the trees and rocks surrounding it, disappears and a completely new scenery unfolds. The incident, which would be impossible in reality, takes place before the audience, but they accept the miraculous change in the stage setting with deep emotion. This is because the stage is set in accordance with the logic of the woman's development into a new person who has freed herself from the fetters of superstition after having been deceived by exploiters all her life, only lamenting her bad luck in her belief in superstition. Here the stage setting clearly shows what a surprising strength a person displays when she is awakened to ideological awareness and class consciousness and acquires the desire for independence, the desire to take her destiny in her hands and shape it herself.

It is entirely up to the artist how effectively the rich artistic possibilities of the three-dimensional running stage set is made use of for the production of *Shrine*-style drama. In any drama, the stage setting should create the surroundings of the hero's life and show his innermost world, while consistently following the line of the hero's action. If the artist utilizes the stage set only to show the environment without subordinating it to characterization, he will have surrendered to pure objectivism. Conversely, if he uses it only for characterization, he will commit subjectivism, which ignores the objective logic of events, destroys the unity of the personality and the environment and puts forward only his own intention.

The stage setting must effect both characterization and environmental description. By means of the stage setting, the artist must clearly show the phases of the times, social climate and natural scenery and also clarify the character's personality. The artist must desist from the conventional practice of confining environments to a few fixed acts and scenes, arrange various surroundings for the hero's life all along the line of his action, and present a variety of scenery

that reveals his innermost world. He should link these pictures in a visual stream that consistently shows the process of the development of life and the hero's growth.

The three-dimensional running stage setting requires ceaseless shifts in the scenes and scenery that runs in a flow. The running and shifting scenes can ensure an uninterrupted dramatic sequence and show many events over a short period of time.

The ceaselessly running scenery in *Blood at an International Conference* displays the complex and enormous events in the scenes of Seoul, North Jiandao, The Hague and other places only in two hours. It would have taken three to four hours to show all these scenes in a conventional drama.

The running shift in the scenes should be so natural that the audience maintains their emotional response without noticing the change in scenery on the stage. The running shift of scenes itself is aimed at consistently maintaining the natural flow of events throughout the performance without breaking the audience's emotions. Consistent maintenance of their emotions can increase the emotional penetrating force of the drama.

The scenes should be shifted by continually changing the setting and backgrounds and yet unfolding a harmonious picture. Ensuring the visual integrity of the overall scenery while shifting the scenes in an instant is a basic technique of sustaining the realism of the images on the stage and enhancing their artistic quality. From the time of planning the composition of scenes, the artist must seek the method of shifting them in a running sequence and yet achieving harmonious scenery. The artist must be able to grasp and interpret life in a constant motion, just as the film director does. When he plans the three-dimensional running stage setting, he must also fully calculate the technical conditions for changing sets and backgrounds without difficulty.

The stage setting for *Shrine*-style drama has to rely on the latest achievements of science and technology in finding full solutions to difficult and complex problems arising in the creative practice.

The artist should produce three-dimensional stage scenery capable of showing the character's personality not only in a state of change and development, but also broadly from different points of time. The three-dimensional rendering of stage scenery makes it possible to naturally show the events on the stage as in reality, emphasize the character's personality from various angles and draw the audience deep into the world of drama.

The artiste should unhesitatingly discard the conventional two-dimensional stage setting, represent the objects freely from various points of time, show the shapes, colours and details of the objects on the stage as if in life and realize their harmony. The formative and three-dimensional characters of artistic images can be effective only when they presuppose the real existence of the objects and base themselves on their harmony.

Various means and techniques are employed for the composition of three-dimensional running stage setting. The artist must use various means and techniques in a unified and harmonious way on the principle of realistically, vividly, profoundly and broadly describing the character's personality and life.

The three-dimensional running stage setting must be created in keeping with the characteristics of drama.

The production of running stage setting has now become a universal practice in the field of stage art. The three-dimensional running stage setting that originated from *Sea of Blood*-style opera has been widely adopted in drama and various other genres of stage art. In this condition, it is very important to create three-dimensional running stage settings to suit the characteristics of each genre. The solution of this problem is crucial to sustaining the effect of stage setting peculiar to each genre.

Drama and fine arts come under the same category of visual art, but they have different characteristics. Drama represents life in a comprehensive manner in changing time and space, whereas fine arts reflect one phase of life in a static form. In the drama of the past, life changed and developed with the lapse of time, but the sets and

backgrounds were almost fixed. Because the sets and backgrounds failed to sustain the changing life of the character, the drama of the past was unable to naturally show life as in reality. This problem has been successfully resolved in drama by the introduction of three-dimensional running stage setting through the revolution in drama.

The stage setting is a means of dramatic interpretation. It must meet the needs of drama and must be arranged to suit the characteristics of dramatic interpretation. The stage setting must change and develop like other elements of interpretation, which change and develop along the line of the character's action. It is the three-dimensional running stage setting that meets this requirement.

For all its advantages, the three-dimensional running stage setting for opera must not be mechanically copied for drama. Although drama and opera belong to the same category of mixed stage art, they have different characteristics and so have different requirements for the stage setting.

Drama is the most lifelike of all the genres of stage art, so that the dramatic character's speech and actions take the form of real life. The incidents that unfold on the stage also develop as in real life. Hence the need for the dramatic stage setting to be lifelike, just as other elements of characterization are, if it is to be realistic, fit in with dramatic characteristics and meet dramatic requirements.

In stage setting, the space of the stage should first be so arranged as to be realistic and lifelike.

For opera or a song and dance tale, generally a wide space is left in the foreground of the stage, instead of placing many sets there, because dancers have to dance there and also chorus singers have to enter and leave the stage without being hindered. To offset the empty view in the front part of the stage, multiple sets with decorative effects are naturally arranged on both sides of the stage. For drama, however, there is no need to leave a wide space in the foreground of the stage for dancers' performance as in opera or a song and dance tale or to decorate both sides of the stage with beautiful flowers and

other ornaments. In the arrangement of the stage space for drama, realism must be sought, avoiding abstract and formalistic patterns. The flat surface and space of the dramatic stage must be arranged in a lifelike manner. Lifelike effects must be produced not only in the arrangement of the stage space but also in placing the sets to be erected, in the formation of backdrops, and in the rendering of make-up, costumes and hand props.

In stage setting, life must not be embellished. There have been some instances of embellishing life in the dramatic pieces dealing with socialist reality and historical events. You must not do so. In art, both dwarfing and embellishing life are bad. Beautifying life means glossing it over, without clarifying its essence, and as such is a very harmful tendency of distorting the truth of life and weakening the cognitive and educational functions of art. The real force of art is in clarifying the truth of life. A truth convinces everyone and arouses a sympathetic echo in his heart. This is the very reason why we say that truthfulness is the lifeblood of art. Creative workers must categorically reject the tendency of embellishing life in creative work.

Not only sets, backdrops, costumes and hand props, but the make-up of characters must be lifelike. Only then will the characters look natural, and the sets, backdrops, costumes and hand props can give realistic feelings.

When I emphasize the lifelike rendering of dramatic stage setting, I do not mean that you should mechanically reproduce the objects as if taking a photograph and present them in a natural state. If you do this, you will end up in recording and naturalism. You must thoroughly eliminate the tendency of recording and naturalism.

The stage setting must produce the sentiments of the period and the atmosphere of life. It must be so arranged that from every single scenery on the stage the audience can feel the times, see life in that period and the people living at that time. The stage scenery that gives the audience a profound feeling of the theme is the product of the artist’s earnest inquiry and his refined creative ability.

One looks at a picture to appreciate it. The force of a picture is in

inducing one to think. A masterpiece is a picture that gives the viewer a profound meaning and deepens his thought. Since fine arts themselves suggest ten and even a hundred things through one thing, the artist must think and inquire into the truth deeper than anyone and cultivate his ability. The artist's thinking and inquiry can create excellent stage settings that can raise the ideological and artistic qualities of drama and deeply move the audience.

4) DRAMATIC MUSIC IS AN IMPORTANT MEANS OF DRAMATIC INTERPRETATION

The introduction of music in drama is a major success made in the drama revolution.

The question of combining drama with music was discussed for a long time but remained unsettled. It was not until the great leader's idea of Juche-oriented art and literature was put into practice in the dramatic art that this problem was resolved. The idea of Juche-oriented art and literature requires that all the problems arising in the production of drama should be solved on the principle of considering everything centred on the people and making it serve the people. It is our own view and basic standpoint on the drama of our style that music should be introduced in drama without being restrained by the existing formula or conventional form, if the times and the masses of the people require the combination of drama with music. If drama is to cater to the aesthetic tastes of the period and produce a wealth of interpretation, drama must combine itself with music. Music is a powerful means of revealing delicate changes in people's thoughts, feelings and psychology that cannot be expressed by other arts. Experience shows that the skilful use of music in keeping with the characteristics of drama produces great effects.

If drama is to take on a complete appearance of a mixed art and display its effectiveness to the full, it must adopt music. In films, the hero's emotions are shown through songs even when the hero is not

directly singing or music is given to accompany the hero's speech and acting in order to make stronger emotional impressions of their content and lead the audience to a deep dramatic sense. So there is no reason why drama, the same mixed art, should not be combined with music. On the basis of the idea of Juche-oriented art and literature we have introduced music in drama and thus improved its appearance as a mixed art and enhanced its function beyond compare. As a result music has become an indispensable element of rendition in *Shrine*-style drama, a powerful means of dramatic interpretation that ensures high ideological and artistic qualities and emotional response.

In *Shrine*-style drama, music emphasizes the hero's personality and the theme.

In drama the hero's personality finds expression mainly through his words and actions. However, a man's emotional, innermost world is much deeper, richer and much more delicate than expressed by his speech and actions. It is difficult to give full expression to a man's rich innermost world only through his words and actions. Music plays an important role in revealing the character's innermost feelings. Music can emotionally and impressively express the character's rich innermost world, which words and actions alone cannot fully express.

Into how delicate emotional relief dramatic music can bring the character's personality is illustrated by the *Song of Tol Soe* at the beginning of Scene 1 of the revolutionary drama *The Shrine* and the song *Miserable Mother and Her Daughter Are Offering a Tearful Prayer* rendered by orchestral music and *pangchang* in the last scene of Scene 1. In this drama there is not a word of speech about Tol Soe's past life except for the words of song that the down-trodden boy servant has become enlightened through night school education. Just hearing the song, however, the audience instantly feels how he was able to turn the tables on the landowner, village headman, sorceress, missionary and monk and ruin them. At important moments in subsequent parts of the story, the melody of this song, which is repeated with changed words, reveals in depth the personality and warm-blooded heart of the hero, who is wise, courageous,

sympathetic and sensible.

Music in *Shrine*-style drama is a major means of emotionally characterizing the mood of dramatic pieces. Dramatic music can sustain the mood of the work more effectively. Music, with its impressive melodies and varied harmony, reveals the real tone of life with emotional vividness, so it can help greatly towards characterizing the mood of works. In fact, the introduction of music in staging *The Shrine*, a classic masterpiece, helped us greatly in finding a solution to the problem of mood. The *Song of Tol Soe*, for example, rings with a sneering melody mixed with mocking tone in Scene 1, giving the audience a feeling from the start that *The Shrine* is a satirical drama, and the orchestral music and *pangchang* in the last scene of Scene 1 shows that the drama is not a mere satire but a piece that expresses ideas emotionally as a legitimate drama does. This is exemplified by the miserable lives of the woman Pak and her daughter, who are exploited and down-trodden, as well as their aspirations for tomorrow. The song of sneering tone and the lyrical song presented in the first part of the drama in this manner characterize *The Shrine* as a piece of peculiar mood, which combines satire and legitimate drama. By contrast, in the revolutionary drama *Blood at an International Conference*, solemn and pathetic melodies of the song *Korea, You Tell!* suggest in the first part of the work that it bears a tragic mood, which shows the fate of the hero Ri Jun dedicated to the cause of winning back lost national sovereignty.

In *Shrine*-style drama, music emphasizes the emotional atmosphere of the drama by means of varied melodies and helps the actor to act naturally.

Creating a good emotional atmosphere in dramatic works is important in bringing the character's personality into sharp relief, deepening the theme and arousing artistic interest among the audience so that they become immersed in the dramatic world.

Supporting important dramatic moments with music, in addition to skilful rendering of words and actions, is effective in creating emotions and interest in dramatic pieces. Characteristic music capable

of sustaining the character's individuality distinctly and suited to the dramatic situation can reveal the character's profound thoughts and feelings that run at the bottom of his words and actions, as well as his psychological changes, and greatly intensify emotions and interest.

Music in drama helps the actor considerably in his performance. If the actor is to properly perform his part he has to enter into the character's state of emotion. This requires that the actor sincerely accept the character's thoughts and emotions and digest them as his own. Music helps the actor to experience the character's thoughts and feelings and draws him easily into the character's state of emotion. That is why the actor can perform his part naturally and realistically by riding on the current of music.

However, if music does not follow the logical development of the personality and is presented when there is no precondition and build-up of events on the assumption that it should fill in at intervals in action and dramatic sequence, it may break the dramatic atmosphere and make it difficult for the actor to feel the experience and emotions of the character. In drama, orchestral music should build up the dramatic situation to the full until the actor enters naturally into the state of the character's feelings, and then *pangchang* should be sung to suit the dramatic occasions. This is the way to ensure the realism of acting through the welding of music and the actor's performance and to create an emotionally harmonious interpretation of music and acting so as to immerse the audience in the world of drama.

In *Shrine*-style drama, music maintains the emotional continuance of the dramatic flow, steps up the development of drama and helps the audience to enter into the dramatic world, with intense interest at all times.

Maintaining the audience's rising emotions and interest and drawing them into the dramatic world is a basic requirement for dramatic interpretation. In order to draw the audience deeply into the dramatic world, it is necessary to keep dramatic emotions and interest running without interruption. In the past, however, dark shifts and

noises of rapping and tapping were made to change the setting at the end of each scene. This broke the audience's flow of emotions and interest.

To maintain the dramatic interest throughout the performance, the stage must be shifted quickly and the intervals between different scenes should be linked with dramatic emotions. The use of modern science and technology makes it possible to shift the stage quickly so as to eliminate the intervals between different scenes, but it is difficult to maintain emotions and interest. In order to keep emotions and interest running during these intervals, we must present orchestral music or *pangchang* to link the different scenes in keeping with the content of the scenes and the method of shifting the stage. Linking music enables the audience to expect the incidents to be unfolded in the next scene and the fate of the character and creates new dramatic occasions, pushing forward dramatic progress.

The introduction of music in drama is important in describing people and their lives, not only by dramatic method but also by lyrical and epic methods. In drama, the dramatic method is basic to the portrayal of human beings and their lives. In drama, the writer's ideas and assertions are clearly expressed only through the character's speech, and his unspeakable circumstances are conveyed to the audience through his monologue or an aside. With the introduction of dramatic music the character's mute circumstances and the writer's assertions can be freely expressed in the form of *pangchang*. Dramatic music has opened a broad way of portraying people and their lives by lyrical and epic methods.

Although music in drama is a very good means of interpretation, it can be effective only when it is used to suit the characteristics of drama. Music should not be employed in drama as in opera or in films. Opera and the cinema have their own characteristics and laws of description, as drama has its own characteristics and laws of interpretation. Dramatic music can prove its effect only when it is used in accordance with the characteristics and laws of its interpretation.

Music should be used in drama to sustain the advantages of drama and overcome its limitations. During the initial days of the drama revolution, some people attempted to enlist a group of chorus singers and even an orchestra in drama, while some people tried to play tape-recorded pieces of existing melodies to build up an atmosphere, by copying a foreign method. If we are to bring in a group of chorus singers and an orchestra to do the trick, we had better call it an opera rather than a drama. A few tape-recorded pieces of existing music may build up an atmosphere in some scenes, but they will not contribute much to deepening the theme, showing personalities in bold relief and giving a strong impetus to drama.

In order to employ music in drama to sustain its advantages and overcome its limitations, we must pioneer a new musical world that is suited to the dramatic genre and create a new method of composing dramatic music that is in accord with the laws of dramatic interpretation.

It is important to use *pangchang* in drama in keeping with its characteristics.

Pangchang is a form of vocal music that fits in with the characteristics of drama. It should be the basic form of dramatic music.

This, however, does not mean that *pangchang* should be presented in drama as in opera. Opera is an art that employs drama in songs and songs in drama. In opera, therefore, different forms of *pangchang*, such as vocal solo, small, medium and large *pangchang*, should be effectively used to sustain music and drama. By contrast, drama is an art that employs drama in words and actions and words and actions in drama. So, if any form of *pangchang* is used indiscriminately by ignoring dramatic characteristics, it will hinder the speech and actions of the character and fail to sustain drama. To maintain drama by means of speech and actions, it is good to use a short vocal solo as *pangchang*. If a short single-stanza vocal solo, which is in accord with the dramatic mood and the content of the scene, is given as *pangchang* on important dramatic occasions that continue without

words, it can emphasize the character's actions and provide emotional links for the dramatic sequence.

Not only the vocal solo but also small *pangchang* or large *pangchang* may be employed as the occasion requires. In this case, the form of music should be carefully examined so as not to ignore the dramatic characteristics.

Although *pangchang* is a good means of interpretation, you must not attempt to use it only but combine it properly with orchestral music. Orchestral music is an excellent means of interpretation that plays an important role in building up the emotional atmosphere of drama. If orchestral music is used in an interval of dramatic sequence or at the shift of scenes, emotions and interest can be maintained and the audience will be drawn into the dramatic world with deep interest. Conversely, if orchestral music is presented when antagonism and struggle are sharpened between characters and when the hero's thoughts and feelings grow intense, his innermost world can be revealed in depth and a strong impetus can be given to drama.

The composer should skilfully compose songs for drama. If songs were slighted because speech is basic to drama, the introduction of music in drama would be meaningless. Dramatic songs should not only contribute to sustaining drama but also be good songs that can be sung by everyone with relish. If we are to produce many dramas dealing with socialist reality in future, we shall need good dramatic songs that are based on national melodies and cater to modern aesthetic tastes. Songs that are musically refined and are in accord with dramatic characteristics are good dramatic music.

Today the dramatic arts are faced with a heavy yet honourable task of contributing to modelling the whole society on the Juche idea by consolidating the success and experience in the drama revolution and on this basis producing many more works of *Shrine*-style drama.

Now that the creative workers in the field of dramatic art have successfully re-staged the five major revolutionary dramas, the classic masterpieces produced and staged during the anti-Japanese revolutionary struggle, they should put their efforts into the creation

of works that are based on the revolutionary achievements made by the Party and the leader, works that deal with our nation-first principle and the advantages of the socialist system, and works that describe the working class.

It would also be a good idea to re-stage in the form of *Shrine*-style drama the good works, which have bean created so far and contributed to the education of the working people.

The creative workers in the field of dramatic art must produce many excellent dramas and stage them at home and abroad so as to give wide publicity to the advantages of *Shrine*-style drama created in the era of the Workers' Party.

In the future, too, the workers in the field of art and literature should effect a continued upsurge in the production of revolutionary dramas of our own style under the banner of the Juche idea.

LET US ALL LIVE AND STRUGGLE LIKE HEROES

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

May 15, 1988

This year is an eventful year which marks the 40th anniversary of the foundation of the Republic and the 35th anniversary of victory in the Fatherland Liberation War.

In recognition of these anniversaries, we are going to hold a national meeting of heroes on a grand scale.

The aim of this national meeting of heroes is to advance the revolutionary cause of Juche victoriously by carrying forward the heroic fighting traditions of our people, with the revolutionary banner held higher, and by effecting a continuous upsurge in the revolution and construction.

Immediately after the end of the Fatherland Liberation War, the great leader Comrade Kim Il Sung convened a national meeting of war heroes and encouraged our People's Army and our people to continue to perform heroic exploits in the struggle for national defence and postwar reconstruction with the spirit and stamina they had displayed in defeating the US imperialists. The first heroes' meeting held 35 years ago made a great contribution to inspiring our people to overcome triumphantly the difficulties and trials standing in their way by displaying mass heroism.

The forthcoming national meeting of heroes will be a historic

occasion for rousing all the people to a new heroic struggle to achieve the complete victory of socialism and hasten the reunification of the country.

Today our revolution is entering an important phase.

Under the leadership of the Party, our people have fought a hard struggle and done a great deal of work in building socialism. If, through an uninterrupted, efficient struggle, we carry out the Third Seven-Year Plan successfully, we shall be able to display the superiority of our socialist system to the full and make a decisive turn in the struggle for the complete victory of socialism.

The south Korean people are now fighting strongly against the United States and for independence, against fascism and for democracy, as well as for national reunification. Young people, students and broad sections of the people in south Korea have realized the truth of the Juche idea, and the trend among them to reunify the country in cooperation with the people in the northern half of Korea is mounting as never before. This means that the situation is maturing in favour of national reunification. If, in this situation, we accelerate socialist construction and give it greater momentum, it will be a great inspiration to the fighting south Korean people and will further hasten the reunification of the country.

Today socialism and imperialism are standing in acute confrontation in Korea in all fields of politics, the economy, military and culture.

With the wild dream of obliterating the cause of socialism and communism, the imperialists are making frantic moves against the socialist countries and the international communist movement. They are threatening the socialist countries militarily by their continued pursuance of power politics and are employing all sorts of cunning schemes to damage the socialist countries politically and economically, ideologically and culturally.

The US imperialists in particular are concentrating their attack on our country in league with the Japanese reactionaries and other imperialist forces of the world. The US imperialists have made south

Korea their colony and nuclear war base and are trying to obstruct our people's cause of national reunification and socialist construction, defame our country and isolate it in the international arena. They are doing so because our Party and our people are firmly opposed to imperialism and are confidently following the road of socialism, with the revolutionary banner of the Juche idea always unfurled. They fear the fact that our Republic is strengthening daily to become an indestructible bulwark that thwarts their aggressive Asia-Pacific strategy. They are also afraid of our revolutionary influence on the south Korean people and on the progressive people throughout the world.

How to counter the frantic imperialist offensive against socialism is a matter of principle that affects the destiny of our revolution and socialism.

Our Party and our people have assumed a heavy responsibility to our times and to history. We must keep the banner of revolution, the banner of socialism, flying, by foiling the enemy's frenzied attacks and effecting a steady advance in socialist construction. We must never weaken, but continue to maintain the high enthusiasm being displayed in the current 200-day campaign. We must follow this campaign with a 2 000-day campaign and then a 20 000-day campaign. This is the way to carry the revolutionary cause of Juche through to the end and to discharge the heavy responsibility we have assumed before the world revolution.

This is precisely our Party's intention in convening the national meeting of heroes, that is to rouse all the Party members and other working people to a heroic struggle.

Our people have the proud traditions of fighting heroically for the country and for the revolutionary cause of Juche.

The great leader Comrade Kim Il Sung began our people's heroic struggle and led this struggle to victory at each stage of the development of the revolution, and under his loving care great numbers of heroes have grown up through the generations.

The anti-Japanese revolutionary struggle was the most glorious

one in which our people, under the banner of the Juche idea, defeated a formidable imperialism for the first time in their history. It was the most heroic struggle which was waged unyieldingly for a long period, despite the unprecedented arduous and harsh trials.

The anti-Japanese revolutionary fighters are the first proud generation of heroes produced by our people. With the respected Comrade Kim Il Sung as the core of unity and the centre of leadership, they displayed an incomparable heroic and self-sacrificing spirit in their fight against the Japanese imperialists, overcoming all manner of difficulty and hardship. They held the unshakeable conviction that living or dying on the path of the revolution directed by the people's leader, whom our nation had acclaimed for the first time in their history of several thousand years, was the source of honour. They never failed to fulfil their revolutionary obligations to the leader as his soldiers in any adversity, and were unfailingly loyal to the revolutionary cause. The exploits performed by the anti-Japanese revolutionary fighters in defending the leader of our revolution with their lives in the most trying conditions and in contributing to the establishment of the glorious revolutionary traditions of our Party and to the accomplishment of the cause of national liberation, hold a glorious place in the history of our revolution.

In view of both their distinguished service and their fighting spirit, they are the model of revolutionaries and the paragons of heroism whom our people must follow from generation to generation.

Our Party respects and values them as the veterans of our revolution, and shows deep concern for the anti-Japanese revolutionary martyrs so that they hold a permanent place in the history of our nation.

The three-year-long Fatherland Liberation War was our people's grimmest struggle after liberation.

It was a great revolutionary war of worldwide significance, a war in which our people defended their motherland and inflicted the first-ever defeat on US imperialism, the ringleader of world imperialism, by waging a national, heroic struggle. It was, indeed, a

miracle that our newly-liberated people could defeat the powerful US imperialists in this war. At the time the enemy forces were incomparably superior to ours both numerically and technologically. The US imperialists mobilized for the Korean war their vast army, navy and air force armed with modern weapons and the latest equipment as well as the armies of their 15 satellites, and conducted the most cruel and brutal warfare. The young People's Army and our people were able to defeat these enemies because they fought heroically, displaying the indomitable fighting spirit of their anti-Japanese revolutionary forerunners, and trusted and united closely behind the great leader, the legendary hero of the anti-Japanese war and the ever-victorious, iron-willed, brilliant commander.

Our people, who had experienced a decent life and real happiness as masters of factories and land for the first time in their own liberated country, fought the aggressors self-sacrificingly, remembering that the motherland was more precious than their own lives and that it was their obligation to prove themselves, even at the cost of their lives, worthy of the benevolence shown by the leader, the leader who had won back the country for them.

In response to the orders of the Supreme Commander, the soldiers of the People's Army defended every inch of the country with their blood. They fell upon the enemy tanks and warships and destroyed them and silenced enemy pillboxes with their chests, as if their bodies were bombs, in fierce, decisive encounters, and so ensured victory in battle. Truly, the soldiers of the People's Army fought bravely, sacrificing their youth and their lives without hesitation for the sake of the country and the people. During the war the people on the home front also fought well. Even the women, old people and children came out in support of the battle front and produced war supplies, defended their factories and their villages and towns, and so made a great contribution to victory in the war.

For their matchless mass heroism displayed during the Fatherland Liberation War, our people were called a heroic people by the world.

The large numbers of heroes produced during this war are a source of pride for our people and a valuable asset of our revolution. The anti-Japanese fighters made an immortal contribution to winning back the lost country; the heroes of the Fatherland Liberation War made a great contribution to defending the motherland from US imperialist aggression and to demonstrating the heroic mettle of our liberated people to the whole world. The war heroes, heroes of a new generation produced by the Republic, are a splendid model in educating our younger generation and the people in loyalty to the Party and the leader and in the spirit of patriotism.

Our people not only fought heroically in the wars against the Japanese and US imperialists, but also performed heroic exploits in their endeavours to create a new life.

No war in history has ever devastated every town and village and reduced them all to ashes as the war did in our country. Nor is there any historical precedent for having constructed new towns and villages from the rubble and having built socialism so wonderfully in so short a time as in our country. The US imperialists have a shameful record in the history of criminal destruction, whereas our people have an honourable record in the history of fruitful construction. The fact that our people have achieved such a miraculous success in spite of the ceaseless aggressive manoeuvres and obstructive actions of the US imperialists and their minions is an eloquent demonstration of the amazing heroism they have displayed in postwar reconstruction and in building socialism.

The Chollima Movement10 and the great upsurge in socialist construction are a clear expression of our people's mass heroism. The heroes who were produced on the great Chollima march formed the front rank in the work of re-educating the people as well as being the standard-bearers of the collective innovation movement, heroes who acquired the truth of the Juche idea that man decides everything. They educated and transformed people along communist lines so that everyone participated in making collective innovations in production and construction, helping and leading each other forward, under the

slogan, “One for all and all for one!” The heroes in the days of the great Chollima upsurge made a historic contribution to turning the work of re-educating people into the concern of the masses themselves and to ushering in the heyday of socialist construction, by carrying through the revolutionary mass line of our Party.

The unassuming heroes who are being produced in large numbers from among our people today are model communists of the Juche type. They believe firmly in the Juche idea and our Party’s policies, the application of this idea, and have been discharging their responsibilities and playing their roles as masters of the revolution and construction whether they are recognized or not. Our unassuming heroes are people who have acquired the attitude of master towards the revolution and construction and made it their lifeblood.

The unassuming heroes are the heroes of a new type who represent our times, when the modelling of the whole of society on the Juche idea is developing in depth. We are trying to transform the whole of society after the Juche idea in order to train all the members of society to be communist people of the Juche type who live and work in accordance with the Juche idea, just as the unassuming heroes do. The daily-growing numbers of unassuming heroes prove the validity of our Party’s consistent policy for transforming people along communist lines as well as the superiority of our socialist system.

In our country there are also a large number of well-known heroes and unsung heroes who have devoted everything in their possession to the sacred causes of defending our revolutionary achievements and our people’s security and of reunifying our country and making it prosperous. Our Party and our people will never forget their heroic services.

The ranks of our heroes, that were first formed during the anti-Japanese revolutionary struggle, have continued to grow, and our people’s heroism, that has been carried forward and developed through the generations, has now become universal among the masses and a part of their everyday life. This means that our people’s heroism has entered a new, higher stage in which every member of society is

becoming a hero.

Our Party wants everyone to become a hero, and in our society everyone can become a hero.

Living and fighting like heroes means struggling with total devotion for the revolutionary cause of the masses of the people, not for one's own interests and fame.

In the old society of exploiters only exceptional people with outstanding qualities were considered heroes. However, the heroes we refer to are those people who enjoy the love and respect of the people for the great services they have rendered for the good of the country and the people, the society and the collective. In our society, where the people have become the masters of the country, not only those with outstanding qualities, but also the ordinary people can all become heroes. A man who is completely devoted to the common cause of the masses of the people can become a war hero by silencing an enemy gun muzzle with his chest in a battle to defend the country; in socialist construction he can become either a labour hero by making innovations, or an unassuming hero by making a valuable contribution to the building of socialism while quietly carrying out his duties as befits a master.

To live like a hero and to become a hero is the most valuable and worthwhile way of life and the highest honour for an independent man.

Man does not live in isolation, but as a member of society and of the collective. Therefore, the worth of his life is appraised by how much he contributes to the society and the collective. The greater contribution someone's life has made to the country, the nation and the revolutionary cause of the people, the more valuable that life is. Only a man who leads such a worthwhile life can feel the real value of life.

If a man was to live only for his own sake, in isolation from the society and the collective, his life would be utterly worthless. The life of such a man would be as meaningless as if he had not been born because he would neither contribute anything to the society and the

collective, nor leave anything for them.

Living a worthwhile life for the society and the collective and spending one's whole life meaninglessly for one's own self-interest represent two fundamentally different attitudes towards life.

A life which is spent only for the individual's sake ends with the death of the individual. His life has no future. There is an end to the life of an individual, but the society and the collective exist and develop for ever. A life which contributes to the good of the society and the collective not only benefits the person himself and his generation but also creates a lasting future for the society and the collective. Such a life, indeed, conforms to man's inherent desire for independence; it is a worthy life which enables a man to perform his duty as a member of the society and the collective.

If a man only seeks his own comfort, irrespective of what becomes of the society and the collective, his life will essentially be no different to that of an animal. No noble self-sacrifice or heroic deed can be expected from a man who is selfish. Heroic deeds can only be performed by a man who believes the greatest value and worth in life to be to contribute to the society and the collective, which are eternal and incomparably more precious than his own individual self.

Living and fighting heroically is the way for a man to exalt his most precious socio-political integrity and make himself immortal.

Both man's physical life and his socio-political integrity are precious. A sound physical life helps in one's socio-political activities. But socio-political integrity is more valuable for a man, a social being. It is only when people form a social organism and acquire socio-political integrity that they can shape their destiny independently and live like men, as the masters of the world and of their own destiny. A man's physical life is mortal, but his socio-political integrity as part of the social organism is immortal.

Socio-political integrity is honoured in the struggle to meet the desires of the society and the collective. These desires are represented by the Party and the leader. Therefore, a man can add lasting glory to his socio-political integrity if he is loyal to the Party and the leader

and fights heroically to implement the Party's line and policies.

A long life is not necessarily the measure of the value of one's life. A man ought to live like a hero even if he only lives a short while. Our Party wants everyone to live and fight like a hero because it wants everyone to enjoy a most valuable and worthy life.

In former days, people did not know what was meant by a heroic life, and there was no one who could guide them to lead a heroic life. So there were many instances of people, in spite of loving their country and nation ardently, failing to find the right course for their struggle, shedding their blood in vain and spending their whole lives fruitlessly. Nowadays, our Party is leading our people in a heroic struggle. Anyone who follows the leadership of the Party and the leader loyally and works with devotion in carrying out his revolutionary tasks can enjoy a worthwhile life and become a hero.

Today our people are living in the most glorious era of struggle in the long history of our nation.

To win the complete victory of socialism and reunify the country are our sacred duties to history and to our nation; these are urgent tasks that must be carried out by our generation.

The most difficult yet important task in accomplishing the revolutionary cause of Juche, that has been initiated and directed by the leader, is to achieve the complete victory of socialism. We must attain the goal of the complete victory of socialism and thus open up a broad path to the ideal society of communism.

At a time when the colonial system has collapsed throughout the world and when all the liberated people are following the road of independence, it is intolerable that colonial rule has been imposed on half of our country by the US imperialists for more than 40 years in the wake of Japanese imperialist colonial rule. We must, without fail, reunify the country in our generation and put an end to the history of national suffering.

Anyone who has the blood of a heroic Korean must always remember the mission entrusted to him by history and his nation, and must take part in this sacred struggle and render heroic services. If he

becomes a laggard in this momentous struggle led by the great Party and the great leader, it will be a disgrace to him throughout his life and the stain will be passed down to posterity.

We must carry forward our people's glorious fighting traditions and rouse all the people forcefully to a heroic struggle to accomplish the revolutionary cause of Juche.

We must enhance the leadership role of our Party in order to press on with the heroic struggle of all the people.

All the heroic struggles of our people in the past have been conducted under the direct guidance of the great leader. He has led our people's heroic struggle personally not only during the anti-Japanese revolutionary struggle and the Fatherland Liberation War but also in the period of socialist construction. He lit the torch of the Chollima Movement and trained the working people to be Chollima riders and heroes. He has discovered unassuming heroes and led a mass movement to emulate them.

We must learn from the great examples shown by the leader, and guide the all-people, heroic struggle of today properly.

Party organizations must conduct energetic political and organizational activities to rouse all the Party members and other working people to the heroic struggle.

"Let us all live and struggle like heroes!"–this is our Party's requirement and the slogan that we must shout now. We must encourage all the Party members and other working people to advance under this militant slogan so that the whole of society is imbued with heroic mettle with which all of them make continual innovations and a continuous advance by displaying boundless devotion and an indomitable fighting spirit and wiping out all indolent easygoing attitudes, conservatism and lethargy, and fight courageously, full of confidence and optimism, sweeping away cowardice and defeatism.

Ours is the age of science and technology. The mass heroism of our people must be combined with modern science and technology. We must press ahead with the technological and cultural revolutions,

along with the ideological revolution, and quickly raise the working people's scientific, technological and cultural levels so that they make greater achievements in socialist construction.

The Three-Revolution Red Flag Movement and the campaign to follow the examples of the unassuming heroes, which are developing under our Party's leadership, are powerful mass movements to transform people along communist lines and bring about collective innovations in socialist construction. But these movements are not displaying their advantages and vitality as mass movements to the full because Party organizations do not employ a correct methodology to give efficient guidance to them. The lifeblood of a mass movement lies in its being the movement of the masses themselves. Party organizations must radically improve their guidance of the Three-Revolution Red Flag Movement and the campaign to emulate the unassuming heroes. In this way they will ensure that these movements become a powerful motive force capable of rousing all the working people to conduct heroic activities in keeping with the Party's intention to induce them to perform great services for the country and the people and enjoy a valuable and worthwhile life; they will also ensure that these campaigns fully become movements of the masses themselves.

Party organizations should work well with heroes.

This is very important in imbuing our society with the revolutionary spirit to live and struggle in a heroic way and in expanding the ranks of heroes ceaselessly.

Party organizations must treasure and lead well our heroes who, in support of the Party, have performed exploits for the country and the people, so that they continue to flourish. They must respect the heroes and place them at the fore, and create the social climate for emulating them.

Good preparations should be made for the heroes' meeting.

The meeting will be attended by anti-Japanese revolutionary veterans, heroes of the Fatherland Liberation War, people who have become heroes during postwar reconstruction and socialist

construction and unassuming heroes, as well as people who have performed distinguished services and made innovations for the country and the people.

We must make sure that the heroes' meeting is held on a large scale, in a grand manner and at a high political and ideological level.

It is the unshakeable will of our Party to accomplish the revolutionary cause of Juche down through the generations under the revolutionary banner of the Juche idea. We must ensure that the forthcoming heroes' meeting demonstrates to the world both our Party's will to carry through the Juche-oriented revolutionary line with absolute consistency and the unconquerable might of our people who are fighting heroically, united solidly behind our Party.

ON FIRMLY ESTABLISHING A REVOLUTIONARY OUTLOOK ON THE LEADER AMONG THE OFFICIALS

Talk to Senior Officials of the Organizational Leadership Department and the Information Department of the Central Committee of the Workers' Party of Korea

August 23, 1988

Revolutionaries must firmly establish a revolutionary outlook on the leader.

To acquire a revolutionary outlook on the leader means to devote oneself to the leader, with a correct understanding that the leader is the centre of the socio-political organism, and hold him in high esteem with a pure heart. Only when the officials have a revolutionary view on the leader, can they enhance their precious political integrity and lead worthwhile lives as true revolutionaries. The leader is the centre of the socio-political organism and the top-intellect. The masses can make up a socio-political organism capable of independent existence only when they are united solidly behind the leader, both organizationally and ideologically. From this comradely unity every revolutionary can derive lasting socio-political integrity and fight staunchly on the road of the revolution.

In order to be loyal to the revolution with the Juche outlook on the revolution, officials must also have an unshakeable revolutionary view

on the leader. The leader rouses the masses to the revolutionary struggle and construction by creating the guiding ideology of revolution and uniting the masses and leads their struggle in transforming nature and society to victory by setting forth correct strategies and tactics. The practical experience of the international communist movement and our revolution has eloquently proven that the leader plays a decisive role in the revolutionary struggle. Since the leader, the party and the masses constitute a single socio-political organism, the role of the leader in the revolutionary struggle is unified with the role of the party and the masses. Only when the revolutionaries establish an unshakeable revolutionary attitude towards the leader can they have the proper attitude towards the organization and the masses. Unless you are loyal to the leader, you cannot be loyal to the party, to the people or to the revolution. This is the very reason why a revolutionary attitude towards the leader is the nucleus of the Juche outlook on the revolution and why loyalty towards the leader is the lifeblood of the communist revolutionaries of the Juche type.

Having a revolutionary view on the leader is all the more important for Party officials. Party officials organize the implementation of Party policy and educate the masses directly. How the Party's policy is implemented and how the masses are united around the Party and the leader depend largely on the role of Party officials. Today when the US and other imperialists are viciously manoeuvring to undermine the socialist countries from within and the situation is complicated, Party officials must establish a revolutionary attitude towards the leader more firmly than anyone else.

Some officials are not yet sincere in their respect and support for the leader because they have not acquired a correct revolutionary view on the leader. Recently an official in a certain province behaved in contravention of the revolutionary attitude towards the leader. Through his behaviour I can see that the main reason for the province's failure to carry out the leader's instructions properly was that the provincial senior officials had not acquired a revolutionary attitude towards the leader.

This shortcoming is due mainly to the fact that the senior officials of the Organizational Leadership Department and the Information Department did not work properly with the officials in the subordinate echelons. The senior officials of these departments frequently said that the provincial officials were establishing a revolutionary attitude towards the leader, but they did not stick to the main line of inducing their subordinates to support the leadership of the Party and the leader with unfailing loyalty. You must learn a serious lesson from this and strive to firmly establish a revolutionary attitude towards the leader among the officials, the senior officials of the Party in particular.

The most important thing in establishing a revolutionary attitude towards the leader is to hold the leader in high esteem, sincerely and with pure conscience.

Since a revolutionary grows up and fights under the care of the leader, he must show sincere and hearty respect for the leader and be loyal to him, with a genuine sense of moral obligation.

The leader stands in the centre of unity and leadership, represents the desires and interests of the masses and embodies noble moral virtues. It is a supreme expression of communist morality for revolutionaries to be loyal to the leader. For revolutionaries, the leader is the benefactor and teacher who accords political integrity and brings them up to be revolutionaries, as well as the father who provides them with worthwhile lives and happiness. That is why revolutionaries consider it their noblest moral obligation to respect the leader to the higher degree and regard him as dearer to them than their own parents. The revolutionary outlook on the leader can be genuine and durable only when it is based on the revolutionary outlook on morality.

True revolutionaries in Korea, who fought under the guidance of the great leader, were model communists who firmly established the revolutionary outlook on the leader. They sincerely held him in high esteem based on a noble sense of obligation and conscience, not on any sense of duty. Cha Kwang Su, Kim Hyok and other early communists were older than the leader, but they respected him as the

sun of our nation and as a young general and remained loyal to him to the last moments of their lives.

To revere and follow the leader of the revolution sincerely and with clear conscience is a precious tradition created during the anti-Japanese revolutionary struggle and an unshakeable will of all the Korean revolutionaries.

The overwhelming majority of officials now respect and follow the leader with a correct outlook on the leader. Officials with a proper revolutionary attitude towards the leader promptly and unfailingly carry out the orders and directives given by the leader and know how to sincerely respect the leader of their own accord.

We must step up the work of establishing the revolutionary outlook on the leader, keeping in mind that it is the lifeblood and noblest trait of revolutionaries to firmly believe in the leader as the mainstay of their hearts and sincerely respect and follow him.

We must intensify education in loyalty among officials. Only then can they clearly understand the leader's position and role in relation to the motive force of the revolution and his noble virtues and the sagacity of his leadership and cherish loyalty to the Party and the leader as their revolutionary faith and moral obligation. We must deepen education in loyalty among officials so that all sincerely respect and follow the leader and share their lot with him. We must pay deep attention to ensuring that the officials acquire the proper outlook on the leader by giving them a theoretical understanding of the position and role of the leader in the revolutionary struggle and construction work.

The senior officials of the Organizational Leadership Department and the Information Department of the Party Central Committee play a very important role in establishing a revolutionary attitude towards the leader. The senior official of a department of the Party Central Committee is responsible for the direction of his department; he is a leading member of the supreme staff of the revolution. Therefore, the senior officials must frequently meet and educate not only the members of their departments, but also provincial Party officials and

officials of the organs they deal with, and help them to acquire the proper revolutionary attitude towards the leader. When they guide the meetings of provincial Party organizations and the organs they deal with and work with their subordinates, they must not merely emphasize in general terms the need for establishing a revolutionary attitude towards the leader, but teach them effectively so that they will be boundlessly faithful to the unified leadership of the Party and the leader, solidly united around the Party and the leader in mind and will. You must not only discuss work with the senior officials of provincial Party committees on the occasion of their visits to the Party Central Committee, but also learn about any shortcomings in their support for the Party and the leader and help them to correct them before it is too late.

Officials of the Organizational Leadership Department and the Information Department of the Party Central Committee must set an example in establishing a revolutionary attitude towards the leader. Just as clear head-waters of a river mean clear waters downstream, only when the officials of the Organizational Leadership Department and Information Department respect the leader highly and support him with loyalty will their subordinates follow their examples. Each of their words and deeds affects the authority of the Party and the leader. If they are careless in their speech or behaviour, they may have a bad influence on their subordinates. Because it is very important for the officials of the Organizational Leadership Department and Information Department to speak and behave properly, I take every opportunity to stress the need for them to speak and behave properly when they are on visits to provincial Party organizations and the organs they deal with. The officials of these departments must make unremitting efforts to train themselves to be true workers who have firmly established the revolutionary attitude towards the leader.

People acquire and consolidate their revolutionary view on the leader through the education to equip them with the leader's ideas and the ideological struggle to root out outmoded ideas from their minds. Educational work is important, but it alone is not enough to

satisfactorily induce the officials to acquire a revolutionary outlook on the leader. The work of establishing a revolutionary outlook on the leader must be conducted through the combination of ideological education and ideological struggle. We must, on no account, connive at or concede to even the slightest practice that can be an obstacle in establishing a revolutionary outlook on the leader.

The ideological struggle must be conducted by the method of criticism. The purpose of the ideological struggle among the officials is not to remove them from the revolutionary ranks, but to help them to continue to work for the revolution by teaching them to correct their mistakes. Criticism is a powerful instrument for educating people politically and ideologically and tempering them in a revolutionary way. Criticism is not aimed at insulting or punishing comrades by ferreting out their shortcomings, but at effecting new changes in work by helping them to correct their shortcomings. Criticism is an expression of trust in and love for our comrades. Revolutionaries must be thankful for criticism given them by their comrades.

I promptly criticize you for your shortcomings revealed in your work without conniving at them because I trust you and love you and want to help you to correct your shortcomings as soon as possible and become true revolutionaries who will share your lot with the Party. We must establish rigid discipline of promptly exposing and combating even the slightest shortcomings revealed by officials. In addition, we must not confine ourselves to criticizing the shortcomings of comrades, but acquire a revolutionary habit of sincerely helping and leading our comrades to correct their shortcomings.

OFFICIALS MUST WORK IN A RESPONSIBLE WAY BY DISPLAYING THE REVOLUTIONARY SPIRIT

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

October 10, 1988

The present situation is very complicated. The US imperialists are resorting to every conceivable scheme to disintegrate the socialist countries from within. South Korean reactionaries are manoeuvring to open up a favourable phase for creating "two Koreas" by infiltrating into socialist countries with the backing of the US and Japanese imperialists. Meanwhile, some socialist countries have given up their class principle and are having economic relations with south Korean reactionaries. We are faced with many difficulties in socialist economic construction. We must not forget that in this situation waverers, defeatists, anti-Party elements and factionalists may appear in our ranks. The great leader Comrade Kim Il Sung said that when the situation was complicated and economic work was not going smoothly, factionalists might appear among economic officials, and that an economic faction would become a political faction. In view of the experience of the anti-factionalist struggle waged by our Party, factionalists may appear in a situation like this. Officials must heighten their vigilance and work in a responsible way with a high revolutionary spirit.

Their revolutionary spirit must find expression in working with

firm confidence in the victory of the revolution.

Confidence in the victory of the revolution is based on a firm belief in the justness of the revolutionary cause and in one's own strength. A man with this belief firmly follows the revolutionary road without hesitation and vacillation in any difficulties and trials.

Our revolutionary cause is just and its victory is assured. The great leader, the author of the immortal Juche idea, leads our revolution and construction to victory; we have the great Party, which has been tempered and seasoned in the arduous and complex revolutionary struggle, the masses of the people united firmly behind the Party and the leader and the powerful and independent national economy. The political and economic might of our country is now tremendous. On his return from on-the-spot guidance at the Sunchon Vinalon Complex, the great leader said that at the construction site he found our economic capability enormous. Some time ago I looked around the science exhibition hall of the Academy of Sciences and found that our country could make almost everything on its own.

Now the revolutionary people throughout the world envy the invincible might of our people and a large number of people are constantly visiting our country from across oceans and continents to learn from us. A foreign delegate to the celebrations of the 40th anniversary of our Republic said that formerly people made pilgrimages to Jerusalem, the sacred place of Christianity, and after the victory of the socialist revolution in the Soviet Union, they went to Moscow, but now they are coming to Pyongyang to learn from the Juche idea.

Our revolutionary cause is just and we have inexhaustible strength to achieve it, but some people are afraid of temporary difficulties as they lack confidence. It is true that we experience bottlenecks in economic construction. However, such bottlenecks are temporary problems that may crop up in the course of advancing towards a higher goal. If we organize economic work well, we can push the national economy onto a higher stage and ensure that all our people live on rice and meat soup and in silk clothing and tile-roofed houses.

This can be realized sooner, instead of later.

Officials must carry out their revolutionary work responsibly, with a firm conviction that the Juche revolutionary cause is imperishable as long as we have the wise leadership of the great leader, the Workers' Party of Korea, which has been trained and seasoned in the arduous and complex struggle, the diligent and revolutionary people and the most advantageous socialist system. We must give the Party members and other working people a clear understanding of the greatness of the Party and the leader, the unconquerable strength of the unity and cohesion of our Party and the superiority of our socialist system so that they may fight through to the end to accomplish the Juche revolutionary cause with a firm confidence in the victory of the revolution.

The officials' revolutionary spirit must also find expression in sticking to the Party's lines and policies and carrying them out consistently.

Party policy is the organized will of our Party and people and the guiding principle of all activities of cadres and Party members. Only when it is carried out accurately, without fail, can the revolutionary struggle and construction work be successful.

Officials now lack consistency in carrying out Party's policy. Some units have not carried out the Party's policy on encouraging the people to plant soybeans on idle land for their own consumption; they have given it up halfway, failing to try for the past three years. The people welcomed the idea of allowing them to plant soybeans on idle land and make bean curd and bean paste for their own consumption. It is said, however, that some units had the harvested soybeans sold to the state. This amounts to forbidding the cultivation of soybeans on idle land. A policy published by the Party must be implemented with all consistency, instead of being discarded after a few years' effort. If the state purchases the soybeans cultivated on idle land when the Party has allowed their home consumption, the people will doubt the Party's policy. Having the crop sold to the state is a harmful act that damages the Party's authority. I do not understand why the officials of the economic departments of

the Party Central Committee connive at this incident.

Officials must have a right attitude to Party policy, defend it staunchly and establish the discipline of carrying it out without any question. The practice of doubting Party policy or hampering its implementation must be combated strongly and rectified promptly.

Officials' revolutionary spirit must be expressed in paying deep attention to the people's livelihood and endeavouring to improve it.

Now Pyongyang is not sufficiently supplying some essential consumer goods to the citizens. This is very bad. The officials of Pyongyang must be held responsible for the failure to supply these items. I have taken every opportunity to emphasize the need to ensure regular supplies of consumer goods to the citizens of Pyongyang, and recently I made sure that the city imported raw materials to make up for shortages and produced sufficient consumer goods for the citizens. However, Pyongyang has not taken measures for the regular production of consumer goods. Our officials are working in a slipshod manner.

The officials of the Light Industry Commission have not been working properly, either. They said they would import raw materials and other necessities needed for the production of essential consumer goods for Pyongyang through bonded processing trade, but they did not. It is seriously wrong to go back on what they have, in my presence, promised to do.

The officials of the economic departments of the Party Central Committee must also bear their share of responsibility for causing discomfort to the Pyongyang citizens in their everyday life because of the failure to ensure regular supplies of consumer goods. They have neither organized the work of producing and supplying essential consumer goods to Pyongyang citizens, nor supervised this work, nor have they reported to me the undesirable situation. If they had reported this to me before it was too late, I could have taken appropriate measures.

Officials nowadays are not as loyal as the officials in the days immediately after liberation, when the Party, country and army were

being built. Comrades Kim Chaek, Jong Jun Thaek, Ri Ju Yon and Kang Yong Chang were revolutionaries and loyal men who built the Party, the country and the army in support of the leader in the first years after liberation. They reported to the leader all the problems that arose in the direction of economic work and implemented decisions made by the leader in connection with the problems. In those days the nation's economic work went smoothly.

We must take active measures to ensure regular supplies of essential consumer goods to the people.

In order to produce and supply toothbrushes, toothpaste, soap and other consumer goods on a regular basis, we must ensure a regular supply of raw materials and other supplies needed for the purpose. No matter how solid the foundation of the light industry, it will be impossible to regularly produce and supply a variety of consumer goods unless the raw materials and other necessities are supplied on time.

Officials of the economic departments of the Party Central Committee must not behave like children basking in parental care, but rack their brains and do their best to solve the problems of the people's living conditions with a high revolutionary spirit.

We must also take measures to regularly supply the people with sweets and biscuits.

Only when children eat sweets and biscuits regularly can they be healthy and grow well.

In order to provide the people with confectionery, we shall have to import some sugar. In addition, all the cornstarch factories built in the provinces must be operated. Although cornstarch factories have been built in the provinces, they are not being operated at full capacity because of the short supply of maize. These factories should be repaired and supplied with maize so that they can be fully operated.

We must find a better solution to the problem of clothing for the people.

To this end, we must finish the construction of the Sunchon Vinalon Complex as soon as possible. If its construction is completed,

not only the clothing problem of the people, but also their food and housing problems will be solved more satisfactorily. We must concentrate all our efforts on its construction. The technological problem arising in the construction of the carbide kiln for the factory has not yet been fully resolved. Professors of the Kim Chaek University of Technology and other scientists and thermal and mechanical engineers must be sent to the vinalon complex for a scientific and technological examination of the kiln and to ensure its early completion.

When the vinalon complex starts production, the existing textile mills may suffer shortages in their spinning capacities. Measures must also be taken to increase their spinning capacities.

Officials must display their revolutionary spirit in uncompromisingly combating unsound ideas that are contrary to our Party's revolutionary idea.

We are now living in the age of revolution, the age of struggle. The more the revolution and construction are intensified and the further socialist construction is advanced, the more we must sharpen the weapon of class struggle. Officials must view, analyze and judge all problems on Party principle and with keen class awareness. If the matter that is raised contradicts Party principle, they must combat it uncompromisingly. They must thus prevent even the slightest negative practice in our revolutionary ranks.

It is advisable to correct the method of an annual one-month training course for cadres so as to effectively conduct the officials' ideological training. The officials' one-month course is now conducted by the method of discussion after lectures are given. In addition to this, cadres should be provided with opportunities to critically review their work and life. We must study ways of making the one-month course for cadres a good means of ideological training.

For the present, good preparations must be made for the 13th World Festival of Youth and Students.

As I have mentioned on several occasions, the festival is the first large international function to be held in our nation in its history. If

we make good preparations and ensure the success of the festival, we shall be able to build our international prestige and make a great contribution to world peace and security.

There is no major problem in making preparations for the festival. Some officials are worrying about our people's poor knowledge of foreign languages. That does not matter. That will not handicap us in ensuring the success of festival events. Some officials also say that Pyongyang still has a lot of things to be fitted out, but it is not a big problem, either. Now that we have built Pyongyang in a modern way, we will be fully able to host the festival, even with the present accommodations, if we put some things in order.

I am thinking of hosting the festival in our own way. Since our country is to host the festival, we need not copy foreign precedents or seek foreign approval, but should host it in our own way to suit our conditions.

Officials must make substantial preparations for the festival, believing that they will be fully able to successfully host the festival if they plan and direct this work in detail.

Political functions to be held during the festival must be well prepared. As I have clarified the matters of principle regarding the organization and proceedings of the opening and closing ceremonies and other various political functions and examined the plan, the preparations for political functions to be held during the festival should be undertaken as approved.

Supply services for the festival must be done properly. Supplying sufficient materials and other goods is important. If they are not provided sufficiently, the preparations cannot be made fully, no matter how hard we may try.

A large number of students must be enlisted in preparing the festival because we have a lot of things yet to do. Mobilizing the students will not pose a problem. In former days, students took part in many social projects. Students of Kim Il Sung University and other universities participated in social projects for about one year each, but their studies did not suffer.

THE PRESENT TIMES AND THE TASKS FACING YOUNG PEOPLE

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

October 12, 1988

Next year the 13th World Festival of Youth and Students will be held in Pyongyang, and this will be a significant event. The delegates of progressive students and young people in the five continents will come to our country, the homeland of Juche, and strengthen international friendship and solidarity, making a resolve to fight in cooperation for their common cause. This will not only be a great event in the development of the youth movement in the world, but also powerfully demonstrate international solidarity with our revolution.

This festival will be a good opportunity for our students and young people, who have been educated and trained by our Party, to display their high revolutionary spirit and noble spiritual and moral traits. Making good material preparations for the 13th World Festival of Youth and Students is important, but making good political and ideological preparations is still more important.

We must pay close attention to improving work with the students and young people in anticipation of the forthcoming Pyongyang Festival and to developing the youth movement to meet the requirements of the present times.

Young people are the precious flower of a country and nation.

They are the most vigorous of the social forces and the masters of the future. It can be said that the prosperity of a nation and the future of mankind depend on how the young people are prepared and how their role is enhanced.

History shows that young people have always stood in the forefront of the advance of the period and played a major role in it.

It was none other than the young people that played the vanguard role in pioneering the revolutionary cause of Juche in our country. The great leader Comrade Kim Il Sung embarked on the road of the revolution in his teens with the noble ambition of saving the nation. Boldly breaking with the outmoded ideological trend towards dependence on foreign forces, he blazed a trail for the Korean revolution. By creating the immortal Juche idea in his youth and organizing the armed struggle against the Japanese imperialists and leading it to victory, he became renowned as the saviour of our nation and as a legendary hero. Most of those who fought heroically under his leadership against the Japanese imperialists and for the liberation of the country were young people in their teens and twenties. In view of the fact that the young fighters under the command of the young General, the great leader, carved out the path of the revolution through a bloody struggle, we can say that our revolution took root in the youth movement.

Innumerable examples of young people rendering great services to innovation and social progress can be traced in the history of other countries as well. The point in question is that young people should be encouraged to take an active part in the struggle, fully conscious of the mission entrusted to them by the period and history.

Today, young people are living in an age of change, an age which is very important in the development of human history.

The masses of the people, who have been a mere object of history for thousands of years, are now standing securely in the centre of the times and are leading historical progress. Humanity is now faced with the task of eliminating once and for all the outmoded order of domination and subjugation, exploitation and plunder, and of building

an independent, new world where all nations can live in freedom and peace, a task which is a mature requirement of our age. This means that mankind has entered a new historical stage in the struggle for independence.

The cause of independence for mankind, however, has now encountered a serious challenge from the imperialists who are trying to turn back the main trend of our times. In conspiracy with one another, the allied imperialist forces are opposing the forces of independence in the world; they are manoeuvring with increasing cunning and viciousness in order to undermine socialism, the hard core of the anti-imperialist forces of independence, to strengthen their domination of the developing countries and to increase the plunder of these countries.

While talking loudly about “peace” and “arms reduction”, the imperialists are building up their armaments, accelerating their preparations for a nuclear war and, in the guise of “detente” and “dialogue”, resorting without hesitation to interventions and subversive plots against other countries. The “aid” and “cooperation” loudly advertised by the imperialists are nothing more than specious signboards, and they are aimed at strengthening their domination of the developing countries and intensifying their plunder of them by resorting to the law of the jungle, the outmoded order.

The craftiness and wickedness of modern imperialism are being expressed most glaringly in its scheme to make the younger generation mental cripples by spreading the corrupt bourgeois culture and way of life. Being crippled mentally is a greater misery for a man than being crippled physically. A mental cripple whose consciousness of independence has been paralysed is as good as dead as a social man. The imperialists are destroying the noble and beautiful qualities and vitality of young people and making mental cripples of hundreds of millions of young people who have the world before them. This is an atrocity that should be condemned more bitterly than the crimes committed by the fascists who victimized young people in their wars of aggression in the past.

The modern imperialists are, truly, the common enemy of the progressive people of the world who are fighting for independence, peace and social progress. They are the main target that must be attacked by the young people of the age of independence through a concerted effort, regardless of their ideas, religious beliefs, nationalities and races. The young people of our times must clearly understand the true nature of modern imperialism which is as cunning and despicable as an old wolf. They must courageously join the struggle against imperialism in order to save humanity from its grip and protect their own precious youth.

The young people must fight all forms of colonialism and racism and struggle to establish an equitable international political and economic order. They must fight to thwart the imperialists' manoeuvres for war and aggression, to safeguard world peace and security, to reject decadent ideas and culture and to develop a sound ideology and culture which accord with the people's aspirations to independence.

The young people of our times must meet their honourable responsibility to history and mankind by dedicating themselves to the anti-imperialist cause of independence, find the true value of a genuine life in this cause and add lustre to their lives.

How a man lives in his youth is very important for his career. If he is to live honourably all his life, he must acquire a correct outlook on the world in his youth. In order to make his life fruitful, he must devote his youthful energy and passion to the common cause of the society and the collective.

A man, a social being, can only live and develop in the social community. The life of an individual is a part of the life of the masses of the people and it is linked to the great life of the whole of mankind. If he pursues his own pleasure in disregard of the destiny of the society and the collective, he will be forsaken by them. Such a man will be like a leaf cut off a tree.

The value of a man's life is determined by what he has contributed to the society and the collective. No matter how fully he has satisfied

his personal desires, his whole life will be worthless and meaningless if he has contributed nothing to the development of the society and the collective. There have been many rich people in the world who lived in clover but gave nothing to the society. These people left no mark on history. On the other hand, the people who held the destiny of the collective dear and devoted their whole lives to the development of the nation and the progress of mankind, sharing joys and sorrows with the collective, will be loved and respected by their fellow people down through the generations and their names will long be remembered in history.

Devoting oneself to the society and the collective never amounts to ignoring one's own desires and interests. Real happiness and a truly worthwhile life can only be achieved when the desires and interests of an individual are linked to the common desires and interests of the society in which he lives. Being faithful to the society and the collective amounts to being faithful to oneself. If they truly hold themselves dear and wish to see their youthful hopes realized, young people must train themselves into more powerful beings mentally and physically and devote their all to the common cause of the society.

The young Koreans born in the homeland of Juche assume a very great responsibility to our times.

Today our people are safeguarding peace and the eastern outpost of socialism in direct confrontation with US imperialism, the chieftain of world imperialism. They are fighting to realize complete national sovereignty and to hew out a path for socialism and communism, the future of mankind. Our country has become the site of a showdown between the progressive and reactionary forces in all fields of politics, the economy and culture; our people's struggle epitomizes the major characteristics of the trend of the age of independence. Therefore, carrying out the revolution and construction in our country with success will exert a great influence on the struggle of the progressive people the world over. When our people and young people in particular adhere to the revolutionary principle

firmly and carry out the revolution and construction successfully, they will show the progressive people and young people of the world a good example of the anti-imperialist struggle and the construction of a new society and inspire them with the conviction that they can shape their own destiny by themselves whatever the adversity.

Today the young Koreans are faced with the noble task of inheriting and developing, under the leadership of our Party, the revolutionary cause of Juche which was pioneered and has been led by the great leader Comrade Kim Il Sung. Our young people are our Party's reliable fighting detachment that must undertake the building of socialism in the northern half of Korea and the great task of reunifying the country.

The cause of socialism is the noblest historic undertaking to fulfil the desire of the masses of the people to free themselves from every manner of domination and subjugation, exploitation and oppression and to lead an independent, happy life. Under the guidance of the great leader, our people have marched triumphantly along the road of the arduous and complicated struggle for socialism and now they have entered a high stage where they are assured of the complete victory of socialism.

If they are to inherit the cause of socialism and accomplish it, our young people must clearly understand the essential superiority of socialist society over capitalist society.

The imperialists are now making frantic efforts to embellish capitalism and to slander socialism. In essence, however, capitalist society is an exploitative society ruled by the capitalist class; only socialist society is a genuinely popular society where the masses lead a worthy life on an equal basis as the masters of the state and society. This is an indisputable, established fact. The essential superiority of socialism over capitalism is that socialist society meets in full the intrinsic requirements of social beings to live and develop independently and creatively on an equal basis.

Capitalist society is not by any means a rich and prosperous society as the imperialists claim, but a society where the rich get ever

richer and the poor get ever poorer. In capitalist society the more the production of material wealth increases, the greater becomes the material inequality of the people. In this society the rich people recklessly squander colossal amounts of wealth on an utterly worthless, extravagant and dissolute life, but the poor people live in misery and abject poverty. In capitalist society many people are forced to lead an inhuman existence; they are compelled to sell even their human dignity and conscience in order to earn a living. In the final analysis, in capitalist society neither the rich nor the poor can be genuine masters of a sound material life.

In capitalist society, the ideological and cultural life of the people is also very poor. There, the people have their independent thinking paralysed and are degenerating ideologically and culturally because they are poisoned by the reactionary bourgeois ideology and culture. Even in what they call the most developed capitalist countries, the number of illiterate and mentally deformed people is ever increasing, and many people are degenerating into vulgar beings who seek only momentary comfort and pleasure without having any ideals or ambitions.

The imperialists are claiming that capitalist society is a “free world” which provides people with complete freedom, but this is a shameless lie. There can be no genuine freedom in capitalist society where the capitalist class dominates everything and the masses are prevented from leading an independent political life. Freedom in capitalist society is the freedom to pursue only individual interests in disregard of the common interests of society; it is freedom only for the rich.

In capitalist society the number of unemployed and bankrupt people, alcoholics and drug addicts as well as of such social evils as murders and robberies is increasing with the result that people are being driven into greater anxiety and despair with the passage of time. In a nutshell, capitalist society is a corrupt and ailing society which has no future and is nearing its doom.

By contrast, socialist society is a sound and vivacious society

which is vibrating with the creative life of the people; it is a promising society which is continuing to advance towards a bright future. In socialist society where the people are the masters, everyone can enjoy a sound material life and a rich ideological and cultural life as well as an independent political life.

In our country no one has any worries about food, clothing and housing and everyone, without any distinction between rich and poor, leads an equally prosperous life. Thanks to free education and free medical care, everyone in our country studies throughout his life as he or she wishes, develops equally and enjoys a long life in good health. Our people enjoy to the full socialist art and literature, and these are developing and flowering; they have a most progressive ideology and are living very proudly, looking forward to a bright future. No one in our country wears rags, suffers from hunger or is out of work, nor are there any alcoholics or drug addicts nor any social evils which cause unrest and suffering to the people. In our society, where the wealth created by the people is devoted totally for the promotion of their welfare, the material and cultural standard of living of the people improves as their creativity increases.

The superiority of socialism finds its most tangible expression in the political life of the people. In our society, where the masses of the people themselves are the masters of politics, everyone enjoys equal political rights and freedom and takes part in state activities as befits a master. In our society everyone belongs to a political organization, and political life here is the most important part of a person's life; it is a vital part of his daily routine. In our society all the people are closely united as one on the basis of revolutionary obligation and comradeship and are fighting together, helping and leading each other forward on the principle of one for all and all for one. This is the greatest pride of our society and it is inconceivable in capitalist society; it is the very source of our people's boundless happiness and their unconquerable strength.

Our young people today are leading a new, happy socialist life because the young people of the previous age gave their sweat and

blood, and because the previous generation discharged its historical mission in good faith. Our young people must bear this in mind and carry out their historical mission in a responsible manner as their predecessors did. Our young people must fight, taking great pride in socialism, and thus firmly defend the banner of socialism from the imperialists' schemes and all their challenges and demonstrate to greater effect the decisive advantages of socialism.

If our young people are to fulfil their responsibility as the successors to the revolution, they must arm themselves fully with the Juche idea of our Party and display a high degree of loyalty and revolutionary spirit in implementing their revolutionary tasks.

The Juche idea is a scientific, revolutionary idea which, for the first time in history, has identified man as the master of the world and shown the masses, the subject of history, the correct way of achieving independence. The Juche idea is an absolutely correct guide to action in the struggle for independence; it is the guiding ideology of our times which the people of the age of independence must acquire. It is only when young people are imbued with the Juche idea that they can work for the revolution to the very end, overcoming any trials and difficulties by displaying a high degree of consciousness of being the masters of the revolution, and by having firm confidence in the victory of the revolution.

Our young people should make the Juche idea their firm belief and think and act in accordance with this idea.

In order to shape their destiny independently and creatively, the masses should be united around the Party and the leader as a single socio-political organism and follow them loyally. The historical experience of our revolution shows that the people will always emerge victorious when they all fight, bound closely together as one behind the Party and the leader.

In the dark days of Japanese imperialist rule, the young patriotic Koreans were groping for the correct path for their struggle. It was not until they rallied closely around the great leader Comrade Kim Il Sung and came under his leadership that they were able to

become true revolutionaries and play the vanguard role in blazing the trail for our revolution. To these young communists Comrade Kim Il Sung was not only the leader of the revolution, but also their intimate comrade and benefactor who provided them with a noble life as revolutionaries and who guided them with kindness to add lustre to it. That was why the absolute loyalty of these young communists to the respected Comrade Kim Il Sung was purest and most steadfast; it was based on their strong revolutionary belief and obligation.

The young people of today belong to the new generation which was born and has grown up in the socialist motherland, enjoying a happy life to the full. Our Party has strong faith in these young people, the successors to the revolution, values them most highly and spares nothing if it is for their benefit.

Our young people must emulate their revolutionary forerunners in following the Party's leadership and the leader's guidance with loyalty and in fulfilling their obligations and duties as revolutionary fighters. They must resolutely defend the Party, with a firm resolve to share their destiny with it, and must act as its guards and death-defying corps at any time and at any place.

They must express their loyalty to the Party and the leader in their practical activities to implement the Party's lines and policies.

Our Party's lines and policies are the strategy and tactics for the fulfilment of the revolutionary cause of Juche; these are the revolutionary tasks that must be carried out by the young and other people. The lines and policies advanced by our Party are permeated with its warm love and care for the people. They imply its great expectations and belief that the people will accept them as their own and implement them without fail. The young people must accept Party policy not only as a duty but also as a great joy and honour, display intense loyalty and devotion in its implementation and live up to the Party's expectations and trust.

The young people must play the vanguard role in carrying out the ideological, technological and cultural revolutions. They must take the lead in any difficult and labour-consuming work for the building

of socialism and carry out their revolutionary tasks in a responsible manner at their respective posts. Our young people must march courageously to the most vibrant sites of socialist construction and must all perform exploits and become heroes.

The victory of socialism does not come of itself; it is achieved only after an arduous struggle by the masses of the people. A new machine cannot be developed unless painstaking efforts are made and repeated failures are overcome. Much less is it possible to achieve, without any difficulties and twists and turns, the historic cause of building a new society for the people by removing the exploiting system and the remnants of the old society that have existed for thousands of years.

A man who dreads trials and difficulties cannot become a revolutionary. If he is to become a revolutionary with an indomitable fighting spirit, he must be tempered in the arduous struggle from his youth. As the saying goes, early training means more than late earning.

The young people must bravely overcome any trials and difficulties which they encounter, firmly convinced that if they struggle in firm unity under the leadership of our Party nothing will be impossible and victory will be theirs. Defeatism and pessimism in the revolutionary struggle end in betrayal and surrender. Whenever they are confronted with trials and difficulties they must screw up their courage so much the more. They must continue to make innovations and advance, displaying the revolutionary spirit of self-reliance and fortitude.

In order to accomplish their mission as the successors to our revolution, the young people should acquire strong creative ability and rich cultural appreciation.

The struggle to build socialism and communism is a gigantic creative undertaking to transform people, nature and society on a full scale. The young people who build socialism and communism and are the masters of the future must naturally have a wealth of knowledge of science and technology and the strong physiques they will need to carry out socialist construction forcefully in addition to having

communist characteristics.

As ideological consciousness is a decisive factor in defining man's independence, so scientific and technical knowledge is the main factor in defining man's creativity. Science and technology are now developing at an amazing speed, and there is hot competition between countries to lead the world in science and technology. The imperialists are tenaciously manoeuvring to monopolize science and technology, the common wealth of mankind, and to check their development in socialist countries. Unless they acquire a knowledge of modern science and technology, young men and women cannot work creatively to render distinguished service in socialist construction, nor can they demonstrate the advantages of socialism, which is in confrontation with imperialism.

All young people must study and study in a high revolutionary spirit and with a strong sense of responsibility to acquire a knowledge of modern science and technology. From the very young generation, a large number of scientists and technicians must be produced who are capable of making a great contribution to the development of science and technology in our country. Young people must reject the fear of technology and conservatism and launch a powerful movement for scientific invention and a mass movement for technical innovation by strengthening creative cooperation among scientists, technicians, producers and three-revolution team members.

A strong physique is the source of youthful spirit and vitality and guarantees creative labour and a heroic struggle. Our young people must be not only sound ideologically and spiritually but also physically healthy, harmonious and strong. Sporting activities should be encouraged and popularized among young men and women so as to make them fully ready for work and national defence.

Communist people are people of a new type who are not only fond of working and struggling but also able to lead a cultural life displaying noble moral traits and rich emotions. Communist revolutionary qualities can be most durable and powerful on the basis of a genuinely rich life only when they are welded with noble moral

traits and rich emotions. We should see to it that all young men and women love and treasure their comrades and the collectives and voluntarily observe socialist regulations and order so that they make a great contribution to the establishment of a harmonious and well-ordered life in our society. In addition, cultural and aesthetic education as well as amateur artistic and literary activities should be stepped up among the youth so that every place where there are young people vibrates at all times with singing and dancing and overflows with the joy and optimism of youth.

Organizational life should be strengthened among the members of the League of Socialist Working Youth.

Only within an organization can a man acquire precious political integrity as a member of the socio-political community and enjoy a valuable life in the worthy struggle for society and the community. A strong sense of organization is one of the most important qualities of a revolutionary. Only those who have belonged to an organization and have taken an active part in it since their younger days can grow up into revolutionaries who are accustomed to an organizational life and have a strong sense of organization.

The League of Socialist Working Youth is a revolutionary school which trains all the young men and women of our country as the heirs to the revolution and the young vanguard of our Party. The young people must take great pride in being LSWY members and feel honoured as such and take an active part in the organizational life of the league. LSWY members must value their organization, always rely on it and carry out in good faith the assignments given by the organization and their own revolutionary tasks; in this way they will exalt the honour of being the young vanguard of the Party.

The young people must strive for the reunification of the country, the supreme desire of our people.

Our people lived as a homogeneous nation with a brilliant national culture for thousands of years. When Japanese imperialism was defeated they ought to have become masters of a unified, independent and sovereign state. But they have been suffering from national

division for over 40 years because the US imperialists occupied south Korea after liberation. In the 40-year-long history of the division of our country the world has seen what great misfortune and misery one nation of the same blood is suffering because of the artificial division of their country by foreign forces and what a serious and atrocious crime is being committed by the imperialists who trample upon the destiny of another nation in order to carry out their aggressive scheme.

Nothing is more important and pressing for our people today than the task of ending the tragedy of national division brought about by the US imperialists and reunifying the country. The people, including the youth in the north and the south, must combine efforts and reunify the country without fail in our generation so that the younger generation will enjoy happiness to the full in the reunified land.

Defying the suppression and subtle deception of the enemy, the south Korean youth and students are now fully displaying the heroic mettle of the Korean youth in their struggle to oppose the US imperialists and their hirelings and to reunify the country. They are playing the vanguard role in the just struggle of the south Korean people for anti-US independence, anti-fascist democracy and national reunification; and their heroic struggle is a source of pride for our nation.

Our young men and women must never forget the fighting south Korean people, youth and students even for a moment and must actively support their struggle. They must build socialism better by displaying a high degree of patriotic devotion and give powerful encouragement to the struggle of the south Korean youth and students who are looking up to the northern half of Korea as their beacon of hope.

The young people in the north and the south should stand in the nation's vanguard in the anti-US reunification struggle and, on the basis of the Korean nation's spirit of independence, take strong joint action to remove the barrier of national division and make a breakthrough in the struggle for the country's reunification.

We must hold the 13th World Festival of Youth and Students successfully in keeping with the idea of anti-imperialism, peace and friendship and further strengthen solidarity between our young people and the progressive youth of the world.

This festival will be participated in by a large number of progressive young people and students from many countries of the world who are fighting for peace and social progress against imperialism. They are the young standard-bearers of our times who are the hope of mankind and its future. They are the young fighters who are taking the lead in the efforts to create an independent and peaceful new world. It is from among them that the outstanding fighters and heroes of our times will emerge. How they fight will exert a great influence on the future development of the world.

We must work with them properly with warm feelings of cherishing the future of mankind and loving comrades and friends. We must ensure that all the delegates to the festival clearly understand the noble idea of the festival and return home with warm feelings of friendship towards the youth and other people of Korea. Then they will become ardent anti-imperialist fighters, forming a fine vanguard in building new societies, and reliable supporters for and sympathizers with our revolution. Only when this is done can we say that the festival will have been a great success and have met the expectations of the Korean and other progressive people of the world.

ON MAKING THE CULTURAL AND EMOTIONAL LIFE PREVAIL THROUGHOUT THE SOCIETY

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

January 5, 1989

The cultural and emotional life is a sphere of social life that makes people live a cheerful, beautiful and elevated life with great cultural attainments. It is a real life of an independent man who wants to lead a free and happy life as the master of the world and his own destiny, unshackled by any subjugation or restriction. Independence, creativity and consciousness are the essential qualities of man; thanks to these qualities, man leads an independent and creative life as the master of the world and of his own destiny. As a social being with independence, creativity and consciousness, man does not feel contented with merely eating and having clothing and housing, but demands a beautiful, elevated and civilized life. What precisely satisfies this demand of the people is the cultural and emotional life.

A cultural life is a major trait of communist life. A communist is a genuine revolutionary who devotes his all to the struggle to deliver the working masses from all manner of exploitation and oppression and provide them with an independent and creative life. The life of a communist begins with struggle and ends with struggle. The communists find the worth and pleasure of their lives in the struggle to realize the independence of the masses. They make their whole life honourable amid this struggle. This does not mean, however, that

communists know nothing about a life of leisure and emotion, knowing only struggle. A communist is a man of sentiments with the most beautiful and rich feelings and emotions. High cultural attainments, deep emotion and noble morality constitute the important traits of a communist, along with loyalty to the revolution, Party, working class and people. To the communists, struggle and life are intermixed. There is a life amid the struggle and the struggle is going on in the current of life–this is the life of communists. Therefore, they always live and fight optimistically, full of confidence, without any pessimism and vacillation in any adversity.

Socialist society is a society that is free from all manner of exploitation and oppression and in which the working masses enjoy an independent and creative life as the masters of the state and society. In this society, the masses not only create all the material, spiritual and cultural wealth of the society, but also enjoy it all. The Party and state set as the supreme principle of their activities the improvement of the material and cultural lives of the working masses and strive to provide them with more wealthy and civilized lives. Our socialist system, the embodiment of the great Juche idea, has created a most advantageous society in which the masses are the masters of everything and everything serves the masses. In our country, all the policies of the Party and state are enforced for the benefit of the working people and all social wealth is geared towards promoting the welfare of the people. In a nutshell, ours is a people-centred society that places the interests of people above all else and subordinates everything to them. Creating the cultural and emotional life throughout the society and developing it to the fullest is an intrinsic requirement of a socialist society serving the masses.

In a capitalist society, the working masses cannot enjoy the cultural and emotional life in the true sense of the word. It is a reactionary society in which a handful of capitalists and other privileged classes violate the independence of the masses and oppress and exploit them. It is a rotten and degenerate society that is exclusively based on egotism and in which fraudulence and trickery,

immorality and depravity, and decadent culture are rampant; a society ruled by the law of jungle. The exploiting class, for their own rapacity, are perpetrating murder, extortion and all sorts of inhuman, uncivilized actions without hesitation, enjoying pleasure in such behaviour. The working masses in a capitalist society are the objects of exploitation and oppression. They are not provided with even the basic conditions for human life. In such a reactionary capitalist society, in which the independence of the masses is infringed upon and a small minority of the exploiting class lords it over the society, the cultural and emotional life is inconceivable for the working people.

The cultural and emotional life comes into full bloom only in a socialist society where the broad masses of people are the masters, and the demands for it grow as society develops. We must make such life prevail throughout the society to meet the nature of socialist society and the requirement of social development, so that all working people lead a civilized life.

This year our country will host the 13th World Festival of Youth and Students in the deep concern and great expectations of progressives all over the world. For our country to host the first world festival of youth and students in Asia is a source of great pride to our people. The forthcoming world festival of youth and students is a grand festival where the youth and students from the five continents will come together under the slogan “For Anti-Imperialist Solidarity, Peace and Friendship!” Therefore, it will be attended by a great number of youth and students from various countries around the world with different ideologies and systems, political views and religious beliefs, languages and customs, cultural attainments and sentiments. Among them are some from capitalist countries and some from the countries hostile to us. Unless we make the cultural and emotional life prevail throughout the society, they might say that our people are not emotional and their lives are dull. The cultural and emotional life should be ingrained in society, too, to demonstrate through the 13th World Festival of Youth and Students the true image

of our society, in which the leader, Party and masses have been united single-heartedly into a socio-political organism, a powerful motive force of the revolution. We must show our society is overflowing with revolutionary loyalty and comradeship as well as the happy and worthwhile life of our people, who are enjoying an independent and creative life as the masters of a society free from all exploitation and oppression. We must further demonstrate the noble ideological and mental qualities of our diligent and resourceful people. Greeting the festival, we should encourage the working people to improve their cultural activities so that the revolutionary and optimistic way of life prevails in the whole society.

In our country, under the wise leadership of the Party and the leader, the working people are now provided with all conditions to enjoy their leisure time in whatever form they want. Everywhere in our country we have built theatres, cinemas, indoor and outdoor stadiums, camping sites, rest houses, sanatoriums, parks, recreation centres, playgrounds and other cultural facilities. Especially in recent years the conditions for the cultural life have been much improved. In Pyongyang, for instance, a great number of first-class cultural and sports facilities, such as the East Pyongyang Grand Theatre, the Youth Theatre, the Rungnado Stadium, the Yanggakdo Football Stadium, the circus and Schoolchildren's Palace on Kwangbok Street and the gymnasiums on Chongchun Street, have been built. A country such as ours, equipped with excellent conditions for the cultural life, can hardly be found elsewhere in the world.

However, the cultured way of life has not yet prevailed in society and it has not become a daily routine. On ordinary days, our people's lives seem to be austere, though things are somewhat better on holidays. So our people appear to possess low cultural attainments and to be unemotional. Even on holidays, some people are sleeping at home or sitting together just to spend time in empty talk. The fact that our officials are austere even at diplomatic activities, instead of being flexible to suit the circumstances, is explained mainly by their neglect of cultural activities in the past.

Our people's neglect to lead the cultural and emotional life seems to be connected to the fact that our country has not gone through the normal stage of capitalist development, and the officials still retain the old habit of life and feudalistic moral customs handed down from the bygone days when we were poor.

We must foster the cultural and emotional life throughout the society so that all the working people make their lives colourful, as required by the socialist way of life.

An important aspect in this undertaking is to make people optimistic and passionate in life.

The optimistic and passionate life of the people underlies their high cultural attainments. Only when they are optimistic and passionate in their lives, can people enjoy a true life and make their lives worthwhile and fruitful. Those who fail to do so cannot taste the joy and happiness of a man. And such people cannot cherish sympathy or a warm love for their comrades.

If we are to boost an optimistic and passionate life among the people, we must briskly launch mass cultural activities.

Mass cultural activities are an undertaking to improve the cultural attainments of people and educate them in aesthetics. The wide-scale social undertaking of the mass cultural activities will make the community more harmonious and inspire the people with ebullient vigour and stamina so that they can carry out their revolutionary tasks with more credit.

We must have a correct understanding of the importance of this undertaking, and press on with it as a social campaign.

It is important in this undertaking to conduct the amateur artistic activities and the dissemination of songs on a regular basis. Only then can the society be full of revolutionary optimism and enthusiasm. The amateur art activities and the dissemination of songs can be organized even at workplaces during breaks; so, efficient organizational work only can regularize them fully. In the future institutions, enterprises and cooperative farms should launch amateur artistic activities and teach songs in various forms to meet their specific nature and

situation. Artistic performance must be fully prepared to meet the psychological feelings of the masses, including solo, duet, part song and comic stage dialogue, dramatic sketch, choral recital of poetry and the like. Amateur art circles must not try to follow professionalism or create masterpieces. As far as their instruments are concerned, they must use harmonica, guitar, accordion and other popular instruments for their performances.

Well-organized song competitions should be held among the working people. The television service has recently broadcast working people's song competitions in different classes, and the public opinion on them has been very good. You must organize these in various forms so that more and more people can take part.

It is necessary to encourage the working people, students and pupils to take part in mass dance performances. Nowadays mass dances are performed only on special occasions; this is not normal. In the future mass dances should be organized on commemoration days and holidays or during breaks in work so that they become a part of the people's lives.

Family entertainment and the like should be encouraged widely. One official's family frequently holds entertainment parties and all his family members, from father to sons and daughters, even grandsons, enjoy the time singing and playing instruments. Only when one organizes family life in this way, can one make the family harmonious and cheerful and rear the young with high cultural attainment.

Artistic and literary works, such as poetry, novels, films, opera and drama play a great role in bringing the truth of genuine life home to the people and establishing the revolutionary outlook on the world among them. You must create the revolutionary atmosphere of study among the working people and encourage them to enjoy many literary works, including novels and poetry, films, opera and drama. Recently, the great leader highly appreciated the novels *Bright Morning*, *From Scratch* and *Unshakeable Conviction*. You should see to it that all Party members and other working people read these

novels and follow the examples of the heroes of the novels in their life and work.

Oratorical contests, public discussions of books and poetry recitals should be organized among the working people, students and pupils on many occasions.

In the past, such gatherings were organized frequently. Many students were excellent in oratory. Some students, though they were poor in written examinations, earned top marks in oral examinations because they answered questions fluently. Nowadays, such gatherings are not organized among the working people and students and pupils. Therefore, they poorly answer the questions and fail to express what they have in mind. Some poor talkers, even at a round-table talk or an interview, read through what they have written beforehand. Some time ago I happened to watch a round-table talk and interview on TV and found them to be artificial, clumsy and tedious because the participants were reading through what they had written, though they could speak out their opinions fully in a few words.

This is also the case when cadres are making speeches or giving lectures. When taking the floor at a meeting, they have only to jot down an outline and speak naturally based on this, but some read through a prepared manuscript. When giving a lecture for a short course, too, they dictate the material to the audience, instead of explaining the content of their lecture in plain words making students jot down only important points.

The art of speech and courage must be fostered among the working people, students and pupils through frequent oratorical contests, debates about a book and poetry recitals, allowing them to freely express what they have in mind and in plain words at any place without any manuscript.

At the oratorical contests or book reviews, too, they should be encouraged to explain what they have in mind in plain words instead of writing manuscripts and reading these. Even at a TV soiree, round-table discussion or interview, the participants should express their thoughts freely, without any manuscript, in their ordinary way of

speaking. People may make mistakes while speaking out their thoughts at a gathering without a manuscript. But an issue should not be made of such mistakes.

It is ethical for people to applaud or express their feelings at moving passages, while listening to speeches at an event or meeting. If they do so, some of our officials speak ill of them, saying they are making uncalled-for actions. This is an expression of the lack of emotion among officials.

Field trips and visits should be frequently organized for the working people. Frequent field trips and visits will help them to acquire a deeper knowledge of various fields through the real objects and to cultivate cultural attainments and rich emotions. The institutions, enterprises and cooperative farms must envisage the exploration of revolutionary battle sites, tours to scenic spots and visits to Pyongyang in their work plans, and organize them on a regular basis. Good conditions must be provided for the working people's tours and visits.

Frequently holding sports games is of great significance in popularizing physical training and making exercise a part of people's daily routines so as to build physical strength, develop sports skills and make the cultural and emotional life prevail in society. In the future, you must widely organize athletic meetings by provinces, sports teams, institutions, enterprises, workshops and workteams. The educational sector should hold them regularly by schools and classes. It would be advisable to hold the games both on the occasions of national holidays or on other holidays.

If people are to lead their lives in an optimistic and passionate way, they should organize their lives on national and other holidays or in leisure hours in different ways and spend hours in a festive way. Only then can they create a harmonious and happy atmosphere in their families and society and relax themselves fully before they carry out a new revolutionary task with credit and in good health. This is also necessary to bring up their children as excellent people who have noble cultural attainments and rich sentimental feelings.

Working people should be encouraged to take their families to parks, recreation grounds and zoos on national and other holidays, sightseeing, picnicking and spending their leisure time cheerfully. Strolling about in parks or along promenades together with their families after leaving office is good.

It is ideal to go fishing in rivers or lakes on holidays or after work. This is good both for enjoying a life of leisure and for adding charm to the scenery. Looking around Pyongyang today, I have found many people fishing in Pothong River. This adds beauty to the scenery of the river.

Folk games must prevail. If our people are encouraged to play traditional folk games handed down from the olden times, their hobbies will benefit their national pride and dignity and carry forward our nation's excellent cultural heritage. A climate should be created in which the working people play folk games, such as wrestling, swinging, archery and *yut* (stick game), on national and other holidays. The children should frequently practise archery, kite-flying, sleighing, rope-skipping, hide-and-seek and other folk games. Only when the children play the folk games frequently will it be possible to preserve folk games, inherent in our nation and handed down from time immemorial. Otherwise, the games might all disappear over time.

Playing cards, chess or other games, too, should be popular on national or other holidays. I was told that some people do not allow card games, considering this not entertaining. This is a wrong idea. Playing cards or chess must be forbidden at work sites or offices during working hours, but it is good to play them on national or other holidays.

In order to make the people lead the cultural and emotional life optimistically and passionately, it is necessary to provide enough facilities for this purpose. You must produce a variety of instruments, such as guitars and harmonicas, and also fishing tackle and sell them to the working people and provide them with planks and rope necessary for swinging, seesawing and tug-of-war. You should also

produce great quantities of skates, sleighs, a variety of toys, coloured paper and kite string and sell them to children. You must also build up theatres, cinemas, parks, recreation grounds, promenades and other cultural facilities for the working people to enjoy their leisure time optimistically and passionately.

Another important aspect in making the cultural and emotional life prevail in society is to help the people live in a cultured way under hygienic conditions.

Neat clothing and a smart appearance mirror the state of people's ideological and mental quality and the standard of their cultural life. A man with a sound ideological consciousness, high cultural attainments and noble communist moral traits is always smart and neat in his dress and personal appearance.

People should be educated to dress neatly. As the saying goes, "Clothing makes the man." Smart clothing improves one's personality. Only when people dress smartly can the streets and villages look more beautiful and the external prestige of the country be raised.

The problem of people's clothing, however, has not been satisfactorily dealt with.

The women's clothing is a problem. They do not know how to make good Korean clothing, even with high-quality cloth. The Korean skirt and jacket are a traditional national costume our women have worn since olden times. In olden times our women wore a jacket and a long skirt and put on beautiful toecapped rubber shoes of various colours. As our women are now wearing a short skirt, the inherent characteristic of the national costume is not evident. The Korean skirt cut short is not appealing to the eye. Our women are now putting on short skirts. So Korean women living in Japan wear short skirts when they visit the homeland, though they habitually wear long ones in Japan, I was told. I do not know why the garment factories and tailor shops are making skirts short. If it is for the purpose of economizing materials, it would be wrong because it cannot economize much. Wearing short skirt is a European style of

dressing. The European women wear short skirts. Women in our country began to wear short skirt in the 1960s; apparently such habit still remains. When they wear a suit, our women fail to change their style of dress to reflect fashion changes and the aesthetic taste of the modern times. Needless to say, in the past few years, foreign styles have developed a great deal in our country. However, clothing is not fashionable and diverse; they appear to be wearing uniforms.

The fashions of men are worse. Some men wear sloppy suits or shirts, without pressing them. And worse still, some move around the streets in work clothes. The style of men's clothing is too simple.

Judging by the fact that our people are not dressing fashionably to meet the aesthetic tastes of the times and our national characteristics, apparently the officials in charge of the garment industry are inefficient in their studies. If officials are to become patriots, they must study the history and culture of their own nation more profoundly, so as to maintain an inherent national character even in fashion. We must improve fashion to demonstrate the beautiful and noble features of our people living in the homeland of Juche.

It is imperative to develop different styles of dress suited to modern aesthetics, while preserving the inherent characteristics of our nation.

Women should be encouraged to wear Korean skirts and jackets in harmonious colour combinations, while preserving the peculiar character of Korean dress. They should also wear foreign-style dresses neatly to suit the modern aesthetics. Those women who are engaged in foreign affairs must be more splendidly dressed. As they take part in various events, including banquets, together with foreigners, they may disgrace the prestige of the country, if they are not dressed neatly.

Men, too, must wear appropriate clothing of different styles. If they wear a suit, jacket, knitwear, shirt and the like, which is casual, neat and clean, they will be good-looking. It is not reasonable to force them to always wear a business suit, including a tie. They should be encouraged to wear a variety of styles in different tastes to suit the

socialist way of life and modern aesthetics.

In order to civilize clothing, a social campaign for cultural enlightenment should be launched among the working people. The fact that they are dressing carelessly is largely due to the neglect of past cultural enlightenment work. Our women's Korean costumes are not attractive, though they are made of good material. This is because our women are ignorant of dressmaking.

Preparing for the 13th WFYS, excellent designs for garment and many other inventions were produced from among the working people through competitions. By drawing a lesson on this experience, you must widely organize a garment show or a competition for garments.

Pickets should be placed to exercise control over carelessly-dressed people.

In order to make a fresh development in fashion, it is necessary to establish many tailor shops so that people can have their clothes made any time to suit their figures and hobbies. In cities, there must be tailor shops specializing in Korean costumes. Making the Korean costumes requires much labour, so tailor shops specializing in the Korean costumes must be available so that such clothing can become popular among women. If such shops are set up separately, the specialists in the Korean costumes will become more skilful.

People must be concerned in arranging their hair neatly and simply to suit the feelings and physical constitution of our people. Hair-dressing may improve or damage their personality. To help people arrange their hair neatly, a variety of hair-style designs should be displayed in barbershops and beauty parlours so that customers can choose a suitable style.

People must put on decent shoes. Whatever the dress made of good material they may wear, people will not be attractive if they put on shabby shoes. Nowadays many women wear overcoats and high boots in winter; short women in such attire look heavy. Footwear must match one's clothing and physical constitution, and it should be kept clean.

We should put an end to the tendency of speaking ill of people

who are keeping good appearance and dressing neatly. Previously male students were critical of female students for dressing neatly, using hair sprays and spraying perfume over their clothes. So I once criticized them. Those who poke fun at such things are absurd and at a low level of culture.

A family is a cell of society and the basic unit of people's lives. Only when household affairs are well managed and in a cultured way amid hygienic condition, can the habit of always living in tidy surroundings be cultivated among the people and the habit of leading a sound and cultural life be ingrained in the society. All the families must keep the inside and outside of their houses neat and tidy while building them up in a simple way. Households should raise goldfish and tend flowerpots, creating the atmosphere of a cultural and emotional life.

Cooking tasty dishes is important in family life. The same dishes made with the same materials will have different flavours depending how they are cooked. Each household must make a variety of dishes, such as bread, noodles and vegetable dishes as suited to their taste.

The role of a housewife is very important in managing the household life in a cultural and hygienic manner. Because of their low level of cultural life, some women live in a slovenly manner, without keeping their households neat and tidy. Some kept their houses or boarding houses neat and tidy before marriage, but, after marrying and giving birth to children, they live in a slovenly manner. The housewives must be responsible for their household affairs and keep them neat and tidy.

For the housewives to play their role properly, they must improve their cultural level. It is necessary to teach them the common knowledge of domestic life, such as housekeeping, education of children, dressmaking, and cooking, in various forms and ways so as to improve their cultural level.

Streets, villages and workplaces are the bases of the people's collective life. Only when they keep these neat and tidy can they create a cultural and hygienic life throughout the country and make

life and work always cheerful and civilized. They must pave the streets and villages with cement, take good care of the streets, create lawns and flower gardens, and establish amusement facilities in villages. In addition to this, they must also keep their workplaces and machines and equipment clean, and preserve them in a cultured way and in a hygienic condition.

The item of next importance in making the cultural and emotional life prevail throughout society is to put people's lives on a cultural and moral basis and to help them voluntarily observe the public morals. Only then is it possible to create an ennobling and sound way of life in society.

Several defects face the working people in rectifying their cultural and moral lives. Such morals as visiting neighbours on New Year's Day to exchange greetings and congratulating others on their birthdays are now disappearing. Some people fail to congratulate their former teachers on their birthdays while arranging birthday parties for their own children, and never pay a visit to their old schools or universities after graduation. Quite a few cadres ignore the teachers from whom they have learned, thinking as if they have become cadres because they are talented. Previously many people sent New Year's cards to relatives, friends and former teachers on New Year's Day. But nowadays, such customs are disappearing. Some people behave in this way, I was told, on the excuse that it is not necessary to send cards because paper supplies are strained and they frequently meet with these people. Such people are ignorant of what elementary human decorum and morals mean.

Among people who have been abroad for study or practice, nobody sends New Year's cards or name cards to teachers or friends. It is good to send New Year's cards or congratulatory letters or name cards to foreigners with whom one has a connection. We should not consider such habits as a behaviour devoid of Juche character and national character.

In our country, there is no institution deliberating on picture postcards, no factory that produces New Year's cards, congratulatory

cards, name cards or postcards, and no man who asks for the paper necessary to make them.

During my school days, I sent many New Year's cards to my acquaintances. In other countries, sending New Year's cards or congratulatory letters or name cards to relatives, friends and teachers on New Year's Day or celebration days is becoming a fashion of social life.

Postcards can be sent not only on holidays, but also on birthdays or wedding days. It is necessary to produce and sell in great quantities a variety of postcards for several occasions, such as New Year's Day, national holidays, birthdays, and wedding days. New Year's cards, congratulatory letters or name cards sent to foreigners should be made in different forms and in great quantities. To produce different kinds of cards it is advisable to organize prize competitions and exhibitions of designs, and to refer to designs issued by foreign countries.

We should produce and sell in great quantities different kinds of toys and ceramics that can be given as mementoes to mark birthdays or national holidays. As for the toys and ceramics to be presented to children as gifts, it would be good to make them in various forms and inscribe on them such words as "Happy birthday" or "Congratulations." A doll in a striped jacket or a puppy would be favoured by the children.

The Mansudae Art Studio and other provincial fine arts companies must manufacture a variety of high-quality ceramics that can be presented to children as gifts. The Mansudae Art Studio will be capable of making a variety of gifts suited to children. It is staffed with talented people and equipped with the necessary means for this purpose.

It is reasonable to set up shops that sell only New Year's cards, congratulatory letters, postcards, gifts and the like, rather than selling them in ordinary shops. Only then can people choose from an abundant selection of cards in such shops. Ordinary shops dealing with other kinds of commodities are too crowded to offer a good

selection. If such special shops are set up in Pyongyang, the senior officials of provinces who happen to come to the city will find them and on their return home, establish such shops in their provinces, too.

It is also necessary to produce and sell a large quantity of diaries, handbooks, notepapers and the like. Diaries, handbooks and notepapers must be made well and in various forms so that they can be used effectively in the people's cultural lives. Making these items available will not prove difficult if careful organization is used, since little paper is needed for their production.

The remnants of the old society, which must be overcome in our cultural and moral lives, are manifested in one way or another.

In relationships between men and women, too, many outdated moral concepts still exist. Some men think it unlucky to see women crossing their path, while others are critical of young men and women walking together or meeting each other, saying they are not morally sound. These are expressions of the leftovers of old-fashioned morality handed down from feudal society.

We must examine the leftovers of outdated morality still evident in our cultural and moral lives and make corrections so that our cultural and moral lives will become sound and noble, meeting the socialist way of life.

Public morality is the rule of action to be observed by people in their social and collective lives. Only when all people observe public morality on a voluntary basis can a social and collective life be maintained and consolidated as intrinsically required by society and the sound cultural and emotional life prevail in society. How they observe it will reflect their personality and the level of their civilization.

At present there is a tendency to violate public morality among the people, and this is not a minor tendency. Some people cross the road where there is no cross walk, while others hang on a moving bus to get on first without having to queue up at the bus stop. Some people sleep in parks and recreation centres, litter the streets, violate regulations in theatres and cinemas, shops and restaurants, eat food in

the street and carry bundles on their heads and backs. These show that our people have not yet been civilized.

All people must observe the public morality voluntarily, bearing in mind that each of them is a member of society and community. In particular, the citizens of Pyongyang and other cities must keep the traffic regulations and the orders to be observed in public places such as recreation centre, park, theatre and cinema.

In order to make people follow public morals, the mass control must be intensified in addition to education. However backward one may be, he cannot help observing public morality if the masses persuade and control him. Those people who frequently violate public morality must be publicly exposed and criticized.

In order to make the cultural and emotional life prevail throughout our society, leading officials must have a correct understanding of this work and lead the masses.

The failure to make the cultured habit ingrained in society is mainly explained by the fact that the leading officials are not deeply concerned in this work because of their poor concept of it. Some leading officials are critical of the cultural and leisure activities of working people, regarding them as the expressions of a lack of revolutionary spirit and as revisionist elements. In the past, our Party waged a fierce struggle against the revisionist, corrupt bourgeois way of life revealed in a social and cultural life; they must not consider it a campaign to reject the sound cultural life of our people. Our people's sound cultural life has nothing to do with the revisionist, corrupt bourgeois way of life revealed in the sphere of social and cultural life in the past. The cultural and leisure activities of our people are a true, ennobling life that inculcates among the working people the sound spirit essential for their independent and creative activities and inspires them with the pleasure of their present life, hope for the future and confidence in their victory, whereas the revisionist, decadent bourgeois way of life is a corrupt, rotten way of life that paralyses the sound ideological consciousness of the people, infects them with ultra-egoism, and instigates them to seek luxury and lead

an idle and dissolute life, thus spiritually and physically crippling people. Needless to say, we must be strictly vigilant against the infiltration of the revisionist and corrupt bourgeois way of life and wage an uncompromising struggle against it. But we must actively encourage the working people to lead a sound cultural life.

If they are asked to launch artistic and sporting activities among the working people, some officials are disagreeable and say that they have no time to spare for such activities because there is a strain on production. They are quite narrow-minded and mistaken. The anti-Japanese guerrillas sang, danced and held sports events always stirring the units to revolutionary optimism, as they struggled to free our nation breaking through the sea of fire, the sea of blood. During the Fatherland Liberation War, the courageous soldiers of the People's Army made musical instruments and held frontline concerts on the heights burning under fire, striking terror into the enemy. In the difficult period of postwar reconstruction, when we had to rebuild with empty hands the cities, streets and factories out of rubble, tightening our belts, the construction sites always resounded with drumbeats and song. No matter how strained the present production task may be, our situation is now comparably better than during the anti-Japanese revolutionary struggle, the Fatherland Liberation War, or the period of postwar reconstruction. The more strained our production assignments, the more actively we should organize cultural and leisure activities among the working people so that they can always live and work full of optimism and confidence, without any pessimism.

All the officials must be deeply concerned with the cultural and emotional life of the working people, being clearly aware that cultivating such habits is not merely a routine business matter but an important political work to inspire people with confidence and courage, arouse them to the fulfilment of their revolutionary tasks, and bring glory to the socialist motherland.

The leading officials must take the lead in making the cultural and emotional life prevail in society. As in other work, they must also

stand at the vanguard of cultural and aesthetic activities. Only then can the junior officials naturally follow their examples and will their examples exert positive influence to the work of making a cultured habit ingrained in society. Some of the old leading officials are revealing the tendency of showing a half-hearted attitude towards this work, thinking that it is an affair only for young people; they are wrong. There is no age limitation in cultural and leisure activities. The older one is, the more enthusiastically he must take part in cultural activities; only then can he work energetically with the stamina of youth. Quite a few old cadres are living a cultured life. Such people are not only exemplary in this cultural life but also ask their juniors to follow their examples.

If the officials are to set an example in cultural and leisure activities, they must acquire a high level of cultural attainment and make positive efforts to become men of sentiments.

In order to develop the habits of cultural life throughout our society, cultural education should be intensified. Information work alone cannot boost a cultured way of life in society. The people are not taking an active part in cultural and leisure activities because their cultural and aesthetic standards are low. If the need to lead a cultural life is emphasized only, without helping people to acquire higher cultural attainments, a solution cannot be found to the problem.

Cultural education must be conducted systematically in close combination with family education, school education and social education.

As people are considerably influenced by their family atmosphere, living with their parents, brothers and sisters and other close relatives, family education is important also in the education of culture. In the course of growing up under the patronage of their parents, people take their cue from their parents in terms of words and actions, and never forget them even after they have grown old. Officials must teach their children from their early age good manners concerning cultural and aesthetic life, how to greet people, how to tidy up themselves and how to keep their houses and villages, and set an

example in practice.

Thanks to the universal eleven-year compulsory education system now in force, all of the rising generation in our country are duty-bound to undergo kindergarten, primary school and senior middle school. After finishing these courses, they may either enter a university or go out into society. In their primary and senior middle school days they must acquire the basic knowledge of cultural life. During their primary school and senior middle-school days, the educational institutions must give them the cultural education necessary for their cultural and emotional life. For the educational institutions to organize extracurricular activities and guide them efficiently is also important in the education of culture and aesthetics. The educational institutions must not make useless efforts to control the pupils by making them stay on the campus, but encourage them to launch different sorts of activities after school, tidy themselves up and clean their houses and schools in a sanitary and hygienic way and observe elements of etiquette and public morality.

People receive cultural and aesthetic education not only through their family and school, but also through social life. Public cultural organizations should enhance their responsibility and role and make effective use of different cultural and sports facilities and information and educational means in order to improve the working people's cultural attainments. Radio broadcasts and publications, especially TV programmes, must give wide publicity to the traditional Korean clothes, the national costume peculiar to our people, and different fashions, explain what kind of shoes agree with what type of body, and teach how to prepare Korean and various other cuisine. It is necessary to widely organize lectures and lessons concerning cultural life.

Cultural education should not be launched as a campaign, but conducted on a regular basis. If this work is launched as a campaign, people may be enthusiastic for a while in cultural and leisure activities, but gradually give it up. Only when cultural education is put on a regular basis can the cultural and emotional life become a

daily reality.

In order to make such life prevail throughout our society, Party and working people's organizations must pay constant attention to this work and press on with it.

Party and working people's organizations must regularly organize cultural and leisure activities within their units and make the broad masses of people take an active part in them, so that Party members and other working people devote their all to the prosperity of their motherland, cherishing deep in their minds the pride and self-confidence that they are living and carrying on the revolution under the most advantageous socialist system in the world, faithfully following the great leader.

They must substantially conduct ideological education among the working people by employing various forms and methods so that they enjoy cultural and emotional life, while waging a struggle against all manner of undesirable tendencies that impede a cultural life, including the tendencies to cavil at or control it or provide no condition for it.

You must be clearly aware of the Party's intention to make the cultural and emotional life prevail throughout our society and conduct the organizational and political work briskly, thus effecting a fresh turn in the cultural lives of our people.

ON DEVELOPING PHYSICAL TRAINING AND SPORTS

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

June 2, 1989

Developing physical training and sports is of great significance in training the people's bodies and in building up the country's strength. Only when they are developed can all people, with healthy bodies, be prepared fully for labour and national defence and can our sportsmen demonstrate the honour of Juche Korea in international events.

The Party has taken several measures to this end with a determination to make our country the "kingdom of sports" so that our athletes can win championships in world sports events. While making preparations for the 13th World Festival of Youth and Students, we built many modern sports establishments, including the May Day Stadium, the Yanggakdo Football Stadium, the Sosan Football Stadium, the Volleyball Gymnasium, the Basketball Gymnasium, the Handball Gymnasium, the Table-Tennis Gymnasium and the Combat Sports Gymnasium. So, we can say that we have now laid solid material foundations for developing the country's physical training and sports.

Today our sportsmen played the first game in the newly-built Yanggakdo Football Stadium. Building such an excellent stadium was commendable.

We must invest great efforts in physical training and sports so as to raise it to the world's level.

Football is the basis of sport and it suits the physical constitutions of our people. When our football skills are developed and our players beat the teams of other countries in international events, we will be able to demonstrate the might of our country. Sports authorities should exert every effort to develop our football skills.

To this end, our players should visit countries that have a high level of football skills to play games while intensifying everyday training. If they are not sent abroad to take part in competitions, we will be unable to improve our football skills. Since our football players will play games in south Korea in the future, we must ensure they build up their courage and improve the level of their skills through many games outside the country.

If Latin American countries with a high level of football skills, including Brazil, Uruguay and Argentina, invite our football team, it should go there without hesitation and play games. There is no reason why we cannot send our team to these countries. They have no diplomatic relations with our country, but this does not matter. At one time the Mansudae Art Troupe went as far as Great Britain, which has no diplomatic relations with us, and presented artistic performances, displaying the might of Juche art to the whole world.

We should also develop women's football.

The level of our women's football seems to have recently improved somewhat. In the past, the women players did not play well, running about in groups, but now they have improved considerably in playing with tactics of their own. I heard that our women players played games with the Chinese team in China last year. They can win international matches if they play more skilfully in the future.

As our women football players have not played many international games, we should frequently send them to international tournaments, although there is no hope of winning, including the Asian Women's Football Championships and the International Women's Football Tournament to be held in Czechoslovakia.

We should include women's football in the Amnokgang Sports

Team and increase the number of players of the Amnokgang Defence Sports Team a little.

We should send not only football players, but also players of other sports, to international games. In the beginning of next year, the 2nd Asian Winter Games will be held in Sapporo, Japan; we should send our team there.

We must improve women's volleyball. Our women's volleyball players have done well in international events in the past years, coming to be known as strong. But their latest game results are not satisfactory. The sports sector should take radical measures to improve women's volleyball.

Sports skills are acquired and consolidated only through purposeful and ceaseless training. The sports authorities should ensure that athletes participate in training actively and sincerely by intensifying political work among them.

Physical training and sports should be put on a scientific footing.

This is an era of science. Only when we put physical training and sports on a scientific footing can we develop them. East Germany is scoring successes in the field of physical training and sports because it has introduced advanced science and technology in this field. We should direct efforts to putting physical training and sports on a scientific footing and thus raise our sports skills to the level of the world.

What is important in sports science research is to draw up a long-term plan and develop sports science and technology in a far-sighted way. Lacking an accurate long-term plan, the sports science research work is done now by rule of thumb. We cannot develop sports science in a far-reaching manner in this way. The sports authorities should get rid of the wrong attitude of neglecting sports science, giving attention only to the morphological features of man, and study sports science with a far-reaching plan.

The sports scientists should not work in an old manual way, dillydallying; they should work in a big way, drawing up a long-term plan and a plan of each stage for developing our country's sports

skills to the world standard and studying sports science in accordance with these plans, just as the sectors of the national economy do.

Efforts should be directed to developing basic sciences of sport like sports biochemistry.

Research on sports nutrition should be intensified. Claiming that athletes should be fed much of any food, sports authorities try to increase the quantity of such foodstuffs as meat, butter and rice; they do not think about studying a high-calorie diet for each sport and supplying nutrition to athletes accordingly. This is wrong. We cannot develop physical training and sports by building up the ranks of players with those who are tall and heavily built–those with suitable physical constitution–and by feeding them much without developing sports nutrition. They should be supplied with foodstuffs that, though small in quantity, have high nutritional value. Cosmonauts last for two or three days, maintaining their physical capabilities, after eating one packet of food of high nutritional value. We should supply athletes with such foodstuffs so that they can take in nutrition necessary for training their physical strength and preserving the balance of their bodies.

Sports medicine should be developed.

For the development of sports medicine, the latest achievements of medical science should be introduced to physical training and sports and, to this end, cooperation with medical scientists should be effected. For sports medicine to be developed, scientists in this field should be brought up. For the present, about 20 promising students should be selected from the second and third years of universities of medicine and sent to study in countries with developed sports medicine. If, instead of doing so, the graduates of these universities are assigned to the Sports Science Institute, they will not be able to do research work in a proper manner because they, in spite of their knowledge of medical science, have no understanding of sports science. The relevant sector should assign the students who return after studying abroad to the institute to engage them in research on sports medicine.

In order to intensify research in sports science, a strong base for the research should be built. I have long thought we must build an excellent base for sports science research.

After building an excellent Sports Science Institute, we should strengthen its force of researchers, including the force of researchers in the field of basic sports science like sports biochemistry.

Along with reinforcing the Sports Science Institute, we should properly lay out the sports science library. When we lay out the library and equip it with various materials of sports science and technology, sports scientists and technicians, trainers and athletes will be able to grasp the athletic techniques used in other countries and adopt tactical scientific measures to counter these by using the gathered materials.

The library should be equipped with materials on science and technology, films, video recordings and various other materials that suit the trends in world sports science, which are necessary for developing our sports science and technology. A variety of books and other materials on sports science and technology should be bought from other countries for the library.

At present collecting the materials of sports science and technology is done separately by sports teams; it should be done in a unified way. If the sports science library is built in the future, the materials on sports science and technology should be gathered in the library so that the sports authorities and scientists, trainers and athletes can all have access to them.

Construction of the library should be undertaken under the charge of the headquarters of the construction of Kwangbok Street.

For physical training and sports to be developed, state guidance over it should be intensified.

So far the State Physical Culture and Sports Commission, a nonpermanent body, has discussed the problems arising in the country’s physical training and sports and has taken relevant measures; guidance over physical training and sports cannot be effected properly in this way. The problems arising in physical

training and sports should be solved through enhancing the function and role of the Korean Physical Culture and Sports Guidance Commission. From now on, instead of trying to run the State Physical Culture and Sports Commission, we should invest the Korean Physical Culture and Sports Guidance Commission, the master in this field, with the fullest power to give guidance over the country's physical training and sports.

The Korean Physical Culture and Sports Guidance Commission should be renamed the State Physical Culture and Sports Commission, and its function and role enhanced to establish a system whereby the commission grasps and guides in a unified way the physical culture and sports in all fields. Since the commission is to guide the country's physical culture and sports in general, it should draw up in a unified manner plans to supply sports equipment and materials and operational funds. In the future the commission should take control of all operational funds of all sports teams.

The commission should make proper use of sports facilities.

Sports facilities can be put into effective use when they are managed by the commission in a unified way. If they are managed by respective sectors, they cannot be put into proper use. In preparation for the forthcoming 13th World Festival of Youth and Students we have built the May Day Stadium, several gymnasiums on Chongchun Street and many other modern sports facilities. The State Physical Culture and Sports Commission should manage them and put them into proper use to rapidly develop the country's physical training and sports.

The Yanggakdo Football Stadium should not be managed by the Ministry of Railways, but by the State Physical Culture and Sports Commission. The stadium has a seating capacity of 30 000, and that is good. It has been excellently constructed and its football pitch is good. Its Korean-made scoreboard is also good. We can make as many scoreboards as we need if we have only light electrical elements. In future all the scoreboards for stadiums and gymnasiums should be made on our own.

All stadiums and gymnasiums should be operated under the order of the State Physical Culture and Sports Commission. Then the commission will exercise authority in its work. The commission should operate them with plans as the Ministry of Culture and Art does the theatres. It should map out yearly plans of sports games–what kind of games are played in which stadium on which Sundays–and organize games not only between sports teams but also between schools and between factories and enterprises on many an occasion, thus enlivening the stadiums and gymnasiums. The stadiums and gymnasiums excellently built through state investment should not be used only as training centres for sports teams; they should also be used as venues for sport games by schools, factories and enterprises.

Physical training should be conducted in stadiums and gymnasiums as little as possible. We should organize as many games as possible in them. The stadiums and gymnasiums in Pyongyang should organize various games for about 200 days a year and allow sports teams to do training in the remaining 100 days. I will see how the State Physical Culture and Sports Commission runs stadiums and gymnasiums and organizes which games in which stadiums.

We should properly organize the work of giving wide publicity to the games played in stadiums and gymnasiums through TV broadcasts.

Sports facilities should be properly maintained.

As the General Bureau of Management of Sports Facilities under the State Physical Culture and Sports Commission gives unified guidance over not only the stadiums and gymnasiums in Pyongyang but also all the sports facilities across the country, we should put the general bureau directly under the state planning authority, and enhance its role so as to properly manage the country's valuable sports facilities.

Party guidance of the Kim Il Sung Stadium, the May Day Stadium, the Yanggakdo Football Stadium and other stadiums and gymnasiums in Pyongyang should be provided by the Party

organization of the State Physical Culture and Sports Commission. As the commission has taken charge of all these stadiums and gymnasiums and been giving an administrative guidance role over them, it is good to give the Party organization of the commission a Party guidance role over them.

More sports facilities should be constructed. Their construction should not be discontinued on the plea that, with the recent building of many stadiums and gymnasiums, the sports authorities will not complain about a lack of sports facilities.

In the future we must build an indoor football stadium in Pyongyang. You should begin to draw its design. You should also study how to enlarge the East Pyongyang Stadium in a modern fashion. After the leader pointed out that there were no theatres in the East Pyongyang area, we built the modern East Pyongyang Grand Theatre and the Central Youth Hall in recent years. So, the East Pyongyang Stadium must also be expanded in a modern fashion.

The athletes with meritorious exploits should be looked after with care. It was reported that an athlete who exalted the honour of Juche Korea during past international sports events is suffering from an illness; we must look after his treatment. He is a meritorious People's Athlete and has met the leader.

It would be advisable to hold a meeting of activists in the sports sector on the issue of developing physical training and sports. The meeting of activists should discuss measures for implementation of the Party's policy on physical training and sports and map out a long-term plan.

LET US STRENGTHEN THE PARTY AND FURTHER IMPROVE ITS LEADERSHIP ROLE

Talk to Senior Officials of the Central Committee of the Workers' Party of Korea and Chief Secretaries of Its Provincial Committees

June 9 and 12, 1989

At the 16th Plenary Meeting of the Sixth Party Central Committee the great leader Comrade Kim Il Sung shed light on the matters of principle our Party should execute in the present era. He stressed that under the unfurled banner of the Juche idea we should continuously promote the three revolutions, strengthen the Party and further improve its leadership role, and apply in a thoroughgoing fashion the Chongsanri spirit and method and the Taean work system. Important among these matters of principle is to strengthen the Party and improve its leadership role.

From the first day of its foundation until today, our Party has always channelled its great efforts towards strengthening itself and enhancing its leadership role. It therefore has been strengthened and developed into an invincible militant force, and our people, under its leadership, have scored great victories in the revolution and construction.

The correctness of our strengthening the Party and enhancing its leadership role can be understood clearly in the light of the state of things prevailing today in some socialist countries.

With revisionism and reformism gaining ground, some socialist countries are now pursuing the policy of reform and perestroika under the signboard of “realism” and a “new way of thinking” giving up the revolutionary stand and principle of the working class and introducing capitalism to all realms of social life. While negating the fundamental differences between socialism and capitalism, the revisionists and reformists are introducing a capitalistic commodity economy in the place of the socialist planned economy, drawing openly bourgeois democracy in the place of socialist democracy on the plea of “political pluralism” and giving rise to bourgeois individualism and indiscipline in the place of the collectivist spirit of the working class in the ideological field. Their restructuring the socialist economic and political system in a capitalistic way as they have yielded to the reactionary onslaught of imperialism and to temporary difficulties losing confidence in socialism is a counterrevolutionary manoeuvre that wipes out socialism and revives capitalism. Many revisionists and reformists have appeared in the international communist movement and labour movement, but none have gone to the lengths of fundamentally restructuring the socialist economic and political system as are the present-day revisionists and reformists.

The basic reason why revolution is at stake and capitalism is reviving in some socialist countries now is, first of all, that their parties have degenerated. With their parties growing degenerate ideologically, petite-bourgeois ideology has grown apace in these parties and illusions about capitalism have spread widely among the people. Ideological degeneration of a party inevitably brings about its organizational disruption.

In their attempt to introduce capitalism in all fields of social life, the revisionists and reformists are now directing the spearhead of their attack to weakening the working-class party, the core detachment and leading force in the revolutionary struggle, and negating its leadership. They are now stepping over from the stage of degenerating the party ideologically to the stage of disrupting it organizationally. The revisionists of the past negated the party’s

leadership over the revolution and construction, but they never advocated a “multi-party system,” disrupting the party organizationally and negating the party’s leadership completely, as the present-day revisionists and reformists have. Revisionists and reformists are introducing more intellectuals to the party than the working class and are not effectively undertaking the ideological training of the party members. They claim that, with the change in the class composition of the socialist society, the forces that promote social development are intellectuals, not the working class, so one should free oneself from the view of regarding the working class as supreme and that the working-class party should become an “all-people party.” In the parties of these countries the proportion of the membership of the working class is decreasing systematically and the number of people withdrawing from the party is on the rise, resulting in the decrease of the party ranks. Claiming that politics and the economy, as well as the party and government, should be separated, they are attempting to keep power organs, administrative and economic organs, armed forces and public organizations outside the party’s leadership. Their attempt is in the long run aimed at making the working-class party one similar to the opposition party in the capitalist society. A certain section of the people are advocating an absurd sophistry that the party’s leadership paralyses the masses’ creativity. If a working-class party gives up leadership over the revolution and construction as the revisionists and reformists advocate, it is not a political leadership organization that educates and transforms the masses and organizes and enlists them, but a party that runs during elections to garner votes for its candidates as the parties of capitalist countries do.

As a result of weakening their parties and paralysing its leadership function, these countries are experiencing serious pains in the revolution and construction. In these countries the reactionaries at home have raised their head high and, in collusion with imperialists, are inciting the masses to rise up against their parties and governments; as a consequence anarchic events are taking place one after another,

even anti-government demonstrations are staged, the socialist planned economy has collapsed and confusion has arisen in the economic management, resulting in the failure of production to increase.

With regard to the events taking place now in socialist countries, imperialists, including the US imperialists, are zealously slandering socialism as if they had met a good opportunity.

Socialism and capitalism are in an antagonistic relationship in which they cannot tolerate each other; there can never be neutrality here. Those who introduced capitalism allegedly to build socialism have now come to be bogged down in self-contradiction. As a result of giving up the revolutionary principle of the working class and introducing capitalism, they have come to undergo a bitter experience. They will undergo an even more bitter experience in the future and will not but face ruin. Since the ideological foundation of revisionism and reformism is a bourgeois ideology, they cannot be tolerated in socialist society.

The events recently taking place in some socialist countries teach us the serious lesson that, if one weakens the party and negates its leadership, tolerates bourgeois ideological elements in several realms of social life and fails to effectively conduct ideological education among people, one cannot consolidate and develop the socialist system and might even lose the achievements already gained in the revolution.

The working-class party is the General Staff of the revolution and political leadership body. It strengthens the motive force of the revolution, puts forward impeccable strategies and tactics on the basis of the ideology of its leader and enlists the masses to their implementation. The motive force of the revolution is the integral whole of the leader, the party and the masses; the party constituting its backbone. The party links the masses with the leader through organizational and ideological channels and rallies them firmly around the leader, thus making the motive force of the revolution a strong revolutionary force. The leader's guidance over the revolution and construction is also effected through the party. The opinion of the

masses is brought to the leader through the party and the leader's ideology and guidance is effected through the party. Arduous and complicated as it might be, the revolution makes a continuous advance, smashing what is outdated and creating what is new, as it is guided by the party. Strengthening the party and enhancing its leadership role is a factor decisive in achieving victory in the revolution, and this is a stark reality shown by the history of the international communist movement and the working-class movement. Weakening the party, paralysing its leadership role and introducing capitalism in some socialist countries is as good as making public that they would not wage revolution but retrogress to capitalism. This is, in essence, a betrayal of socialism and communism and a capitulation to imperialism. We should never, must never, do as they are doing. The more difficult and complicated the prevailing situation is, the more we should strengthen our Party and the more we should steadily improve its leadership role.

Today we are faced with the heavy task of achieving the complete victory of socialism and reunifying the country at an earlier date by stepping up the revolution and construction. This heavy task can be performed with credit only when we continuously strengthen and develop the Workers' Party of Korea, the General Staff and guide of our revolution.

All officials, bearing in mind the instructions the great leader gave at the recent plenary meeting of the Party Central Committee, should strive to strengthen the Party and improve its leadership role as required by the prevailing situation and the tasks facing our revolution.

What is important in strengthening the Party and improving its leadership role is, first of all, to channel great effort into the internal work of the Party.

The internal work of the Party constitutes an important aspect in Party work, and it consists of the organizational work and the ideological work of the Party. Only when this work is properly conducted can the Party ranks be consolidated organizationally and

ideologically. Only then can broad sections of the masses be rallied firmly around the Party. And only then can the cadres, Party members and other working people be powerfully enlisted to the effort of carrying out the Party's lines and policies.

At the moment, the internal work of the Party is not conducted on proper standard. Some Party workers are going around restlessly, trying to do all the work that is not their responsibility; they are not sincere in the internal work of the Party. Particularly during the two rounds of 200-day campaign conducted recently, they were concerned with the administrative and economic work more than with the internal work of the Party. Of course Party workers have made an energetic effort in response to the Party's call to ensure a successful 200-day campaign through efficient political work among the masses and carry on the campaign as 2 000-day campaign and a 20 000-day campaign. As a result, unprecedented successes have been scored in socialist economic construction and a marked advance was made in Party work. But a considerable number of Party officials, without properly doing the internal work of the Party, have run about to do such administrative and economic work as securing raw materials. At the moment a few chief secretaries of the provincial Party committees have placed the internal work of the Party under the charge of the committee secretaries in charge of organizational affairs and they themselves are wielding the power of the chairman of the provincial administration and economic guidance committee. Since he is in charge of the Party work of his province, the chief secretary of a provincial Party committee should first concern himself with the internal work of the Party and guide the administrative and economic work through proper Party methods.

To all intents and purposes, chief secretaries of the provincial Party committees should exert great effort to doing the internal work of the Party. If the administrative and economic work is unsuccessful, they, as chairmen of the provincial people's committees, would be criticized. But, for all that, they should not neglect the internal work of the Party, paying attention only to the administrative and economic

work. The Party committees of provinces, cities and counties and primary Party committees should also channel efforts into the internal work of the Party. The chief secretaries of the provincial Party committees on return to their provinces should get the members of the secretariat of the provincial Party committees together and discuss the measures to carry out the Party's policy of conducting Party work from now on with the main stress on its internal work.

Organizational work is the essential component of the internal work of the Party. It is only when the Party's organizational work is effectively conducted that the Party ranks can be consolidated organizationally and Party organizations be made militant and animated at all times.

What is important in the Party's organizational work is to efficiently conduct the work with cadres.

Cadres are the core force of our Party, the leading personnel of the revolution and educators of the masses. Strengthening the Party and improving its leadership role depend, in the long run, largely on how cadres are trained. The recent events taking place in some socialist countries, where revisionism and reformism have appeared and are exerting an immeasurably harmful effect on the implementation of the cause of socialism and communism, the revolutionary cause of the working class, show that it is very important to be efficient in work with cadres and to train them to be true revolutionaries, unfailingly faithful to the revolutionary cause of Juche.

Party organization should build up the ranks of cadres with people who have a high sense of loyalty to the Party and the leader and who have acquired both organizational abilities and practical qualifications. The man who is easily moved to tears and cheers in public but is only marking time, taking care of his position, cannot become a cadre of our Party.

We should efficiently train cadres so that they fulfil their responsibilities and role. A man, however excellent he is, gets degenerated and cannot discharge his obligation worthily and becomes a lazy man who only maintains the status quo and preserves

his position if he is not trained after being promoted to a cadre position. We cannot say that all our cadres do their duties properly. Even today when he is nearly 80 years old, the leader ceaselessly gives guidance on the field, aiming to improve the economic work of the country, teaching officials the detailed ways and means for solving knotty problems. I am not sure when our cadres would relieve him of the burden and anxiety. As he has brought up and led them so much, they ought to have ensured by now that he does not worry about the economic work, but there is no special improvement as ever in their work. Party organizations should intensify the education of cadres so that they perform the revolutionary tasks entrusted to them faithfully and responsibly, without forgetting for even a moment the political trust and concern with which the Party and leader have brought them up and promoted them to their posts.

The work of understanding cadres and estimating their abilities should be done properly. Making a deep study of cadres and estimating them accurately is of great significance in solidly building up the ranks of cadres and effectively educating them. If we have a poor understanding of cadres, alien elements might make their way into the ranks of cadres, and we will be unable to effectively train cadres.

Guidance and control over the Party life of cadres should be intensified. Only then can we train them organizationally and ideologically without letup, detect even small mistakes revealed in and out of their work, and help them to rectify them before it is too late. Party organizations should wage a dynamic struggle to establish a proper Party trait among cadres so that they all take a sincere part in Party life with a correct view of organization. The Party life of cadres should be controlled more strictly than that of rank-and-file Party members, and it should be pursued in an atmosphere of high standard of struggle against outmoded ideas so as to rectify mistakes in time.

Senior officials of the Party should frequently meet with cadres and talk with them. Conversation is the best method for getting an understanding of cadres. When they frequently meet with cadres and

talk with them, senior Party officials can have a knowledge of what they think about the Party's lines and policies and how they execute their revolutionary tasks. But these days senior Party workers are reluctant to converse with them, claiming their work load is too heavy. For a Party worker whose basic task is the work with the people, nothing is more important and occupies more of his time than meeting with the people. Since economic executives do economic work and administration officials do administrative work, Party workers ought to do Party work, i.e., work with the people. It is only an excuse that they do not have the time to talk with the people. A man who is reluctant to meet with people and talk with them is not entitled to become an official of the Party. Realizing clearly that it is an important aspect of Party work, senior officials of the Party should make it their life and habit to frequently meet with cadres and speak with them.

Work with Party members should be done efficiently.

What is important here is to help them properly lead the Party life. Only when Party life is strengthened among Party members can they be trained to be communist revolutionaries of the Juche type so as to solidly build up the Party ranks and enhance their role as a vanguard and can they devote their all to the Party and the leader without forgetting for even a moment that they are closely linked to the leader through the Party organization.

Party members should be helped to substantially pursue the Party life with the Party conscience. Party meetings are frequently held these days, and resolutions are adopted. But some Party members, after the meetings, do not make efforts with a conscience proper to a Party member to carry out the tasks discussed and decided. A Party life review is held on a regular basis, but the mistakes revealed among Party members are not easily rectified. Party meetings and Party life reviews held for form's sake are of no significance, even though they are held on many occasions. Party officials should eliminate formalism in Party meetings and Party life reviews and make a positive effort to raise their political and ideological standard.

It is important to ensure Party members combine their Party life with their performance of revolutionary tasks. Party life for its own sake is of no use. Party life should be geared to executing revolutionary tasks with credit. Strengthening Party life is aimed at tempering the Party spirit of Party members and helping them successfully execute their revolutionary tasks. Whether they are faithful in their organizational and ideological life or not finds an expression in their practical activities. We do not need Party members who only spout showy words, but the Party member who throws himself to the execution of his revolutionary task. This type of man can be viewed as a Party member sincere in his Party life. Party officials should organize and guide the Party life of Party members in close combination with their execution of revolutionary tasks and assess their Party life by drawing on their execution of revolutionary tasks.

Work with the masses should be done efficiently.

The Party can become an invincible party with a solid foundation only when it rallies broad sections of the masses around itself and strikes its root deep among them. Strengthening the Party and improving its leadership role cannot be realized merely by stressing the matter in words or shouting slogans; it can be conducted successfully only when Party officials rally the masses firmly around the Party and arouse them to the implementation of the Party's policies through efficiently working with them. They should bear in mind that the Party, if divorced from the masses, will only be as strong as a castle built on shifting sands that will in the end meet with ruin, and invest a great effort in working with them.

The basic section of the masses is the most important class foundation our Party is relying on. When it works efficiently with these masses, the Party can consolidate its class position and promote the revolution and construction with confidence without vacillating or hesitating in any adversity. The essence of the work with the masses is, to all intents and purposes, the work with the basic section of the masses.

Paying primary attention to the work with the bereaved families of the revolutionaries, the families of those who were either killed in action or at the hands of the enemy and other hard-core masses, Party organizations should channel its efforts into the work with the masses from the basic class, including workers and farmers. A great effort should be exerted to the work with the working class, the leading class and a core detachment of the revolution. Those who trust our Party and support it most ardently are the working class. They trust and follow only the Party, at all times and in any adversity. When the revolution encountered severe trials, our Party could brave them through with confidence and courage thanks to the revolutionary working class, who have rendered active support to the Party. Party organizations should firmly build up the ranks of the working class and consolidate their revolutionary identity to enable them to fulfil with credit their mission of the leading class of our revolution.

The work with the people with complex backgrounds should also be conducted properly.

We have stressed now and then the need to conduct this work properly and have scored a considerable success in this work. Particularly after the Party took an important measure on November 5, 1985, a radical change can be said to have taken place in this work. However, we cannot say that every problem has been solved.

The work with the people with involved backgrounds is an important undertaking to achieve an unshakeable unity, the single-hearted unity, between the Party and the masses. Ours is the single-hearted unity in ideology based on the Juche idea and the single-hearted unity in action whereby the entire Party and all people move as one. By helping the people with involved backgrounds trust our Party and follow it without reserve through efficient work with them, Party organizations should ensure our single-hearted unity is a most sincere and solid one.

Work with the people with checkered family backgrounds should perseveringly be conducted with patience and effort, not in a manner of shock campaign. It should not be conducted only when cadres are

urged and given up when they are not urged. Since it is difficult to help people with involved backgrounds trust and follow our Party with sincerity, resolving one or two knotty problems and talking with them on a few occasions does not mean the work is finished. What is important in working with them is to resolve their psychological problems, which requires much labour. Party workers should try ten or even one hundred times if they fail in the first try and resolve these problems without fail, so as to lead them to trust and follow our Party without reserve.

Party organizations should review in detail their work with the masses and take measures to further intensify this work.

Party organizations should improve their function and role.

Success in Party work hinges on whether Party organizations do their duty properly or not. Party organizations should fill Party committees with those who are loyal to the Party and the leader and have acquired qualifications, enhance their role, discuss in a collective way the tasks they face before drawing up proper measures for their implementation, and give assignments and review their achievements in order to carry them out in time.

The role of the senior officials of the Party should be improved. The ways and means for improving the function and role of Party organizations have already been clarified by the Party. The point is how senior officials of the Party apply the Party's policy into practice. The Party organization whose senior official makes strenuous effort to carry out the Party's policy is always on the move and its work is always successful. But the Party organization whose senior official is lackadaisical does not play its role as it should. Bearing in mind that enhancing the militant function and role of Party organizations depends on themselves, senior officials of the Party should perform the organizational work of the Party responsibly.

The ideological work of the Party is an undertaking to train Party members and other working people to be true revolutionaries and to enlist them to the revolution and construction. It is only when the ideological work of the Party is intensified that we can achieve the

ideological and volitional unity and cohesion of the entire Party and whole society, by firmly arming Party members and other working people with the Juche idea, and enlist them as one to the performance of revolutionary tasks.

Proceeding from the principles of the Juche idea that the masses' ideological consciousness of independence plays the decisive role in the revolutionary struggle, our Party has exerted primary efforts to intensifying ideological education among its members and other working people. Particularly each time our Party and revolution were faced with difficulties or arduous and colossal revolutionary tasks, it has broken through the prevailing difficulties and executed the revolutionary tasks with credit by enlisting its members and working people through intensified ideological education. This has become an excellent tradition of our Party.

The situation prevailing today demands that ideological education be intensified still further. As critical situations have been created recently in some socialist countries, owing to the aftermath of the revisionist and reformist policies, and as the imperialists, spurred on by the situations, are getting vicious in their manoeuvres against socialist countries, the danger of revisionism, bourgeois ideology and the elements of other alien ideologies penetrating our ranks is intensified. A tower, though hard to build, is easy to pull down. The only way to ensure that Party members and other working people do not get infected with the unsound ideological elements penetrating from the outside is to intensify ideological education among them. If we fully imbue Party members and other working people with our Party's ideology through intensified ideological education, no alien ideological elements can make inroads into our ranks. Intensifying ideological education among Party members and other working people can be likened to casting a mosquito net. Explaining that, when one opens a window without casting a mosquito net, mosquitoes and flies fly in to sting one's eyelid or lay their eggs in the room, the leader has said that we should cast a tight mosquito net in case we should open our window. There will be no problem if we

open our window after casting a net to prevent mosquitoes and flies from flying in. Our experience of the past years shows this graphically. The deeper some socialist countries get into the quagmire of the policies of reform and perestroika and the more malignantly imperialists throw mud at socialism, the more aggressively we should conduct ideological education among Party members and other working people to build up a strong defensive position for preventing any of the alien ideological elements, including revisionism and bourgeois ideology, from penetrating our ranks.

Education in the Juche idea should be intensified among Party members and other working people. This idea is the monolithic ideology of our Party. There can be no ideology other than the Juche idea in it. Therefore we should hold fast to education in the Juche idea in our ideological education. We should promote education in the Juche idea among Party members and other working people so that they fight on under the leadership of the Party, even in any adversity, for the completion of the revolutionary cause of Juche with dignity and pride in that their leader, Party, motherland and nation are the best.

Party members and other working people should be given a correct understanding of the essence and correctness of the Party's lines and policies.

The lines and policies of our Party are the strategies and tactics of our revolution embodying the great Juche idea. It is only when they have a correct understanding of the essence and correctness of our Party's lines and policies that they can fully equip themselves with the Juche idea, persistently follow the road indicated by the Party, fully trust our Party and safeguard its lines and policies whatever the adversity.

Our Party's lines and policies are revolutionary and original in that they give scientific answers to every question arising in the revolution and construction and enable us to lead the construction of socialism and communism along the straight road to victory without experiencing the slightest twists and turns. All the lines and policies

of our Party–the policy of modelling the whole society on the Juche idea, the line of three revolutions, the policy of thoroughly effecting Party leadership over the revolution and construction, the Chongsanri spirit and method, the Taean work system, and others–have fully proven their correctness and viability in concrete reality. No lines and policies are more correct and sagacious than those of our Party. When our people carry out the Party's lines and policies in a thoroughgoing fashion and with a correct understanding, our country will have built the first truly communist society in the world.

We should give Party members and other working people a deep understanding of the essence and correctness of the Party's policies in order to help them acquire an unshakeable faith that our Party's policies are the best. In this way we should ensure that they do not harbour illusions about or pry into the policies pursued in other countries.

Party members and other working people should be fully equipped with the revolutionary traditions of our Party.

The revolutionary traditions of our Party are the historical roots of the Party and revolution, their lifeblood and valuable assets for the completion of the cause of our revolution. Incorporated in the brilliant revolutionary traditions of our Party created by the great leader in the flames of the anti-Japanese revolutionary struggle are the ideology, theory and method of Juche and the imperishable achievements and experiences gained during the struggle. Only when we equip Party members and other working people with these traditions can we train them to be genuine communist revolutionaries of the Juche type and can we inherit the bloodline of our Party and revolution in its pure form so as to consummate the revolutionary cause of Juche. The situation today, when the generation of the revolution is being replaced by another, more urgently demands that we equip Party members and other working people with these revolutionary traditions. In order to ensure that the rising generation of the revolution, who have no personal experience of the arduous and severe revolutionary struggle, fight constantly throughout their life on

the road of struggle to consummate the revolutionary cause of Juche, we should arm them firmly with our Party's revolutionary traditions. Furthermore, as some socialist countries, in pursuance of the revisionist and reformist policies, are attempting to vilify and crush the achievements gained by their leaders, defending, inheriting and developing the revolutionary traditions is all the more important.

By fully equipping Party members and other working people with these revolutionary traditions, Party organizations should help them acquire the ideological system of Juche, noble communist revolutionary spirits, the rich achievements and experiences of the struggle, the revolutionary work method and the popular style of work and apply them into all sectors with all consistency.

Particularly, Party members and other people should be encouraged to learn the faithfulness to the leader cherished by the anti-Japanese revolutionary veterans. With the rock-firm conviction that it was only the great leader who could lead the struggle of liberating the country into victory, the anti-Japanese revolutionary veterans revered him boundlessly and followed him; they cherished an absolute loyalty in that they knew no other than the leader. They considered him the great leader of the revolution, their intimate comrade and benevolent father, entrusted their destiny to him and fought devotedly for him. That both life and death are honourable on the road of waging revolution with the leader as the centre of unity and leadership was the faith and will of the anti-Japanese revolutionary veterans. How highly they upheld and followed him is shown graphically by the slogan-bearing trees discovered recently in the northern border areas around Mt Paektu, Mangyongdae and Ryongak, Taesong and Ryonggol mountains and in many other places. The slogans born on the trees are permeated with their unfailing faithfulness and steadfast will to uphold him as the sun of the nation and entrust their all to him. Their faithfulness to him was pure and clean, as it was based on revolutionary conviction and comradely obligation. By giving wide publicity to the shining examples of the faithfulness to the leader cherished by the

anti-Japanese revolutionary veterans and basing ourselves on graphic historical materials, we must see to it that Party members and other working people inherit and develop with credit the tradition of faithfulness created in the days of the anti-Japanese revolutionary struggle

It is also important to encourage Party members and other working people to inherit the conviction in sure victory and the revolutionary spirit of optimism cherished by the anti-Japanese revolutionary veterans. The road of revolution is arduous. If a man lacks conviction in the victory of the revolution and the revolutionary spirit of optimism, he might vacillate without confidence or drop out of the revolutionary ranks with scepticism about the victory of the revolution when situations become complicated and when he is faced with difficulties and trials. Faith in sure victory and revolutionary optimism cherished by the anti-Japanese revolutionary veterans are living examples Party members and other working people should learn from. The anti-Japanese revolutionary struggle was an arduous struggle unprecedented in history. The veterans of the struggle had to overcome unbearable difficulties and trials while obtaining everything on their own and even had to dedicate their lives. Nevertheless, they did not know pessimism or despair in any adversity; they fought and lived full of optimism with the faith that our revolution would emerge victorious. Although she was arrested and lost both of her eyes at the hands of the enemy, a woman veteran shouted that she could still see the victory of the revolution; this was because she had an unshakeable faith in the victory of the revolution. Truly the conviction in the victory of the revolution and the revolutionary optimism cherished by the anti-Japanese revolutionary veterans are ideological and mental pabulum that enable Party members and other working people to brave every difficulty and trial. Party organizations should imbue Party members and other working people with a conviction in the victory of the revolution and revolutionary optimism so that they fight on unflinchingly in any adversity.

The work of imbuing Party members and other working people with our Party's revolutionary traditions should be conducted through various forms and methods.

A great deal of materials for the education in the revolutionary traditions should be produced and many revolutionary works of art and literature created for the education of Party members and other working people.

Education through the use of revolutionary battlefields and historic places linked to the revolution should be effectively conducted. In our country, there are many revolutionary battlefields and historic places of the revolution associated with the great leader's revolutionary achievements. In recent years the Paektusan Secret Camp, where the Headquarters of the Korean People's Revolutionary Army was situated during the anti-Japanese armed struggle, and slogan-bearing trees have been discovered in the areas around Mt Paektu, and a large number of revolutionary sites and remains including secret bases and slogan-bearing trees have also been discovered in the vast areas of the northern and middle parts of Korea. As visual historical materials representative of the faithfulness to the leader, the spirit of infinite devotion to the revolution, conviction in sure victory and revolutionary optimism cherished by the anti-Japanese revolutionary veterans, the slogans discovered written on trees are an invaluable treasure of our Party and revolution. While further intensifying the work of discovering these slogan-bearing trees and other revolutionary relics and remains left by the anti-Japanese revolutionary veterans, we should efficiently organize the education of Party members and other working people by means of their use. We should properly preserve the revolutionary battle sites and historic places linked to the revolution and organize visits and expeditions to them in a planned way so that Party members and other working people can learn our Party's revolutionary traditions more clearly through these graphic historical materials.

Party members and other working people should be given a deep

understanding of the genuine advantages of our socialist system.

The socialist system of our country is the most advantageous social system, which embodies the great Juche idea, a man-centred ideology. In our socialist system, the working masses have become the masters of everything and everything serves them. The masses are ensured social and political independence and the state provides for the material and cultural life of the people on its full responsibility. No one is unemployed and worries about food, clothing, housing, the education of their children or medical treatment. Prevailing throughout our society is the noble tone of life and a healthy way of life–everyone helping and leading one another forward. In our country, where all the people lead an independent, creative and civilized life to each heart's content, the working people, freed from exploitation and oppression, work displaying voluntary enthusiasm and creativeness for the motherland and their fellow people, for the society and collective and for their own happiness. There is no other country in the world that provides genuine freedom and rights and happy material and cultural life for all members of its society.

If we give Party members and other working people a deep understanding of the intrinsic advantages of our socialist system, they will love the socialist system more ardently and fight, even sacrificing their lives, in its defence. If a man lacks the spirit of dearly loving and treasuring the social system established in his country, he cannot display the unsurpassed self-sacrificing spirit and mass heroism of dedicating his life without hesitation for the sake of the social system.

In the Fatherland Liberation War our people and the Korean People's Army were able to defeat the US imperialists, who had been enjoying a long history of aggressive wars, and defend the motherland with honour because they ardently loved and treasured their motherland and the new social system. Thanks to the leader, who had restored their country, our people cast off the yoke of colonial slavery and came to lead a happy life for the first time in their lives as the masters of the country and of the factories and land. Having suffered from all manner of maltreatment, a lack of rights,

ignorance and an uncivilized lifestyle before liberation, our people, during the first five years after liberation, five years full of happiness, keenly experienced how valuable was the leader's embrace and how excellent was our social system. That was why, when the US imperialists and their stooges set the fires of aggressive war, our people vied with one another to volunteer for the front for the boundlessly grateful Party, leader and the Republic that provided true life for them and dedicated their lives without hesitation for the one and only motherland. Had our people not had this spirit and conviction during the war, they could not have defeated US imperialism, which had been vaunting to be the "strongest" in the world, and defended their motherland with honour. Now more than 40 years have passed since the liberation of the country and 35 years since the gunfire of war died down in our land. During these years, our revolution has advanced far and the appearance of the country has changed beyond recognition. The new generation, who have not experienced exploitation and oppression and the trials of war, are playing the major role in the country. A considerable number of them are not well aware of how the socialist system was established on this land and how the happiness they are enjoying was achieved. They take their happiness for granted. Even those who were exploited and oppressed by landlords and capitalists in the past are gradually becoming oblivious to their bygone days as they enjoyed a happy life for a long time. We have not yet achieved national reunification and the US imperialists continue to look for a chance to crush the socialist system established in the northern half of Korea; in this situation, it is very dangerous for the people full of happiness to live without any preparedness. If we fail to implant in them the spirit of treasuring our socialist system and everything in the motherland, then those who worship big countries, and worse still, traitors to the country and nation, would appear among them. All facts show that giving Party members and other working people a correct understanding of the advantages of our socialist system free of exploitation and oppression is a pressing need, now more than ever before.

We must convince Party members and other working people of the true advantages of our socialist system in order to help them cherish the great national dignity and pride of living in the most advantageous socialist system in the world with Comrade Kim Il Sung as the great leader and safeguard to the last the socialist system without vacillating from any wind.

It is advisable to teach the advantages of our socialist system, comparing these with the reactionary nature and corruptness of the capitalist system. Some Party members and working people do not feel keenly the advantages of our socialist system partly because they are not well aware of the reactionary nature and corruptness of the capitalist system; they have not experienced exploitation and oppression in such a society. So we should give them knowledge of the true advantages of our socialist system by comparing these with the reactionary nature and corruptness of the capitalist system.

Capitalist society is a corrupt society where the masses' independence is trampled upon and violated without mercy. In this society a variety of means that gnaw at people's minds and bodies cut a wide swathe, reducing them to mental and physical cripples. As social evils of every description are ruling the roost, people full of terror and discomfort feel ill at ease. It is a reactionary society where a handful of landowners and capitalists live well-off, whereas the broad sections of the masses go poorly clothed and hungry, "the rich get richer" and "the poor get poorer." For the handful of the exploiting class, including the landowners and capitalists, capitalist society is a "heaven," whereas it is a hell for the absolute majority of the masses of the people.

While giving a deep understanding of the advantages of our socialist system to Party members and other working people by comparing these advantages with the reactionary nature of capitalist society, we should ensure that they do not harbour any illusions about the capitalist system.

We should bring the reactionary and dangerous nature of the bourgeois liberty advocated by imperialists and their stooges home to

Party members and other working people. Clamouring that capitalist society is a “heaven of liberty,” imperialists and their stooges are now resorting to every possible means and method to blow the wind of “liberty” into socialist countries. The bourgeois liberty enables landowners and capitalists to oppress and exploit the masses of the people without restraint and forces workers, farmers and other working people to go hungry and shabbily clothed. If bourgeois liberty is tolerated in a socialist society, people will pursue only their individual comfort and luxury oblivious of their country and nation and their collective and organization. If they are affected by bourgeois ideology, they will desire to live well-off regardless of others even by keeping amicable relations with the imperialists, landowners and capitalists instead of fighting against them, and they will not think about defending their socialist motherland from the invasion of imperialism. Then in the end, socialist countries will come to be disarmed ideologically by the imperialists and lose the revolutionary achievements gained at the cost of blood. This is the very objective the imperialists and their lackeys are attempting to achieve through their vicious scheming, to blow the wind of “liberty” into the socialist countries, and this is the dangerous nature of bourgeois liberty. This is eloquently proven by the state of things recently created in some socialist countries as a consequence of tolerating bourgeois liberty.

At the same time as giving Party members and other working people a correct understanding of the reactionary nature and corruptness of capitalist society, we should make them realize the reactionary essence of bourgeois liberty, its harmfulness and the consequences it ensures for the revolution and construction. In this way we should incite them to fight staunchly against capitalism and the classes of landowners and capitalists and give even the slightest element of bourgeois liberty no chance to gain a foothold in our ranks.

We should give Party members and other working people a clear understanding of the reactionary and harmful nature of revisionism, reformism and various other opportunistic ideologies.

Only then can they fight staunchly against these ideologies–even their slightest elements–and hold fast to the revolutionary principle of Juche.

The revisionism and reformism that have appeared in some socialist countries in recent years are, in essence, the same as the revisionism and reformism of the past, but they are more dangerous than the former in that they are not confined in the field of ideology, but have been transformed into lines and policies of parties and governments and enforced in the overall state and social life through organizational channels, reviving capitalism in all realms of social life and making ruin of the revolutionary cause of the working class. The advocates of revisionism and reformism are reviving capitalism in all realms of social life through crafty methods. If one is not well aware of the reactionary and harmful nature of revisionism, reformism and other opportunistic ideologies, one would look over countries pursuing revisionism and reformism to see if their policies have something new.

We should convince Party members and other working people of the reactionary and harmful nature of revisionism and reformism theoretically in combination with the history of the international communist movement so that they become aware of the inevitability of their bankruptcy. In addition we should sharpen our vigilance lest revisionism and reformism make inroads into our ranks, and, if their slightest expression is sighted, we should strike hard and thoroughly and quickly overcome it.

In the fight against revisionism and reformism, we should stick to principles. We must not go to an extreme in relation to the appearance of revisionism and reformism in some socialist countries; we should fight staunchly against these ideological trends and at the same time stick to the principle of achieving unity with the socialist countries.

Convinced of the inevitable victory of socialism and communism and the bankruptcy of revisionism and reformism, we should conduct a strenuous struggle against opportunism of every description.

The ideological education of Party members and other working

people should be performed to suit their characteristics.

As they differ from one another in the level of their ideological awareness, preparedness and social status, people differ in how they view the problems arising and in how they digest these. So ideological education that suits the characteristics of people achieves success.

The ideological education of scientists, technicians, teachers, medical doctors, journalists, writers, artistes and other intellectuals should be conducted to suit their specific features. Because of the special characteristics of their work, they are separated from the concrete realities in many cases and have little opportunity to train themselves through practical activities. So they lack revolutionary training. This is the same case with white-collar workers in service sectors. If we leave them to their own devices without organizing their ideological education to the minutest detail, then undesirable elements will wreck havoc on their minds. Party organizations should pay special attention to the ideological education of intellectuals and transform them into revolutionary intellectuals faithful to the Party and the leader.

Deep attention should be directed to the ideological education of young people and students.

Young people and students are the successors to our revolution and the masters of the future; they will shoulder the future of the country and nation. How we bring them up is a very important matter that decides the destiny of the country and nation.

Youth is a period when a man acquires his outlook on the world. Young people and students are quite sensitive and inclined to have a try at anything. They mature either in a desirable way or in an undesirable way according to the influence and education they receive.

Over the past years our Party has paid deep attention to the ideological education of young people and students and has scored great successes in this work. At the moment our young people and students are quite healthy in their ideology and mentality and they are full of determination to uphold the Party's leadership through

generations. We can take great pride in this fact as this cannot be found in any other country in the world. I feel great pride and dignity at having an army of presentable young people and students who are unfailingly faithful to the Party's leadership and are making breakthroughs in every arduous construction site of socialism.

As in the past, Party organizations should consider the ideological education of young people and students to be important and direct deep attention to it. They should enhance the self-reliant and creative spirit of the League of Socialist Working Youth so that league organizations can conduct the ideological education of young people and students in diverse forms and methods as required by their special features of being sensitive to the new, lively and enterprising.

Party guidance over the revolution and construction should be intensified.

This guidance is political guidance. Our Party is a political organization that guides the revolution and construction by means of its policies, not an administrative and economic body that is engaged in administrative affairs. Revolution and construction can be promoted with success only when the creativeness of their performers, the masses, is displayed on a higher plane. Giving impetus to their creativeness is inconceivable apart from an impeccable political guidance given by the Party. Political guidance over the revolution and construction has nothing in common with the administrative work method or with taking over administrative affairs. We should provide Party guidance over the revolution and construction neither by the method of issuing orders and directives nor by the method of excluding the officials of the administrative and economic organs and taking over their duty, but by the method of giving play to the revolutionary zeal and creativeness of Party members and other working people through setting organizations on the move and giving priority to political work.

Proper Party guidance should be provided over economic work.

What is important here is to ensure the thorough implementation of the Taean work system.

The work system created by the great leader Comrade Kim Il Sung is our style of enterprise management, which suits the intrinsic nature of the socialist society. It is the most advantageous Juche-oriented economic management system, a communist economic management system, in that it is applied with the revolutionary mass line in a thoroughgoing way. The Taean work system clarifies that all problems should be discussed and decided in a collective way by the factory Party committee and, according to the committee's assignments, the manager of the factory should do the administrative work, its chief engineer should give technological guidance over production, and the secretary of the Party committee should perform the work with people. No economic management system in any socialist society is better than the Taean work system. It also meets the intrinsic demands of the communist society.

Foreigners, who have heard explanations of the system during visits to our country, all say that it is the most advantageous enterprise management system. We must hold fast to the most revolutionary and scientific system, whose correctness has been verified through practice, and demonstrate its viability to the fullest extent.

For the Taean work system to be implemented thoroughly, secretaries of factory Party committees should fully discharge their responsibilities and role.

The main factor of the Taean work system is collective guidance by the factory Party committee. Enhancing the Party's leadership role and carrying out the mass line in enterprise management is effected through collective guidance. The function and role of the factory Party committee, the collective leadership body, hinges largely on how the secretary of the committee discharges his responsibilities and role. Secretaries of factory Party committees must carry out the system to the letter on their own full responsibility. They should bring all important matters–drawing up plans, labour administration, equipment management, management of raw and other materials and financial management–to the Party committee in time to discuss them on the basis of Party's policy, give assignments and ensure their

thorough implementation. As assigned by the factory Party committees, their secretaries should mix with Party members and workers and conduct brisk political work among them to arouse them; they should also organize work to the last detail to set the Party organizations on the move. If phenomena that run against the Taean work system are revealed, the Party secretaries should take issue with them in good time and conduct an uncompromising struggle against them, thus meeting the demands of the Taean work system to the letter.

For the present, Party organizations should concentrate Party guidance on rapidly developing light industry.

Unless we rapidly develop light industry that produces daily necessities, we cannot fully satisfy the ever-increasing demand of the people for material and cultural life. For the people's standard of living to be ceaselessly improved, light industry should be developed to bring about a radical increase in the production of commodity goods.

As the rapid development of light industry is so important in improving the people's standard of living, our Party has always paid deep attention to it. The recent 16th Plenary Meeting of the Sixth Party Central Committee set out an objective to develop light industry onto a higher stage in conformity with the new requirements of our developing revolution. Party organizations should pay deep attention to carrying out the policy of effecting a revolution in light industry decided at the plenary meeting.

Primary effort should be directed to the rapid development of the foodstuff-processing industry.

If we develop this industry, we can produce and supply our people with varieties of delicious and nutritional foodstuffs in a greater quantity and free women from the heavy burden of household chores.

The policy our Party has consistently adhered to in developing the foodstuff-processing industry is to modernize the equipment of foodstuff factories, ensure a hygienic and cultured environment in the production of foodstuffs and produce more varieties and great quantities of delicious and high-quality processed foodstuffs.

At the moment the foodstuff-processing industry is not carrying out in a thoroughgoing manner the Party's policy of bringing about a revolution in light industry. A considerable number of foodstuff factories are still operating with outdated equipment. The equipment of cornstarch factories in provinces is outdated and, worse still, is not maintained properly; so it is becoming unusable. They say the Hoeryong Cornstarch Factory is good, but its equipment is not up-to-date. Foodstuff factories also fall behind in the aspect of cultured practices in production. Some soy sauce and bean paste factories do not keep themselves clean and tidy inside and out, nor do they ensure hygiene when producing goods.

Cornstarch factories, soy sauce and bean paste factories, children's foodstuff factories, *kimchi* factories and other foodstuff factories should be equipped in a modern fashion. Then they can produce better processed foodstuffs at lower costs and through easy labour.

After acquainting himself with the concrete state of affairs in cornstarch factories during the recent 16th Plenary Meeting of the Sixth Party Central Committee, the great leader instructed that their production processes and equipment must be made up-to-date if need be. When these factories are re-equipped in a modern fashion, they can be operated at full capacity. The Pyongyang Cornstarch Factory and the cornstarch factories in the provinces should undertake the technological restructuring of their equipment.

Soy sauce and bean paste factories should also be refurbished in a modern fashion. Other foodstuff factories should be laid out in a hygienic and cultured way, and this is especially important for soy sauce and bean paste factories. The factories should bring about a great revolution in refurbishing themselves in a modern fashion.

It would be good if city dwellers are supplied with *kimchi* pickled through an industrial method. The leader has long called for the industrialization of *kimchi* production. If *kimchi* is pickled through an industrial method and supplied to city dwellers, waste of vegetables can be stopped and city dwellers can eat savoury and fresh *kimchi* on a regular basis.

The chief secretaries of provincial Party committees said that *kimchi* pickled through an industrial method was palatable after having eaten it during their stay in Pyongyang. But they do not think about building *kimchi* factories in their provincial towns. They must take measures to build *kimchi* factories and supply the product to city dwellers. If a *kimchi* factory is built in a city like Hamhung, and its citizens are supplied with *kimchi* pickled through an industrial method, the citizens will like it very much.

In order to bring foodstuff factories up-to-date, a model modern factory should be set up and its example popularized. There is no foodstuff factory that can be a model one now, so problems will arise in laying out foodstuff factories in a modern fashion. We are going to have a modern foodstuff factory built in Pyongyang and another in Hoeryong as model foodstuff factories. Each province should build a model foodstuff factory in its town in the future and build such factories in the county towns after its fashion. The foodstuff factories to be built in county towns should be a miniature of their counterparts in provincial towns. Provinces can build soy sauce and bean paste factories, *kimchi* factories, children's foodstuff factories and various other foodstuff factories as models suited to their actual situation. These model factories should be built by the efforts of the provinces themselves.

We should re-equip the foodstuff factories in a modern fashion at an earlier date so as to supply the people with staple foods, such nonstaple foods as soy sauce and bean paste, confectioneries and soft drinks on a regular basis.

The ranks of officials working at foodstuff factories such as cornstarch factories, soy sauce and bean paste factories, children's foodstuff factories and *kimchi* factories should be built up with university graduates possessing specialized knowledge.

The present is an era of science and technology. Today science and technology are having a great effect on developing the productive forces and improving the people's standard of living. In order for modern foodstuff factories to be managed and operated efficiently, as

required by the present times of rapid development in science and technology, the ranks of officials in the leadership positions of those factories should be built up with university graduates possessing specialized knowledge. Only when they have acquired technology can they guide production in a scientific and technological way to improve the quality of products and operate factories and enterprises scientifically and rationally as required by the Taean work system. The undertaking of bringing about a technological revolution in foodstuff factories also demands that the ranks of their officials be built up with university graduates possessing specialized knowledge.

At the moment the ranks are not built up with such people. In machine-building factories there are a considerable number of graduates from specialized courses. But there are few in foodstuff factories. As a small number of managers and chief engineers of foodstuff factories have graduated from specialized courses in universities, they complain about conditions like a lack of raw materials and other things, instead of thinking about increasing production by restructuring the equipment in their factories in the technological aspect. Gone are the days when married women who had not graduated from universities work as officials of foodstuff factories. From now on we should appoint university graduates possessing specialized knowledge as managers and chief engineers of foodstuff factories.

To this end, universities related with light industry should steadily improve education so as to train a great number of capable technicians who are fully prepared in the political, ideological, technological and practical aspects. They should establish more necessary courses and increase the number of technicians they are training. They should also conduct correspondence education and evening-school education. Such education has so far been extensively conducted to train technicians in other fields, but not to train technicians in the light industry sector. This testifies to how indifferent our officials have been to training officials for the light industry sector. Provinces should send many students to the

universities related with the light industry sector.

Graduates from these universities should be appointed properly.

Assigning a university graduate to the correct post is a principle our Party has maintained in personnel administration. Only when they are assigned to correct posts in full consideration of their speciality, preparedness and characteristics can they display their qualifications to the full and perform their jobs with credit. Otherwise, the state cannot be rewarded for training them through a large investment in time and money. But in the past years the graduates from the universities related with light industry have not been appointed to correct posts. A considerable number of women graduates from these universities are now working as saleswomen in shops or bookshops.

Graduates from these universities should be appointed to foodstuff factories in a large number. Provinces should appoint the graduates to the sectors in their particular fields when these workers join the labour force.

The university graduates who have acquired specialized knowledge related to the foodstuff industry and are now working in sectors other than their speciality should all be located and reappointed to foodstuff factories. Then we can increase the social concern for the foodstuff industry and consolidate the ranks of cadres in this industry.

The individuals who have graduated from the universities of light industry and chemical engineering and are now working in sectors other than their speciality should all be reassigned to foodstuff factories. Even though some of these graduated from universities 15 years ago, they should not be excluded. But those who are working in administration and economic guidance committees and in the sector of textile industry should not be reappointed to foodstuff factories; they should be left to work in their posts. In case the instructors of the provincial Party committees who graduated from those universities are to be reassigned as officials of foodstuff factories, they should be reassigned to important factories. As Party workers who go down to experience actual situations assume the posts of secretaries or deputy

secretaries of the Party committees of the factories and other enterprises concerned, the instructors should also be made to work for about three years as their managers, chief engineers or secretaries of Party committees. After they have improved the work of the factories, they should be recalled to the provincial Party committees.

The work of reassigning the university graduates who possess the specialized knowledge concerning the foodstuff industry and work in the sectors other than their speciality should be done by the Party Central Committee at the national level and by the chief secretaries of the provincial Party committees at the provincial level. The chief secretaries of the provincial Party committees should take measures to locate these people in a systematic way and reassign them.

Study should be made into whether it is advisable to set up a Ministry of the Foodstuff Industry and a Ministry of the Local Industries and not attach them to the Light Industry Commission. Some officials suggest restoring the system whereby the organ that took charge of the foodstuff industry sector and the local industries sector were not attached to the Light Industry Commission. For the state investment in the foodstuff industry sector to be effected, it might be advisable to set up an independent Ministry of the Foodstuff Industry, not attaching it to the Light Industry Commission. Detailed study should be made into whether there would be no disadvantages if the Ministry of the Foodstuff Industry and the Ministry of the Local Industries were set up independently, not being attached to the Light Industry Commission, and whether effective guidance could be provided to the local industries sector and the provinces could receive assistance from the ministry if an independent Ministry of the Local Industries was set up.

Efforts should be directed to rapidly developing the daily necessities industry for the production of a wide variety and large quantities of high quality necessities.

Increasing the production of daily necessities is of great importance in providing the people with an abundant, cultural and emotional life. Unless the industry is developed rapidly, we cannot

satisfy the increasing material and cultural demands of the people. We should tap reserves and capabilities to the full so as to produce various household goods, including wardrobes, quilt wardrobes and kitchen utensils, and such school things and articles for cultural use as notebooks and TV sets, the things that are indispensable in the people's lives, with higher quality and in greater numbers and supply them to the people.

Recently, while making preparations for the 13th World Festival of Youth and Students, Pyongyang supplied to its population various daily necessities in a considerable number. Provinces sent to Pyongyang furniture they had produced. This is laudable. Especially Jagang Province did the work laudably. The officials involved in the Party guidance team sent to help Pyongyang in the preparations for the 13th WFYS have done a great deal of work, including refurbishing Pyongyang. If one province refurbishes its provincial town with the help of other provinces like Pyongyang, and if it is followed by another province, all provincial towns can be refurbished in seven or eight years. In view of the experience of refurbishing Pyongyang, it is difficult for a province to lay its town out properly within one or two years through its own efforts. If functions, marking national anniversaries each fifth year, are held in provinces in turn and provincial towns are refurbished on these occasions for mass rallies and mass gymnastics displays, we can lay out provincial towns in an excellent fashion and rapidly raise the people's level of cultural life.

For light industry to be developed rapidly, officials should highly display the revolutionary spirit of self-reliance. This is a fighting spirit people involved in the revolution should acquire without fail. Only when they display the spirit to the fullest can they resolve on their own the difficult and complicated problems arising in the revolution and construction and perform with credit the revolutionary tasks assigned to them. Rapidly developing light industry is never easy. If officials fail to display to the fullest the revolutionary spirit of self-reliance–solving the problems arising through their own efforts–they will be unable to tap all reserves and capabilities of their

provinces, counties, factories and enterprises, nor will they be able to develop light industry rapidly; they will only turn towards their superiors for help. They must solve through their own efforts the problems arising in developing light industry by producing what is not available, finding out what is lacking and studying and learning what they are not aware of.

They should not slight or neglect the work of introducing advanced science and technology on the plea that they were told to rapidly develop light industry by displaying the revolutionary spirit of self-reliance to the fullest. This revolutionary spirit does not preclude introducing advanced science and technology. It is wrong to neglect advanced science and technology and to be unwilling to introduce them on the plea of displaying the revolutionary spirit of self-reliance. It is only when we introduce advanced science and technology that we can perform the tasks facing us in an excellent manner, through our own efforts, and rapidly develop our science and technology.

Grasping the main line of work and developing work in a revolutionary way is an important means of rapidly developing light industry. As is the case with all other work, we should not think that the work of rapidly developing light industry can be conducted of its own accord. Party organizations should map out plans for the undertaking and push it forward as their own work. Officials should get rid of the tendency of only beginning their assigned tasks and then marking time, while complaining about the working conditions, and of working in a haphazard manner; they should in any case grasp the main line of work and push it forward with ambition and militancy.

Party guidance over the people’s committees should be provided effectively.

The people’s committee executes the Party’s lines and policies, defends the people’s right to independence and interests, and takes responsible care of the people’s livelihoods. For the people’s committee, the power organ, to work as suited to its function and tasks, it should be guided by the Party without fail. The chief secretaries of the provincial, city and county Party committees should

show deep concern for the work of the people's committees and give effective Party guidance so that they work in conformity with their function and tasks.

People's committee meetings should be held on a regular basis. According to their function, they are to convene meetings to adopt measures for implementing the leader's instructions and Party's policy at each period. As the chief secretaries of the provincial, city and county Party committees concurrently hold the post of chairman of the people's committee in their respective localities, they should convene the meetings of the people's committees at regular intervals as required by the Socialist Constitution, discuss the problems arising in relation with the power function of the committees, adopt resolutions, regularly acquaint themselves with how the resolutions are being carried out, and take relevant measures.

In order to work properly in conformity with its function and tasks, the people's committee should solidly build up the ranks of its officials and enhance their sense of responsibility and role.

The people's committee at each level should run its socialist law-observance guidance committee properly. Since it is a body that organizes and guides the law observance of the people living in the socialist society, its role should be improved; then a revolutionary tone of law observance can be established across the society.

The guidance committee should discuss at regular intervals the problems arising in relation with law observance and take measures for their solution. In particular, it should regularly discuss the issue of strengthening education in the spirit of law observance among the officials of state organs and enterprises and among the citizens, give assignments to relevant officials, frequently receive reports on their implementation and take relevant measures.

Laws can be enforced to the letter only when all the members of the society observe them willingly. Willingness in the execution of laws can be displayed to the fullest only through intensification of the education on enhancing the spirit of law observance. The socialist law-observance guidance committees should explain to the citizens

the laws and regulations of the state in various forms and methods so as to ensure that they observe them willingly and with a correct view of and stand towards them. In addition, they should intensify legal control. To this end, Party officials should set examples in executing laws. The deviations of behaving with disregard to law are manifested now not only among the officials working in judicial organs but also among Party workers. Some Party officials, abusing the Party authority, are interfering with the exercise of power function by the officials in the judicial organs. The edge of struggle by means of law cannot be sharpened if Party officials act in this way. The senior Party officials in provinces should not make the edge of the struggle dull when various measures are being taken in the capital to sharpen the edge. The chief secretaries of the provincial Party committees and other Party workers in provinces should set examples as citizens of the country in willingly observing the laws and regulations of the state and fighting by means of law.

Deep attention should be directed to intensifying Party guidance over the organs of the public security and judicial and procuratorial organs.

The struggle to build socialism and communism is accompanied by the fierce class struggle to wipe out all manner of hostile and nonsocialistic elements in social life. Class enemies manoeuvre overtly and covertly to vilify the absolute authority and prestige of the Party and the leader and overthrow working-class power and the socialist system, the revolutionary gains achieved at the cost of blood, so as to recover their former position. The more the revolution advances and develops, the more vicious their manoeuvrings grow. Therefore, the public security organs and judicial and procuratorial organs should improve their role and wipe out all manner of hostile and nonsocialistic elements before it is too late. To this end, Party guidance over these organs should be intensified.

The workers in these organs should be encouraged to bear in mind their mission and duty and work accordingly.

These workers are political defenders who safeguard the Party's

policies through the use of law. They can say they have fulfilled their mission and duty only when they ensure the implementation of the Party's policies by means of law.

Party organizations should direct the officials in these organs to staunchly defend the Party's policies. Along with this, they should ensure the officials strictly adhere to revolutionary principles in their work. Adhering to revolutionary principles in their work means approaching and judging every problem from the point of view of the interests of the revolution and dealing with it accordingly. If the officials in the public security organs and judicial and procuratorial organs fail to adhere to revolutionary principles in their work, they cannot ensure consistency and coordination in the execution of law and they might deal with the problems that have arisen thoughtlessly, without distinguishing what is right and what is wrong; in the end, they might be made fools of by undesirable elements, causing great harm to the revolution and construction. Party organizations should ensure that, when the officials of the public security organs and the judicial and procuratorial organs approach and deal with the problems that have arisen and interpret and enforce laws and regulations, they adhere to the class stand and do not deviate from principles, following others, being implicitly overwhelmed by their authority.

The officials in these organs should not be allowed to make deviations in executing law.

On the plea of executing law, some officials do not take seriously their violations of the people's rights and behaviour that is against the law; regarding themselves as being outside the law, they infringe upon the interests of the state and people in disregard of the law. If they, who are to execute law, act against law and order, they can neither sharpen the edge of the people's democratic dictatorship nor properly exercise legal control.

It should be ensured that they do not approach people in a narrow-minded and hidebound manner or view problems from only one aspect before going to extremes in dealing with them, thinking themselves special.

The socialist laws are rules of conduct and norms of life the people living in a socialist society must compulsorily observe with a high degree of awareness. It is a sacred duty for all state organs, enterprises, social cooperative bodies and citizens in a socialist society to observe the laws. Therefore, if anyone has violated the law, he must experience legal sanctions, whomever he is. Legal sanctions should be fair and in line with the offense.

Improving the officials' method and style of work is very important in strengthening the Party and improving its leadership role.

Strengthening the Party and improving its leadership role can be explained as consolidating the Party ranks organizationally and ideologically and ensuring the Party's fulfilment of its mission and duty as a leading political organization. Improving the officials' method and style of work is an important factor that makes it possible to inspire confidence in the Party among the people and ensure the Party's fulfilment of its leadership function. The development of the Party and its leadership role depends on how officials, the hard core of the Party and commanding personnel of the revolution, work. When they work with a correct work method and style, the Party is strengthened, the masses' support for and trust in the Party is further intensified, and the Party's lines and policies are implemented on the right course.

As the method and style of work is very important in Party building and in its activities, our Party, from the first day of its foundation, has directed a great effort to this end. Entering the 1970s in particular, the Party has aggressively performed the work of putting the method and style of work in conformity with the fresh requirements of the developing revolution as modelling the entire Party and whole society on the Juche idea has become the order of the day. As a result, our officials' method and style of work has improved greatly and our Party has developed to be a lively and militant party. But we cannot rest content with this. We must steadily improve and perfect the method and style of work as required by the developing

Party and revolution and thus apply the leader's method of work in a thoroughgoing way.

The Chongsanri spirit and method should be applied consistently.

The great leader created the traditional method of work of our Party, the anti-Japanese guerrilla method of work, in the arduous days of the anti-Japanese revolutionary struggle and, by applying it to the new situation of socialist construction, created the Chongsanri spirit and method; they are a communist idea and method for guiding and leading the masses as they embody the Juche idea and the revolutionary mass line of our Party. With the creation of the Chongsanri spirit and method, the outdated work system and method that had been hindering the advance in the work of the Party, state and economic bodies were overcome, the new revolutionary work system and method have been established in a comprehensive way and an upsurge has been brought about in the revolution and construction without interruption. All successes our Party has achieved in the revolution and construction are rich fruits borne by the Chongsanri spirit and method. The successful construction of the socialist economy, without the slightest deviation from the establishment of the most advantageous Taean work system in economic management, is the result of the embodiment of the Chongsanri spirit and method. The Chongsanri spirit and method are the idea and method for leading and guiding the masses our Party should consistently adhere to in the construction of socialism and communism. We should feel great dignity and pride in the fact that we are successfully building socialism and communism, without any slight deviation, guided by the most advantageous idea and method for leading and guiding the masses–the Chongsanri spirit and method.

Some socialist countries, pursuing the policies of reform and perestroika, are now adrift on a sea of change, mainly because they have no such scientific and revolutionary idea and method for leading and guiding the masses.

As the great leader created the Chongsanri spirit and method long ago and has since applied them in all fields of the revolution and

construction, our country has been able to perform revolutionary struggle and construction work without any deviation whatsoever. We must continue to adhere to the great Chongsanri spirit and method, the justness and viability of which have been fully proven in the course of revolutionary practice.

As the great leader stressed at the recent plenary meeting of the Party Central Committee, we should apply the Chongsanri spirit and method in a thoroughgoing way in all fields of the revolution and construction.

An important thing here is for the officials to mix themselves with the masses and carry out the revolutionary tasks assigned by drawing on their strength.

The masses are the masters of the revolution and construction and their strength is unquenchable. If officials go among the masses and enlist them properly, nothing is impossible. During the construction of Kwangbok Street, the May Day Stadium, the Pyongyang-Kaesong Highway, the Sunchon Vinalon Complex and other major projects in recent years, I have realized once again the great strength of the masses. For example, the quantity of the ballasting of the Pyongyang-Kaesong Highway was enormous and not much machinery was available, but the builders have finished the project in a short span of time.

The strength of the masses is unfathomable, and any difficult revolutionary task can be executed with credit and the revolution and construction can be promoted vigorously if they are brought to their awareness and mobilized. Therefore I put forward the revolutionary slogan, “Let the whole Party go among the masses!” long ago and ensured that officials went among the masses and worked by relying on the strength of the people.

At the moment, some officials lack the spirit to trust the strength of the masses and to wage the revolution and construction by relying on it. If the Party organizes guidance teams and sends them down, officials will go among the producer-masses to conduct political work and share board and lodging with the working people, solving knotty

problems. But this is not the case in other times. Even though they go down to their subordinate units, some officials only visit offices and meet the cadres of the units before returning; they are reluctant to go to the production sites to meet the producer-masses. Once in the lower units, officials should meet their cadres; but first of all, they must visit production sites and meet the masses. Only then can they have a clear understanding of their situation, take proper measures for solving the knotty problems and enlist the masses in the implementation of the Party's lines and policies.

In the past, whenever difficult and complicated problems arose, our Party has always gone among the masses, discussing and solving the problems by relying on their strength. With a proper attitude towards the masses, officials should always become involved with the masses and make it their habit to perform revolutionary tasks assigned to them by relying on the strength of the masses.

Officials should acquire the revolutionary spirit, Party spirit, working-class spirit and popular spirit.

To acquire these spirits is to remain faithful to the revolution, the Party, the working class and the masses of the people. They are important traits officials should acquire. Only when they have acquired these spirits can officials lead the revolutionary struggle and construction work properly and fulfil their duty.

Our officials now lack these spirits. Criticizing the chief secretaries of the provincial Party committees and other officials for their inefficient work on a number of occasions, the leader recollected the chairmen of the provincial Party committees in the days of the postwar reconstruction. In those days, once the leader gave light to a direction, the chairmen mapped out plans for their work and pushed forward their implementation, thus fulfilling with credit the revolutionary tasks assigned to their respective provinces. During the construction of the February 8 Vinalon Complex the leader gave a few instructions on the matters related to the direction, but officials solved on their own all problems arising in the construction of the complex and built it magnificently in a short span of time. However,

officials these days are dragging out the building of the Sunchon Vinalon Complex and have not yet finished its first-stage project, although the leader inquires about the building almost every day and ensures the solution of all knotty problems.

Today's conditions for economic construction are incomparably better than those of the postwar reconstruction days. Some officials now do not operate factories and enterprises as they should, nor do they push construction projects forward as planned, dragging out time; they claim that electricity runs short and raw and other materials are not available. This is nothing but an excuse.

At the recent plenary meeting of the Party Central Committee, the great leader said that some factories and enterprises, including light-industry factories, are not running as they should, not because of the shortage of electricity or raw and other materials, but because the chief secretaries of the provincial Party committees and other officials lack the revolutionary spirit, Party spirit, working-class spirit and popular spirit. He is quite right. With his instruction as a guide, officials should seriously examine themselves and rectify their outmoded ideological stand.

The revolutionary spirit, Party spirit, working-class spirit and popular spirit should find their expression in the acceptance of the Party's lines and policies without reserve, defending them and executing them to the letter. The Party's lines and policies are the idea and will of the Party and the leader and they reflect the demands and aspirations of the masses. The stand and attitude towards the Party's lines and policies are the stand and attitude towards the Party, the leader, the working class and the people, and they are a criterion with which to estimate the officials' revolutionary spirit, Party spirit, working-class spirit and popular spirit. Only the official who staunchly defends the Party's lines and policies, puts his shoulder to the wheel of implementing them and devotes his all can be said to have acquired a high degree of the revolutionary spirit, Party spirit, working-class spirit and popular spirit. Officials should accept the Party's lines and policies as a supreme order and requirement of their

life and implement them to the letter without yielding or vacillating in any adversity.

The revolutionary spirit, Party spirit, working-class spirit and popular spirit should also be manifested in solving knotty problems with one's own efforts and with an attitude befitting a master of the revolution and construction. The revolution and construction are an undertaking the working class and the masses perform on their own responsibility under the leadership of the Party and the leader. Therefore, the working class and the masses should have an attitude befitting a master towards the revolution and construction. Only then can they uphold the leadership of the Party and the leader from the bottom of their hearts and carry out the revolution and construction with credit on their own efforts and as suited to the interests and requirements of their country and their fellow countrymen. The masters of the Korean revolution are our Party and our people, and accordingly, the revolution and construction in our country should be conducted on the responsibility of our Party and our people. Attempting to conduct the revolution and construction of one's country by relying on other countries is turning aside from the strength of one's fellow man without trusting him. This was the case with the factionalists and great-power worshippers of the past. With a keen awareness that they are the masters of the Korean revolution, our officials should fulfil the responsibility and role as such. In particular, the chief secretaries of the provincial Party committees should do their best as masters of their provinces. As was criticized at the recent plenary meeting of the Party Central Committee, everything does not go well if officials complain about conditions and do nothing, expecting help from their superiors. With a determination that, help from their superiors is welcome and, if no help is rendered, they would do on their own effort, officials should solve all problems arising in the revolution and construction on their own by displaying highly the revolutionary spirit of self-reliance and hard work.

The revolutionary spirit, Party spirit, working-class spirit and popular spirit should also be demonstrated in a love of the people,

treasuring them and devoting one's all to their interests. Loving one's fellow people, treasuring them and devoting one's all to their interests are expressions of one's faithfulness to the Party and the leader. An individual who is not faithful to his people cannot be faithful to the Party and the leader. Our officials, who have originated from the people and work enjoying their trust, ought to work by devoting their all for the sake of the people and feel the worth and happiness of their life in this course. Our people are excellent people who trust and follow only the Party and the leader and share their destiny with the Party. These days, they are experiencing some difficulties in their lives, but they do not entertain any complaints; they view their future with optimism. We should feel pride in having such excellent people. Bearing in mind an awareness that they are servants of the people, our officials should strive to provide a more abundant and civilized life for the people. Whatever they do, they should first think about the interests of the people and spare nothing for their benefit. For the present, they should direct great efforts to implement, to the letter, the resolution adopted at the recent plenary meeting of the Party Central Committee to increase the production of consumer goods and raise the people's standard of living to a higher stage.

The ideological struggle to replace outmoded methods and styles of work should be vigorously waged. As they are rooted in outdated ideas, the outmoded methods and styles of work are hard to kill. The outmoded methods and styles of work cannot be wiped out only through ideological education. They can be eliminated, and the revolutionary work methods and popular styles of work can be established throughout the Party, only when ideological education is conducted in proper combination with ideological struggle.

The main objects in the struggle to eliminate the outdated methods and styles of work are the abuse of authority and bureaucratism. They still linger among some officials, including Party officials and those in power organs. Quite a number of officials in power organs, insisting on the peculiarities of their work, do not feel a sense of responsibility, even though they violated state law, and instead take it

as a matter of course. To make matters worse, some, inflated with a sense of superiority because they work in power organs, go to great lengths to gratify their own selfish desires by abusing their authority. Immodesty and arrogance are being revealed even among Party officials. Some, if their work does not progress smoothly, grow nervous and resort to bureaucratism, pestering subordinates. Officials, the leading personnel of the revolution, should not get nervous and resort to bureaucratism. In the armed forces soldiers do not follow commanders who easily get nervous and behave bureaucratically. If officials continue to get nervous and act bureaucratically, they will be forsaken by the people, and in the end, they might entail a grave consequence of impairing the authority of the Party and divorcing the people and the Party.

Formalism, expediency and talking big, the deviations being revealed among officials, are also main objects of ideological struggle. If they resort to such deviations, the Party cannot properly get acquainted with its lower echelons and its lines and policies cannot be implemented, as they should be. Their working in a formalistic and expedient manner and talking big in work is, in the long run, merely cutting off their nose only to spite their face.

Defeatism is also a major object of ideological struggle. It is an expression of capitulationism, of lacking confidence in the victory in the revolution, and of vacillating and flinching from the difficulties encountered. When given to defeatism, officials complain about conditions, not trying to do what is within their capability, thus laying an obstacle to the revolution and construction.

Party organizations should continue to conduct a vigorous ideological struggle against all manner of misguided ideological tendencies and outdated methods and styles of work, including abuse of power, bureaucratism, formalism, expediency and defeatism, so as to eliminate them once and for all. It will be advisable that they present materials related with the outdated methods and styles of work revealed among officials during Party meetings and Party life review meetings and conduct ideological struggles to overcome them.

That officials do not possess proper method and style of work is ascribable mainly to their poor political and practical qualifications. As they lack political qualifications, organizational ability and revolutionary drive, some do not organize and unfold their work skilfully; they work by forcing their opinions upon their subordinates or scolding and reproving them. If one has poor political and practical qualifications, one cannot but work in a haphazard fashion. All officials should radically improve their political and practical qualifications and acquire proper methods and styles of work to become efficient educators of the masses and information workers and executors of the Party's policies.

In order to improve their political and practical qualifications, they should study zealously. Criticizing cadres for not studying as they should at the recent plenary meeting of the Party Central Committee, the great leader said in real earnest that, in order to guide the three revolutions–ideological, technological and cultural–cadres should study harder than anyone else. His words are permeated with his solicitude to ensure that our officials discharge their duty as the commanding personnel at their revolutionary posts until the last moments of their lives. Bearing his words in mind, our officials should study hard and steadily improve their political and practical qualifications.

In order for officials to study substantially, they should have a correct view of studying.

Studying is the lifeline of revolutionaries. Through tireless study, they acquire the knowledge of nature and society and the principles of the revolution and wage the revolutionary struggle of transforming man, society and nature. If they do not study, they cannot acquire revolutionary pabulum and they will lose the lifeline of a revolutionary. For a revolutionary, study is also an important revolutionary work. However, regarding studies as something they can do with or without, some officials would not study hard in ordinary days on the plea that they are hard pressed by work; they set to studying only when time is available for them. This is not an

attitude befitting a revolutionary. If they are too busy to study, then it can be concluded that revolutionaries can never study. Revolutionaries, as their title shows, are the people who fight for the revolution, so there cannot be spare time for them to set aside for studying. Moreover, the revolutionaries of Korea are in direct confrontation at the eastern post of socialism with US imperialism, the chieftain of imperialism; they have assumed in these circumstances the grave mission of reunifying their country and building socialism and communism, and so they must maintain a keyed-up attitude in and out of work more than the revolutionaries in other countries. For all that, our officials should not be unwilling to study. In the past the anti-Japanese revolutionary veterans, in such arduous and difficult circumstances, did not suspend studying; they studied, sparing not even a minute to equip themselves with the revolutionary ideology of the great leader. The more difficult and complicated the situation was, the harder they studied to prepare themselves politically and ideologically. Though our officials claim to be hard pressed for time, these days are nothing when compared to the days when the anti-Japanese revolutionary veterans fought with the Japanese imperialists.

Officials should regard their studies as their first and foremost revolutionary task and a vital demand and study tirelessly to acquire perfect qualifications and traits befitting the leading personnel of the revolution. They should draw proper study plans and study on a regular basis. They should carry out the daily study plan on that day without fail, even cutting down sleep and dispensing with rest. They should attend Saturday study sessions and political lectures without exception. The study sessions and lectures are a good opportunity for officials to study. If they attend them zealously, they can learn much and improve their view of organization. This is why I have ensured that the officials involved in the Party guidance team for Pyongyang for the preparations of the 13th World Festival of Youth and Students attend the Saturday study sessions and political lectures without fail, even though the festival is near at hand. However busy they might be,

officials should attend the study sessions and political lectures without fail and train themselves politically, ideologically and organizationally.

The political and practical qualifications should also be improved through practical work. In the course of their work, officials put into practical use the knowledge they learned while studying, further improving their political and practical qualifications. Party organizations should frequently organize demonstration lectures and meetings to swap experiences with a view to improving the officials' political and practical qualifications, and senior officials should always take the officials in subordinate units with them to teach them how to work.

Our Party is a great guide that has shouldered the responsibilities for our motherland, our people and our revolution and leads them along the road of victory. The victorious advance of our revolution and the ever-lasting prosperity of our country and nation depend entirely on the development of our Party and on its leadership role. As required by the prevailing situation and the developing revolution, we must strengthen the Party and further improve its leadership role through efficient Party work and thus ensure an uninterrupted upsurge in the revolution and construction.

ANSWERS TO QUESTIONS RAISED BY THE GENERAL DIRECTOR OF *GRANMA*, THE ORGAN OF THE CENTRAL COMMITTEE OF THE COMMUNIST PARTY OF CUBA

October 26, 1989

I have received your letter and your written questions, and I thank you for them.

You have asked a number of important questions currently being posed by the revolution and construction. For the sake of convenience, I should like to answer them by classifying them in groups.

First, I will deal with the questions relating to party work.

Strengthening the party and enhancing its leadership role continually are the most important matters on which success in the revolution and construction depends.

Our Party has grown from the deep historical roots that were struck during the glorious anti-Japanese revolutionary struggle organized and guided by the great leader Comrade Kim Il Sung. Ever since its foundation, it has led the revolution and construction along the road of victory by assuming responsibility for the destiny of the Korean people. In our country, the tradition of the Party's unity and cohesion, of its unbreakable ties with the masses, was established a long time ago in the flames of the revolutionary struggle against the Japanese imperialists. In the course of succeeding stages of the revolution, our Party has grown stronger and has become an

unconquerable revolutionary party that gives efficient leadership to the masses of the people. Even in the difficult and complex situation in which the country is divided and we are standing in direct confrontation with US imperialism, the ringleader of world imperialism, we have been able to promote the socialist revolution and the building of socialism triumphantly, at all times adhering to revolutionary principles, precisely because we have consolidated the Party and continued to enhance its leadership role.

It is only under the leadership of the party, their vanguard, that the masses of the people can become the conscious, organized and independent motive force of the revolution and can shape their destiny successfully. Historical experience shows that when the party is strong, the masses are strong and that when the party ails, the masses also ail. Today, when the revolutionary situation is grim and complex, it is particularly important to strengthen the party and enhance its leadership role.

In strengthening the party it is essential to achieve the unbreakable unity and cohesion of the whole party in ideology and purpose, centring around the leader.

A party is a collective of revolutionary comrades who share the same ideology and the same ideals and fight in a common cause. Unity and cohesion based on a single revolutionary ideology are the lifeblood of the party. Each party must achieve its unity and cohesion on the basis of its guiding ideology. It must on no account allow disparate ideas to enter. If such ideas are tolerated within the party, the party will be undermined ideologically and torn to pieces organizationally. In party activity, unity of action based on a single ideology can be realized only through monolithic leadership. Only when the uniqueness of ideology and leadership is fully guaranteed can the party achieve rock-firm unity and cohesion and carry out its mission properly.

The leader is the centre of the party’s unity and leadership. Ensuring the uniqueness of ideology and leadership means, in the final analysis, achieving the unity of the entire party in ideology,

purpose and action centring on the leader. The work of establishing the monolithic ideological system, which our Party has consistently maintained as the fundamental principle of Party building, is the very work of uniting the entire Party behind the leader in one ideology and moving it as one.

Our Party is guided solely by the Juche idea created by the great leader Comrade Kim Il Sung. The Juche idea is a revolutionary thought which, on the basis of a scientific elucidation that man is the master of the world and plays the decisive role in transforming the world, shows the way for the masses of the people, the motive force of history, to shape their own destiny by their own efforts. The Juche idea requires that the revolution and construction be carried out in the fundamental interests of one's own people and to suit the specific situation in one's own country by adhering to the stands of independence and creativity, and that all problems be solved by promoting the creative role of the masses.

Our Party has always put great efforts into ideological education so that all Party members and other working people equip themselves fully with the Juche idea, the monolithic ideology of our Party, and think and act as required by this idea.

Based on the principles of the Juche idea we have been steadily intensifying various forms of ideological education as the situation demands.

Loyalty to the revolutionary cause is immediately loyalty to the leader, the party and the masses, the motive force of the revolution. In our society the leader, the Party and the masses are welded into one socio-political organism by the bonds of revolutionary obligation and comradeship. Our Party has been stepping up the education of all Party members and other working people to encourage them to develop loyalty to the Party and the leader, to the country and their fellow people, so that it becomes their conviction and obligation, and to fight for the victory of the revolution, sharing life and death, weal and woe, on the principle of communist collectivism, "One for all and all for one!"

Education in revolutionary traditions must be intensified in order to provide people with a full knowledge about the roots of the revolution in their own country and carry the revolutionary cause pioneered by the leader to fulfilment. We are educating our Party members and other working people to be extremely proud of the revolutionary traditions of our Party, to champion them and to translate them correctly into reality in their revolutionary activities.

Under the present circumstances in which the imperialists are making frantic efforts to remove the belief in socialism from the people's minds and to undermine socialism from within, it is more important than ever before to strengthen revolutionary and class education. We are teaching Party members and other working people to fight resolutely against the schemes of the imperialists and class enemies, always remembering the historical lessons of the merciless class struggle, and to fight to the last for the ultimate victory of the revolution with an unshakeable faith in the cause of socialism.

In view of the fact that the cause of socialism and communism is a long-drawn-out cause which has to be carried out through the generations, our Party is making particular efforts to see that the young people, the heirs to the revolution, inherit the pure spirit of their revolutionary forerunners, are not affected by any unsound ideas and trends, and carry out the historic mission devolving on their generation.

As a result of intensive education in the Juche idea, flunkeyism and dogmatism, which did great harm to our revolution for many years, have been overcome and a radical change has taken place in the ideological and moral qualities of our Party members and other working people. They are deeply conscious of being masters of the revolution and construction and are working with devotion to implement the Party's lines and policies and fighting with confidence, believing only in their Party and their leader, without being swayed in the least by any adverse wind.

The main link in strengthening the party and enhancing its role is to tighten the party life of its membership. Only through a party life

can the loyalty to the party and the revolutionary spirit of its members be strengthened and can the militant function of party organizations be raised on a steady basis.

Our Party encourages every Party member, without exception, to take part in its organizational and ideological activities in accordance with the regulations of Party life. By giving full play to inner-Party democracy and tightening its organizational discipline, it ensures that all its members perform the vanguard role in revolutionary practice with a high sense of organization. In our country not only Party members, but also all other working people and the younger generation, are leading an organizational and political life in a definite socio-political organization which is under the leadership of the Party. This is the major guarantee for the rock-like politico-ideological unity of the whole of our society and for the unity of action of all our people.

It is important in strengthening the party organizationally and ideologically and increasing its fighting efficiency to give proper training to the cadres, the hard core of the party and the leading personnel of the revolution, and enhance their role.

Our Party builds the ranks of its cadres by regarding people's loyalty to the Party and the revolution as well as their work ability as the basic criteria for being cadres and on the principle of combining old, middle-aged and young people. It makes strong demands on cadres in their organizational and ideological life and thus ensures that they work continuously to transform themselves along revolutionary lines and set examples for the masses in their work and life. Our Party builds up Party cadre-training organs, trains cadres in a planned way under a well-organized system of cadre training and makes great efforts to re-educate cadres. In our country all cadres attend a lecture meeting and a collective study meeting once a week, and it is a rule that they study as a matter of duty at a cadre-training organ for one month every year. This proves extremely effective in increasing the revolutionary spirit of our cadres and improving their qualifications.

Establishing a proper system for party work and adopting a right method of party work are very important in strengthening the party and enhancing its leadership role.

The essence of our Party's work system and method lies in the proper combination of the Party's monolithic leadership and the revolutionary mass line. The basic mission of a party is to lead the revolution and construction. Therefore, the work system and method of a party should always be such that they fully ensure the uniqueness of leadership and are capable of bringing out the creativity of the people to the full in the revolution and construction.

In our country a system of work has been firmly established whereby the whole Party moves as one under the leadership of the Party Central Committee, and whereby in all spheres and at all units the Party committee guides all work in a uniform way as the supreme body of leadership. Party organizations at all levels implement the Party's line and policies and the orders and instructions of the Party Central Committee with no conditions attached, and fully guarantee the principle of collectivism in their guidance.

Let me take an example. At factories and other enterprises the factory Party committee acts as the supreme leadership body and collectively discusses and decides all the matters which arise in the management of the factory. According to its decision, the manager, chief engineer and other officials in charge of administrative and economic affairs give technical guidance to production and do administrative work; the secretary of the factory Party committee and the other Party workers, as well as the officials of the working people's organizations, conduct political and organizational work to educate and mobilize the Party members and other working people. Because we do this, all our work proceeds in accordance with the Party's line and policies and with the intention of the Party Central Committee, the creative opinions of the Party members and other working people are fully expressed in enterprise management and the revolutionary enthusiasm of the producer-masses is displayed to the full. Furthermore, there are no longer any instances of administrative

and economic officials acting arbitrarily or of Party workers taking over administrative affairs, and economic and technical work is combined properly with political work. Our country's work system, whereby the factory is managed under the collective guidance of the Party committee, is called the Taean work system. The basic requirements of the Taean work system are being universally implemented in the work of all the branches of our national economy.

The main aspect of the work method of our Party is to convert all work into the work of the masses themselves by awakening them in a revolutionary way and giving rein to their creative enthusiasm. Our officials give absolute precedence to political work in all work; they carry out their revolutionary tasks by always mixing with the masses and helping them while sharing joy and sorrow with them and forming a complete whole with them.

Now I will speak about socialist construction in our country.

As is well known, socialist construction in our country has been undertaken in difficult and complicated circumstances. We took over an economy and a culture that were extremely backward due to the harsh colonial rule of Japanese imperialism. Even these were totally destroyed during the three years of fierce war. So we had to start socialist construction virtually on ruins. Moreover, the division of the country brought about by the US imperialist occupation of south Korea and the uninterrupted aggressive manoeuvres of the enemy created great difficulties for socialist construction in our country. However, our people, under the Party's leadership, have displayed the revolutionary spirit of self-reliance and fortitude to the full in fighting heroically to build, in a short period, a powerful socialist country, independent in politics, self-supporting in the economy and self-reliant in national defence.

Having built these solid foundations, we have set a new, magnificent programme for socialist construction with an eye to the distant future and are working hard to carry it out. Our people have built, by their own efforts and in a short time, the West Sea Barrage, one of the largest such structures in the world. They are now speeding

up gigantic nature-harnessing projects including the reclamation of 300 000 hectares of tideland, and are constructing many power stations to double generating capacity in our country in the next few years. In addition, under the plan of our Party to bring the new, socialist life into full bloom, they are pushing ahead with the construction of a gigantic chemical-industry centre to effect a revolution in light industry and with the building of houses and modern cultural establishments to provide the working people in the urban and rural areas with a fully cultured life. The huge and vigorous construction work now under way in our country demonstrates the might of our independent socialist economy.

We have achieved shining victories in socialist construction because our Party put forward correct policies, the application of the Juche idea, and has infallibly led the struggle to put them into practice.

A long time ago, the great leader Comrade Kim Il Sung, on the basis of the fundamental principles of the Juche idea and the practical experience gained in our revolution, put forward the general line of building socialism and communism which is, in essence, the famous proposition that the people's government plus the three revolutions makes communism. Comrade Kim Il Sung taught us that if we are to build socialism and communism we must occupy the ideological and material fortresses and, to do this, must strengthen the people's government, continue to enhance its function and carry out the ideological, technological and cultural revolutions.

It is only by carrying out these revolutions that we can make communist society a reality by transforming people, society and nature on communist lines. Also, it is only by strengthening the people's government and enhancing its function that we will succeed in our struggle against the enemies of the revolution who are attempting to hamper the building of socialism and communism, and in our efforts to push ahead with the ideological, technological and cultural revolutions and transform and administer social relations satisfactorily along communist lines.

It is wrong to think that only if material wealth becomes abundant through economic development, communist society comes of itself. In order to build a communist society we must push ahead with the work of transforming people and society, in addition to economic construction, while giving priority to the work of transforming people. The masters of society are the people, so it is possible to make communist society a reality only when they are transformed on communist lines. It is people who develop the economy and reform society. Only by giving priority to transforming people, therefore, can communist construction be carried out with success.

In the past, our Party put the main emphasis on rallying the masses of the people firmly around the Party and bringing their revolutionary enthusiasm and creative power fully into play by giving absolute priority to the work of remodelling people in its guidance of socialist construction, thus bringing about a continuous upsurge in socialist construction. Our experience clearly shows that strengthening the motive force of the revolution and enhancing its role is the principal way successfully to promote the building of socialism and communism.

The imperialists are now making more frantic efforts than ever before to slander socialism and, in particular, they are concentrating the spearhead of their attack on those countries which maintain revolutionary principles and are advancing under the unfurled banner of socialism. However, the desperate schemes of the imperialists can never work on revolutionary people who have been trained and seasoned in severe trials and hardships. Our people will not yield to any enemy threat, nor will they be deceived by any appeasement or honeyed words. It is an inexorable law of historical development that imperialism perishes and socialism emerges victorious. We will, in the future, too, continue to fight staunchly along the road to socialism and communism, taking great pride in being a revolutionary people.

Next, I will speak about the question of Korea’s reunification.

Our people’s struggle for national reunification is, in essence, a struggle against domination and intervention by foreign imperialism

and for national sovereignty. The tragedy of national division which our people are suffering is ample proof of the cursed crimes of the imperialists who trample upon the destiny of other nations to satisfy their own aggressive ambitions. Our people are a homogeneous nation; they have lived in one and the same territory for five thousand years and are unanimous in their desire to live independently as one nation in a unified country. If the United States had not occupied south Korea, our country would have never been divided into two, and if it had not prevented Korea's reunification, we would have achieved the country's reunification a long time ago.

By occupying south Korea and turning it into its nuclear base of aggression, the United States is not only standing in the way of our country's reunification, but also creating the danger of another war on the Korean peninsula and threatening peace and security in Asia and other parts of the world. To end US domination and intervention in south Korea and reunify our country is a struggle to materialize the national desire of our people and, at the same time, a struggle against imperialism and for peace and security in Asia and throughout the world.

The fundamental position and plans of our Party concerning the question of national reunification are widely known. Our Party has consistently maintained that the country should be reunified by founding the Democratic Federal Republic of Koryo on the three principles of independence, peaceful reunification and great national unity, leaving the existing ideas and systems in the north and south intact. Our plan for reunification conforms with the fundamental requirements and interests of our nation, as well as with the internationally-recognized principles of peace and national self-determination. It is a fair and realistic plan acceptable to both north and south. Therefore, our reunification plan enjoys active support from our fellow countrymen from all walks of life in the north and south and abroad, and from the world's progressive people who value peace and justice.

In south Korea now the struggle to reunify the country is gaining

greater momentum. As the anti-US spirit of independence increases among the south Korean people, the forces supporting reunification grow in strength and scope day by day, and the forces opposed to reunification become more and more isolated. The south Korean young people, students and other patriotic people are fighting bravely under the slogan of anti-US independence, anti-fascist democracy and national reunification, in defiance of intensified fascist repression.

Our people's struggle to reunify the country is part of the present powerful world trend towards independence and sovereignty. No matter what schemes those who go against the tide of history and oppose the reunification of Korea may resort to, they cannot escape shame and defeat. To reunify the country is the strong determination of the entire Korean nation, and our people are firmly convinced that the great task of national reunification will be accomplished in the near future.

In conclusion, I would like to refer to the relations between Korea and Cuba.

The Korean and Cuban peoples have followed a glorious revolutionary path and are advancing under the banner of revolution, the banner of socialism, in direct confrontation with the US imperialists.

Under the guidance of the outstanding leader Comrade Fidel Castro, the Cuban people have blazed the trail of socialism in the Western Hemisphere and are fortifying the bulwark of socialism, frustrating the challenges and obstructive manoeuvres of the imperialists. Because they are loyal to the cause of socialism and faithful to revolutionary principles and internationalism, the heroic Cuban people are enjoying respect from the revolutionary people of the world. Through their practical example the Cuban people are encouraging the embattled people of the world.

Through their own experience our people have realized that the Cuban people are reliable comrades-in-arms and brothers who do not betray revolutionary principles and comradely obligations however difficult and complex the situation. We are proud of having such close

friends as the Cuban people in the Western Hemisphere and rejoice at all the successes the fraternal Cuban people are registering in the revolution and construction, as if they were our own.

Although oceans and continents lie between them, the Korean and Cuban peoples are linked closely with one mind. Militant friendship and solidarity between the peoples of our two countries are further strengthening and developing in the course of overcoming trials together and fighting shoulder to shoulder for their common cause. Friendship and solidarity between Korea and Cuba is an excellent example of comradeship between the peoples of revolutionary countries. To develop the relations of friendship and cooperation between Korea and Cuba further not only accords with the fundamental requirements and interests of the two peoples but will also make a great contribution to the common cause of the revolutionary people of the world of anti-imperialism, independence and socialism.

Our Party and people will, in the future, too, make every effort to strengthen and develop friendship and solidarity with the Cuban people on a full scale.

I should like to avail myself of this opportunity to extend militant greetings to the Communist Party members and other people of Cuba and wish the fraternal Cuban people new, brilliant success in their struggle to safeguard the revolution and build socialism under the leadership of the Communist Party of Cuba headed by Comrade Fidel Castro.

ON FURTHER IMPROVING LABOUR ADMINISTRATION

Letter to Attendants of a National Short Course of Labour Administration Officials

November 27, 1989

Ten years have passed since a national conference of labour administration officials was held in the presence of the great leader Comrade Kim Il Sung with the aim of implementing the Socialist Labour Law. As a result of the energetic efforts we have made during this period to implement the Socialist Labour Law under the wise guidance of the Party and the leader, labour administration has turned into work with the people, into political work, a revolutionary tone of work has been established throughout the society, social labour is organized rationally, and effective use is made of labour resources. Today, all the people in our country are working diligently and are conscientiously engaged in socialist construction as masters according to their desire and talent, without any worries about employment. They are living in a cultural and emotional way, combining work, study and rest. Our country, once on a state of age-long backwardness, has now, in the era of the Workers' Party, become a country where all the working people shape their destiny and lead a genuine life through their work and enjoy a happy life to the fullest; a country good to work and live in.

The success in labour administration we see today proves the justness and vitality of the Socialist Labour Law and of our Party's labour policy.

On behalf of the Party Central Committee I extend my thanks to all labour administration officials who, upholding the Party's labour policy, have worked hard to implement it.

The current national short course of labour administration officials will be an important occasion for improving their political and practical qualifications and bettering and strengthening this work.

All labour administration officials must improve labour administration to meet the requirements of the developing situation and contribute greatly to expediting socialist construction.

1. LABOUR ADMINISTRATION IS WORK WITH PEOPLE, POLITICAL WORK

Labour administration presents very important problems in the management of a socialist economy. Success of socialist economic construction largely depends on how labour administration is conducted. Therefore, a working-class party and state must always tackle labour administration squarely.

The great leader Comrade Kim Il Sung taught that labour administration is not merely an administrative and practical affair, but work with people, political work.

Labour administration is, in essence, work with people, political work. It is work to stimulate the ideology of those taking part in social labour and to foster and mobilize their creativity.

Labour is the source of all material and cultural wealth and a powerful means for transforming nature, society and people. Throughout the history of humankind, labour has created enormous material and cultural wealth and, in the course of this, has changed not only nature but also society and people beyond recognition. Communism, which presents an ideal society of mankind, will also be built by the creative labour of the masses.

Labour is man's activity for harnessing nature to meet his vital demands. Because man has independence, creativity and consciousness, social attributes, he raises the demand to dominate nature to meet his desire for independence and purposefully and consciously carries out creative activities to this end. Labour is man's independent, creative and conscious activities to conquer and dominate nature and become its master. Therefore, labour administration dealing with the organization and control of people's labour activities must naturally become work with people, political work.

People's independent thinking plays a decisive role in labour activities. Man is a social being with consciousness, and ideological consciousness determines all his activities. Because he has an ideological consciousness, man raises the demand to remake nature to meet his desire for independence and carries out labour activities to this end. The more their independent thinking increases, the greater demand people will make in their efforts to transform nature, the greater enthusiasm and creativity they will display in their work by voluntarily taking part in social labour and, in the final analysis, the greater material and cultural wealth they will create. For this reason, labour administration must always become work with people, political work to stimulate people's thinking.

People's creative ability plays an important role in labour activities. Man is a social being with creativity, and his creative ability is inexhaustible. Because he possesses creative ability, man carries out labour activities to transform nature. As the people's creative ability increases, their labour activities to harness nature and create material and cultural wealth will be conducted in a wider scope and to a greater depth. Man's creative ability to transform nature does not increase of its own accord. It will increase only when he enriches his scientific and technical knowledge needed for creating material and cultural wealth and fosters his physical strength. Elements involved in labour administration, such as planning of work, allocation of manpower, labour organization and management,

distribution according to the work done and provision of working conditions, are undertakings to enlist the creative ability needed in transforming nature. Administrative and business affairs such as these are not an end in themselves. They are always aimed at increasing people's creative abilities so that they will work still better. If the administrative and business affairs arising in labour administration are conducted well, people's creative abilities will increase with the resultant growth in labour productivity. This shows that labour administration is not a mere administrative and business undertaking of allocating and managing manpower, but work with people, political work to increase the creative capacity of people, the masters of labour.

Regarding labour administration as work with people, political work, is a most scientific and revolutionary view on this work. Only when such a view is held on labour administration, can all problems arising in this work be solved with people at the centre and can the role of this work be raised in the building of socialism and communism. If labour administration is regarded as merely administrative and business work instead of being considered as work with people, as political work, it will be impossible to cultivate an attitude of masters, a communist attitude, towards labour among people, and successfully solve the problems arising in this work. Labour administration in a socialist society is fundamentally different from labour management in a capitalist society. In a capitalist society, where manpower is sold and bought like a commodity, labour management itself is the management of the work force based merely on individual material interests. In a capitalist society labour management cannot be work with people; it is merely the management of commodities. However, in a socialist society labour administration is not merely labour management, but work with people, political work that organizes and directs the independent and creative labour activities of the working people who have become the masters of labour and production. In a socialist society prime importance should be attached to work with people, and all problems

arising in labour administration must be solved by a political method to encourage the working people, the masters of labour, to work by giving free rein to their creative capacity through the enlistment of their ideological consciousness.

Improving labour administration is an essential requirement for providing people with an independent and creative life.

If people are to enjoy an independent and creative life, free from all the restrictions of nature and society, they must be provided with the material and cultural conditions, as well as with the social and political conditions, needed for this.

People require material and cultural necessities for their existence. Their source is nature. Nevertheless, there are very few things that nature gives people that are useful as they are. Almost all things in nature become useful and beneficial only when they are remade by people. It is only when we improve labour administration, which deals with the enlistment of the thinking of people who take part in social labour and with the cultivation of their creativity, that people will work by giving free rein to their abilities with the attitude of masters towards labour and that better material and cultural conditions will be provided for their independent and creative life.

Labour plays an important role in providing the social and political conditions needed in order for people to free themselves from the fetters of society and enjoy an independent and creative life. Since the driving force of social relations is people and labour activities are conducted thanks to the active role of people, social wealth increases and social relations develop through labour. In the course of labour, people temper their ideology, acquire fresh knowledge and cultivate noble spiritual and moral qualities. For this reason, labour administration must be improved if we are to enable people to enjoy a more independent and creative life by raising their position and role as masters of nature and society.

Improving labour administration is an urgent requirement for accelerating socialist economic construction.

Socialist economic construction is the most important

revolutionary task facing a working-class party in power. Successful socialist economic construction enables us to bring prosperity to the country, make the people better off and transform the economy as required by the Juche idea. Great success in the building of a socialist economy largely depends on labour administration. This work is a creative undertaking of managing the work force, the most active and decisive factor in production and construction. Therefore, only when this work is done well, will it be possible to more satisfactorily meet the quantitative and qualitative demand for manpower, which increases with the rapid development of the national economy, and press ahead with socialist economic construction by increasing the working people's revolutionary enthusiasm and creative activity.

If we are to fulfil the Third Seven-Year National Economic Plan ahead of schedule and successfully attain the ten long-term objectives of socialist economic construction, we must radically improve labour administration. Our efforts for the fulfilment of the long-term plan envisaging ambitious capital construction and a high rate of production growth requires that we mobilize all the productive potential in the country so that all the able-bodied people involve themselves in socialist construction and work by giving full rein to their abilities.

We must also improve labour administration in view of the prevailing situation.

Today the imperialists, with an allied force, are craftily and viciously scheming to undermine the anti-imperialist independent forces of the world and socialism. In particular, they are plotting to paralyze the people of socialist countries ideologically and morally by spreading decadent bourgeois culture and a decadent bourgeois way of life. In view of their machinations we must induce the working people to conscientiously take part in communal labour for the betterment of society and the collective with a wholesome idea and work with devotion for the good of the Party and the leader, the country and the people.

Since we are building a socialist economy and increasing the

nation's defence capacity in direct confrontation with US imperialism, which is becoming more undisguised in its scheming for aggression and a new war, we have to mobilize a large amount of manpower and material resources. If we are to ease our acute labour shortage we must radically improve labour administration.

We must definitely turn labour administration into work with people, into political work, and implement the Socialist Labour Law and the Party's labour policy more thoroughly.

2. ON ESTABLISHING A REVOLUTIONARY STYLE OF WORKING LIFE

Establishing a revolutionary style of labour in the whole of society is the main task of labour administration.

A revolutionary style of labour is a conscientious way of working with devotion to the society and the collective and observing the socialist labour norms and order with the consciousness of masters towards production and construction. In short, a revolutionary style of labour is a collectivist and voluntary style of labour.

A revolutionary style of labour is one that is inherent in a socialist society. In a socialist society, where the means of production are publicly owned, labour assumes a collective and voluntary character. Therefore, all the working people conscientiously take part in creative labour for the society and collective by helping and leading one another forward under the slogan "One for all and all for one!" In a socialist society a revolutionary style of labour is a style of labour that the working people, who have become genuine masters of labour, ought to possess. The establishment of a revolutionary style of labour throughout society is essential for transforming the working people in a revolutionary manner and assimilating them to the working class by displaying the vitality of the Party's revolutionary and popular labour

policy to a greater extent and for successfully building socialism and communism by pressing ahead with economic construction.

In a socialist society, a transitional society, the working people retain the remnants of an individualistic concept towards labour. Therefore, a revolutionary style of labour is not spontaneously brought into full play. In order to establish a revolutionary style of labour throughout society, we must make great efforts to encourage the working people to root out the survivals of outmoded ways of thinking from their minds and fulfil their responsibility and role as masters of labour.

To get the working people to adopt a firm Juche-oriented view of labour is the most important thing in establishing a revolutionary style of labour in the whole of society.

The Juche-oriented view of labour is the view of and attitude towards labour that people, as the masters of labour, maintain by putting the main stress on the requirements and interests of the society and collective. Adopting the Juche-oriented view of labour means educating people to regard labour as sacred and honourable and to consider it worth their life and happiness to conscientiously take part in communal labour for the society and collective.

The Juche-oriented view of labour is an important quality that communists of a Juche type must possess. The worth of the genuine life of communists and their pride lie in working for the independent and creative life of the masses of the people. Labour is an intrinsic requirement of a social being who desires to live and develop independently. Through labour, man steadily develops to perfection as an independent being. The genuine life of man begins with labour and develops in the course of labour. His view of labour is closely combined with his outlook on life.

Labour, which is inseparable from the noble life of man, can become worthwhile guaranteeing the independent and creative life and eternal happiness of people only when it is devoted to the good of the society and collective. Since the life of a social being is maintained by a socio-political collective, the independent and

creative life of people is always closely connected with this collective. Only when the society and collective develop and the country and nation enjoy prosperity, will the people's independent and creative life be guaranteed at a steadily high level. Otherwise, independent beings will not enjoy a life conforming to their intrinsic desires. If the country and nation are not prosperous, people will be unable to maintain national dignity and independence and will not avoid being humiliated and despised by others. The prosperity and development of the country and nation are guaranteed by labour for the good of the society and collective. For this reason no labour is more worthwhile and honourable than that which is devoted to the society and collective.

Labour seeking only one's individual interests may bring temporary pleasure, but will not guarantee the everlasting happiness of all generations to come. Enjoying one's own pleasure without regard to the society and collective cannot be an independent life of a social being. Such a life is virtually an animalistic life. Labour geared only to one's own comfortable life without any concern for the society and collective is based on an individualistic view of life; whereas labour for the good of the society and collective is based on a collectivist view of life.

If we are to adopt a Juche-oriented view of labour, we must give people a proper education in labour.

The main aspect of labour education is to give people a clear understanding of the aim and significance of socialist labour.

People's view of and attitude towards labour are fundamentally different depending on their understanding of the character and purpose of labour. When one regards labour as something for the good of the society and oneself, one will have a view of labour stressing the interests of the collective and will adopt the attitude of a master towards it. But when one considers it something for the good of a specific class or individuals, one will have a view of labour stressing the interests of individuals and will adopt a mercenary attitude.

In a socialist society, labour is a creative activity for the strengthening and developing of the society and collective and a source of an independent life of the masses. Without labour, no society will be maintained and developed and people will not be able to live. However, in an exploiter society all the material and cultural wealth created by labour is used as a means of seeking individual pleasure and exploiting the masses. The wealth is possessed by a handful of the exploiter class instead of becoming the common wealth of the society. If labour is truly to become the source of an independent life for the masses, it must serve the common interests of the society and collective. Only then can the masses be provided with an equal material and cultural life. In a socialist society everything created by labour becomes the common wealth of the society and collective and is used for the prosperity and development of the country and the independent life of the people. Because of the transitional character of socialist society, labour as a sideline exists in this society. However, this cannot be a typical kind of labour and will disappear with the development of the productive forces and the increase of socialist labour.

Labour activities in a socialist society are not merely economic activities of creating material wealth; they are a revolutionary struggle to safeguard the independence of the masses and practical revolutionary activities to implement the lines and policies of the Party. Firm material and economic conditions as well as socio-political conditions for the independence of the people are created and their socio-political integrity is developed through labour activities. In a socialist society labour is not merely an activity to create material wealth needed for food, clothing and housing; it is a struggle to safeguard the socio-political independence of people, and an activity to develop their socio-political integrity. Precisely here lie the essential characteristics and significance of socialist labour activities.

An important aspect of labour education is to educate people in a correct understanding of occupation.

In a socialist society occupation is neither a job for a reward or honour nor a means for wielding power or brandishing authority. At present, some people misuse their authority talking about the characteristics of their occupations and some others are not attached to their jobs. All this is a capitalist view and attitude of discriminating between high and low trades. In a capitalist society an occupation is a means of money-making and every kind of job is geared for the capitalists in possession of the means of production to wield their power and make fortunes. In a socialist society an occupation is a social assignment to meet the desires and interests of the society and community, and every kind of job is an undertaking for the good of the country and the people and for oneself. In this society there cannot be good jobs and bad jobs. All kinds of jobs are precious. In a socialist society the working people must be attached to their jobs no matter where they work or what kind of work they do, and should ardently love labour for the good of the society and collective. The pride in and worth of labour lie not in what kind of trade one is engaged in but in how one works for the good of the society and collective and in how much one's work contributes to the prosperity and development of the country and nation. We must educate all the working people to keep the sense of honour in and responsibility for their work and devote all their energy and wisdom to the noble work in the interests of the country and their fellow people.

Education in labour must be conducted in depth and in combination with education in loyalty, collectivism and socialist patriotism.

Socialist labour is a creative activity for the revolution and construction and a revolutionary activity to implement Party policy. Therefore, a sincere attitude towards labour is an important criterion that characterizes one's loyalty to the Party and the revolution. Sincerity towards labour will be displayed to the noblest degree when it is based on one's loyalty to the Party and the leader. Therefore, for labour education to be effective, it must be conducted in combination with education in loyalty to the Party and the leader.

Socialist labour is collective and patriotic labour for people to develop their genuine life and happiness in the struggle for the good of the society and collective and for the consolidation and development of the socialist system. It is only when one has a high degree of collectivist spirit and socialist patriotism that one will display devotion and sincerity in labour for the good of the society and collective, of the country and one's fellow people. Collectivism and socialist patriotism are intrinsic requirements of socialist labour; they are expressed in a devotion and sincerity towards labour. Therefore, for labour education to be effective, it must be conducted in close combination with education in collectivism and socialist patriotism.

Conducting labour education in combination with education in collectivism and socialist patriotism is also important for bringing the intrinsic advantages of the socialist system into full play and for steadily upholding the banner of socialism and communism. A socialist society is based on collectivism, and a socialist economy is developed by collective labour. As a matter of fact, the economic basis of a socialist society characterized by collectivism lies in the public ownership of the means of production. However, collectivism will not be displayed automatically when the means of production are publicly owned. Even when they belong to public ownership, the economic basis of a socialist society will be shaken, collectivism will not be displayed as it should and, in the long run, the socialist system will not be consolidated and developed if labour is organized according to the principle of individualism instead of being publicly organized to meet the common interests of the society and collective. Collectivism, the nature of a socialist society, considers the interests of small groups and individuals to be dear while attaching prime importance to the interests of the whole society. In a socialist society the interests of individuals making up the socio-political group and those of the collective are basically in harmony. The major characteristic and genuine superiority of the socialist system based on collectivism lie in the fact that the share of each individual is included

in the wealth of the society created by communal labour for the good of the society and collective, the country and nation and that the shares of individuals augment and all members of the society become better off with the increase of the wealth of the society and country. We must effectively conduct labour education among the working people in combination with education in collectivism and socialist patriotism and further consolidate and develop the socialist system and give full scope to the superiority of this system.

Special attention must be paid to intensifying labour education among young people. Young people are the most vigorous force in socialist construction; they are the successors to our revolutionary cause and will shoulder the future of the country. Educating them to have a correct understanding of labour and to work conscientiously at their posts as required by the country and people is an important issue that has bearing on the destiny and prosperity of the country and nation. Educating young people, who have grown up enjoying only happiness without undergoing the harsh trials of the revolution, to have a correct understanding of labour is also an urgent issue in preventing the infiltration of the capitalist and revisionist modes of life.

At the same time as conducting proper education in labour, we must intensify our ideological struggle to do away with an individualistic view of and attitude towards labour expressed in becoming work-shy, loitering on the job and seeking one's own comfort. All sectors and all units must launch, without delay, strong ideological struggles against all manner of erroneous practices revealed in labour activities such as capitalist and revisionist practices.

Information about labour must be effectively conducted using various forms and methods. This information must suit the specific situation of the given unit and stress explanation. It must be vigorously conducted at work sites without any formalities and ruts. Since shop managers and workteam leaders are directly responsible for labour information, they must become active labour information workers of the Party. Labour administrators must also become

actively involved in labour information. Proceeding from their mission and duty, labour administration organizations ought to become organizations dealing with labour information, and labour administrators must also play the role of labour information workers.

Short courses, meetings for the exchange of experiences and demonstration lectures for labour information workers must be organized in a planned way, and the work of editing and publishing material for labour information must be improved to meet the requirements of the developing situation.

Actively following the examples of unassuming heroes is important in adopting a Juche-oriented view of labour.

Positive examples are themselves criticisms of what is outdated and backward; they are a powerful stimulus to what is innovative and progressive. Unassuming heroes are the archetype of socialist working people who work with devotion, unhesitatingly dedicating all their energy and wisdom and even their lives for the good of the society and collective, the country and their fellow people, whether they are seen or not seen to do so. The revolutionary style of labour displayed by them is a vivid example of education through the influence of positive examples, which encourages people to discard an individualistic and selfish style of work such as indolence and slackness, conservatism and stagnation and rouses them for collectivist and communist labour. The noble labour style of unassuming heroes that is now continually brought into full play in our country inspires and encourages the working people to labour feats with great influence. The more vigorously the work of following the example of unassuming heroes is conducted as a mass movement, the firmer the Juche-oriented view of and attitude towards labour will be adopted among the working people and the more fully will the revolutionary work style be displayed. All sectors and all units must give wide publicity to the labour achievements of unassuming heroes and the style of labour displayed by them. Moreover, they must promptly identify those who are working conscientiously, actively involving themselves in communal labour for the good of the society and collective, show their

appreciation of them and give them social prominence.

An important factor in establishing a revolutionary style of labour in the whole of society is to put labour activities on a regular and standard basis.

Labour in a socialist society is collective labour that is organized in the scope of the whole society. Therefore, it must be conducted according to some norms and regulations. Only when labour activities are put on a regular and standard basis, will it be possible to do away with the old way of labour and to establish a revolutionary style of labour by making the creative labour activities of the working people highly organized and systematized. Upholding the Party's policy on putting labour activities on a regular and standard basis, we must vigorously conduct the work of encouraging people to strictly observe the Socialist Labour Law and regulations for labour discipline.

Stringent order for labour activities must be established so that people will strictly observe the 480 minutes of daily working time. The 8-hour work day is a law of the state, and observing the 480-minute work day is the sacred duty of a citizen, which cannot be violated by anybody. At the same time as we encourage all the working people to maintain order in arriving and leaving from their workplaces, we must establish order for the workers' attendance to suit each given sector and seasonal features. We must see that the 480 minutes of daily working time are not violated by fully meeting the requirements of the regulations for labour discipline, such as discipline concerning work shifts, work hours, and the review of work.

You must efficiently do the work of creating a model unit in putting labour activities on a regular and standard basis and popularizing its experience. Creating a model in one unit and popularizing it to bring about an advance in the revolution and construction is the traditional work method of our Party. All economic sectors and all units must make strenuous efforts to create model units in labour activities in conformity with their specific features and popularize their experience to bring about an epochal turning-point in putting the labour activities of the working people on a regular and standard basis.

Officials must set an example for the masses in labour activities. If they do so, it will touch the heartstrings of the masses with a greater influence than hundreds of words and actively encourage them to revolutionary practices. Officials must always set an example in observing the norms and order of labour and display the spirit of doing more work and working with greater enthusiasm than others, actively involving themselves in social labour.

They must take part in Friday labour without exception and work with devotion. Friday labour is patriotic labour of loyalty contributing to the development of the society and collective and the prosperity of the country and nation; it is worthwhile labour that helps towards the revolutionary transformation of officials and their assimilation to the working class. All officials must take part in Friday labour in working clothes with a spade or pick on their shoulders and work in an exemplary way, thus establishing the atmosphere of Friday labour throughout the country.

Labour, study and rest must be combined properly.

They are component parts of human life, none of which can be neglected; they are closely correlated with each other in labour activities. Labour provides the material guarantee for study and rest, whereas study and rest ensure the reproduction of manpower and cultivate independent thinking and creative power to make the labour of the working people more independent and creative. How to combine labour, study and rest is an essential question in the organization of labour activities, a question that has something to do with the social system, the level of the development of the productive forces and the requirement of the developing revolution.

We must implement to the full the Party's policy on properly combining labour, study and rest so that all the working people will be able to make full use of the 480 minutes of daily working time, make study their daily routine and fully enjoy recreation and cultural and emotional lives.

Working, studying and living in a revolutionary way is the traditional way of work and life of our Party and people. Even in the

days of extremely arduous struggle, the anti-Japanese guerrillas always studied and lived in a disciplined and well-regulated way. We must induce all the working people to thoroughly establish a revolutionary style of work, study and life, like the anti-Japanese guerrillas, upholding the Party's slogan "Let us produce, study and live like the anti-Japanese guerrillas!"

3. ON MAKING EFFECTIVE USE OF LABOUR RESOURCES

Making effective use of labour resources is a principal task in improving labour administration.

Effectively using labour resources means getting all the able-bodied people to actively involve themselves in social labour and rationally allocating manpower to make everyone display his or her creative ability and wisdom to the maximum.

Making the best possible use of labour resources is essential to providing a full solution to the problem of manpower that is raised with the rapid development of the economy and steadily increasing social wealth.

All sectors and units must actively mobilize all able-bodied people in socialist construction by better organizing the work of making effective use of labour resources and encourage them to display their abilities and talents to the utmost.

In order to make effective use of labour resources, you must properly do labour planning. Labour planning is the work of accurately considering the demand for manpower and coordinating labour resources with it down to the smallest detail. Labour planning is the basis for making effective use of labour resources. In a capitalist society, labour resources are drawn into social production spontaneously through the labour market. But in a socialist society

the state controls them in a unified way and mobilizes and uses them in a planned way. In a socialist society, where the economy develops according to a plan, it is very important to plan labour well along with the planning of other factors of production.

In working out a labour plan we must implement the policy of unified and detailed planning to the letter and adhere to the principle of Party spirit, accuracy and mass line. Officials must closely mix with the producer masses and grasp in detail labour resources and the situation of manpower at organs and enterprises. On the basis of this they must draw out a realistic and dynamic plan by accurately coordinating labour resources with demand down to the last detail. Drawing on the state labour plan and the actual situation of manpower at the factories and other enterprises, you must map out a proper plan for replenishing and adjusting manpower.

In order to make effective use of labour resources you must rationally allocate manpower. Rational allocation of manpower means ensuring a proper balance of manpower for various sectors and allocating workers to the right places to suit their abilities and physiques. This is essential in order to ease the country's labour shortage and for all the people to work at full capacity.

Manpower must be allocated proportionately.

In doing so it is important to ensure the proper balance of manpower for productive and non-productive sectors. Our Party's invariable policy is to increase the number of workers in productive branches preferentially and fix the number of employees in non-productive branches to suit the level of economic development and, within the productive sectors, raise the proportion of manpower in the main productive branches, direct branches in particular, and lower the rate of manpower in the auxiliary and indirect branches.

As required by the Party's policy, the officials of the administrative and economic organizations must preferentially increase the manpower in productive branches, and within the productive sectors they must give priority to providing the work force needed for key industries such as extractive and metal industries. It is necessary to fix proper norms of

labour allocation on the principle of preferentially providing manpower to the main productive branches, direct branches in particular, within the productive sectors and reducing to the minimum the work force in auxiliary and indirect branches and to apply them correctly. It is also necessary to prepare in a far-sighted way the manpower needed for the projects to be newly commissioned in various sectors of the national economy and allocate manpower without delay.

You must also fix proper norms of labour distribution for non-productive sectors to suit the level of the country's economic development and allocate the necessary manpower to these sectors. However, you must reduce the manpower in non-productive sectors as far as possible. Without decreasing the work force in these sectors, it will be impossible to fully meet the increasing demand for manpower in the productive branches and quickly boost production. You must not reduce at random the work force involved in scientific and technological work under the pretext of decreasing the manpower in non-productive branches. We must steadily improve scientific and technological work as the work of putting the national economy on a Juche-oriented, modern and scientific basis is developed in depth. We must examine all the existing norms for the allocation of manpower in non-productive branches on the principle of encouraging all sectors of the national economy to do more work with less work force and correct them in conformity with the level of the country's economic development. The management structure of the organs and enterprises must be reduced as far as possible. Since the technological revolution is promoted energetically and the management activities are put more and more on a scientific and modern basis, you must examine the present management structure and unhesitatingly merge or eliminate what should be merged or eliminated. You must properly fix the standard structure of the organs and enterprises and the standard number of employees for management structures for each sector of the national economy according to the scope of production as required by the Taean work system and steadily improve them.

In allocating manpower proportionately it is also important to

ensure a correct balance of the work force for various regions. The main thing in this is to meet the demand of each given province with its own labour resources. Only when this principle is adhered to, will it be possible to make the most effective use of labour resources. If the demand of the provinces is to be met by their own labour resources, the productive forces must be properly allocated after accurately considering the demand for manpower, the labour resources and production conditions. Practices of wasting manpower and funds through reckless organization of factories and other enterprises must be done away with and stringent order and discipline must be established in organizing them after considering production conditions and labour resources in detail.

Workers must be allocated to the right places.

There are still differences between various kinds of labour and in working conditions and the people's working capacities differ depending on their sex, age, physique and technological level and skill. Therefore, they must be allocated to suit their physical constitution and abilities.

Young and able-bodied people are the most energetic force in charge of the brunt of the labour front. The balance and qualitative composition of manpower for various sectors of the national economy may differ and economic construction as a whole may be affected depending on the allocation of young and middle-aged people. Labour administration organizations must take measures to gradually increase the proportion of young and middle-aged people in the composition of manpower in difficult and urgent sectors, such as coal and ore mining, by allocating them to these sectors in a systematic way. They must also take revolutionary steps to reallocate the young and middle-aged men working in those places where women and elderly people can work, such as non-productive and light labour sectors, to arduous and urgent sectors.

Actively enlisting women into socialist construction is important in tempering them in a revolutionary way and easing the country's manpower shortage. Today the jobs that can be undertaken by women

are increasing more and more as a result of the modernization of factories and other enterprises through the vigorous promotion of the technological revolution and of the gradual conversion of tough jobs into easy ones and harmful labour into harmless work. You must properly fix the kinds of occupation and jobs that can be undertaken by women and allocate them to such jobs in a planned way and avoid allocating men to those jobs that are within the power of women.

You must do a good job of allocating those possessing techniques and skills in specialized fields to the fields of their speciality and reallocating those now involved in unsuitable jobs to their specialized sectors.

In order to make effective use of labour resources, the organization and management of labour must be improved. Even if labour planning is efficient and workers are allocated to the right places, it will be impossible to increase labour productivity if labour organization and management are inefficient.

You must examine in detail the specific features of production processes, the technical level of equipment, and working conditions. Then you must organize labour well to suit them. You must fix proper forms and scales of workteams to suit the technical characteristics of production processes, rationally organize shifts, and widely introduce various rational methods of labour organization, such as one worker taking charge of many machines and holding two offices at the same time.

You must establish a strict order of labour management and encourage all the working people to fully meet the requirements of the regulations for labour discipline. Labour administration organizations must exercise strict control to prevent disorderly diversion and waste of manpower and wilful mobilization of productive labour to other purposes.

We must continue to pay close attention to solving the problem of rural manpower. Satisfactory solutions to this problem are important in ensuring the proportionate development of industry and agriculture, rapidly increasing agricultural production and improving

the standard of living of the people.

The energetic promotion of the rural technological revolution is an important factor in easing the shortage of rural manpower. It is only when the technological revolution is accelerated in the rural areas that farmers can be freed from difficult and arduous work and do farming with their own efforts. The agricultural sector must energetically promote the rural technological revolution, thus ease the shortage of manpower, and do farming by its own efforts without getting labour assistance. Moreover, we must ensure that the young and middle-aged people in the countryside are settled there without being sent to other sectors and that young and middle-aged people are allocated to the rural areas in a planned way to increase their proportion and strengthen the position of rural hard-core elements.

In solving the rural manpower problem it is important to render generous labour assistance to the countryside as a social movement. Farming has seasonal characteristics. Therefore, labour assistance for the country areas must be organized well so as to render active manpower assistance to them.

Improving the working people's level of technological knowledge and skill is important work in making effective use of manpower by training them and turning them into powerful creative beings. Ours is an era of science and technology. Without knowledge in this field, it is impossible to properly manage the economy, which is rapidly developing based on modern science and technology. Improving the working people's level of technological knowledge and skill will ensure the steady increase of labour productivity, satisfactorily solve the acute manpower problem and make effective use of labour resources. We must continually improve the working people's level of skill to meet the requirement of the present situation of rapid development in science and technology.

You must do a good job of encouraging the workers to improve their level of technological knowledge and skill while engaged in production. If they do this they can quickly improve their skill even without being isolated from production and also ease the labour shortage.

The work of improving the skill level of those who are engaged in production must be done in the direction of raising their skill grade higher than the average grade required by the technical processes of production.

In order to rapidly improve the skill level of those engaged in production, it is necessary to set up a proper system of learning technology and skill and run it at regular intervals. The working people's technological knowledge and working ability, and their production experience and skill are acquired and improved through the systematic study of technology and skill. Factories and other enterprises must organize rational groups for the study of technology and skill to suit their actual situation and run them on a regular basis. A proper system of passing on skill must be established and run efficiently to this end.

You must train reserves of skilled workers. The modernization of factories and other enterprises and the increase of new industries and technical processes of production require more skilled workers for various branches of the national economy, and the demand for these workers increases with the development of the country's economy. The systematic training of young people as the reserves of skilled workers is extremely important in meeting the increasing demand for skilled workers and in improving the qualitative composition of labour ranks as well as the management activities of factories and other enterprises.

Schools for skilled workers are a form of professional education used to train the necessary number of skilled workers by the given unit on its own responsibility. Schools for skilled workers must work out proper teaching programmes in conformity with the aim and principle of socialist pedagogy and enforce strict discipline in implementing them to the letter. They must closely combine education with productive labour in accordance with the specific features of technological education and train a large number of competent, skilled workers.

You must be responsible for providing the educational facilities,

conditions for practice and teaching tools and furnishings needed for skilled workers' schools. Moreover, you must work well to increase, on an annual basis, the number of schools for skilled workers to enable those joining the labour ranks to receive technological education. In particular, you must train specially skilled workers and highly skilled workers in a far-sighted way and take proper measures to train the skilled workers who are needed in new and high-technology fields and in newly commissioned enterprises.

You must assess the technical grades properly. Technical grades are a criterion for assessing the working people's technical levels. Only when the work of assessing the technical grades is done correctly will the workers strive to improve their level of technological knowledge and skill. The technical grades of the workers must be fixed proceeding strictly from the standpoint of the state and by properly combining theory with practical talent.

You must settle workers down on their job for a long time so that they will be well versed and skilled in their job. Production processes are technical processes. So it takes some time for workers to improve their technological level and to be able to handle their machines and equipment skilfully. Labour administration officials, as well as organs and enterprises, must not move work forces from one type of occupation to another at random; they must pay special attention to keeping specially skilled workers and highly skilled workers in the same job for a long time.

4. ON THE ACCURATE ENFORCEMENT OF THE SOCIALIST SYSTEM OF REMUNERATION

The socialist system of remuneration for work is a system under which remuneration is given to the working people according to the quantity and quality of work done for the society and collective. It is

a means of materially providing an independent and creative life for the working people. Correct enforcement of this system is of great importance in encouraging the working people to take an active part in the revolutionary struggle and construction work by enabling them to recover the strength they have consumed in the course of work and providing them with an affluent and cultured life.

Giving the working people remuneration according to the quantity and quality of work done is an essential requirement proceeding from the transitional character of a socialist society. In a socialist society the productive forces are not yet developed to such an extent as to make distribution according to need; in this society differences remain in various kinds of labour, such as physical labour and mental work, agricultural and industrial labour and heavy and light work, and people retain the leftovers of the outdated ideology to work little but receive a large amount of remuneration. Therefore, remuneration must be paid to them fairly and according to the amount of work they have done and the amount they have earned. If equalitarianism is exercised in enforcing the remuneration system in disregard of the transitional character of socialist society, this will dampen the revolutionary enthusiasm of people and engender idlers in the society with the result that the revolution and construction will be hampered to a great extent. On the contrary, if excessive differences are made regarding the transitional character of socialist society as absolute, this will weaken the collectivist spirit among the working people because they will be interested only in the material remuneration given to them, in their individual income, and will hinder the strengthening of the political and ideological unity of the whole society by creating great differences in the people's standard of living. The socialist system of remuneration plays an important role in increasing the revolutionary enthusiasm and creativity of the working people, strengthening the political and ideological unity and cohesion of the whole society and vigorously promoting the revolution and construction. In this sense, it can be said that correct enforcement of the socialist system of remuneration is an important

political ideal of the socialist state.

You must not stress only the socialist system of remuneration on the grounds that the enforcement of this system plays an important role in increasing the revolutionary enthusiasm and creativity of the working people and in encouraging them to be actively involved in the revolution and construction. To all intents and purposes, this system is an economic lever to give material incentive to the working people. Therefore, if you stress only this system, you will follow a misguided course of trying to solve all problems by increasing their material incentive. In a socialist society, trying to make people work only for money will not bring success. Trying to move people with money is a capitalist method. If you only increase the working people's material incentive regarding the transitional character of the socialist society as absolute in disregard of its intrinsic demand, the old ideology of thinking only of their individual interests, while slighting the interests of the society and collective, will grow among them and, in the long run, it will result in the degeneration of the socialist system itself.

We must increase among the working people the socialist material incentive of more clearly regarding the interests of the society and collective and seeking individual interests in them instead of capitalist material incentives of pursuing only individual greed and interests. In a socialist society, material incentive can be put into effect properly only on the basis of strengthening political and moral incentive. We must accurately enforce the socialist system of remuneration on the principle of stressing political and moral incentives and correctly combining material incentives with them.

In order to accurately enforce the socialist remuneration system, you must fix work norms properly.

In a socialist society work norms are the basis of labour planning and organization, and a criterion for assessing the results of work. Only when work norms are fixed properly will labour planning and organization be done correctly and the results of work be assessed accurately and, accordingly, accurate remuneration be made for work.

You must fix work norms scientifically.

To this end you must understand well the opinion and desire of the producer masses. They know better than anyone else the difficulties in fixing work norms, their solutions, and the reserves for steadily innovating work norms. Labour administration officials must fix progressive and feasible work norms by mixing with the producer masses and enlisting their wisdom and creativity. In fixing work norms accurately it is also necessary to correctly consider the technical level of equipment in production processes and the abilities of the working people. This means fixing work norms, taking as the yardstick the results achieved when people work conscientiously, making full use of the 480-minute work day through sufficient provision of production conditions such as raw materials and other supplies to suit the capacity of the equipment during the given process of production. It will be impossible to fix proper work norms if the technical level of equipment in the given process of production and the capacities of the workers, which are objective and realistic conditions, are not considered accurately. You must fix work norms taking as the yardstick the results achieved depending on the technical state of the equipment and the capacities of the workers on the basis of minutely examining the process of work and analyzing its results in detail.

You must set up a proper system of accurately fixing standard work norms of the state and fixing the work norms for enterprises on the basis of this. The standard work norms are the yardstick on which factories and other enterprises must rely when fixing their work norms. Only when we have a standard ruler will we be able to use it in measuring the accurateness of other rulers. Likewise, it is only when we have standard work norms of the state that factories and other enterprises will be able to fix correct work norms taking them as a yardstick. You must ensure that a factory, the management of which has been put on a regular and standard basis as required by the Taean work system and in which production is maintained on a steady basis, is made a standard factory; that standard work norms of the

state are fixed based on the data obtained at this factory; and that, following this, other factories and enterprises fix accurate work norms to suit their actual situation, taking these norms as a yardstick. In particular, factories and other enterprises must properly fix integrated work norms and detailed work norms and use the former as the basis of labour planning and the yardstick for assessing the fulfilment of production plans and the latter as the yardstick for calculating piece wages.

You must set up strict order and rules of fixing and applying work norms under the unified guidance of the state. Labour administration organizations must set up a strict system of work under which work norms are registered and approved by the state to prevent undisciplined practices on the part of factories and other enterprises of fixing low work norms and applying them as they please.

You must work hard to steadily innovate work norms as required by the developing reality. Work norms are not immutable. They must be steadily innovated as people's ideological and technological levels improve and new scientific and technological achievements are introduced into production. All factories and other enterprises must continually innovate work norms in step with the improvement of workers' ideological levels and the widespread introduction of mechanization, automation, robots and electronic computers into production processes as a result of the vigorous promotion of the technological revolution.

Like all other undertakings, the work of innovating work norms can be successful only amid the struggle against outmoded ideas obstructing it. You must strongly combat and thoroughly eliminate the remnants of such outdated ideas as departmentalism, selfishness, passivism, conservatism and fame seeking.

Vigorously conducting the movement to create new norms and new records is an important way of steadily innovating work norms to meet the requirements of the developing situation. It is a mass innovation movement to produce and build more, faster and better with a small amount of manpower and materials and with the existing

equipment by giving full rein to the revolutionary enthusiasm and creativity of the masses. All sectors and units must conduct the movement for new norms and new records on a wider scope and more substantially and steadily innovate work norms as well as other technical and economic norms. They must vigorously conduct this movement by closely combining it with other social movements. In particular, they must conduct an energetic movement for model machines and create innovative examples in taking good care of the equipment, innovating the rated capacity and increasing the rate of operation and utilization of the equipment.

The responsibility and role of those dealing with work norms must be increased. Success in the work of fixing work norms largely depends on their responsibility and role. We must organize the ranks of work norm administrators with officials who are qualified politically and practically, encourage them to improve their qualifications systematically and provide them with good working conditions. You must keep work norm administrators in their present jobs, refrain from mobilizing them for other purposes at random, and encourage them to work in a responsible way taking pride in their job.

For the accurate enforcement of the socialist remuneration system it is important to correctly fix wage scales and the norms for the assessment of work-points and properly apply various forms of paying remuneration.

The criteria for assessing the amount of work performed by people are work norms, and distribution according to the quantity and quality of work done by them is the wage scale and the norm for the assessment of work-points. At present the main remuneration for work done by people is paid through the system of wage scales in industry and through the system of assessment of work-points in agriculture. Therefore, the working people can be given accurate remuneration for their work only when the wage scales and the norms for the assessment of work-points are fixed properly.

The system of wage scales enforced in industry is one under which wages given to workers are classified into grades in consideration of a

variety of factors that affect the process of work, such as their technological level, the intensity of labour, and working conditions. Different wages are paid taking these grades as the yardsticks. Only when proper wage scales are fixed depending on the differences of labour, such as arduous and easy labour, skilled and unskilled labour, and remuneration is given according to the amount of work done on the basis of these scales, will workers sufficiently recover the strength they have consumed in the course of work, work still better and strive to improve their level of technological knowledge and skill. You must properly fix wage scales to ensure a correct wage balance between different jobs within one and the same sector, not to mention between various economic sectors and promptly fix accurate wage scales for those sectors and jobs that come into being as the national economy is put on a Juche-oriented, modern and scientific basis and is energetically promoted, and the technical level of equipment in production processes is steadily improved. You must examine all the wage scales now in use and correct them as required by the developing situation.

In addition to properly fixing wage scales, you must correctly define the forms of remuneration for work.

In a socialist society the basic form of remuneration for factory and office workers is wages. Piece wages are the most basic form of wages in our country and the piece wage system is the most rational form of remuneration for work. All factories and other enterprises must actively introduce the piece wage system. Those units that are now enforcing fixed wages must, as far as possible, adhere to the principle of assigning the amount of work to be done and paying wages according to the amount that has been fulfilled.

You must properly apply bonuses, premiums, and additional wages, which are additional forms of remuneration for work. This is important in increasing the working people’s enthusiasm for production and creativity. Factories and other enterprises must properly enforce these to suit the specific features of their particular sector and to meet the requirements of the situation to increase the

worker's zeal for production and creativity and improve management activities.

Premiums are a form of remuneration for work created by the great leader. All factories and other enterprises must work out detailed regulations for the enforcement of premiums to suit their own situation and real conditions and apply them correctly to give play to their advantages and vitality.

The system of assessing work-points is a basic means for correctly enforcing the socialist remuneration system in the agricultural sector. Only when proper norms for assessing work-points are fixed in the agricultural sector and work-points are assessed accurately for the farmers according to the amount of work done, will socialist distribution be enforced correctly. This sector must fix proper norms for the assessment of work-points and make it a rule to assess them without delay. In addition, this sector must properly apply the sub-workteam management system and the workteam premium system, the advantages of which have been proven in practice. These are superior systems of management and distribution, which correctly combine the interests of the collective with those of individuals in cooperative farms. It is only when these systems are enforced properly that the farmers will display the collectivist tone of life more fully and the socialist principle of distribution will be implemented thoroughly.

You must apply proper methods of paying remuneration. The types of payment of remuneration are applied through a variety of methods. Even when one and the same type of payment is applied, its effect will depend on the method of payment. The labour administration sector must pay close attention to encouraging factories and other enterprises to apply the most effective method of payment of remuneration, especially the factories and other enterprises in key industries, such as mining, metal and machine-building industries, to apply a correct method.

You must further perfect the socialist system of remuneration for work. Our socialist system of remuneration is a system of our own

style that properly combines the interests of the collective with those of individuals. We must develop it in the direction of increasing the interests of the collective. In a socialist society, where the means of production are publicly owned, distribution according to work done must be made to such a way that the interests of individuals are guaranteed on the basis of ensuring the interests of the society and collective. In other words, you must improve the socialist system of remuneration on the principle of allotting a larger share to those who have done more work for the society and collective and have made greater contributions and giving them a higher social appreciation. Factories and other enterprises must also give more prominence to those units that have produced and built more than others with a small amount of manpower and give a greater amount of remuneration to the workers of such units. Moreover, you must continue to perfect the socialist system of remuneration in the direction of systematically increasing remuneration in accordance with the work done, in step with the growth in production, preventing excessive differences in wages by increasing, as soon as possible, the wages of low-paid factory and office workers and evenly increasing the income of farmers in different areas.

5. ON THE NEED TO PROVIDE GOOD WORKING CONDITIONS

Providing good working conditions for the people is the intrinsic requirement of our socialist system, where the masses are the masters of everything and everything in society serves them; it is also an invariable policy of our Party.

This is the only way to make their labour activities safe and more hygienic and enable them to work, giving full play to their energy, wisdom and creativity. All sectors and all units must improve the

working conditions of the people to meet the requirement of the Party's policy that the state should be held responsible for protecting their life and promoting their health.

Labour protection is an important task in providing the people with safe and more hygienic working conditions and protecting their life and promoting their health. All officials must have a revolutionary viewpoint on the masses and fully implement the Party's policy on giving priority to labour protection over production.

You must intensify education about labour safety. Explaining and bringing our Party's labour protection policy home to the working people is political and ideological education. Providing technical information about labour safety and hygienic information needed for production activities is technical education. Labour administration organizations must set up a proper system of education in labour safety and provide the working people with comprehensive understanding of our Party's labour protection policy and technical information about labour safety and thus turn labour protection into their own work to prevent even a minute mishap and labour accident in the process of production.

Satisfactory material and technical conditions needed for labour protection must be provided. Factories and other enterprises must conduct a vigorous technical innovation movement and work in a planned way to improve, perfect and modernize the existing facilities, machines and equipment to enable people to work in more safe and hygienic conditions. In addition, they must provide, at the right time, the workers with labour protection materials such as tools, working necessities and nutritional food. In particular, they must provide the sector of heavy labour with labour protection materials on a preferential basis and supply nutritional food according to the norms. Labour administration organizations must correctly define those who should be provided with labour protection materials, as well as the norms of their supply in conformity with the development of the national economy and the establishment of new production branches. They must also set a proper system of supply to improve this work.

In order to provide the working people with sufficient labour protection materials, it is necessary to equip well the factories specializing in their production and improve the technical guidance of their production. In this way these factories will make handy, durable and good-quality labour protection and safety equipment suitable to the characteristic features of various sectors, regions, jobs and sexes and increase their varieties.

It is necessary to establish strict discipline and order with regard to labour safety and intensify control over their observance. Modern production involves a variety of machines and equipment based on high scientific and technological levels as well as raw materials and other supplies and it is conducted by producers possessing different levels of skill. Therefore, only when strict labour-safety discipline and order are established, will it be possible to prevent labour accidents and mishaps. All sectors and all units of the national economy must correct, without delay, the norms and internal order, such as the regulations on labour safety and standard regulations of operation as required by the developing situation, and intensify mass control as well as legal control so that the working people will observe them to the letter.

You must provide the working people with good living conditions. Supply work is not merely an economic and business matter, but important political work. Only when the working people enjoy an affluent material life and an excellent cultural life will they wholeheartedly feel the benevolence of the Party and the leader, be sincerely grateful to our socialist system and work by displaying greater enthusiasm and creativity. Factories and other enterprises must satisfactorily solve the housing problem for the workers, provide better conditions for lodgers, take meticulous care of their life and improve the supply of subsidiary foods so that they will not feel the least inconveniences. Moreover, they should build up creches and kindergartens as well as public service facilities, such as rice cooking houses, barber’s shops, bathrooms, laundries and repair shops, and improve these service.

You must accurately enforce the state social insurance system and the pension system. These are systems under which the state is held responsible for protecting and promoting the health of the working people and providing a secure life to the disabled people and those elderly people and children who have no one to support them. In our country, benefits through the social insurance system and the pension system are realized at state and public expense and are firmly guaranteed by law. It is only when the state social insurance system and the pension system are enforced correctly that the working people will work with devotion for the consolidation and development of the socialist system, feeling more keenly the veritable superiority of the socialist system and the people-oriented and communist policy of our Party through their actual life.

All sectors and all units must accurately implement the state social insurance system and the pension system and provide, with a high sense of responsibility, the conditions to live without any worries for the disabled people and the elderly people and children who have no one to support them. To this end, they must build good sanatoriums and rest homes, homes for disabled soldiers and for the aged, and recuperation homes, and improve their management. In particular, they must build a larger number of modern rest homes in step with the increasing demand of the working people for cultured rest, and the state must be responsible for providing sufficient conditions needed for their recreation so that they will enjoy a cultural and emotional life and rest to the fullest during their recreation.

In order to succeed in the task facing the labour administration sector, Party guidance given to this work must be improved.

Party organizations must improve guidance given to labour administration as required by the developing situation so that the Party's labour policy is implemented to the letter.

Party organizations must encourage labour administration officials to acquire a firm revolutionary outlook on the leader and form their ranks with qualified people who are unfailingly loyal to the Party and the leader and competent in terms of practical affairs.

Party organizations in economic sectors, such as those at factories and other enterprises, must conduct powerful organizational and political work to implement the Party's labour policy, grasp the results of its implementation at regular intervals and correct deviations without delay.

Party organizations must improve their guidance so that labour administration organizations and departments in charge of this work at all units play their proper role. Success in labour administration depends on their role. Party organizations must educate labour administration officials to definitely turn labour administration into work with people, into political work, to meet the intrinsic requirements of socialist labour administration, visit the lower echelons at all times and give effective assistance to the producer masses, working and living with them, and rely on them in their work.

Intensifying supervision and control over labour administration is an important function and duty of labour administration organizations and the departments in charge of this work at all units. They must implement the Party's labour policy and strictly observe laws and regulations concerning labour, such as the Socialist Labour Law and the regulations on labour discipline, and establish stringent order and discipline in labour administration.

Labour administration is a responsible and honourable task and the Party places very great expectations on the officials in charge of this work.

All the officials must work hard to improve labour administration by displaying intense loyalty to the Party and making new advances in this work.

LET US HIGHLY DISPLAY THE KOREAN-NATION-FIRST SPIRIT

Speech to Senior Officials
of the Central Committee of the
Workers' Party of Korea
December 28, 1989

Today our people take immense pride and confidence in the prospering socialist country where they live and work. They strongly feel the greatness of our nation through their actual lives and are greatly proud of having been born into the Korean nation. Seeing our reality, our foreign friends also say that the Korean nation is excellent, and they envy us greatly. It is natural that our people have the Korean-nation-first spirit.

Some people, however, do not have a correct understanding of the Korean-nation-first principle. They think that technological progress alone is a matter of national pride, but that is only one aspect of it. Any nation may have some individual fields of which they can be proud. Some nations take pride in their beautiful land, and some nations in their ancient culture. However, you cannot say that pride in some individual fields can be the source of honour as the most advanced of nations. A nation, to be honoured as the most advanced, must achieve distinguished successes in the basic field of social life and in many other sectors. Our Party has proposed the task of stepping up the education of Party members and other working people in the Korean-nation-first principle on the basis of their noble

ideological and mental qualities and the great success made in the building of socialism, which are recognized by people around the world.

By the Korean-nation-first spirit I mean, in short, the pride and confidence that emanate from the greatness of the Korean nation, the noble thoughts and feelings that find expression in the strong determination and will to brighten the greatness of the Korean nation.

The excellence of our nation that we emphasize has nothing in common with racism or national chauvinism.

We do not assert that the Koreans' biological constitution is more developed than those of other races. Defining the superiority of a nation according to biological or ethnic characteristics is the practice of reactionary, bourgeois ethnology. Arguing that national characteristics are defined by racial characteristics, bourgeois ethnologists classify people according to skin colours, namely white people as a "higher race" and coloured people as a "lower race." They say that only a "higher race" can create advanced civilization. The reactionary ethnological doctrine has been used by imperialists as an ideological instrument for their policy of racial discrimination and obliteration of nations. Imperialists still use the bourgeois ethnological doctrine as an instrument to justify their domination over other nations, to spread national nihilism, the idea of subservience to great powers and the idea of dependence on foreign forces among the people of colonial, dependent countries and the people of the third world, and to obstruct their national independence and independent development. Fundamentally speaking, there can be no "higher race" or "lower race". All the races are endowed with creative intelligence and ability. The low level of civilization of nations under colonial subjugation in the past is not due to any inborn inability, but is the consequence of the imperialists' predatory policy and their policy of keeping colonial people in ignorance. The people of the third world, who were despised by the imperialists as a "lower race", have now become the masters of their destiny, are making brilliant successes in the creation of a new life and are steadily raising the level of their

civilization. By contrast, in the United States, where the white people who claimed to be the most developed race make up the overwhelming majority of her population, illiterate people are daily growing in number and their intellectual level is gradually dropping. The fact patently proves the fallacy of the bourgeois ethnological doctrine.

Our country has neither a large population nor a large territory, nor is it an economic power. There is no reason for us to look down upon other nations or reject them. National chauvinism is a reactionary idea of the exploiting class and the imperialists.

Reactionary racism and national chauvinism, which were used by imperialists as their ideological instrument for aggression and domination, have been categorically rejected by progressive humanity. The Japanese imperialists, who clamoured for the "mission" of "leadership" over other nations by claiming the "superiority" of the "Yamato race," and the German fascists, who attempted world domination by advertising the "superiority" of the "Aryan race," received the judgement of history. In spite of this, the US and other imperialists are still using racism and national chauvinism in justifying their domination and plunder of other nations.

Today the US imperialists have combined the bourgeois ethnological doctrine and national chauvinism with aggressive cosmopolitanism and are using these as an ideological instrument for realizing their ambition for world domination. Cosmopolitanism, which denies the nation-state, the independent national economy and national culture and preaches a "world state," a "world economy" and a "culture without national identity," serves to justify the imperialists' aggression and domination and the exploitation by multinational enterprises. The US imperialists are working viciously to dominate the world and enslave many nations by preaching racism, national chauvinism and cosmopolitanism and cooking up the "supremacy" of the white race and the "leading role" of the United States in the world.

Our nation-first principle, which is thoroughly opposed to reactionary racism, national chauvinism and cosmopolitanism, not only values the good traits of different nations, but also respect the independence of other nations. What we are opposed to is not the pride various nations take in their excellent national traits, but dominationism that ignores them and tramples upon them. Our-nation-first spirit is associated with the noble thought and feelings of respect for and trust in other nations.

Since ancient times, our nation has had a strong sense of justice, a love of truth, a value of morality, and a sympathetic, well-mannered and modest nature. Our nation, with these traits, has never invaded another country and never harmed any nation throughout our history. Our nation has fought uncompromisingly against the enemies who infringed upon our sovereignty, but has promoted friendship with the peoples who respected our sovereignty and lived in harmony with them. Especially in the common struggle against imperialism and for the construction of socialism, the Korean communists and other people have fought shoulder to shoulder with other revolutionary peoples, sharing life and death, joy and sorrow, with them. Because it is based on this laudable national character, the Korean-nation-first spirit constitutes a fair and reasonable idea and feeling that precludes any chauvinistic elements.

These fine traits of our nation are now flowering more beautifully on the basis of the Juche idea. The Juche idea is a man-centred idea that puts forward the masses as masters of everything and as the most precious beings in the world and thoroughly champions their independence. The Juche idea is, therefore, fundamentally opposed to misanthropy, chauvinism and dominationism. Because it is based on the Juche idea, which regards man as a most precious being and thoroughly champions the independence of the masses, the Korean-nation-first spirit constitutes a noble idea and feeling that respects the desires of all nations for independence and their interests.

Today's actual life patently proves that our people's Korean-nation-first spirit is a noble idea and feeling that has nothing

in common with national selfishness or national arrogance. Even though they carry out the revolution in difficult conditions in direct confrontation with US imperialism, our people are giving unstinting material and moral support and encouragement to many third-world peoples who strive for independence. They also accord very kind treatment to foreign guests on visits to our country. Foreign friends highly admire our people's sincerity and kindness and express high respect for and trust in our people. All these facts clearly show that our people's Korean-nation-first spirit is a noble idea and feeling that coincides with the feelings of international solidarity and friendship with all the peoples of the world who aspire after independence.

The basis of our people's particular pride and confidence began to take shape a long time ago. Our nation has been creating a fine culture since the dawn of human history. We are a homogeneous nation of the same blood. We are a nation that has lived on the same land, speaking the same language and developing the same culture since ancient times. We are a resourceful nation with a time-honoured history of five thousand years, a refined culture and traditions. We are an intelligent and talented nation that has created excellent material and cultural wealth and shaped our destiny through diligent creative activity.

In the long historical course of independent development, our people have acquired excellent national traits. Our nation's history has witnessed more than one invasion by aggressors who attempted to obliterate our sovereignty and national traits. However, our people have courageously repulsed each of the invading enemies and preserved our national identity. The Japanese imperialists occupied our country and worked viciously to wipe out everything national in an attempt to assimilate our nation. But they failed.

The revolutionary cause of Juche initiated by the great leader Comrade Kim Il Sung has made an epoch-making change in inheriting, developing and brightening our national traits. The anti-Japanese revolutionary struggle and the Fatherland Liberation War waged under his leadership were heroic struggles that demonstrated our nation's resourcefulness. The history of world

people's struggle against aggression has witnessed many instances of people defeating a stronger enemy. But no victory has ever been scored against such heavy odds as those which faced our people when they emerged victorious when fighting the Japanese and US imperialists. That is why the people around the world call the Korean people heroic. This fact alone is enough to inspire the Koreans with the pride of being excellent. National traits find expression not only in a decisive battle against an enemy, but also in creative work and construction. Our people's excellent qualities have been demonstrated clearly also in the great history of building a strong socialist state, independent, self-sufficient and capable of self-reliant defence, on the ashes of war and in a short period of time.

Indeed, on the basis of the great successes and victories we have achieved through our heroic struggles and on the strength of our creative resourcefulness, our people can proudly have the thought and feeling of national excellence. Our people can be proud of their nation as the best in the world because they have the great leader, the leadership of the great Party, the great Juche idea and the best socialist system. Today when the masses of the people have emerged as masters of their own destiny, the decisive factor in shaping the nation's destiny lies in the leadership of the Party and the leader given to the nation, the ideology that guides the nation and social system under which the nation live and work.

The Korean-nation-first spirit reflects our people's pride and confidence in being under the guidance of the great leader. The destiny of the nation, which advances along the road of independence, is shaped by the outstanding leader of the working class. The great leader provides the nation with the guiding ideology, which illumines the correct road to be followed by the nation, builds up the nation's own revolutionary force and leads the nation to carry out the revolution and construction with success. The greatest happiness of our nation lies in receiving the guidance of the great leader. In the past our people were robbed of their national sovereignty and suffered the bitter lot of slavery because we had no

outstanding leader. It is only when the masses have a preeminent leader and receive his leadership that they can make up the independent driving force of history and become a great nation capable of shaping their destiny independently and creatively. Under the guidance of respected Comrade Kim Il Sung, the great leader whom we acclaimed for the first time in our history of thousands of years, the Korean people were able to usher in a new revolutionary age by putting an end to the long history of suffering, and become an independent people who have shaped their destiny by their own efforts and a glorious people who have set an example in building socialism after defeating two imperialist powers. Our people's great pride and confidence in exalting the honour of national excellence are the pride and confidence in holding the great leader in high esteem as the liberator of the nation and as the genius of creation and construction. Cherishing the national pride and confidence in having the great leader, our people are afire with a firm resolve to remain loyal to the respected leader forever.

Our people's Korean-nation-first spirit is the pride and confidence in receiving the leadership of the great Party. Because of their intrinsic characters, the revolutionary struggle to realize independence for the masses and the socialist society, of which the masses are masters, needs the leadership of the revolutionary party of the working class. This party is the general staff for the revolution, as well as the guiding force of the society. The leadership of the working-class leader is realized through the working-class party. Therefore, the party's leadership, along with the leader's guidance, is of decisive significance in shaping the nation's destiny. Our Party, which was founded by the great leader, is a Juche-type revolutionary party that is guided by the Juche idea and struggles to accomplish the revolutionary cause of Juche. Our Party has made imperishable achievements in carrying out the Juche revolutionary cause and enjoys unqualified support from the masses. It is an unconquerable revolutionary party that has achieved steel-like unity and acquired rich experience and seasoned and refined leadership ability. Thanks to

our Party, our people have been able to overcome all the trials and advance straight to victory, while safeguarding the nation's dignity and sovereignty through whatever storms. Today our Party members and other working people regard it their highest honour and source of pride to be under the leadership of the great Party and are firmly resolved in their support of the Party's leadership forever.

Our people's Korean-nation-first spirit means the pride and confidence in the great Juche idea. The development of a country and the future of a nation depend on their guiding ideology. Only people who are guided by a great ideology can be a highly proud people who write a great revolutionary history. The Juche idea, which has been evolved by the leader, reflects the requirements of a new historical period when the masses have emerged as masters of their own destiny. It is a great idea that marks the pinnacle of the revolutionary ideas of the working class. By struggling under the guidance of the Juche idea, our people have overcome the influence of flunkeyism, dogmatism and all other obsolete ideas, highly displayed the spirit of national independence and successfully carried out the revolution and construction through their own efforts and with their own convictions. It is under the guidance of the Juche idea that our people have been able to excellently build socialism without wavering in however complex a situation. With a great honour of having the Juche idea that has opened up a new era of historical progress, our people are strongly determined to brighten this idea further.

Our people's Korean-nation-first spirit represents the pride and confidence in living under the socialist system, which is the best in the world. Under the leadership of the Party and the leader, our people have translated the Juche idea into reality and established the best socialist society and set an example in building socialism. It is our people's greatest pride that they have made our country the "model of socialism." It cannot but be the great pride of our nation that they have built the best of socialism, which mankind has aspired after as their ideal for a long time and for which a large number of revolutionaries have laid down their precious lives. Our people take

special pride and confidence and feel special attachment to socialism because they have built it with their own hands and in their own style along the road they have chosen.

As you can see, the Korean-nation-first principle means the pride and confidence we take in living under the best socialist system under the care of the great leader, under the leadership of the great Party and under the guidance of the Juche idea. Under the correct leadership of the Party and the leader, under the guidance of the correct ideology and under the best socialist system, our nation can exalt its honour highly in all fields of activity. Of course, it is not easy to exalt national honour in all fields for a country like ours, which has the backward heritage of a colonial, semi-feudal society and in which everything was destroyed in war and which is carrying out the revolution and construction in direct confrontation with a formidable imperialist enemy. But the fighting experience of our people, who have built in a short historical period a powerful and civilized socialist state, which is independent, self-sufficient and capable of self-reliant defence, clearly shows that a nation can display its might and exalt its honour in all spheres if it gives full play to the advantages of the socialist system under the guidance of a great leader and a great party and is guided by a correct ideology.

It is important to have self-respect, believing that one's nation is not inferior to other nations. But it is more important to have a determination and will to shape one's destiny better than other nations. We emphasize the Korean-nation-first principle for the purpose of not merely encouraging our people to take pride and confidence in our nation, but also ensuring that they make socialism better through their own efforts and exalt the dignity and honour of the nation higher. If we rest content with today's proud successes, we may lag behind others sooner or later. It is not easy to build up the dignity and honour of the nation. But it is more difficult to preserve them and brighten them further. History shows the fall of many prosperous nations as a consequence of only singing their own praises and the praises of peace.

Refraining from losing heart when backward and from being complacent when advanced is the trait of our people, who are optimistic and diligent. Both in the dark years of Japanese imperialist rule and during the grim Fatherland Liberation War, our people were not dispirited, but courageously fought and defeated the imperialist aggressors. In the difficult postwar years after everything had been reduced to ashes, our people, instead of feeling discouraged, stood up and struggled to bring about the national prosperity we see today, with a determination to trot ten steps and even a hundred steps ahead to overtake and outstrip others when others were walking one step forward. Our people's will to exalt the honour of the nation finds expression in their struggle to attain a higher objective, not satisfied with the successes they have achieved. Our conditions have now improved beyond compare. But our people are struggling vigorously still in the revolutionary spirit of Paektu, in the revolutionary spirit of Chollima.

Our people's struggle to make continual innovations and continue to advance, not complacent with victories, is an expression of their high revolutionary awareness to carry out the cause of independence for the masses, the cause of socialism and communism. While carrying out the revolution and construction, our people think not only of today's happiness, but also their historic mission to reunify the country and effect prosperity for all the generations to come, as well as their internationalist duty to hasten the ultimate victory of the cause of independence for humanity.

Having the will to continue the revolution through to the end is all the more important today when a sharp confrontation is taking place between the forces of independence and those of reaction and between socialism and imperialism. The imperialists are scheming to realize their strategy against socialism at any cost by slandering socialism to stamp out the people's faith in socialism. Our people are countering the imperialists' anti-socialist machinations with an unshakeable determination to build socialism better with a firm conviction that the socialism of our own style, which embodies the

Juche idea, is best. The faith and will of our people are reflected in the Korean-nation-first spirit emphasized by our Party. Our people's struggle to strengthen, develop and brighten socialism further with pride and confidence that their socialist country is best in the world means a heavy blow against the anti-socialist manoeuvres of the imperialists. Foreign visitors to our country derive confidence in the socialist cause from our socialism, saying that, not capitalism, which is characterized by growing imbalance between the rich and the poor, but the stable and prosperous socialism of the Korean style, which provides everyone with an equitably happy life, free from all worries, is the best in the world. This means that by building an excellent socialism on this land in the Korean-nation-first spirit we have contributed greatly to thwarting the imperialists' manoeuvres against socialism and accelerating the cause of independence for humanity.

With a clear understanding of our Party's purpose and intention of giving full play to the Korean-nation-first spirit today, Party organizations at all levels and officials must intensify the education of Party members and other working people in the excellence of the Korean nation so as to exalt the honour of the nation and accelerate the cause of independence for the masses, the cause of socialism and communism.

The most important task in highly displaying the Korean-nation-first spirit is to make sure that all Party members and other working people know clearly the greatness of the Party and the leader and support their leadership with loyalty.

Our nation's greatness stems precisely from the greatness of our leader and our Party. It is only when the Party members and other working people have a clear understanding of the greatness of the Party and the leader that they can take great pride and confidence in working for the revolution under the guidance of the great leader and the great Party and brighten the nation's honour further.

A great deal is being written about the Party and the leader. But their greatness is not dealt with exhaustively. The history of our people's struggle to build the excellent socialism of our own style and

bring about great national prosperity is the history of the leader's revolutionary activities and the history of our Party's struggle. The achievements made by the Party and the leader and recorded on every page of this glorious history are great, without any equal in all periods of history, Eastern and Western. Many books have been written about these achievements. But more still remains to be written. We must write many more books about the imperishable achievements and greatness of the Party and the leader and produce many more works of art and literature dealing with them.

Party organizations and information workers must publicize the greatness of the Party and the leader in various forms and by varied methods. An important matter in this work is to disseminate every single piece of information effectively, so that it can touch the people's hearts. To this end, every single piece of material about the greatness of the Party and the leader must be made with sincere efforts so as to be convincing and must be explained carefully to suit the people to be educated. Not only information workers, but also all other officials, must undertake information work and explain widely the greatness of our leader and our Party by a variety of forms and methods.

Party members and other working people feel the greatness of the Party and the leader through both study and practical life. Our people feel their wise leadership, love and consideration warmly in their hearts at the sight of the miraculous successes and innovations being made at the sites of socialist construction and through their day-to-day happy lives. Bearing in mind that making continual innovations in the revolution and construction and improving the people's standard of living in support of the leadership of the Party and the leader are means of brightening the greatness of the Party and the leader, all officials must thoroughly implement the plans of the Party and the leader.

Brightening the greatness of the Party and the leader is inconceivable apart from the struggle against all unhealthy elements that damage their authority. Today, when the class enemies are

directing the spearhead of attack to damage the authority of the Party and the leader in a vicious attempt to destroy socialism, it is all the more important to safeguard and protect their authority. All the officials must, at any time and in any place, keep a vigilant eye on the enemy's moves to impair the authority of the Party and the leader and promptly crush even the smallest element.

The authority of the Party and the leader is impaired more often than not because of the irresponsibility on the part of our officials. We must eliminate the practice of distorting the leader's instructions and the Party's lines and policies in their implementation and all other unhealthy elements that damage their high authority, safeguarding and protecting it in every possible way.

In highly displaying the Korean-nation-first spirit it is important to ensure that the Party members and other working people firmly equip themselves with the Juche idea and Party policy, the embodiment of this idea, and fully implement them in their work and lives.

Our Party's ideas, theories, lines and policies contain all the strategy, tactics, principles and methods of solving all problems arising in accelerating the building of socialism and communism and brightening the nation's honour, in keeping with the actual conditions in our country and by our own efforts. Only by equipping ourselves with the Juche idea and Party policy and defending and implementing them thoroughly can we carry out the Korean revolution successfully and in our own way.

We must see that all Party members and other working people study the works of the great leader and the documents of the Party in depth and clearly understand their essence, content and validity. Studying is not for its own sake but for translating the Party's ideas, theories and policies into reality. Therefore, studying must be closely combined with practical activities so that it actively contributes to people's ideological edification and the implementation of their revolutionary tasks.

Officials must always use their heads and make strenuous efforts to carry out the Party's policies. In order to carry out the Party's

policies, they must efficiently conduct organizational and political work to activate the masses. No matter how correct the Party's lines and policies are, and no matter how clear the ways of implementing them are, they cannot be put into practice unless the masses of the people are aroused to action. Party organizations and senior officials must mobilize the Party members and other working people to carry out the Party's policies by bold planning of operations, effective political work and efficient direction.

In order to forcefully speed up the revolution and construction under the guidance of the Party's lines and policies, we must intensify the struggle against all sorts of unhealthy ideological elements that contradict the Party's ideas. We must tirelessly combat and wipe out individualism, self-centredness, formalism, expediency, irresponsibility and all other remnants of outmoded ideas that stand in the way of our advance.

If you are to make our Party's ideas and policies your single conviction and work and live in accordance with them, you must categorically reject the infiltration of imperialist ideas and cultures and revisionism. Since the imperialists step up their anti-socialist manoeuvres and the situation at home and abroad is complex, the danger of the infiltration of bourgeois ideas and revisionism among our ranks always exists. We must strengthen the struggle against bourgeois ideas and cultures and revisionism and prevent their infiltration on any account.

Worship of great powers and dogmatism are an obstacle to carrying out the revolution and construction in our own way. These are harmful ideas that damage the dignity of our nation and serve as a guide for the infiltration of opportunism and all other reactionary ideas. Without eliminating the worship of great powers and dogmatism, it would be impossible to display the national excellence. Flunkeyism and dogmatism ceased to exist as ideological trends in our country. But their remnants still exist. Flunkeyism and dogmatism, which did tremendous harm to our revolution, are so deep-rooted that they may be revived in some people's minds unless

we continue to combat them. We must continue to combat flunkeyism and dogmatism without compromise while intensifying education in the Juche idea among our officials and thus carrying out the revolution and construction to suit our situation in keeping with the Party's policies under the slogan, "Let us live our own way!"

It is important in encouraging the Korean nation's excellence to continue to consolidate and develop the socialist system of our own style, which is most advantageous.

Our own style of socialism is the social basis upon which to acquire the spirit of our nation's excellence, and the purpose of displaying this spirit is to further this socialism. The road of exalting the honour of national excellence is also the road of strengthening and developing our style of socialism.

A considerable number of people now regard their happy lives as a matter of course and do not feel the advantages of the socialist system deep in their hearts because they have over time become used to living in the socialist society. In this condition, it is important to step up the education of the Party members and other working people in the advantages of the socialist system.

We must teach them not only socialism in general but the concrete reality of socialism in our country in depth. However, the information workers are not explaining the characteristics and advantages of our socialism in depth. Socialism in any country is an advanced society that is qualitatively different from all the exploitative societies that have existed in human history. However, the environment, circumstances, national traits, the guiding ideology, theory and method of revolution and construction vary with each country where socialism is constructed, so that there cannot but be differences in the mode of building socialism and in the specific type of socialist system.

Our socialism has been built to suit the specific conditions in our country and has been developed to meet our people's aspirations and interests, so it is the socialism of our own style. In short, the socialism of our own style has been established on the basis of the Juche idea,

the guiding ideology of our revolution, and is being developed and consummated in line with the Juche idea. Our socialism is Juche-oriented socialism that is the most advantageous in that it fully meets the people's desires for an independent, creative and collectivist life. The advantages of our socialism are highly displayed in all spheres of our political, economic, ideological and cultural lives. Because of its great advantages, our socialism is displaying unconquerable vitality.

When they have a correct understanding of the advantages of our socialism, the Party members and other working people can advance stoutly under the unfurled banner of socialism in whatever situation. We must, therefore, convincingly explain to Party members and other working people not about socialism in general but how socialism of our own style has been built, consolidated and developed, what are its characteristics and advantages and what a bright future it has. Furthermore, we must give them a clear understanding of the principles and methods of strengthening the socialism of our own style, ensuring that they implement them fully so that they brighten this socialism further. In particular, we must make sure that they adhere to the collectivist principle, "One for all and all for one", and highly display the noble trait of helping and leading each other forward and striving with devotion for their society and collective.

In highly displaying the excellence of the Korean nation it is essential to strengthen the single-hearted unity of the leader, the Party and the masses.

The greatest pride in our nation's excellence is pride in the unshakeable single-hearted unity of the leader, the Party and the masses we have realized. Unity is the way to national prosperity; division is the way to national ruin. Our people, with time-honoured history, once suffered the miserable lot of an enslaved nation because the nation had been torn into splinter groups. The feudal rulers' factional strife resulted in the fall of the country. And the tug-of-war among the flunkeyists and factionalists also led to failure in the national liberation struggle and the incipient communist movement12

of the past.

Our people, who learned bitter lessons of history and craved unity, found the centre of unity for the first time in the great Comrade Kim Il Sung, whom they had acclaimed at the helm of the revolution. Since then our nation has been making new history by paving the road of victory in unity. In spite of numerous serious crises and trials it has had to surmount, our revolution has scored great victories because all the people struggled in solid unity behind the respected leader Comrade Kim Il Sung. Our Party has thoroughly overcome factionalism and all other heterogeneous elements and firmly established the monolithic ideological system in the entire Party. We have thus realized its most durable unity and cohesion, the great single-hearted unity, unprecedented in the history of the communist movement. To preserve, strengthen and develop the single-hearted unity of the leader, the Party and the masses down through generations is a sure guarantee for the accomplishment of the socialist cause. With a clear understanding that this task is vital to the future destiny of the nation, Party organizations and officials must continue to strengthen the single-hearted unity of the whole society behind the Party and the leader, the unity that is based on revolutionary morality and comradeship.

There is no faction in our Party today, but in view of the fact that the remnants of parochialism, nepotism, defeatism and other outmoded ideas linger in the minds of officials, there is no guarantee that an anti-Party tendency of harming the Party's unity and cohesion will not appear. In the light of the lesson that factionalists raised their heads and challenged the Party whenever the situation at home and abroad was complex in the past, we must pay great attention to strengthening the Party's unity and cohesion today when the internal and external situations are complex. While teaching our officials the experiences and lessons of our Party's struggle against factionalism, we must see that the officials fully acquire the habit of respecting the dignity of the Party organization and working and living under its guidance and control.

In strengthening the single-hearted unity of the leader, the Party and the masses, it is important to knit the masses in all walks of life closely behind the Party. Victory in the confrontation with the enemy depends on who wins over more of the masses. If divorced from the masses in our society where the leader, the Party and the masses constitute a socio-political organism, the Party will be unable to maintain its existence and in consequence be unable to shape the nation's destiny. We must improve our work among the workers, farmers, working intellectuals, young people, students and all other sections of the masses and unite them more solidly behind the Party.

We must ensure that all the Party members, working people, youth and students, without exception, belong to socio-political organizations, take part in organizational life willingly and faithfully with a high sense of organization, and train themselves steadily on revolutionary lines.

Bureaucratism, abuse of power and all other outmoded work methods and styles remaining among officials are the major obstacle to uniting the masses behind the Party. If officials practise bureaucratism and abuse power, they will divorce the Party from the masses, undermine the existence of the Party itself, destroy the single-hearted unity of the leader, the Party and the masses, and end up jeopardizing the revolutionary cause. All the officials must, therefore, overcome outmoded work methods and styles, clearly aware that eliminating them is an important task that is vital to the destiny of the Party and the nation. The Party organizations at all levels must induce the officials to acquire an unshakeable revolutionary outlook on the masses, regard faithful service to the people as the highest honour and worth of life, protect their interests to the full, mix with the masses and learn from them, sharing life and death, weal and woe, with them, always bear the brunt of difficult work and lead them by setting personal examples.

It is important in exalting the Korean nation's excellence to inherit and brighten revolutionary traditions and sustain national traditions.

National traits are embodied in traditions, which are inherited by

the nation, and highly displayed on the basis of these traditions. Therefore, ignoring traditions amounts to ignoring national traits.

The most important matter in inheriting traditions is to inherit the glorious traditions of the revolution against the Japanese. The anti-Japanese revolutionary traditions established by the great leader are the historical roots of our revolution and constitute its lasting cornerstones. These revolutionary traditions are the most valuable of traditions in that they embody the noblest revolutionary spirit displayed in the most difficult circumstances under the guidance of the leader. These are the richest and most profound traditions, which encompass comprehensive achievements and experiences. The anti-Japanese revolutionary forerunners' unfailing loyalty to the leader, their spirit of devoted service to the people, their revolutionary spirit of self-reliance and unbreakable fighting spirit are the brilliant examples of ideological and mental qualities that must be acquired by communist revolutionaries. It is the greatest pride of our people to have glorious revolutionary traditions such as the anti-Japanese revolutionary traditions. We must intensify education in the revolutionary traditions among all the working people, especially among the younger generation, so that they always live and fight in the revolutionary spirit of Paektu as the revolution advances and their lives become richer.

It is also important to inherit and develop the rich experiences and achievements in the struggle to defeat the US imperialist aggressors and build socialism of our own style by carrying forward the glorious anti-Japanese revolutionary traditions. The heroic fighting spirit displayed in effecting the Chollima upsurge in the circumstances of war devastation always serves as an example for our people to follow in building socialism. Today our Party has raised the slogan, "Let us live and work with the spirit and mettle displayed in the period of the postwar Chollima upsurge!" By encouraging all the Party members and other working people to fight with the spirit and mettle of the period of the Chollima upsurge, we will further brighten the honour of being the model of socialism.

Down through their history of five thousand years, our people have established excellent national traditions. Carrying forward the national traditions is of great significance in sustaining our own national traits. We must categorically reject national nihilism and keep alive the heritage of national culture, fine customs and other national traditions. Inheriting national traditions does not mean tolerating the tendency to return to the past; the tendency to revive outmoded things. In sustaining national traditions, we must discard obsolete things, things that are not in accord with the needs of socialism, and take over and develop the progressive and popular elements so that they cater to modern aesthetic feelings and the sentiments of the socialist working people. We must carry forward and develop our nation's cultural heritage and traditions in keeping with today's socialist reality and thus build more efficiently the national culture, which is socialist in content and national in form, and sustain our people's peculiar national traits.

As in all other work, we must effectively do the work of displaying the national excellence not in a formalistic manner.

We must, above all else, do the ideological work more effectively to promote the spirit of national excellence.

The education in national excellence is not an undertaking separated from other educational work. If we carry on all aspects of ideological edification now at hand, with an emphasis on displaying the spirit of national excellence, it means education in national excellence. Party organizations and information workers must not confine this education to organizing a few public lectures or study sessions, but do it tirelessly by making use of all the content, forms and opportunities of ideological education. This work should not be done only by shouting a slogan that our nation is excellent, but through theoretical explanation by means of vivid examples so as to encourage Party members and other working people to feel that our nation is excellent and work hard to exalt the nation's honour. We have achieved great successes in the basic field of social life, the successes of which we can stand proud in the eyes of the world. But

we are still lagging considerably behind others in some individual fields. If you say in this context that we are the best in everything, people will not believe you or will doubt the truthfulness of your information. If this happens, your information may have an adverse effect on these people. In our reality, there are many things that are really excellent and in which we can take pride. So there is no need to exaggerate even backward things and describe them as best. About those that have not yet attained the world level may be explained by showing how rapidly they have developed from the backward state of the past. It is more important, however, to show the people the targets for attaining the world's advanced level and the ways of reaching it, inspire them with confidence and encourage them to work hard to make them first-rate. Information workers must sincerely and effectively teach the Party members and other working people the nation's excellence, without exaggerating the actual situation or shutting their eyes to it, and ensure that they strive to add lustre to the nation with a high sense of national pride and confidence.

We must see that the Korean nation's excellence is fully embodied in the lives of all sectors.

Developing all areas of social life rapidly is now an urgent task for preserving and brightening the honour of the nation. Without quickly improving and raising the still backward sectors to the world's advanced level, it would be impossible to exalt the nation's honour. Especially today, when the imperialists are disparaging socialism on the strength of their superiority in some fields of science and technology and in some economic sectors, it is very important to make rapid advance in science, technology and economic construction. Even though the socialist system is superior to capitalism and the people's ideological level is high, it will be impossible to ensure undisputed victory in the confrontation with capitalism and exalt national honour if we lag behind in the level of scientific and technological progress and economic development. Under the wise leadership of the Party and the leader, solid foundations of an independent national economy have been laid and

an army of intellectuals has been trained. We must efficiently enlist all our economic potential and scientific and technological capability in raising the level of economic strength and science and technology to the world standard at the earliest possible date.

All Party members and other working people must set high targets for the development of science, technology and the economy and exert all their energy and intelligence to this end. They must thus contribute to brightening the nation's honour further in their respective revolutionary posts. In all sectors they must work hard to improve the quality of our products to meet world standards. Every single item we produce and every single building we construct must be better than their foreign counterparts. We must strive to improve the quality, regarding it as a national disgrace to damage our reputation because of careless production and construction and resulting poor quality.

We must treasure and take loving care of all the property of the country and manage the nation's economic life with great care. All Party members and other working people must treasure towns and farms, streets and villages, mountains and rivers, facilities, workplaces and machines and everything else in the country and keep them spick and span and develop them carefully with an awareness that they are the owners of all these.

We must highly display the revolutionary spirit of self-reliance and fortitude and strengthen the Juche character and independence of the national economy. The disease of dependence on imports that affects some of our officials now is a serious obstacle to strengthening the Juche character and independence of our economy. All officials must combat this disease in every way, with a clear understanding that wiping it out is not a simple economic routine but a political question. Even if the quality of our products is a little lower than those of foreign goods, we must value our own goods and, with a determination to make things better than foreign things, raise their quality to the world's advanced levels.

Self-reliance does not mean refusing to adopt anything that is

exotic. Even foreign things that are advanced should be adopted without hesitation to suit our own situation.

Increasing the production of well-qualified workers is essential for the development of science and technology and the nation's capabilities. Well-qualified people can do anything. We must train more scientists and technicians capable of building our world reputation, as well as preeminent talents in all areas. We must radically improve the quality of education and produce a large number of renowned scientists, technicians and other well-qualified workers in their twenties and thirties from among the rising generation.

We must work hard, highly displaying the Korean-nation-first spirit, and advance science, technology, the economy, culture, sports and physical culture and all other areas to the world level in the 1990s.

Party organizations at all echelons and officials must set correct targets for consolidating and further developing advanced sectors and improving backward sectors to the world standards as soon as possible, get down to Party organizational and political work, and organize administrative economic work in every detail. Every sector must build many exemplary units capable of earning world renown and generalize them. They must hold in high social esteem the meritorious workers who exalt the honour of the Korean nation.

Party organizations at all levels must press ahead with the work of displaying the excellence of our nation by conducting it in close combination with the Three-Revolution Red Flag Movement, the movement to emulate unassuming heroes, and other mass movements, and ensure that the struggle to exalt the nation's honour becomes the concern of the masses.

Our people have displayed the honour of national excellence by building the best and most powerful socialism, a system of our own style, in the northern half of Korea. But the nation is still suffering tragedy due to the division of our country. The tragic situation is the product of the US imperialists' colonial enslavement policy and the

treacherous policy of the south Korean puppet clique, who sold out our nation. The entire nation is eager for reunification and will unfailingly win back the homogeneity of five thousand years, as well as its sovereignty, by thwarting the manoeuvres of those at home and abroad who try to keep the country divided. We will join hands with all the people who desire reunification, whether they live in the south or abroad, irrespective of their past records, and accomplish the great cause of national reunification.

With a deep awareness of the mission to exalt the honour of the nation throughout the country, we must devote ourselves heart and soul to the struggle to reunify the country. We must consolidate the Party and the revolutionary ranks and speed up the building of socialism to strengthen our revolutionary force and also brighten the nation's honour still further in all sectors to give powerful encouragement to the south Korean people's struggle and achieve the historic cause of national reunification in the 1990s.

We must step up the education of Party members and other working people in the excellence of the Korean nation to ensure that they fight staunchly to brilliantly accomplish the revolutionary cause of Juche, with a high sense of pride and confidence in the excellence of our leader, our Party, our country and our socialist system.