

KIM JONG IL BIOGRAPHY

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ON PUBLISHING THE *BIOGRAPHY* *OF KIM JONG IL*

Kim Jong Il was born at Mt. Paektu, the mountain associated with the noble cause of the Korean revolution, during the revolutionary struggle against Japanese imperialism. He grew up, leaving unique footprints in the sands of time. He became an assistant to President Kim Il Sung in the early 1960s, and was acclaimed as the successor to the President in the 1970s.

Kim Jong Il developed Kim Il Sung's Juche idea, and evolved the guidelines for the Korean revolution and the era of independence. Since the death of President Kim Il Sung, he has defended socialism in Korea by thwarting the manoeuvres of the allied imperialist forces to isolate and stifle the Democratic People's Republic of Korea. He has paved the way to build a great prosperous powerful nation under his Songun leadership of the revolution, and is leading the struggle to success. He has built up powerful and self-reliant defence forces, and opened up bright prospects for Korea becoming one again, on the basic principles of independent national reunification.

Kim Jong Il is General Secretary of the Workers' Party of Korea, Chairman of the National Defence Commission of the DPRK, and Supreme Commander of the Korean People's Army.

The editorial staff are proud to publish the English translation version of the *Biography of Kim Jong Il* (3 volumes).

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CHAPTER 1

CHILDHOOD

1. BORN AT MT. PAKTU, THE SACRED MOUNTAIN OF REVOLUTION

Kim Jong Il was born at the Paektusan Secret Camp in the Sobaeksu Valley, Samjiyon County, Ryanggang Province, on February 16, 1942.

Mt. Paektu is the ancestral mountain of Korea or the cradle of the nation's 5,000-year-old civilization. From there the Great Paektu Mountain Range stretches over the Korean peninsula, to form a 750-mile-long stretch of beautiful land.

Mt. Paektu, the symbol of Korea, is known as a sacred mountain because it was there that the Korean revolution struck its roots: Kim Il Sung organized and led the anti-Japanese revolution to victory from there. Several miles southeast of Janggun (general—Tr.) Peak on the top of Mt. Paektu soars Jong Il Peak, through which the sparkling Sobaek Stream flows down the valley. The Paektusan Secret Camp was situated in that valley.

The Paektusan Secret Camp, which was set up in September 1936, was the headquarters of the Korean revolution until the country was liberated. The camp was made up of two log cabins, with the larger cabin serving as Headquarters. It was in the smaller cabin, with no formal address or number at that time, that Kim Jong Il was born.

Kim Jong Il was born at a time of turbulent historical change that saw the birth of the great event of national liberation.

The flames of the Second World War were spreading all over the globe. While Nazi Germany was invading the Soviet Union, imperialist Japan was bent on spreading a war of aggression in an attempt to realize its wild dream

of a “Greater East Asia Co-Prosperity Sphere”. This provoked strong resistance from revolutionary peoples not only in Asia but in the rest of the world, and the Japanese imperialists found themselves isolated both at home and abroad, in a political, economic and military impasse.

At the Paektusan Secret Camp, during this period, Kim Il Sung intensified the military and political activities of the Korean People’s Revolutionary Army (KPRA), mobilizing nationwide resistance for a decisive battle to destroy the Japanese invaders and achieve national liberation.

The general situation indicated that Japanese imperialism would perish in the near future, and that the Korean people would be able to win back their country from Japanese occupation.

Kim Jong Il’s father was the legendary anti-Japanese hero General Kim Il Sung and his mother was the war heroine Kim Jong Suk. It was a family of ardent patriots who dearly loved their country and the people of their nation.

Kim Il Sung was a leader who won the greatest acclaim from the Korean people in their history of thousands of years. Spurred by the motto, “The people are my God,” he devoted all his life to the cause of the country and the people. He created the Juche idea and ushered in a new era in the history of Korea, the Juche era. By organizing and leading the anti-Japanese revolution to victory, he won independence for his country and developed it into a socialist power based on the principles of Juche. He was the founder of socialist Korea.

Kim Jong Suk participated in the revolution when she was very young. She was an anti-Japanese war heroine who dedicated her entire life to the liberation of her country and to victory of the revolution, in loyal support of Kim Il Sung’s leadership.

Kim Jong Il’s family had lived in Mangyongdae, Pyongyang, since the time of his great-great-grandfather. All the members of his family were patriots and revolutionaries renowned in the modern history of Korea.

His grandfather, Kim Hyong Jik, fought all his life for the independence of Korea with the motto, “Aim High,” as a leader of the anti-Japanese national liberation movement, and as a forerunner who steered the

nationalist movement towards the proletarian movement.

His grandmother, Kang Pan Sok, was a revolutionary fighter and leader of the Korean women's movement who devoted her life to the struggle for the victory of the Korean revolution and women's emancipation.

His granduncle Kim Hyong Gwon and uncle Kim Chol Ju also took part in the anti-Japanese revolutionary struggle in their early years, fighting unyieldingly until they were killed by the enemy.

His maternal grandfather Kim Chun San was a staunch patriot, dedicated to the independence movement against the Japanese imperialists. His maternal uncles, Kim Ki Jun and Kim Ki Song, also died heroic deaths in the fight to liberate the country.

Kim Hyong Jik and Kang Pan Sok had laid down their lives in the fight for national liberation before the birth of their grandson, and Kim Jong Il's great-grandparents at Mangyongdae were to know only later that he was born.

A few women soldiers and a small unit of the KPRA who were at the Paektusan Secret Camp at that time were the first to congratulate the birth of Kim Jong Il. Wishing him to become the lodestar that would brighten the future of Korea, they hailed him as the Bright Star of Mt. Paektu. Hearing the news of his birth from the messengers who had been to the Paektusan Secret Camp, the small units and groups and political workers operating in many areas were overjoyed at that event and inscribed the words on thick trees everywhere they went, to spread the news of his birth.

The news of Kim Jong Il's birth spread rapidly, by word of mouth, throughout the country, like a legendary tale. On learning the fact, the enemy became concerned and tried to suppress the public excitement generated by the news. A Japanese police document under the title, *Monthly Report on the Arrest of Ideological Offenders*, submitted by the chief of the Samjang police station in Musan County to the head of the Police Department of North Hamgyong Province on January 4, 1944, said that the propaganda about the birth of a heaven-sent boy at Samjiyon in the vicinity of Mt. Paektu had caused great confusion in public sentiment in wartime. An extract from the document reads as follows: "Since it is predicted that the heaven-sent boy will become a general who will bring independence to

Korea, Korea will certainly become independent in the near future. In order to win independence, the government and public authorities will have to be destroyed. All the people will turn out for the purpose.”

Kim Jong Il was able to receive his father’s blessing only several months after his birth, in June 1942, when Kim Il Sung, who had been out organizing and leading small unit actions till then, returned to the Paektusan Secret Camp. The soldiers at the camp welcomed him in delight and Kim Jong Suk, with the baby in her arms. Holding his son close to his heart, Kim Il Sung gazed intently at his lovable face for a while, and then told his wife that they should bring up the baby and their other children to be heirs to the revolution. He emphasized that he wanted to see the children carry forward the red flag of revolution which was hoisted on Mt. Paektu.

Later, walking along a lane in Sobaeksu Valley with Kim Jong Suk one day, Kim Il Sung told her that they must destroy the Japanese invaders and build socialism for the Korean people by fighting, bearing in mind the aspirations of their comrades-in-arms who had laid down their lives for the noble cause; that, just as his father had instructed, he would make sure that if he was unable to accomplish the task, his son would do it, and if his son too were to fail, his grandson would carry it out. He told his wife to bring up their son well to hasten the attainment of the revolutionary cause.

Kim Jong Il grew up receiving education from his parents. Kim Jong Suk made every effort to bring up her son, living up to the expectations of her husband. She taught him to be a sturdy son of the nation, to be a strong man who would shoulder the future of the Korean revolution. She used to sing her son a lullaby, infusing this desire into the song.

The natural magnificence of Mt. Paektu was the feature of his country with which Kim Jong Il first became familiar, while growing up under his parents’ care. He learned to walk in the rustling forest and amidst the howling snowstorms of the mountain.

Living among the anti-Japanese revolutionary fighters who were strong in their faith and will-power, Kim Jong Il’s childhood was spent in an unusual environment.

Recollecting those years, Kim Il Sung once said:

“Kim Jong Il had an unusual start to life, as, born to guerrillas, he

grew up in clothes impregnated with powder smoke, eating army rations and hearing shouts of military command.

“He was upright and full of guts from his boyhood, partly because he was endowed with these qualities, but more importantly because he grew up valiantly, free from constraint, learning the truth of life and struggle, among the fighters who had the strongest sense of justice and strongest faith in the world.

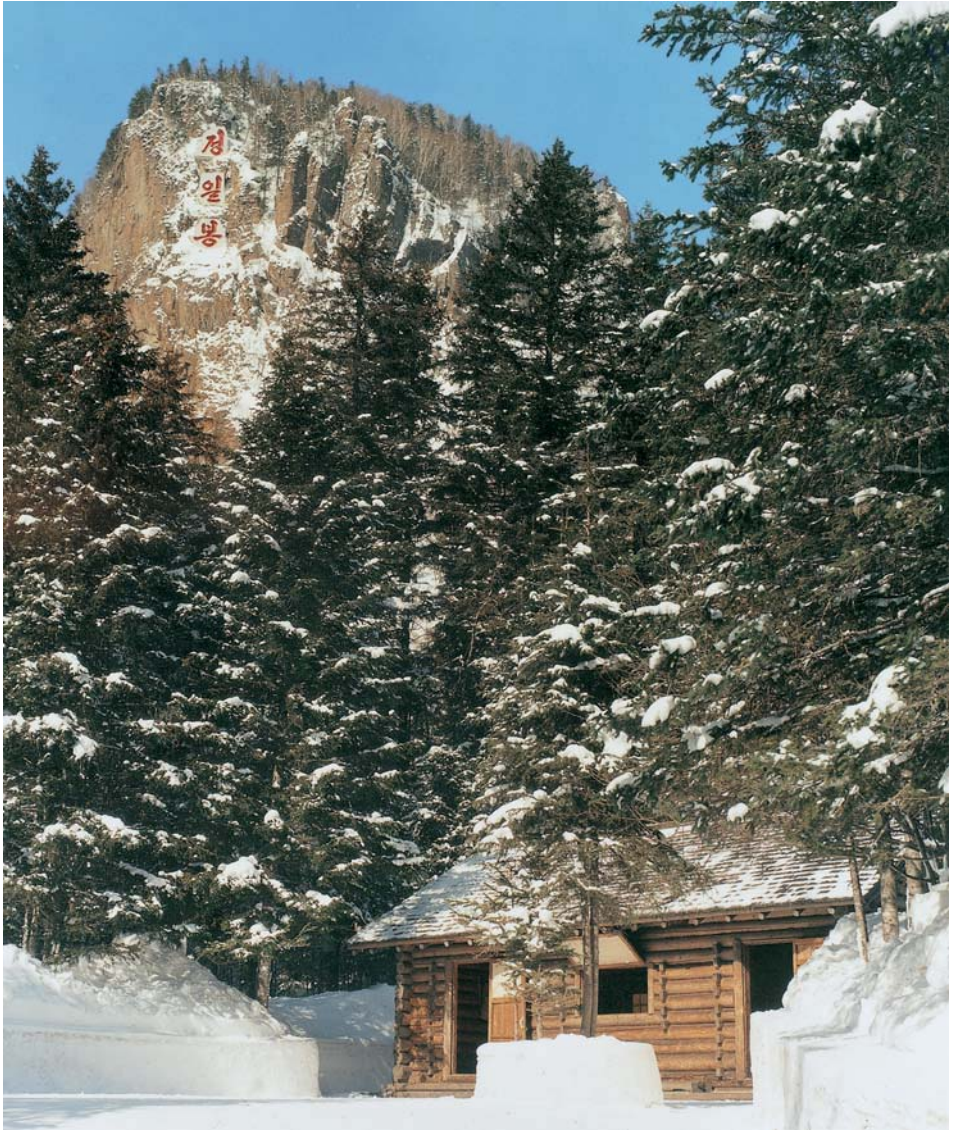
“He was precocious, probably because he grew up under the influence of the guerrillas. Their noble feelings and emotions became rich nourishment for his mind and their mettle as soaring as the peak of Mt. Paektu added flesh and blood to his manly personality.”

The revolutionary soldiers at the training camp in the Russian Far East, when they met the boy Kim Jong Il, would put their caps on his head. One of them cut a wooden pistol while operating behind enemy lines and presented it to him. In the leisure hours after training they would play with him, giving him ride on their shoulders, teaching him songs, and sometimes taking him to the bank of the Amur River to show him passing motorboats and flying migratory birds.

At the training camp, just as in the Paektusan Secret Camp, everybody had to tighten their belts because of the shortage of food. Kim Jong Il too, far from being served meals of rice or loaves of brown bread, often had to eat flour-gruel. With hearts full of sympathy for him and tears in their eyes, the soldiers tried their best to obtain food for him even in the difficult circumstances. In winter they gathered firewood to heat his room lest he should feel cold.

Kim Jong Il wore clothes remade from those of his parents, and slept covered by patched quilts made of odds and ends which had been collected by the women soldiers while he was in the Paektusan Secret Camp. These were all he could afford until his country was liberated.

While growing up among the soldiers, hearing their accounts of battle, and singing *Nostalgia*, *Guerrilla March* and other revolutionary songs with them, Kim Jong Il learnt to nurture hatred for the Japanese invaders and love for his country. He adored the revolutionary fighters and yearned to live the life they led. He saw the military training of the soldiers and heard



Kim Jong Il 's native home at the Paektusan Secret Camp

the military commands of charge at the training camp.

Kim Chaek¹ used to call Kim Jong Il “boy general”. This was an expression of his ardent wish to see the boy grow up to be as great a commander as General Kim Il Sung was.

Hearing stories from his mother about the legendary hero that his father was, Kim Jong Il began to nurse an unfailing loyalty towards him. One day, when he went to the training ground to see his mother, she explained to him the meaning of his father’s name. She said that his father’s name, which had been given by his comrades in the revolution, represented the wish of the Korean people to see him become the sun that gives light to the world.

Kim Jong Suk inculcated absolute worship of his father in his mind by saying, “You should quickly grow up into an excellent man who is dutiful to your father and, in support of his will, devote yourself to the cause of the country and the people.”

Kim Jong Il began to feel more and more that he should express his loyalty to and support of his father.

2. THE VIBRANT YEARS OF BUILDING A NEW NATION

On August 15, 1945, the Korean people achieved the liberation of their country, the cherished desire of the entire nation.

Towards the end of November that year, Kim Jong Il and his mother left the training camp in the Russian Far East for their dear homeland. His first glimpse of his homeland on his homeward journey aboard a ship was when he was greeted by the sight of a lighthouse of the homeland. Many years later, he said in recollection:

“I can never forget the lighthouse, the light of which welcomed us who, having destroyed the Japanese imperialist brigands, were coming back to our homeland which we had craved for almost beyond endurance.”

As the ship approached the Sonbong Port at dawn, his fellow-travellers shouted in delight, “Homeland! Our homeland is in sight!” The sublime view of mountains, fields and sky enveloped in the morning glow at a distance was that of the very homeland which had been won back after

innumerable bloody battles fought in and around Mt. Paektu. The hearts of the anti-Japanese revolutionary fighters swelled with happiness and tears of joy flowed down their cheeks.

After passing that first memorable night on their homeland at Sonbong, Kim Jong Il went to Chongjin and stayed there for nearly a month. He and his mother then left Chongjin for Pyongyang on December 22, in a wagon, and arrived there on the 29th.

On January 1, 1946, his third day in Pyongyang, Kim Jong Il, in the company of his parents, visited Mangyongdae to celebrate the first New Year's Day after the liberation of the country. His great-grandparents and the rest of their family were then living in his father's old home at Mangyongdae. Entering the wattle gate of the low-eaved thatched house, Kim Jong Il greeted his great-grandfather Kim Po Hyon, his great-grandmother Ri Po Ik, his other relatives and the village elders in turn. Looking with affection at the boy's radiant eyes and beaming face of shining vigour, his great-grandfather said:

"I've survived the cruel world, not in vain! I've seen my grandson, who has become a General, and my eldest granddaughter-in-law, who looks like the moon, and now I have this great-grandson on my knee, the boy who will carry forward the blood of my family. On this happy day those who died will rest in peace."

That night Kim Po Hyon spoke to his granddaughter-in-law, urging her to bring up the boy well so that he would carry forward the proud patriotic family tradition, so that he would be able to shoulder the responsibility of a bright future for the country.

The next day, Kim Po Hyon took out an inkstone (a rectangular piece of flat stone on which an ink-stick is rubbed to produce black ink—Tr.) from the cupboard and gave it to his great-grandson, telling him that it had been used from the days of the boy's grandfather. The boy's grandfather had used it to write the words "Aim High," which was an exhortation to have a great ambition to win back the country; and the boy's father had written "**Korea's Independence.**" He asked the boy what he would write.

Kim Jong Il thought for a while, his eyes sparkling like the morning star. Then, he dipped the writing brush in the ink made by his mother and

began to write, letter by letter: **“Long Live General Kim Il Sung!”** Along with the **“Aim High”** written by his grandfather and **“Korea’s Independence”** written by his father, this motto written by Kim Jong Il was historic, in that it showed how the revolutionary spirit of Mangyongdae was being carried forward. He was scarcely four years old at that time.

With great satisfaction at the boy’s bright response, Kim Po Hyon slapped his knee and exclaimed, **“Right! You’ve proved that you’re born of the blood of this Mangyongdae family.”** Not understanding the full meaning of **“the blood of the family”**, Kim Jong Il marked these words in his mind and later asked his mother what they meant.

Kim Jong Suk explained to him that all those who were born into this family had courageously fought against the enemy for their country and their fellow people, and that it was now his turn to grow up quickly to inherit his father’s cause and make the liberated country the best in the world—that doing so would be to carry forward the blood of the Mangyongdae family. Kim Jong Il pledged to do so.

One autumn day, Kim Jong Il climbed Mangyong Hill accompanied by his mother. His mother told him, on that occasion, how his family at Mangyongdae had lived from generation to generation with unswerving patriotic revolutionary spirit, just like the pine tree on Nam Hill that remained evergreen even through severe frost, and that it was the pride of the family. Kim Jong Il bore her words in mind and recollected them later in life, saying:

“I call both Mt. Paektu and Mangyongdae my dear home, because my high aspiration to make Korea prosperous in support of our leader’s noble aim germinated and developed there. Although very busy once she was back in her homeland, helping our leader in his revolutionary work, my mother often took me to Mangyongdae. I believe now that she must have done it with the profound intention of letting me inherit the revolutionary spirit of Mangyongdae.”

Another year, Kim Jong Il once again climbed Mangyong Hill, this time with his father, who was visiting Mangyongdae in spite of lack of time and the heavy pressures on him of building a new country. Kim Il Sung took Kim Jong Il to the hill and on the way, recited to him in a low voice the

poem, *Green Pine on Nam Hill*², which had been written by Kim Hyong Jik. When they got to the top of the hill Kim Il Sung said: This is Mangyong Hill. It is called Mangyong Hill because it commands a wide view of beautiful scenery. But Mangyongdae is called beautiful not simply because its scenery is beautiful. The minds of the people of Mangyongdae who fought for the country were more beautiful. Mangyongdae is where they lived and where their spirit is cherished. They were patriots who set out to fight with a determination to destroy the Japanese and win back their lost country even if they were torn to shreds and crushed to dust. Your grandfather, grandmother, granduncle, uncle and many other relatives laid down their lives in the fight. You must follow their will and become a true man who works for the country and loves the people.

“Father, I understand,” Kim Jong Il said in reply.

Kim Jong Il deeply respected and adored his father right from his childhood.

In 1946, when epoch-making changes were taking place in all spheres of nation-building, the *Song of General Kim Il Sung* resounded in all parts of the country. Hearing from his mother how the song came to be created and what it meant, Kim Jong Il had learned by heart the words and tune of the song by the time it was first broadcast on radio.

Kim Jong Il’s reverence for his father developed into devoted effort to give him greater comfort and pleasure. Emulating his mother’s loyalty to his father he always tried to please him and help him rest in comfort, even if briefly. Kim Il Sung once recalled:

“This is an event in the childhood of Comrade Kim Jong Il. One day I went home after work late at night and found him still sitting up. As I was going in to take rest after supper, he said he would sing me a song. Whenever I looked tired, he would volunteer to sing, to help me relax. So, as usual, I told him to sing, adding that it would relieve me of my fatigue. Kim Jong Suk played the organ and he sang the *Song of General Kim Il Sung* in perfect accompaniment, as if they were carrying out a promise. The song reminded me of the historic days when we destroyed the Japanese imperialists by compressing the distance between Mt. Paektu and the wide area surrounding the mountain. This refreshed me and

encouraged me to think of working harder.”

Whenever his father came home at lunch hour, Kim Jong Il would stand guard with guardsmen at the gate to ensure his father’s rest, and allow no visitor to enter the house. At lunch hour on a cold winter day immediately after liberation, General Stikov of the Soviet army stationed in north Korea came to see General Kim Il Sung. Kim Jong Il did not let Stikov pass but kept him waiting until the lunch hour was over. Appreciating the audacious yet decorous behaviour of the young boy, who had compelled him, a dignitary from a large country, to wait in the cold, Stikov praised him by calling him “boy hero” and “boy general”.

During the years of nation-building, Kim Jong Il developed his qualities of curiosity, creative thinking, manliness, magnanimity, audacity, courage, confidence, will-power, frugality, simplicity and modesty.

He raised questions about natural phenomena. For example: What does the globe look like? Why does it revolve? Why is there no black flower? How do day and night and the different seasons come about? Why does it snow or rain? Why does the wind blow? Why does the river flow? Does the sea, too, flow? Why does a stone thrown up fall to the ground? Why does a balloon go up into the sky? He also raised questions about social phenomena: When did man come into being? How has the human society developed? How do landlords and capitalists exploit peasants and workers? Why should workers and peasants become masters of factories and land? Which is more precious, man or money? What is a party? Why did the Americans come to south Korea? He found the answers to these questions through deep thinking and sincere enquiry.

Kim Jong Il observed that one lump of wet earth added to another made one large lump, not two, and that many drops of water falling on a flower joined to make one larger drop. From these facts he inferred that one plus one does not always make two, but sometimes a larger one, and that many could be added together into a very large one.

Once, Kim Po Hyon told him that low-flying swallows forecast rain. Curious to know why, Kim Jong Il closely observed the flight of swallows for months. At last he learned the reason and said to his great-grandfather:

“When it is about to rain, insects, not swallows, fly low first, because

their wings become moist and heavy. The swallows fly low to catch the insects.”

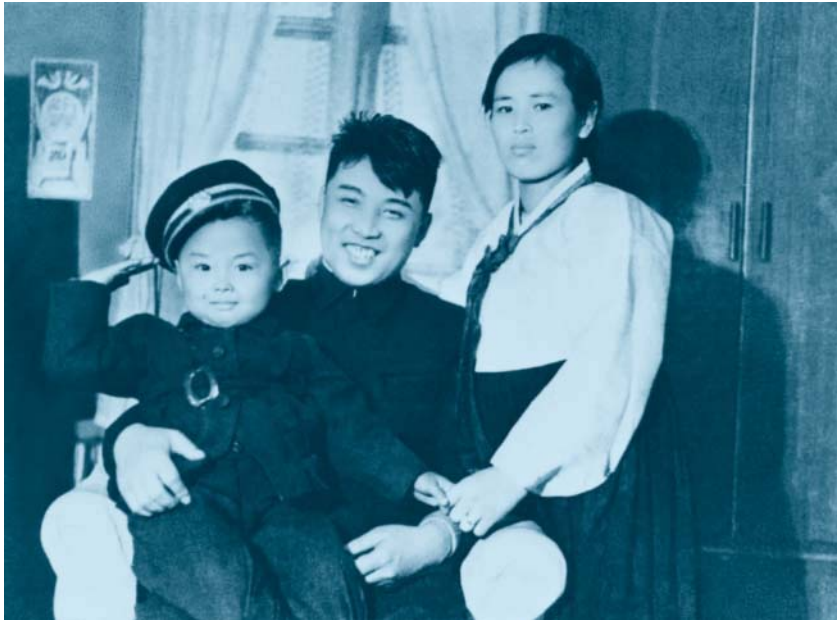
Struck by his cleverness, Kim Po Hyon embraced the boy lovingly and exclaimed, “What a wonder child I have in my family!” The village elders admired the boy, calling him a child prodigy. And he was loved by the people too, for his outstanding intelligence and wisdom.

Kim Jong Il surprised people by his aesthetic outlook on things and phenomena, his extraordinary musical sense and remarkable skill of playing musical instruments. He was well-mannered and sympathetic, loved his friends warmly, and highly valued friendship and morality. Although he was Kim Il Sung’s son, he never took advantage of it. He was very modest and simple in all aspects of life, ranging from clothing to diet, and did not let the slightest difference come between him and his friends.

From his boyhood, Kim Jong Il was large-minded and acted freely without idling a moment of his time. Believing that children should grow freely without restraint, Kim Jong Suk provided her son with all the conditions to develop his bold spirit to fly high, and guided him to grow up into a strong man.

Kim Jong Il was very fond of running, tree-climbing, hide-and-seek, playing soldiers, horse-riding, reading, playing the organ and singing. He liked playing soldiers best, and as a commander he always led the game with skill and won it.

Already, in those days, Kim Jong Il believed that the army was the best profession in the world. Once, at his kindergarten, a play was being prepared for performance before an audience of parents and families. The children were to stage a song-and-dance number, called *I’ll Become, I’ll Become*, which consisted of songs that expressed their hopes of becoming teachers, doctors, scientists, dancers, musicians, workers and soldiers, in that order. The teacher told Kim Jong Il to enter the stage first, singing the song of hoping to become an educationist. When the practice session was over, Kim Jong Il, with a cloudy expression on his face, said he would not participate in the play. This was unexpected, and the teacher asked him why. He



Kim Jong Il with his parents, Kim Il Sung and Kim Jong Suk

answered that he wanted to become a soldier of the People's Army. The teacher smiled and said that that would mean entering the stage last. Kim Jong Il wanted to know why the soldier of the People's Army, which is the best profession, should enter last. Finally, the teacher re-arranged the order of the performance, giving priority to the song, *I'll become a soldier of the People's Army*, as Kim Jong Il had suggested. The change in the sequence served to emphasize the idea that the People's Army is number one, and also improved the harmonious flow of all the songs and dances.

Kim Jong Il was very fond of horse-riding. At first he rode with the help of his parents. His mother would adjust the saddle and the stirrup to suit his height, and give him the necessary warnings about riding a horse. By the time he was five years old, Kim Jong Il was able to ride without help and never once fell from a galloping horse.

His father led him to like guns, with the advice that a good horseman should also be a good marksman. His mother bought him an airgun and carefully guided his training in marksmanship. One day, Kim Jong Il saw his mother in a shooting stance with a pistol in hand, while inspecting the rifle range for the guards, and he said he would like to try his hand at it. She extracted the cartridge from the pistol, showed him how to aim and pull the trigger, and then said:

"You must not start shooting without a definite target. You must have a noble aim before you start shooting.

"The day I shot my rifle for the first time during the armed struggle against the Japanese, I made up my mind to fight for the revolution to the end under the General's leadership and destroyed many enemy soldiers. I have kept to my pledge and safeguarded the General at the risk of my life, holding this pistol firmly in my hand.

"You must grow up quickly and safeguard your father with this pistol and hold him in high respect. I hope you will become a great General like your father."

Kim Jong Il practised shooting with the pistol every day. After many days of such practice, he got an opportunity to display his skill. With everyone watching him, he aimed at his targets and pulled the trigger. Bang,

bang, bang! The three shots hit his three targets. Kim Il Sung hugged his son and exclaimed, **“Excellent!”** He then encouraged the boy to practise shooting on horseback.

On February 8, 1948, Kim Jong Il, dressed in a “general’s uniform”, accompanied his parents to the parade ground of the Korean People’s Army (KPA).

The soldiers of the KPA wore new uniforms on its anniversary, and Kim Jong Il was in a “general’s uniform” for the occasion. The uniform had been ordered by the anti-Japanese revolutionary veterans from the factory which produced uniforms for the soldiers who were to participate in the parade. The veterans had ordered it, wishing that Kim Jong Il, who was unusually fond of military affairs right from childhood, would become a general in the future.

Pleased to see his son in the “general’s uniform”, Kim Il Sung said it was time to teach the boy the significance of the uniform. The mother explained to her son that the “general’s uniform” symbolized the wishes of the anti-Japanese revolutionary veterans and other people, and told him to grow up wearing that uniform with a strong determination to safeguard the country.

Kim Jong Il assured her in earnest, **“Mother, I will become a courageous general of our country without fail, just as father, the General, wants me to.”**

Kim Il Sung said to his son that strengthening the army for national defence had been the most important task in the conduct of State affairs from ancient times. He explained that Korea, with its history of five thousand years, had been conquered by the Japanese imperialists without resistance because the feudal rulers had neglected the army and national defence. He emphasized that anyone who loves the country and the people must always regard military affairs as most important.

On October 14, 1948, Kim Jong Il attended the second graduation ceremony of the First Central Military School with his parents.

Looking at the formation of stalwarts of the People’s Army, Kim Jong Suk shed tears in memory of her comrades-in-arms who had given their lives to the revolution and were not there to see that day.

Kim Jong Il visited many places in the company of his parents, who gave endless field guidance in the spirit of devoted service to the country and the people. He met a large number of people who, as masters of the country, were working hard to build a prosperous country. He saw farmers in the Mirim Plain transplanting rice seedlings with great enthusiasm with joy at having become masters of their land, thanks to the agrarian reform; farmers in the Taedong Plain scooping water to irrigate their fields, shedding large drops of sweat, to grow a bumper crop to repay their debt of gratitude to Kim Il Sung; workers of the Pyongyang Silk Mill and Pyongyang Cornstarch Factory struggling to increase production with the pride of having become owners of their factories, thanks to the nationalization of major industries; and citizens of Pyongyang digging a canal by cutting through a hill at the site of the Pothong River improvement project.

Kim Jong Il harboured a bitter hatred for the class enemies who harmed the people. While visiting farms in villages with his parents during the agrarian reform, he realized how cruelly landlords had exploited the peasants, and what a miserable life the Korean peasants had had to lead in the past. He resented the desperate acts of landlords and reactionaries who were trying to thwart the agrarian reform and recover their old position.

Kim Jong Il hated the Americans who had occupied south Korea in place of the Japanese and were trying to enslave the Korean people again. He firmly resolved to destroy the US imperialist aggressors.

3. RECEIVING HIS MOTHER'S LAST WISHES

Kim Jong Suk was not only Kim Jong Il's loving mother but a teacher who inspired in him the sense of mission to carry forward the revolutionary cause of Juche.

Kim Jong Il lost his mother at the age of seven. The heroine of the anti-Japanese war and the most faithful comrade-in-arms of Kim Il Sung during the revolution, passed away on September 22, 1949, too early and

unexpectedly, without seeing the day of national reunification for which she had craved.

The previous day, on September 21, 1949, Kim Jong Il and his mother had seen off his father on a field-guidance trip. Seeing the expression on the face of his mother, who was helping him shoulder his bag and casting her eyes in the direction of his father's car disappearing in the distance, Kim Jong Il realized the seriousness of her illness and told her that he would not go to the kindergarten that day. She persuaded him to go, however, saying she would get well again if he learned his lessons well. He left her reluctantly, but worried about her all day while he was at the kindergarten.

When he came back home he found her doing her work as usual, though she still looked ill. Having finished knitting the General's woollen underwear, she was fixing up his military uniform, which was kept in the wardrobe like a treasure. She had made the uniform herself for the General, by lamplight at the camp in the battlefield.

The mother called her son to come over and sit by her side. She placed the uniform on his knees, saying that his father had worn it during the war against the Japanese. Kim Jong Il held the uniform, the product of his mother's devotion, tight against his chest.

"Your father is a great man," Kim Jong Suk said, looking affectionately at her son. "He has won back our country and is leading our people to happiness. You must take good care of your father, the General. Only if he is in good health will our country be stronger and the people live in happiness."

"I understand, mother," Kim Jong Il answered, alarmed at her failing voice and sad looks. Her illness suddenly took a turn for the worse. Feeling her consciousness slipping away, she called out to her son. Kim Jong Il stood by her bedside and watched her with tearful eyes.

Recollecting that day later in his life, Kim Jong Il said:

"She said that I must be loyal to the leader and carry his revolutionary cause to consummation. That was her last wish, three hours before her death."

His mother went to hospital soon after in a critical condition, never to

return. Her heart stopped beating at 2:40 in the morning on September 22.

The deceased was laid in state in the conference hall of the Central Committee of the Party to the mournful strains of the *Guerrilla Dirge*.

Kim Jong Suk, who had safeguarded General Kim Il Sung at the risk of her own life by converting herself into a shield and fortress during the arduous war against the Japanese invaders, and provided him guarantee for continuation of the revolutionary cause of Juche, passed away at the age of 32.

On hearing the unexpected sad news people throughout the country mourned for her, looking back upon the exploits she had performed for the country and the people.

At one o'clock in the afternoon on September 24, her comrades-in-arms of the anti-Japanese revolution and leading officials of the Party and the State carried her coffin out for burial to the strains of the dirge. The hearse left the front yard of the conference hall of the Party Central Committee, halted in front of the gate of her residence and then proceeded slowly to the foot of Moran Hill, past grieving people lined on both sides of the road and leaving behind the uncontrolled sobbing of mourners.

Kim Jong Il bid his last farewell to his mother in tears. Back home, he ran into his mother's room, but instead of his mother, a small pistol left behind by her was waiting there for him. Holding the pistol close to his chest, he pledged that he would live up to his mother's wishes, regarding the pistol as his strongest moral support.

After a few days, he and his sister went with their father to their mother's grave on Moran Hill. He hoped his mother would rise from her grave and welcome them. He and his sister laid bouquets before the grave and burst into tears. Kim Il Sung wiped his children's faces dry with a handkerchief and said:

“You must not ever forget your mother. She was an excellent daughter of Korea. She took up her gun early to liberate Korea and fought alongside me in Mt. Paektu for a decade. Your mother's blood-stained footprints still remain on every ridge of Mt. Paektu.

“Although the path of revolution was hard, she always fought with a smile on her face. She shed her sweat and blood on every ridge of the mountain, but not in vain. The devoted services rendered by your

mother and a large number of other revolutionary martyrs have contributed to the development and prosperity of the country and our people's happy lives today. Our people will not forget them. You too must follow in mother's footsteps and become an excellent son and daughter of the country."

Kim Jong Il once again pledged that he would live up to his mother's wishes. Though young, he knew that he must do everything required in his mother's place so that his father could concentrate on State affairs.

Kim Jong Il loved his younger sister with all his heart. When his sister cried for her mother every now and then, he would coax her out of crying, saying: If you cry for mother, you will hurt father and make him unable to work. If you want to see mother, come to me now onwards, instead of going to father in tears. I'll show you mother's photo.

When his sister was ill with fever, without eating or sleeping, he nursed her all night, constantly feeling her forehead and stroking her cheeks. He thought to himself, "Ah, if only mother were here, sister would recover soon. ..." How good it would be if mother could come to them even if just for a moment! In frustration, he cried out, "**Mother!**" turning towards Moran Hill where she lay under the ground. Kim Jong Il hugged his sister and pressed her feverish cheek against his. The girl murmured, "Mother!" and snuggled into his chest. His embrace seemed to her like her mother's embrace. His careful attention not to worry his father who was under the pressure of State affairs became maternal love and flowed into his sister's heart.

Kim Jong Il made every effort to help his father. He taught his sister the *Song of General Kim Il Sung* and made her sing it before his father to please him. The father, who had been anxious about his daughter, was greatly relieved to hear her sing happily.

Kim Jong Il would sit on a bench in the garden every evening, waiting for his father to come home. When the guardsmen told him to wait in his room instead, he would say that his mother used to meet his father in the garden. He would keep waiting by starlight in the cold dew until his father returned. Early in the morning, he would wield his mother's long stick at the chirping birds in the garden to make them fly away and prevent them from disturbing his father's thinking.

Kim Il Sung, who was reading an important document one early morning, heard the birds stop chirping suddenly and made for the window. He was greeted by the sight of his son wielding the long stick with all his strength to keep the birds away. The father came out, took the stick from the boy's hand and said in a hoarse voice, "**Now...it is you holding this stick.**"

The year 1949, which left a great pain of loss in all the people, passed in this manner.

On his first New Year's Day without his mother, Kim Jong Il arranged a gathering of kindergarteners in celebration of the festival, in order to please his father. Many children and their families were invited to a large room of the residence which had been arranged for the occasion.

When Kim Il Sung came home from work, the children introduced themselves to him one by one, singing to the accompaniment of the piano. After their introductions, Kim Jong Il stepped forward and declared open the New Year's Day celebration. All the children stood up and sang the *Song of General Kim Il Sung* in chorus. His sister came down from her father's embrace and joined the singing. The cheerful gathering carried on well into the night with performances of song and dance. Kim Il Sung was the first to clap at the end of each performance. He too sang at the request of the children.

With his strong determination and his sincere efforts to be loyal to his father, living up to his mother's wishes, Kim Jong Il developed from childhood the qualities and the personality required of a leader and heir to Kim Il Sung's revolutionary cause.

CHAPTER 2

DURING THE WAR

1. WITH THE CONVICTION OF VICTORY

The US imperialists started an aggressive war against the DPRK on June 25, 1950, by instigating the south Korean authorities. On one side was the KPA, which had become a regular army only two years earlier, and against them were ranged the allied forces of the United States, which boasted of being the “strongest” in the world, and its satellites, including south Korea.

Kim Il Sung called on the entire Party, the army and all the people to join the struggle in the Fatherland Liberation War, under the slogan, **“Everything for victory in the war.”**

Kim Jong Il was but eight years old when he had to undergo the harsh trials of this war. Towards the end of June, the American imperialists conducted a large-scale and indiscriminate air raid on Pyongyang. In spite of the obvious danger, Kim Jong Il climbed up to the anti-aircraft machine-gun position of the People’s Army on the roof of the Cabinet building, and looked down at the bombed city. The streets, houses, factories and parks of the hitherto peaceful capital city were now enveloped in rising smoke and flames. He felt burning resentment and hatred for the enemy rising within him.

Kim Jong Il would listen to the reports about the enemy’s defeat put out by the Supreme Headquarters every morning and evening, and mark on the map, with stars, the south Korean cities, towns and villages which had been liberated by the People’s Army.

One day, in mid-August 1950, on his way back from an inspection of the frontline, Kim Il Sung dropped in on his children and happened to see the

map. It covered half the wall of the room, and was marked with red stars showing the liberated areas of the south, numbers showing the dates of their liberation and arrows showing the advance of the People's Army. The markings reflected Kim Jong Il's burning hatred for the enemy and his conviction of victory.

Kim Il Sung asked his son how much of the south had been liberated by the People's Army.

The boy immediately picked up a pencil from the desk and, pointing to the map, replied, **"As far as Kimchon and Waegwan. The combined forces of the People's Army are now crossing the Raktong River."**

Kim Il Sung, with a smile on his face, asked him where Taejon was situated.

"Taejon is a little south of Phyongthaek here," Kim Jong Il answered. He added that Taejon had been liberated on July 20, and that the courageous People's Army had captured Dean, a US division commander. He further explained that the arrows on the map showed the advance of the attacking People's Army towards Pusan, routes they were taking on his father's orders, and that if the army pushed forward as far as Pusan, it could capture an enemy commander bigger than Dean.

On hearing his son's confident answer, Kim Il Sung laughed heartily, and said, **"Here is a great frontline commander in this very room. You seem to be already preparing for the operation to liberate Pusan."** He encouraged the boy to continue learning from experience, as befits a son of fighting Korea.

The situation on the frontline changed suddenly in mid-September 1950. The US imperialists started a large-scale offensive by pressing into action, on the Korean front, all their army, navy and air force units in the Pacific, part of their Mediterranean fleet, ground forces from the United States and satellite forces.

Kim Il Sung drew up a new strategic policy to break through the difficult situation and convert it to his advantage. All the officers and men of the People's Army as well as all the people joined the heroic struggle to carry out this policy both on the frontline and behind enemy-lines.

Kim Jong Il was at Mt. Jangja, Janggang County, at that time, continuing with his studies at primary school. On the occasion of the fifth anniversary of the founding of the Party, he and his sister planted two pine-nut saplings, and he said: Although the Americans are running wild to conquer us, they will never succeed. If they burn one tree, we must plant ten, even a hundred, trees to make our mountains and fields greener.

The saplings grew into giant trees that stood for decades, telling tales of unforgettable days.

Towards the end of October, Kim Jong Il and his sister left Mt. Jangja and went to a place far away from his father. Bearing in mind his father's instruction to live and learn as befits a son of fighting Korea, he put all his energy into his studies. His teacher paid special attention to his school-work. One day, when the teacher was transferred elsewhere he left the following notes about Kim Jong Il for the reference of his successor:

- 1) The teacher must study Kim Il Sung's works, his recent works in particular, the reports of the Supreme Headquarters, and the situation at home and abroad, promptly and in detail. Kim Jong Il is most interested in these matters and he asks about them from time to time. As he has considerable knowledge of these issues, the teacher must, on no account, presume that he or she can answer his questions without studying them in advance.

* If not thoroughly prepared, the teacher may find himself or herself in a fix.

- 2) Kim Jong Il, more than anything else, hates breaking a promise. If the teacher neglects or breaks a promise, he or she may impair his or her authority as a teacher.
- 3) Kim Jong Il sets great store by time. The daily routine should be tightly scheduled to prevent wastage of time, and guidance is needed to keep to the schedule strictly. Kim Jong Il's progress tends to be like that of a swift current—rapid and steady, with no stagnation.
- 4) Kim Jong Il persists in all that he undertakes till the end. He never gives up halfway anything he has started, however difficult it is.

He finishes it by making every effort he can, even if help from the teacher is not forthcoming.

- 5) Kim Jong Il has an unusually strong spirit of inquiry. If the teacher poses a question, he delves into it until he finds the answer and, if not satisfied with it, continues to explore the question on a wider plane. The teacher must, therefore, know not only the answer, but also the facts that are related to the answer. ...

The notes, which included 12 points in all, gave other details: for instance, the fact that Kim Jong Il preferred that the teacher was strict with him rather than allow him privileges; that he hated to lag behind; that he was eager to work; that he was psychologically more mature than other pupils; and that he was very sensitive, broad-minded, deep-thinking, neat in appearance, and well-mannered. The notes advised that the teacher should be careful about his or her own propriety vis-à-vis the pupil's behaviour.

Kim Jong Il completed two years' courses of the curriculum within a single year. He wrote regularly to his father about his work and life at school.

In May 1951 he sent a letter to his father containing a picture. He wanted to show his father how much his sister had grown. So he told her to spread her hand on a piece of white paper, drew its outline with a pencil and wrote below the picture, **“Father, my sister has grown this much.”**

Kim Il Sung, who was busy at work late into the night, in the Supreme Headquarters, read the letter containing the picture of his daughter's small hand with a smile.

In June 1952, Kim Jong Il met his father, who was giving field instructions to North Phyongan Province, at Sinuiju. He was very happy to see him. The father embraced his son who had grown up, almost beyond recognition.

“Father, now I'll come to the Supreme Headquarters. ... I want to go with you wherever you go.”

Kim Il Sung said: It's a good idea. Come to the Supreme Headquarters and stay with me. Then, you'll be able to see more clearly the heroic struggle of our people and the People's Army, feel more keenly the sufferings caused to the people by the war unleashed by the Yankees, and

have a better understanding of the people and the country.

Airplanes of the People's Army were engaged in fierce combat with American aircraft in the skies above Sinuiju. The enemy planes were trying out to manoeuvre the planes of the People's Army by relying on their numerical superiority.

Kim Jong Il watched the air battle with concentration. Sensing his son's tension, Kim Il Sung asked him how many planes of the People's Army were fighting against how many enemy planes. Kim Jong Il answered that the Korean planes numbered two, while there were 20 enemy planes. He confidently said that although the balance of forces was 2 to 20, the Korean planes would win if they fought courageously because the Yankee planes were marauders. Tails of the enemy planes caught fire and they went down one after the other. Kim Jong Il was delighted at the heroic feats of the pilots of the People's Army.

Kim Jong Il visited an air force unit in his father's company and witnessed the training of pilots. He also accompanied his father on inspection tours to factories and farms which were busy with wartime production. One day, while on a field-inspection trip, on looking through the car window they saw farmers weeding in their fields and children going to school loudly singing the *Children's Union March*; his father asked him what he felt at seeing them.

“Probably no other people hate the enemy and love their country more than our people do,” Kim Jong Il answered. **“You are right,”** his father said. **“It shows how our people are fighting. No force on earth will be able to defeat them.”**

Recollecting the words of the woman Party member who had told him that reconstruction would pose no problem after victory in the war, when he had attended a Party cell meeting at the casting shop of the Ragwon Machine Factory, Kim Il Sung said that Korea would be able to defeat the Americans because the Koreans were such strong-willed people.

One day, as they were driving out of Sinuiju on a field-inspection tour, they came to a fork at Puphyong-ri, Sakju County. Stopping the car with a serious expression, Kim Il Sung told the driver to take a narrow road

instead of taking the highway towards Suphung. The narrow road was bumpy, and the retinue hesitated. Kim Jong Il asked them why they were hesitating. **“We must take the road indicated by the General without any hesitation,”** he said peremptorily. **“The way the General indicates is the right way in all circumstances. Drive the car on that road without delay.”**

The retinue took the narrow road. When the car had driven some distance, Yankee planes showered bombs on the highway. Stopping the car and looking back towards the highway, Kim Jong Il said to the escorting officer with suspicion that the enemy must have had some hint of the route they were to take. It was later found that the bombing was due to information passed on by Pak Hon Yong and Ri Sung Yop, spies on the payroll of the US imperialists.

On arrival at the Kang Kon Military Academy late at night, Kim Jong Il stood guard all night in the cold for his father’s security. The next morning Kim Il Sung took his son to the hill behind the academy for a walk in the fresh air. Kim Jong Il found the walk with his father along the mountain lane, the first in many months, a very pleasant experience.

While walking, Kim Il Sung explained to his son the political and moral superiority of the People’s Army and the vulnerability of imperialist armies. He then asked him what he would do when he became a man.

“I too will become the commanding general of the People’s Army like you, father,” Kim Jong Il answered without hesitation.

Kim Il Sung was glad to hear this and encouraged his son to become an intelligent and courageous general.

2. AT THE SUPREME HEADQUARTERS

From the end of June 1952, when pitched battles were being fought along the basically static frontline, Kim Jong Il lived with his father at the Supreme Headquarters of the KPA.

A fortnight after his arrival there, on the evening of July 10, when the

enemy air raids had died down and the chirping of insects filled the air, Kim Il Sung called his son to the operations room. He asked the boy in a serious tone of voice if he knew what day that was. Kim Jong Il thought for a while and said:

“Today is grandfather’s birthday.”

“Right. It’s your grandfather’s 58th birthday.”

“Grandfather passed away too early because of the Japanese.”

Kim Jong Il felt an irresistible yearning for his grandfather and could not continue speaking.

Kim Il Sung looked out of the window in silence, remembering Kim Hyong Jik, his father, and then said:

“Your grandfather’s life was short, but it was worthwhile. He was a genuine patriot who dedicated all his life to the noble anti-Japanese patriotic cause with the great aim of winning back the country.”

He asked his son if he still remembered *Green Pine on Nam Hill*, the poem written by his grandfather.

Kim Jong Il stood up and recited the poem in a clear, resounding voice.

Looking at the flushed face of his son after he had finished his recitation, Kim Il Sung asked him if he knew the meaning of the poem.

“Yes, the poem contains the idea of ‘Aim High’. It means one has to set oneself a far-sighted aim.”

Kim Il Sung explained to the boy how that had been his grandfather’s life-long creed; how his grandfather had fought all his life against the Japanese imperialists to win the independence of the country, determined to achieve his aim at any cost—determined, if he failed, that his son would do it, and if his son failed, then grandson; how his grandfather, when dying, had left to his son two pistols which symbolized the motto “Aim High”, pistols with which he had organized the first armed force, declared war against the Japanese and liberated the country; and that the Korean revolution, however, was still incomplete, for the revolution would continue until Korea was reunified as an independent country and until all imperialists were swept off the face of the earth.

Kim Il Sung then brought out a pistol and, giving it to Kim Jong Il, said:

“Today I give you this pistol. Take it and look upon it as the ‘relay baton’ with which to continue the revolution.”

Kim Jong Il was overcome by a feeling of reverence on receiving the pistol.

“A revolutionary must never lay down his gun all his life,” Kim Il Sung continued. **“You must bear in mind that the gun helps you to guarantee the victory of the revolution.”**

Kim Jong Il pledged: **“Father, I’ll always remember your words, and fight for the revolution all my life with the gun.”**

Forty years later, Kim Jong Il recollected this event:

“On the path of revolution, with its many twists and turns, I have clearly realized why the great leader gave me the pistol when I was a boy, and have keenly felt how precious it is.”

Looking back on his days at the Supreme Headquarters, Kim Jong Il said:

“During my stay at the Supreme Headquarters, I frequented the operations room, where I studied the situation on the frontline by reading the map. I also learned the methods of attacking, surrounding and destroying the enemy, the method of fighting enemy aircraft and many other fighting methods. Whenever the leader went to the frontline for field instruction, I followed him and learned his pre-eminent art of leadership.”

Towards the end of July 1952, the Supreme Commander instructed his son in fighting methods with the use of the map which was marked with red arrows. He said that in the application of fighting methods, three factors must be considered, namely, one’s own forces, enemy forces, and time-and-space factors. He said that tactics and strategy must be adopted with a clear understanding of these factors, and that fighting methods were of utmost importance in winning a war.

Kim Il Sung asked Kim Jong Il which of the three factors was most important in implementing fighting methods. Kim Jong Il thought for a while, and then answered that it was most important to have a good understanding of one’s own forces, clarifying the reason of his point.

Kim Il Sung affirmed and continued: It is said that many renowned

generals in the world evolved tactics mainly by racking their own brains and applied them in battle. That is good, but not enough. We must always regard the soldiers, all the people who participate in war, as our teachers, and evolve tactics to fight the enemy by drawing on their efforts and wisdom. This is the best method and the secret of our ever-victorious strategy and tactics. Because we have developed fighting methods that are suited to our country by going among the soldiers and other people, instead of copying foreign manuals, even the youngest soldiers of the People's Army have been able to defeat the Yankees. The methods we have adopted include the aircraft-hunting-team movement, the tank-hunting-team movement, the raiding-team movement and the snipers movement—methods which have humbled the Yankees' pride.

“I understand, father,” Kim Jong Il said. **“It is best to have faith in our own people at all times and use our heads well.”**

“That is right,” Kim Il Sung confirmed. **“Our own style of fighting is the best fighting method.”**

“Our own style of fighting, our own fighting method,” Kim Jong Il repeated to himself, perhaps to fully digest the meaning of his father's words.

In the course of his stay at the Supreme Headquarters, Kim Jong Il developed the intelligence and resourcefulness of a brilliant commander.

On another occasion, Kim Il Sung talked to Kim Jong Il about the importance of the battle for the defence of Height 1211. Pointing to the Kum River on the map, the Supreme Commander asked him what would happen if the enemy advanced as far as the river. Kim Jong Il answered that the enemy force on the river line and the enemy force in Thongchon could converge and push further ahead to Wonsan.

The Supreme Commander explained that the enemy was attempting to do just that. He then asked what would happen if the People's Army gave up Height 1211. Kim Jong Il answered that, in that case, the People's Army would have to give up Wonsan as well. His unusual military insight evoked the admiration of an officer who was present.

The Supreme Commander said, with great satisfaction at Kim Jong Il's response, that such a place was called the main direction where manpower

and equipment should be massed in defensive operations.

Kim Jong Il said his father's words had convinced him of the great importance of Height 1211, and that it would always remain a height of his country.

At the Supreme Headquarters, Kim Jong Il acquired the optimism and strong will needed to confront and break through all difficulties and trials. Looking back on those days, he later said:

“When I was at the Supreme Headquarters during the Fatherland Liberation War, I learned from the leader the revolutionary optimism, the will and the tactics with which to meet all challenges.”

One day in July, after a barbarous bombing raid on Pyongyang by the Americans, Kim Jong Il, in his father's company, was looking around the city: they turned at the foot of Ryongnam Hill and climbed over Karugae towards the children's palace, the construction of which had been stopped halfway because of the war. He was anguished by the sight of the devastation caused by the bombing. He said to his father that even as he had felt that the Americans were the worst kind of enemy and utter barbarians, seeing the people struggling without losing confidence even in the midst of ruins had convinced him that there would be no people in the world as strong-willed as the Korean people, and that no enemy would be able to conquer them.

That night, Kim Il Sung called Kim Jong Il to his room. When he entered the room, he saw that his father was in deep thought over a large piece of paper spread on his work table. At first Kim Jong Il thought that it was the operations map, but then he saw the title, *Master Plan for the Reconstruction of Pyongyang City*, at the top of the paper. He looked at his father in surprise.

His father explained the plan to him, according to which the city would be reconstructed when the war was over. Kim Jong Il asked how the area around the Pothong River would be reconstructed. Kim Il Sung said that a recreation ground would be developed on the banks of the river, and a large residential colony would be built at the site of Thosongrang. He added that plans were also being made for reconstruction of the provincial and countyseats and the industrial belts. In the midst of all the destruction,

Kim Il Sung had conceived a magnificent reconstruction plan.

Kim Jong Il firmly believed that under the leadership of his father the Korean people would emerge victorious and that Korea would rise from the ruins and achieve lasting prosperity.

One night in August Kim Jong Il excitedly told his father.

“I can see and feel that we have already won the war. I have also clearly realized that we will emerge victorious in the reconstruction.”

Kim Il Sung responded that it was important to live with confidence, looking ahead into the future, and agreed that Korea had already won the war. Saying that the important task now was to mobilize talented people who would reconstruct the victorious country, he emphasized that his son should do well at school.

During his days at the Supreme Headquarters, Kim Jong Il learned many things. He would sometimes enter the tunnel where military engineers were working to the dripping of water from the ceiling, and try his hand at the rock-drill. At other times, he would go up to an anti-aircraft machine-gun position near the Supreme Headquarters and witness the soldiers of the People’s Army fighting heroically.

3. WITH THE CHILDREN OF THE MANGYONGDAE REVOLUTIONARY SCHOOL

On November 22, 1952, Kim Jong Il entered the fourth grade at the Mangyongdae Revolutionary School. The school had been established by Kim Il Sung for the children of revolutionary martyrs in the difficult days immediately after the liberation of the country. Kim Il Sung chose the site of the school himself and got it constructed at government expense, in memory of his comrades-in-arms who had laid down their lives in the revolutionary struggle to liberate the country, and in order to educate their children to become heirs to the revolutionary cause.

Convinced that the bright future of the country lay in the healthy upbringing of its children, Kim Il Sung evacuated the school to a safe place and provided the children with adequate living and

learning conditions even during the raging war.

Living among the schoolchildren, Kim Jong Il helped them to develop strong wills to become heirs to the revolutionary cause.

Once in December 1952, the teacher gave the children an assignment to write a composition under the title, *Mother*. After school, those who had mothers quickly started writing their compositions, praising them, but the children who had lost their mothers sat silent, feeling sad. Kim Jong Il, too, sat still and did not move his pen after writing down the title of the composition in his notebook.

Noticing this, another teacher went up to the teacher in charge of the class and criticized the latter for giving motherless children a writing assignment on *Mother*.

The next day, however, the class teacher entered the staff room with an armful of pupils' notebooks and proudly displayed Kim Jong Il's composition, exclaiming in admiration, "Look at this composition! It's excellent!"

"Mother. As I write this, I feel a deep yearning to see you, mother. The greater my yearning is, the more I feel that you are the greatest and best mother in the world."

Kim Jong Il's composition, which began with this preface, went on to say that his mother, born into a very poor peasant family, had joined the revolution as a teenager and devoted herself to safeguarding his father, to the liberation of the country and to the happiness of the people until the last moment of her life. It continued:

"To the officials who asked you to relax and rest now that the country was liberated, you said, 'Although we are happy about our liberated country, I feel heartrending sorrow when I think of my comrades who lie buried under nameless trees in the forest of Paektu without seeing the day of liberation. Winning back our country does not mean the end of the revolution.' Still fresh in my memory is the noble image of you holding your hand high, calling on the officials to strive to build a new country in loyal support of the peerless patriot General Kim Il Sung, just as the pioneers of the revolution had wished.

"Mother, you were a hardy mother of Korea and a stalwart of the

revolution who devoted all your life to my father the General, and gave everything to the revolution, your comrades and the people

“I will grow up quickly and work hard, following your example, to help my father the General, and to see your wishes come true on this land. Oh, mother! My mother!”

Kim Jong Il’s ideas and feelings became the model for all the children of the revolutionary school, and encouraged them to carry forward the will of their parents. He often told them about his mother, Kim Chaek, An Kil and other revolutionary pioneers, about their noble spirit and heroic struggle, and inspired them with the sense of mission to carry forward the revolutionary cause.

One day Kim Jong Il saw the pistol and submachine-gun of Kang Kon³—an anti-Japanese revolutionary veteran who had died in the Fatherland Liberation War—in the hands of his son. Kim Il Sung’s name was inscribed on the butt of the submachine-gun, which had been manufactured after liberation by the Korean working class and given to the anti-Japanese revolutionary veterans.

Kim Jong Il told Kang Kon’s son that he must not, on any account, lay down that gun, for his father had died while fighting with it; and that though he was but a young student now, he must, in the future, fight with the gun just as his father had done, for that was the way to live up to the wishes of his father.

Later, Kim Jong Il showed the boy the pistol he had received from his mother. He said that the younger generation should safeguard Kim Il Sung by means of guns, just as their revolutionary forebears had done.

Once, Kim Jong Il read out to his fellow-students a book about the struggle of a member of the Children’s Corps⁴, and then organized a meeting to discuss their reactions to the story. At the meeting, the members of the Children’s Union (CU), who were usually reserved, stood up unhesitatingly and made an oath that they would become young fighters for Kim Il Sung, like the member of the Children’s Corps. A girl said that her parents too had been killed by the enemy, just as the parents of the Children’s Corps member had been. She expressed her determination to become Kim Il Sung’s loyal daughter, following the example of the

Children's Corps. Closing the meeting, Kim Jong Il said that if they were good at their school-work and loyal to the organizational work of the CU, they could become young fighters like the members of the Children's Corps. He appealed to them to prepare themselves to become stalwart sons and daughters of Kim Il Sung. His appeal encouraged the children of the revolutionary martyrs and instilled in them a strong desire to become heirs to the revolution.

Kim Jong Il led the children of the Mangyongdae Revolutionary School in carrying out their school-work in a fighting spirit with the aim of destroying the US imperialist aggressors, as would befit sons and daughters of a nation at war.

One day in early December 1952, Kim Jong Il entered the children's room with a copy of the pictorial of the People's Army. The pictorial carried a picture portraying the atrocities committed by Yankee soldiers. The children clenched their fists with hatred for the enemy. One of them, unable to repress his hatred, shouted, "Let's go to the front right away to take our revenge on the enemy!" The other children agreed with enthusiasm. They were determined to go to the front at once.

However, Kim Jong Il explained to them that fighting the Yankees at the front was not the only way to take revenge on the enemy, that learning their lessons well and participating wholeheartedly in the activities of the CU was another way of doing this, and that they should all wreak vengeance on the enemy of the country and of their parents by getting As in school.

Most of the children worked hard to do well in their school-work, inspired by the slogan, "**Let us take our revenge upon the enemy of our country and of our parents with the bayonets of As.**" They studied without wasting a single minute and became honours students.

Some of them, however, did not do school-work in depth and breadth with a high goal.

At the general meeting of the third branch of the CU of the Mangyongdae Revolutionary School, held on January 22, 1953, Kim Jong Il announced that that year marked the 30th anniversary of the "400-km-long Journey for Learning" undertaken by Kim Il Sung at the age of 11,

following the instructions of Kim Hyong Jik, who had said that one should have good knowledge of one's own country. He appealed to his fellow-students to do their school-work better under the slogan, **"Let us learn for Korea!"** bearing in mind the high aim set by Kim Il Sung 30 years ago.

Saying that the slogan should be followed by students throughout the country, Kim Jong Il proposed a few days later to make the effort to learn for Korea the primary task of the CU committee.

Kim Jong Il's class set an outstanding example in school-work and organizational work and earned the honourable title of an exemplary branch of the Children's Union on the occasion of Kim Il Sung's 41st birthday.

Decades later, at the celebration of New Year's Day in 1989, the children of the Mangyongdae Revolutionary School staged a male-ensemble performance, *Let Us Learn for Korea!* Seeing their performance, Kim Il Sung said that the slogan was an excellent one, that all the youth and children of Korea must adopt the slogan, and that the League of Socialist Working Youth and the CU organizations must educate the youth and children in keeping with the slogan.

Since then, the people of Korea have been making great efforts to implement the slogan as a slogan for education.

Kim Jong Il summed up his experience at the Mangyongdae Revolutionary School as follows:

"My days at the revolutionary school were worthwhile and very meaningful. I shall never forget the days when we learned and lived together at the school, helping and leading each other forward."

4. ORGANIZING THE GROUP FOR THE STUDY OF *GENERAL KIM IL SUNG'S SHORT BIOGRAPHY*

Kim Jong Il thought that the children of the revolutionary school should make an in-depth study of *General Kim Il Sung's Short Biography* so as to have a good understanding of his greatness and to become his true heirs as sons and daughters. One day in December 1952 he went to see the CU instructor with a copy of *General Kim Il Sung's Short Biography*, and

proposed that it would be a good idea to organize a group for studying the biography. In the school in those days there were only groups related to school subjects—literature group, art group, gymnastics group and other such groups. His proposal was welcomed by both the teachers and the students.

Before the formation of the group for the study of the biography, Kim Jong Il did a lot of groundwork to create an atmosphere of wanting to learn about Kim Il Sung. He explained the contents of the short biography to the schoolchildren, organized seminars on the subject, and made sure that the wall newspaper of his branch organization carried notices about the proposed study of the biography.

At the preliminary meeting held to organize the group for the study of the biography on February 6, 1953, Kim Jong Il explained the need for its formation, its mission and its basic tasks, and then went ahead with its formation.

He declared the formation of the Group for the Study of *General Kim Il Sung's Short Biography* at a meeting of the CU of his class on February 10, 1953.

The aim of the study group was to train the children to be faithful sons and daughters of Kim Il Sung through intensive study of his revolutionary history, his revolutionary thoughts, his wise leadership and excellent virtues.

Unlike other school groups, the biography study group enlisted all the CU members of the class. Kim Jong Il's ultimate intention was to enlist not only children from his class but all the children of the revolutionary school.

The study group was the first ever group set up for the study of Kim Il Sung's revolutionary history, his revolutionary thought, his achievements in the revolution and his noble qualities.

Referring to the need for the intensive study of Kim Il Sung's revolutionary history in later years, when he was at the Pyongyang Namsan Senior Middle School, Kim Jong Il recalled this event, saying:

“The task of studying the leader's revolutionary history is not being raised for the first time today. Even during the war, we attached great importance to this issue, and organized Children's Union members into

a group for the study of *General Kim Il Sung's Short Biography*, and encouraged them to learn the leader's revolutionary history with enthusiasm. The CU members were very enthusiastic about studying the leader's revolutionary thought, his wise leadership and his noble virtues."

The study group met once a week, using *General Kim Il Sung's Short Biography* as the textbook. The basic form of its activity was group reading of the text, its explanation and public discussion of what they had learned.

Kim Jong Il encouraged the schoolchildren to repeatedly read the biography until they fully understood its contents. He organized frequent meetings for open discussion. He himself spoke at these meetings, giving vivid details of Kim Il Sung's childhood in his old home at Mangyongdae, such as the ash tree, the warship rock and the wrestling ground.

Kim Jong Il also arranged for the children to interview his great-grandparents. Upon hearing from his great-grandparents stories and incidents relating to his father's childhood, the members of the study group felt love for their country rising within their hearts and made up their minds to devote themselves to the fight for the country and the people.

Kim Jong Il put up the children's impressions of the biography and their experiences in group activity on the wall newspaper. He saw to it that the members of the study group also studied Kim Il Sung's own works.

When Kim Il Sung's report to the Fifth Plenary Meeting of the Party Central Committee, *The Organizational and Ideological Consolidation of the Party Is the Basis for Our Victory*, was published, Kim Jong Il immediately organized a reading session of the report and discussion around it, saying that not just Party members but also members of the Democratic Youth League (DYL) and the CU must study the report. He also initiated a study of Kim Il Sung's speech, *Let Us Strengthen the People's Army*, delivered at a meeting of high-ranking officers of the KPA in December 1952, and many other such works, by reading them himself first and then explaining them to the members of the study group.

Gradually, study groups of the short biography came to be organized in many schools throughout the country.

The activities of these study groups caught the public attention. *Rodong Sinmun* carried an article in April 1953 under the title, *Schoolchildren in Pyongyang Study the Respected Leader Marshal Kim Il Sung's Short Biography with Great Enthusiasm*. The article said that the schoolchildren were studying the biography with feelings of great respect for him and loyalty to the leader.

At a meeting of the CU committee of the revolutionary school held in March 1953, Kim Jong Il proposed celebrating Kim Il Sung's 41st birthday by organizing ideological education through dissemination of facts from the Marshal's revolutionary history, publication of a special edition of the wall newspaper, use of visual aids for edification, art performances by individual branches of the CU and the school and mathematical contests. Thus, the entire school celebrated Kim Il Sung's birthday in an unprecedentedly grand manner. *The Fate of a Defeated General*⁵, a one-act play written by Kim Jong Il and in which he played the role of the hero; *Glory to Marshal*, a narrative in song; recital of the poem, *Mt. Paektu*⁶; and a song and dance item, *Maypole*⁷ were all staged on the occasion.

The celebration inspired the teachers and children of the Mangyongdae Revolutionary School with loyalty to Kim Il Sung.

During the war, Kim Jong Il was constantly concerned about his father's good health and safety.

One morning towards the end of May 1953, he heard a radio report that Yankee planes had indiscriminately bombed urban and rural communities, factories, schools, hospitals, and reservoirs. With hatred in his heart for the enemy, he was at the same time worried about the safety of his father at the Supreme Headquarters.

Kim Jong Il was well aware of how persistently the enemy was attempting to attack the Supreme Headquarters. They had once bombed the valley where the Supreme Headquarters was located and a bomb had dropped very close to his father's office, but fortunately it turned out to be a dud. On another occasion, the enemy's air-strafting had pierced a wall of the office. The fact that his father was operating in constant danger made him very anxious. He wrote to his father, wishing him safety:

“Dear Father,

How are you? How much trouble you must be going through to defeat the Yankees in the Fatherland Liberation War!”

The letter began in this manner and went on to say what he was learning in the revolutionary school, and what he was determined to do. It closed with the following words:

“I want to make a very important request to you, Father. You are not just an individual but the leader of all the Korean people. ... You should look after your health, guard yourself against the enemy planes, and always take care of yourself. This will bring happiness to us and all the Korean people. I wish you safety from afar.

**June 1, 1953
Kim Jong Il”**

The *Song of Best Wishes* was composed and set to music by Kim Jong Il in those days.

**Father General, you have brought spring
And given light to the dark land of Korea.
When gunpowder smoke hangs over the distant horizon,
The people pray for your safety.**

**Father General, you are the leader of the people
Bearing the destiny of the country on your shoulders.
Your safety on the journey to the front
Means happiness to all the families of the country.**

**Father General, you will build a paradise
In our land of heroes who have crushed the Yankees.
The people pray for your safety,
For a brilliant future for Korea.**

On July 27, 1953 the Korean people and the People's Army, under Kim Il Sung's leadership, won victory in the war by defeating the US imperialist aggressors who had boasted of being the "strongest" in the world.

Recollecting those grim years of the Fatherland Liberation War twenty years after the cessation of hostilities, Kim Jong Il said:

“Surrounded by the flames of war during those years I learnt the most valuable truth which people cannot attain in decades of living in ordinary conditions. The Fatherland Liberation War was an unforgettable historic event in my life.”

CHAPTER 3

THE ARDUOUS POSTWAR YEARS

1. EXPERIENCING THE REALITY OF THE WAR-TORN COUNTRY

Korea was confronted with the enormous, uphill task of reconstructing the devastated national economy, rehabilitating the ruined livelihoods of the people and pushing forward the socialist revolution and socialist construction, simultaneously. The country and her people were so hard-pressed that at first they were at a loss as to how to emerge from the sheer debris of war. The Americans gloated that Korea would not be able to raise her head again for another 100 years; and even her foreign sympathizers expressed apprehension about her future.

On August 5, 1953, Kim Il Sung submitted a report, *Everything for the Postwar Rehabilitation and Development of the National Economy*, to the Sixth Plenary Meeting of the Party Central Committee. In it, he clarified the main direction of postwar reconstruction and development of the national economy and the ways and means to that end, and put forward the basic line on postwar economic construction.

His suggestions found a ready response within the entire Party and among all the people, who turned out as one in the endeavour for postwar reconstruction.

During this period, Kim Jong Il was studying at the then Samsok Primary School in Sungho County, South Phyongan Province, from where he moved to the then Pyongyang Primary School No. 4 from September 1953 to August 1954, and to Pyongyang Middle School No. 1 (renamed Namsan Senior Middle School in April 1959) from September 1954 to August 1960.

He was concerned, more than anyone else, about Kim Il Sung's exacting schedule, his ceaseless inspection tours, regardless of day and night, of industrial establishments, rural communities and fishermen's villages. Immediately after the cease-fire, he once confessed his feelings of anxiety to an intimate fellow-student. He said: The war is just over, and everything has been destroyed, you know. How many pressures of work my father must have! I'm pained to think of him tied down with so many things, often going without sleep or food in time. But I'm too young to help him much. How frustrating! If I were older, I would be able to share some of his burden. I'm so anxious, but there is little I can do about it.

Later, in an effort to contribute his bit to Kim Il Sung's tireless efforts to alleviate the poverty that the people were facing, he visited several houses in Samsok village to gain a closer understanding of the farmers' living conditions. All of them were nervous about the next year's crops because, after the end of the war, every household was short of hands and lacking in draught cattle, farm implements and even seeds. This situation was proof of the pressing urgency for cooperative farming as a solution to meet the vital needs of the peasants. The families of dead soldiers, of victims of the enemy's slaughters and of men in service were even more hard-pressed. That evening Kim Jong Il told Kim Il Sung about what he had seen and learnt.

He also visited shops in the market place and private firms to see how matters stood with them.

One day in August 1956, in the midst of the campaign for socialist transformation of the relations of production, he went to a market just outside the West Gate with a fellow-student. He found that the merchants there were selling goods they had purchased in bulk from state-run shops, at double the prices. This was a serious matter. He went from shop to shop, inquiring in detail about the prices and the demand of buyers.

On the way back, he said to the accompanying student: My father has put into operation a policy for getting rid of individual dealings by merchants and drawing them into various kinds of cooperatives. What we have learnt today will be of help to his work in this field.

Kim Jong Il visited private factories and enterprises and came to know

of the petty character they represented, and the aspirations and demands of the workers employed by them. This information too was conveyed to Kim Il Sung.

During the difficult postwar years, he often accompanied Kim Il Sung on his on-site guidance trips, confirming his resolve to devote himself heart and soul to the people's well-being and to national prosperity.

In June 1954, just before his journey to North Hamgyong Province, Kim Il Sung told Kim Jong Il, who was to accompany him:

“In my childhood, I cherished a steadfast ambition for the revolution. True, I was greatly influenced by my parents, but, more important, my first-hand knowledge of the miserable situation of the country affected me to the core. When I was 11, my father sent me out alone on a 400-km journey from Badaogou to Mangyongdae, and this had a special impact on me. Our current trip to North Hamgyong Province is a good opportunity for you to see at first hand the reality of our war-torn country and to foster a revolutionary outlook on the world.”

While accompanying Kim Il Sung along the 400-km stretch of the east coast and the Tuman River—to the Kim Chaek Iron Works, the Chongjin Steel Plant, the Chongjin Shipyard, the vessel repair factory and fishery station in Sonbong County, the factories in the Rajin area, the northern coal-mining area and the farming and fishermen's villages—Kim Jong Il keenly observed the heroic efforts of the people and how the country was coming alive with the creativity of reconstruction.

The fascinating, ever-changing landscapes of the country brought home to him the truth that the tremendous driving force behind it all was Kim Il Sung's style of leadership, of trusting the people and devoting himself to their good, as well as his paternal solicitude towards them.

At the Hamyon Branch of the Kyongwon County Integrated State Husbandry Farm, he saw numerous herds of mulch cows and sheep grazing on a gentle slope. The farm had been set up during the war at the initiative of Kim Il Sung, as a step to ensure supplies of meat and milk for the people. His plan was now achieving fruition even in this tiny hamlet on the banks of the Tuman River. Kim Jong Il was all the more struck by the immense vitality of his leadership.

During the many trips in his company, he was deeply impressed by his spirit of devoted service to the people.

Once, while they were taking a short break by the Susong Stream at Sokmak-ri in Puryong County, Kim Il Sung stepped into the water and looked around before wading across the stream. He then walked up to a tiny paddy field on the sandy stretch of land on the other side and stood there for a while.

He said to Kim Jong Il who had come up to him: They have turned even this sort of bad land into a paddy field, you see. They must be dying for a meal of cooked rice.

He walked along the ridge of the field looking for openings and began to stamp mud over a loose spot.

His sensitivity to the plight of the farmers at the sight of that small plot overwhelmed Kim Jong Il, who decided then and there that he would follow his noble example and devote himself to the good of the people.

After some time, while washing his hands in the stream, Kim Il Sung asked him what, according to him, was necessary to grow enough rice to feed the people.

Kim Jong Il answered that water pumps and farming machines were essential.

Kim Il Sung agreed with him and said:

“Now let us go to the factories. There we will find the solutions to all problems.”

Kim Jong Il realized that his plan of postwar reconstruction was really far-sighted, geared not simply to restoring the ravaged industrial establishments to their original state but to expanding them and rapidly rescuing the people from the abject poverty brought on by the war. He was always preoccupied with thoughts about the people’s well-being.

On his departure from North Hamgyong Province, Kim Jong Il wrote down the following passage in his diary.

“...Father looked around the destroyed factory and said to its manager, ‘To rebuild the factory, you must start by taking care of the workers’ livelihood. Let them rebuild the factory and you will rebuild their living.’ His comment made a lot of sense. On hearing it, all the

workers were deeply touched and they pledged their loyalty to him. I’ve never before felt so keenly his affection for the people and their loyalty to him. It is only natural that all his wishes will come true, for he loves them dearly and they in turn struggle devotedly for him.”

Fourteen years later, in June 1968, on his second tour of North Hamgyong Province with Kim Il Sung, Kim Jong Il recalled the past with surging emotion.

“Those days, when I travelled in North Hamgyong Province together with the leader, instilled in me a revolutionary outlook on the world and a steadfast ambition for the revolution. Those were historic days that will never be forgotten throughout my life.”

He accompanied Kim Il Sung on an inspection of the Kangson Steel Plant towards the end of 1956, against the backdrop of multiple pressures on the Workers’ Party of Korea from enemies within and without. This trip confirmed his belief that carrying out Kim Il Sung’s plans was the only way to achieve the people’s well-being and build the country’s future.

Kim Il Sung called on the workers of Kangson to produce 10,000 tons of steel in excess of the plan the following year, saying that it would ease a heavy burden on the country. They responded by pulling off a near-miracle—they produced a total of 120,000 tons of steel, that is, an additional 40,000 tons instead of the targeted 10,000 tons.

This example brought home to Kim Jong Il the message that the Korean workers’ infinite loyalty could overcome all obstacles, even in the face of overwhelming odds.

2. “PASSION IS THE SOURCE OF GREAT CREATION”

Prior to Kim Jong Il’s enrolment at Pyongyang Middle School No.1 (a ten-year course comprising primary, middle and high school education), Kim Il Sung told his son how important the middle school period is in a man’s lifetime, for it is during these years that he learns the outlines of a

revolutionary outlook on the world as well as acquires deeper knowledge of nature and society.

Kim Jong Il vowed to heed Kim Il Sung's advice and work hard so as to acquire his revolutionary idea and knowledge that would be beneficial to the future of Korea. He entered the school full of firm resolve, and studied hard, racing against time in his efforts to possess a wide-ranging and profound knowledge of nature and society.

One evening, on his return from a field guidance trip, Kim Il Sung inquired about Kim Jong Il's schoolwork and asked for his opinion about an important piece of information on the international situation carried in the evening bulletin. But the latter had not found the time to read the paper, as he had been tied up with various activities after school that day.

Kim Il Sung admonished him, saying: When I was attending secondary school, I never ignored my reading, due to my ambition for the revolution, although I often skipped meals and slept on cold floors. And I always read even when I was fighting underground and then in the mountains. Passion is essential both for the revolution and for study.

Kim Jong Il sat up all night at his desk, recalling over and over again what his father had said.

In the long run, he thought, without passion, it is impossible to conquer the fortress of science and make a revolution. Thus it follows that passion is the source of stimulation for uninterrupted struggle and creation, and an important measure of the real value of life.

He concluded his stream of thinking by writing down the following sentence on a piece of paper: **"Passion is the source of great creation."** He then slipped the piece of paper beneath the sheet of glass on his desk, so that it would be a constant reminder.

He also set himself an ambitious schedule of study, saying:

"I intend to devour the whole stock of books relating to all fields of knowledge; in other words, to crest the tower of human intelligence. This is the goal I set myself at the start of my course at secondary school."

He paid the foremost attention to acquiring complete mastery of Kim Il Sung's revolutionary ideas and their embodiment, the policies of the Party.

Keeping to a detailed plan, he read all of Kim Il Sung’s works stored in the study of his residence and in the library of the Cabinet Secretariat. He read every one of them, making notes for reference of their logical framework and major propositions.

Once he had achieved complete command over the works, he relied on them as the yardstick for analysing issues under discussion or debate.

Some of the students at his school revealed a tendency to try and understand the validity of Kim Il Sung’s revolutionary ideas in the context of the classics of Marxism-Leninism. This drew criticism from Kim Jong Il, who said:

“An inclination to refer to Marxist-Leninist classics while studying the leader’s writings and understanding their validity is an expression of an incorrect viewpoint on and attitude to his works, and of worshipping those classics as undisputed. Trying to study the leader’s revolutionary ideas within the framework of the classics will make it impossible to have a correct understanding of their validity and originality.”

During his middle school years, Kim Jong Il studied in detail the Marxist-Leninist classics, including *The Communist Manifesto*, and the *Reminiscences about Lenin*, with the purpose of arriving at a deeper understanding of the originality of Kim Il Sung’s revolutionary ideas and pinpointing the socio-historical, ideological and theoretical merits and demerits of the preceding theories.

Reading the newspapers became an ingrained daily routine with him.

In order to secure the versatile knowledge needed for the revolution and for the construction of the nation, he extended his studies to widely divergent fields, developing them both in depth and scope.

He was an avid reader of books on a wide variety of subjects ranging from politics, military affairs, the economy, culture—including Korean and foreign literature and the arts—the natural sciences and technology, to pamphlets of common sense.

His quality as an impassioned reader is well evidenced by the list of books he borrowed to read from the library of the Cabinet Secretariat. It went as follows.

-Books on society, politics and military affairs: *Our Party's Policy on Socialist Industrialization in the Northern Half of Korea, History of the National Liberation Struggle of the Korean People, Endeavours of the Korean People for Postwar Reconstruction, The Just Fatherland Liberation War of the Korean People for Freedom and Independence, The Workers' Party of Korea and the Democratic Youth League, Harmful Effects of Factionalism, Opposing Modern Revisionism, Details of Korean Criminal Act, Military Art and War and Art.*

-Books on literature and the arts: *Aspirations of Literature, Road to Creation, Problems of Cinematic Art, Collection of Revolutionary Songs, On the Art, Treatises on Scenario, Problems in the Development of Drama, Tuman River, Abbot Sosan⁸, Selected Works of Modern Korean Literature, Selected Works of Ri Myon Sang's Music, How the Steel Was Tempered, White Birch, Mother and The Iron Flood.*

-Books on history and geography: *True Records of King Tongmyong, Geography of Pyongyang, Biographies of Famous Generals of Feudal Korea⁹, Biographies of Korean Celebrities and Outline of Political History of Americas.*

-Literature on science and technology: *Water, Air and Fertilizer, Rice Cultivation, Cultivation of High-yielding Maize Strains, Manual of Fruit-growing, For Children Interested in Nature, Present and Future Science and Technology, Science of Life, Rocket, Outer Space and the Atom, Bulletin of Machine Technology, Treatises on Korean Medicine, Cinema Operator, Film Fan, Guide to Electronic Tubes, Layout of Flower-beds and Flower Lore, Chicken-raising and Handbook of Wireless Engineering.*

He would often say:

“Reading is my most important routine and most pleasant recreation. I’m going to read all the world-famous books with the motto, ‘Study Is Struggle.’ Staying up reading several nights through is no trouble for a young man. One must do a lot of reading in one’s youth, the most important period of one’s life.”

He pored over every book until he was able to grasp its essence, often forgetting mealtimes and sitting up till midnight or even the early hours of

the morning. He said: One must read books with passion to be able to finish reading many books within a short time and acquire a rich stock of knowledge.

The saying goes, fill your house with books and your garden with flowers, and even in olden times, a big library was always a prime object of envy.

Kim Jong Il’s over-stocked study resembled huge archives. The books were marked in numerous places with underlines, circles, question marks and exclamation marks in different coloured inks, and on the margins of the pages, were notings such as **“One-sided,” “In need of clarification”** and summaries of specific passages, in his writing.

In *The Communist Manifesto* by Marx, for instance, the sentence, “The workers have no fatherland” was underlined in red, and on the upper margin of the page was written the comment, **“No, the workers have their fatherland.”**

One November day in 1958, an official, who had the opportunity to look around Kim Jong Il’s study, marvelled aloud, “That you should have read such a vast collection of books!” He then posed him a question: “Every one of the world’s thinkers and theoreticians has had an area of specialty. May I ask what is yours?”

Kim Jong Il answered: **“I intend to probe all the wells of intelligence, such as economics, history, culture, military affairs and diplomacy, and, on that basis, to make a profound study of political economy. An important task facing the working-class party in power is effective management of economic development with the top priority being ideological work. Enthusiasm alone is insufficient for efficient guidance of economic construction. Knowledge of the economy is necessary for any job we undertake.”**

He said that some people had advised him to study at a foreign university after finishing middle school, but he would stay in his own country and learn political economy, while making further inroads into the study of philosophy.

He continued:

“My intention in studying philosophy is not simply to delve deeper

into political economy and other subjects but, more importantly, to achieve a better understanding of the leader's ideas in terms of their principles and theoretical and practical significance, and apply them better in actual situation."

Going into Kim Il Sung's revolutionary ideas in depth and developing them was the goal of inquiry Kim Jong Il set for himself.

He had an easy grasp of politics, military affairs, economics, art and literature, and science and technology.

His poems made a deep impression, and his paintings were often shown at art exhibitions. His musical virtuosity was on an even higher plane, with his skill at the piano and sense of musical notes striking professionals with admiration.

He believed that in the natural sciences abstract knowledge detached from practice and untested by empirical work was of no avail, and always got to the heart of a problem through experimentation. One Sunday he went into a cinema projection booth, in order to understand the principle underlying a lens by working at a machine with a complex lens, like the projector. He began to take apart the projector, looking at its structure and examining the principles of its operation. After he had reassembled it, he also tried his hand at film screening before leaving.

He took a professional interest in the working of the camera, tape-recorder, typewriter, radio, automobile, motorcycle and various electrical appliances, and was handy with them.

He was unusually well-versed in military affairs.

The students at school once held a debate on the issue of "war and art," giving divergent interpretations of the definition that war is art.

Kim Jong Il said: Just think of a grand symphony. A symphony is executed by an ensemble of different musical instruments. A single wrong note from any one of them will ruin the effect. A piece of music is the coming together of high-level organization and precision, delicate harmony and maximum energy and tension. The same is true of war. A war effort is an advanced integration of manpower, and material and spiritual resources. All of these must be dovetailed with delicacy and precision, by employing well-coordinated strategy and

tactics and the latest scientific and technological achievements. A single disjointed link in this chain might bring defeat in war. Hence the saying that war is art, and the term military arts.

3. AT THE TURNING-POINT IN THE EFFORTS FOR THE ESTABLISHMENT OF JUCHE

The year 1955 was a turning-point in the efforts to establish the principle of Juche.

After the end of the war, Kim Il Sung put forward the realization of Juche as the key to the revolution and construction, and took resolute measures to root out flunkeyism and dogmatism in all fields.

On December 28, 1955, he delivered an address to the information workers of the Party, titled, *On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work*. He stressed that Juche in the Party's ideological work is the content of the Korean revolution and that all ideological work must be subordinated to its interests. He elaborated on the manifestations of dogmatism and formalism in the Party's ideological work and their detrimental consequences, as well as on the ways and means to establish Juche.

In December 1956, Kim Jong Il made a renewed study of Kim Il Sung's work and defined it, in writing, as a "textbook of true life on for what and whom we must devote our thinking and study."

Kim Jong Il rejected the slightest tendency to be dogmatic in one's approach to and blind in one's worship of foreign things.

In February 1956, on a visit to the Victorious Fatherland Liberation War Museum, he heard the lecturer describe Ri Su Bok¹⁰, a famous Korean hero, as a "Matrosov of Korea". He was unhappy that the Korean hero who had fought for the country and its people at the cost of his own life was being compared to a foreign hero.

He said in a stern voice: During the anti-Japanese armed struggle, there was a Korean hero who silenced the enemy's pill-box with his body. Ri Su Bok fought following the noble example of his anti-Japanese revolutionary

forebears, not that of a foreign hero. If we forget this we will be making the mistake, in spite of ourselves, of insulting our own hero and ignoring the struggles of our people.

His Juche-based outlook on the world took root as a revolutionary faith through the struggle to reject the arbitrariness of modern revisionists.

After the war, the modern revisionists tried to pressurize Korea into joining the Council for Mutual Economic Assistance (CMEA). But Kim Il Sung dug his heels in the ground, saying firmly: If our country, lacking in a machine-building industry, were to join the international division of labour, it would have to supply only raw materials to the other CMEA members. We'll finally be left empty-handed, with nothing but useless land devoid of all resources, and obliged to go around begging to other countries all the time. We know the course we have to take.

He talked about this with Kim Jong Il at length.

He said: The revolutionaries have something that they should carry with them all the way to their grave. What do you think it is?

“Revolutionary faith, I believe,” Kim Jong Il answered. **“We must fight and die with it. It is what a revolutionary’s life is all about.”**

The actual design of the modern revisionists in trying to foist CMEA membership on Korea was to stall the implementation of the independent policy of economic development of the Workers’ Party of Korea, the policy of developing heavy industry on a preferential basis and light industry and agriculture in parallel, and to place Korea under their manipulation. Membership of CMEA was a serious political issue affecting Korea’s national independence and revolutionary integrity.

Upholding Kim Il Sung’s emphasis on Juche, Kim Jong Il made indefatigable efforts to rid students and the youth of a flunkeyist and dogmatic mode of thinking.

One day in September 1956, he talked to an official of the Central Committee of the DYL about the issue of intensifying the struggle against flunkeyism and dogmatism among young people.

At present, he said, sycophancy and dogmatism towards big powers is placing many hurdles in the way of our developing revolution. It is

deplorable that the students and the youth, future masters of the times, are still under the influence of the outdated ideas of flunkeyism and dogmatism.

He then elaborated on the nature and harmfulness of those ideas, their socio-class origins and the reasons for their dogged survival.

He explained: **“The students are still influenced by those hackneyed ideas, because they are mostly taught things foreign and the books they read are largely tainted by such an ideological streak.”**

At that time, the textbooks used in primary, secondary and high schools were filled more with foreign subject-matters than Korean subjects, and the teachers were failing to relate them to Korea’s specific situation in their lectures.

Talking about the remnants of flunkeyism and dogmatism in the sphere of education, Kim Jong Il continued: Students should be taught more of things Korean, and less of things foreign, but the situation is the exact opposite. They may become vulnerable to looking down on homegrown things and blindly worshipping what is exotic or foreign.

He constantly called the attention of students to the ill-effects of a flunkeyist and dogmatic mode of thinking and encouraged them to rectify them and learn to value domestic things.

One day in the spring of 1956, members of the literary society of the school got together at an “evening of poetry recital” in the auditorium, when they recited foreign, rather than Korean, poems.

At this, Kim Jong Il urged earnestly: The “evening of poetry recital” should be oriented to enriching the students’ cultural and aesthetic talents and cultivating their patriotism and loyalty to the revolution. With this end in mind, we must learn to love Korean poems and recite more and more of them. We are all future masters of the Korean revolution, regardless of whether we major in mathematics, literature or history.

In a similar instance, one day in early April 1956, when some students suggested that the magazine *Children’s Literature* should devote more space to foreign fairy-tales and fables than to Korean ones, Kim Jong Il immediately admonished them, saying: That would be wrong. Reading foreign fairy-tales and fables matters, of course, but reading our own matters more.

In February the following year, he remarked: The new song *My Country* is excellent, both in its title and lyrics. We must take pride in our Korean lineage and regard it as the supreme honour to carry on the Korean revolution as the Korean nation, under the leadership of Kim Il Sung. Otherwise, we cannot become Korean revolutionaries and patriots.

On September 13, 1957, at a meeting of his class primary organization of the DYL, Kim Jong Il stressed the importance for Koreans of possessing a deep knowledge of Korea before anything else.

He said:

“We should make vigorous efforts to establish Juche in our study, under the slogan, ‘Learn better and develop things Korean!’ ”

Initiatives made by him, such as visits to Mangyongdae, the hero Ri Su Bok’s school and native home, dissemination of revolutionary songs and street parades, were all part of an important course of education aimed to train students so that they could cultivate in themselves the integrity of Juche, treasure the historical roots of the Korean revolution and the traditions of the Korean people’s heroic struggle, and strive to develop them further.

Kim Jong Il was prompt in calling the attention of students to instances of the lack of Juche in their socio-political activities and day-to-day lives; he led them to look at and approach everything from the viewpoint of Juche.

4. PIONEERING A MARCH TO REVOLUTIONARY BATTLESITES IN THE MT. PAKTU AREA

The Mt. Paektu area harbours a concentration of relics of the vigorous military-political activities that Kim Il Sung waged from there at the head of the main unit of the Korean People’s Revolutionary Army, during the darkest period of Japanese colonial rule. Until the mid-1950s, educational institutions in Korea would organize visits to scenic spots and ancient monuments, or take students on mountaineering and camping trips on a

whole host of occasions, but they showed little concern about visits to revolutionary sites and battlesites.

In late May 1956, Kim Jong Il initiated a march to revolutionary battlesites in the Mt. Paektu area. He told Kim Il Sung about his intention to organize a team of student marchers to travel to the revolutionary battlesites in Ryanggang Province on the occasion of the anniversary of the victorious Pochonbo battle¹¹.

Kim Il Sung readily supported him, saying: You would do well to go to the revolutionary battlesites along the route of the anti-Japanese guerrillas, across mountains and through forests. In those difficult days, they marched into the homeland, attacking Pochonbo and fighting a battle in the Musan area. When you get there, you must learn how they fought with faith in final victory.

Kim Jong Il answered that he would heed his advice.

Kim Il Sung continued: As the Korean saying goes, being the first to open the door at dawn brings five blessings. It is not so difficult to be the first to open the door of a house. But it is no easy task to open the door of the country before anyone else, for the sake of the country and the people, the Party and revolution, and venture out on an untrodden path. That is a most honourable and worthwhile undertaking. The first ever march to revolutionary battlesites is such a venture, according to me. Set out on that untrodden path with firm resolve and you will make it through.

Greatly inspired, Kim Jong Il started organizing the march with the firm resolve to hold aloft the banner of the revolutionary tradition.

After forming the group of student marchers, he discussed with them the programme of activities at meetings of the Korean Children's Union¹², and helped them make the necessary preparations. Prior to their departure, he emphasized the purpose of the march, namely, to study the Party's revolutionary traditions established by Kim Il Sung.

On June 5, 1956, the group from Pyongyang Middle School No.1 led by Kim Jong Il set out, under a red flag, on a historic tour of revolutionary battlesites, the first of its kind in Korea. This venture of teenagers created a great stir among the people.

On arriving at Hyesan, Kim Jong Il proposed starting with a visit to the

grave of Ma Tong Hui, an anti-Japanese revolutionary fighter, saying: The high mountains and deep valleys of the Paektu Range are home to the heroic souls of a large number of fallen anti-Japanese revolutionaries.

Ma Tong Hui was an indomitable fighter who had ensured Kim Il Sung's personal safety: He had cut off his tongue with his teeth in prison for fear that he might reveal the whereabouts of Headquarters in a delirium after being subjected to heavy torture.

After observing a moment's silence in memory of the martyr, Kim Jong Il said: He laid down his young, 26-year-old life for the country and the people. During our current venture, we must assiduously study the revolutionary traditions and take the cue from the infinite loyalty of the anti-Japanese revolutionary forebears to Kim Il Sung.

The group reached the revolutionary battlesite of Pochonbo on June 8. They laid floral bouquets before the bronze statue of Kim Il Sung and bowed before it, recalling how he had instilled in the people confidence in national liberation and inspired them in the anti-Japanese war 19 years ago. They visited the poplar under which he had commanded the battle, and the sites of the destroyed Japanese police substation, fire station, sub-county office, post office and forest station. Then they posed for a photograph under a zelkova, a mute eye-witness to all the events of history.

On June 9, they left Pochonbo and travelled to the banks of Lake Samji along a narrow, dense and overgrown path through the forest—a near-wilderness littered with fallen trees and covered with piles of dead leaves. They drank water from the lake by scooping it up with their hands and drank in the scenic beauty of the clusters of pink azaleas.

Kim Jong Il, surveying the thick forests around and the calm, crystal-clear water, said: The lake is so beautiful, just like a picture. It seems like it is the very source of Korea's clear waters and crisp air.

He strolled along the lakeside as he continued:

“My mother used to tell me that at the foot of Mt. Paektu I would find a convergence of three ponds called Lake Samji, a very beautiful spot. She often talked about the break they took here after marching into the homeland under the General's command to attack the Japanese imperialists. She said she had drunk the clear water of the

lake and that its sweet taste was unforgettable. I have always felt an irresistible urge to come here, and now my wish has come true.”

He cast his glance over to Mt. Paektu, lost in tender memories.

“Mt. Paektu is my native place,” he resumed, his eyes riveted on the mountain. It was here that the leader lit the torch of the revolution, he said, it will remain standing for ever as a towering eye-witness to the history of the Korean revolution.

A while later the students left the precincts of the lake and started marching down the “Kapsan-Musan Guard Road”, after Kim Jong Il had dissuaded them from boarding a bus and appealed to them to march on foot, just as the anti-Japanese guerrillas had done. They walked with spirited strides, knapsacks on their backs, singing the *Guerrilla March*.

Kim Il Sung had marched along this very road in broad daylight despite a tight Japanese cordon; now, as he took the same route, Kim Jong Il again marvelled at his father’s matchless courage, brilliant tactics and faith in ultimate victory.

That night the young marchers slept in the village of the Samjiyon Forest Station.

The following day, on June 10, they had to set out on more than 24-km hike through steep and rugged mountains to Rimyongsu through Phothae-ri.

Before leaving, Kim Jong Il checked every one of the students’ backpacks.

“Comrades, do you feel up to making it through the 24-km journey?” he asked.

“Yes,” they answered in unison.

He said encouragingly:

“Once you have determination, nothing is impossible. A man receives training in body and mind by climbing mountains and enduring hardships from childhood.”

Once the column started moving, Kim Jong Il marched at its head, leading the others. When he saw one of them lagging behind, he took over his backpack and encouraged him, saying: We are visiting revolutionary battlesites instead of such scenic spots as the Kungang and Myohyang mountains, in order to follow the example of the anti-Japanese guerrillas.

We even declined a bus drive and are now marching along on foot. If we are not able to endure even this trifling hardship, how can we ever hope to become true sons and daughters of the fatherly Marshal?

He also paid close attention to modelling the group's lifestyle on that of the anti-Japanese guerrillas. When they were taking a break, he got them to set down their backpacks in perfect order, saying: Now that we are at the sites of revolutionary battles, we must take an orderly break, just like the guerrillas. At lunchtime on the banks of the Phothae Stream, he folded up his sleeves and volunteered to cook, saying: I once lived among the guerrillas. So I must act as a quartermaster.

Finally, the group reached Rimyongsu, having marched their way through forests of *Abies nephrolepis*, *Picea koraiensis*, white birches and ash trees.

Kim Jong Il stayed in a humble log-cabin of the village along with the other students, and had dinner with them in the dining-hall of the workers' dormitory.

He saw that the owner of the house was embarrassed at his inability to offer him better lodging, and consoled him, saying: I was born and grew up in a log-cabin like this. So I feel at home here. I'm really glad to see a log-cabin again.

Late into the night, he and the others lay wide awake, enjoying the sound of the rushing Rimyongsu Waterfall.

He said: I was just thinking the guerrillas, too, would have heard this sound on their march to Pochonbo. As you know, our country is now going through trying times. In view of the nation's hardships, we must be determined to fight to the finish to complete the Korean revolution, imbibing the staunch faith the guerrillas showed in advancing along the path of revolution under the leader's command.

When the marchers had finally concluded their itinerary, he addressed them thus:

“We have now finished our journey to revolutionary battlesites like Pochonbo and Lake Samji, having marched along the paths taken by the guerrillas. We have, in the process, keenly felt the glory and greatness of our Party's revolutionary traditions established by the leader during the anti-Japanese armed struggle. We have also come to

realize that all Koreans should visit the revolutionary battlesites in Ryanggang Province. This will give them better knowledge than any university of politics can.”

The students vowed to cherish and develop the Party's revolutionary traditions achieved by Kim Il Sung and to train themselves to be dependable heirs to the revolutionary cause of Juche.

On his return to Pyongyang on June 14, Kim Jong Il talked to Kim Il Sung in detail about the journey they had undertaken. He said: The revolutionary battlesites, which are permeated with the spirit of our revolutionary forebears, have not been maintained as they should be. Many of them have been neglected and even those under maintenance are not properly managed or used for education in the revolutionary traditions.

5. LEADING THE STRUGGLE TO DEFEND THE LEADER

The anti-Party, counterrevolutionary factionalists launched an attack against the Party's policies at the August 1956 Plenary Meeting of the Party Central Committee. But their sinister moves were immediately crushed under the weight of Kim Il Sung's high prestige and seasoned leadership, and by the principled position taken by the anti-Japanese revolutionary veterans and other participants.

This occasion gave a boost to the resolve of the veterans and men and officers of the KPA to defend Kim Il Sung at the cost of their lives.

Immediately after, Kim Jong Il met the anti-Japanese veterans holding important positions in the People's Army, and said to them: At the plenary meeting, you, who fought in the mountains under Marshal Kim Il Sung's command, took an impressive stand. I think that the army taking the lead in this manner deterred the factionalists from further reckless moves. Within the army as well, there are some bad elements and opportunistic, vacillating people. It is important to inform the soldiers of what the factionalists are like so that they can take an active part in the struggle against the latter.

He continued emphatically that if the People's Army initiated action

under the slogan, “Let us defend Marshal Kim Il Sung!” all Party members and the people as well would actively join the anti-factionalist struggle.

Some time later, on the 11th anniversary of the Party, a newspaper of the People’s Army ran an editorial under the headline “Let Us Defend Marshal Kim Il Sung!” This slogan subsequently spread to all army units, including those at the frontline, to all military posts and to all barracks and training centres.

By upholding this slogan and another, later one—“Let us defend the Party Central Committee led by Comrade Kim Il Sung at the cost of our lives!”—the soldiers of the People’s Army foiled the moves of the factionalists and resolutely defended Kim Il Sung.

On New Year’s Day of 1956, several anti-Japanese veterans visited Kim Il Sung’s residence to offer him their best wishes. They sang with him the songs they had sung during the anti-Japanese war; the finale was the *Song of General Kim Il Sung* which they all sang together, with locked arms. It was a scene charged with emotion—of loyalty and moral obligation.

Kim Jong Il said, at the end of the get-together: I’m really moved to hear these songs from the guerrilla days and the *Song of General Kim Il Sung*. In the present complex situation, it is essential to compose and sing more such songs in praise of Marshal.

The factionalists, meanwhile, were still engaged in crafty manoeuvres to undermine the people’s absolute trust in Kim Il Sung; they went so far as to make an issue of the phrase, “the land given by the General” from the *Song of Ploughing*, a favourite with the public. It was this context that Kim Jong Il referred to, when he said that the composition of songs in praise of Kim Il Sung and their popularity among the broad masses would deal a telling blow to the factionalists.

The anti-Japanese veterans readily agreed with Kim Jong Il. He said that it would be good if the People’s Army undertook this work as it had composed many good songs during the war, and it would be able to show its talent again.

The creators in the People’s Army busied themselves with the creation of a hymn dedicated to Kim Il Sung. However, their work was not without

obstacles because of the factionalists' disruptions. They often found their efforts hampered, and groped in the dark for clarity of concept.

In October 1956, Kim Jong Il met an officer of the People's Army and acquainted himself in detail with the problems about the creation of the hymn. He admitted that it was no easy task to depict Kim Il Sung's heroic exploits in a few lines of poetry. He spoke to him at length about how Korea, which was subjected to colonial slavery by Japanese imperialist outlaws, became a full-fledged nation and an independent country after Kim Il Sung defeated the Japanese in the thick forests of Mt. Paektu; how, under his guidance, the Koreans became a heroic people who built a new democratic Korea in a short period of time for all the world to see, and fought against the armed invasion of the US imperialists during the three-year-long Fatherland Liberation War; how, convinced through experience that placing their faith in Kim Il Sung would lead them to victory, the Korean people turned out in large numbers for postwar reconstruction and built larger factories and more beautiful towns and villages on the original sites devastated by the Americans.

He continued: The *Song of General Kim Il Sung* trained our people and soldiers into becoming indomitable fighters, enabling them to deal death and terror to the enemy. Singing songs of Kim Il Sung, our people will achieve national reunification and expedite the building of socialism. The song from the Korean People's Army Song and Dance Ensemble must be a hymn that vividly reflects the people's will to trust and follow Kim Il Sung.

Keeping deep in his mind Kim Jong Il's words, the officer immediately went to the creative workers of the Korean People's Army Song and Dance Ensemble and conveyed the words to them.

The creative workers made confident progress and finally, the *Cantata to Marshal Kim Il Sung* was born and presented in a premiere. At the premiere, some anti-Party elements who held high-ranking positions in the Ministry of National Defence took issue with a phrase in the song, "This morning dawns over the forests of Mt. Paektu," saying: "In Korea, the day dawns over the East Sea, not over Mt. Paektu. You are hopelessly ignorant of the laws of nature and know neither head nor tail. What kind of a song is this! So long, like a wash-line!"

That evening Kim Jong Il was informed of these comments made at the premiere. He looked through the musical score and noted with satisfaction that it portrayed well the admiration of the Korean people and People's Army soldiers for the Marshal, and that its lyrics and tune were simple and melodic. And he suggested: In the refrain, "Oh, General Kim Il Sung, our leader, always dear to our hearts," "General Kim Il Sung" could be replaced by "Marshal Kim Il Sung." The Korean people used to call him "General" after liberation and during the war, but now they call him "Marshal." This small change will make the song better suited to its title and also distinguish it from the *Song of General Kim Il Sung*.

"I'm so happy today," he said, and at the same time burst out in deprecation, saying: But I'm also furious to hear about these foul-mouthed persons. Reading between the lines, I can see that what they said is not out of ignorance but out of ulterior motive. They have suspicious minds, and are trying to obliterate the revolutionary traditions.

The *Cantata to Marshal Kim Il Sung* was first performed by the Korean People's Army Song and Dance Ensemble at the Moranbong Theatre, to celebrate the 10th anniversary of the development of the KPA as a regular revolutionary armed force.

6. FOR THE ESTABLISHMENT OF THE PARTY'S IDEOLOGICAL SYSTEM

In the midst of undertaking the task of completing the Korean revolution, under the arduous and complicated postwar situation, Kim Jong Il strove hard to frustrate the moves of the anti-Party, counterrevolutionary factionalists and to firmly establish the Party's ideological system.

In May 1956, a lecture was held at Pyongyang Middle School No.1 on the prospects of the First Five-Year Plan launched by the Third Party Congress. The principal of the school (later discovered to be a factionalist) addressed the audience, casting aspersions on the Party's basic line on economic construction; he had the audacity to say that Korea had no need of

manufacturing such heavy machines as lorries and tractors. The students were confused, unable to tell right from wrong.

When the principal was through with his lecture, Kim Jong Il jumped to his feet and said that he did not agree with what had been said. All eyes were focussed on him. He spoke out: Your point about seeing little need to produce lorries and tractors runs contrary to the Marshal's idea. He has put forth the Party's basic line on economic construction based on developing heavy industry on a preferential basis and light industry and agriculture in parallel. But you said that Korea must not manufacture machines but import them from abroad instead. Would you like to clarify this point?

The lecturer was dumbfounded; he stammered a few excuses and hastily left the platform.

Kim Jong Il then turned to the students and said: This lecture was seriously diversionary in content. Whoever might say whatever, we must compare it with the Marshal's revolutionary idea, and if we find any difference, we must reject it immediately.

The August 1956 Plenary Meeting of the Party Central Committee was but a pointer to what followed: The factionalists proceeded to overtly attack the revolutionary leadership headed by Kim Il Sung, and to hatch plots to stage an armed rebellion for overthrowing the Party and government and knock together a pro-US, bourgeois republic. In tandem, the US imperialists and the Syngman Rhee puppet regime trumpeted their intentions to launch a "northward march" and the great-power chauvinists and modern revisionists concertedly heaped pressures on the WPK.

Kim Il Sung spent sleepless nights, handling the crisis single-handedly; Kim Jong Il sat up with him, attending to his health.

One early morning, as they were strolling in the garden, Kim Il Sung said to his son:

"The enemy is pouncing on us from all directions. Their numerical superiority to us is almost five to one. If you were responsible for the country, what would you do?"

"I'll give them annihilation in return for their challenge," Kim Jong Il replied.

Kim Il Sung said: That is the grave lesson I have learned through my 30 years of revolutionary struggle. I thought I would hand it down to you, but you've already grasped it as the truth of the revolution and as your character. I am gratified!

In November the following year, Kim Jong Il recalled those difficult days as follows:

August and September of last year were the most arduous period for our Party and leader. The leader slept barely a couple of hours in five days—even in the grimmest phase of the anti-Japanese armed struggle he had managed to get more hours of sleep. When he stayed up night after night, I too did so outside his bedroom, taking care of his health. I was determined to protect him from such hardship in the future and to carry forward his revolutionary cause to the end. Achieving his revolutionary cause, whether dead or alive, was the supreme mission I cherished as my mainstay back then. This mission, for me, was encompassed in the words, **“Live and die for the leader!”**

Kim Jong Il placed himself in the vanguard of the anti-factionalist struggle and put all his weight behind the efforts to establish the Party's ideological system among students.

He encouraged them to hold fast to a revolutionary position in the anti-factionalist struggle.

On April 18, 1958, a little after the March Party Conference, he talked with DYL activists from the first year of the senior course at his school about staunchly safeguarding the Party's revolutionary stand. He called attention to the lacklustre class consciousness revealed by some students as instances of serious import.

He said:

“In a nutshell, a faction is a group of persons who have no regard for the Party and the revolution, and come out against them only for personal fame and profit. The factionalists who have been recently exposed were attempting to wreck our revolution by disrupting the Party's unity and detaching the masses of the people from it. They are chance elements who wormed their way into the revolutionary ranks, and enemies of the people who did

enormous harm to the Party and the revolution.”

He gave an analytical account of the origin and detrimental nature of factions, and of crimes committed by factionalists in different periods of the Korean revolution and their harmful consequences. Historical experience stresses the need to reject harbouring any illusion about the factionalists, he emphasized, and clarified the way to hate the factionalists and resolutely fight against the slightest tendency towards factionalism.

He brought up this point again at the general meeting of his school's DYL committee, held on June 27, 1958.

He said: The first crime committed by the factionalists, which has tremendously harmed the Korean revolution is their move to reject the Party's leadership and wreck its unity. The second is their bid to wipe out the Party's revolutionary traditions. The third is their propagation of bourgeois and revisionist ideas among the people. Their stock-in-trade is double-dealing and the adoption of unprincipled means to draw people under their influence. We should be vigilant and wage a vigorous anti-factionalist struggle. Removal of a handful of factionalists does not mean that no more will emerge. We should remember the historical lesson that whenever the Party had faced trying times, factionalists have raised their heads and challenged the Party. The task for members of the DYL in the anti-factionalist struggle is to act as genuine fighters armed with the Party's ideology and devoted to the cause of the revolution.

His concluding remarks on this theme were presented under the title, *On Some Tasks for Establishing the Party's Ideological System among the DYL Members*, at a general meeting of his school's DYL committee on September 16, 1958. The Party's ideological system is, in essence, the ideological framework of the great leader, he said, and stressed: In order to establish that system among the DYL members, it is most important to equip them with Kim Il Sung's revolutionary ideas through stepped-up education in Party policy. They should make a deep study of Kim Il Sung's works and be given a prompt and correct understanding of the Party's policies whenever they are published. They should take the cue from the loyalty of the anti-Japanese revolutionary forebears to him, and acquire the habit of

struggling against the slightest tendency that runs contrary to the Party's ideology.

Kim Jong Il proposed that defending and carrying forward the revolutionary traditions was an important way to liquidate the ideological remnants of the factionalists and firmly lay down the Party's ideological framework. He suggested that attention be paid to the discovery of new anti-Japanese revolutionary battlesites and the intensification of education in the revolutionary traditions.

In his attempts at enhancing the education of DYL members in the revolutionary traditions, he channelled considerable energy into building up, as a base for that education, a room for studying the history of the Workers' Party of Korea. He addressed the issue of making effective use of the study room at an enlarged meeting of the school's DYL committee held on April 18, 1959.

"What is important in the study of revolutionary traditions," he amplified, **"is to know how wisely the great leader guided the anti-Japanese revolutionary struggle to victory.**

"He set out on the road of revolution in his early years, founded and strengthened the Anti-Japanese People's Guerrilla Army, a genuinely revolutionary army, and steered the anti-Japanese armed struggle to victory. In the course of this, he established the brilliant revolutionary traditions of our Party. Therefore, for a deep knowledge of those traditions, we must study his revolutionary history in the first place."

Kim Jong Il also stressed the need to study the revolutionary traditions in the context of specific situations, and launched the slogan, **"Let us work, study and live like the anti-Japanese guerrillas!"**

Thanks to his unremitting efforts, DYL organizations at all levels adopted a varied routine of different events such as study sessions of the guerrillas' reminiscences, reading sessions, poetry-recitals, discussions of specific films, visits to revolutionary battlesites and to the State Central Museum of the Liberation Struggle, dissemination of revolutionary songs, chorus contests, get-togethers with anti-Japanese veterans and bonfire meetings.

7. IMPROVING THE FUNCTION AND ROLE OF DYL ORGANIZATIONS

Having joined the DYL on December 12, 1956, Kim Jong Il was active first as chairman of its primary organization and then as vice-chairman of its school committee (chaired by a teacher), upholding Kim Il Sung's principle of attaching the utmost importance to the development of the youth and striving to improve work among the students in the light of fresh experiences.

The steps towards rapid socialist construction of the nation called for boosting the DYL's function and role.

On February 6, 1957, Kim Jong Il made a speech under the title, *On the Duty of School Organizations of the Democratic Youth League*, at a meeting of the DYL committee of Pyongyang Middle School No.1.

He said:

“Training all DYL members as revolutionaries infinitely faithful to the Party and the leader, and as knowledgeable, efficient and dependable builders of socialism can be defined as the duty of the school's DYL committee. All the efforts of the school's DYL organizations should be geared to this end.”

He described the tasks of these organizations as ideological education of their members and guidance of their organizational life, of their academic performance and of the activities of the CU. He stressed the need to implement all four tasks, not neglecting any one of them.

He paid primary attention to the proper function and role of the DYL bodies as the organizations of ideological education.

He organized activities to bring home to the students the message of Kim Il Sung's speech, *On Communist Education*, delivered on November 20, 1958, at the national short course for information workers of city and county Party committees. On this basis, at the general meeting of his school's DYL committee held in January 1959, he stressed the need for DYL organizations to step up efforts to arm all students with Kim Il Sung's

teachings and their embodiment, the Party's policies, with the Party's brilliant revolutionary traditions, with a high degree of class consciousness and a collectivist spirit, with socialist patriotism and proletarian internationalism, with the spirit of diligence in labour and belief in uninterrupted revolution.

He steered the DYL's ideological education away from fixed patterns to embrace fresh forms and methods, in keeping with the age and maturity of the students and their sensitivity to the new and strong enterprise.

Thus, the DYL bodies experimented with a wide range of new forms such as hearing of recordings of Kim Il Sung's teachings, reading aloud of newspapers to the audience, discussion through newspapers, editing of wall-newspapers and notices, information service through school broadcasting, reading sessions of the guerrillas' reminiscences, bonfire meetings, "cultural evenings", visits to revolutionary sites and battlesites, get-togethers with anti-Japanese veterans and DPRK heroes, visits to the heroes' schools and native homes, oratorical contests and New Year's Day celebrations.

The mass media, oblivious of the changed situation, were still concentrating on publishing articles and compilations that exposed negative phenomena. In January 1959, Kim Jong Il called for a switch from criticism of negative phenomena to education by positive examples, introduced through wall-newspapers, notice-boards and billboards for exemplary persons, in view of the intrinsic demands of socialist society and young people's enterprise and responsiveness to the new.

On February 27, 1960, at an enlarged meeting of the school's DYL committee, he proposed that education by positive examples should become a committee-wide concern and be conducted purposefully by various means. With successful progress of this style of education, the political and ideological qualities of students improved remarkably and their inherent traits of helping and guiding each other were given full rein.

In addition, Kim Jong Il led the students to participate assiduously in organizational activities. One autumn day in 1958, he met a student with a habitual lack of organizational sense, and told him about the examples set by their anti-Japanese forebears: A young fighter had died a heroic death by

cutting off his tongue in order to keep the secret of his organization; and many fighters in their 20s in enemy-held areas had risked death to carry out assignments entrusted to them by their organization before being arrested and killed by the enemy.

In an effort to improve the DYL members' attitude to their organization, he arranged for an intensive study course during the winter vacation in January 1959. He worked out the plan of the course, delivered a lecture himself and paid close attention to its progress over several days.

He urged DYL members to acquire the habit of keeping handbooks on their organizational life, writing down their assignments and the organization's decisions in these and reviewing their implementation. This had the effect of raising their organizational life to new heights.

He also encouraged the students to indulge in strong criticism in the course of their organizational activities.

One day in October 1957, the DYL primary committee of his class, while discussing on the forthcoming general meeting, gave a member the task of criticizing some of the students for their frequent defective behaviour. Taking his task seriously, he was careful in his preparations and, at the general meeting, he made a principled and sharp criticism of these students for their violations of discipline. One of them felt bad and began to hold him at arm's length.

A few days later Kim Jong Il met the disgruntled student and said to him that criticism might well be painful but he should learn to take it in the right spirit in order to mend his ways and that parents scold their children out of love for them, and continued:

“The same is true with criticism among comrades. True comradeship lies in criticism.”

Kim Jong Il's genuine comradeship was displayed not only in forging principled unity among the DYL members using criticism as a means, but also in taking care of his comrades with extraordinary humanity and affection.

Implicit trust and love of his comrades were inherent qualities in him. He always had many comrades ever-ready to cast in their lot with him. He intermingled with his comrades without any difference in lifestyle, trusted

them as his comrades-in-arms to share both the sweet and the bitter of life with, regarded their pain as his own and stinted nothing when it came to their good. These qualities drew the devotion of all the students and they eagerly followed his leadership.

He called the attention of the DYL organizations to the principal job of improving the students' academic performance, to prepare them to be knowledgeable and efficient builders of socialism.

The needs of socialist construction in Korea demanded that the students, as future masters of the country, acquire a command over in-depth and versatile knowledge, knowledge fit for practical application. However, the DYL's school bodies were failing to show adequate concern for academic pursuits, with the result that some students were negligent in their study or concentrated only on a few subjects that caught their fancy, referring to them as their areas of specialization or ambition.

In a move to give the students a clear understanding of the purpose of their study, Kim Jong Il got the school's DYL organizations to arrange full and free debate on an article published in the February 1957 issue of the magazine *The New Generation*. **“We must clearly inform the DYL members why this debate is necessary. We must conduct it such that they gain a correct attitude to study,”** he said.

The article in the magazine, under the column “Your Opinion,” was titled “I See Little Need for That Subject.” It told the story of a student of a forestry college, who, hoping for a historian's career, went all out to study history and literature but neglected such basic subjects as mathematics and physics. It concluded by soliciting the readers' opinions about the attitude displayed by the student.

Kim Jong Il averred: The attitude to study proceeds from the purpose of study. We study not for a particular privileged class or for personal fame and career. We study solely for the good of the Party and revolution, for the benefit of the country and the people.

He called for repeated debates on this topic, till it resulted in a visible improvement in the academic pursuits of the students.

He also saw to it that the DYL bodies stimulated the enthusiasm of students with enquiring minds, and established the sound habit of study in

the collective by employing various methods such as workshops on individual subjects and reading-sessions.

With a view to ensuring the all-round development of students, he organized extra-curricular and socio-political activities that suited their temperaments and tastes. Under his direction, various after-school groups were formed or reorganized, and every Saturday activities of these groups were conducted on a regular basis. The students were encouraged, after school hours, to visit the factories, villages and residential colonies, to disseminate Party policy, hygienics and scientific and technological know-how and stage art performances. They used this time profitably also for reading and sports activities, presenting their creations, disseminating revolutionary songs and group dance, mastering at least one musical instrument and arranging art competitions. In the course of these activities, they were trained along revolutionary lines to be socio-political workers capable of educating and mobilizing the masses, and dependable builders of socialism possessing immense cultural talents, rich emotions and strong physiques.

Kim Jong Il was closely associated with CU as well.

To give direction to CU activities, he took the step of sending DYL members to the CU branch organizations during the winter vacation of 1957, so as to set examples in guiding the study and after-school activities of CU members. Later, he created the post of an assistant instructor for the CU branch organization so that proficient DYL members from higher classes could help the regular instructors in their work, and enlisted many DYL members in this system. This new post proved to be of great significance in both intensifying the organizational life of CU members and training DYL members to be competent socio-political workers.

Kim Jong Il's experiments and achievements within the student movement throughout his middle school career elicited the admiration of officials of the DYL Central Committee, who popularized them throughout the League. This earned him high regard and trust as an unquestioned leader of the student movement.

8. TRAINING STUDENTS TO BECOME BUILDERS OF SOCIALISM

At the national conference of young socialist builders held in March 1958, Kim Il Sung called on the youth of Korea to take an active part in the efforts for socialist construction and demonstrate their place of honour as the vanguard.

Kim Jong Il mobilized students to implement Kim Il Sung's plan to develop the capital city of Pyongyang to world standards.

1958 was a historic year that saw the manifestation of "Pyongyang speed" in the construction of Pyongyang. Students from all the universities and colleges, as well as senior middle schools, in Pyongyang were enlisted in the project to give a helping-hand to the builders, in response to Cabinet decision No. 17 on large-scale construction of Pyongyang. They included senior students of Pyongyang Middle School No.1.

On May 3, Kim Jong Il called an enlarged meeting of the school's DYL committee to discuss its members' involvement in the construction work. The construction programme, he said, is a very important one, geared to providing our people with a more cultured and prosperous environment to live in, developing Pyongyang into a magnificent, beautiful and international city of socialism, and demonstrating the validity and vitality of the Party's policy of construction by using prefabricated building-parts. Everyone should be involved in it with a high sense of pride and responsibility. All DYL members should take to heart the message given by Kim Il Sung at the national conference of young socialist builders, take the lead in all the difficult, labour-intensive work at the construction sites, and learn from the working-class idea and cultivate a sense of organization and discipline through their labour.

Two days later he delivered a speech under the title, *Young People Should Go All Out in the Endeavour for Socialist Construction*, at a rally of his school's students and teaching staff in support of Cabinet decision No. 17. He outlined the importance of the position and duty of young

people in socialist construction and appealed to them to demonstrate the heroic mettle of the Korean youth to the whole world in the worthwhile undertaking to make up the revolutionary capital city of Pyongyang magnificent and beautiful.

His call inspired all the students present with the firm resolve to devote themselves to implementing Kim Il Sung's far-sighted construction programme.

Together with the students of his school, Kim Jong Il participated in the production of building-parts for apartment blocks for close to 40 days from early May. Initially, their enthusiasm ran high, but as the days went by, their inexperience in handling such a hard job began to take its toll and affect their morale.

To counter their flagging zeal, Kim Jong Il organized on-site consultations for DYL's activists and meetings of information workers and notice-board editors; he also arranged programmes of oral and visual agitprop and cultural entertainment.

He encouraged the activists to conduct political work in a variety of forms; he himself set the pace in this: He conducted unceremonious and fresh political work and stimulating agitation.

In late May, some 20 days into the production of the building-parts, at the signal of a break, some of the students who were exhausted immediately stopped working. But the team working on the assembly of reinforcement bars continued, with sweat on their brows, for they knew that their process had to go ahead of the others. They did not stop until they had finished their task.

When they joined those who were already taking a break, Kim Jong Il praised them, saying: Our comrades are now displaying the fine trait of working for the country and the people in good faith and with a clean conscience. A vivid example is the way the reinforcement-bar assembly team worked on till they finished their task, regardless of whether others were taking rest or not. We must be aware of what a fulfilling life is and what should be the ideals of young people in our times.

His remarks, though they sounded simple, were weighty with significance. They showed the way forward for Korean youth to fulfil their

life's goal, and were a lesson to the students as to what sort of conscience they must have in following the Party and the leader and serving the country and the people. They were an example of pace-setting political work and a fresh form of agitation, far more effective and appealing than repeated emphases and appeals.

During the early days of his involvement in construction work, Kim Jong Il launched a socialist emulation drive at the school level and then at the levels of the DYL primary organizations and their branches, with a view to sparking collective innovations among the students. He stressed the need to stage the drive in such a way as to display a high degree of collectivism and revolutionary comradeship, and warned against slipshod work habits and self-centred practice for gaining an unfair competitive edge over others. The drive turned out to be an effective mechanism for collective innovations at the construction sites.

He markedly improved productivity by introducing the conveyer-belt system of concrete mixing and cyclic shuttering-dismantling. He encouraged the students to assume a responsible and scrupulous approach to the management of the nation's economic affairs by waging a campaign to prolong the working life of shutterings and recycle cramps and pieces of reinforcement bars.

Kim Jong Il personally set standards for other young people in carrying out Kim Il Sung's intentions and plans. He was originally supposed to occupy a position at the construction headquarters rather than become directly involved in labour. But he declined to do so, and volunteered to join the team working on concrete mixing, the most arduous of jobs, saying: A supervisor is of course needed in production, but he does not always have to stay at the headquarters. How can I stay there, away from work, when I'm only another volunteer responding to Kim Il Sung's appeal?

At the end of a day's work, he would send all the other students home but stay on himself till late at night, making detailed preparations for the next day. When shortage of water delayed the mixing of concrete, he walked up and down the banks of the Taedong River in the dead of night, carrying buckets of water on his back.

Later, as part of his effort for the implementation of Kim Il Sung's far-

sighted plan for the construction of capital city of Pyongyang, he continued to inspire the students to further effort by political work and personal example in other projects as well: In the laying of sewage pipes in the East Pyongyang area, in the construction of the Pyongyang Students and Children's Palace and in the building of the second-stage embankment of the Taedong River.

One October day in 1954, Kim Il Sung visited Pyongyang Middle School No.1 and gave the teachers valuable advice. In order to train the students to be talented revolutionaries, he said, they must be induced to study hard and be diligent in labour from childhood; it is very likely that urban students have no concept of how the rice crop looks like, so they must be encouraged to visit rural areas for first-hand knowledge of farm crops and to give a helping-hand in farming activities.

Kim Jong Il, on a number of occasions, assisted the Sunan Farm during hectic seasons. He always took over the most backbreaking of tasks or jobs that had to be carried out in disadvantageous conditions, showing the way to other students to have first-hand experience with the reality of the countryside.

He fostered enthusiasm among the students to give as much as they could for the benefit of socialist construction.

During the early years of postwar reconstruction, he organized the Children's Union members' campaign of collecting bricks. Expanding on that experience, he initiated a campaign of donating *Sonyon* (Children)-brand cranes to construction sites in Pyongyang. He took steps to push forward this campaign as part of the Five-Year Children's Plan at a time when the country was in the thick efforts for increasing production and developing the practice of economy, in response to the decision of the December 1956 Plenary Meeting of the Party Central Committee.

He also enlisted students in a massive tree-planting campaign. In 1956 and late March 1957, he planted trees with them on the Moran and Jang hills, calling on them to plant every tree with care and to cover the slopes of the mountains and hills in greenery. At an enlarged meeting of the DYL committee of the Pyongyang Namsan Senior Middle School, he proposed forming a greenery team and hygienic-work team, put forward their

programmes of activity and made a general appeal to maintain the mountains and the fields, urban and rural communities, in beautiful and sanitary surroundings.

In support of this proposal, the DYL Central Committee adopted a decision to expand the greenery-team campaign into one of massive proportions. This afforded the students an ample opportunity to cultivate their attachment to their native places in towns and villages and build themselves up both physically and mentally through fieldwork.

Relatedly, Kim Jong Il was deeply concerned about encouraging all young people, in addition to students, to volunteer for work in the arduous, labour-intensive sectors of the economy and to perform labour feats in response to the appeal of the Party and the leader.

In postwar Korea, a labour force of devoted young people was vitally needed in all fields of socialist construction—for rebuilding the destroyed factories and farms, developing new coal and ore mines, constructing power plants and reservoirs, laying railway tracks and developing marine resources.

In March 1958, Kim Jong Il declared that the important task presently facing the DYL organization and young people in general was to take an active part in socialist construction and make labour deeds. He urged the DYL to take the responsibility for major construction projects by mobilizing young people, and continued: It would be a good idea to enlist the masses of young people, for instance, in the construction of power stations and railways. The sooner they are organized, the better. This is the way to pay tribute to the recent national conference of young socialist builders. The youth will enjoy a fulfilling life by initiating new and unprecedented undertakings, and by making noteworthy, miraculous innovations.

The same month, the DYL Central Committee decided to build the Kanggye Youth Power Station using the endeavours of the youth, and the following month, it called on them to undertake the broad-gauge railway project linking Haeju and Hasong. In this way, a large number of youth were involved in labour-intensive projects and sectors of the economy.

In mid-June 1958, Kim Jong Il accompanied Kim Il Sung on an inspection tour of the Haeju-Hasong railway project; he praised the young

builders for their miraculous achievements, clasping their soil-stained hands.

The gigantic project was completed in just 75 days, although it had been projected, during the Japanese colonial rule, that it would take three to four years. The Songnam Youth Coal Mine and Kanggye Youth Power Station were similar achievements of the youth of the country. Many such monumental edifices of the Workers' Party era, named after the "youth" who constructed them, mushroomed in the latter half of the 1950s, the period recorded in the Party history as that of the great Chollima upswing, and in subsequent years. And they are all equally associated with Kim Jong Il's exploits in giving precedence to the young people as the advance guard in the endeavours for socialist construction.

Kim Jong Il graduated with top honours from the Namsan Senior Middle School on July 15, 1960. At the commencement, he called on the graduates to fulfil their life in upholding Kim Il Sung's intentions.

He said:

"We are now bidding farewell to our middle school years, stirring years marked by the severest ordeals of the Korean revolution and fresh waves of transformation in socialist construction. We participated in the Party-wide, all-people struggle to eliminate the anti-Party, counterrevolutionary factionalists and remove their aftereffects and witnessed the great socialist transformation of production relations riding the crest of the Chollima Movement. In the course of all this, we have cherished the truth of revolution as our faith, experienced our people's fighting spirit displayed in following the Party and the leader, and nurtured youthful hope and ambition. Our fulfilling student years are a tribute to the benevolence of our great leader and our socialist country. We must always remember this wherever we go."

Then, he continued: I often look back on our years of growing up with deep emotion. And every time I renew my resolve to make revolution and complete the Korean revolution pioneered and led by Kim Il Sung. We must always uphold him as our leader and devote ourselves heart and soul to the Party and the revolution. This is all I wish to say to you.

After the convocation ceremony was over, the students showed reluctance to part with him.

He said:

“Comrades, day is just breaking. Let us go and greet the rising sun!”

All of them were now standing on the banks of the Taedong River.

Kim Jong Il looked towards the dawning eastern sky, the front lapel of his coat flapping in the crisp breeze.

“The sight of the rising sun,” he exclaimed in exultation, **“refreshes me and my heart swells up!”**

The others joined his celebration, vowing that they would remember that sunrise over the Taedong River all their lives, just as they would make vigorous efforts to carry the revolutionary cause of Juche through to the end.

CHAPTER 4

LEAVING THE IMPRINTS OF IMMORTAL ACHIEVEMENT AT KIM IL SUNG UNIVERSITY

1. O KOREA, I WILL ADD GLORY TO THEE

In Kim Jong Il's life, the years he spent at Kim Il Sung University were a significant period, full of unforgettable memories.

Since his childhood he had nurtured the desire to study at Kim Il Sung University. As a young boy, he had visited the construction site of a building at the university, along with his father and mother. His mother had been very pleased to see the site, and said that the building of a people's university which she had dreamed of while fighting in the mountains had been realized. She had urged her son to grow up quickly and study in that university. Kim Jong Il cherished her words of advice.

He hardened his resolve to study at Kim Il Sung University while going around Moscow University on a visit to the former Soviet Union with his father in January 1959, in his second year at senior middle school.

In those days, the children of many high-ranking politicians from different countries in Asia, Europe and Africa, as well as other foreign students were studying at Moscow University. Explaining the history and scale of the university to Kim Jong Il, his guide suggested that Kim Jong Il could also study there in the future.

He replied that there was an excellent university in Korea, too, and that he would prefer to study in Kim Il Sung University. Later that day, he told the officials:

“I'm always thinking of how to enhance the glory of our socialist homeland, liberated and developed by our leader. Exalting the socialist

homeland for ever is the way to remain true to his revolutionary vision and leadership. Looking around the university of this country, I have strengthened my determination to study in Kim Il Sung University. I will study in Kim Il Sung University.”

Kim Jong Il was enrolled into the political economy department course of the economics faculty of Kim Il Sung University on September 1, 1960.

On his first day at the university, he wore a plain grey uniform of blended fabric and carried an ordinary bag in his hand. He exchanged greetings with the dean of the economics faculty, who welcomed him at the university gate. He said:

“Entering the portals of this elevated institution, I confirm my determination, once again, to shoulder the future responsibility of the revolution, true to the great ideals of our leader. I will make my university days a worthwhile period to study the leader’s revolutionary idea in greater depth and to make preparations for the future of the Korean revolution.”

He was introduced to the students in his class.

“Glad to meet you. My name is Kim Jong Il. I am very pleased to meet my comrades with whom I shall spend my university days,” he said, shaking hands with them.

He went up to his classroom on the third floor of the main building. He became acquainted with all his classmates, asking them their age, native place, career before coming to the university and family circumstances, and told them that they should all be ready to start their studies setting themselves high objectives, aware of their heavy responsibility for the Party and the homeland.

He then walked to Ryongnam Hill in the university campus, which commanded a panoramic view of the university from its height, along with the other students. Leading the way, he climbed the hill through the dense foliage and stood on top, looking down at the university buildings, with arms akimbo.

The morning sun that was rising against the blue sky in the far distance over the Taedong River lent an air of dignity to the main building of the university. Saying that the main building seen from the hill was gigantic,



Kim Jong Il in his university days

Kim Jong Il recalled the day, several years ago, he had visited the university with his father and mother, when it was still under construction. He said:

“As I climb Ryongnam Hill today with you, I can hear the words of my mother that day still ringing in my ears.”

Expressing his firm resolve to follow his mother’s advice that he should study in the university and be sincere in his loyalty to his father, he continued:

“I told the leader, who is now making a personal tour of the local area, that I would join the university today and gave him a word that I would study hard to become the master of the Korean revolution. Taking charge of the Korean revolution and carrying forward the leader’s cause through generations is our noble duty to our times, the revolution, the country and the people. Make Korea prosperous through all ages as the country of the great sun—this is my unshakable faith and desire.”

Kim Jong Il told his fellow-students that as he stood on Ryongnam Hill, on which his father and mother had left their imprint, a poem flashed through his mind.

He paced up and down for a while in thought and then began to recite the poem.

**As I stand on Ryongnam Hill at sunrise,
The land of 3,000 *ri* greets my eyes.
Learning the leader’s great idea,
I will be the master of the revolution in this land, Korea.
O Korea, I will add glory to thee.**

**On the road of Juche I will be firm and steady
Under the guidance of the great leader.
Braving the raging waves and storms,
I will lead Korea into the future.
O Korea, I will make thee famous.**

**I will go on for ever with the cause of the sun
That shines over the whole world.
I will bring about the era of communism
When the red glow of Juche will cover the earth.
O Korea, my Korea!**

This poem, recited by Kim Jong Il on Ryongnam Hill, titled *O Korea, I Will Add Glory to Thee*, is today sung widely among the Korean people.

When he had finished his recitation, the students applauded him in unison.

Seeing that the students were emotionally moved, Kim Jong Il held up his hand and demurred:

“I am not a poet. And I did not recite the poem on an impulse. All I did was to give expression to my long-cherished feelings on this significant day standing atop this hill. Demonstrating the greatness of Korea to the world and adding glory to it for ever, true to the high ideals of the great leader, is the most sacred and honourable task for us, the revolutionary soldiers who must be loyal to the leader and follow his great idea. During our years at the university, we must train ourselves to be fully competent to shoulder the revolutionary future of the country and wholeheartedly support the leader’s lofty ideals.”

This declaration made by Kim Jong Il on Ryongnam Hill resonated with his iron will and firm determination to carry forward to completion the revolutionary cause of Juche pioneered by Kim Il Sung.

In the past his grandfather, Kim Hyong Jik, had made a pledge, blazing a new trail in the history of national liberation struggles—a pledge on Nam Hill that was expressed in the words “Aim High.” They meant that if he were to fall in action his sons and grandsons should fight on to achieve the independence of the country. His father, Kim Il Sung, had made a heroic oath at the Phophyong Ferry, while crossing the Amnok River spurred by the lofty objective of national liberation, that he would not return without achieving Korea’s independence. Similar to these pledges, Kim Jong Il’s historical declaration on Ryongnam Hill, *I Will Add Glory to Thee*, was another stitch on the embroidered chronicle of the Korean revolution which

had traversed far along the path of victory and glory, overcoming trials and tribulations.

2. THE BASIC REVOLUTIONARY TASK OF STUDENTS IS TO STUDY HARD

In furtherance of his firm resolve to devote his all energy to his course of study and to scale the high peaks of human intelligence, Kim Jong Il said:

“One cannot achieve success in studies by mere desire. In order to translate desire into practice, one needs to introduce passion and effort. Genius is said to be a product of hard work. This means that no discovery or invention can be made without effort. Only ardent enthusiasm and strenuous effort makes it possible to occupy the fortress of science with credit.”

Once he began to read a book, he read it through at one sitting, no matter how thick it was, with concentration. He also read quickly, mastering a rapid-reading method of ingesting several lines at a time. He first went through all the works of Kim Il Sung, without an exception. He then read many of the Marxist-Leninist classics and other books on various subjects.

Among the books he read in his university days were classics such as *The Capital*, *Anti-Duhring*, *The Origin of the Family, Private Property and the State*, and *Marxism and the National Question*; and books on philosophy, political economy, history, military science, literature, linguistics and electronics, such as *A Reference for Philosophy Researchers*, *The Second World War*, *The History of the Three Kingdoms*, *The History of Koryo*, *Psychology*, *The Sun and Its Families*, *The Standard of Shooting*, *Let Us Learn Swimming*, *Television*, *Nuclear-power Engineering*, *The Peaceful Use of Atomic Energy*, *Acupuncture*, *Three Warring Kingdoms* and *Merchant of Venice*.

Although his reading was vast, he did not ever skim through books. He jotted down his comments in the margins as he read, such as **“Valuable,”** **“Suggests an important problem”** and **“Not suitable to the present times.”**

Delving deep to the core of issues, he always asked the questions “why?” “how?” and “for what?” He applied his creative thinking and research abilities to grasp the scientific truth and advance original ideas and theories.

Kim Jong Il saw to it that his fellow-students at university regarded study as their primary revolutionary task and that they studied energetically. He said: As students are literally those who learn, they can be said to carry out their duty only when they study hard. Although scientific research is by no means an easy task, there is no fortress of science that students who are full of youthful vigour cannot occupy. We must scale the high peaks of science through hard work and eager investigation. We must learn more and more, cherishing the honour and pride of studying in Kim Il Sung University.

Sitting amidst students who were ex-servicemen, who had lost heart because of their poor basic knowledge, Kim Jong Il encouraged them by saying: If you succumb to small difficulties at the very beginning, you will be unable to overcome greater difficulties. If you get down to studying with the same stamina and fighting spirit you exhibited when you fought against the US imperialists in the front, you will be good at your studies. You must study hard, being conscious of the deep trust and great expectations the Party and the State have placed in you.

On September 26, 1960, Kim Jong Il told the newly-elected DYL primary committee that the main revolutionary task of students is to study hard, that the DYL work is inconceivable apart from study, and that the university DYL organizations must launch carefully planned organizational and political work that lays stress on the study of students. As a result, students became more energetic in their study efforts, regarding it as their primary task. However, a grave deviation in the attitude of some students that needed immediate attention was a blind worship of the classics, and a flunkeyist and dogmatic attitude towards study. Without prompt rectification of this, university education could not hope to train excellent revolutionary talents who would faithfully serve the Korean revolution.

On several occasions, Kim Jong Il examined the students’ individual

study timetables and, pointing out the defects of unclear goal in their study, advised that they should devote their efforts to studying in depth the works of Kim Il Sung and firmly uphold the Juche orientation and creative attitude in their study.

In a talk addressed to students on October 8, 1960, titled, *We Must Acquire Knowledge Needed for the Korean Revolution*, Kim Jong Il said that although the reading of foreign classics should be included in the study-plan, the focus should be put on studying Party policy, and continued: Since we are those who are meant to shoulder the future of the Korean revolution, we must acquire the knowledge needed for the Korean revolution. No matter how much knowledge we may acquire, it cannot serve the Korean revolution, if it has nothing to do with the Korean revolution. We must ensure that everything we learn will be helpful to the Korean revolution and construction.

He further emphasized: We cannot carry out the Korean revolution successfully by memorizing the propositions of foreign classics. In foreign classics there is no prescription that shows us how to carry out our revolution. Scientific solutions to all the problems relating to the revolution and construction of our country can be found only in the works of Kim Il Sung. That is why we must study his works in the main.

Kim Jong Il measured the established concepts and theories of science by the principles and methods of the Juche idea, making study not just a process of acquiring knowledge but a process of continued creative thinking and inquiry. He availed every opportunity to remind students of the need to think and study in a creative manner with the Juche viewpoint, rather than only resorting to the classics or previously established theories.

One day, in late December 1960, when the examination on political economy was near at hand, the students had a session of collective study. During the discussion many of them revealed a tendency to approach a question dogmatically, rather than creatively. Some of them had learnt by rote the three elements of production as presented in *The Capital* by Marx, without inquiring into their meaning.

Kim Jong Il's advice to them was to study in order that they should foster a creative attitude to correctly analyse and adapt the propositions contained in

Marxist-Leninist classics to suit the interests of the Korean revolution.

Thanks to Kim Jong Il's untiring efforts, the students became more enthusiastic in their studies and acquired the habit of approaching an issue creatively, from a Juche-oriented standpoint.

In order to bring about a collective innovation in study, Kim Jong Il encouraged the students to launch the Chollima Class Movement. On March 1, 1961, in a meeting held by his class to discuss taking part in the Chollima Class Movement, the discussion focused on launching a campaign for the good of the public instead of paying attention to study.

Advising that the main emphasis of such a movement should be on study, he said:

“We must bring about a collective innovation in study. The basic revolutionary task of students is to study hard. Therefore, what is most important in the Chollima Class Movement is to bring about a collective innovation in study.”

Class A of the second grade of the political economy department at the university was awarded the Title of Chollima Class on February 16, 1962, ahead of all other classes, and again on February 4 the following year.

The *Minju Chongnyon*, dated February 5, 1963, carried a page-long article reporting this, with a photograph of the class including Kim Jong Il.

3. PARTICIPATING IN THE PRODUCTION PROCESS AND LABOUR

From April 21 to May 8, 1961, Kim Jong Il took part in the production process at the tool workshop of the Pyongyang Textile Machinery Manufactory (currently, the Pyongyang Textile Machinery Factory), experiencing a worker's life.

In a talk delivered to students before he set out to do this, titled, *Let Us Further Consolidate the Knowledge We Acquired in the University through Participation in Production*, he explained the importance and purpose of this course of education.

During his apprenticeship, he came to work earlier than anyone else,

cleaned up the inside and outside of the workshop, operated a machine tool during working hours, and during breaks, acquainted himself with technical drawings and kept the instruments in good shape and order. He was enthusiastic in his work practice and paid attention to making it a process of helping students acquire practical knowledge.

Although some of the students found the technology difficult to understand at the beginning and hesitated to handle the machines, and remained unconcerned in the management of the factory, from the very first day Kim Jong Il handled lathe No. 26 skilfully. A few days into their work, he sat with the students and told them how to operate a machine boldly. He said there was no mystery about operating machines and that one can run any machine once he is determined to do so. Following his advice, all the students made renewed confident efforts to master the technology of the machines.

Several days after he began his apprenticeship, Kim Jong Il showed Kim Il Sung a product that he himself had made. Kim Il Sung expressed satisfaction at the precision with which the product had been made, saying that one would be proud of working and come to realize how valuable the workers are only when one gained experience by making a product oneself.

During his work practice Kim Jong Il also helped the students acquire in-depth knowledge of how to manage a socialist economy. He held a consultative meeting of the student activists to review the work experience of the first week. After a comprehensive analysis of the successes and failures which had been manifested during the work process, he said that the work practice of university students was different from the skill-drill of workers, and that they should study the factory management, too, as part of their training.

Accordingly the activists assigned all the students work-practice tasks which they reviewed everyday, so that the participants in the practice could study factory management in depth, until they were able to help the machine operators and the management of the factory to run the factory with the consciousness of being masters. Thus all the students passed more than one skill test and learnt the methods of managing the socialist economy and of running the factory, such as how to organize labour and take care of

equipment and supply materials so as to maintain production on a steady basis in the factory and enterprise, especially, in the workshop and workteam.

Kim Jong Il conducted political work among the workers, setting a personal example.

He intermingled freely with them, sharing their life style. He went to and returned from the factory in their company, shared lunch, played volleyball with them and took part in mass cultural work in the factory.

He explained the Party's policies to the workers, published wall papers, read books and newspapers to them, and popularized songs on many occasions.

He held a consultative meeting on strengthening education in the revolutionary traditions, in which he said that the working class must take the natural lead and become the model in defending and carrying forward the revolutionary traditions. He indicated the ways in which to strengthen such education and organized a demonstration meeting for public presentation of the reminiscences of the anti-Japanese revolutionary veterans towards this end.

Thanks to his political work, the entire factory became animated. Presentations of the veterans' reminiscences were held almost every day in the room for the study of the history of the Workers' Party of Korea; in the information room of the workshop, various other forms of political activity were organized that exuded high levels of enthusiasm. Campfire meetings were held in the yard; an amateur theatre performance and oratorical contest were organized in the factory clubhouse; everyone studied the reminiscences all the time and revolutionary songs sounded in the factory compound. A new upsurge was also evident in production at the factory.

Sharing the lives of the workers as a member of machine workteam No. 1 at the tool workshop, Kim Jong Il became deeply interested in factory management, and he created a rational model of business management and care of the equipment by the masses which accorded with the socialist system. Kim Jong Il's focus in developing this model was to ensure, above all else, that work norms were correctly set to meet the developing reality.

The workers of the tool workshop, through the Chollima Workteam



Kim Jong Il (second from left) working at the project of widening the road between Wasan-dong and Ryongsong

Movement, had made an innovation by manufacturing in just a few minutes a product which they had spent 20 minutes to produce in the past. However, the work norms remained as they had been defined long ago—one per 20 minutes. Such inadequacies in the work norms made it impossible for highly-skilled workers to display their creative enthusiasm to the full and had an impact on the organization of labour.

Taking stock of this reality, Kim Jong Il proposed a change in the work norms, citing the fact that some of the workers were taking only a few minutes to manufacture a product which was supposed to take 20 minutes and that he himself was able to produce it in 10 minutes though he was not yet skilled.

In the course of his detailed analysis, he met workers and officials on the factory floor and in office-rooms, to discuss ways of improving factory management. He found solutions to all the problems arising in the management of a socialist enterprise—from the duties of machine operators and the management of the factory to the organization of cooperative production, the rational arrangement of labour, the realization of enhanced reproduction, the guarantee of effectiveness in production, measures for labour security, the establishment of cultured ambience in production activity, the care of equipment and the move towards technological innovation.

Kim Jong Il believed that taking loving care of machines is a manifestation of patriotism. He himself was assiduous in handling and maintaining lathe No. 26, leading the workers through his practical example.

Thus, the lathe became a model machine in the factory, and the spark of a model machine movement quickly spread throughout the workshop and factory, and an innovation was brought about in the maintenance of equipment.

Later this movement developed into the “model machine movement of loyalty for emulating lathe No. 26.”

One day in early July, 1966, five years after his production apprenticeship, Kim Jong Il dropped in at the Pyongyang Textile Machinery Factory and looked around inside and outside the workshop—

lathe No. 26, the dressing room, the information room, the neatly cultivated flower garden and the volleyball court. He said that through the work practice he had experienced the revolutionary spirit and fighting stamina of the working class and the devotion and loyalty of the people, acquired knowledge about factory management, and enriched his knowledge of the economy through practical experience. He recollected with deep emotion that through the work practice he had learned how to develop the country into a strong socialist country, how to build the Party into an invincible party and how to lead the masses of the people.

He said:

“In a nutshell, the period of the production apprenticeship was not a simple course during which I learned how to operate a lathe alone, but worthwhile days in which I learned to lead workers to creation and innovation, and to make progress in leaps and bounds, appreciating the aspirations and demands of the workers on the spot.”

From mid-May to early June in 1961, Kim Jong Il took part in a project to widen the road between Wasan-dong and Ryongsong.

This was an important project to translate into reality the grand plan of Kim Il Sung for building Pyongyang up into a more magnificent and beautiful city, in time for the Fourth Party Congress.

The plan gave priority to the laying of the road network in the centre of Pyongyang City and to the simultaneous building of main roads and bridges leading to the suburbs. One day in October 1960, Kim Il Sung visited Jangsan Street where he showed the way to widen the road—lowering slopes and straightening out bent portions. Later, a construction enterprise started the project, but it was not able to step up the construction, encountering difficulties.

Kim Il Sung gave instructions that the project to widen the road between Wasan-dong and Ryongsong and other major projects for giving the city a new look should be completed before the Party Congress.

Concerned about the project in which Kim Il Sung was deeply interested, Kim Jong Il suggested to him that Kim Il Sung University should take part in the project and that he himself would contribute to it.

Kim Il Sung accepted it as a good idea, saying that the students of the

university had contributed to the postwar reconstruction, too, and if young university students turned out in the construction of the capital city they would be able to gain a lot of practical knowledge in the seething reality and be strengthened both ideologically and physically. He advised Kim Jong Il to show himself at his best. Thus the students of Kim Il Sung University became involved with the project.

Early in the morning of May 15, 1961, Kim Jong Il appeared at the construction site in plain working clothes. He acquainted himself with the situation of the project and urged the officials that the road expansion should be finished at any cost before the Fourth Party Congress and a report submitted to Kim Il Sung. He said that although the project was difficult and gigantic in scale, if the officials organized work carefully, creating good working conditions and giving full rein to the revolutionary enthusiasm of the volunteers, they would be able to finish the project ahead of schedule. He encouraged them to press on with the project with the united efforts of the construction workers and students.

At frequent meetings with the officials in charge of political work at the site, Kim Jong Il induced them to conduct powerful political activity and taught them in detail the content and orientation of this work and its forms and methods. He had flags hoisted at various spots on the construction sites to create an atmosphere of enthusiasm around the project; he also had red flags fluttering on top of the excavators, thus transforming the entire construction site into a vibrant scene of activity.

Whenever an unexpected difficulty was encountered in the process of construction, he had revolutionary songs, *Song of the Red Flag* and *Guerrillas March*, reverberate throughout the site, to inspire the builders to attain new heights.

Through the whole course of the project, he was in the vanguard of difficult and labour-intensive work and solved knotty problems by setting a personal example. He picked up the shovel before anyone else and threw himself into digging up the mud. For transporting materials, he travelled long distances with other students on a loading platform. When work stopped because the bucket teeth of an excavator broke, he personally went to the Pyongyang Textile Machinery Manufactory to repair it.

When a problem presented itself in the form of a vast amount of earth that had to be removed, Kim Jong Il was the first to pick up a pole with a straw mat to carry the earth and urged his comrades to put one more spadeful of earth into the mat. Saying that it was a waste of time to put on a shoulder pad, he would run, drawing the rope close to him, without wearing a shoulder pad.

When he found that the officials at the construction headquarters were relying solely on manual work methods, such as spading, picking, carrying burdens on the back or on a pole, he advised them to mechanize the work, rather than resorting to outdated methods, and raised the work efficiency by introducing a small crane and pushcarts at the workplace. He personally conducted political work among the soldier-builders so that they could take the lead and make breakthroughs in the project.

One day in May 1961, when it was raining heavily, he came out at night to the construction site and told the student activists that he was worried about the soldiers working in the rain. He urged them to go and stop the soldiers from working on, lest they catch cold. They replied that the soldiers would have stopped working because of the heavy rain. But Kim Jong Il was sure that they would not have departed from their places of work. When the students arrived, they found the soldiers working, just as he had expected. Looking admiringly at the soldiers, Kim Jong Il said to the students: See, the People's Army soldiers are continuing to work, aren't they? It is not at all easy to work through the night, in darkness, and that too in heavy rain, just to carry out their task. The soldiers are really distinguished. We must take good care of the soldiers who are so loyal to their task.

Kim Jong Il gave his raincoat to a soldier and sent them to their lodging. He then went around the construction site to ensure safety measures were in place, and departed from there only at 3 o'clock the next morning.

During the course of the project Kim Jong Il visited many of the nearby units which were responsible for the people's living and gave them good advice. In a grocery store, he personally tasted the soy sauce and taught a method by which supply to the inhabitants could be improved. At a

kindergarten, he stressed the need to improve its working assiduously for the benefit of the children, the kings of the country.

One day, when construction was in full swing, an old woman appeared at the site. She had come to dig up the pieces of coal buried there, where houses had once stood, because she could not leave them untapped.

Kim Jong Il shovelled the coal into her bucket and carried it for her as far as the top of the sloping hill. He also took measures for neighbouring residents to dig up all the remaining coal. When the old woman came to know later that the kind person who had helped her was Kim Il Sung's son, she was full of admiration and rushed to him to express her thanks.

With a smile on his face, he grasped her hands and said:

“Grandma, don’t mention it. I am also a son of the working people.”

Kim Jong Il's humanity induced a great sense of loyalty at the construction site.

Kim Jong Il's work efforts and the devoted endeavours of the students of Kim Il Sung University made a great contribution to completing the project for widening the road before the Fourth Party Congress.

4. STRENGTHENING THE ORGANIZATIONAL AND IDEOLOGICAL LIFE

Kim Jong Il joined the WPK on July 22, 1961.

On joining the Party, he expressed his determination to do his bit to further develop it into a revolutionary and militant party and thus consummate the revolutionary cause of Juche pioneered at Mt. Paektu.

He set an example by voluntary participation in Party life.

First, he observed the dignity of the Party organization in his approach to it, executed its resolutions and tasks with sincerity and reported the results of their execution in time.

One day in late August 1961, the members of his Party cell were paying their Party dues to the vice-chairman of the cell. When it was his turn, Kim Jong Il paid his dues, reported how he had executed the resolutions

and assignments of the Party cell for the month and presented to the vice-chairman his opinion of the work of the cell. When the Party members had all paid their dues, he asked them to exchange opinions as all the members of the cell were at one place. Commenting on their negligence in not making a monthly review of Party life when paying their Party dues, he said:

“It is an attitude that displays lack of willingness that you failed to make a report of your Party life when paying your Party dues, on the grounds that you were not asked to do so. Party members must report their Party life to their organization on a voluntary basis. When paying their Party dues, Party members must consider it their duty to report to their Party cell their monthly Party life, including the execution of their assignments.”

Kim Jong Il not only executed the resolutions of the Party cell but volunteered to take on new assignments. Explaining or reading out to his class important articles carried in the *Rodong Sinmun* every morning was an assignment he asked the Party cell to give him, and he performed this task every day during the entire course of his university career.

He also attended cell meetings and other gatherings called by the Party organization.

In mid-August 1961, the Party cell held a meeting at which Kim Jong Il was not present. It had failed to inform him of the changed date of the meeting. Learning about this later from the chairman of the cell, he said:

“It was wrong of you to have had a meeting of the Party cell without informing me. I am a Party member affiliated to one of its cells, so I must take part in all Party cell meetings. It is an obligation and right of every Party member to take part in Party cell meetings.”

He continued that every Party member must live according to the Rules of the Party, and that Party life would become disorderly and the Party organization would not be able to play its role as it should, if dual discipline was tolerated in the Party. He stressed that the slightest instance of dual discipline in the Party should not be tolerated. He then asked what had been discussed and decided at the meeting so as to know the tasks assigned to him.



Kim Jong Il (in the middle) with students, giving his opinion about their work

After that, he always made it a point to inquire about when the Party cell planned to hold its meetings and took part in them without fail, returning on time even from far-flung areas where he had been accompanying Kim Il Sung on the latter's field guidance tours.

His example inspired the Party members and youth league members in the university to participate in the organizational life of their units on a voluntary basis.

At a Party cell meeting held on September 19, 1962, Kim Jong Il made a speech, titled, *Party Members Must Consolidate Ideological and Volitional Unity and Cohesion Based on Comrade Kim Il Sung's Revolutionary Ideology*.

In the speech he clarified the importance of the ideological and volitional unity of Party members and the matters of principle arising in consolidating the cohesion of the Party. He pointed out that the unity and cohesion of a working-class party must be realized on the basis of a single ideology, its leader's ideology, and that a party that is not united on the basis of its leader's ideology is nothing but rabble.

He continued:

“Our Party must be united on the basis of the great revolutionary ideology of Comrade Kim Il Sung, its founder and leader.”

This later became a guiding principle of Party building.

He also said that for consolidating the unity of the Party, its cells must achieve ideological and volitional unity of their members.

Kim Jong Il ensured that political and ideological edification was strengthened among the students so as to train them to be true revolutionaries equipped with the Juche-oriented outlook on the world.

He paid primary attention to making the students acquire a profound understanding of the greatness of Kim Il Sung.

On October 10, 1960, which marked the 15th anniversary of the Workers' Party of Korea, Kim Jong Il inspected the Room for the Study of the History of the Workers' Party of Korea in Kim Il Sung University.

Commenting that keeping the study rooms in proper order and making effective use of them was of great significance in establishing the Party's ideological system in the university, he added:

“The pictorial records in the study rooms should be arranged in such a way that they give a historically comprehensive description of the brilliant revolutionary career of Comrade Kim Il Sung and portray better the greatness of his ideology, leadership and virtues. His greatness lies in the fact that he has always led the revolutionary struggle and construction work along the road to victory by rallying the masses into a united force and giving full rein to their strength.”

He always paid great attention to maintaining and arranging the study rooms so that they depicted Kim Il Sung’s greatness in a more thoroughgoing manner, to make them a basis for education about his greatness.

Kim Jong Il encouraged the students to make reading of the Party newspaper a habit and daily routine.

One day in November 1960, he pointed out to them that the Party newspaper was a general educational resource which informs the people of Party policies and the ways in which to implement them, imparts experience in Party work, provides materials for political and ideological education, and gives news of economic and cultural construction, the situation in south Korea, the international situation and so on. He said: Only if you read the Party newspaper can you know the Party’s intention and think and act as it requires, improve your political and practical work, and demonstrate your innovativeness and creativity. Those who do not read the Party newspaper would become politically blind. You must start a daily routine from reading the Party newspaper. In particular, you must read its editorials without exception because they reflect the leader’s intention and represent the voice of the Party.

Kim Jong Il took a newspaper with him every day to school, read out important articles from it to the students or organized reading sessions, making notes on the newspaper such as **“Read to the students”** or **“An important article.”**

For systematized study of Party policies, he proposed the making and use of scrapbooks of newspaper-clippings such as editorials, discourses, information about revolutionary traditions and current affairs.

Kim Jong Il saw that education in revolutionary traditions was boosted

among the students. On October 7, 1960, talking to members of the DYL primary committee and other students on the need to launch education in revolutionary traditions to good effect among the students, he explained in detail how to strengthen this education, using different forms and methods such as public narration of the reminiscences of anti-Japanese fighters, meetings with these fighters and expedition to their battlesites.

One day in April 1961, he said to his fellow-students: “Long live General Kim Il Sung!” and “Long live the Korean revolution!” the slogans the anti-Japanese revolutionary fighters shouted in their dying moments, ring out even today, setting our hearts astir. We must emulate the loyalty of the anti-Japanese veterans, who dedicated their youth and even their lives to the defence of their political faith and revolutionary creed, so as to train ourselves to be revolutionaries who will defend Kim Il Sung politically, ideologically and with our very lives.

In political and ideological education among the students, Kim Jong Il paid special interest to class education.

One cold day in January 1962, on a visit to the Sinchon Museum which housed historical relics that spoke of the genocide the US imperialists had committed in Sinchon during the Fatherland Liberation War, he said that the museum is very important in educating the Korean people not to forget the bloody lessons of Sinchon.

On March 20 the same year he delivered a talk, titled, *We Must Not Forget the Bloody Lessons of Sinchon*, to the students of Kim Il Sung University. He said:

“We must not harbour an iota of illusion about US imperialism. In the days of temporary retreat during the war, many people entertained illusions about the US imperialists, only to be killed at their hands. We must not forget the bloody lessons of Sinchon.”

Stressing that everyone should firmly resolve to take revenge on the US cutthroats, he advised the students to visit the Sinchon Museum and meet eyewitnesses of the horrors of that time, or hold meetings expressing their determination to take revenge.

One day in April 1963, Kim Jong Il again clarified the tasks and methods for intensifying class education among young people and students.

His effort, in the first half of the 1960s, when imperialist moves for ideological and cultural infiltration were growing more vicious than ever before and the winds of revisionism were blowing in from outside, to train students into revolutionaries with a Juche orientation unblemished by any heterodox ideas, into revolutionaries faithful to Kim Il Sung, was one of his outstanding feats in his university days.

5. TAKING CARE OF THE LIFE OF FOREIGN STUDENTS

With improvement in Korea's external position and expansion in its cultural exchanges with other countries, many students from Asia, Africa, Europe and Latin America came to Korea to pursue higher studies, and most of them were enrolled at Kim Il Sung University.

One day in July 1961, Kim Jong Il met students from a foreign country, who were about to return to their country as they had finished their course. He talked to them about becoming revolutionaries, faithful to the end to the revolutionary cause of the working class.

Making an analysis of the situation in their country, which was tense owing to the dastardly and vicious manoeuvres of revisionists, he said: Although modern-day revisionists are bringing pressure to bear upon your country on the plea that it is not following their revisionist policies, you have nothing to fear. You must never bend to their pressure or vacillate. Revolutionaries must adhere to the revolutionary principle and face difficulties of every description with conviction in victory. They must not abandon their revolutionary conscience or show servility in their behaviour by succumbing to hardships. The revolutionary principle cannot be exchanged for money. What cannot be abandoned is the revolutionary principle, and what cannot be stopped is the struggle for victory of the socialist cause. Revolutionaries must fight true to their principle in order to safeguard the interests of the revolution in all adversities.

On the Day of Liberation of that country, in the end of November that year, Kim Jong Il called on the dormitory of its students. The students were moved to celebrate their holiday with Kim Jong Il. One of them recited a

poem, titled, *Long Live Comrade Kim Jong Il*, which reflected their feelings of respect for him.

...

Brilliant and dear Comrade Kim Jong Il
You are the great star of Korea,
Born of the great sun.

Exalt your brilliance,
Along with the eternal sun,
Exalt your brilliance,
In the bright future.
O, long live,
Long live Comrade Kim Jong Il of Korea.

After the recital of the poem, the foreign students gave Kim Jong Il a standing ovation. This was the first poem any foreigner had composed in honour of Kim Jong Il.

On New Year's Day of 1962, too, Kim Jong Il visited the dormitory of foreign students. New Year's Day is a happy day in any country, but that day was unprecedentedly meaningful for those foreign students as they celebrated it in the company of Kim Jong Il.

Saying that he had come to celebrate New Year's Day with students who had come to Korea to study, Kim Jong Il extended his warm greetings to all of them. The foreign students expressed their heartfelt thanks to him for visiting their dormitory. Some of them had already met with him and some of them had received New Year's greeting cards from him.

Looking around the room, Kim Jong Il asked them about their life in Korea. Feeling at ease with his informality, the foreign students talked about their life there with relish. The conversation drifted to the subject of the complicated international situation and modern revisionism. Foreign students confessed their apprehensions about modern revisionism.

Hearing them out, Kim Jong Il said: The current situation within the international communist movement is quite complicated, and it is affecting

the life of students who have come to Korea from other socialist countries. It is not desirable that these students do not get along harmoniously among themselves owing to ideological disagreements. The fundamental factor that has made the situation in the international communist movement complicated is the schemes of modern revisionists. They are directing their attack to undermining the authority and prestige of the leaders of the revolution, dividing the revolutionary ranks and belittling the revolutionary cause.

He clarified the principles to be adhered to in the anti-revisionist struggle: Modern revisionists are forcing the parties of other socialist countries to implement the “instructions” of their party. They think their party is still the centre of the international communist movement. This is quite anachronistic. As for parties that do not follow their revisionist lines and policies, modern revisionists are attacking them, calling them names like “international factionalists” and “nationalists”. And they classify Communist and Workers’ parties and socialist countries in terms of those on this or that side. What is worse, they give a cold shoulder to their friends and approach the enemy with favour, compromising with imperialism, with US imperialism in particular, and giving up the anti-imperialist, anti-US struggle. In order to rationalize their own capitulationist line, they say it is dogmatic to view the aggressive nature of imperialism as unchangeable. As clarified in a leading article carried in the WPK’s *Rodong Sinmun*, the aggressive nature of imperialism can never change, just as a wolf cannot become a lamb. Aggression is inherent in the nature of imperialism dominated by monopoly capital. Revolutionaries must neither harbour any illusion about imperialism nor must they abandon their anti-imperialist struggle for even a moment. Unless they overcome modern revisionism, they will not be able to safeguard their revolutionary gains or advance the revolutionary cause of the working class.

Stressing that a correct understanding of the origins of revisionism in the party in government of a certain socialist country was essential in the fight against modern revisionism, he explained the factors that underlie revisionism: The remnants of outdated ideas in socialist society and the ideological and cultural infiltration and pressure of imperialists do not

necessarily give rise to revisionism in society. Revisionism has no room in Korea because it is led by Comrade Kim Il Sung and the Workers' Party of Korea is united solidly around him. Whether revisionism originates in a socialist country or not depends, in the final analysis, on how steadfast its party is ideologically and how solid it is organizationally. For a party to carry forward and accomplish the revolutionary cause, pioneered by its leader, untainted by revisionism, it must be imbued with its leader's revolutionary ideology and be watchful against careerists and chance elements making inroads into the leadership. And the party of every country must adhere to independence in its fight against modern revisionism.

The foreign students absorbed every word of Kim Jong Il, as they would their teachers'.

CHAPTER 5

REVOLUTION REQUIRES A SOUND COMMAND OF THE MILITARY ARTS

1. INVOLVED IN MILITARY TRAINING

For 40-odd days from late August 1962, Kim Jong Il went through an exercise of military camping at Oun-dong, some 24 km northeast of Pyongyang.

On September 11, a student, at the Oun-dong military camp, asked him if he intended to pursue a military career.

“I’m interested in the pen and the sword alike,” he answered.

“I intend to have an easy rapport with both fields without any bias towards either. I mean to have not an average but a perfect command over them and go into them in depth.”

He expanded on the need for statesmen to place equal emphasis on both fields: A man of politics is not so in the true sense of the word if he is ignorant of the military arts. The prestige, role and ability of a modern statesman must find expression in his military prowess, courage and ability to command. I advocate top priority for military affairs. I’m ready to confirm that my foremost concern is for the military. I’m in no way a pacifist. I’ll counter by force of arms the reckless sabre-rattling of imperialists and reactionaries.

Firmly determined to develop into a statesman versatile in civil and military affairs and to carry the revolutionary cause of Juche through to the end, Kim Jong Il started his routine at the military camp as a rank-and-file soldier together with the other campers, divided into different squads and platoons. The political department of the camp’s battalion repeatedly invited him to act as a supervisor. But he dug his heels in replying:

“An old saying goes that hardship in one’s youth is something that cannot be bartered for gold. A soldier’s experience must be acquired in the prime of one’s life, a period far more valuable than gold. The most victorious of generals has memorable recollections of his experiences as a rank-and-file soldier, the first stage of his ultimate career. Without these experiences, he cannot have an understanding of ordinary soldiers, and this, in turn, will lead to his command over them slipping out of his control. Only a commander appreciative of his soldiers and mindful of his life as a soldier can take loving care of them, build them up into a compact strong army and lead them to win battles. It is only natural that the wisdom and courage of a brilliant commander should stem from his soldierly experience and that the stars on his epaulette should be built up by the sweat of his years at the grass roots.”

This was Kim Jong Il’s creed on the soldierly life.

Together with the other campers, he participated zealously in the military drill, scaling rugged and steep mountains and traversing deep valleys. With utmost perseverance, he fully met the demands of the schedule including tactics, firing, engineering and terrain-grasping exercises.

Even as he performed his duties as a loyal soldier, he approached the whole schedule from the standpoint of a commander: He mastered the whole range of essentials of modern warfare including offence and defence, mountain battles and night warfare, the necessary movements involved, and cultivated the ability to organize and command a unit’s actions.

He was also well at home with the contents and terms of ancient military classics on strategy and tactics.

Once, when an instance was revealed at a unit of negligence regarding a routine of guard duty, he explained the importance of this routine by quoting the relevant passages from *Pyonghakjinam*¹³, a military classic of Korea of the 17th century. He said: According to it, when the soldiers stop for the night on their march, they should start with *jin* and organize *pokno* and *tangbo*. *Jin* means installing defence positions around the camping site against a possible raid by the enemy; *pokno* means organizing ambush at

points vulnerable to the enemy's attack; and *tangbo* means a guard posted at the base. The ambush should not admit a soul into the base without the commander's approval and should do his utmost to help the fight in case of a surprise attack. The importance of guard duty is well illustrated by the tragic fate of Chapayev whose unit was destroyed by a night assault by the enemy because of the sentry's negligence.

On another occasion, when a shortcoming was revealed in the combat arrangement of a tactical drill for lack of insight into the enemy's position, he explained the meaning of the term *pyongbulyomsa* (a feint in war can be employed by both friend and foe).

He said: A battle can be won by a series of feints based on a keen insight into the enemy's movements. Let us take a few examples. When the Sui emperor Yang-ti commanded millions-strong army in an invasion of Koguryo, the latter's general Ulji Mun Dok visited the enemy command under the pretext of negotiations to spy on their fatal weaknesses; he thus repulsed the enemy by employing luring tactics and destroying all possible sources of supply on their march forward. Napoleon was defeated in the Battle of Waterloo because he was ill-informed of the enemy deployment, the British lying in ambush on his route of march and an outflanking manoeuvre of the Prussians.

All the campers were deeply impressed by Kim Jong Il's ordinary lifestyle and high zeal for training, always dressed in fatigues covered with grey spots of dried sweat. In keeping with military regulations and norms, he took turns with others at guard duty and cooking, cleaned rifles, and was the first to get up in the morning and light a fire to warm the barracks. He was always inspired by childhood memories of how his mother used to dress him in a military uniform and urge him to grow up to be a general like his father, chase the Americans out of south Korea and reunify the country.

On September 22, 1962, his company was enlisted for a live shot firing. The day happened to be the 13th death anniversary of Kim Jong Suk, the anti-Japanese heroine and Kim Jong Il's mother. Campers and the officers in the battalion tried to talk him out of taking part in the exercise, urging him to visit his mother's tomb. But he declined, replying in a resolute voice: My mother was most grieved about the country's division. She always said

reunification was all she wished for, and she even delayed her search for her blood relations from whom she had been parted when she set out on the road of revolution. Then he said:

“I’ll never forget the pains my mother took to bring forward the day when the US imperialist aggressors would be driven out of south Korea and the country reunified. No one has the right to leave the shooting range. I’ll join you in the shooting.”

He took up a firing position before others and hit all the targets with crack marksmanship.

During the course of the military drill, he composed a poem, titled, *I’ll Continue the March from Mt. Paektu*, as a reflection of his iron will to secure mastery over civil and military affairs and carry forward the revolutionary cause of Juche. The poem is now inscribed on a huge monument on the crest of Ryonggun Peak at Oun-dong.

His experiences as a soldier served to improve his wisdom, courage and other qualities befitting a good commander, a commander aware of the mentality of his soldiers and able to steer them to victory in battles.

He also encouraged all those at the camp to develop themselves in political consciousness and in the essentials of military life through strenuous training and scrupulous day-to-day routine.

Throughout the training period, the campers followed him wholeheartedly as their mentor, admiring his remarkable human and military qualities.

At his initiative and under his energetic guidance, a varied programme of political work was organized by the political department of the battalion with a view to training the campers to be fighters ready to defend Kim Il Sung at the cost of their lives. Kim Jong Il stressed that the competent officials needed by the Party and revolution were those determined to support Kim Il Sung with loyalty and sound in military technology. He said: The central meaning of the slogan, “Let us defend the Party Central Committee led by Comrade Kim Il Sung at the cost of our lives!” is to defend him. The Seventh Regiment of the anti-Japanese guerrilla force and its commander O Jung Hup¹⁴ were typical examples in this regard. O was a genuine revolutionary, the prototype of loyalty; he set an example for later

generations by supporting Kim Il Sung and defending him with heart and soul.

He decided to initiate a hectic nationwide campaign by which Party members, soldiers and the working people would develop into as many O Jung Hups and the entire army into a compact “Seventh Regiment” geared to defending the revolutionary leadership.

Kim Jong Il ensured that the political department of the battalion conducted political activities geared to training the campers to be loyal fighters of Kim Il Sung in a vibrant, militant and creative way suited to the specific conditions of the military camping and the nature of young people.

He had the slogan **“Let us train, study and live just as the anti-Japanese revolutionary fighters did!”** written out and hung from tall trees all around the barracks and training range, so that the campers would be constantly reminded to improve their performance by following the guerillas’ example in defending the leader.

He established a practice of screening documentary films on Kim Il Sung’s field guidance trips, with a view to bring home his high-calibre personality. He also sponsored an array of political activities, fresh and interesting in form and content, such as composition of the *Song of Military Camping*, invention of the musical instrument *oungum*¹⁵, a marching-column chorus contest, a display of wall-newspapers, literary works and paintings, an art group contest and dissemination of information by means of visual aids.

He assiduously led the campers to take active part in the military training, make an in-depth study of Kim Il Sung’s unique military ideas and tactics and become experts at handling different weapons.

Excellent marksmanship is particularly important for victory in battle, he stressed, and he set a personal example in cultivating marksmanship with hatred for the enemy, fiery passion and tireless effort. He concentrated on shooting drills in the mountains in view of Korea’s abundant mountain ranges.

One day, out in the shooting range, he said that they must try shooting standing on a steep slope, and only then would they be able to shoot well in disadvantageous terrains in the event of an emergency.

Then he staged an exhibition shooting exercise, firing all four bullets on to the bull's eye. He turned around and said:

“The bullet will pierce the heart of the enemy when the shot is inflamed with hatred for him. Soldiers equipped with weapons of the revolution should always take dead aim at the heart of the enemy.”

His demonstration served as encouragement to campers intent on the shooting drill.

He also paid close attention to conducting night drills and marches in conditions simulating war and to strengthening training for marching in file so that the campers could gain all the qualities of a professional soldier. And he encouraged them to obey strict military discipline as required by the norms, looking upon their training period as a period of actual military service.

Not only during this period of military training, but throughout his university years, he showed a keen interest in military affairs and devoured a vast number of books in this field, in an effort to attain complete mastery over military science. He further refined his qualities of a brilliant commander by taking the cue from Kim Il Sung's leadership style while accompanying him on inspection tours of People's Army units.

2. TO BE WELL-VERSED IN JUCHE-ORIENTED MILITARY IDEAS AND TACTICS

During his training at the military camp, Kim Jong Il made up his mind to get to the roots of Kim Il Sung's military idea, theory, strategy and tactics.

He said:

“I have decided to study in depth and in systematic order during the military training the leader's writings and teachings on military affairs and his outstanding art of military command as displayed in his leadership of the anti-Japanese revolutionary war and the Fatherland Liberation War, and to analyse and get at the gist of the military theories advanced by authors of preceding classics and the lessons and experiences, useful or not, of the centuries-old history of war.”

Racing toward this goal, he went through a wealth of literature on military affairs including collections on the battle experience of the Korean war, books on the world history of war and military textbooks and rules.

He was credited with new and unique views that stemmed from his comprehensive study of the principles of Juche-oriented military idea and theory, such as the historical position and fundamental features of Kim Il Sung's military ideas, war effort and tactics, the building of a revolutionary armed force and the art of its leadership, excellent strategy and tactics, the building up of all services and arms of the army and the establishment of an all-people, nationwide defence system.

Elucidating the essential features and historical position of Kim Il Sung's military ideas, on August 22, 1962, in a discussion with the campers, he explained their fundamental differences from the Marxist-Leninist military theory as follows:

“The leader’s military idea centres on man, unlike the previous one that focusses on weaponry.”

Since war is an organized conflict of hostile armed forces made up of soldiers and weapons, differences in military ideas are revealed by which of the two factors is given primary importance and which one is stressed as the decisive factor for the outcome of war.

The bourgeois military theorists adopted theories and tactics in favour of technological superiority, regarding weapons as the decisive factor for victory in war. Britain, once the dominant naval force in Europe, advocated a preponderance of warships; Germany favoured an overwhelming force of tanks; and the United States went in for air supremacy. A version of this bourgeois theory of all-powerful weaponry was the modern revisionists' worship of nuclear weapons, induced by their fear of the imperialists' policy of nuclear blackmail.

The Marxist-Leninist military theory applied to the military field the principles of materialistic dialectics on the primary character of material and on the reaction of consciousness to the material world, and attached greater importance to weaponry, although acknowledging in part the ideological and spiritual role of a revolutionary army.

Having analysed all these previous tenets, Kim Jong Il concluded:

Weaponry only serves to boost human combat capability; it cannot replace man. It is man who makes weapons and conducts the war effort, so all military ideologies should place the main emphasis on man's role. This principle is the starting-point and main feature of Kim Il Sung's military idea and what makes it superior to preceding ideas.

He defended his view in the light of experiences from the history of war. He defined Kim Il Sung's idea as an outstanding one, for, by focussing on man, it strengthened all the factors that underlie victory in war and maximized their role.

On August 25, 1962, the campers, while talking about how the fledgling nation of DPRK had defeated the US, the self-styled "most powerful nation" in the world, in the Korean war, engaged in a debate on the factors that underlie victory in war. Many of them argued in favour of Stalin's conception of permanent and temporary factors, with the main emphasis on the former: The permanent factor comprises a solid home front, the moral qualities of the troops, the quality and quantity of the divisions, the equipment of the army and the organizing ability of the commander, of which the home front is by far the most important.

After listening to what they had to say, Kim Jong Il commented: Stalin's theory was conceived during the Soviet-German war at a time when the Soviet army suffered a surprise attack and was forced to retreat. It was aimed to inspire the conviction that the retreat was only temporary and that the Soviet people and the Red Army would finally emerge victorious. Therefore, it cannot be said to have shed full light on the decisive factors for victory in war. Any discussion of this point must clarify which is the decisive in the relations between the nation's internal forces involved in the war effort and foreign aid, between the human and material components of war, and between the politico-ideological and military-technological factors. The internal, human and politico-ideological factors have a decisive impact on the outcome of war. To emerge a winner in war requires a strengthening of all these factors and enhancement of their roles. Kim Il Sung's pre-eminent military idea gives top priority to the politico-ideological factor while backing it up with the military-technological factor.

One day in late August, he broached this subject again in a discussion

with the campers. He said that Kim Il Sung's military idea is a new and original one based on his field experience in leading two revolutionary wars and on an analysis of the record of and lessons learnt from the world history of war.

He elucidated the Party's unique principle of building a revolutionary armed force in September 1962.

“The cardinal principle that our Party has consistently adhered to in building a revolutionary armed force is to make it an army of the Party and leader,” he said.

The preceding working-class theory had defined the army of a State, considered to be characterized by such apparatuses as the army, police, courts and prisons, as the defensive means of the State. It nowhere used the term “an army of the Party”.

Kim Il Sung, founder of the KPA, rejected its definition by anti-Party, counterrevolutionary factionalists as an “army of the united front” and made it clear that the KPA, led by the WPK, was a revolutionary armed force solely of the Party.

Developing this further, Kim Jong Il maintained that a revolutionary army is an army not only of the Party but also of its leader.

The revolutionary cause of the working class is, in essence, the cause of its leader, and it can undeviatingly advance toward victory only under his guidance. Therefore, in order to defend the revolutionary cause of the working class, the revolutionary armed force should serve as an army of the leader.

In addition, he explained the essence, contents and superiority of Kim Il Sung's Juche-based tactics, which, he said, were geared to staging war in line with the specific conditions of the country and by maximizing the role of man, the main agency.

He also approached the issue of war and peace, the then focus of world politics, from a Juche-based viewpoint and stand.

In the 1960s, modern revisionists repudiated the revolutionary outlook on war and peace and preached bourgeois pacifism, alleging that all wars are wrong since a nuclear war will bring about the “catastrophic ruin of mankind.”

Kim Jong Il revealed the reactionary nature of this view in his discussion with the campers in late August 1962.

Proceeding from the Juche-oriented military idea, he stressed: The emergence of nuclear weapons will never change the character of war. True, these are weapons of mass destruction beyond comparison with conventional ones. Nevertheless, they are no more than weapons produced and used by man. Regarding them as defining the character of war is falling into the trap of a nuclear cult. We are not afraid of nuclear weapons, for we have a more powerful weapon, the political and ideological unity of all the people which no force can ever destroy.

He fired broadsides against the modern revisionists' biased overestimation of the possibilities, or "absolute guarantee", of preventing war, and distinguished the possibility of preventing war from the absolute guarantee of peace. He thus dealt a blow to bourgeois ideas of pacifism and war-weariness, sealed a revolutionary stand on war, freed the people from any illusions about imperialism and hammered home the truth that peace should not be begged for but should be achieved by struggle.

CHAPTER 6

PLACING EDUCATION ON THE TRACK OF JUCHE

1. SHIFTING POLITICAL ECONOMY TO JUCHE ORIENTATION

Until the early 1960s, the university's curriculum fell far short of the urgent need to produce talented students who were devoted to the cause of the Korean revolution. It was made up of subjects largely modelled after foreign ones and many of the textbooks were merely Korean translations. Its distance from the requirements of the Korean revolution and the specific conditions of the country was only too evident.

At this juncture, Kim Jong Il strongly urged the orientation of education along the line of Juche, and he immersed himself in efforts to improve the curriculum.

From his early university days, he showed a keen interest in this problem and strove hard, in the first place, to steer the subject of political economy away from flunkeyism and dogmatism to find its anchor in Juche.

On September 24, 1960, some 20 days after his enrolment in the university, the lecturer of the political economy course simply reeled off to the students the contents of previous classics, instead of basing his lecture on Kim Il Sung's ideas.

After this, Kim Jong Il went to see the lecturers of the faculty of economics and proposed a discussion on some problems of the political economy course. He cited the example of the flunkeyist and dogmatic character of the lectures.

At that time, the prevailing tenet was that the productive forces included the object of labour. This was a controversial issue in the academic circles.

Kim Jong Il reminded the lecturers of what Kim Il Sung had said at the December 1959 Plenary Meeting of the Party Central Committee—that the productive forces of the economy can be likened to the power of an army composed of weapons and their users, man.

If the might of an army consists of weapons and soldiers, Kim Jong Il pointed out, it is self-evident that the productive forces are a combination of man and tools. And yet, he continued, political economy included the object of labour as part of the productive forces. He said:

“It will not do, as the productive forces signify the ability of man to conquer nature. It is true that abundant and good-quality labour is favourable for the development of production. However, for all intents and purposes, the object of work is the object of human power and as such, it cannot be a component of the productive forces. I believe the two are separate issues.”

His words made immediate sense. This kind of clear-cut scientific logic had been beyond the reach of the experts obsessed with an ingrained worship of classical theories.

Then Kim Jong Il spelt out his detailed views on other problems concerning political economy. He emphasized the need to differentiate economic law from the law of nature, redefining economic law as the law of human activity for conquering nature; to explain the general law governing changes in the social system based on the desire of the people to lead a free, happy life as masters of society; and to interpret the relations of feudal exploitation not only as the relations of feudal landownership but in combination with the caste system.

His opinions sparked off intensive research and discussion of the theories of political economy. But there was no tangible improvement in the lectures because of the lack of a correct stand and method. They continued to make only a few references to the history and specific situation of Korea, explaining at length the course of social development in European countries, backed with illustrative examples. For instance, they identified a foreign theory of nationalization as a solution to the problem of landownership, with little regard for Korea’s experience in carrying out an anti-imperialist, anti-feudal democratic revolution before going over to the

stage of the socialist revolution. Thus, they reduced Korea's homegrown solution to the land problem to a special, rather than universal or appropriate, one.

On December 7, 1960, Kim Jong Il again met the lecturers concerned and urged that their research should reflect a Juche orientation.

It is essential to go into the theoretical problems of political economy by relying on Korea's historical facts and reality, he said. Criticizing the current tendency to elucidate the emergence of the feudal system using mainly European data, he talked about its concrete expressions, the reasons for them, and the harmful consequences of a Europe-centred viewpoint. Research on the feudal society should be based on Korea's historical data, he stressed.

Foreign materials may of course be used in theoretical research, he continued, since political economy is not confined to study of the economic phenomena of any particular country, but textbooks for Korean students must rely more on Korean materials. Noting that it was also necessary to re-examine the problem of how to bridge differences between urban and rural communities from the Juche standpoint, he said:

“The textbook of political economy from the Soviet Union deals with that country and it puts forward Lenin’s programme of nationalization of land as the major solution to the problem of landownership. Korea’s textbook should be compiled by using our Party’s economic policy as the yardstick. I do not think it is desirable to develop theories of political economy by blindly following previously formulated propositions rather than proceeding from the actual conditions of Korea. The current textbook contains many instances of dogmatism with no sense of Juche.”

The teaching staff were thus spurred to renewed debates on the new textbook.

One day in September 1961, after his participation in the Fourth Party Congress, Kim Jong Il spoke to a lecturer about the need to rely on the Party's policy in solving the theoretical problems of political economy.

“The lack of Juche in scientific research finds expression in the failure to list the scientific and theoretical problems in systematic order

and on the basis of our Party's policy and the specific conditions of our country.

“In explaining the anti-imperialist, anti-feudal democratic revolution and the period of transition, some people talk about the inevitability of transition from capitalism to socialism and the dictatorship of the proletariat before referring to agrarian reform and nationalization of key industries. This is an erroneous way of approaching the issue.”

We, he continued, must conduct our research in political economy with a focus on the Korean revolution, and prioritizing the problem of transition over the anti-imperialist, anti-feudal democratic reform reflects a dogmatic attitude detached from the specific reality of Korea.

Dogmatism is also evident in the approach to industrialization and cooperative agriculture and this issue needs to be properly tackled in accordance with the message contained in Kim Il Sung's report to the Fourth Party Congress, he noted and continued:

“In view of the report to the Party Congress, it is clear that there are many problems to be straightened out in the social sciences including political economy.”

Kim Jong Il spoke at length about the necessity of relying on Kim Il Sung's report to iron out the problems of the Chollima Movement, of achieving the right balance between political and moral incentives and material ones, and of the cost-accounting system.

He set to work on implementing Kim Il Sung's instruction, given at an enlarged meeting of the Party Committee of the Taean Electrical Machinery Plant in December 1961, to compile a new textbook of economics based on the mass line.

Economics based on the mass line was something new even to veteran economists, something not to be found in the history of economics spanning hundreds of years, from bourgeois economics to Marxist-Leninist economics. Academics and scholars were puzzled over possible ways to develop this new scheme.

Kim Jong Il outlined a clear-cut conception of this in a talk with lecturers of economics in December 1962.

Explaining that the compilation of a new textbook required, first of all, a correct understanding of the essence of economic theory based on the mass line, he said:

“The economic theory of our Party is one that embodies the requirements of the mass line. Its most important feature is to champion the interests of the people in economic construction. ... Another important feature is to rely on the strength and intelligence of the people in carrying out economic tasks.”

He advised them to delve into the works of Kim Il Sung for an accurate understanding of this economic theory, and their compilation would proceed well if they stuck to the methods indicated by him.

The academics and scholars stepped up their research and discussions, and anxious to give an impetus to their project, Kim Jong Il sent them a recorded tape of Kim Il Sung’s speech delivered at the enlarged meeting of the Party Committee of the Taean Electrical Machinery Plant as well as a record in shorthand of his comments on the draft textbook of industrial administration.

Finally a draft textbook of political economy was developed, but Kim Jong Il, on looking through it, found that it was still short of the requirements of changing realities, despite tangible improvements in texture and contents. The political economy of capitalism was still elaborated by automatically following preceding theories instead of analysing characteristics and aggressive nature of modern imperialism that had undergone changes since the end of the Second World War, while the political economy of socialism failed to give a theoretical insight into a number of problems arising in socialist economic construction, as it should have as a subject concerned with principles.

The textbook has improved in many ways, he said to the dean of the faculty of economics in March 1964, but I think the political economy of capitalism should concentrate on modern imperialism and that of socialism should correctly analyse, on the basis of our Party policy, the laws governing the establishment and development of the socialist economic system in Korea and cite concrete figures as evidence in line with the demands of the subject.

Thanks to his passionate sense of inquiry, creative genius and energetic efforts, a Korean-style textbook of political economy finally saw the light of day, making it the first success in the process of reforming the contents of education in the social sciences on the line of the Juche idea.

2. PHILOSOPHICAL STUDIES PLACED ON THE NEW TRACK

Kim Jong Il subscribed to the belief that the profile of a great man is measured by the stature of his philosophy and thought. He had shown an intelligent interest in the subject of philosophy as early as his middle-school days, and at the university, pursued it with rapt concentration.

At that time the lectures on philosophy dealt mainly with its object of research with little reference to its mission, merely pointing out that philosophy expounds the general laws governing the development of nature, society and human thinking.

A department head of the faculty of philosophy once approached Kim Jong Il, soliciting his opinion on the lectures.

Early in January 1963, Kim Jong Il revealed his views on the pursuit of philosophy.

He said:

“A scientific definition of the mission of philosophy is the only way to correctly shape the basic orientation of philosophical theories and pursue philosophy in a fresh way. Philosophy has travelled a long historical course since its emergence, but without a theoretical inquiry into this problem or scientific definition of the aim of philosophy.”

Neither the vast stock of literature on philosophy of all ages, nor philosophical views of all descriptions provided a scientific notion of the mission and aim of philosophy.

The ancient Greek philosophers regarded philosophy simply as “love of knowledge.” Therefore, one of them advocated the “philosophy of nature,” the nature outside humanity, and geared his studies to knowledge of nature.

Socrates was responsible for drawing philosophy away from nature into the inner world of man with the declaration “Man, know thyself!” This marked the point at which philosophy veered around to study of human life. With the progress of and in-depth research on the individual sciences in modern times, there emerged two divergent views on the mission of philosophy. One regarded philosophy as holding sway over the individual sciences, issuing “royal orders” as the “queen of science.” The other was on the elimination of philosophy, lamenting that the specialization in each branch of the natural sciences had deprived philosophy of its mission and object. Until the birth of Marxism, no philosopher had discovered that the mission of philosophy is to serve the struggles for emancipation of the exploited and oppressed people.

Marx, in his *Theses on Feuerbach*, emphasized that philosophy should become a spiritual weapon of the proletariat for their liberation struggle and that to this end, it should not be confined to interpreting the world but serve to transform the world. This notion that philosophy should serve the revolutionary practice of the working class signified a turning-point in the views regarding its mission. Practice, however, could not be defined as the ultimate aim of philosophy.

After comprehensive analysis of the philosophical legacy of mankind, Kim Jong Il reached the conclusion that philosophy can be entrenched as a real science only when its mission and aim are defined in terms of their direct effect on the problem of carving out human destiny, and he made impassioned inroads into this realm.

That day he said: The mission of philosophy is to indicate the ways to shape human destiny by providing a correct outlook on the world. Such a notion about the mission of philosophy will enable us to raise and correctly solve the significant philosophical problem of carving out human destiny. I think it is necessary to reform the educational system and contents of philosophy in terms of this mission in such a way that they propound the fundamental ways in which to carve out human destiny.

At that time, classes in philosophy were geared towards explaining the general characteristics of the world. For fulfilling the real mission of philosophy, it was essential to steer the entire system and contents of

textbooks towards a world outlook that served as a guideline to human activities in shaping human destiny.

Since this is a serious and difficult job, Kim Jong Il continued, it requires extensive debate and study on the part of philosophers.

He also pursued the issue of linking the basic question posed by philosophy to the work of carving out human destiny.

Lectures and debates on philosophy were centred around proving the dogma of Marxism, that is, the correlation between matter and consciousness, as the fundamental question of philosophy. The achievement of Marxist philosophy in proving the primacy of matter and establishing a materialistic outlook on the world was a significant step forward in the history of philosophy. However, while this outlook afforded a general understanding of the material world, it was not directly concerned with ways to carve out human destiny.

Like its mission, Kim Jong Il thought, the fundamental question posed by philosophy should also be centred on human destiny. He applied his mind to ways in which this question could be formulated.

One day in July 1963, Kim Jong Il was involved in a discussion with students on Marx's criticism of the shortcomings of metaphysical materialism. He contended that it was important to make clear that the prime force in the interaction between man and environment is man.

His exposition of this unique view, derived from his understanding of the limitations of the materialistic outlook of Marxism, served to correctly define the fundamental question of philosophy.

He developed the contents of philosophy education in depth and scope by undertaking research on the decisive role played by ideological consciousness.

The question of the preponderant role of ideological consciousness boiled down to the factors controlling human activity, a significant issue yet to be satisfactorily solved by philosophical world view. This problem had long been lacking a proper solution until the founders of Marxism laid the scientific foundation for it. But they sought the solution not in man but in objective conditions, according primacy to matter. They expounded the primary role of the material and economic conditions in controlling human

activity. This was for long recognized as an orthodox Marxist position and it had a wide following in philosophical circles. Some students exhibited a similar outlook in their approach to what Kim Il Sung said in his concluding speech at the December 1959 Plenary Meeting of the Party Central Committee—that man’s ideological consciousness performs a decisive role both in winning a war and in increasing labour productivity. They attempted to interpret this original idea in the context of the tenets of Marxist-Leninist philosophy on the primacy of matter and the secondary character of consciousness.

In December 1962, Kim Jong Il enlightened the students with regard to the decisive role of ideological consciousness.

He said: This problem cannot be solved by the principles of Marxist-Leninist philosophy. That philosophy dealt with the active reaction of consciousness but did not suggest the decisive role of ideological consciousness. It is because it failed to shed full light on the essence of consciousness.

Explaining that man is responsible for transforming the world, and he can survive and develop only by transforming the world in keeping with his need, he continued:

“The creative activity of man is regulated and controlled by his consciousness. Consciousness enables him to recognize his object and his vital need for and interest in it, and indicates the direction of his activities to satisfy his need and interest. Hence its function as a controller of human activity.

“Consciousness that reflects man’s needs and interests is called ideological consciousness, as distinct from knowledge that reflects the object itself.

“Ideological consciousness plays a decisive role in regulating human activity. It determines the aim and orientation of his activity.”

Kim Jong Il clarified that knowledge too is an important regulator of human activity and that ideological consciousness decides to what end and in what way man’s knowledge is employed. As regards the role of ideological consciousness in remoulding nature and society, there was a tendency to stress its role independent of man. He criticized that view and

clarified that man is primarily responsible for the activities to transform nature and society, and that ideological consciousness plays a decisive role in this regard by regulating human activity.

He made a notable contribution to philosophical education in the process of his zealous quest for a Juche-oriented view of social history.

A central point in his enquiry into social history was elucidation of the essence of society from the viewpoint of Juche.

Marxism-Leninism defined society as a unified whole of productive forces and relations of production, of base and superstructure; in other words, a socio-economic structure. Thus, in the Marxist view of social history, man was not an independent entity but was subordinated to the productive forces and to production relations, to structure and to superstructure. This view could in no way be the last and defining word on the position and role of man in the development of social history.

Inspired by Kim Il Sung's teachings to give priority to the transformation of man by expediting the ideological and cultural revolutions, Kim Jong Il worked hard to build up proof of the fact that man is not only an independent entity in society but also its master.

In December 1962, during a debate on philosophy he saw that some students did not have a correct understanding of Marx's proposition that man is the ensemble of social relations. He explained that Marx had initiated a materialistic understanding of the essence of man in the context of the relevant social relations, but put forward production relations as the main component of social relations. He said:

“Man is the master of social relations. Man also forges social relations. Man lives in a social collective, and he carves out his destiny by transforming nature and developing society with collective activity. For man to form a social collective and live in it, there must be an established order. The system of social order among the members of a social collective is precisely what may be called social relations, and the system of such social relations forms a social system. Only in human life can there be social relations according to the needs of man and as forged by man.”

He approached the issue of social progress afresh, proceeding from a

similar stand. He clarified that only the masses of people raise demands for onward movement of society and have the ability to realize this; they alone are the motive force of social movement. He established a new Juche-oriented viewpoint that social progress proceeds from the development of man.

He also launched a new theory concerning human life and thus indicated a way for an independent human being to live a fulfilling life.

The Marxist-Leninist classics contained no specific view on human life due to the belief that an exposition of the conditions for the emancipation of the working class will automatically deal with the problem of carving out human destiny.

Kim Jong Il found out this point in the course of his exhaustive philosophical study and delineated a new outlook on human life on the basis of Kim Il Sung's proposition that political integrity is more valuable than physical life for man.

Finally, he conclusively established that life conducive to the collective is a worthy, fulfilling life for an independent human being, and defined living one's life with loyalty to the leader as the gist of the right outlook on human life. This heralded the fundamental principle of an outlook on human life based on loyalty, a view helpful to the accomplishment of the leader's revolutionary cause.

Kim Jong Il's all-out efforts were rewarded by a fresh approach to studying the subject of philosophy with a focus on man and a notable improvement in the contents of its lectures.

3. FOR A JUCHE-ORIENTED APPROACH TO RESEARCH ON KOREAN HISTORY

The lack of a Juche orientation in education was patently evident in the teaching of Korean history. In the past, the big-power chauvinists had grossly distorted Korean history in an attempt to justify their aggression against and intervention in Korea to reduce the Korean people to colonial slavery, and flunkeyist historians of Korea had regarded this distortion as an

established theory. The aftereffects of this lingered on into the early 1960s, posing many contentious problems in the pursuit of history.

Kim Jong Il launched all-out efforts to introduce a Juche-based approach to Korean history, with a full understanding of the urgent demands of the developing Korean revolution and taking into account the prevailing situation in Korean historical circles.

The issue of the mission of historical science had been subjected to frequent debate. Quite a few historians ignored the real character of history, alleging that it has little to do with politics; in particular, the bourgeois positivists insisted that history fulfils its mission by making a coherent account of historical facts and events and ascertaining the veracity of local names, dates, books and figures. On the other hand, some other historians refuted the separation of history from reality and put forward various views to establish the relevance of history to reality and to politics: History was referred to as a “mirror of politics” and a “dialogue between the past and the present.”

But none of them had succeeded in arriving at a scientific formulation of history as a science geared to the needs of politics.

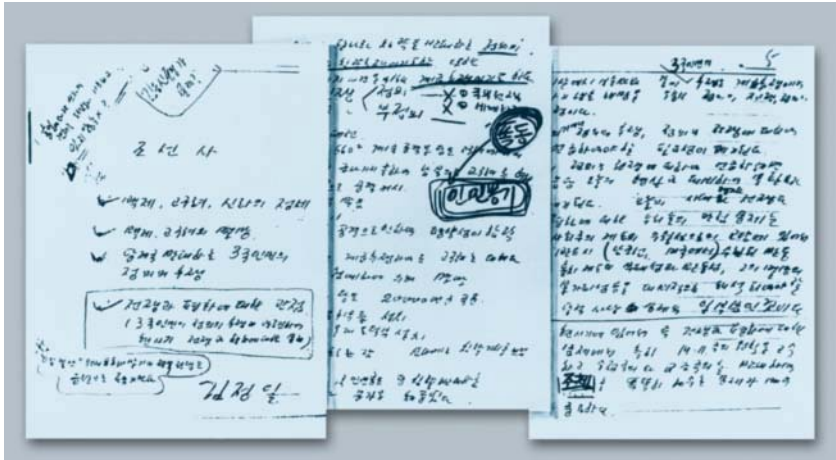
Kim Jong Il embarked on a passionate search for throwing light on the mission of history.

His starting-point was, as always, Kim Il Sung’s revolutionary ideas. Keeping in mind his remark that history had seen many instances of historians serving as advisers to politicians, Kim Jong Il focussed on the correlation between history and politics. In April 1961, while talking with the students on some lessons of history, he stressed that history serves politics.

In March 1962, he defined an important mission of the study of Korean history as inspiring the people with national pride and honour, thus paving the way for transforming this subject to a revolutionary and militant science geared to assisting the endeavours of the Korean people in carving out their destiny.

In December 1961 he laid emphasis on the primary importance of a Juche-oriented stand in historical research; he led the efforts to do away with flunkeyism and dogmatism and evolve a new system of Korean history.

Days after his enrolment at the university in September he attended a lecture on the primitive society of Korea which only dwelt with the New Stone Age, due to the established belief that the Old Stone Age had not existed in Korea.



Kim Jong Il's manuscript, titled, *On Re-examining the Theory of Unification of Three Kingdoms by Silla*

During Japanese colonial rule, servile scholars, taking advantage of the fact that no Paleolithic artifacts had yet been discovered, had argued that Korea had not had any resident inhabitants in that age. They had described Korean settlers of the New Stone Age as immigrants of northern stock by artificially linking remnants of the New Stone Age in Korea with those from Siberia. This was a prefabricated frame-up to prove the “inferiority” of the Korean nation.

As early as in his senior middle school years, Kim Jong Il had delved into this tricky issue and engaged in debate with his fellow-students. He was aware that it was not simply a controversial academic issue but a serious one affecting the origin and history of the Korean nation.

He made a jotting in his notebook: **“The Paleolithic issue in need of inquiry!”**

From then on, he embarked on an ambitious inquiry, studying publications such as *Report on the Excavation of Primitive Relics at Chodo in Rajin*, *Report on the Excavation of Cultural Artefacts at Kungsan in Onchon County*, *Bulletin of the Soviet Academy of Sciences* from various libraries and the Academy of Social Sciences as well as a number of books on the ecological environment of the Earth. He also solicited the views of historians. This inquiry resulted in him arriving at a firm view on the Paleolithic issue, although he made no haste to express it in public.

Several days passed before a debate was held on primitive society, where the topic under contention was the Paleolithic issue. The students made presentations on the basis of textbooks and references, but their arguments were in a similar vein to those prevalent in the academic circles. The heated debate continued into the break.

After listening carefully to what they had to say, Kim Jong Il asked one of the debators on what grounds he was denying the existence of the Old Stone Age in Korea. The latter readily cited the failure to discover Paleolithic remains.

Kim Jong Il again asked him whether he thought the meaning of “non-existence” was identical to that of “failure to discover.”

The student was at a loss for a reply.

“We cannot conclude the non-existence of the Old Stone Age in our

country just because no relevant artefacts have yet been discovered,” he said and continued: Paleolithic relics have been unearthed in large quantities in different countries and in the neighbouring regions of Korea whose geographical conditions and ecological environment, according to available evidence, were closely akin to those of former. Why do you have to suppose that mankind could not have originated in Korea?

The students listened to him, rapt with attention.

Stressing the need to trace to the flunkeyist attitude of some historians for the failure to discover Paleolithic relics, he said:

“We must look at Korea’s Old Stone Age from a Juche-oriented position. This is the only way to find relics and remains of that age and have a scientific understanding of the issue.”

With the belief that the Old Stone Age had existed in Korea, he said its artifacts would be discovered in the near future if the search for them was well-planned and the broad masses of the people were mobilized for it.

His hypothesis came as a great surprise to the students, and created a great stir among the archaeologists at the Academy of Social Sciences, as well as the teaching staff of the faculty and the university. It won deep sympathy from the archaeologists, led by an old professor of international renown, who held a number of symposiums on this issue and dispatched study teams to various localities in search of Paleolithic relics.

It was not long before Kim Jong Il’s prediction was verified by successful archaeological excavation.

In 1963, relics from the Middle Old Stone Age, dating back 100,000 years, were discovered for the first time at Kulpho-ri, Sonbong County, North Hamgyong Province. The year 1966 witnessed the excavation of relics from the Early Old Stone Age, of a million years ago, inside the Komunmoru Cave at Hugu-ri, Sangwon County, Pyongyang. Similar relics, such as fossil bones of Paleolithic men, were dug up in succession in the Sungrisan Cave in Tokchon City, South Phyongan Province, at Taehyondong, Ryokpho District and at Ryonggok-ri, Sangwon County, Pyongyang. Korea’s Paleolithic Age thus became an undisputed fact.

Kim Jong Il then embarked on a refutation of the “theory of unification

of the three kingdoms by Silla,” which had thus far been regarded as a *fait accompli* among academic circles.

Once, during a lecture on the medieval history of Korea, the lecturer delivered an expansive account of Silla's unification of the three feudal dynasties, its historical significance and the “feats” of Kim Chun Chu and Kim Yu Sin of Silla.

This induced Kim Jong Il to go into deep thought. The unification of the three kingdoms, he thought, is an important issue in deciding when Korea was first unified and how it developed in medieval times. How come historical facts are so ignored and distorted that Silla is treated as the first unified state and Kim Yu Sin praised as a patriotic general, he asked himself.

Even in his senior middle school days, he had had misgivings about this theory and pursued it aggressively. After the history lecture, he pored over *Annals of the Three Kingdoms*¹⁶, *Reminiscences of the Three Kingdoms*¹⁷, *Complete History of Korea* and other such books and theses, gearing himself fully for an upcoming debate.

The debate was held a few days later, on October 29, 1960, on the topic, “Unification of the three kingdoms by Silla and its historical significance.”

The students vied with each other in taking the floor, expanding on the importance of “unification by Silla” and on the “notable role” played by Kim Yu Sin.

Kim Jong Il remained silent throughout, listening attentively. As the debate drew to a close, the teacher asked him if he had any comment to make. He stood up and said, “**I have a somewhat different view.**” The teacher, his curiosity aroused, invited him to take the floor. He checked his watch and said that he was afraid it might take up some time, so he would speak briefly standing there.

“Everybody here just said, as in the past, that Silla achieved territorial unification by merging three kingdoms and that Kim Yu Sin of Silla was a brilliant general. In my opinion, they are not right in view of the historical facts.”

He then cited a number of reasons, as follows:

It might well be concluded that territorial unification in the true sense of

the word was not brought about, for the State of Palhae founded by the people of Koguryo existed for 200 years in the areas north of the Taedong River even after Silla occupied the southern areas, defeating Koguryo and Paekje. Moreover, Silla was not truly disposed towards unification and lacked sufficient power. I see need for revising the “theory of unification by Silla.” It is also essential to properly evaluate the relevant historical facts and figures. The ambition of the Silla rulers to occupy Koguryo and Paekje had a bellicose, reactionary streak. Silla’s war against Paekje and Koguryo was a war of aggression. The Silla rulers, including Kim Chun Chu and Kim Yu Sin, should be assessed in terms of the character of the war they waged. In view of the historical fact that Silla failed to unify the three kingdoms, the expression of “unified Silla” should be replaced. It is of vital importance to make a comprehensive survey of the distorted versions of Korean history evolved by flunkeyist historians and to straighten them out from a Juche-oriented stand.

This direct attack against the established theory astonished the teacher as well as the students.

After the debate was over, the teacher asked him for his prepared text.

Kim Jong Il hesitated, saying that the paper was rather untidy. **“But if you insist, I’ll make a fair copy of it.”** Finally, he had to submit the text at the teacher’s repeated request.

Back in his office room, the teacher opened Kim Jong Il’s paper and saw the following sub-titles written on the first page:

Developments in Paekje, Koguryo and Silla

Break-up of Paekje and Koguryo

Righteous struggle of the people of the three kingdoms against Tang

View on war and peace (Present-day approach to war and peace in view of the righteous struggle of the people of the three kingdoms)

In the margin, with his signature at the bottom, were written:

“Wasn’t Silla’s approach to unification based on bellicosity?”

“Assessment of Kim Yu Sin?”

“*Engels took a positive stand on the war of conquest staged toward the end of the age of primitive communities.”

The paper glowed with the author’s rare intelligence in refuting the

unification theory with scientific proof and logic.

The “theory of unification by Silla” had been established in *The History of the Three Kingdoms* compiled by Kim Pu Sik, a historian of feudal Koryo, in 1145 and since then been accepted as a *fait accompli*. Its lack of validity was something that had totally eluded even veteran historians. But now Kim Jong Il had come forward to lay bare its falsity.

The teacher was excited. He kept the paper in his bookcase at home and managed to carefully preserve it even when he lost the rest of his household property in a flood.

Kim Jong Il also attacked and straightened out with Juche-oriented approach the distorted versions of such historical facts and incidents as the formation of slave-owning states and the bourgeois revolution in Korea.

In February 1961, he stressed the need to find a Juche-oriented solution to the issue of slave-owning states in Korea, rejecting the hypotheses of flunkeyist historians on the imperialist payroll, and confirming that Kojoson, Puyo and Jingung should be considered the first examples of class states in Korea, not the primitive tribal communities, because they had hereditary kings and standing armies, and developed bureaucratic mechanisms and laws.

In this way, he threw fresh light on the first slave-owning states of Korea and provided guidelines for redefining the ancient history of the Korean nation and reaffirming the time-honouredness of Korean history.

Similarly, he refuted the argument of reactionary historians that the 1884 Kapsin coup was a court incident staged by Japan-backed elements. He declared it, instead, the first ever bourgeois reform in Korea carried out by a reformist group intent on modernization, thus giving a boost to the history of the nation.

4. CREATING A KOREAN-STYLE METHOD OF EDUCATION

Kim Jong Il stressed the need to adopt a heuristic method in university education.

In those days, the teaching in universities still relied on methods such as cramming and dictation.

The officials and teaching staff of the university made it a point to ask Kim Jong Il for his opinions about the teaching methods at every opportunity. Each time he declined, modestly saying that he was only a student. Finally he gave in to their earnest requests, and talked about what he saw around him and how he felt about them.

On February 9, 1961, the dean of the economics faculty solicited his opinion on the ongoing lectures on the history of the Korean national economy. He was looking for valuable advice on the teaching method, for that subject was being handled by a young, inexperienced teacher.

Kim Jong Il answered that he had little to say against it and that he had been favourably impressed by a recent lecture. The lecturer had given a convincing account of the development of social relations in primitive communities. While explaining family relationships, he had etymologically traced the origins of the words, “tongso” (sister- or brother-in-law) and “manura” (an affectionate form of addressing one’s old wife). The lecture had met with enthusiastic response from the students.

Recalling that the lecture had been both persuasive and interesting, Kim Jong Il continued:

“In teaching the subject of history, it is important to combine a theoretical analysis of historical events and facts with an effective demonstration of the relevant materials. As the subject of history deals with concrete events and facts in their order of progression, it must be backed up by a demonstration of materials; otherwise, the lecture will not measure up to its characteristics or convince the students.”

Stressing that one must be on guard against any tendency to emphasize theoretical analysis at the expense of material proof, and vice versa, he said:

“The students are attracted by a lecture that presents a sufficient amount of material evidence, a clear-cut demonstration and many points of interest.”

He then extended his attention to the method employed in teaching geography.

In those days, lectures on Korean economic geography were confined to

listing the deposits of different natural resources, their locations and the distribution of industrial establishments.

In late May 1962, he met with the teachers in the geography faculty and presented his views on the orientation of their lectures: The lectures should focus on the advantages and disadvantages of the existing distribution of productive forces and proposing ways for its improvement on the basis of the general principles of distribution of productive forces and the economic policy of our Party, and should give details as to how to turn to good account the existing geographical conditions for long-term economic development. Maps and charts should be widely available for teaching this subject, and different kinds of economic maps should be compiled.

On April 18, 1963, Kim Il Sung delivered the concluding speech, titled, *On Improving Education in Universities*, at a meeting of the heads of departments of the Central Committee of the WPK on the agenda item of the work of Kim Il Sung University. He outlined the tasks to be undertaken in improving university education, laying particular emphasis on the heuristic method.

In early June 1963, Kim Jong Il exchanged views with the dean of the economics faculty on the principles of a heuristic teaching method, the core of Kim Il Sung's message. His reasoning was in the following vein: Lectures must be geared to spurring the students' thought-process. Lecturers should raise the finer points that lead to discovering the essence of matter and phenomena, give in-depth and wide-ranging explanations, and guide the thinking of the students so that they are able to grasp the contents of the lectures. Effective employment of visual aids such as hanging pictures, audio-visual projectors, and models is important in that it will make the lectures vivid and substantial and give the students a ready understanding of their contents. To popularize heuristics, model and demonstration lectures should be effectively arranged. It is also important to pay attention to improving different kinds of teaching methods, including debates, exams and writing of theses.

Encouraging field-studies is one of the principal ways in which to make students both knowledgeable and suited to fieldwork.

In early March 1962, students from the political economy department of

the economics faculty set out on a two-week excursion to the major industrial establishments in western Korea, including the Suphung Power Station, Kusong Machine-tool Factory, Chongsu Chemical Factory, Sinuiju Chemical Fibre Mill and Hwanghae Iron Works. The trip was a big success and helped to better train the students as revolutionaries, with all-round development both in theory and practice.

In February 1963, prior to the departure of students of the economics faculty for similar hands-on training, Kim Jong Il talked to them about the problems in improving the administration of the socialist economy. He urged them, during their fieldwork, to study hard Kim Il Sung's theory of socialist economic management and to impart information about the new economic management system to the people at industrial establishments and cooperative farms.

While they were in the midst of their field-training, he made long-distance phone calls to all the teams, asking about their field experience. On their return, he arranged for substantial reviews of their fieldwork.

CHAPTER 7

IDEOLOGICAL AND THEORETICAL ACTIVITIES, ASSISTANCE TO KIM IL SUNG IN HIS WORK

1. CLARIFYING THE POSITION AND ROLE OF THE LEADER

The ideological and theoretical activities conducted by Kim Jong Il in his university days were infused with loyalty to Kim Il Sung and based on his revolutionary ideas. The most striking achievement of these activities was the scientific clarification of the position and role of the leader in the revolutionary struggle of the working class.

How to approach and understand the leader and what attitude one should adopt towards the cause of the leader was a theoretical and practical issue that was in need of an urgent solution in the international communist movement. That was a time when modern revisionists were manoeuvring to disparage the prestige of the leader and demolish his achievements on the pretext of opposing a “personality cult.” The solution to this issue became even more urgent as modern revisionism began to exert its influence in Korea, too.

Kim Jong Il came to the conclusion that the claims of the modern revisionists about a “personality cult” were based on their view of a leader as an individual, and started to make a comprehensive analysis of how preceding theories had approached and discussed the question of a leader.

The founders of Marxism believed that the masses of the people play the decisive role in the development of history and that a distinguished person has charge of an important part in this process. Using Caesar and Cromwell as examples, Engels said that if a historical inevitability arises, an outstanding man inevitably appears on scene, and who plays this role is a

matter of chance. Who will rise to be an outstanding man is a contingency, he continued, but once he emerges on the stage of history, his quality and ability will inevitably demonstrate their power, exerting influence on the development of history.

At one time, the populist organization of Russia came up with a theory of “active heroes” and “passive masses,” whereby it claimed that an active hero could bring about a historical development and that the masses of the people would follow such a hero. Based on this theory, it resorted to terroristic tactics.

As part of his refutation of the assertion of the populists, Plekhanov, who contributed to the popularization of Marxism in Russia, wrote a pamphlet on the role of an individual in the development of history in which he explained the Engels’s idea in detail, emphasizing the important part played by the fortunate appearance of an outstanding man in historical development. Since then, Marxist philosophy frequently discussed the question of the role of the masses of the people and that of a leader, and explained the role of a leader within the concept of an individual.

In his work *Left Wing Communism: Infantile Disorder*, Lenin criticized the “left wing” communists of Germany who set the leader against the masses. He stressed that the masses are divided into classes, that the classes are led by the party, and that the party in turn is led by an “immutable” leadership. He pointed out that the leader, the party, the classes and the masses should not be considered independent of or separated from each other. However, as he considered the leader to be a “somewhat immutable group,” Lenin did not raise the question of monolithic guidance by a single leader.

After careful consideration of all these issues, Kim Jong Il reached the conclusion that preceding theories had failed to clearly expound the question of the role of a leader.

In his talk to the teachers of the economics faculty of Kim Il Sung University on December 5, 1960, titled, *The Working-class Leader Is Not an Individual*, and to students, titled, *The Working-class Leader Plays a Decisive Role in the Revolutionary Struggle*, and many other such works, he gave a new clarification of the position and role of a working-class leader in the revolutionary struggle.

He explained that placing the pioneers before the revolutionary struggle of the working class and the leader of the working class on the same level is fundamentally wrong. He clarified, further, that while the former are representatives of any privileged class or stratum or those who lead a movement temporarily, and therefore individuals, the leader of the working class and other working masses is not an individual but the highest representative of the interests and will of the masses and the top-intellect. He added that the masses without the guidance of an intelligent leader are equivalent to a body without a brain, and that just as a living organism is inconceivable without a brain, the masses cannot be set against the leader.

Kim Jong Il rejected the view that explained the role of a leader based on a general argument about the role of an individual in history or by regarding the role of the masses as independent from that of the leader. He studied the role played by the masses and by the leader in revolution and construction as an inseparable relation.

As the brain controls and coordinates the activities of an organism in an integrated way, the leader who occupies the position of a brain in his relations with the masses of the people is the centre of their unity; hence, the centre of leadership. Only when they are united with their leader at the centre can the masses of the people be an integrated whole.

Pointing out that unless they are united behind the leader, the masses of the people would be fragmented and enervated, Kim Jong Il said:

“By leading the masses of the people, a leader plays a decisive role in the revolutionary struggle.”

The leader makes the masses politically conscious by equipping them with revolutionary ideas, organizes them by uniting them around a revolutionary organization, and leads them to victory through correct strategic and tactical guidance. Based on this, Kim Jong Il set forth the idea that as the guidance of a leader fully guarantees the decisive role of the masses in the revolutionary struggle, the decisive role of the masses is simultaneously the decisive role of the leader.

Following his research on the mutual relations of the leader, the party, the classes and the masses, on September 27, 1963, Kim Jong Il emphasized that only one idea, one centre and one leader can exist within

the party. He also gave fresh clarification of the essence of the party vis-à-vis its relations with the leader. Preceding theories held that a working-class party is a progressive and organized unit, an organization of the highest form and a leading force under the system of proletarian dictatorship.

Pointing out their limitation in failing to consider the essence of the party in the context of its relationship with the leader, he stipulated that the party is a leading political organization which is guided by the leader's idea and fights to realize his idea.

Kim Jong Il said that loyalty to the leader is a characteristic peculiar to the working class and other working masses, and that respecting him and entrusting their destiny entirely to him is not a "personality cult," but rather a natural stand and attitude adopted by revolutionaries and people who are engaged in carrying out revolutionary tasks by faithfully following their leader.

He stressed that the loyalty of the Korean people to Kim Il Sung is based on their conviction that they can shape their destiny only under his leadership and that the epoch-making changes in Korea are inconceivable without his intelligent guidance.

He also advanced an idea on the successor to the leader.

In a meeting with the teachers of the economics faculty on October 28, 1960, he analysed the cause for the appearance of revisionism among ruling parties and said that if betrayers take the reins of the party and government after the demise of the leader, the continuity of the revolution would break and the working-class party would lose its class character and degenerate.

After he graduated from the university, he once again met the teachers of the economics faculty, on March 20, 1965. In his talk to them, titled, *The Fundamental Question Arising in Carrying Forward and Accomplishing the Revolutionary Cause of the Working Class*, he mentioned again the question of the successor to the leader.

He explained: The revolutionary cause of the working class cannot be accomplished in one generation. It is a historical cause that is carried forward through generations. It is pioneered by an outstanding leader and accomplished under his leadership. Such an axiom can show a brilliant result when the position and role of the leader who blazed a trail for the

victory of the revolution is carried on by succeeding generations. Carrying forward the guidance of the leader through generations is the fundamental question concerning the fate of the socialist movement. If a correct solution is found to this question, the revolutionary cause of the working class will continuously advance along the road to victory; if not, the leader's cause will suffer distortions. The successor to the leader thus plays a key role in carrying forward and accomplishing the leader's cause. Not everyone can be a successor to the leader. Only a person who is unfailingly loyal to the leader, embodies all the best qualities of the leader—his revolutionary ideas, outstanding leadership and noble virtues—and enjoys absolute authority and prestige among the people for his achievements in the revolution and construction, is qualified to be a successor to the leader.

Kim Jong Il's theory which gave a new elaboration of the position and role of the leader in the revolutionary struggle of the working class is a treasure which laid the ideological and theoretical foundation for establishing a revolutionary outlook on the leader.

2. DEMONSTRATION OF THE ORIGINALITY OF THE REVOLUTIONARY IDEA OF KIM IL SUNG

Studying in depth Kim Il Sung's revolutionary idea in his university days, Kim Jong Il directed great efforts to elucidating its originality.

Until then, the revolutionary struggle of the working class for socialism had been guided by Marxism-Leninism. However, revolutionary practice in many countries after they set out on the road of building socialism raised many new questions whose solution could not be found within Marxism-Leninism. Nevertheless, worship towards preceding ideology and theory was deep-rooted in the minds of the people and, worse still, a dogmatic approach to Marxism-Leninism in many socialist countries resulted in distortions in the process of the revolution and construction.

It was in this context that Kim Jong Il pinpointed the limitations of Marxism-Leninism and established the view that the revolution and

construction in Korea must be guided by Kim Il Sung's revolutionary idea for their successful advance.

One day in July 1963, after a seminar on a topic in philosophy, he discussed with the students the question that every new era requires a new idea.

He said that Kim Il Sung's revolutionary idea is a new idea reflecting the requirements of the present times. Kim Il Sung originated this idea in accordance with a new historical era and, on this basis, advanced the theory of the revolution and construction to take it onto a higher stage.

He also clarified that his idea contains new principles and new contents.

While appreciating Marx's achievements in the ideological development of mankind as detailed in Engels's funeral address delivered at Marx's grave, some of the students asserted that after the death of Marx, although it had been possible to apply and develop the principles founded by him to suit the changed conditions and circumstances, nobody had been able to discover new principles. Their assertion revealed the dogmatist attitude still evident in their mode of thinking.

Kim Jong Il corrected them, saying:

“The revolutionary idea of the great leader is not an idea that is merely a supplement to Marxism-Leninism. It is an original idea which wrought a fundamental change in tenets and, on this basis, was newly systematized and explained.”

Innovations in basic principles are not possible at any time. Lenin enriched the treasury of Marxism with new propositions developing Marx's theory in conformity with new historical conditions of the imperialist era, but failed to change the principles themselves fundamentally. He did not abandon any of Marx's basic principles nor did he supplement them with any new principle. He merely developed Marxism on to a higher stage, to suit the historical conditions of the imperialist era.

Kim Jong Il elucidated that the revolutionary ideas of Kim Il Sung were an innovation of the preceding revolutionary ideas of the working class in terms of both the fundamental principles and the contents as a whole.

During a seminar in early May 1962, many students interpreted the

Party's policy of agricultural cooperativization which effected transformation of the economic forms on socialist lines prior to technological reconstruction as a creative application of the law of adaptation of production relations to production capacity in the specific situation of Korea. Emphasizing the need to have a scientific understanding of the character of the movement for agricultural cooperativization in Korea, Kim Jong Il told the students that the Party's policy regarding this movement is based on a new principle on social transformation.

Whether the formation of agricultural cooperatives is possible or not, he said, does not depend on how much the production capacity is increased, but on whether the farmers themselves urgently require it and whether the revolutionary forces are prepared to carry it out; Kim Il Sung propounded that the farmers' vital needs for cooperative farming and the ability of the internal revolutionary forces to realize it are a key to success in the undertaking of agricultural cooperativization; this proposition is not just a principle applicable only to cooperative movement, but a universal principle which defines a law of change in production relations and social development as a whole and a discovery which has brought about a historical change in the development of the theory on social transformation.

Kim Jong Il also elucidated the originality of the Party's basic line in socialist economic construction. In those days some people thought that the Party's basic line in socialist economic construction, which gives priority to the development of heavy industry while simultaneously developing light industry and agriculture, derived from the Marxist-Leninist theory of reproduction on an expanded scale. They tried to explain the former by unnaturally basing it on the latter. However, nothing in the preceding theory had ever mentioned anything whatsoever that could be referred to by the WPK as the starting-point in formulating its basic line of socialist economic construction. Advancing the theory on reproduction on an enlarged scale, Lenin had explained that priority should be given to the sector producing the means of production as compared with the sector making consumer goods, and that within the former, the sector producing the means of production for manufacturing the means of production should develop more quickly than the sector producing the means of production for processing

consumer goods. But he failed to suggest the best way to establish mutual relations between heavy industry, light industry and agriculture.

Pointing out this limitation of the Marxist-Leninist theory of reproduction and the mistake of approaching this theory dogmatically, Kim Jong Il emphasized that Kim Il Sung, by setting forth the basic line of socialist economic construction, gave the answer to the question of establishing mutual relations between heavy industry, light industry and agriculture.

He continued: Kim Il Sung's basic line of socialist economic construction is not based on any classic proposition nor did it imitate the experience of other countries. It is an original line based on the requirements of the Korean revolution and on his conviction in the inexhaustible strength and resourcefulness of the Korean people. Though this line was advanced to meet the urgent needs of the postwar reconstruction period, it is not a temporary measure to overcome economic difficulty but a strategic line that must be maintained during the entire period of socialist construction.

In his work, titled, *The Taean Work System Is an Original System for Managing Socialist Economy* and other theses and talks, he criticized the tendency to explain Kim Il Sung's ideas and their embodiment, the line and policies of the Party, within the framework of preceding theories, and gave a Juche-based, scientific clarification of their greatness, originality and truth.

Towards the end of November 1962, Kim Jong Il made an analysis of the originality of Kim Il Sung's theory on the advantages and correctness of the Taean work system¹⁸, comparing it with preceding theories.

Several decades had passed since socialism emerged on the globe and many countries were in the process of building socialism, but no country had arrived at an economic management system to suit the essential nature of socialism. Because Marx and Engels had no experience in the guidance of socialist construction, they could not give detailed answers to the question of how to manage the socialist economy. They only foresaw that in the socialist society of the future, the economy would be managed by all members of society under a centralized plan of the state. Lenin put forward

the idea of introducing a one-man management system, of the director running an enterprise, after carrying out the socialist revolution, but this system had many capitalist remnants, although it had socialist character.

Analysing the limitations of the preceding theories on socialist economic management, Kim Jong Il pointed out that by clarifying the special features and advantages of the Taean work system, Kim Il Sung had given a scientific elaboration of a prototype of the socialist economic management system.

He went on to show how Kim Il Sung's idea is also an original contribution to the theory of the revolution through innovation based on a new principle.

In those days some people thought that once the socialist system was established, the revolution would be accomplished, considering the change in the social system itself as the revolution. Such assertions came due to a dogmatic attitude tending towards preceding theories.

Kim Jong Il expounded that the revolution should not be considered as only a change in the social system, and that it is necessary to lay down a new definition of the revolution involving ideological, technological and cultural revolutions, which continue after the establishment of the socialist system.

The forms of the revolution, too, he said, should be defined based on the practical experience of the present times, not by mechanically following previously established theories. The anti-imperialist, anti-feudal democratic revolution taking place in colonial or semi-colonial countries should not be explained within the framework of the bourgeois revolution or socialist revolution. It should be considered an independent form of revolution.

Kim Jong Il established a Juche-oriented view with which to approach the start of a revolution and its final victory.

The preceding revolutionary theories of the working class held that a revolution takes place and emerges victorious only when the oppressed and exploited popular masses recognize they can no longer live under such conditions, requiring a change of society, and when the ruling class become unable to rule the masses as before. These theories asserted that this is the

“basic law of revolution.” Needless to say, if a revolution is to take place and emerge victorious, it needs the creation of such conditions. But, a revolution does not take place simply because such conditions are created, and even if it does, it would end in failure unless the driving force of the revolution is prepared.

Seeing through these limitations of the preceding theories, in July 1961 Kim Jong Il said that a revolution is the highest stage of social movement and that where there is a movement, there are champions who start it and press on with it. On this premise, he clarified that the basic law of revolution is that the champions of a revolutionary movement as a social movement are the masses of the people and they are also the motive force of a revolutionary movement; a revolution breaks out when the masses become politically aware, and advances and emerges victorious on their own strength.

Kim Jong Il gave another clarification of the originality of Kim Il Sung’s revolutionary idea, saying that it makes the methods of leadership its important component.

One day in September 1963, he had a sincere discussion with the chairman of the Party committee of the economics faculty, expressing his views on the Party’s methods of leadership of the masses of the people.

He explained that for the first time Kim Il Sung had found a solution to the question of how the Party should organize and mobilize the masses in the revolution and construction, that is, the question of the revolutionary work methods of the Party, and said:

“The question of leadership methods is an important part of the revolutionary idea of the great leader.”

Marxism-Leninism as a theory with philosophy, political economy and scientific socialism as its components does not have a systematized approach to the methods of leading the masses to victory in revolution. So, leadership methods do not merit independent attention in Marxism-Leninism.

On many such occasions, Kim Jong Il clarified that Kim Il Sung’s revolutionary idea is an original idea which includes leadership methods as an important part together with ideology and theory.

3. ANALYSIS OF MODERN IMPERIALISM AND MODERN REVISIONISM

Analysing and judging modern imperialism correctly and explicating its features and aggressive character was not merely an academic question, but an important issue to lay the basis for establishing the strategy and tactics of the Korean revolution. However, quite a few people failed to see that the essential features of imperialism had changed after the Second World War, relying on the previously established theories. Lessons in the university were confined to comparing the modern imperialism with industrial capitalism, based on Lenin's theory on imperialism.

One day in early March 1961, during a political economy lecture on imperialism, the teacher confined himself to analysing the special character of imperialism as distinguished from industrial capitalism. Kim Jong Il went into deep thought after the class and then went to meet the head of the course in the economics faculty. He suggested that it would be good to include in the course the special character of modern imperialism as distinguished from imperialism in the past. He also concentrated his own energies on finding a solution to this issue.

On July 8, 1961, he took part in a seminar to present a paper on the special character of modern imperialism, which he had personally prepared. He outlined the limitations of the preceding theories of imperialism and analysed the political and economic foundations of modern imperialism, the changes in ruling colonies and the essential character of the mutual relations between imperialist countries, using vivid examples based on Kim Il Sung's revolutionary ideas.

After listening carefully to his speech, the teacher requested Kim Jong Il to hand the paper to him.

Kim Jong Il edited his paper again and then gave it to the political economy department. This is the famous thesis, *The Characteristics of Modern Imperialism and Its Aggressive Nature*.

Undertaking a comprehensive analysis of the changes that had taken

place in the capitalist world after the Second World War, he gave a definition of the characteristics of modern imperialism.

“...Modern imperialism is imperialism based not merely on monopolistic domination but whose political and economic basis is state-controlled monopolistic capitalism, depending not on old colonialism but on neo-colonialism, existing not in parallel with each other but reorganized in subordinate relation with US imperialism as the ringleader, and not growing in strength but making a last-ditch effort even while declining rapidly to its downfall.”

He made a particular effort in the thesis to explain the aggressive nature of this modern-day imperialism. He stressed that while aggression and plunder are inherent in imperialism, the aggressive methods of modern imperialism are somewhat different from those of imperialism in the past. In the past, he said, the imperialists fought each other constantly for economic profit and the occupation of colonies, but they are now making desperate efforts to maintain their crumbling system by destroying and obliterating socialist countries and other revolutionary forces. The cruelty of modern imperialism is supported by its craftiness and this is expressed in the fact that they are trying to break up socialist countries and other revolutionary forces from within by underhand means, under the guise of “peace” and “cooperation.”

Exposing the opportunism and capitulationism of modern revisionists who were denying the aggressive nature of the imperialists and giving up the anti-imperialist struggle, asserting that imperialism was not “aggressive” but “reasonable,” Kim Jong Il emphasized the need to check and frustrate imperialist moves towards aggression and war at every step and to expose and destroy the counterrevolutionary sophistry of modern revisionists, in order to strengthen the anti-imperialist struggle.

In his university days, Kim Jong Il launched several ideological and theoretical activities against modern revisionism.

The counterrevolutionary manoeuvres of the modern revisionists became more evident in the 1960s. This caused serious differences of policies and lines between the parties of socialist countries, which went so far as to mention a specific party in their attack.

In this context, Kim Jong Il engaged in a lengthy study and analysis of modern revisionism, upholding revolutionary principles.

In his talks, titled, *On the Appearance of Modern Revisionism* on October 28, 1960, *On the Reactionary Nature of Modern Revisionism and Our Party's Revolutionary Stand in the Anti-revisionist Struggle* on December 29, 1962, and many other talks, Kim Jong Il comprehensively dealt with the source of modern revisionism, its reactionary nature and harmful effects, important questions relating to anti-revisionist education, and the independent and revolutionary stand maintained by the WPK in the struggle against modern revisionism.

Kim Jong Il said that the reason why revisionism had appeared in ruling parties as an ideological trend was explained by the fact that a betrayer of the revolution had seized the supreme power of the party and State, using the demise of the leader as an opportunity, and dictated revisionism. He clarified that the source of revisionism in ruling parties stemmed from the fact that they were trapped by bourgeois influences from within and subject to the pressures of imperialism from outside.

He said that revisionism could never make an appearance as an ideological trend in a country guided by an intelligent leader, and proved this by taking the example of Korea where revisionism could not sprout thanks to the wise leadership of Kim Il Sung and the unshakable unity of the WPK behind him.

He indicated that the reactionary nature of modern revisionism is to disparage the prestige of the leader and deny the party's leadership of the revolution and construction.

The modern revisionism that appeared in the ruling party of a big country, he said, is more dangerous than the revisionism of the Second International, as it was finding evident expression in the formulation of the policies of the party and the State exerting great influence on the development of international relations. The rapid dissemination of modern revisionism is analogous with the principle that if a peach on the top in a basket full of peaches rots on a hot summer day, the rotting water filters down, disseminating germs, to decay all the peaches in the basket.

Kim Jong Il elaborated on the harm done by modern revisionism in its various aspects.

It denies, he said, the leadership of a working-class party in the revolution and in construction. It comes up with terms like “all-people party” with the object of denying the class character of the party and its leading role, and, worse still, giving up the class struggle. Rejecting the party’s leadership is equivalent, in essence, to denying the existence of the party itself.

Kim Jong Il condemned the modern revisionists, saying that concentrating their attack on the authority and prestige of the leader under the motto of rejecting a “personality cult,” and obliterating the leader’s achievements and revolutionary traditions, is a scheme to deny the guidance of the leader to the revolutionary struggle.

He continued: The modern revisionists paralyse the class consciousness of the people, claiming “freedom,” “democracy” and “humanitarianism”; surrender to the US imperialists, seized with fear by their threat of atomic bombs; and impede others’ anti-imperialist struggle by spreading the worship of imperialism. Another harm done by them is to destroy the unity and solidarity of socialist countries by violating the principles of mutual relations between fraternal parties. Though modern revisionism may deceive the people temporarily, masquerading under the cloak of Leninism, it is doomed to failure.

On March 15, 1962, and on many other occasions, he emphasized the need to educate Party members and the working people about the reactionary and harmful nature of modern revisionism, and about the importance of maintaining a thoroughly independent stand in the anti-revisionist struggle.

4. IN-DEPTH DEVELOPMENT OF THE JUCHE-ORIENTED IDEA AND THEORY OF ART AND LITERATURE

In his university days, Kim Jong Il laid the ideological and theoretical foundation for building up Juche-oriented art and literature.

While making deep study of Kim Il Sung's works and instructions on art and literature, reading preceding theories and famous Korean and foreign literary works, analysing and summing them up with a Juche-oriented view, he made a resolve to make Korean art and literature Juche-based, and advanced an idea and theory for its realization.

His primary focus was the revolutionary traditions of Korean art and literature.

In those days, concern about the art and literature of the anti-Japanese revolution period was growing and there was active research on them, but quite a few people considered Korean art and literature as originating from two branches—the anti-Japanese revolution and KAPF¹⁹. This view was most clearly expressed in the report to the inaugural conference of the General Federation of the Unions of Literature and the Arts of Korea held in early March 1961. It was a view that was very harmful to the building of Juche-oriented art and literature and needed to be dealt with immediately.

One day in November 1960, Kim Jong Il met a student of the Korean philology faculty and talked about the significance of the art and literature of the anti-Japanese revolution period in the history of art and literature.

“The art and literature of the anti-Japanese revolution period was the origin of the art and literature of the Party and the working class, and has become part of the brilliant tradition of Juche-oriented revolutionary art and literature.

“The historical roots of the revolutionary art and literature we are now building were formed by the art and literature of that period. We must make this fact clearly known.”

In a thesis, titled, *The Art and Literature during the Anti-Japanese Revolution Is the One and Only Tradition of Our Art and Literature*, published on March 5, 1961, Kim Jong Il gave a scientific explanation of why Korean art and literature should carry forward only artistic and literary traditions of the anti-Japanese revolution period.

While pointing out the progressive aspects and limitations of the KAPF art and literature, he shed light on the character of the art and literature in the days of the anti-Japanese revolution being the very source of the traditions of Korean art and literature.

He said that the present art and literature was directly inherited from the art and literature of the anti-Japanese revolution period, which created prototypes of genuine Korean revolutionaries for the first time in the history of Korea. He proved that it had established a brilliant tradition for the Juche-oriented and revolutionary art and literature because it was based on socialist realism, in terms of the high levels of its ideological content and artistic representation.

Kim Jong Il also gave ideological and theoretical clarification of the concrete ways in which to carry forward those revolutionary traditions of art and literature, and emphasized the need to re-produce the works created during the anti-Japanese revolution.

Kim Jong Il's ideology and theory on the revolutionary traditions of art and literature became a powerful guideline for defending Kim Il Sung's achievements in this field and celebrating them for all ages, and for steadily developing Korean art and literature along Juche-oriented and revolutionary lines, following the traditions of the anti-Japanese revolution. It also laid the foundation for ushering in the heydays of Juche art by stepping up the artistic and literary revolution which was launched in the late 1960s.

Considering the creation of the right image of the leader to be the most important task of art and literature, he broke the ideological and theoretical bottlenecks in this regard.

One day in December 1960, on seeing the drama, *The Fog Is Lifting from the Mountains and Rivers of the Homeland*, he witnessed the enthusiastic hearty response of the audience. He said that the drama had won the admiration of the people because it had portrayed Kim Il Sung.

“Our art and literature must pay primary attention to describing the leader and direct great efforts to this end.

“Portraying the leader is an important task of the revolutionary art and literature.”

The drama had given a vivid depiction of the revolutionary activity of Kim Il Sung, helping the people to study his revolutionary history and achievements, emulate his noble virtues and nurture respect for and loyalty to him. He highly appreciated the ideological and artistic success of the drama and its cognitive and educational role.

On the ideological and aesthetic question relating to the creation of the image of the leader, he said that what is important in describing Kim Il Sung is to profoundly depict his greatness.

For a detailed description of his personality, he said, it is imperative to portray Kim Il Sung as always being among the people. He continued: He is united with the people as one. A leader apart from the people is no leader but a mere individual. The greatness of a leader is demonstrated and enhanced in his relationship with the people. The greatness of a leader is inconceivable without the people. Today, our people praise Kim Il Sung because he believes in the strength of the people, finds solutions to all questions relying on this strength, and runs the government and takes benevolent care of the people by always being among them and sharing his lot with them.

Some days later Kim Jong Il again emphasized the need to produce as many novels, films and artworks as possible portraying Kim Il Sung's revolutionary activity, and in the future, to create masterpieces which give a systematized and comprehensive account of his activity.

He laid down the principles to be followed in the building of art and literature. In early December 1960, he said:

“The leader’s ideas on art and literature provide a clear indication of the direction and ways for developing revolutionary and popular art and literature in keeping with the requirement of the times and the aspirations of the masses of the people.”

What he said was of great significance in the building of Juche-oriented art and literature because it elaborated the ideological, theoretical and methodological guidelines to be strictly followed in checking all sorts of wrong ideological trends that go against the needs of the times, and in building new art and literature that suits the requirements of the Juche era and the aspirations of the people.

While talking to students of Kim Il Sung University one day in October 1963, Kim Jong Il explained the essence of art and literature in the context of their relation to the people; their essence is that they should contribute to mankind by artistic representation of man and his life.

Continuing to speak about the functions of art and literature, he

mentioned that although the founders of Marxism had emphasized its cognitive value many times over, they had failed to delineate its function of ideological education as an independent function and to deal with it. He declared that the art and literature of Korea must be a strong weapon to equip the people with a revolutionary outlook on the world and to encourage them to create a new life for themselves.

Kim Jong Il talked about vitality of artistic and literary works.

One day in April 1962, explaining the reason why the revolutionary songs created during the anti-Japanese revolutionary struggle are still sung by the people today touching their heartstrings, he said: If a song is to enjoy popularity among the people, it must vividly reflect their struggles and their life, their emotions and their ideological aspirations. Songs which graphically depict the truth they have learned through their struggles in life and the faith, will and aspirations they cherish, naturally enjoy the love of the people. Songs which reflect the people's aspirations and need to shape their destiny by their own efforts will be sung through generations.

Kim Jong Il also provided a clarification on the representation of independent man.

Having studied Kim Il Sung's idea on art and literature, he came to the view that literature should deal with human beings and, in particular, create images of the working people, independent human beings, who play a decisive role in transforming nature and society. When he reviewed a literary work, regardless of when and in which country it was produced, he clearly set forth its strengths and weaknesses, and its cognitive and educational role, that is, what kind of people it chose to portray and what significance the portrayal of such people has in the people's struggle for independence. In this process, he formulated the idea that art and literature should have as their protagonist a typical man, corresponding to the development of the times, and that the kind of people described in Korea's art and literature of the present times should be independent men, unflinching in their loyalty to Kim Il Sung.

In addition, Kim Jong Il dealt with all matters of principle arising in building the art and literature of the present times—the Party spirit and the working-class spirit to be maintained in art and literature, the ideological

contents of a work and the writer's outlook on the world, the combination of ideological character with artistic value and the creative methods of socialist realism.

He gave answers to many questions arising from creative practice.

Considering cinema, a powerful educational means for the masses and a composite form of art, as the key to developing art and literature as a whole, Kim Jong Il in his university days deeply studied the theoretical and practical questions related to developing the art of cinema on a Juche-oriented line, including theories on screenplay, cinematic music and camerawork.

In his attempts to strike a new path in the creation of a revolutionary and popular opera of a Korean style, early in April 1963, he elucidated the principles to be followed for creating new Korean-style operas as distinguished fundamentally from the European classical operas.

His contributions to finding solutions to all problems out of actual process of developing drama, music, the fine arts and works in other artistic and literary spheres on a Juche-oriented line opened the door to bringing about a new change in the building of Juche-oriented art and literature.

5. GRADUATION THESIS: *THE PLACE AND ROLE OF THE COUNTY IN THE BUILDING OF SOCIALISM*

One day in November 1963, Kim Jong Il expressed his desire to write a thesis on the place and role of the county in the building of socialism. The teachers were surprised that he had taken up this topic for his graduation thesis because it was an extensive and complicated subject which even academic circles had not yet elucidated; moreover, the period for writing it was limited. They advised him to write his thesis on the laws of the socialist economy and prove their validity, instead.

Kim Jong Il said that he could have chosen the issue of building an independent national economy or the issue of the basic line of economic construction, but these had already been dealt with by many people in their different aspects. In his opinion, a graduation thesis should pose a new

scientific and theoretical question and find a solution to it.

He had decided to write on the place and role of the county in socialist construction because it was a question that needed an urgent solution in the context of the socialist economic construction of the 1960s. His other purpose, in particular, was to bring home to the masses of the people the instructions which Kim Il Sung had given at the Changsong joint conference, and to help them translate his ideas into practice.

In his concluding speech, *Let Us Radically Improve the People's Living Standards by Strengthening the Role of the County and Further Developing Local Industry and Agriculture*, delivered at the Changsong Joint Conference of Local Party and Economic Officials in August 1962, Kim Il Sung put forth his ideas on the place and role of the county and spoke about the correct way to develop local industry and agriculture in conformity with the new requirements of the revolution and construction. However, some people misunderstood the essence of his instructions, mistaking them to be for a task to only increase the living standards of the farmers in mountainous areas.

Kim Jong Il decided to clarify in his graduation thesis the essence and basic ideas contained in Kim Il Sung's speech at the Changsong joint conference, and to give a comprehensive elaboration of the place and role of the county in socialist construction.

On visits to Taedong County in South Phyongan Province, Rinsan County in North Hwanghae Province and several other county towns and mountainous villages, he had witnessed the realities of counties and the actual living conditions of the farmers in mountainous villages. He came to the conclusion that strengthening the role of the county was the way to improve the people's living standards, and tried hard to arrive at a satisfactory solution to this issue.

After deciding on the subject of his thesis, Kim Jong Il drew up a content outline and a schedule for writing it up in a short span of time and presented it to the teachers and scholars. He explained that although a large number of issues would need to be considered in order to determine the role of the county, dealing with all of these in a graduation thesis was difficult. Therefore, he said, he would confine himself to inquiring into the role of the

county in socialist construction from the point of view of economics.

After working out the schedule, he began to gather data.

He made a systematic study of Kim Il Sung's works on the rural question and local industry, and visited several localities to obtain real data in the areas of politics, the economy and culture. He made a detailed analysis of the data preserved in the central economic guidance institutions. At the same time, he studied the classics and the agricultural policies of other socialist countries.

By accompanying Kim Il Sung on his personal guidance tours he was able to further elaborate his thinking on the thesis and hold discussions with scholars on several occasions.

On March 18, 1964, he published the thesis, titled, *The Place and Role of the County in the Building of Socialism*.

In his thesis he first stated that an important task facing the working-class party and the State in socialist construction was to abolish the differences between the towns and the countryside, and to eliminate the class distinction between the working class and the peasantry, thus solving the rural question. He gave scientific evidence to prove that in order to abolish the backwardness of the countryside relative to the towns and solve the rural question, the working-class party and the State should provide unified and comprehensive guidance to the rural areas by establishing a specific regional base.

He stipulated that this regional base should be a unit which directly informs villages about Party and State policies and guides on-the-spot agricultural production and other aspects of the local economy and culture with the aim of developing them as a whole. It should also be a point of contact and a node that links towns and rural areas in all spheres of politics, the economy and culture. He then proved, on a scientific basis, that the county was the most suitable to be such a unit.

Kim Jong Il scientifically demonstrated that the county is an all-embracing unit in the development of the local economy, since the local economy develops basing itself on the county and the county directs the rural economy on the spot. He also suggested ways to improve the role of the county.

Developing local industry with the county as a basic unit, he wrote, is an important way to rapidly increase production and improve the people's living standards. Local industry should be developed to a higher level in order to eliminate the distinction between the towns and the countryside by raising the standards of the countryside to those of the towns and to supply the necessities to its inhabitants through the efforts of the county itself. It is necessary to develop all the economic sectors of the county and to strengthen the links between them. To this end, it is important to rapidly develop agriculture, the most important sector of the local economy, with the county as the basic unit, and strengthen the ties between agriculture and local industry.

The differences between counties should be narrowed down through universal development of the county's economy. In order to eliminate differences in the level of development of the productive forces between various local areas and differences in the living standards of the peasants, between areas with varying geographical features, the countryside should be developed as a whole, with special efforts directed towards development of backward regions. Each region should increase its revenues by making effective use of its natural resources and economic conditions and developing the economy comprehensively, with State assistance being properly combined.

Expounding the place and role of the county as a base for economic ties between towns and villages, Kim Jong Il specified the levers of these ties between urban and rural areas and the ways in which to strengthen them.

He explained that in socialist construction, the county serves not only as an all-embracing unit in the development of the local economy but also as a base that links towns and villages economically, and that the direct ties in production make up the most important part of the economic ties between urban and rural areas and between industry and agriculture.

Only when the direct production ties between industry and agriculture are developed with the county as a base, can agricultural production be rapidly increased to improve the peasants' living standards, and cooperative property be brought closer to the common property of the people; the former can be converted into the latter by welding together the two forms of

property and increasing the role of the common property of the people over cooperative property.

Kim Jong Il pointed out that in order to develop direct production ties between industry and agriculture, the county should strengthen the State enterprises which serve the rural economy directly, consolidate their material and technical foundations, and actively make use of these material and technical means for agricultural production on cooperative farms. He added that the direct production ties between industry and agriculture should be strengthened in keeping with the developing reality, so as to step up the industrialization and modernization of agriculture and gradually convert the cooperative property into common property of the people.

In addition, he emphasized that, since the economic ties between industry and agriculture are not confined to direct production ties so long as ownership of the means of production is differentiated, the commercial ties between towns and villages should be strengthened in order to help this process.

Confident that the role of the county as a regional base would become greater as socialist construction progresses, he drew attention to the following:

“Even if socialist construction makes progress and towns develop, a considerable proportion of the population of rural areas will live in the counties and the farmers will be scattered across a large area due to the dispersed character of rural areas. Therefore, ... even in the far future, the ri in rural areas will remain the cell for production, supply and service, and counties will serve as an economic base that links towns and villages and as a supply base for the countryside.”

Kim Jong Il's graduation thesis was a document that enriched the theory of socialist construction by defending and developing Kim Il Sung's theory of a regional base, and illumined the right way for the working-class party and the State to approach the settlement of the rural question after the establishment of socialism.

His thesis enjoyed the unreserved support and admiration of the participants in the debate for its Juche-oriented stand, its reflection of the urgent demands of reality, its originality in finding a solution to the

question, and its exposition of correct idea and theory.

One day, Kim Il Sung set himself to read Kim Jong Il's voluminous thesis. Fascinated by it, he missed out on his walk and forgot to have breakfast. Having finished reading it, he said with satisfaction. **"Wonderful! I like it very much."**

Emphasizing that only a theoretical genius could present such a thesis, he said, **"Only such a thesis is worth reading and useful."**

6. ACCOMPANYING KIM IL SUNG ON FIELD GUIDANCE

During his university days Kim Jong Il helped Kim Il Sung in his work by accompanying him on his personal guidance tours to different parts of the country.

In his own words, **"I have accompanied the leader since I was in the second grade of the university to help him in his work and to guard him."**

During these trips in company with Kim Il Sung, Kim Jong Il got acquainted in detail with the situation of the unit concerned and reported it to Kim Il Sung, thus contributing greatly to the formulation of his policies.

In July 1962, Kim Il Sung was making preparations for the Changsong Joint Conference of Local Party and Economic Officials in order to popularize throughout the country the experience of Changsong County, which he held up as a model unit for developing the economy and improving the people's standard of living in mountainous regions.

Kim Jong Il visited the local industries and cooperatives in the Sakju area, a unit which was arranged for inspection by the participants in the conference, and took stock of the actual situation of the local economy.

At the Sakju Textile Mill he came to know that the mill, which about ten housewives had started operating with just one handloom and four spinning wheels in an upper room of the county's kindergarten, was developed within four years into a mechanized mill which turned out one million metres of fabric annually. On visiting the maize-processing factory, he was

pleased to find that in response to Kim Il Sung's instructions to the regions to be self-sufficient in meeting the demand for cooking oil, the factory had organized an oil workteam and raised the oil extraction rate to supply enough oil to the local inhabitants.

At the agricultural cooperative of the county town, he took stock of its situation and discussed with its members for a long time on the prospects of the cooperative.

Based on his understanding and analysis of the economic situation of Sakju County, Kim Jong Il wrote a treatise, titled, *The Correctness of Our Party's Policy to Develop the Local Economy* on August 5, 1962.

In this treatise he used the experience of Sakju County to prove that the Party's policy of building up local industry, the policy of increasing production by motivating the people and tapping the material resources available in the localities, and its policy of developing local industry by displaying the spirit of self-reliance and strengthening creative cooperation among the working people, were absolutely correct. He also proved that developing local industry using the county, a regional centre for political, economic and cultural construction, as a unit was reasonable for strengthening the production links between industry and agriculture and improving supply to the rural areas.

The experience of Sakju County, he wrote, shows that if a county mobilizes its latent reserves to carry out the Party's policies, it will be able to develop its industry and the rural economy, and improve the people's standard of living.

The data analysed in his treatise were of great help to Kim Il Sung, who was making preparations for the Changsong joint conference.

Later Kim Il Sung recollected that because Kim Jong Il had helped him beforehand by reading his intentions and thought, when he himself was busy holding up a model unit and preparing the document for the Changsong joint conference, the meeting was a success as he had desired.

In August 1963 Kim Jong Il accompanied Kim Il Sung on his on-the-spot guidance trips to South Hamgyong and Ryanggang provinces; he took stock of the reality of the different sectors of these provinces so as to help



Kim Jong Il with his father Kim Il Sung and his sister

Kim Il Sung in taking effective measures to improve the work in the county Party committees and county people's committees in Pukchong, Toksong, Phungsan (the present-day Kim Hyong Gwon County) counties, and to develop the education, culture and welfare services and raise the people's living standards.

Once, on his way to Phungsan county town he dropped in at a kindergarten in the Jigyong Cooperative Farm. He asked the children what they had had for breakfast, and personally opened their lunch-boxes, most of which contained potato-cakes, potato and boiled rice, or simply steamed potatoes.

Referring to the children's lunch-boxes that he had seen, Kim Jong Il suggested to Kim Il Sung that the mind-set of the officials in the agricultural sector needed to be corrected.

He called at the foodstuff department of the Phungsan county town store and examined its stocks of the quantity of bean paste and soy sauce that were supplied to the inhabitants of the town. He also took a taste of the bean paste, whose quality he found low. He left the shop with samples of the bean paste and soy sauce in order to take measures to improve their quality.

Later, Kim Il Sung gave instructions for rapid improvement of the living standards of the inhabitants in the province, and in the mountainous areas in particular, at the plenary meeting of the Ryanggang Provincial Party Committee. At the meeting the participants were shown the pot of bean paste and the bottle of soy sauce which Kim Jong Il had brought. Concerned at their poor quality, Kim Il Sung exhorted that the inhabitants of the province should be supplied with better-quality, appetizing bean paste and soy sauce.

Kim Jong Il analysed and synthesized data on the basis of the ground situation and drew up a plan of measures, before presenting them to Kim Il Sung. On this basis, several important measures were taken to improve the living standards of the people.

Kim Jong Il visited the Phungsan Middle School to understand in detail the reality of school education. He inspected every part of the school campus, including the laboratories for physics, chemistry and biology, and made a report to Kim Il Sung. This helped Kim Il Sung to understand the

actual situation of education in the schools of the county and to take the necessary measures for the development of the education. Later, Phungsan County became a “model county of education.”

Kim Jong Il also assisted Kim Il Sung in his writing of the work, titled, *Theses on the Socialist Rural Question in Our Country*.

On January 10, 1964, in the company of Kim Il Sung, who was preparing to write the theses, Kim Jong Il examined workteam No. 7 of the Onchon County Town Cooperative Farm to understand the situation in the farm.

That day they had meaningful discussion walking along the field after having finished the on-the-spot guidance visit.

Kim Il Sung said that it was a great pleasure for him to be on the spot and to know the reality through the plain words of the people, and that he had learned a lot at the Onchon County Town Cooperative Farm.

Replying that he had also learned a lot, Kim Jong Il told him that when Kim Il Sung was talking to the workteam leader of the cooperative farm, he had realised once again that the questions that were to be raised in the rural theses were urgent issues which reflected the actual situation of the rural areas in Korea and were axiomatic in the development of a socialist rural economy.

Kim Jong Il said that the reality of the Onchon County Town Cooperative Farm indicated that the question of taking nationwide measures to cement the economic foundation of cooperative farms and to improve the living standards of the peasants, which was to be explained in the rural theses, was an urgent question to which he gave thought whenever he visited the farms in the company of Kim Il Sung. He continued that he had keenly felt, on visiting the Tokchon Cooperative Farm in Taedong County the previous year, that it was necessary to establish the basic principles and ways for a final solution of the rural question.

Kim Il Sung said that the rural question under socialism is a very important, yet difficult one. The preceding classics had attached great importance to it but had failed to advance the detailed tasks for a final solution of the socialist rural question after the victory of the socialist revolution. Furthermore, they had never thought about the assistance of

industry to agriculture and the support of towns to the countryside.

Kim Jong Il said that the ideological and cultural level of the farmers had been raised considerably, and a strong material and technical foundation for the rural economy laid, as a result of the formation of agricultural cooperatives after the war and the launching of ideological, technological and cultural revolutions under the dynamic leadership of Kim Il Sung; but the living standards of the peasants were still not high enough. He cited as an example the distribution of workteam No. 7 of the Onchon County Town Cooperative Farm. He explained in figures that the actual shares of the individual farmers were small after leaving out the deliveries to the State, including the tax in kind, and the public accumulation fund.

Listening to him carefully, Kim Il Sung asked about the amount of grain delivered to the State, the share of tax in kind of that amount, the amount paid for loaned grain and seed, and the floating fund. By Kim Jong Il's reply Kim Il Sung was convinced that the abolition of the agricultural tax in kind would make a great contribution to the improvement of the peasants' livelihood, and said that he was going to set forth in the rural theses the task of abolishing the agricultural tax in kind within a few years.

Kim Jong Il reported to him what the workteam leader had said: The workteam had not yet built even one modern dwelling unit, but it planned to build 30 houses that year. He wondered if it was really possible for the team to build these by its own efforts. Kim Il Sung agreed that it might be difficult for the farm to mobilize a work force out of farmers, and to obtain timber and cement for building the houses. He expressed his determination to build the dwellings and carry out all rural capital construction at the expense of the State.

Kim Jong Il said that the popular politics which Kim Il Sung was planning were the politics which only the WPK could put forward, and that the basic principles for the solution of the rural question under socialism which Kim Il Sung was going to clarify in the rural theses were truly original thoughts. He continued:

“From the viewpoint of class relationship, the course of building socialism is a course in which the working class that has assumed power

transforms all the members of society on its pattern, and from the viewpoint of the economic relationship, it is a course of narrowing down the gap between industry and agriculture, and between urban and rural areas, through the assistance of industry to agriculture and the support of towns to the countryside.”

Kim Il Sung praised what Kim Jong Il said as a correct formulation, and emphasized the need to solve the rural question from the standpoint of Juche, as required by the Korean revolution and the specific situation of the Korean countryside, instead of imitating established theories or the experiences of foreign countries.

Kim Jong Il said to Kim Il Sung:

“When I go into the reality with you, I feel that everything I see turns into knowledge with creative resourcefulness and revolutionary zeal swelling up.”

Kim Jong Il’s activities geared to translating Kim Il Sung’s thoughts and plans into reality included all the sectors and units of the revolution and construction—Party work, the building of the socialist economy and culture and the strengthening of the defence capabilities of the country.

In February 1963, when he accompanied Kim Il Sung on a field guidance visit to North Hwanghae Province, Kim Jong Il stressed to the Party officials there that the first and foremost task of Party work was to carry out Kim Il Sung’s instructions.

Kim Jong Il directed the efforts to boost a technological transformation in industry and a technological revolution in agriculture.

In August 1961 he visited, in the company of Kim Il Sung, the West Pyongyang Railway Factory (the present-day Kim Jong Thae Electric Locomotive Factory). After looking at the electric locomotive *Pulgungi No. 1*, the first of its kind which had been made by means of Korea’s own technology, materials and equipment, he went to the sheet-metal processing shop and assigned the workers there the task of modernizing the technical instalments and gradually mechanizing and automating all the production processes so as to turn out more locomotives while making the process of labour easier.

In September that year, together with Kim Il Sung, he took part in the inaugural ceremony of blast furnace No. 2 in the Hwanghae Iron Works.

Kim Il Sung declared the commissioning of the furnace, by cutting the red ribbon hung in front of the furnace. The smelters opened the tap hole with iron rods.

Looking at their smelting work, Kim Jong Il stressed that the tapping operation should be mechanized within a short period of time so as to ease their hard manual labour. Then he looked into the furnace wearing protective glasses, and inquired about the temperature inside the furnace and how many times they tapped in a day.

Having fully acquainted himself with the process, he said that all furnaces to be built in future should be automated at a higher level.

His meetings with the working people in the company of Kim Il Sung opened a new page in the history of comprehensive technological reconstruction, and stories of his benevolent care came into being in this course.

One day in February 1963 he accompanied Kim Il Sung on a tour of the Nampho Smeltery. At the cast-gold shop he worried about the workers operating in a foul gas-smelling environment. Saying that the health of the workers could not be bartered for several tons of gold, he emphasized the need to turn all the dangerous work into harmless work, and for the present, to take measures to make hard manual labour mechanized and semi-automated.

He sat together with the officials of the smeltery and appealed to them to implement with credit the instructions of Kim Il Sung at the consultative meeting.

In his discussions with them he put stress on launching Party work, the work amongst the people, effectively, establishing a cultured form of production activity and life by removing the harmful gas that leaked from furnace, taking scientific and technological measures to increase the production of gold and other rare metals and filter all the useful elements which were emitted through the chimney, and taking good care of the workers' health.

Kim Jong Il assisted Kim Il Sung when he inspected the Suphung Power Station, the Wiyon Forestry Machine Repair Factory and many other factories and enterprises.

He also acted as an aide to Kim Il Sung in his work to carry out the rural technological revolution.

In August 1962 he went to the Saenal Agricultural Cooperative in Sinchon County and informed the cooperative members that Kim Il Sung was concerned about the mechanization of the rural economy, and encouraged them to take the lead in this work.

In November that year he visited the threshing-field of the Rihyon Cooperative Farm in Sadong District. Looking at the combine thresher raising dust, he commented that mechanization which might be harmful to the health of the peasants should not be allowed, and that a dust collector should be installed in the thresher.

Kim Jong Il inspected many cooperative farms in Jaeryong and Anak counties and several other counties and led them to increase grain production by introducing advanced farming methods.

During his university days Kim Jong Il frequented the Korean Film Studio and helped in the process of film shooting till late at night. He paid deep attention to translating into practice Kim Il Sung's ideas on art and literature, in several units. He also helped start TV broadcasting, which greatly pleased Kim Il Sung.

Kim Jong Il helped Kim Il Sung in his work to strengthen the country's self-defensive capabilities, in keeping with the line of building up defence in parallel with economic construction, a line which Kim Il Sung advanced at the Fifth Plenary Meeting of the Fourth Party Central Committee, in December 1962.

On February 6, 1963, he accompanied Kim Il Sung who was inspecting the frontline on Mt. Taedok. Notwithstanding the severe winter, Kim Il Sung inspected the unit and set forth the militant slogan, "**a-match-for-a-hundred**". But the commanding officers of the unit failed to fathom the correct meaning of the slogan.

When he came to a trench on the peak, an officer of the unit reported to Kim Jong Il that they would be fully able to be a-match-for-a-hundred in a defensive battle if they built up their defence position and trained themselves relying on it, as Kim Il Sung had instructed. He understood the slogan only in terms of an immediate combat task for defence, instead of

considering it as a new policy to be applied in the building of the army as a whole.

Grasping the weakness in his understanding, Kim Jong Il explained to him that the slogan contained the intention of Kim Il Sung to develop the KPA into a powerful revolutionary armed force which could defeat any enemy in any battle. He said:

“The slogan of a-match-for-a-hundred requires in essence that each soldier should be prepared to face a hundred enemies not only in defence but also in attack. You should not confine the content of the slogan only to defence. Each soldier of the People’s Army should become a match for a hundred in attack as well as in defensive battle.”

Kim Jong Il continued to say that the KPA is a revolutionary army with a noble aim; it had the tradition of the anti-Japanese armed struggle behind it, and each soldier would equal a hundred foes when he acquired the indomitable revolutionary spirit of the anti-Japanese guerrillas, their marksmanship, flexible tactics and sound physique.

He later visited several other units to help them train soldiers into combatants equal to face a hundred.

In July 1963, on a visit to an air-force unit, Kim Jong Il told the pilots there that they should be fully and ever ready for combat. He explained that they could destroy the enemy with tactical superiority by exploiting the weak point of the enemy only if they are well-informed of the enemy’s planes as well as their own planes. In November that year he visited an anti-aircraft unit and ensured that the unit intensified its training and technological study so that all the soldiers would be well-versed with modern technological equipment.

Alongside, Kim Jong Il endeavoured to implement Kim Il Sung’s policy of arming the entire population and fortifying the country.

The revolutionary activities Kim Jong Il conducted during his days at Kim Il Sung University while assisting Kim Il Sung were of great significance in ensuring the victorious advance of the revolutionary cause of Juche by establishing the leadership of Kim Il Sung over the revolution and construction.

7. FINISHING THE COURSE AT THE UNIVERSITY

On March 30, 1964, when socialist construction was in full swing in Korea, Kim Jong Il graduated from Kim Il Sung University.

The teachers of the university wished to seat him on the platform at the graduation ceremony. But he declined and sat instead with the other graduates on ordinary chairs. He was awarded a graduation certificate with honours and a letter of commendation.

After the ceremony he shook hands with the dean of the economics faculty and thanked him for the efforts made by the teachers during his course.

He dropped in on the university Party committee and suggested to the chairman that the committee should pay primary attention to educating the students and teaching staff to be loyal to Kim Il Sung and to stand in the vanguard in defending his ideas and authority.

Then he spent time with the graduates of the political economy department of the economics faculty, who were to be appointed to new posts.

He was deeply moved by the thought that they would soon go on to new revolutionary posts, having been prepared ideologically and mentally, scientifically and theoretically in the university. They had entered the university as discharged soldiers who had come with knapsacks on their backs, as working youths who had worked at production sites with oil-stained hands, and as high-school graduates.

He recollected that the past four years had been worthwhile days during which they had displayed enthusiasm and wisdom in scientific study and prepared themselves to be revolutionary talents. At this meeting he delivered a speech, titled, *Let Us Become Revolutionaries Unfailingly Loyal to the Party and the Leader*.

In his speech he said that the revolutionary cause pioneered by Kim Il Sung had not yet been accomplished and that they should work at their new posts diligently as befitting graduates of Kim Il Sung University.

He continued that they should study hard the Party's lines and policies, carry them out to the letter, think and act as Kim Il Sung intended them to

at all times and at all places, and not make the slightest compromise with any practice which runs counter to his ideas.

The graduates of Kim Il Sung University, he said, expressing deep trust and great expectation, must carry out their tasks in their new posts regardless of jobs and positions, appreciating the fact that graduates of Kim Il Sung University are definitely men apart. You should not hesitate or complain, no matter how difficult your tasks and how labour-intensive your jobs. You have not studied in the university because you wanted to obtain a high rank or position. You must work at any post devotedly if it is required by the Party and the revolution, just as the anti-Japanese revolutionary fighters did.

You should be modest and simple in and out of work. If you assume an air of importance and behave arrogantly simply because you are university graduates and work at important posts, you cannot enjoy the respect and love of the people. You must lend your ears to the voices of the masses, treasure them and learn with an open mind from them. When you receive Party policies, you should bring them home to the masses without delay and explain to them the ways in which to implement their tasks. When a difficult and arduous job comes up, you should bear the responsibility for it on your shoulders.

Kim Jong Il emphasized the need to acquire the habit of working and living by relying on the organization and with a correct view of and attitude towards the organization. He advised in detail that they should direct their minds to the organization, report in time all the problems and shortcomings in their work and life in particular, find solutions to them according to the advice of the organization, and make it their daily routine to make a daily assessment of their life and work, no matter what they do, at whatever post.

The graduates were enthused by his words and made up their minds to dedicate themselves, heart and soul, to follow the path set by Kim Il Sung.

After shaking hands with every graduate who was leaving for the new revolutionary post entrusted by the Party, Kim Jong Il left the university.

CHAPTER 8

IN THE LEADERSHIP POSITION

1. STARTING WORK IN THE PARTY CENTRAL COMMITTEE

Around the time when Kim Jong Il was about to graduate from the university, social scientists, the youth organization and various other establishments hoped that he would join their respective areas of work. Meanwhile, senior officials of the Party and the State, including the veterans of the anti-Japanese revolution, wanted him to work in the Central Committee of the Party.

Kim Jong Il made his first appearance at the Party Central Committee on April 1, 1964, where he was greeted by the officials. He said to them:

“Like you, I would like to help the leader in his work. Let us become cornerstones of the Party and genuine workers committed to developing our Party, led by Comrade Kim Il Sung.”

Declining the room arranged for his exclusive use, he worked in a room with the officials of a section.

The first thing he did at the Party Central Committee was to take stock of the actual situation in all fields, including the Party, the military and the economy. He developed his creative thinking and exploration of how to advance the revolution and construction, true to Kim Il Sung’s ideas and intentions.

On April 13, 1964, at a gathering of the officials, he asked them how they had organized the political work to be conducted by Party organizations to mark Kim Il Sung’s 52nd birthday that falls on the 15th of April. They answered that colourful programmes like artistic performances and sports events would be held. Kim Jong Il expressed his opinion, by

saying: For our people, there is no other holiday that is more meaningful than Kim Il Sung's birthday. In the future, we should celebrate the day as the greatest holiday of the nation. Sports events and artistic performances are good, but organizing visits to Mangyongdae, Kim Il Sung's birthplace, would be advisable.

Some days later the officials told him that the working people of Pyongyang had expressed the desire to visit Mangyongdae not only on Kim Il Sung's birthday but on Sundays and other holidays as well. Kim Jong Il said that he attached great importance to visiting Mangyongdae, and that the visit should be made a convention in the future, stressing that visits to Mangyongdae and other forms of political work should be geared to helping Party members and other working people learn about Kim Il Sung's revolutionary career.

From then on, visits to Mangyongdae were organized not only for the people in Pyongyang but for people throughout the country; even foreigners coming to Korea visit Mangyongdae as the first leg of their itinerary.

Kim Jong Il paid special attention to the stand taken by officials at the Party Central Committee on attending to Kim Il Sung, as they were working in close contact with him.

On April 21, he told an official of the Organizational Leadership Department of the Party Central Committee:

“Attending to Comrade Kim Il Sung faithfully is our noble duty and revolutionary obligation. Whenever we organize an undertaking, we must first think about him. We must think about him at every moment of our life, on and off the job.”

Bearing in mind that his good health means a promising future for our Party and country and the eternal happiness of our people, he continued, we must always devote careful attention to his health and not make a single mistake in attending to him and ensuring his personal safety.

He saw to it that the officials working at the Party Central Committee, especially the officials of its Organizational Leadership Department, acquired a sharp political insight and were more steadfast than anybody else in defending Kim Il Sung.

In the course of this, he came to know that a man in a leadership



Kim Jong Il starting work at the Party Central Committee

position in the Party was trying to give prominence to himself with the help of a writer. Referring to the August 1956 Plenary Meeting of the Party Central Committee and the March 1958 Party Conference, Kim Jong Il said that although the Party had rid itself of factionalism at these meetings, its remnants could not be said to have been eliminated. He continued: When our revolution and construction develop in depth and an arduous struggle has to be conducted in the future, factionalism might raise its head again. Some people blindly worship those who are in high positions or those who have been engaged in the revolution for many years.

Kim Jong Il directed his efforts towards grasping the real situation in all areas of the revolution and construction.

Concerned with stepping up the defence capability and increasing the combat efficiency of the KPA, in line with Kim Il Sung's policy of simultaneously undertaking economic construction and the building up of defence, he visited establishments of the defence industries and KPA units.

On his visits to munitions factories, he stressed the need to efficiently organize production in defence industries and to update armaments according to the needs of modern warfare.

One day in mid-April he told an official that military sciences that meet the requirements of modern warfare and the conditions of Korea should be developed quickly, and emphasized that books on Kim Il Sung's military thoughts, strategy and tactics and the experiences of the Fatherland Liberation War should be published in great numbers. Towards the end of May he visited a coastal battery on the west coast.

For ten days from April 23, 1964, he visited several industrial units in Jagang Province, including the Kanggye Youth Power Station which was about to be commissioned and the Songhak Power Station, a small power station on the Konpho in Manpho, to study the situation there. And in May and June, he visited several cities and counties in North and South Hwanghae provinces and South Phyongan Province, taking stock of the situation at the factories, enterprises and cooperative farms of these provinces.

For the development of youth work, he made public a work, titled, ***On Improving the Work of the Youth League to Meet the Requirements of the***

Developing Situation, and other works, in which he indicated the direction of the youth movement in consonance with the actual situation of the DYL having been transformed into the League of Socialist Working Youth. He also met officials in the fields of education, art and literature and mass media, and teachers, students, artistes, journalists and photographers, to gain an understanding of the state of affairs in their fields.

On June 19, 1964, Kim Il Sung entrusted to him the task of developing the WPK organizationally and ideologically, and Kim Jong Il started to work at the Central Committee of the WPK.

On hearing the news, an official at the Foreign Ministry called on him on June 23 and extended his congratulations, adding that everyone was happy at the news.

Expressing his thanks, Kim Jong Il said:

“Now that I am to work at the Party Central Committee, my shoulders are heavy with a sense of responsibility for the Korean revolution.

“The Party Central Committee is the General Staff of the Korean revolution and the highest leadership of the revolution which guides politics, the economy, culture, military affairs and all other sectors of the country. The future and the destiny of our country and our people depend on how the officials at the Party Central Committee work.

“As I start working at the Party Central Committee, I am more firmly determined than ever to work wholeheartedly under the sagacious leadership of Comrade Kim Il Sung for the prosperity of the country and for the freedom and happiness of the people.”

The door to his office opened and this time a veteran of the anti-Japanese revolution, who was working with the people’s armed forces, entered. He told Kim Jong Il that all the anti-Japanese revolutionary veterans were happy with his working at the Party Central Committee.

Expressing his resolve to live up to their expectations, Kim Jong Il said that the veterans should work well in good health and that the People’s Army, remembering its important mission, should breathe the same air as the Party and sincerely support it. He noted that whenever enemies within and without had manoeuvred to place the country in difficult circumstances,

the Party had trusted the KPA, and the Party and the people had felt at ease because the army was strong. This was his great trust in and expectation from the KPA.

Kim Jong Il worked with inexhaustible passion and stamina. The lamp in his office, once lit in the evening, would be put out only at dawn the next morning. It was at this time that the Korean people began to talk about the “ever-lit lamp” and the “lamp lit at the Party Centre”, referring to the lamp in Kim Jong Il’s office.

2. A COMPREHENSIVE REVIEW OF MARXISM-LENINISM

While leading Party work at the Central Committee, Kim Jong Il grasped in depth the requirements of the times and developing revolution and made a comprehensive study and analysis of the preceding revolutionary ideology of the working class, Marxism-Leninism, so as to bring to the fore the brilliance of Kim Il Sung’s revolutionary ideology.

A correct review of the preceding revolutionary ideology of the working class was an urgent demand of the times for advancing the revolution. By its revolutionary character and scientific accuracy, Marxism-Leninism had served the revolutionary struggle of the working class over the last many decades as their guiding ideology, contributing to the cause of independence of the masses. But in these days when the struggle of the masses for independence was witnessing a new turn, the ideology revealed its limitations in many respects.

A review of the preceding revolutionary theory of the working class along the lines of a Juche-oriented point of view, and maintaining a creative attitude towards it, would make it possible to give a proper elucidation of the greatness, originality and historical position of Kim Il Sung’s revolutionary ideology and, guided by it, to advance the revolution and construction along the road of victory.

However, some people, who blindly worshipped the preceding revolutionary ideology and theories of the working class as being absolute,

were inclined to interpret Kim Il Sung's revolutionary ideas, theories and policies in their context, placing obstacles on the road of the Korean revolution and construction. Simultaneously, opportunists were distorting Marxism-Leninism and emasculating its essence in their attempt to rationalize their misleading assertions. A comprehensive review of the preceding revolutionary ideology of the working class was also imperative in order to overcome a dogmatic attitude towards it, to establish the Juche orientation, and to distinguish the Leftist and Rightist approaches to it.

At a meeting with the senior officials of the Party Central Committee on March 13, 1966, Kim Jong Il expressed concern at the tendency of some people to interpret Kim Il Sung's ideas in the context of Marxism-Leninism. He said that Kim Il Sung's revolutionary ideology, which reflected the demands of a new era and a new revolutionary practice, is an original ideology that cannot be measured or analyzed with the yardstick of Marxism-Leninism, adding that a critical and substantive review of the revolutionary ideology of the working class should be undertaken with fresh thinking and original methods.

On May 20 that year he met with social scientists and clarified the direction for a proper review of the classical works. He said that in reviewing the works of Marx and Engels, the historical conditions of the days when Marxism had been created, its social foundations, the demands and standards of the revolutionary struggle of the working class reflected in it, and the special features of the process of its formation and development should be taken into consideration. He explained in detail that the points to be taken into account in studying Leninism were: first, that it was a theory that reflected the demands of a revolutionary struggle during the initial period of working-class power in a country, and was based on an analysis of the historical circumstances of the imperialist era; second, that Lenin, like Marx and Engels, had not experienced socialist construction; and third, that attention should be given to the relationship between Marxism and Leninism, which cannot be distinguished in terms of their essential features.

Hearing that Kim Jong Il had started the work of reviewing the preceding revolutionary ideology of the working class, Kim Il Sung was

highly appreciative of his decision and made his own study available for Kim Jong Il.

Kim Jong Il told the relevant officials that their work was an undertaking which involved reading a colossal number of books, and which required great effort for many years, and that quiet library would be an ideal place. He advised them to use Kim Il Sung's study with respect.

The major works of Marx, Engels and Lenin, which Kim Jong Il selected for the study of the 100-year history of the working-class ideology numbered 31 in all and included *The Capital*, *The Communist Manifesto*, *The Holy Family*, *Dialectics of Nature*, *Anti-Duhring*, *Materialism and Empirio-criticism*, *One Step Forward, Two Steps Back*, *The State and Revolution* and *Philosophical Notebooks*.

Kim Jong Il read the Marxist-Leninist classics with unquenchable passion and energy and unwavering concentration.

The greatest wealth in the world is said to be time, but only 24 hours are available for every man in a day. So, famous men of all ages in the world have studied books by fast reading or by burning the midnight oil, and won over time by increasing their concentration while reading. But they were no comparison to Kim Jong Il's method of reading books by making use of time in a three-dimensional way.

One day, to an official who told him that it seemed like he was reading more books than he had done in his university days, Kim Jong Il said:

“Some people asked me to study in a foreign country for about three years. I too wanted to study three more years after graduating from university, but I wasn't inclined to study abroad.

“When there are the great philosopher Comrade Kim Il Sung and the people to be my mentors in Korea, why should I study abroad, and not in this wonderful library?

“I have decided to study on my own for about three years, regarding this library as my school.

“I always feel the shortage of time as I have to study while assisting the leader in his work. Only 24 hours are available to me in a day. The large number of books to read and the shortage of time force me to use time three-dimensionally.”

He read books while traveling in his car and during breaks in his meetings with the officials in respective fields; and he devoted Sundays and Friday afternoons to reading the classics.

One day in June 1967, Kim Jong Il, together with his colleagues, was reading a classical work, which he was to discuss with them a few days later.

All of a sudden, dark clouds gathered outside and it began to rain heavily. The thunderbolts followed by a downpour seemed to be turning the land into a sea of rainwater. Unaware of all this happening around him, Kim Jong Il's eyes were riveted to the pages of the book. Towards sunset he raised his eyes from the book and looked out, to find that it was raining.

“When did it begin to rain?” he asked.

“It's been raining since noon. There were thunderbolts even,” answered one of his colleagues.

“Is that so? I was so engrossed in reading that I was unaware of what was happening. Anyway, it was a worthwhile day. I finished reading this book in the course of this afternoon.”

With a bright smile on his face, he held up the thick book.

This is only one of many episodes that demonstrate his concentration in reading during the three-year review of the revolutionary ideology of the working class.

During these three years he extracted noteworthy propositions from the Marxist-Leninist classics and read the more important works several times over, making an analysis of them, clarifying the ideological and theoretical limitations of the classical theoreticians, and thus expounding the originality of Kim Il Sung's revolutionary ideas.

The Capital is Marx's representative work, incorporating not only his theories of political economy but philosophy as well and the theory of scientific socialism. Having read the book once in his university days and once after graduation, Kim Jong Il read it again with the social scientists in the course of reviewing the history of the revolutionary ideology of the working class. On the basis of repeated reading of the work and profound analysis, Kim Jong Il came to the conclusion that although the work had served as an ideological and theoretical tool to

bring the European working class of those days to their class consciousness by scientifically expounding the origins of capitalist society, its development and the inevitability of its collapse and arriving at economic proof of the historical mission of the proletariat, it could not serve as a guiding principle in the revolution of the present era owing to its historical limitations.

As for Lenin's *One Step Forward, Two Steps Back*, Kim Jong Il pointed out: The main theme of the work is the organizational basis of a revolutionary Marxist party. Lenin stressed that the party is a progressive, organized detachment of the working class, the highest form of organization of the working class, and an organization closely connected with the masses of the working class. The work deals with the general problems related to the party, but not with some important problems of principle in building a revolutionary party of the working class. Though it made certain contributions to the development of the theory of a working-class party, it cannot be regarded as a guiding document that answers the problems arising in the present-day building of a revolutionary party of the working class.

As he read other Marxist-Leninist works and analyzed the ideas and theories contained in them, Kim Jong Il held discussions with the social scientists on a number of occasions, establishing a system of study and analysis of ideas and contents, highlighting the main points of discussion and answering the questions raised by them.

In recollection of those days, Kim Jong Il once said:

“Reviewing and analyzing the major works of Marx, Engels and Lenin in a comprehensive way was really an enormous task. ...In those days, I read most of the major works of Marx, Engels and Lenin, including those on philosophy and economics, in order to analyze them in an anatomical way. Sometimes I would meditate on a simple expression for several days or even months. We kept reading, unaware that our eyes were bloodshot, and kept discussing until our voices were hoarse. Those are really unforgettable days of self-study.”

On July 1, 1969, Kim Jong Il concluded the three-year-long review of Marxism-Leninism.

He noted that Marxism-Leninism had been significant in the past in

inspiring the working class and other masses to struggle against the outdated capitalist system and other exploitative systems, and in advancing the revolution, but in the present era, decades after its creation, it could not give correct answers to the theoretical and practical problems arising in the revolutionary struggle of the masses and in the building of socialism owing to its historical limitations.

He confirmed that the revolutionary ideas of Kim Il Sung were the guiding ideology of the contemporary era; he finished preparations for formulating them in a scientific way.

3. WITH KIM IL SUNG'S IDEOLOGY AT THE CORE

Kim Jong Il gave a strong impetus to ideological education aimed at equipping Party members and other working people with the Party's monolithic ideology.

Attaching special importance to improving the role of the media and of art and literature in intensifying education on the Party's monolithic ideology, he summoned an official of the Radio and TV Broadcasting Committee one day in August 1967 to assign him the task of finding more songs created in the past in praise of the history of Kim Il Sung's revolutionary activities and creating new paeans of praise to Kim Il Sung's greatness.

A group of composers rushed to the old revolutionary battlesites on Mt. Paektu, where they stayed and contemplated themes for their musical creations.

One night they visited the Monument to the Victorious Battle of Pochonbo where there stood a sculpture of Kim Il Sung at the vanguard of struggle for Korea's liberation. Looking up at his image they could barely control the creative inspiration emanating from their memory of what Kim Jong Il had once told them: No man is as great as Kim Il Sung; as the father of the people, he underwent all sorts of tribulations and sufferings; Korea owes its existence to him; thanks to his leadership, Korea is shining all over the world.

The composers reproduced what he had said as the words of the song they composed, titled, *40 Million People Sing of Their Leader*.

What drew Kim Jong Il's special attention in the work to equip the people with the revolutionary idea of Kim Il Sung in this period of time was the publication and dissemination of Kim Il Sung's works.

One day in December 1967, talking to an official of the Party Central Committee, Kim Jong Il acquainted himself with the state of affairs regarding the publication of Kim Il Sung's works and remarked that the publication of his works needed a fresh start with a guarantee of the highest quality of production. He instructed that each volume of the new editions of Kim Il Sung's *Selected Works* should carry a portrait of Kim Il Sung, relating to the period concerned, and handed over to the official a photograph of Kim Il Sung taken immediately after Korea's liberation, from his private collection.

Later, he instructed that a volume, titled, *Explanatory Note on Kim Il Sung's Ideas on Revolution and Construction* be published—a book giving a scientific clarification of Kim Il Sung's revolutionary ideas; once its manuscript was ready, he read it through himself, correcting the mistakes one by one and taking measures to ensure that it was a high-quality publication.

Kim Jong Il also made sure that new pictorial records of Kim Il Sung's activities were edited and that centres for the ideological education of the Party were built up so that they could contribute more effectively to ideological education.

On March 6, 1968, he gave on-the-spot guidance to bringing out the edition of the new pictorial records.

Giving the editors Kim Il Sung's signed manuscripts of the April 1955 Theses and *On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work* and *On Communist Education*, he said that Kim Il Sung had spent much time to look for those manuscripts, that the slips of paper Kim Il Sung had inserted between the pages of his notebooks marked where the manuscripts had been written, that they should never forget the painstaking efforts made by Kim Il Sung in preparing the manuscripts, that they were an invaluable national treasure that could not be

traded for anything or yielded to anybody, and that editing those manuscripts in the new pictorial records was a very important task.

Explaining that it was precisely Kim Il Sung's revolutionary ideas from which his theory, leadership method, noble virtues and magnanimity arose, Kim Jong Il recommended that if the new pictorial records were to highlight those revolutionary ideas, they should not leave out any of Kim Il Sung's lines and policies, strategy and tactics.

He advised the editors not to arrange too many pictures in the new pictorial records; he suggested that the new records should be edited substantially in such a way as to clearly explain Kim Il Sung's revolutionary ideas; he said the entire Korean people, who were eager to learn Kim Il Sung's revolutionary ideas, would be delighted to find Kim Il Sung's signed manuscripts among the new records. A week later, Kim Jong Il brought the editors more of Kim Il Sung's notebooks containing his handwritten manuscripts which were essential to the editorial work, and guided the work of copying the manuscripts for two days.

His scrupulous guidance greatly contributed to the production of the new edition of pictorial records of Kim Il Sung's revolutionary activities.

4. PURITY OF THE PARTY'S REVOLUTIONARY TRADITIONS SECURED

In the days following the end of the 15th Plenary Meeting of the Fourth Party Central Committee, Kim Jong Il paid close attention to preserving and developing the revolutionary traditions of the WPK in their entirety in order to firmly establish the Party's monolithic ideological system throughout the Party and society.

He paid primary attention to equipping the Party members and other working people with knowledge of the revolutionary achievements and experience gained by Kim Il Sung while leading the arduous anti-Japanese revolutionary struggle to victory.

Previously anti-Party, counterrevolutionary elements had attempted covertly and overtly to hinder the work of arming Party members and other

working people with the revolutionary traditions of the WPK.

In his meeting with a senior official of the Information Department of the Party Central Committee towards the end of March in 1968, Kim Jong Il said that a book about the rich experiences gained in the period of the anti-Japanese revolutionary struggle would be of great help to equipping the Party members and other working people with the revolutionary traditions of the WPK, and assigned him with the task of publishing the book on the basis of factual materials.

As part of his effort to preserve and develop old revolutionary battlesites and historic places of revolutionary struggle, and to step up education on revolutionary traditions through them, he gave field guidance at the revolutionary battlesites and historic places of revolutionary struggle in Ryanggang Province from July 17 to 21, 1968.

After going around the revolutionary battle site at Pochonbo on July 18, he talked to the relevant officials about the matter of building it up well at the site.

He said that revolutionary battlesites should display not only historic remains and relics associated with the battles concerned but also numerous other evidence which would serve to prove Kim Il Sung's revolutionary achievements and history. He said that all the materials and evidence at the revolutionary battlesite of Pochonbo should be subordinated to highlighting Kim Il Sung's policy on the advance of the KPRA into the homeland²⁰ and his skilful command of operations.

Kim Jong Il then went to Lake Samji (or Samjiyon), where, in May 1939, Kim Il Sung had commanded the main force of the KPRA on an expedition to the Musan area and inspired his soldiers with confidence in Korea's liberation.

Despite its significance, the lake had no marker indicative of its historic value. One of the anti-Japanese veterans who accompanied Kim Jong Il proposed setting up at least a monument there. Kim Jong Il commented that the anti-Party, counterrevolutionary elements had previously paid only lip-service to the matter of building up Lake Samji, doing nothing at all in practice.

“Lake Samji is marked with the footprints of the anti-Japanese

revolutionary fighters who were advancing to the homeland under the command of the leader.

“We must build up Samjiyon as a great seat of education on revolutionary traditions, and also as a resort for the working masses. We should erect a grand monument at Samjiyon.”

The next leg of his journey was Mt. Paektu, to which he attached special importance in his tour itinerary of Ryanggang Province. The group he was with while traveling to Mt. Paektu, stopped for a while at Mudu Hill, from where Mt. Paektu was a stone's throw away. The clouds, which were almost at the same level as the peak of Mt. Paektu, suddenly descended down the mountain like a landslide. Mt. Paektu seemed to be working a miracle. Kim Jong Il cast an emotional glance at the imposing mountain for some time before saying:

“When I was young, I often heard my mother speak about Mt. Paektu. She always told me that Mt. Paektu is a significant place because it is where my father defeated the Japanese imperialists and where I was born. Therefore, I believed, there and then, that Mt. Paektu is the most valuable and significant place in the world.

“Mt. Paektu, which has been called the ancestral mountain of Korea by our forefathers from time immemorial, has become a sacred mountain of the revolution from the time the leader waged the anti-Japanese armed struggle.

“Walking through the forest while looking at Mt. Paektu, I feel as if I have opened the gates of my old home and entered its front yard.”

In the afternoon of July 18 Kim Jong Il climbed the summit of Mt. Paektu. Looking down at the mysterious Lake Chon, with his arms akimbo, he said with emotion:

“No artist, however good he may be, can accurately reproduce the imposing and noble features of Mt. Paektu.”

He then said that even though an artist might be able to draw the majestic appearance of Mt. Paektu, he or she could hardly represent the precious meaning of the mountain in the picture, and that Mt. Paektu was indeed an unforgettable place.

He turned his eyes from Lake Chon towards the forests stretching far



Kim Jong Il (third from left) inspecting the Monument to the Victorious Battle of Pochonbo

afield and asked an anti-Japanese woman veteran beside him if he was right in thinking that Antu, where the formation of the Anti-Japanese People's Guerrilla Army had been proclaimed, was located somewhere there where clouds were hanging. When she said he was right, he asked where the former Maanshan Secret Camp had been located. The woman veteran pointed in the direction of Maanshan. She said that after Korea's liberation Kim Jong Suk had promised her that the two of them would climb Mt. Paektu at least once but that she had not been able to keep her promise. "How delightful it would have been," she said, her voice full of pathetic yearning, "if Kim Jong Suk, too, had been here with us!"

Kim Jong Il consoled her by telling her that he was delighted to have her company in the place of his own mother. He remarked that the former anti-Japanese fighters had been able to surmount all difficulties and win back their lost country because they had been inspired by an indomitable revolutionary spirit and the conviction that they would surely defeat the Japanese aggressors even if they had to allay their hunger with grass and roots; he said this revolutionary spirit of Mt. Paektu is a precious spirit that took birth amidst ordeals and tribulations, unheard-of in human history.

He paused for a while and then continued:

"Atop of Mt. Paektu, I harden my determination to make revolution.

"Mt. Paektu!

"Our people will always cherish Mt. Paektu in their memory."

As soon as he descended the mountain, Kim Jong Il returned to Hyesan and visited the Monument to the Victorious Battle of Pochonbo, which had been inaugurated on June 4, 1967, in celebration of the 30th anniversary of the victorious Pochonbo battle.

It was a grand monument consisting of a bronze statue of Kim Il Sung against the background of a tower in the form of red flag with sculptures of 60 people on both sides.

Expressing his satisfaction with the immaculate execution of the monument, Kim Jong Il instructed that the education of Party members and other working people in the revolutionary traditions should be intensified by arranging for them to visit the monument.

He then proceeded to tour each and every revolutionary battlesite and historic site of revolutionary struggle in Sinpha County (the present-day Kim Jong Suk County) and Huchang County (the present-day Kim Hyong Jik County), all of which are associated with the struggles of Kim Jong Suk and other members of Kim Il Sung's family in Mangyongdae.

At each site he offered detailed suggestions on how to deal with problems arising from maintaining the site and intensifying political education through visits to it.

On the night of the day he returned to Hyesan, he worked out a plan of organizing a "400-km-long Journey for Learning" and a "400-km-long Journey for National Liberation" for the younger generations. Surprised to see light in his room at midnight, an anti-Japanese woman veteran tiptoed to the room to find Kim Jong Il immersed in deep thought, his eyes riveted on a map over the table. He saw her enter, and he asked her how far middle school students could walk across snow-covered roads in a day. She replied that before Korea's liberation CC members used to walk over 24 kilometres up and down mountains in a day.

"Over 24 kilometres a day?" he asked. Then he told her of his plan for the upcoming generations to undertake a "400-km-long Journey for Learning"—a journey which Kim Il Sung had taken at a tender age of 11 from Badaogou, China, to his old home in Mangyongdae in Korea, in response to his father's instruction that he should get to know Korea.

Two years after his arrival in Mangyongdae Kim Il Sung had heard a news of his father's arrest by the Japanese and had made another "400-km-long Journey for National Liberation" with full determination not to return until Korea was liberated. Kim Jong Il's plan was to get the younger generations who had to carry forward the baton of revolution to cover the route of this journey, fostering a great ambition to engage in revolutionary work in the course.

Kim Jong Il handed over to the woman veteran the map he was examining, a map marked with symbols in various colours. He said: I have marked on this map the revolutionary battlesites and historic sites of revolutionary struggle in all parts of Korea, starting from Mt. Paektu and including Mangyongdae, Ponghwa-ri, Samjiyon, Chongbong, Pochonbo and

Phophyong; these are sites imprinted with Kim Il Sung's footsteps and permeated with the hot blood of our revolutionary forebears.

He continued: As the saying goes, seeing is believing. Those who go to these areas even once will be greatly impressed and also educated; therefore, if we have Kim Il Sung's bronze statue erected and monuments and group sculptures set up in each of these historic sites, while preserving the historic remains in their original state, they will serve as an excellent school for education on the revolutionary traditions by exhibiting historical facts about Kim Il Sung's revolutionary achievements.

After winding up his visits to the major revolutionary battlesites and historic sites of revolutionary struggle in Ryanggang Province, he had a meeting with senior officials of this province and anti-Japanese veterans on July 21, 1968, at which he made a speech, titled, *Let Us Develop Ryanggang Province into a Firm Base for Education in Revolutionary Traditions*.

In the speech he said:

"The most important task in developing the revolutionary battlesites and historic sites of struggle is to sustain the purity of the revolutionary traditions built up by the leader.

"Developing revolutionary battlesites at the spots that bear the imprints of the revolutionary activities of the great leader is the fundamental principle behind the construction work on these sites.

"The revolutionary traditions which our Party needs to inherit are simply the traditions of the anti-Japanese revolutionary struggle conducted by the great leader. The revolutionary struggle that emerged victorious after surmounting severe trials in our country's revolutionary history is precisely the anti-Japanese revolutionary struggle, organized and conducted by the leader."

Kim Jong Il also referred in detail to the need to actively survey and discover the relics and legacies of the revolutionary history, the need to adopt measures to permanently preserve the sites and relics of the anti-Japanese revolutionary struggle, and the need to efficiently organize visits to Mt. Paektu, the revolutionary battlesites and the historic places of revolutionary struggle.

Stressing that it was necessary to push ahead vigorously with the work

of building up the revolutionary battlesites and historic places of revolutionary struggle also in order to stamp out the evil ideological effects of anti-Party, counterrevolutionary elements, he said: **“I myself will directly guide the work of building up the revolutionary battlesites and the historic places of revolutionary struggle.”**

Thanks to his leadership in the late 1960s, numerous revolutionary battlesites and historic places of revolutionary struggle throughout the country, including the Mangyongdae revolutionary site, the Ponghwa revolutionary site, the Hoeryong revolutionary site and the Musan area revolutionary battlesite, not to mention those in Ryanggang Province, were either built anew or renovated, and tangible success was achieved in discovering and preserving revolutionary relics and legacies, as well as materials of revolutionary history.

5. MINDFUL OF THE SAFETY OF KIM IL SUNG

Kim Jong Il accompanied Kim Il Sung on a visit to Indonesia from April 9 to 21, 1965, as one of his aides.

Towards the close of 1964, Sukarno, the then president of Indonesia, visited the DPRK. During the visit, the Indonesian president was so impressed with his Korean counterpart's ideas and personality, that he praised Kim Il Sung as an “outstanding leader who has created a world model of self-reliance”. He invited Kim Il Sung to Indonesia to attend the events which were to take place in celebration of the 10th anniversary of the Bandung Conference.

In response to this invitation, Kim Il Sung traveled to Indonesia with the farsighted strategic plan of making his visit an occasion for creating an international climate favourable to the cause of Korea's reunification and for reorganizing the international revolutionary forces with their focus on developing countries.

Kim Jong Il accompanied Kim Il Sung to Indonesia, to be of direct assistance to the latter's international relations activities.

Aboard the plane bound for Indonesia, Kim Jong Il said the following to the members of the delegation:

“The most important thing to which all the officials must pay primary attention is to protect the leader’s safety and to ensure his successful foreign relations activities.

“Safeguarding the leader politically and ideologically and protecting him at the risk of one’s own life is the first and foremost task of our diplomats.

“I too am going to Indonesia to safeguard the leader and assist in his activities abroad.”

Later, recalling his visit to Indonesia, Kim Il Sung said:

“It was many years ago that I visited Indonesia together with Comrade Kim Jong Il. During that visit he concerned himself more than anyone else about my health and my safety, and made painstaking efforts to enhance my international prestige.”

At that time the situation in Southeast Asia was very tense owing to the aggressive war provoked by the US imperialists in Vietnam, and the situation in Indonesia was being aggravated because of the moves of the reactionary Rightists. Along the long route, passing through this “hotspot” on which world attention was focused, Kim Jong Il never relaxed his primary attention to ensuring Kim Il Sung’s personal safety.

At the time of forming the delegation to Indonesia, there had arisen a suggestion that Kim Jong Il should be appointed as a member of Kim Il Sung’s entourage. But Kim Jong Il suggested that he be identified as a “bodyguard” on the official document, saying that if his true identity was revealed, he might be subjected to diplomatic etiquette, which might be a possible hindrance to his protection of Kim Il Sung’s safety and to his assistance to the latter’s activities abroad.

Taking the heavy responsibility of a “bodyguard” upon himself, he paid particular attention to the health of Kim Il Sung, who was not keeping too well. Nevertheless, Kim Il Sung decided to visit Indonesia, saying that during the anti-Japanese revolution he had covered hundreds of miles to gain a comrade, so his health mattered little when he was going on a mission of friendship with a country which had a population of 100 million.

Feeling uneasy about Kim Il Sung’s ill health, Kim Jong Il advised the

doctors and others in the entourage to take good care of his health, leaving no stone unturned in this regard.

When the delegation reached the guesthouse after its arrival at Kunming, China, by a chartered plane, Kim Il Sung was very sick with high fever. He had a relapse of his illness on his way to the guesthouse driving in an open car against a cold wind and through tens of thousands of enthusiastic, welcoming citizens of Kunming. That evening the Chinese side had planned a grand banquet in honour of his arrival at the city. But Kim Jong Il thought it inappropriate to accept the kind offer of the Chinese because of Kim Il Sung's poor health.

Kim Jong Il told the official concerned to inform the Chinese side that Kim Il Sung could not attend the party, saying all ceremonies could be held only subject to an improvement in Kim Il Sung's health.

On hearing the Korean side's explanation, the Chinese side expressed its admiration for the exemplary attitude of the Korean people in serving their leader.

That day Kim Jong Il stayed awake all night attending to Kim Il Sung. Kim Il Sung told the officials that Kim Jong Il would stay awake even a hundred nights, to do his utmost for his leader's health. The next morning Kim Il Sung had not yet fully recovered.

Kim Jong Il requested Kim Il Sung to undergo treatment for a day or two longer, but Kim Il Sung did not accede to the request. It is not only my request, Kim Jong Il said earnestly, but the wish of everybody in your retinue; if you continue the journey in your present physical condition, we will not be free of anxiety about your health; all the Korean people who are living with their faith solely in you, will also be anxious about you.

Kim Il Sung remained immersed in deep thought for a while and then said to Kim Jong Il, persuasively: The Indonesian people are waiting for us. If a man gets sick he must take medicine, but the most efficacious medicine is his strong will. I can stand the pain; so, let us resume our journey as scheduled.

During the sojourn in Indonesia Kim Jong Il went over the programme of all the events until he had mastered it like the back of his hand. He checked beforehand on the route to the places where Kim Il Sung was

supposed to go, and took all the necessary precautionary measures. At night he stayed awake along with the other bodyguards, standing guard at Kim Il Sung's lodgings.

On the day after the delegation arrived in Jakarta, Kim Il Sung was scheduled to look round Bandung City.

The beautiful city is located on high land and its weather is rather cool. It is famous not only as a resort but also as a venue for international meetings ever since April 1955, when it served as the venue for the First Conference of Asian and African Nations (also called Bandung Conference), attended by the heads of state of several developing countries.

Early in the morning, Kim Jong Il went over the preparations for Kim Il Sung's departure at the parlour of the guesthouse at Independence Palace in Jakarta. After examining the plan of seating for the retinue aboard the plane, he said:

“We must walk any distance, even several thousand kilometres, if necessary, for the sake of the safety of the great leader. It is the first requirement of our obligation and duty that we, the soldiers of the leader, should inspect, as a precautionary measure, every place that he goes to. Each and every one of us must act as his bodyguard.

“His safety is the safety of our people, our Party and our Korea.”

Kim Jong Il, together with an official, inspected the crowded street leading from the guesthouse at Independence Palace to Kemayoran Airport and the other major streets where Kim Il Sung was to pass. He proceeded to the airport to check on the security and the technical fitness of the plane Kim Il Sung was to take.

Kim Jong Il then left for Bandung by car.

Having driven 200 km to Bandung and despite the tropical heat, he inspected the venue for the Provisional People's Consultative Assembly of the Republic of Indonesia which Kim Il Sung was to attend and the route thereto; he then proceeded to the airport in the suburbs of Bandung to receive Kim Il Sung.

Kim Jong Il's loyalty to Kim Il Sung commanded admiration from President Sukarno and his bodyguards. Sukarno said that since Premier Kim Il Sung was a world-famous man, his “young commander” must surely

also be a great man and asked about the “commander’s” official designation.

Kim Il Sung replied that he was his chief aide in charge of his safety and also that he was under the thumb of his chief aide, laughing heartily.

When Kim Il Sung was traveling to Bogor through rugged mountains and valleys after finishing his visit to Bandung, Kim Jong Il drove ahead in the first car of the cavalcade.

On April 18, Kim Jong Il assisted Kim Il Sung in his foreign relations activities all day long. He guided the work of the journalists till 2 o’clock the next morning and greeted the first light of the dawn while standing guard at Kim Il Sung’s room in the front garden of the guesthouse.

Strolling along the garden with an official at the dead of night, Kim Jong Il said:

“I regard it as my duty to protect the leader. I will be a wall and a shield in protecting him, just as my mother was.” And he added that he would keep awake even a hundred nights if it was for the sake of Kim Il Sung’s safety.

When the official who was with him said that he was worried about Kim Jong Il’s health if he stayed awake another night, Kim Jong Il remarked: I am accustomed to staying up all night. I feel very refreshed when I greet the morning while standing guard for Kim Il Sung’s safety. One seldom experiences such refreshment when one sees first light of dawn.

Kim Jong Il was also very concerned about the celebration of Kim Il Sung’s 53rd birthday. He wanted to arrange a nice birthday table for Kim Il Sung, who would be greeting his birthday in a foreign land far away from his homeland.

On April 14, a day before Kim Il Sung’s birthday, Kim Jong Il said to Kim Il Sung’s retinue and the staff of the Korean embassy in Indonesia that his birthday should be celebrated in a significant way and they should not fail to include in the list of dishes for the birthday table the Korean noodle, Kim Il Sung’s favourite dish.

On the morning of April 15, the embassy staff and the retinue greeted Kim Il Sung and presented him with a beautiful flower basket.

President Sukarno sent Kim Il Sung a basket of flowers and fruits, a

birthday cake and a sculpture. He also called on Kim Il Sung to greet him on his birthday and wished him good health. Various political parties, social organizations and people of different strata in Indonesia sent him messages of greetings, flower baskets and gifts. The Government of the Republic of Indonesia and the academic degree and title conferment commission of the University of Indonesia, by joint resolution, conferred the title of honorary doctor of engineering on Kim Il Sung.

Kim Jong Il took Kim Il Sung's retinue to the Korean embassy in Indonesia which was located near the Medan Merdeka (Independence Square) in Jakarta. The embassy staff had been animatedly preparing for the occasion since early morning.

Kim Jong Il was guided by an official to the meeting hall, sometimes used as the banquet hall, through the parlour and kitchen. He gave instructions on the table arrangement and the colour and height of Kim Il Sung's chair. And then he came out to the garden and examined the process of preparations for the banquet in detail.

Kim Jong Il engaged in conversation with the women who were making the noodles.

He said:

“Since olden times it has been said that the taste of food depends not on its materials but on the skill of the cook. So why don't you display your skill to the full?”

“These noodles you are preparing for the leader should taste more delicious than all the other dishes.”

When the banquet was almost ready, Kim Jong Il instructed the diplomats at the embassy about the order of ceremonies in receiving Kim Il Sung and seeing him off.

At 11 o'clock in the morning Kim Il Sung arrived at the embassy amidst cheers. The banquet began: after a congratulatory speech made in honour of Kim Il Sung, all those present toasted to the health of Kim Il Sung.

The wine that was served to Kim Il Sung was what Kim Jong Il had brought from home for the occasion.

Looking at the birthday table, Korean in all respects though arranged in

a foreign land, which was groaning under the weight of all the delicious dishes of his homeland, Kim Il Sung remarked that it looked better than all the previous ones he had been at in Korea. As his eyes fell on the Pyongyang cold noodles, he exclaimed:

“I never dreamed I would be able to taste Pyongyang cold noodles in a foreign land. Whose idea is this?”

An official sitting beside him answered it was Kim Jong Il’s idea and looked around to find him, but in vain. Kim Jong Il was too busy organizing the banquet to participate in it.

Kim Il Sung said that he would have brought Sukarno to the embassy if he had known beforehand that such a nice banquet had been prepared. When the banquet was over, Kim Il Sung said with great satisfaction that the noodles tasted very good because they had been cooked well.

Leaving the embassy, Kim Jong Il praised the staff, saying:

“The leader is very satisfied. I too am very pleased to see him satisfied. You have done a good job. Your reception of the leader and the dishes that you prepared for him were excellent.”



Kim Jong Il (first from left) on his way to visit Indonesia

CHAPTER 9

FOR IMPLEMENTATION OF THE LINE ON SIMULTANEOUS BUILDING OF THE NATIONAL ECONOMY AND DEFENCE

1. FOR A REVOLUTIONARY UPSWING IN SOCIALIST ECONOMIC CONSTRUCTION

Pushing ahead with economic construction and building up defence in parallel were a requisite for frustrating the aggressive imperialist moves for war and for successfully promoting socialism. These were also essential in view of a serious lesson learnt by the international communist movement in the early 1960s.

Kim Il Sung, on the basis of a full understanding of the requirements of the prevailing situation and the developing revolution, put forward a policy of simultaneously building up the national economy and defence under the slogan **“A gun in one hand and a sickle or hammer in the other!”** at the Fifth Plenary Meeting of the Fourth Party Central Committee held in December 1962. He then proceeded to give strong push to the work of implementing the Party’s Juche-oriented military line and securing the rear, giving priority to preparing the army and the people politically and ideologically. The Party Conference held in October 1966 adopted a series of measures for thoroughgoing implementation of the Party’s strategic line on simultaneous promotion of economic construction and building up of defence.

Later, at the 16th Plenary Meeting of the Fourth Party Central Committee held from the end of June to early July in 1967, Kim Il Sung advanced a policy of effecting a new revolutionary upswing in the implementation of the line on simultaneous building up of the national economy and defence.

Kim Jong Il directed his primary concern to rousing the masses of the people to implementing Kim Il Sung's policy.

A major impediment to this work was the harmful aftereffects of the moves of bourgeois, revisionist elements in the economic sector. The anti-Party, revisionist elements stealthily spread revisionist economic theory in various spheres, claiming priority to material incentives for the working people and equilibrium in socialist construction; they issued something like "promissory notes" in an attempt to create selfishness among the people and decelerate economic development.

In a talk to officials of the Science and Education Department of the Party Central Committee on June 13, 1967, Kim Jong Il gave scientific clarification of the urgent and important problems of principle arising from socialist construction, such as the correlation between political and moral incentives and material incentives, the rate of economic development and equilibrium.

The content of the on-going controversy over the correlation between political and moral incentives and material incentives in socialist society could be classified largely under two heads: one that overestimated the importance of material incentives to labour and underestimated the role of political and moral incentives; the other that downplayed the importance of material incentives and overplayed political and moral incentives. These viewpoints were all incorrect and harmful both theoretically and from the point of view of practice.

Kim Jong Il said that if the question was raised as to which of the two, in balancing political and moral incentives and material incentives, should be stressed, and which should be subordinated to the other, the former should be given emphasis and this should be backed up by the latter.

He also gave an answer to the question of the rate of economic development and equilibrium.

Mentioning that the economists in some socialist countries were now insisting that speed should keep pace with equilibrium, claiming that equilibrium was more important than speed in the development of the economy, he said:

"Speed is of primary importance and this is what we must stress in

the speed versus equilibrium debate in economic development.” As a matter of course, high speed of economic development presupposes equilibrium; however, equilibrium is not an end in itself but aims at ensuring a high rate of economic development. This was precisely why Kim Jong Il attached primary importance to speed. To regard speed as the central factor in mapping out the national economic plan and arrive at equilibrium on the basis of ensuring speed, and to set a high speed to meet the requirements of Party policy and adjust equilibrium exactly and actively to ensure this speed—this was Kim Jong Il’s consistent standpoint.

On the basis of his refutation of incorrect and opportunistic economic theory, Kim Jong Il intensified the struggle to uproot the remnants of this theory in the minds of the officials and to implement the Taean work system created by Kim Il Sung.

On several occasions in the year 1967 alone Kim Jong Il severely criticized some officials for their ignorance of rousing the revolutionary enthusiasm of the working class as required by the Taean work system, saying that it was the officials in the higher echelons, not those in subordinate positions, who introduced revisionism in the economic sector and forced it down on factories and enterprises. He also stressed that only when all officials, ranging from those in the leadership of the central economic organs to those in factories and enterprises, had a correct understanding of the essence and superiority of the Taean work system and made constant efforts for its correct implementation, could they prevent infiltration of revisionism in economic management, support and implement the system to the letter, and effect an uninterrupted upswing in socialist economic construction.

He initiated a fierce ideological struggle in several meetings, including a meeting of officials in the economic sector held in October 1967, to get rid of the revisionist economic theory; he also organized guidance of those work units, including the Hwanghae Iron Works, which were affected most by the evil ideological consequences of revisionism.

He worked towards effective ideological education aimed at rousing the working masses to a new revolutionary upswing.

In a talk to the officials of the Information Department of the Party

Central Committee in early July 1967, titled, *On the Intensification of Ideological Information for a Revolutionary Advance in the Building of the Economy and Strengthening of Our Defences*, following the 16th Plenary Meeting of the Fourth Party Central Committee, he elucidated the direction that ideological information work should take to inspire the entire people to a new upswing.

He referred to the need to give full play to the revolutionary spirit of self-reliance, to step up the increased production and economization campaign, to actively carry on with the technological revolution, and to aggressively launch the Chollima Workteam Movement, combining the struggle against passivity and conservatism with the work to eradicate the evil ideological aftereffects of the anti-Party revisionism.

Giving great importance to the role of the mass media, he made sure that articles, including the editorials of the Party newspaper, which were clearly reflective of the Party's political intentions and needs and which were inspiring and appealing, were released in large quantities, and that the heroic struggle of the working people who were making miraculous innovations in wholehearted response to the call of their Party and leader was given wide publicity through newspapers and radio broadcasts.

The ideological consciousness of the masses of the people which was thus aroused performed miracles on all fronts of socialist economic construction.

Kim Jong Il further encouraged the Chollima Workteam Movement in all sectors of the economy so that passivity and conservatism were smashed and collective innovation effected.

Initiated by Kim Il Sung in the end of 1950s, the Chollima Workteam Movement spread out to all spheres of socialist construction, bringing about sweeping innovations. The anti-Party, revisionist elements, however, invented a "turtle presentation ceremony" on the plea of helping those work units that were lagging behind in this movement. This ceremony was a mere farce: "presenting" a turtle cast in iron to a backward unit, which in turn would move it with shoulder poles to a dawdling workteam or workshop. This "invention", which the anti-Party, revisionist elements forced upon

some factories and enterprises, was an insult to the Chollima Workteam Movement.

When the situation came to such a pass, Kim Jong Il, in the company of Kim Il Sung, visited the workers of the Kangson Steel Plant one day in July 1967. He said that while looking around the factory he had come to understand more clearly the validity of Kim Il Sung's instructions at the 16th Plenary Meeting of the Fourth Party Central Committee, on the need to launch a fierce ideological battle against passive and conservative elements in order to bring about a new revolutionary upswing by carrying on with the grand Chollima march in all spheres of socialist construction, and he continued:

“The Kangson Steel Plant must launch an aggressive struggle against the conservative and passive elements in order to boost steel production and kindle the fierce flames of a new revolutionary upswing, as expected by the leader.”

He told the leading officials of the factory that Kim Il Sung had come to the factory to place its working class once again in the van of the revolutionary upswing; he urged them to continue to brighten their honour as the forerunners of the Chollima Workteam Movement.

Kim Jong Il made efforts to make the second national conference of forerunners of the Chollima Workteam Movement held in May 1968 a landmark in spreading the flames of this movement more fiercely throughout the country. As a result, conservatism, passivity and mystification of technology were smashed and collective innovations were effected in production.

Kim Jong Il mingled with the working masses, inspiring them to a new upswing.

One day in August 1967 he paid a visit to the Ryongsong Machine Factory, unmindful of the oppressive weather in the hottest three phases of the Days of the Dog. The Ryongsong Machine Factory had been asked by Kim Il Sung, during his field-guidance visit there in mid-June the same year, to spearhead a new revolutionary upswing, and the factory was currently grappling with the task of manufacturing a 6,000-ton press which would be of great significance in economic construction

and building up defence. This was the largest the factory had ever manufactured.

Going around the press-manufacturing workshop, Kim Jong Il familiarized himself with the processes involved in press manufacturing. He then looked at a 3,000-ton press in operation and made encouraging remarks to the workers around, saying:

“The workers of the Ryongsong Machine Factory are a heroic working class who have manufactured an 8-metre turning lathe and a 3,000-ton press. They have great potential. The leader always assigns them difficult tasks, for he trusts them. This factory will have to manufacture the 6,000-ton press as soon as possible to please the leader.”

Inside the large-machine workshop, he walked towards the 8-metre turning lathe and enthused the workers with these words: You didn't have any modern equipment or spare machines when you were manufacturing this lathe, did you? You buckled down to the task of making it empty-handed, and you succeeded, didn't you? Now that you have an 8-metre turning lathe and a 3,000-ton press, you have nothing to fear in manufacturing a 6,000-ton press, do you?

He continued: The Ryongsong Machine Factory is the largest factory manufacturing ordered equipment in Korea, and the “mother” of all factories in the country. It should play a pivotal role in the overall development of the national industry. The factory should continue to fan the flames of the upswing by implementing Kim Il Sung's on-the-spot instructions.

After this, the workers of the factory turned out in full strength with determination to manufacture the 6,000-ton press on schedule by bringing into full play the revolutionary spirit of self-reliance.

Kim Jong Il then proceeded to the Hungnam Fertilizer Factory, where he encouraged the workers to implement Kim Il Sung's on-the-spot instructions on effecting a remarkable increase in the capacity of producing ammonia by gasification of anthracite.

The other factories he visited in this period across the country included the Sinpho Fishing Station, Hongwon Fishing Station, Hamhung Woollen

Textile Mill, Hamhung School-things Factory, Hamhung Disabled Soldiers' Plastic Daily Necessities Factory, Phungnyon Mine, Kusong Machine-tool Factory, Kusong Textile Mill, Mangyongdae Poultry Farm, Pyongyang Silk Mill, Pyongyang Textile Mill, Hwanghae Iron Works, Pyongyang Thermal Power Plant, Taeon Electrical Machinery Plant and Kwangpho Duck Farm.

The workers of the Ryongsong Machine Factory fulfilled its 1967 plan ahead of schedule, on the occasion of the 22nd anniversary of the founding of the WPK (October 10), and performed the miracle of manufacturing the 6,000-ton press within a year, by September 1968. The working class of the Kangson Steel Plant produced steel billets the quantity of which exceeded 7.5 times the original production capacity of the blooming mill, which had once turned out 120,000 tons of steel billets during the period of the great Chollima upswing²¹. The workers of the Komdok Mine overfulfilled by 25 per cent its 1968 ore production quota, which had increased by 39 per cent by the plan of the previous year. In Pyongyang City modern multi-storeyed apartments, equivalent to the number built in a whole year in 1958, when "Pyongyang speed" had been implemented, were constructed within three months, with the result that a "new Pyongyang speed" was created.

The total value of industrial output registered an increase of 17 per cent over the previous year. The agricultural output of crops was 16 per cent more than the harvest of the previous year within the same cultivated area by surmounting the problems of unprecedented, heavy drought and flood.

Kim Jong Il worked energetically to bring about a new revolutionary upswing not only in economic construction but also in the building up of defence.

Consequently, Korea was developed into a socialist industrial state, independent, self-supporting and self-reliant in defence, and its socialist construction came to be firmly backed by strong and self-reliant defence capabilities.

2. TRAINING THE KPA TO BE AN INVINCIBLE REVOLUTIONARY ARMY

In Korea, a country which is always in direct confrontation with the US imperialists and constantly facing its enemy's manoeuvres for provocation of war, strengthening the People's Army in every way and ensuring its combat readiness to defend the socialist land are a matter of paramount importance, one of the most important of State affairs.

In the late 1960s, a touch-and-go situation prevailed on the Korean peninsula due to the ceaseless US moves for a new war. To cope with the situation, Kim Jong Il worked energetically to further strengthen the People's Army politically and ideologically, militarily and technically, under the slogan forwarded by Kim Il Sung, "**A-match-for-a-hundred**".

One day in mid-January 1969, he told the officials concerned that the focal point in consolidating the People's Army politically and ideologically should be to establish the Party's monolithic ideological system within the army, and the most important aspect of this task was to firmly equip all the soldiers with the revolutionary ideology of the Party.

To this end, he saw to it that a regular system of timely transmission of Kim Il Sung's instructions and the Party's policies was set up throughout the army, that the education of soldiers in Party policies, revolutionary traditions, class awareness and socialist patriotism was intensified, and that vigorous struggle was launched within the army against all manner of unsound ideological elements, such as bourgeois ideas, revisionism, flunkeyism and dogmatism.

New signs of animation began to show up in the political work within the People's Army.

One day in June 1969 Kim Jong Il met an official of the General Political Bureau of the KPA and told him emphatically: Establishing the Party's monolithic ideological system is an important principle to be adhered to in the building of the revolutionary armed forces, and is the fundamental guarantee for training our People's Army to be an invincible

army under all circumstances. Only if the information department of the General Political Bureau deals with this matter efficiently can our People's Army fulfil its duty and obligation as the army of the Party, and can army-building be promoted as intended by Kim Il Sung. The information department of the General Political Bureau should markedly improve and intensify the ideological education necessary to establish the Party's monolithic ideological system.

He also referred to the need to intensify the education of soldiers in Kim Il Sung's achievements, gained through the course of leading the cause of army-building, in order to strengthen and develop the People's Army into an invincible revolutionary armed force. He explained the ways in which to achieve this.

He stressed: You should intensify the education of soldiers through visits to revolutionary battlesites and historic places of revolutionary struggle, such as Mt. Paektu and the Victorious Fatherland Liberation War Museum, and by going through the historic records of Kim Il Sung's inspections of People's Army units, and promote the work of making a historical, theoretical and systematic arrangement of Kim Il Sung's achievements in his leadership over army-building.

Kim Jong Il put great effort especially in building up the historic places associated with Kim Il Sung's revolutionary activities for strengthening the People's Army, and stepping up education through those places.

He proposed that the place, where the Supreme Headquarters had been located during the Fatherland Liberation War, should be developed into a revolutionary site and that historic relics and legacies, including the marshal's uniform Kim Il Sung had worn in those days, should be sent there. In July 1971, two months after the revolutionary site was opened, he visited the site and instructed that it should be built up well so that it could serve as an effective means of education.

Kim Jong Il worked hard to improve the role of the political workers in the People's Army so that they could conduct ideological education as efficiently as the anti-Japanese guerrillas had done.

He attached great importance to enhancing the role of assistant company commanders in charge of political affairs. One day in March 1968, he



Kim Jong Il (first from left) accompanying Kim Il Sung on his inspection of a unit of the Korean People's Army

summoned one such assistant company commander and talked to him at length about how the assistant company commanders in charge of political affairs could conduct political work efficiently among the soldiers by emulating the former political instructors of the anti-Japanese guerrilla army.

Kim Jong Il said: Political workers should be able to see beyond the surface appearance of all events and conduct realistic political work free from established forms and patterns. If, during training in firing on a cold winter's day, a soldier handles the gun barehanded, without his gloves, the political assistant company commander should look into the internal feelings of the soldier instead of thinking only about his hands being very cold. The soldier might be training without gloves and suffering the cold in order to perform his actions correctly and quickly. The assistant company commander for political affairs could engage in a conversation with the soldier during the break, and ask him why he is training barehanded on such a cold day, and if he does not feel his hands getting cold. The assistant commander should tell the other soldiers around that it is not a good thing that the soldier took off his gloves during training, but at the same time commend the enthusiasm and sincerity he displayed during the training, suffering the cold, in order to attain good results. Then the other soldiers will self-reflect and those who have trained perfunctorily will feel the guilt of their conscience. The assistant company commander should miss no opportunity to explain matters to the soldiers in such a way that it touches their hearts. This will encourage every soldier to undertake his training in earnest.

He continued:

“Political work must be done sensitively and appropriately, relying on specific facts. Political work that is conducted effectively without rigid formality will prove to be incomparably more powerful than stressing the general line over and over again or making speeches.”

Kim Jong Il continued to tell the assistant company commander that if they could work the way the political instructors of the anti-Japanese guerrilla army had done, the political assistant company commanders of the army should possess the correct style of work. He also referred to each and

every trait essential to political assistant company commanders, such as modesty, simplicity, optimism, sincerity, revolutionary comradeship, etc.

Kim Jong Il also paid close attention to educating the soldiers of the People's Army through art and literature.

He ensured that the ranks of creative force of art and literature were reinforced within the army and that artistic and literary works of high ideological and aesthetic quality, conducive to inspiring the soldiers to loyal service, were produced and disseminated within the army in large quantities.

The revolutionary opera, *A True Daughter of the Party*²², to the production of which Kim Jong Il had given the final touches, contributed to the intensive education of the soldiers.

With the ideological education within the army having been improved and intensified, thanks to Kim Jong Il's painstaking efforts, the KPA was able to become a powerful combat force full of determination to safeguard their Party and leader at the cost of their lives.

Simultaneously, Kim Jong Il worked energetically to raise the military and technical capabilities of the People's Army through intensive military education and field training.

Between April and May 1966, he visited Kang Kon Military Academy, a key institution for the training of military commanders, three times to raise its educational work to a higher plane; he made sure that the experience this academy gained in military education and management of units was spread throughout the army, as well as military academies at all levels.

He visited Kim Il Sung Military Academy (the present Kim Il Sung Military University) in February 1973.

Emphasizing the need to intensify education on tactics of operations, he said:

“Education on tactics of operations should be conducted with the main emphasis on making the students deeply study the Juche-oriented art of war so that they can skilfully organize and command modern warfare. Only then can the students become competent military commanders and make active contribution to the overall combat readiness of the People's Army.”

He pointed out that the basic educational materials to be used in making a deep study of Juche-oriented military ideas and the art of war were Kim Il Sung's works and instructions with regard to military affairs, and emphasized that both teachers and students should study these works and instructions systematically and comprehensively. He then referred to the importance of building up this academy as a centre for training all-purpose military cadres, suggesting that the title of the academy be changed into Kim Il Sung Military University.

As a result of his guidance, military academies at all levels established the Juche orientation more firmly in their educational work and thus trained competent commanding officers, equipped fully with the Party's monolithic ideological system and the Juche-oriented art of war, giving a strong impetus to the transformation of the KPA into a cadre army.

Kim Jong Il gave field guidance to units of the People's Army one after another, leading them to step up field training.

In June 1966 he inspected an artillery unit in a western coastal area. After getting information from the senior officer of the unit about the disposition and battle assignments of the respective smaller units, he said that in order for the unit to carry out its battle assignments, it should intensify the field training of the soldiers, as well as their education, and train them to be crackshots, each capable of destroying an enemy's warship with one shot.

While inspecting the various units, he came across instances of indiscipline in training and stressed especially that the training plan should be fulfilled to the letter while making sure that formalistic and simplistic training was eliminated.

Kim Jong Il also attached importance to intensifying the training of different services, arms, and special forces.

One day in late August 1973, he visited a navy unit stationed in an eastern coastal area, boarded a torpedo-boat and sailed through the high seas to guide the navigation training of the bluejackets. Discovering that the torpedo-boat was not running at full throttle in deference to his health, he told the seamen that field training should be conducted under circumstances similar to actual combat and that they should undertake a bold charge,

driving the boat at full throttle, as if they were striking the enemy. He then said that training on the sea should also be geared to mastering Kim Il Sung's Juche-oriented art of war in the main. He said that training aboard the torpedo-boat was training of the commander himself, so to speak, that captains should train themselves to be competent commanders with flexible tactics and marksmanship, and that the crew should try hard to attain the spirit of piercing attack, valour and boldness.

Towards the end of his navigation guidance, he said: If you are to safeguard the sea of the homeland, you should engage in intensive training to possess such physical strength that each of you will be able to face a hundred foes. Lip-service alone to the slogan "A-match-for-a-hundred" will get you nowhere. The key to making yourselves become such soldiers is training. You bluejackets must save every second at your disposal for training. The first and foremost duty of the army is training.

He visited air force units several times, in October 1964 and in April 1968, for instance. He said that it was important for all pilots to be ready to carry out their battle assignments with credit even in any bad weather conditions, and by day or night. He also instructed that the commanders should command the flight training skilfully and at the same time take the lead in the training. He himself joined the pilots in test flight or commanded the flights.

He travelled across the high and rugged Chol Pass to a tank unit stationed at the frontline in May 1965; in July 1972, he met the commander of a unit guarding a western coastal area and told him to step up the training of specialists, especially signalmen or signalwomen.

He endeavoured towards steady modernization of the arms and equipment of the People's Army on the basis of a self-reliant national defence industry; he also inspired the soldiers to launch a vigorous mass campaign for technical innovation aimed at prolonging the life-span of their arms and combat equipment and improving their capabilities by displaying the revolutionary spirit of self-reliance.

During the parade held in April 1972 in celebration of the 40th anniversary of the founding of the Korean People's Revolutionary Army, numerous modern arms and equipment, products of the Juche-based

munitions industry, were paraded in proud display.

Under Kim Jong Il's leadership, the KPA developed into an invincible revolutionary armed force, fully prepared politically and ideologically, militarily and technically, and capable of checking the continuing US moves of military provocation to reliably safeguard the socialist homeland and its revolutionary achievements.

3. TURNING THE WHOLE LAND INTO AN IMPREGNABLE FORTRESS

Kim Jong Il led the work of establishing an all-people defence system, as required by modern warfare in which military actions take place simultaneously in the sky, on land and on the sea, the frontline and the rear being indistinguishable.

On January 23, 1967, he told the officials the following: The US imperialists and the south Korean authorities have been aggravating the situation following the sinking of the escort ship *PCE-56*²³. We should always be prepared, if attacked, to repulse the aggressors immediately, and be mindful of a possible attack at any time by the crafty and vicious enemy. The world history of war records many instances of a country, no matter how strong its military capabilities might have been, having been vanquished overnight by a sudden attack, its defence line destroyed like a water-soaked wall, because it was not at constant combat readiness. France in the days of the Second World War can be taken as an example. The world history of war also records instances in which armies and the people had fought in unity against heavy odds and emerged victorious in bloody battle.

An official took the Battle of Stalingrad as a typical example. Kim Jong Il said that each time he contemplated the answer to this question the battle organized and commanded by Kim Il Sung during the anti-Japanese revolutionary struggle in defence of the Xiaowangqing guerrilla zone came to mind.

Explaining that the battle in defence of the Xiaowangqing guerrilla zone

was an all-people defensive battle in which the guerrilla army and the inhabitants of the guerrilla zone had fought against the Japanese troops, united in mind and body, causing a heavy death toll on the enemy and emerging victorious, he said:

“It is a lesson of the world history of war that when the army and the people are in the same trench for a do-or-die battle, they can defeat any formidable enemy; otherwise, they lose.

“Modern war is a war of mechanized forces, a three-dimensional war, in which all kinds of the latest arms and combat equipment are used. In modern war battles take place in the sky, on land and on the sea at the same time, without any particular demarcation between the frontline and the rear.

“For this reason, we must strengthen the paramilitary force, including the Worker-Peasant Red Guards, together with the People’s Army.

“Paramilitary force, along with the army, constitutes an important component of the armed forces.”

Kim Jong Il therefore attached primary attention to building up the paramilitary force and ensuring its combat preparedness.

The Worker-Peasant Red Guards, formed by Kim Il Sung in 1959, is an irregular revolutionary armed force of the Party that inherited the revolutionary traditions of the anti-Japanese struggle, an armed organization of self-defence made up of the working masses, including workers and peasants, who take direct part in socialist construction.

One day in early February 1967 Kim Jong Il lambasted some officials for their narrow-minded attitude to the work of building up the ranks of the Worker-Peasant Red Guards. He said that forming the ranks of this force was a serious political issue, and also a matter of critical importance concerning the Party’s original policy of arming the people. He said:

“The arming of all the people is geared to arming the entire nation; more importantly, it is aimed at uniting the people firmly behind the Party and the leader so that they turn out as one when the aggressors attack us.”

As part of the effort to implement his instructions, a nationwide fact-

finding mission was started, followed by a measure for making all those missing in the formation of the ranks take part in the training course of the Worker-Peasant Red Guards. This resulted in enlisting many young men and women, and rapid growth of the paramilitary force.

With the close concern he showed for strengthening the paramilitary force, including the Worker-Peasant Red Guards, Kim Jong Il set a high target of upgrading the military and technical standards of the members of the Worker-Peasant Red Guards to those of the soldiers of the People's Army. He channelled great efforts into intensive training of paramilitary force, such as the Worker-Peasant Red Guards and the Young Red Guards.

One day in March 1967 he visited a training ground where the members of the Worker-Peasant Red Guards were making preparations for a parade to be held in Pyongyang in celebration of May Day, an international holiday for workers the world over. Looking at the lively marching columns of the members of the Worker-Peasant Red Guards in uniform, he expressed his pleasure, saying that the columns of those guardsmen were excellent, that their appearance in action pumped fresh energy into his body, and that they looked no inferior to servicemen.

Stressing, once again, the importance of strengthening the Worker-Peasant Red Guards, he said:

“The Worker-Peasant Red Guards constitutes the backbone of the paramilitary force of our country and occupies a key position in the all-people, all-nation defence system. We have to step up the military training of the paramilitary force, including the Worker-Peasant Red Guards, so that it can be mobilized for combat at any time.”

Kim Jong Il told a man in his company that what was important was to organize the training of the Worker-Peasant Red Guards down to the minutest detail so as to put it on a regular basis without hindering production, and that the guardsmen should engage in production and training in a revolutionary and militant way just as the former inhabitants of the guerrilla zones had done, as required by the Party's slogan, **“A gun in one hand and a sickle or hammer in the other!”** Consequently, the members of the Worker-Peasant Red Guards in all sectors and units took part in training regularly, while involving themselves in production and

construction, and attained a level almost as high as that of the regular army in terms of file formation and marksmanship, as well as tactical exercises.

Kim Jong Il made sure that the arms and equipment of this force were upgraded and that its combat readiness was developed to perfection as suited to modern warfare.

On April 15, 1969, during a meeting with the officials of the Party Central Committee and those in charge of cinematic art, he referred to the shooting-down of a US spy plane and said:

“We must on no account leave anything to chance. We must be ready in every way to destroy the enemy the moment they attack us from any direction, be it from land, sea, or sky.

“... ”

“We must always be prepared to retaliate against every blow struck by the enemy, ready for all-out war in reply to ‘all-out war’.”

He saw to it that the Worker-Peasant Red Guards were equipped with modern arms, with which they could, in case of emergency, shoot down any enemy planes and annihilate the enemy’s offensive formations.

Meanwhile, he also paid close attention to expediting the process of turning the whole country into an impregnable fortress.

In view of the topography of Korea with its long coastline, fortifying its east and west coasts was of paramount importance for securing the nation as an impregnable fortress.

Kim Jong Il made inspection tours of the east and west coasts several times, concentrating on building secure defensive positions based on favourable geographical conditions. While inspecting the positions of a unit stationed at a point of great strategic and tactical importance in defending the west coast, he laid stress on the military importance of the defence of the west coast and set the task of building up strong defensive points and making all preparations for combat. He then proceeded to the east coast to get firsthand information of the progress of defence work of various units there; he adopted appropriate measures for the improvement of this work.

With the whole land having thus been fortified as an impregnable fortress as a result of Kim Jong Il’s leadership, Korea was able to check

and frustrate the repeated attempts of the US imperialists for an aggressive war in the latter half of the 1960s.

4. THE STRATAGEM AND COURAGE OF THE BRILLIANT COMMANDER

Kim Jong Il gave full play to his stratagem and courage when the *Pueblo* incident broke out.

On January 23, 1968, naval ships of the KPA captured a US armed spy ship, *Pueblo*, which had trespassed on Korean waters, flying no flag, and had been conducting acts of espionage in the surroundings of Wonsan.

Built for the purpose of espionage against other countries and attached to the US Pacific Fleet, the *Pueblo* had been instructed by the CIA and then by the Admiral of the US Navy in Japan, to set sail for the Korean seas in early December 1967. Its special assignment was to ascertain the movements of the naval force of the KPA, bug all electronic signals transmitted by the KPA and collect data of military concern. It disguised itself as an oceanic electron research ship and intruded into Korea's waters. Its capture was the outcome of the DPRK exercising its sovereignty and the result of self-defensive measure taken by the Korean people and their army to safeguard their national dignity and security.

The day this ship was captured, Kim Jong Il received a report about this fact from an official of the General Staff of the KPA.

“Well done. Well done, indeed. Our bluejackets are brave,” he said approvingly. **“This is a world shocking incident. It is unprecedented that an armed spy ship of the US imperialists, who boast of being the ‘mightiest’ in the world, has been captured. This incident could only have occurred in Korea.”**

On receipt of the report of the *Pueblo* having been captured, the US President Lyndon Baines Johnson called an emergency meeting of his Secretary of State, Defense Secretary, Chairman of Joint Chiefs of Staff and other high-ranking officials. Johnson raved and ranted that this was a disgrace that the United States had never before been subjected to in its

history, and that the ship should be retrieved at any cost. The US imperialists resorted to their stereotyped method: they spread the preposterous lie that the *Pueblo* had been apprehended in the open seas, in an attempt to mislead the world public on the one hand; on the other, they ordered their aggressive army in south Korea, the Pacific Fleet and their south Korean army to be on their toes.

The situation on the Korean peninsula was on the brink of war and the whole world was very apprehensive of the position Korea would take.

Kim Jong Il arranged a superb reporting warfare through the media to lay bare the lies and aggressive actions of the US imperialists.

In a talk to a senior official of the General Political Bureau of the KPA on January 24, 1968, in a talk to a senior official of the Information Department of the Party Central Committee on January 28 the same year, titled, *On Waging a Fierce Reporting Warfare against the Enemy*, and on several other occasions, he said that “reporting warfare” was a basic form of struggle against the enemy until a war was provoked by the enemy, and pointed out that the task of mass media of the country at present was to engage in a vigorous reporting campaign against US imperialism until they brought it to its knees.

In pursuance of his policy, the Korean Central News Agency was the first to release a report under the headline, “The naval vessels of the Korean People’s Army captured a US armed spy ship engaged in acts of hostility inside the territorial waters of the northern half of Korea”; this was followed by an editorial in the *Rodong Sinmun*, under the headline, *The Brigandish Acts of the US Imperialists in Broad Daylight*. Photographs of the captain of the *Pueblo* writing a note of confession and notes of apology written by the crew, as well as other data on the crimes committed by US imperialism, were made available to the public. Alarmed at the situation, the United States brought the incident to the United Nations, in an attempt to justify its criminal acts and make use of the UN as the stage for underhand collaboration against the Korean people.

The Government of the DPRK published on January 27, 1968, a statement in which it disclosed and denounced the US crimes and frantic moves for war, and clarified its principled stand.

The statement asserted: The heroic Korean People's Army and all the Korean people are prepared in every way to counter any provocation or aggression by the US imperialists, and will deal a crushing blow to the enemy if they dare to attack. The United Nations should not repeat its disgraceful history of having been used as a tool during the US aggressive war against Korea. The Government of the DPRK resolutely opposes any discussion at the UN Security Council about the illegal "US complaints". It shall not recognize any "resolution" cooked up to conceal the US intrusion, but declare it null and void.

As soon as it was published, the statement evoked positive support and solidarity from many countries throughout the world. The UN Security Council rejected the "US complaints".

With their criminal acts of espionage laid bare by the reporting warfare waged by Korea, the US imperialists were driven into a tight corner.

The US imperialists now foolishly turned to intimidation and blackmail as means by which to subdue Korea, going to the length of holding a meeting of the North Atlantic Council (NATO's governing body) and a meeting of former belligerent nations in the Korean war to "discuss steps", on the one hand, and, on the other, setting afloat a rumour about "a certain kind of bombing", "retaliation" and "ultimatum" against Korea, bringing the situation to the brink of war.

Public opinion the world over seemed to agree that war was inevitable in Korea. Scared by the US intimidation and blackmail, and afraid of the possible aftereffects of the *Pueblo* incident, the modern revisionists advised the Government of the DPRK that Korea had better release the ship and the crew under arrest.

When the situation came to such a pass, Kim Il Sung asked Kim Jong Il to decide how he would deal with the *Pueblo* incident if he was the Supreme Commander.

Kim Jong Il said in all earnestness:

"Well, I will not release the crew of the *Pueblo* unless the Americans submit a letter of surrender. And since the ship is our booty, I will not return it even if they present a letter of surrender to us. I will have the US armed spy ship, which has been captured by our People's Army,

displayed at an exhibition to tell posterity that this is the spy ship we seized from the Americans.”

Kim Il Sung was very pleased with Kim Jong Il’s unshakeable courage and determination.

On February 8, 1968, Kim Il Sung declared the strong attitude of the Government of the DPRK towards the *Pueblo* incident as follows:

“If the US imperialists persist in their attempt to solve this matter by mobilizing their armed forces to threaten and blackmail us, they will get nothing out of it. If they do get anything it will be only corpses and death.

“We do not want war, but we are not afraid of it. Our people and the People’s Army will retaliate against the ‘retaliation’ of the US imperialists, return all-out war for ‘all-out war’.”

Kim Jong Il, possessed of unparalleled courage which is unshakeable under any circumstances, thus defied the US clamour for “retaliation” and an “ultimatum”. He continued with his work: he went to the Pyongyang Grand Theatre on February 7 to guide the production of a music and dance epic, *A Song of Loyalty Devoted to the Leader*, a work by the Korean People’s Army Song and Dance Ensemble; in mid-February, he made sure that a national conference of agricultural workers was convened on schedule; some days later, he visited Sangso-ri, Anju County, where he referred to the need to build up the school and furnish it with sufficient teaching materials; he also checked the designs of women’s dresses and discussed them with the relevant officials.

Meanwhile, he discussed with the officials concerned the diplomatic steps with regard to the *Pueblo* incident. He said:

“The United States should have known Korea better. Tragic is its lack of understanding of Korea.

“This time the Americans have sneaked into our country, putting on a show of power, but they cannot return until they have officially admitted before our people and the world community to their hostile acts of espionage and submitted at least a letter of surrender. They might have come at their free will, but they will not return freely.

“The crafty Americans may make reckless and adventurous moves

now. But as their position is as good as that of a stray cat caught in a trap, they have no alternative but to eat humble pie and present a letter of surrender to our people. ...

“The world community will witness how we extract the letter of surrender from the Americans.”

Kim Jong Il’s intrepidity and determination inspired the Korean people and men and officers of the People’s Army with full confidence in victory.

A foreign publication carried an article, parts of which read as follows:

“Pyongyang is very optimistic. The National Games and art festival have been opened on a grand scale amidst the enthusiasm of the entire nation, and farmers’ representatives are arriving in Pyongyang to attend the national conference of agricultural workers.

“‘Can Washington really bring Pyongyang to its knees?’

“To this question put to a hundred people with different political viewpoints, there was one common answer, ‘The war is over already. Pyongyang is the victor.’ ”

In late March the United States could not but withdraw all of its warships, including a nuclear-powered aircraft carrier, massed in Korea’s eastern and southern seas, some of its troops on the frontline, and some of its war planes from their former positions.

December 23, 1968, witnessed the United States signing its letter of apology at Panmunjom.

Acknowledging the illegal intrusion of its spy ship *Pueblo* into the territorial waters of the DPRK, the United States wrote in its letter of apology: “The Government of the United States of America... shoulders full responsibility and solemnly apologizes for the grave acts of espionage committed by the US ship against the Democratic People’s Republic of Korea after having intruded into the territorial waters of the Democratic People’s Republic of Korea, and gives firm assurance that no US ships will intrude again in future into the territorial waters of the Democratic People’s Republic of Korea.” That day the crew members of the US spy ship *Pueblo*, caught red-handed in the very act of espionage, were deported from the DPRK at Sachon Bridge, across which the Military Demarcation Line is drawn.

The world community praised Korea as a heroic country which had brought the US imperialists disgrace and defeat repeatedly.

The *Pueblo* was towed to the place where, about 100 years ago, the US aggressor ship, *General Sherman*, had been burnt after having sneaked into the Taedong River; it is still used as a visual aid for anti-US education, as intended by Kim Jong Il.

Far from drawing a lesson from their disgraceful defeat before the world community through the *Pueblo* incident, however, the US imperialists carried on with their provocations against the DPRK; at the beginning of the year 1969, they sent their jumbo spy plane, *EC-121*, into the territorial air space of the DPRK twice for the purpose of reconnaissance.

Kim Jong Il strongly condemned the US imperialists for their continuing flagrant acts of hostility and instructed that the planes of the air force of the KPA should sortie and shoot down the *EC-121* if it flew again into the air space of the country.

He continued to say that Korea should convince the world that it meant what it said—retaliation for “retaliation” and all-out war for “all-out war”—by dealing a terrible blow, in the sky this time, at the US aggressors who had already suffered an ignominious defeat in the *Pueblo* incident.

At about 13:50 hours on April 15, 1969, the pilots of the air force of the KPA mercilessly punished the US imperialists, shooting down their jumbo spy plane *EC-121*, engaged in the act of spying after its illegal intrusion into the air space of the northern half of Korea.

And in mid-August the same year, the soldiers of the KPA, who had been keeping themselves ready for combat, shot down a US military plane *OH-23G*, which had flown into the air space over Kumchon-ri in the northern half of Korea.

CHAPTER 10

REVOLUTION IN ART AND LITERATURE

1. FAR-REACHING PLAN FOR THE RENAISSANCE OF THE 20TH CENTURY

Until the early 1960s, art and literature in Korea were not keeping pace with the developing situation and the ideological work of the Party. Anti-Party, undesirable elements, who were in the position of guiding art and literature, were imposing misleading ideas and aesthetic views upon creative workers and artists in a cunning manner. The ideology and aesthetic views of these elements, ingrained with revisionism and worship of big countries, had a negative effect on the life and work of the officials in the field of art and literature, creative workers and artists. This gave room to remnants of outdated ideas of various descriptions, including egoism, in the field of art and literature. This found an immediate reflection in the system, methods and manner of creative work in this field. These bureaucratic and subjective system and methods, which tolerated extreme individual arbitrariness and a patriarchal “master-servant” relationship, hindered creative workers and artists from demonstrating revolutionary enthusiasm and creative ability in their work. The remnants of outdated ideas in the field of art and literature needed to be rooted out and the creative system and methods revolutionized, for the building of Juche-oriented art and literature to be creditably carried out.

One day, a few months after he had started to work in the Party Central Committee, Kim Jong Il had a talk with Kim Il Sung. Speaking about the need to revolutionize the work in art and literature, Kim Il Sung said:

Frankly speaking, I've always been concerned about art and literature. If the work in this field is improved, I will feel relieved.

“If that is what you wish, I will try. I'll improve the work in the field of art and literature as you desire,” Kim Jong Il replied.

Kim Jong Il devoted himself heart and soul to the cause of building Juche-oriented art and literature, to prove himself worthy of Kim Il Sung's trust.

On December 8, 1964, Kim Jong Il, in the company of Kim Il Sung, visited the Korean Film Studio.

At an Enlarged Meeting of the Political Committee of the Central Committee of the WPK held in the conference hall of the film studio, Kim Il Sung delivered a speech, titled, *Let Us Produce Many Revolutionary Films Contributing to Revolutionary Education and Class Education*, in which he put forward the tasks for rapid development of art and literature.

With a far-reaching plan to bring about a radical revolution, thus carrying out the tasks set by Kim Il Sung, Kim Jong Il undertook a comprehensive study of the actual situation of Korea's art and literature, the trends in the development of world art and literature, the previous theories of art and literature and progressive cultural relics.

Early in May 1965, he met an official and discussed with him as to how to rapidly develop art and literature. He said that in order to develop Korea's art and literature in a Juche-oriented way while checking the aggressive cultural infiltration of imperialists externally and working against the Rightist and Leftist tendencies that were hindering sound development of socialist art and literature internally, a great change or a Renaissance should be brought about in all realms of art and literature. He then analyzed the concrete situation of art and literature in Korea and the world and clarified the need to bring about this great change in art and literature.

Some days later he met the official again and said to him: I am going to make a great change in the field of art and literature. If we are to build a revolutionary and popular art and literature, we must first of all have a clear understanding of how to offer Party guidance to this task. I am now studying this problem. I advise you to study the same subject so that we can exchange opinions.

Kim Jong Il directed superhuman efforts towards studying the theories of art and literature. An official, concerned about his health, asked him if he had to overtax himself as he had studied zealously during his university days.

Kim Jong Il answered: Now that I am working at the Party Central Committee after graduation from university, I've come to the keen realization that I must learn and know more if I am to assist Kim Il Sung even better. At the end of last year he assigned me to the task to guide the work of film-making. The art of film-making is not a simple one. It is a composite art, which can be guided properly only if I acquire many-sided knowledge, from literature to directing, acting, make-up and fine arts, and from optical engineering to mechanical engineering. So if I am to perform the tasks Kim Il Sung has given me, I must make use of every moment to study. Time that has gone does not ever come back.

Highly aware of his sense of duty for bringing about a revolution in art and literature, Kim Jong Il read books and indulged in patient explorations and creative thinking.

On December 11, 1965, i.e. about one year after he started to give guidance in the field of art and literature, he had a meeting with the officials of the Party Central Committee. Noting the need to check the influence of all manner of misleading ideological trends that ran counter to the trend of the times and to revolutionize the creation of artistic and literary works, he said:

“For this, we must formulate new, revolutionary ideas and theories of art and literature that meet the needs of our times, and apply them to our creative work. Only then will our art and literature develop in a revolutionary way as demanded by the times, and exert a revolutionary influence on the development of world art and literature.

“The revolution in art and literature should not be confined to one genre of art; it must be effected in all genres of art and literature. We must revolutionize the cinema, opera, drama and all other genres, and publicize it across the world.”

The revolution Kim Jong Il intended to bring about was aimed not only at raising Korea's art and literature to a higher plane but also at creating a revolutionary art and literature that would show the way to a most scientific road of socialist art and literature, make a genuine contribution to the

formation of a revolutionary outlook on the world among the people, and cater to the modern aesthetic tastes of the people of the present era.

Pointing out that the cinema was what should be given precedence in the development of art and literature, he underlined the target, the standards and the methods for bringing about a change in film-making.

He directed his efforts to formulating new, Juche-oriented ideas and theories of art and literature that would meet the demands of the times, regarding this as a prerequisite for a revolution in art and literature.

Many theoretical and practical problems had to be solved quickly for Korea's art and literature to develop as a genuinely revolutionary art and literature.

Kim Jong Il worked hard to develop Juche-oriented theories of art and literature in the shortest period of time. He developed the plan for the revolution in combination with practical creative work, and held several discussions with officials on the problems arising from theory and practice.

One day in early September 1966, in a discussion with an official, he expressed his opinion that bourgeois decadence as well as revisionism and Leftist and Rightist deviations must be overcome in the field of art and literature in order to eliminate the deviations revealed in the building of socialist art and literature and to develop art and literature in the right direction. He continued that they must bring about a radical revolution, something like a Renaissance, in art and literature, and thus open a new road for the development of art and literature.

One day in October 1966, during the talks he had with an official of the Party Central Committee, he announced his far-reaching plan for a Renaissance of the 20th century.

At the mention of the word "Renaissance", people immediately think about the revival of art and literature in Europe in the 14th-16th centuries. Until that time no one in Korea had thought about a possible Renaissance in Korea.

Kim Jong Il explained to the puzzled official his plan of a new Renaissance in relation to the original Renaissance.

The Renaissance the humanists had undertaken in the face of the feudal and theocratic suppression in Europe had put forward new ideas rejecting

feudal rule and theocracy, which captured the imagination of the people, inspiring them to struggle against feudalism and theocracy. In this way, it had indicated the way for freeing man from religious darkness and had ushered in a new era of cultural and scientific development.

But, what Kim Jong Il was planning was fundamentally different from the earlier Renaissance in all respects, in its ideological and theoretical foundations to start with.

The earlier Renaissance, based on humanistic ideals, had found expression in works which portrayed man's idiosyncrasy and experience and asserted his happiness and rights in real life. The Renaissance of the 20th century, based on the Juche idea, planned to give prominence to the principle of the independence of man and create a typical image of the truly independent man.

The earlier Renaissance had aimed at reviving interest in the progressive aesthetic views and ethical outlook of ancient Greece and Rome, but the Renaissance of the 20th century would develop afresh the revolutionary art and literature of Korea's anti-Japanese revolution. The earlier Renaissance had been significant in that it had ushered in the first phase of capitalist culture in Western Europe, whereas the new Renaissance would fundamentally transform the content and form of art and literature as demanded by the Juche idea.

The European Renaissance had been undertaken in a period of three to four centuries, whereas the 20th-century Renaissance was envisaged to be undertaken in a thoroughgoing manner in a few years' time. The earlier Renaissance had begun in Italy, where capitalist relations had developed first, and spread to the rest of Europe, whereas the Renaissance of the 20th century would be carried out in Juche Korea guided by the Party and Juche-oriented ideas and theories of art and literature, first in a specific sphere and then in all other spheres of art and literature.

Kim Jong Il continued:

“In this way the new, Juche-oriented Renaissance of the 20th century I'm planning will set up and achieve an incomparably high goal of wide-ranging contents, along a path hitherto untrodden by humanity.”

Feeling greatly inspired, the official thought to himself that Kim Jong Il

was a great man who would be an honour to his era. Later the official expressed his feelings of that day as follows, “Listening to what he was saying, I felt myself attracted to his plan and was able to picture in my mind the Juche-oriented art and literature that was to be created in the future. First, it was like a flash followed by thunder and then it revealed itself clearly. I felt myself to be one of those who are at the acme of a new world of art and literature.”

Later, in his works, Kim Jong Il formulated the plan of the Juche-oriented Renaissance, a brainchild of his long, persevering thinking and exploration into ideas and theories of a revolution in art and literature. Incorporated into these ideas and theories are the necessity for a revolution in art and literature, its basic contents, the principles to be adhered to in the revolution, the central task and the problems that arise in building Juche-oriented art and literature.

Noting that a revolution in the sphere of art and literature was essential for developing a Juche-oriented art and literature that would meet the demand of the times, Kim Jong Il said:

“The revolution in art and literature is an acute class struggle in the ideological and cultural spheres to eliminate outmoded things from all realms of content and form, the creative system and creative methods, and to establish a Juche-oriented, new art and literature.”

He clarified that the principles to be adhered to in the revolution were to solve all problems in accordance with the requirements of the Juche idea and guided solely by this idea; to pay attention to adapting the works created by Kim Il Sung in the days of the anti-Japanese revolution into various forms of art and literature; to concentrate efforts in the sphere of cinema, making breakthroughs in this genre and following up this success in all other areas of art and literature; and to educate all the officials in the field of art and literature to be unfailingly loyal to the leadership of the Party Centre.

He said that portraying the greatness of Kim Il Sung should be the central task in the development of art and literature.

Thanks to his energetic ideological and theoretical activities, a programme was outlined of developing Korea’s art and literature into a prototype of revolutionary art and literature.

2. BUILDING UP THE RANKS OF REVOLUTIONARY MEN OF ART AND LITERATURE

Kim Jong Il believed that for a revolution in art and literature, the men of art and literature, the performers of the revolution, should be trained to be faithful to the Party and the leader, re-oriented on a revolutionary and working-class pattern, and function as an efficient collective.

In those days there were a large number of men of art and literature affiliated to several artistic and literary establishments, but their political and ideological preparedness was poor. This was due to the activities of the anti-Party, counterrevolutionary elements who were in positions of guiding the field of art and literature. They deliberately neglected the work of executing Kim Il Sung's teachings on art and literature and did not conduct proper political and ideological education among writers and artists. This resulted in the persistence of remnants of bourgeois ideas, revisionism and all other sorts of concepts, outmoded and contradictory to the Party's ideology, among the ranks of writers and artists, and gave rise to such undesirable tendencies as jealousy, indolence and patriarchal relationships among them, proving to be a stumbling block to the ideological and volitional unity of the collective and its creative work. The skills of the men of art and literature were not high, either.

Having gained knowledge of the state of affairs among the ranks of writers and artists, Kim Jong Il edified them, trained them to be reliable forces of the revolution in art and literature and undertook the revolution by relying on them.

Training the writers and artists to be revolutionaries was a very important, yet difficult, task.

On December 10, 1964, calling upon the writers and artists to create revolutionary works, Kim Jong Il said:

“The workers in the field of art and literature must work hard to perfect themselves as revolutionaries through the forthcoming campaign to produce revolutionary works of art and literature. Then, a revolution

will take place in the production of works of art and literature, and great advance will be made in the revolutionary development of the writers and artists who undertake the production of these works. The Party has already given instructions to all our writers and artists to launch a campaign to create a large number of revolutionary works of art and literature. This campaign is not a short-term undertaking but a long march, so to speak. There should be no stragglers in this honourable long march. Everyone must tighten his shoestrings and make every effort to be in the vanguard of this worthwhile campaign.”

He built up the ranks of writers and artists into a revolutionary collective faithful to the Party and the leader by equipping them with the Juche-oriented view of life, the core of which is the revolutionary outlook on the leader, revolutionizing them and assimilating them with the working class.

To establish the revolutionary view of the leader among the writers and artists, he saw to it that they were armed with Kim Il Sung’s revolutionary ideology and his remarks on art and literature were disseminated among them in time. Whenever Kim Il Sung said something on this field, Kim Jong Il immediately went to the units concerned or rang the officials concerned, even if it was at midnight or in the early hours of the morning, to convey the message of the leader. The writers and artists were encouraged to make it a daily routine to study Kim Il Sung’s works and teachings and to adopt the question-and-answer study method. The Rooms for the Study of the History of Comrade Kim Il Sung’s Revolutionary Activities in the establishments of culture and art were arranged excellently, and monuments to the field guidance of Kim Il Sung were erected in the relevant establishments for effective edification of the writers and artists.

Seminars on Kim Il Sung’s thoughts on art and literature were held on a regular basis.

Until the end of the 1960s, a 15- to 20-day-long review meeting had been held every year in the field of film-making, during which the problems that had arisen over the year were supposed to be reviewed. Meetings of this type were used by the anti-Party, counterrevolutionary elements to spread their capitalistic and revisionist aesthetic views and by self-styled “theoreticians” to indulge in empty talk. They imparted unsound ideas to the

writers and artists, with the result that films were produced that lacked the Party spirit and a working-class edge.

In January 1970 Kim Jong Il took the measure of replacing these meetings with seminars on Kim Il Sung's thoughts on art and literature.

Kim Jong Il himself attended the first seminar of this type held from January 12 to 15, 1970. He said that the seminar was important in relating Kim Il Sung's thoughts on art and literature to every artistic work and imbuing the Juche-oriented aesthetic view in artists, stressing that the seminar should be effectively organized to bring about a great upswing in the overall creative work.

He put forward the proposition that Kim Il Sung's instructions and the Party's policy were the foundation and guidelines for creation as well as the criteria for its review. He also advanced the idea that the process of creative work should be made the process of making creative artists revolutionaries and oriented to the working class.

Thus, a fundamental change took place in the realm of creative work; writers and artists endeavoured to temper themselves in a revolutionary way through their organizational and ideological life and creative work. Writing notes of creative work, started by the artists of the Mansudae Art Troupe, was popularized in the field of art and literature; artists visited factories and enterprises in the major sectors of the national economy and the KPA units in the frontline areas, staging performances and imbibing the revolutionary spirit and a sense of organization and discipline from the working class and soldiers, so as to train themselves into revolutionary artists.

The Party organizations in the field of art and literature, following the method of the anti-Japanese guerrillas, regarded the work among the people, political work, as the first and foremost stage of their work, and undertook this work in various forms and methods according to the characteristics and preparedness of the people.

From the year 1970 sports events of artists were held every year, promoting ideological and volitional unity among the ranks of men of art and literature.

Thus, writers and artists were trained to be revolutionaries at the

forefront of the Party's ideological work, and they undertook the revolution in art and literature creditably.

The revolution in art and literature was a difficult undertaking that could not be performed by loyalty alone. Only when loyalty was supported by high creative and artistic abilities could it produce works of art and literature which were perfect in their ideological and artistic qualities.

In the early days of Kim Jong Il's guidance to the revolution in art and literature the abilities of the people in these fields were not high enough to successfully perform the great undertaking.

One day in 1968, while Kim Jong Il was talking to a senior official in the field of art and literature, he made the official listen to an excellent song, and asked him what he felt about the song. The official said it was not very interesting. Next, he played a song that was not so good. This time the official said it was a very good song. Kim Jong Il was very disheartened by his response.

An October day the same year, during a meeting with creative workers, Kim Jong Il related the episode to them, pointing out that the official was so ignorant about music that he was unable to tell good from bad. Noting that, if senior officials had no knowledge of their own fields, they would not know whether their work was proceeding properly or not and that the consequences would be grave, he said: **“It is loyalty plus skill that means living up to Comrade Kim Il Sung's expectations. This is the requirement of the present era.”**

Kim Jong Il set up a new skills training system, so that the creative workers and artists could improve and update their creative and artistic skills on a regular basis.

Having paid due attention to encouraging the writers and artists to make skills training a daily routine and habit from the early days of giving guidance to the field of art and literature, Kim Jong Il proposed, towards the end of November 1968, organizing stage performances by film artists. Thus the film actors, who had so far acted only in front of the camera, actively participated in skills training and demonstrated their artistic skills at several theatres in the capital city of Pyongyang and in the provinces.

During the first two months of 1969, Kim Jong Il gave guidance to the

film actors' preparation for these performances on more than 60 occasions, and gave 10 rounds of guidance for completing a short satirical play.

While giving these performances, all the film actors came to realize their immature artistic preparedness, and acquired the technical and practical qualifications with which to perform tasks of creative work that befit the Party's revolutionary artists in the vanguard of the revolution in art and literature.

Kim Jong Il further developed their skills training system.

At an Enlarged Meeting of the Primary Party Committee of the Korean Film Studio held on February 19, 1969, Kim Jong Il said that the primary Party committee should make good arrangements for the actors to conduct regular training to improve their ability, and make strong demands on them. On April 29 the same year, talking about the need to improve the method and system of skills training, he pointed out that the skills training of film actors should be conducted regularly in the form of exhibition of skills and that excellent pieces should be selected to be presented on the stage or on television.

Later, he instructed that the main weapons of film actors are movement and dialogue delivery, and that they should not only stage one-act plays but also do readings of novels and recite poems. He also ensured that a wide discussion was held on the daily programmes and the departmental functions that were arranged on the principle of putting skills training on a regular footing.

Thus, it became a routine that every Thursday the actors devoted themselves to the study of art and display of their skills.

Kim Jong Il made it a point to visit the Korean Film Studio almost every Thursday and guided the artists' display of skills, setting right the mistakes they committed.

At one such performance held in 1971, an actress staged a narrative in which she mimicked the voices of a middle-aged man, an old man and a little boy. The audience burst into laughter at her "skill". After hearing the narrative, Kim Jong Il commented: The narrative does not agree with the fundamental objective of the exhibition. What can be put to use in the film must be staged in the exhibition. Will an actress be made to act the role of a

man? No, there is no need to do so. There is no need for an actress to mimic a man. Even if an actor or an actress has only one thing to perform on the stage, he or she must exhibit what is useful.

Kim Jong Il pinpointed the special skills of individual artists, though small, and ensured that their skills were further refined and cultivated.

When an actress, not known widely in the field of the cinema, was reciting a poem at an exhibition performance, Kim Jong Il found that her acting was unaffected and true to life and, valuing it, gave guidance to her on several occasions. Finally, she acted as the heroine of the masterpiece, *The Sea of Blood*²⁴. Among the film stars, who became conspicuous figures in the revolution in art and literature by making tenacious efforts to improve their artistic skills under Kim Jong Il's guidance, are the heroine of the revolutionary opera, *The Flower Girl*²⁵, a girl who had formerly been a lathe operator, and a 17-year-old girl who acted as the heroine of the feature film, *The Flower Girl*.

In his effort to train writers and artists to be revolutionaries who were faithful to the Party and the leader and who acquired artistic skills with which to perform the most difficult of tasks, Kim Jong Il showed great affection towards them, regarding them as his eternal companions and valuable revolutionary comrades on the road to accomplishing the revolutionary cause of Juche.

In the early days of giving guidance in the field of art and literature, he said to the writers and artists, **“If we pool our wisdom and strength, with me putting my trust in you and you trusting me, then we will surely live up to the leader’s expectations.”**

True to his words, he embraced writers and artists of every kind, and cast in his lot with them. He trusted them in their loyalty to work heart and soul to implement the Party's policy of making a revolution in art and literature.

At night one day in the mid-1960s, Kim Jong Il received a document from an official which said that a director of the film studio had deliberately contacted reactionaries in the past. The director was a man of clean conscience; he was simple-minded and knew nothing other than art. When he had been active in Seoul after Korea's liberation, he had acted the role of

General Kim Il Sung in a play. In those days the US aggressors and reactionary elements had been very active in Seoul.

Believing in the man's sense of justice befitting an artist and his revolutionary conscience rather than the accusations made in the document, Kim Jong Il returned the document to the official, saying, **"I know his background. I advise you to burn these papers."**

Then he continued: I don't want to read such a document. We must give him the benefit of the doubt. He came to us from south Korea cherishing a desire and ambition for the revolution and with patriotism, and he is a talented man. We must help him materialize his ambition so that he will follow the Party to the end along the road of revolution. Trust produces loyalty.

The document was burnt. When he came to know of this, the director made a firm resolve to live up to Kim Jong Il's expectations, and later produced many films of high ideological and artistic qualities, including *The Flower Girl*.

When a composer, who had produced a large number of masterpieces, went into depression because of his dubious family background, Kim Jong Il placed trust in him as his companion and ensured that he was freed of his mental worries. And when writers and artists with varying social and political backgrounds experienced twists and turns in their work and life owing to the measures taken by some narrow-minded officials, he trusted them as his revolutionary comrades, and assigned them to important positions in the revolution in art and literature; when they were tempered and had been tested in practice, he recommended them for Party membership and sponsored their applications for Party membership.

Once he placed his trust in a man, he trusted him to the end.

A certain director, ingrained with an outdated aesthetic view and swayed by whim, made mistakes on several occasions and each time he was subjected to criticism. But he did not agree with the criticism and in the end asked that he be posted to another establishment. Kim Jong Il reasoned with him and said that he would not let him go anywhere else until he became an excellent revolutionary.

He told the officials concerned that just as a patient needs a nurse so a man facing criticism needs true comrades, and took measures to help

him out. The director continued to make serious mistakes in his creative work. But despite his worry about him and painstaking effort to lead him, Kim Jong Il still did not abandon him. Finally, the director did take the road of revival and successfully directed the film, *The Untrodden Path*.

Having keenly realized Kim Jong Il's greatness through their life and practical work in the days of the revolution in art and literature, the creative workers and artists began to call him "dear leader" and followed him with loyalty. And thanks to his trust and affection, the writers and artists developed to be faithful and revolutionary men of art and literature capable of performing the revolution in art and literature.

3. THE PORTRAYAL OF THE LEADER IN LITERATURE

Since the leader occupies an authoritative position and plays a decisive role in the accomplishment of the revolutionary cause of the working class, the literature of socialist realism, which contributes to this cause, must naturally place in the forefront the issue of portraying the leader and find a proper solution to it.

Many literary works depicting Kim Il Sung had been produced in Korea earlier, like the revolutionary paean *Star of Korea* created in the years of the anti-Japanese revolutionary struggle, and the *Song of General Kim Il Sung*, the epic *Mt. Paektu*, the play *Fog Is Lifting from the Mountains and Rivers of the Homeland* and the novel *History* written after the liberation of the country, but those were all spontaneous works and their numbers were not large.

The Korean people's desire for the creation of a larger number of excellent artistic and literary works depicting Kim Il Sung grew in the latter half of the 1960s.

Kim Jong Il decided to build a new kind of literature whose main content would be artistic portrayal of the leader.

He paid primary attention to making the writers realize Kim Il Sung's greatness. Knowledge of the greatness of the leader leads one to be attracted

to him; attraction to him inspires one to worship him; and worshipping him makes one faithful to him.

After a lot of thinking about this matter, Kim Jong Il arranged a meeting between Kim Il Sung and writers so that they could hear first-hand accounts of his revolutionary activities.

From the end of January 1966, at a small, snow-covered rest house on the western coast, Kim Il Sung met with the writers for 5-6 hours every day, giving them an account of the details of his revolutionary career spanning half a century. His recollections which were filled with all kinds of difficulties beyond the human imagination, heart-rending losses, the steadfast creed and unbreakable faith of revolutionaries, militant optimism and delight, were legendary tales which one could hear from no one else. Each episode could be material for a novel, poem or film. Kim Il Sung asked the writers to write a novel with a revolutionary as the principal character, not to write his own biography or depict himself, as he related to them the historical facts, but the writers, captivated heart and soul by his greatness and personality, felt that only literary works that depicted him could serve as a textbook of the revolutionary struggle of the Korean people.

As the writers, on hearing Kim Il Sung out for a fortnight, were burning with enthusiasm to get down to creative work, Kim Jong Il met the chairman of the Central Committee of the Korean Writers Union on February 7, and had a talk with him, titled, *On Developing a New Kind of Revolutionary Literature*.

Noting the need to develop a new kind of revolutionary literature, a literature that depicts the leader as a reflection of the demand of the times and of the developing revolution and of the aspirations of the Korean people and writers, Kim Jong Il said:

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

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

In order to develop this new kind of revolutionary literature, he continued, the Writers Union must make creating the leader’s image its

central task and press ahead with it; if this kind of literature is to become the core of literature in general, it must occupy the central position in the development of literature and play the pivotal role; for this purpose, we must identify the shortcomings that have so far been overlooked by our literature, so as to develop a new kind of revolutionary literature.

He dwelt on all theoretical questions arising from the actual process of creating literary works portraying the leader, as well as the ways for their solution: producing a large number of revolutionary masterpieces unfolding a full picture of the revolutionary career of Kim Il Sung as a great thinker and theoretician, as an ever-victorious, iron-willed brilliant commander and as a great man; extending the scope of a full-scale campaign for the purpose on a gradual basis starting from a certain preparatory stage; establishing a proper system of guidance to the creation of a new kind of revolutionary literature; and building up the ranks of writers.

Later, in his words, the chairman of the Central Committee of the Writers Union related the emotion he felt while listening to Kim Jong Il's instructions, as follows:

"I could hardly control my surging emotions at the magnitude of the meaning of his speech. I felt as if I've entered into a new world. I felt that our literature which was hitherto something like a small stream has become a torrent, that the expanse of the creative inspiration on the part of our writers has so far been as limited as that of a serene lake, and that now their inspiration has come to embrace the whole of the ocean. This feeling of surging emotions moved me to tears."

Korea's literature thus set out on its historic march of creating a new kind of revolutionary literature, setting the portrayal of the leader as its essential, primary task.

On June 20, 1967, Kim Jong Il organized the April 15 Literary Production Unit whose mission is to produce works that depict the leader. And he took measures for the writers of the production unit to equip themselves with a revolutionary view of the leader, comprehensively study the history of Kim Il Sung's revolutionary activities, and cover the materials needed for artistically depicting that history.

The creative work of depicting the leader, a hitherto untrodden path, was

beset with problems of aesthetic theory that demanded fresh solutions. In what form should Kim Il Sung's long-drawn-out, gigantic and moving revolutionary struggle, unprecedented in human history, be written—in the form of a biography or a chronicle? And since it would have to be written in several volumes, not in one or two volumes, how can consistency across the volumes be achieved? The writers racked their brains. Incorporating the revolutionary life of a leader like Kim Il Sung in works running into several volumes had not been undertaken by any writer in any age, so no previous experience or lesson worth referring to was available to them. They had to explore and discover a new method, a new form of the novel of Korean style.

Coming to know of the difficulties faced by the writers, Kim Jong Il said, on August 23, 1971, that every undertaking develops with the accumulation of experience in the course of practice, and gave answers to the questions arising in creative work.

He stressed that the question of the form of the novel should be solved in a fresh way. He said:

“It is quite impossible to depict the great leader’s revolutionary career in a few novels. ... In view of the greatness of his career and the magnitude of its content, I think the form of a cyclical novel is advisable. In the cycle, each novel would preserve its independent significance and ensure consistency.”

Kim Il Sung's revolutionary career should have to be encompassed in the form of a cycle in the Korean style; only then could it be historically comprehensive and systematic, and every novel in the cycle exert a literary effect through the specific characteristics of a novel.

Kim Jong Il instructed that the novels dealing with Kim Il Sung's career should not be written in the way in which a biography or chronicle is written.

The biography or chronicle puts emphasis on relating events, not on characterization, and on narration, not on realistic description of the man and his life; for this reason, it cannot create a moving description of the man and his life. It provides only plain narration of events in chronological order.

Kim Jong Il said that the novels portraying Kim Il Sung's career should

deal with certain periods or stages, centring on specific historical events.

He also proposed that the cycle of novels that depict Kim Il Sung's life be titled *Immortal History*, stressing that it was the seed as well as the title comprehending the overall revolutionary career of Kim Il Sung.

The title illustrated compactly the brilliant career of Kim Il Sung, a great revolutionary, a great leader and a great man who had distinguished himself in the sacred struggle for carving out the destiny of the masses, and his revolutionary exploits, experiences of struggle and noble virtues.

Kim Jong Il meticulously and energetically guided the writers in creating the literature depicting the leader.

The literary works must be based on the prototype and on real events, profoundly portray the essence of each historical event and use fiction appropriately: this was the principle outlined by Kim Jong Il for the creation of the literature depicting the leader.

He also urged the writers to reflect in their works the historical events Kim Il Sung so often recalled in his mind.

He invited them to previews of films and rehearsals of operas, adapted from works Kim Il Sung had personally created, for development of their views.

One day while he was enjoying an opera in the company of a writer, watching the scenes flowing on the stage, he told the writer that the opera was entering the stage of perfection, that the work on show had become a good work because its original was good and that literary works should also be written in that way.

Moved by the work, the writer said that he now realized afresh the essence of the remarks Kim Il Sung had made in the unforgettable February while describing the course of an ordinary man growing into a revolutionary.

Kim Jong Il said: That's right. Kim Il Sung was saying how a revolutionary of Korea, like the hero of this opera, should be portrayed. How truthful the hero's life is! It is the life of a man gaining an understanding of his being. Writers must portray man's dignity and power in that way. Only then can they create the image of a Juche-oriented man, a revolutionary man.

Kim Jong Il invested his energies in reading every manuscript. Sometimes several manuscripts of tens of thousands of pages would be on his desk, and he would read all of them before giving his opinion on the seed and plot of every piece, the establishment of human relations in it, and even comment on individual events, details and words.

Encouraged by this, the writers devoted themselves heart and soul to creating a literature that truly depicts the leader. They at last finished *The Year 1932*, the first in the cycle *Immortal History*, and submitted it to Kim Jong Il for his assessment.

Taking the manuscript with him, Kim Jong Il left for Ryanggang Province to give field guidance to the remote northern province. Busy as he was, he read the novel with concentration.

The novel realistically depicted how Kim Il Sung had taken the first step of the anti-Japanese armed struggle and how he had overcome manifold difficulties and hardships in the arduous struggle.

After reading the novel Kim Jong Il made a long-distance telephone call to an official at the Party Central Committee on the night of August 31, 1971. He said that he was making the call lest the writers might be waiting for his opinion. Asking the official to convey his remarks to them soon, he said:

“The novel is good. ... Its ideological principle is clear, its artistic quality is high, it is true to life and moving. The scene of the house in Xiaoshahé moved me to tears.”

He further told him some points that needed to be revised, listing the scenes and page numbers.

On Kim Il Sung’s 60th birthday, the production unit presented the finished novel to him. Kim Il Sung appreciated the novel highly.

Kim Jong Il placed great trust in the writers who were creating works depicting the leader.

In early summer 1972, he met the writers on their way to a film festival to be held in a European country, and said to them that they would realize more deeply the greatness of Kim Il Sung and their motherland when they were in foreign lands, and that they should write good books cherishing their impressions of those places.

On their return from the festival, the writers worked day and night to produce novels depicting the leader.

The Paektusan Production Unit produced several films depicting Kim Il Sung. Once a veteran of the anti-Japanese revolution asked a writer, who had written the screenplays for the revolutionary films, including *In the First Armed Unit*, how he could depict Kim Il Sung so realistically. The writer replied that while receiving Kim Jong Il's guidance, he depicted him in his works as being identical with Kim Il Sung.

Thanks to Kim Jong Il's energetic guidance and the writers' creative enthusiasm, many novels were produced, including the novels of the cycle *Immortal History*, like *The Dawn of Revolution*, *Green Earth*, *Spring at the Base*, *At the Foot of Mt. Paektu* and *The Theatre of Fierce War*; novels that depict Kim Il Sung in his boyhood, like *Mangyongdae*, *400-km Journey for Learning* and *The Amnok at Dawn*; novels that depict Kim Il Sung's family members, like *The Untrodden Path of History*, *Flames Spreading over the Land* and *On the Road of Loyalty*; and many screenplays, lyrics, poems and plays that depict Kim Il Sung were also created with success.

4. REVOLUTION IN THE CINEMA

It was Kim Jong Il's view that the field that should be given precedence in the revolution in art and literature was cinema.

Proceeding from this view, Kim Jong Il was resolved to make a breakthrough in the revolution in art and literature through a revolution in the cinema.

Having started his guidance to the art of film-making at the time of the production of the film *The Path to Awakening*, he subsequently guided the production of films of various themes, like *The Family of Choe Hak Sin* and *The Road I Found*. In this course, he accumulated the experience for creating Korean-style revolutionary films, trained the creative workers and artists in this field to be trustworthy performers of the revolution in film-making, and modernized film equipment on the basis of the latest successes in science and technology, thus creating

adequate conditions for revolution in the field of the cinema.

With regard to the central tasks arising in the revolution in the field of the cinema, Kim Jong Il said:

“The central tasks arising in successfully undertaking the revolution in the cinema are, first, adapting into our cinema on the highest standard the immortal works Comrade Kim Il Sung produced in person in the days of the anti-Japanese revolutionary struggle, and second, producing films that portray Comrade Kim Il Sung and reflect his revolutionary career in a comprehensive and systematic way. These two tasks are noble tasks we have to assume for our times and the revolution. Unless these noble tasks are executed on the highest standard, we cannot say that we have made a revolution in the cinema.”

The masterpieces that Kim Il Sung had created in the days of the anti-Japanese revolutionary struggle were Juche-oriented and revolutionary in that they implemented the principles of the Party spirit, working-class spirit and popular spirit and were national in form and socialist in content. In terms of the diversity of their content and form and their high ideological and artistic qualities, they serve as excellent examples of art and literature.

Adapting the masterpieces to the screen was an undertaking meant to defend and glorify the Party’s tradition of revolutionary art and literature and to bring about a fresh upswing in the art of cinema.

For successful implementation of this historical cause, Kim Jong Il organized the Paektusan Production Unit on February 26, 1967, involving the excellent creative workers he had got acquainted with and trained with much effort in the course of guiding work in the field of the cinema, and indicated to it its basic duty and main tasks. Leading them in their effort to produce films adapted from the reminiscences of the anti-Japanese revolutionary fighters, including *Take This Rifle*, *Comrades*, and revolutionary masterpieces like *Five Guerrilla Brothers*, he ensured that they gained experience in creating works that deal with the revolutionary traditions. On the basis of these experiences, in April 1968 he gave the creative workers of the Paektusan Production Unit the task of adapting to the screen *The Sea of Blood*, one of Kim Il Sung’s productions.

To ensure a successful adaptation, he met the screenplay writers almost

every day. He told them about Kim Il Sung's motive and intention in writing the work, the social and historical situation of those days, the ideological and artistic features of the work and its informative and educational significance. He clarified the matters of remaining faithful to the original in adaptation, adhering to the main line of the original, delving into the personalities of the characters in the original, describing life unaffectedly, refraining from careless employment of artistic fictions, and sustaining the profound ideological content of the original in conformity with the characteristics of the genre of the cinema. He also gave answers to questions concerning directing, acting, shooting, the fine arts and music.

When parts of the screenplay were finished, he read them and gave the writers his comments and added some finishing touches to them.

It was past midnight when the writers finished a part of the screenplay. Concerned about Kim Jong Il's health, they were reluctant to submit it to him at that hour. Informed of this, Kim Jong Il said: It's alright. Don't worry about me, and give me the finished part. In this work of adapting Kim Il Sung's work to the screen, I'm not different from you. I prefer to work at dawn.

It was half past two in the morning when he received the finished part. One evening he went over the finished screenplay numbering hundreds of pages. He was so excited at the thought that shooting of the film was about to be started, the film he had so wanted to adapt to the screen, that he could not go to sleep. He remembered what Kim Il Sung had said some years after Kim Jong Suk had died, recollecting anecdotes of the anti-Japanese armed struggle. He had said that Kim Jong Suk had played the part of Kap Sun well in *The Sea of Blood* and still vivid in his memory were the many young men and women volunteers of the guerrilla army, their hearts burning with hatred for the enemy after listening to the heartrending song she had sung while holding the murdered Ul Nam to her bosom on stage.

The next morning Kim Jong Il called the senior officials and creative workers of the film studio and related to them what he had been reminded of the previous night, urging them to produce an excellent film through team effort. He visited the film studio sometimes in the early hours of the

morning and sometimes in the freezing night, or met the officials, giving his suggestions on how to produce excellent scenes for the film.

On August 29, 1969, when the shooting of the film was in full swing, Kim Jong Il went to Ryokpho District in the suburbs of Pyongyang, to guide the shooting on location of scenes of the “punitive” operations in Jiandao²⁶ conducted by the Japanese imperialists. It had been hot since morning. Worried about his health, the creative workers saw to it that the smokescreen was not so thick and that an awning was pitched over him lest the ashes of flames fall on him. But he instructed them to create a proper smokescreen and remove the awning, saying he had to smell the smoke now that he was on location. Unmindful of the suffocating heat of the sun, the roaring flames, the choking smoke, the sparks flying near him and the ashes on his shoulders, Kim Jong Il stood near the burning houses, carefully watching the actors play out their roles, occasionally giving them his comments. Staying there for eight hours that day, he saw to it that the scenes of the “punitive” operations were shot impeccably.

Till the completion of this film, Kim Jong Il gave 120 rounds of guidance, giving his opinions on 187 scenes, sound recording and editing.

By the end of 1969, *The Sea of Blood* was completed as a masterpiece.

Having thus paved the road for adapting to the screen the works created by Kim Il Sung in the days of the anti-Japanese revolutionary struggle, Kim Jong Il then set to adapting *The Fate of a Self-Defence Corps Man*²⁷ to the screen.

On February 11, 1970, Kim Jong Il went to the film studio and attended a meeting at which the names of the members of the group producing the film were announced and the director’s script was handed over to them.

He led the creative group to gain a deep understanding of the ideological and artistic features of this film. Leading film artists to work creatively as masters of the production of film was a method he consistently maintained in his guidance to the field of film-making.

At the first stage, some artistes raised various opinions with regard to the work as they had failed to grasp the philosophical character of the original, its ideological and artistic features and the essence of the ideas on Juche-

oriented art and literature incorporated in it.

Kim Jong Il pointed out that it was important for the members of the creative group first to understand the characteristics of the new content and form of the work, and clarified the ideological and aesthetic problems arising in understanding the ideological and artistic features, like the place of the work in the revolutionary art and literature created during the anti-Japanese revolutionary struggle, the seed of the work, the question on the line of political organization, the dramatic climax and the moment of mutiny. He further indicated the tasks to be implemented by director, actors, cameramen, set designers, creative workers in charge of montage, superimposition, editing, dubbing, lighting, setting, costume, hand props, smoke and fire, administrative director and by the Party organization of the creative group.

He then led them to undertake the work of going ahead full steam with producing the film on the basis of a correct understanding of the ideological and artistic characteristics of the work.

On the morning of February 18, 1970, he met the officials in the field of film-making and told them to complete the production of the film as fast as possible, adding that the leading officials should conduct political work among the creative workers, who were making preparations to leave for a location, that all the members of the team should abide by the discipline of the team and the established norms of creative work, and that the actors should endeavour to act out their parts realistically.

The next day, although the officials tried to dissuade him because of the bad weather, he went to the location by helicopter with the director and the leading actors and inspected it before returning the same day.

Right from the first day, when the creative group began to shoot the film on location in the northern part of the country, he received daily reports of their work through a well-regulated system of information, and gave quick solutions to problems, big and small, arising in their work. On February 26, he sent a letter to them along with gifts.

One day he was informed that the son of an actress of the group was ill but the officials were reluctant to call her back to Pyongyang lest her absence throw the film production into disorder. Kim Jong Il said to them:

You don't understand a mother's mind. The actress knows that her son is ill. In this situation how can she work at ease? A mother values her children the most, and likewise, children always miss their mother. For an ill child, no medicine is more efficacious than his mother's care.

He ensured that the actress was brought back to Pyongyang and, when she was returning to the location after leaving her now recovered son at nursery, he saw her off at the railway station. Saying that the cold has no heart, he told her to dress herself warmly instead of thinking of wearing clothes for the show. He then asked her to remember him to all the creative workers and artists on location.

His affection was a source of great encouragement for the creative group. An actor walked barefoot on the snow and in unlined clothing in a snowstorm in front of the camera. Cameramen warmed the cameras by holding them to their bosom in the freezing temperatures and, even when it was getting dark, they would shoot scenes on the mountain-tops. In order to make the scenes of icicles hanging from the eaves of a log-cabin look more authentic, they created them over the night by letting water fall on the roof drop by drop.

To keep pace with the unprecedentedly fast shooting on location, Kim Jong Il also concerned himself with the setting for indoor shooting.

Thanks to his 100 rounds of guidance, the work of producing *The Fate of a Self-Defence Corps Man* was finished in 40 days.

Reviewing the production of the film, Kim Jong Il said:

“In the course of producing the film, *The Fate of a Self-Defence Corps Man*, we have gained valuable experience in speed campaign, a fundamental principle in the creation of revolutionary art and literature. This can be said to be of great significance not only in the development of art and literature but also in stepping up socialist construction.”

He popularized in all sectors of art and literature the example set by the creative team of *The Fate of a Self-Defence Corps Man*, and defined the speed campaign as a basic mode of socialist construction.

Kim Jong Il also led the production of *The Flower Girl*, whose original

had been created by Kim Il Sung, into a model work of psychological drama.

The work deals with a flower girl named Kkotpun, a typical of Koreans, who had experienced all manner of maltreatment and grief as a ruined nation. It focuses on the psychological description of the girl, who, through her life filled with tears of blood, harbours hatred against the enemy and in the end takes the road of resistance.

Explaining these characteristics of the mood of the work, Kim Jong Il instructed the creative workers to delve into Kkotpun's destiny and the world of dramatic experience of Kkotpun and her mother and pay attention to the build-up and background in the delineation of emotions.

The creative workers linked the scene of the death of Kkotpun's mother with the scene of Kkotpun and her younger sister shivering from cold under a tree as they had been caught in the rain on their way back home with medicine for their mother, in an attempt to highlight the pitiable state of the sisters.

While going over the rushes, Kim Jong Il saw that they had failed to delve into the innermost world of the poor people. Remarking that they had been led astray by their own subjective desire, he said to the creative workers: There must be more emotional build-up in the scene of the sisters returning home after buying the medicine. What about inserting a scene of the sisters singing a song with flowers in their hands as they are returning full of hope and delight? Then they come up with the death of their mother. This will make the scene of the mother's death more heartrending.

He helped the creative workers create the scene of the mother's death.

Kkotpun and Sun Hui, the sisters, return with medicine full of delight along a hill against the background of a white cloud floating in the sky. Reflecting their minds, a clear, hope-filled song is sung. Next, in contrast to this, the sound of thunderclaps, the splash of raindrops and cries of grief ring out. A village girl full of tears informs them of their mother's death. Kkotpun rushes in, crying, "Mother!" The azaleas drop from her hand. Sun Hui loses hold of the packet of medicine. The blind girl gropes on the ground for the medicine. The villagers shed tears at the sight. The sisters wail by the side of the corpse of their mother. The sisters stand in front of

their mother's grave and a tragic musical piece is played accompanied by the famous narrative of the original, "They say devotion would raise a flower even on stone. But has Kkotpun's devotion been insufficient? ... It's a pity, real pity."

The scene that makes every spectator break into sobs was finished in this way.

Under Kim Jong Il's guidance, the scene in which Kkotpun takes leave of her younger sister visually shows her reluctance to leave the young girl alone by her smoothing down her sister's only clothes and quilt and fingering the doorknob several times, leading the audience to think about the philosophical question as to why the innocent girls had to be forsaken by the society.

The film *The Flower Girl* won a special prize and special medal at the 18th Karlovy Vary International Film Festival, an unprecedented event in the history of the festival. The film was shown at the festival amidst many films from many countries having been shown and their ranking and corresponding prizes having been decided among the jury, but the response to this film was extraordinary. The jurors, not allowed normally to applaud a film, clapped their hands before they knew it as they could not control their feelings.

On February 15, 1973, Kim Jong Il said to the officials in the field of art and literature:

"In fact, the 1960s and 1970s can be called a period of great upsurge of the revolutionary cinema and a historical period during which the cinematic traditions of Korea were built up."

In the course of adapting to the screen the works Kim Il Sung had produced in the days of the anti-Japanese revolutionary struggle, a new, Juche-oriented theory of cinema was created, typical works of the Korean cinema were produced, and an innovation was made in all realms of the cinema, in its content and form, and in the system and method of its creation.

Many films that dealt with socialist reality, like *The Flourishing Village* and *A Worker's Family*, were produced. A change was also witnessed in the production of documentaries, scientific films and children's films.

5. REVOLUTION IN THE OPERA

A revolution in the opera was an urgent need for the development of Korean opera. In the course of the struggle to establish the Juche orientation in the field of art and literature, the tendency to deal exclusively with mythical, legendary and historical themes was overcome and operas began to depict the lives of the Korean people who were working for the revolution and socialist construction. This marked a milestone in the development of the opera in Korea. However, the opera was bound by the form of the European opera and *Changguk*, a traditional Korean opera. The inconsistency between content and form in the opera was weakening its vitality. The Korean people did not like amorphous lyrics, complicated rhythms, recitatives that are neither songs nor speeches, outmoded stage settings and other stereotyped methods of portrayal. In order to overcome the socio-historical and artistic limitations of the conventional opera and to create an opera with a new style that would reflect the aspirations and desires of the people, a revolution was indispensable in all spheres of the opera—its content and form, its system and method of creation.

On June 7, 1967, Kim Jong Il told the officials in the field of art and literature and composers that a revolution must be made to break the old patterns in the opera, stressing that Kim Il Sung's Juche-oriented thought on aesthetics and theories on art and literature indicated the path to be followed in this revolution.

Later while he was enjoying *Under the Sunshine*, an opera produced by the National Opera Troupe, he strongly felt that, in spite of its revolutionary content, it was outmoded in its form.

On March 20, 1971, stressing the need to produce operas with a new style that would cater to the tastes of the people living in the Juche era, Kim Jong Il said:

“We must make a revolution in the opera by adapting the classic masterpiece *The Sea of Blood* into an opera.”

This undertaking would make it possible to defend and develop the traditions of revolutionary art and literature of the WPK by relying on the high ideological and artistic qualities of the original work and thus bring about an overall revolutionary change in the performing arts.

Kim Jong Il took measures to complete the libretto of the revolutionary opera *The Sea of Blood* in the shortest period of time, and undertake its production in an intensive way. Fine creative workers of the Paektusan Production Unit were mobilized for the libretto, a creative group was formed involving creative workers and artists in the capital city and provinces, and the headquarters and the provisional Party organization were organized. Measures were also taken for the provision of material resources.

During days when the opera was being produced, Kim Jong Il went to the theatre almost every day to give guidance to the production.

First, he led the creative group to make the songs stanzaic, getting rid of the outdated patterns of the conventional opera.

Since the birth of the opera, the first and foremost concern of opera producers had been the form of music, for the basic means of portrayal of man and his life in the opera is music.

Kim Jong Il said that the Korean opera could not introduce songs of aria style and recitatives and songs should be made gentle, refined and stanzaic. In this way, he put forward the idea of making *The Sea of Blood* a national-style opera in which songs are stanzaic.

The policy of making opera songs stanzaic constituted a discovery, in that it made it possible to do away with arias and recitatives, which had been regarded as something absolute in the operas of the past, to create operas that truly serve the people.

Because of the complexity of their structure and intricateness of their melodies, arias and recitatives had been so difficult to sing that the people did not like them; they did not cater to the people's tastes and feelings, either. However, stanzaic songs were easy for the people to understand and sing, expressive and diverse in their descriptive function; and they were familiar to the people. Making opera songs stanzaic would facilitate preservation of the national characteristics of the opera, ensuring its popular character and realizing the organic unity of music and drama.

Whenever some creative workers produced songs that were reminiscent of arias or recitatives because of their poor understanding of the policy of making opera songs stanzaic, Kim Jong Il reasoned with them and led them to make all the songs stanzaic.

He personally polished the lyrics of many songs of the opera and helped the creative workers to set them to music.

He also composed the melodies of many songs for the creative workers so as to make the opera songs masterpieces.

Kim Jong Il proposed the introduction of *pangchang* into opera, thus initiating an epochal change in the history of the modern opera.

Pangchang is a song sung off-stage, describing the world of the drama. It can both unfold the psychological world of the characters from a third person's standpoint and play the role of a "narrator" to give additional explanation of the content of a work.

In former days the songs of characters on-stage and orchestral music off-stage had constituted the musical means of portrayal in the opera.

For this reason, during the early days of producing *The Sea of Blood* the heroine's husband had to sing while he was surrounded by flames at the execution ground; the heroine, who had been tortured severely, had to stand up and sing as if nothing had happened to her; and the political worker from the guerrilla army, who had enemy soldiers at his heels, had to stop running and sing. These scenes were not possible in real life. The audience as well as the creative workers felt that the scenes were quite unnatural, but they thought it could not be helped since this was opera. No one dared to break the stereotyped pattern of the conventional opera.

Seeing the limitations of the outdated opera, Kim Jong Il found in *pangchang* the key to overcoming these limitations.

Expressing the state of mind which the hero and other characters are not in a position to express, explaining the flow of times, historical events and the events on the stage and connecting scenes and acts, *pangchang* drew the audience to the world of the opera with great power.

To ensure an enhanced role for *pangchang*, Kim Jong Il saw to it that the number of its singers and the organization of its vocal part were varied,

that it realized the musical communication between characters in a diverse way, and that it was sung in almost all scenes for organic unity with other means of portrayal.

All this raised the level of artistic representation of the songs of *The Sea of Blood* on to a new level.

When the Mansudae Art Troupe staged the opera in Japan, the professional artistes and the people of Japan said that the discovery of *pangchang* was possible only in Juche Korea and it had to be termed *pangchang* in Korean as it could not be found elsewhere in the world. A musician from Italy, a country regarded as the native place of the European opera, said after watching the opera that the discovery of *pangchang* was greater than the discovery of the heliocentric theory by Nicholas Copernicus or the discovery of the New World by Christopher Columbus.

Kim Jong Il also ensured that a new form of popular and national orchestra enriched the musical interpretation of the opera. He put an end to the conventional opera orchestra which had been organized with only western instruments and whose music had been formed of melodies based on recitatives and arias. Henceforth, the orchestral music was based on stanzaic songs, and the orchestra was formed by giving a central role to national instruments so as to produce sounds that cater to national feelings and emotions. The new Juche-oriented combined orchestra skilfully performed the functions of both accompaniment and musical drama.

Viewing dance, a form of the performing arts, as a means of providing a rich description of the hero's innermost feelings and his personality and developing the drama, Kim Jong Il led the creative workers to actively introduce dance into opera and a variety of idiomatic movement patterns were created for dance.

A revolution was also made in the stage art of opera.

Until then, the creative workers had used only a fixed background restricted by the stage conditions. Attempts had been made to revolutionize stage art, but they had not proved too helpful to the flow of the drama.

Kim Jong Il advanced his suggestion of creating a three-dimensional stage working with a conveyer system, which is not influenced by the

scenes on the stage and makes three-dimensional and comprehensive use of the front and back of the stage as well as the background. This led to the creation of an attractive and life-like stage that drew the audience to the world of opera, making them feel that they were not sitting on seats in the theatre.

The climax scene of *The Sea of Blood*, in which the heroine pushes the walled city gate, constitutes the acme of the revolving, three-dimensional stage.

In an attempt to improve the visual effect of the scene to explain the theme of the work in a concentrated way, the stage artists at first built in the middle of the stage a wall with a large gate and at the back of the stage, i.e. within the wall, army barracks, trees, a watch tower and a fort that could be seen from the outside of the wall. They thought that it was a new and unique method of portrayal to have placed so many sets in a two-dimensional fashion on a space-limited stage.

After watching the scene, Kim Jong Il said that, in spite of the trouble the stage artists had taken to create the stage art for the scene, the scene lacked artistic discovery. He said: The wall on the stage must be made to split. The wall must be split so that the audience can have a unhindered view of the inside and outside of the wall.

Making the wall split was a novel idea. After repeated discussions, the stage artists made the stage sets of the wall split as the heroine opens the gate. The scene became thrilling.

Kim Jong Il worked hard in the days of the opera revolution.

One day he went to the theatre at 11 o'clock at night and guided the creation of the opera till 3 o'clock the next morning. When the rehearsal on the stage was finished, the creative workers came to know that he had missed his supper.

He said to them: On the road of revolution one can skip meals and forget sleep. Don't feel sorry about my skipping a meal, for we are adapting *The Sea of Blood* into an opera. Let us listen to the songs and find ways to complete the opera.

Only when it was 6 o'clock did he realize that a new day had dawned.

"Ah, dawn is breaking," Kim Jong Il said, flinging open the window.



**Kim Jong Il guiding the production of the revolutionary opera,
*The Sea of Blood***

The sun was rising. Looking at the morning glow, he said:

“This morning will be recorded in the annals of history.”

On July 17, 1971, four months after the creation of *The Sea of Blood* had started, the opera was premiered in the Pyongyang Grand Theatre in Kim Il Sung’s presence.

Kim Il Sung expressed his great satisfaction with the opera, saying that a Juche-oriented, revolutionary opera of the Korean style, in which ideological and artistic qualities were in perfect harmony, had been created.

After the premiere, noting that it was a significant day in that a revolutionary opera had been performed for the first time, Kim Jong Il said to the creative workers:

“The adaptation of the immortal classic *The Sea of Blood* into a revolutionary opera marks the beginning of the revolution in opera and has ushered in a new era of operatic art. The production of the opera marks a historic turn in the creation of new operas, and a new era has been heralded of *Sea of Blood*-type revolutionary operas. With the production of this opera, a classic model of the opera for our times has been created.”

On the basis of the experience gained during the production of *The Sea of Blood*, he led the creation of the revolutionary operas, *The Flower Girl*, *Tell O Forest*²⁸, *A True Daughter of the Party* and *The Song of Mt. Kumgang*²⁹, all listed as five major revolutionary operas. This was followed by the production of the revolutionary operas, *The Fate of a Self-Defence Corps Man* and *Under the Bright Sun*.

The following incident happened during the creation of *The Flower Girl*. In the opera there is a scene in which Kkotpun, the heroine, who was falsely accused of theft and beaten while selling flowers in a street to buy medicine for her bed-ridden mother, is returning home looking up at the moon with a sad heart. Instead of portraying the serious dramatic conflict in the scene, the creative workers described the moonlit night along with the girl’s feelings of sadness.

One day while watching the scene, Kim Jong Il grasped a serious social problem which the scene contained and everyone had failed to discover, and gave his opinion to the creative workers, saying:

You should not focus on showing only the natural environment. The focus should be directed towards conveying the profound philosophy that the moon throws its beams on everything on the earth without any bias, but the people gaze upon it with different feelings; that some are happy to see it while others grow melancholy, and that the people living in a society full of contradictions look at it with different feelings according to their social status.

The song *Where Are You, Dear General?* in the opera *A True Daughter of the Party* became a masterpiece thanks to Kim Jong Il's guidance.

A True Daughter of the Party, created by the Korean People's Army Song and Dance Ensemble, gives an account of a young nurse going to the Supreme Headquarters from the enemy-held area leading wounded soldiers and surmounting all kinds of difficulties during the Fatherland Liberation War. The theme song of the opera had to explain this. The creative workers tried their best, but they failed in their attempts to produce an appropriate theme song.

Kim Jong Il thought deeply about the theme song. As autumn had passed and chilly winds had begun to blow while they faced one difficulty after another, the thought in the mind of the young nurse, leading the wounded soldiers, must have been only this: they have to reach the Supreme Headquarters and see General Kim Il Sung. This thought must have made her yearning for the General more ardent and proved to be the source of faith and will with which she overcame all the difficulties.

Discovering the theme song in the noble spiritual world of the heroine, Kim Jong Il began to write its lyrics.

**Where is the fatherly General now
When the bright Big Dipper in the sky we see?
Where is the Supreme Headquarters with its bright windows?
Where he is sure to be?**

**In this dark forest far behind enemy lines,
We wonder where our General is now.
For his loving care we yearn all the time**

As the chilly autumn wind blows.

This is how every scene and every song of the revolutionary operas were produced: for the 160 songs in *The Sea of Blood*, *The Flower Girl*, *Tell O Forest* and *A True Daughter of the Party*, Kim Jong Il listened to nearly 10,000 songs.

The high ideological and artistic qualities and extraordinary power of these revolutionary operas moved the hearts of foreign audiences.

When the opera *The Flower Girl* was being performed at a theatre in Paris, the French mass media gave wide publicity to it, saying, “Welcome to Paris,” and “The people of Paris, where the north Korean opera *The Flower Girl* is being performed, are living by Pyongyang time.” Not just the French people from the provinces but also people from such West European countries as Italy, Greece, Spain, Sweden, Denmark and Finland and even from as far as Canada, Brazil and Mexico came to Paris by plane, train or car to see the opera. They lavished praise on it, saying it was “an opera of world standards,” “a piece that would bring a stone Buddha to life,” and “a fascinating operatic piece.” Charmed by the opera, many people, who were fans of the European opera, said that Korea was the kingdom of opera and that a new era of opera had been started by Korea. On learning that the opera had been produced under Kim Jong Il’s guidance, they praised him as the “art maestro of the 20th century.”

In early September 1974, Kim Jong Il, summing up the successes and experiences gained in the opera revolution, made public *On the Art of Opera*, a work in which he incorporated the Juche-oriented theories of opera.

6. IN THE SPHERES OF MUSIC AND DANCE, FINE ARTS AND ACROBATICS

Kim Jong Il ushered in the heyday of Juche art in other fields of art and literature as well, such as music and dance, fine arts and acrobatics. One day, Kim Jong Il announced that his first love was music. Life without

music is as good as a garden without flowers, and a revolution without songs cannot emerge victorious; music is an art of ardour which appeals directly to the hearts of the people, and a means of mass information with a strong appeal and influence—this is Kim Jong Il’s view of music. Kim Jong Il’s life began with the revolutionary music created in the course of the anti-Japanese revolutionary struggle waged on Mt. Paektu and has ever since been full of songs which are most elegant, pure and heart-stirring; it has been associated with the brilliant development and efflorescence of Juche musical art.

His talent and aptitude for musical art, his Juche-oriented theory and philosophy of music and his ability to guide the creation and interpretation of music were the factors underlying the new efflorescence of musical art in Korea. Kim Jong Il pointed the way to Juche-oriented development of musical art, in order to enhance the role of music in the revolution and construction.

In a speech delivered to officials and composers in the field of art and literature on June 7, 1967, he pointed out the direction for ensuring ideological content with the Party’s monolithic ideology and the thorough establishment of Juche in the creation of music.

On October 25 the following year, Kim Jong Il summoned creative workers again and said:

“If songs are to truly serve the revolution and the people, they must, as the great leader taught, be created in such a way as to be popular, flowing with national sentiment, yet catering to modern aesthetic tastes. In other words, our songs should be based not on uproarious Western music, but on soft and lyrical Korean folk songs, so that they are gentle, yet beautiful and elegant, in full accord with the sentiments of our people living in the era of the Workers’ Party.”

Kim Jong Il turned on the tape recorder and made them listen to revolutionary songs, militant marches and lyrical orchestral music. He taught them to develop music based on national music and catering to the taste and sentiments of the Korean people, and to embody the political, revolutionary and militant qualities of the anti-Japanese revolutionary songs in the creation of modern music.

The orientation of the musical creations set forth by Kim Jong Il was a precious guideline which made it possible to effect a new change in the field of music so as to develop a Juche-oriented and popular musical art which would meet the needs of the developing revolution and the aspirations of the masses of the people.

Kim Jong Il led poets and composers to give full play to their wisdom and talent in their work so that they could produce more, better songs of different moods and thematic subjects, singing of the history of Kim Il Sung's revolutionary activities and the unanimous admiration of the Korean people for Kim Il Sung. In addition, he ensured that more of the revolutionary songs created during the anti-Japanese revolutionary struggle were discovered and arranged in various forms, such as chorus, instrumental play and orchestra, so that they were popularized among Party members and the working people. Kim Jong Il paid primary attention to making songs, which constitute the basis of music and crystallization of musical meditation, into excellent Korean-style pieces.

He set it as a principle of creation to produce popular songs flowing with national sentiments, yet conforming to modern aesthetic taste. He saw to it that not only lyrical songs but also marches were composed with folk music as the basic source of creation, so that their melodies would retain the national characteristics.

Kim Jong Il encouraged the musical composers to compose famous music though one piece, urging them to create famous music of Korean style. Defining the concept of famous music, he said:

“Famous music is what is appealing to the ears and popular among the people. In a nutshell, it is music which people like to listen to all the time, music which makes a deep impression on its listeners.”

He said that excellent pieces of music which enjoy the love of the people are products of the great revolutionary enthusiasm of the composers and their creative ardour, their strenuous efforts and their excellent creative skills.

One day in February 1969, Kim Jong Il met composers of film music and familiarized himself with the state of their creative work. He told them: Fine composers are those who compose excellent pieces of music which

express the Korean people's reverence for Kim Il Sung; even the songs composed by famous composers in the world cannot be considered to be good pieces of music unless they are liked by the people; any composer, who may have composed many pieces but has failed to produce any famous ones, is unworthy of his or her title. Then he added:

“Only music necessary for the revolution can be considered to be excellent. Only famous pieces of music can perform their instructive functions creditably. Composers should work wholeheartedly to produce famous pieces which express the admiration of our people for the leader.”

On November 18, 1969, Kim Jong Il sent them a song he himself had written, a revolutionary hymn, titled, *Song of Loyalty*, which begins with the line *Pushing through blizzards across the rugged mountains of Changbai*. The hymn was a model of Korean-style famous songs, with its serious lyrics and impressive melody, about the history of Kim Il Sung's revolutionary struggle woven with all kinds of hardships and privations, his personality and the Korean people's loyalty and reverence towards him.

Looking back later upon the days when he was producing this famous song, Kim Jong Il said that at that time he had produced *Song of Loyalty* with the intention of composing a song about the heroic and epic history of Kim Il Sung's revolutionary struggle, and making it popular among the people, and that he had put strenuous efforts into its creation.

Kim Jong Il also led the creative workers to have a correct attitude towards art and towards the creation of famous music.

One day, while giving a piece of advice about a musical work, Kim Jong Il came across a wrong habit in a composer, who was apt to do his creative work in an easy way. The composer was resting on his laurels after several pieces of his creation had been highly praised. Alert to guarding against such deviations all the time, Kim Jong Il made the composer correct his work as many as nine times, so that he could develop an earnest and sincere attitude towards creative work. The correction of his work started after lunch and continued until 1 o'clock the next morning. Kim Jong Il remained seated on the same plain chair for as long as twelve hours, working hard, even skipping his supper, to

help the composer complete the song which consisted of only a few bars. Walking along with the composer after finishing the work, Kim Jong Il reasoned with him that he should do away with the wrong habit of doing creative work haphazardly on the excuse of being busy, and that he should conduct his creative work with responsibility for his works, big or small, before the Party and the leader, for the times and the revolution. The composers produced a bumper harvest of famous music which attracted the love of the people.

Kim Jong Il said that creation of famous music plus fine performance was the task facing the field of music and gave meticulous guidance to the musical interpretation of artists.

He listened to the singing of artistes time and again, and he advised them to discard the outdated hoarse style of singing and develop a beautiful and elegant style instead which suits the sentiments of the Korean people. In order to raise Korean vocal music to a new and higher stage, he supervised their musical interpretation carefully, inducing them to render female duets, male quartets and the like as special performances with a refined ensemble. The male quartet of the Mansudae Art Troupe whose performance won a standing ovation from international audiences, was one of the performances rendered in this period.

Kim Jong Il initiated the formation of a female instrumental ensemble. And, motivated by his plan to develop this ensemble into a high-ranking one, he clarified all the problems arising in its performance, ranging from instrumental composition, number of performances, musical arrangement and form of performance, to the players' skills training system and their posture during performance, to costume, makeup, setting and lighting; he also did his best to develop it into an artistic group which could perform elegant music of highly artistic value.

He chose a famous musical piece, *Snow Falls*, as the first number to be performed by this ensemble and went to its rehearsal almost every day to supervise it until its graceful and emotional rendition was completed. He made sure slides were projected on the stage backdrop for the first time in history; the players performed against a backdrop of falling snow, with the players in all-white dresses like fairies, so that their musical rendition was at

its best. The ensemble performed in many countries, winning the hearts of the audiences.

Further developing this female instrumental ensemble, Kim Jong Il organized the Mansudae Art Troupe on September 27, 1969.

His meticulous guidance to the Juche-oriented development of music was also extended to developing a Juche-oriented Korean-style symphony which enjoyed the people's love.

In the field of music in those days, only European classical symphonies or their imitations were being performed. Consequently, the symphony had been marginalized and almost discarded by the people.

Kim Jong Il grasped this state of affairs and analyzed the cause for the symphony having been forsaken by the people; he then pointed the way towards developing a Korean-style symphony which would enjoy the people's love.

He saw to it that the symphony was developed by arranging the Korean people's favourite folk songs and popular famous music. He ensured that the musical instruments of the symphony orchestra were composed with a combination of traditional Korean instruments and Western ones.

A typical example of his guidance to instrumental composition of the symphony orchestra was the symphony *A Bumper Harvest on the Chongsan Plain*, which he rendered into a world-famous piece, and a model Korean orchestra, combining traditional Korean instruments and Western ones. When this symphony won great admiration from the people, Kim Jong Il said delightedly that it meant the newly-made symphony was accepted by the people. With the birth of the characteristic, Juche-oriented combined orchestra which won the admiration of the public, the Korean symphony came to be saved from its critical, near-to-ruin situation, and it greeted a new day in its development.

Kim Jong Il paid particular attention to the Juche-oriented development of the art of dance. He ensured that a new and wide variety of thematic subjects was found for the creation of dance pieces, and many pieces of dance with high ideological and artistic qualities, which are congenial to modern aesthetic tastes while retaining national characteristics, were created.

Kim Jong Il gave meticulous guidance to the creation of dance pieces with themes of revolutionary traditions—*Snow Falls*, *Azaleas of the Homeland*, *Winnower Dance*—and a piece reflecting the socialist reality, *A Rich Apple Harvest*.

These four pieces were developed as four masterpieces.

His guidance to these pieces and unique visualizations found vivid expression in various scenes: the philosophical and symbolic scenes in the dance *Snow Falls*, including a scene of women dancers silently sliding out with short and quick steps, like gliding over the ice, carrying white kerchiefs symbolic of falling snowflakes and a scene of a woman guerrilla with a red kerchief falling down and rising up, holding the kerchief up with both her hands, while a grand and magnificent night-view of Pyongyang unfolds on the backdrop; the emotional and touching dance movements in *Azaleas of the Homeland*, including a scene of the heroine, kneeling down on the ground of the homeland and smelling the soil with her bosom, cheeks and whole body, while taking a handful of soil in both her hands and embracing it; the impressive scenes and movement patterns of *A Rich Apple Harvest*, such as the wrist-twisting movement of dancers picking apples and the impressive scene of girls dancing around a hardworking girl.

Kim Jong Il put forward a policy on making a dance notation, the first of its kind in the history of Korean dance, and formed a research group for the purpose.

He also set forth a Juche-oriented policy of developing the Korean fine arts on the basis of Korean painting, and strove for its implementation.

Until the late 1960s, flunkeyism, dogmatism and other outdated ideological remains lingered in the field of the fine arts in Korea. Oil painting, a representative Western painting, was prevalent and the illusions surrounding it were still evident.

In a talk to artists, while going around the 11th State Art Exhibition on April 12, 1971, and in many of his works and speeches, Kim Jong Il set forth a policy on developing the Korean fine arts in a Juche-oriented way, on the basis of Korean painting, and explained the ways for its implementation.

Kim Jong Il scientifically and theoretically explained to the creators in

the field of fine arts the merits and the long history of Korean painting, to help them overcome inclinations to practise flunkeyism and restorationism, and ensured that prominence was given to Korean painting and that a larger proportion of Korean painting than other forms of fine arts was maintained in the ratio of creative work.

In October 1973 a faculty of Korean painting was newly set up in the Pyongyang University of Fine Arts. The Korean painting group of the Mansudae Art Studio, which had been organized as a comprehensive art studio, was built up as a model unit. The ranks of artists of Korean painting were reinforced and their creative and artistic qualifications improved.

The Korean painting *The Evening Glow over Kangson* is a model work whose creation owes to Kim Jong Il's guidance.

Meeting with artists one day, Kim Jong Il recollected a previous visit to the Kangson Steel Plant. He said that the evening light there had been really beautiful and that a good representation of that light in the Korean-painting style would make a good picture. What he said pointed to the germ of an idea of a famous picture.

The sky dyed in a red light cast over the Taedong River, and the dignified appearance of the Kangson Steel Plant reflected in its counterlight—this is a unique picture in which one can sense the era and the charm of the scenery, a picture in which one can see the free use of the strong and beautiful strokes and neat and clear tints of Korean painting.

On many later occasions, Kim Jong Il guided the creation of the Korean painting *The Evening Glow over Kangson*, so that it was perfected as a model work of modern Korean painting. This picture was awarded a gold medal at an international art exhibition.

Kim Jong Il ensured that the fine arts diversified their thematic subjects and targeted the creation of masterpiece around the portrayal of the leader, thus taking the Korean arts onto a new and higher plane.

While energetically guiding the creation of monumental art with Kim Il Sung's achievements as its thematic subject, Kim Jong Il put forward a policy of adorning monumental structures with the fine arts and concerned himself with the completion of murals at the Pyongyang Metro stations and the Korean Film Studio as masterpieces.

Kim Jong Il made sure that the individuality of the mural was sustained in its creation, that murals were so created as to appear powerful, distinct and neat by introducing the techniques of Korean painting, and that other varieties of murals such as mosaic murals, plastered murals, water-glass murals and embossed murals, were developed. In this way he opened a new prospect for the development of revolutionary and monumental painting, national in form and socialist in content.

Kim Jong Il also set forth the task of making acrobatic performances diversified and further developing a socialist national acrobatics, and offered his guidance to enable all acrobatic performances to properly combine their ideological and artistic qualities and sustain their characteristics of socialist national acrobatics as an ensemble of developed physical culture.

As a result, excellent pieces, such as *Flying Trapeze*, *Seesaw* and *Sailors*, came to be produced in the field of acrobatics, making contributions to educating the people in physical culture; a great change was also effected in the creation of magic shows and acrobatic interludes.

7. *ON THE ART OF THE CINEMA*, A FULL TEXT ON THE JUCHE-ORIENTED THEORY OF ART AND LITERATURE

One day, officials in the sphere of film-making told Kim Jong Il that they would compile all his hitherto instructions on the cinematic art as reference material for the education of artists.

After a moment's thought about their suggestion, Kim Jong Il advised them not to do so and gave them a thick manuscript instead, asking them to refer to it. It was titled, *On the Art of the Cinema*, and was made public by Kim Jong Il on April 11, 1973.

On the Art of the Cinema comprises eight basic chapters—**Life and Literature, Directing for the Cinema, Actor and Character, Camera and Image, Screen Art and Fine Art, Scenes and Music, Art and Creative Endeavour** and **Guiding the Creative Process**. These are further

subdivided into 47 sections under different subtitles such as **Literature Is a Humanics, The Seed Is the Core of a Literary Work, Originality Is the Essence of Creation, The Director Is the Commander of the Creative Group, The Actor Is the Face of the Film and A Film without Music Is Incomplete.**

The work gives comprehensive answers, supported by impeccable logic, to the theoretical and practical problems arising in creative work. It incorporates original theories that cannot be found in any of the other theoretical works on art and literature.

Having once been a colony of a foreign country for a long time, Korea had had no theory of its own on the cinema up till then. The Korean creators and artists had been depending, in most cases, on foreign theories on the cinema, which did not suit the specific situation of their country. This was a great obstacle to the development of the cinematic art in Korea.

Establishing a theory of cinematic art of the Korean style, with the Juche idea as its guiding principle, and carving out a new path incessantly while embodying the theory in practice was essential to the development of the cinema in Korea.

Grasping this requirement of the times, Kim Jong Il put forward a theory of Korean-style cinema, which included an original system of acting and teaching for actors.

In spite of the pressure of work that required him to look after all the affairs of the Party and the State, Kim Jong Il wrote ***On the Art of the Cinema***, systematizing all the abundant experience he had gained in the course of guidance to the field of film-making.

In the first chapter, titled, **Literature Is a Humanics**, he referred to the need to have a correct understanding of the intrinsic nature of art and literature. Referring to the nature of literature as a humanics, he wrote:

“The essential characteristic of literary practice as a humanics consists in describing real people and serving them.”

Of course, many people had often said earlier that literature is a humanics. Gorky was one of them, but he failed to clarify the fundamental problem of humanics. He only stressed that literature should deal with man as the ensemble of social relations and place him at the centre of artistic

representation. Other scholars and writers in the earlier days had expressed their own views on the essence of literature. Aristotle had insisted that artists were imitators and that all imitators must imitate characters; Balzac had defined literature as the “history of human hearts”; and Chernyshevsky had regarded human life as the first objective of literature, saying that all that was beautiful was life.

Their assertion that literature should make human beings the objective of its description and place them at the centre of its works was a great progress; yet, it was not an explanation of the essence of literature as a humanics.

Kim Jong Il’s humanics is a completely new humanics which cannot be assessed in terms of the previous theories, a humanics based on the philosophical principles of the great Juche idea.

In *On the Art of the Cinema*, Kim Jong Il wrote:

“We need a humanics, a literature, which gives prominence to the principle of independence, the development of independent individuals, and which creates the image of the truly typical man of the new era, thereby contributing to the transformation of the whole of society in accordance with the concept of Juche.”

If a work of literature is to give a good description of representative human images, Kim Jong Il clearly stated, it should deal mainly with the masses, including workers and farmers, and highlight the typical revolutionary individuals emerging from amongst the people. Lifelike and vivid literary descriptions of people must be coupled with a portrayal of their unique individuality, and literature should give a rich and detailed description of their typical lives.

Kim Jong Il’s elucidation of the essence and characteristics of humanics and its basic requirements as well as the means of portrayal gave a clear answer to the question of the basic contents of human problem and the spiritual and moral features of the characters to be dealt with by the Juche-oriented art and literature.

Previously, the moot point in literary circles was the question of what constituted the basis of artistic portrayal and what determined the direction of the creative process, a question over which there was a lot of controversy

for a long time. No clear-cut answer had been found as yet, though.

This question too was correctly answered by Kim Jong Il's theory of the seed. According to this theory, a literary work is a living organism and the core of the literary work, the basic factor which guarantees the life of the organism, and fosters and raises all the elements essential to artistic portrayal, is defined as the seed.

Having set out the importance of the seed at the outset of his guidance to the field of art and literature, Kim Jong Il elaborated his theory of the seed.

One day in mid-May 1965, when he was checking an article written by a journalist, Kim Jong Il told him that if a writer is to write a good article, he must know the focal point he wants to highlight and emphasized that the success of an article depends on whether or not its writer has found out the correct core of an idea.

On September 19, 1966, while exchanging views on a film with officials in the Korean Film Distribution Centre, Kim Jong Il commented that the scriptwriter of the film had selected the right seed.

At that time, however, the officials could not understand what this strange term "seed" meant.

Later, while directing the creation of literary works, Kim Jong Il frequently used the word: he often said that the proper seed and a seed of great value must be selected.

On April 6, 1968, after watching the rushes of the film, *Five Guerrilla Brothers*, he said: Losing sight of the seed in the process of representation leads to the loss of life and soul in a work; what I mean by saying that the seed should be kept throughout the course of the representation is that the seed in life, or the ideological kernel, must not be forgotten. Once you choose the seed in life, you must keep it within your grasp to deepen the representation and take it along a single channel, without losing it distracted by various other aspects of life.

On February 14, 1970, Kim Jong Il taught the artists who were to take part in the work of adapting to film *The Fate of a Self-defence Corps Man*, that just as *The Sea of Blood* highlights the germ of the idea that the sea of blood full of sufferings must be turned into the sea of blood full of struggle, the seed of *The Fate of a Self-Defence Corps Man* is that one cannot avoid

death whether or not he joins the “self-defence corps”.

In *On the Art of the Cinema*, Kim Jong Il defined the essential quality of the seed as follows:

“In art and literature the seed means the core of a work; it is the ideological life-essence which contains both the writer’s main subject and the soil in which the elements of the image can take root.”

The seed is the basis and the kernel of a literary work. It integrates material, theme and thought in an organic relationship. It is the basic factor ensuring the ideological value of a work; it is the basis on which the ideological value and artistic quality of the work are combined; it is the decisive factor guaranteeing the value of the work, and the soil in which the elements of the image can take root.

The seed provides the writer with the basic impulse for creative work as well as the source of artistic vision and creative enthusiasm. Excellent seeds are not only the prerequisite for an effective campaign for accelerated production of art and literature; they are also the basic factor which guarantees the quality of each work.

He explained that a seed must conform to the requirements of Party policy and also be capable of being expressed artistically, and once the right seed is selected, all the elements of the image must be concentrated on artistic cultivation of the seed in a skilful way.

As it clarified a scientific principle and ways of discovering the essence of life, its ideological kernel, in reality and cultivating it, the theory of the seed demonstrated its truthfulness, ideological character, viability and appeal, arousing a great sensation in the circles of art and literature.

In a talk given on March 11, 2001, referring to the need to fully meet the requirements of the theory of the seed at the turn of the 21st century, Kim Jong Il said:

“I put forward the theory of the seed long ago when I was guiding the work of art and literature. The theory of the seed is of greater significance in the present IT era.”

Kim Jong Il saw to it that the idea and theory of the seed were comprehensively incorporated not only in the fields of art and literature and mass media but also in all other fields, including agriculture, science and

technology and economic management, as suited the requirements of the IT era in the new century.

As a result, the vitality of the theory of the seed is still being given full play as a powerful weapon of creation and transformation, further stimulating socialist construction.

In *On the Art of the Cinema*, Kim Jong Il fully evolved a theory on the system and method of directing for the cinema in which the director is the commander of the creative group. Pointing out that what is most important in establishing a Juche-oriented system and method of directing is to define the duties of the director clearly and continually enhance his role, in keeping with the intrinsic nature of socialist society and the character of revolutionary cinema, he wrote:

“The director is the commander of the creative group. He should carry the overall responsibility for creative work, organization of production and ideological education, and he should guide all the members of the creative team in the making of films.”

The director being the commander of the creative group is related to the art of directing. In the cinema, which is a group form of art, he wrote, directing is the art of harmonizing the creative efforts of all the artists to produce an integrated representation of the theme; just as victory in a battle depends on the commander’s leadership ability, the fate of a film depends on the director’s skill in the art of guidance.

Kim Jong Il explained that, in film direction, the most important thing is to work well with the artists, technicians and production and supply personnel who are directly involved in the process of film-making; this is the essential requirement of the system of directing inspired by the principle of Juche; this is the Korean system of directing, in which the director becomes the commander of the creative group and pushes forward the creative work in a coordinated fashion, giving precedence to political work and laying the major emphasis on working with the people who make films.

Kim Jong Il found solutions to all the problems arising in film direction, such as: the director must set high aims in creative work; he should clearly define emotions; success of acting depends on directing; the secret of

directing lies in editing; and the director must consider the work from the point of view of editing.

In the part under the subtitle, **Art and Creative Endeavour**, Kim Jong Il advanced an original theory of the speed campaign.

He pointed out:

“The speed campaign in the creation of works of art and literature is a fundamentally revolutionary mode of creative work providing the basic structure of artistic endeavour. It allows writers and artists to promptly fulfil the requirements of the Party’s ideological work, by encouraging them to display maximum political awareness and creative enthusiasm and produce successful works of high ideological and artistic quality in the shortest possible period of time.”

One day in early February 1970, Kim Jong Il called an official in the field of culture and art and told him to quickly finish the work of adapting *The Fate of a Self-Defence Corps Man* to film, so that the flames of the speed campaign could spread first in the field of cinematic art.

In the ensuing days, as he was guiding the production of the film, Kim Jong Il further evolved his theory of the speed campaign and formulated the theory in the work, *On the Art of the Cinema*.

“Speed in artistic creation presupposes the very finest quality,” he wrote. Creative work, he asserted, must not be slowed down under the pretext of improving its quality; conversely, the quality of works should never be lowered in order to increase the speed of production.

He also explained the ways for launching a campaign of acceleration in creative work. It is essential to select a proper seed and acquire a full understanding of the work to be produced; when the members of the creative team have selected the right seed and mastered the meaning of the work, they must launch a bold, lightning campaign and rapidly complete their creative tasks one after another; it is important to give definite priority to political work and to launch a dynamic ideological campaign; and it is a prerequisite to organize the process of production to the last detail.

The theory of the speed campaign proved its validity and vitality in the production of many works of art and literature as masterpieces in a short span of time.

In *On the Art of the Cinema*, Kim Jong Il gave original answers to all the theoretical and practical questions arising in film-making, such as a Juche-oriented acting system and methods, filming and fine arts for the cinema and film music. He also found comprehensive solutions to many other problems of fundamental importance in building up a Juche-oriented art and literature, such as making the creative work a process of assimilating writers and artists to revolutionaries and the working class, the theory of a revolutionary creative system, and a system of guiding the creative process.

CHAPTER 11

WISE LEADERSHIP TO GLORIFY THE FIFTH PARTY CONGRESS

1. EFFORTS DEVOTED TO THE PARTY CONGRESS

The WPK and the Korean people built a socialist industrial country by speeding up the all-out construction of socialism in support of the programme of building socialism adopted by the Fourth Party Congress. They now entered the 1970s.

Kim Jong Il made tireless efforts to glorify the Fifth Party Congress to be held in 1970 as the Congress of victors, as the Congress of loyalty, demonstrating the unshakeable unity of the entire Party and all the people.

Kim Jong Il decided to award badges bearing Kim Il Sung's image, the symbol of the Party's unity, to the delegates to the Party Congress. One day, at the last stage of the preparation for the Party Congress, when Kim Jong Il was going over the list of the gifts to be given to the delegates, it struck him that it would be better if the list included something more significant. Saying that it would be a good idea to make badges with Kim Il Sung's image on the occasion of the Fifth Party Congress and present them to the delegates, he asked the opinion of the officials concerned.

The officials agreed with him and began to design the badge in cooperation with specialists. The design, however, did not satisfy Kim Jong Il. He spread out a piece of paper on his table and began to draw the design himself, with the officials watching him. He drew the red flag of the Party, a laurel in the centre of the flag, the sun above the laurel, and sunbeams centring on the sun. Pointing at the red sun, he said that Kim Il Sung's image should be placed there.

When the first badge was produced, Kim Jong Il was greatly satisfied, and said that he would wear the first one. As an official was going to help him pin it on the right breast of his jacket, he said that it should be pinned on the left side, over his heart. He stood in front of a mirror, looking at the image reverently a long while, and then said:

“As I wear this badge, a symbol of the Party’s unity and cohesion, my thoughts grow heavy. It is unity and cohesion that have been achieved at the cost of the blood of the Korean communists. We must preserve them for ever.

“The badges bearing the leader’s image must be presented to the delegates to the Party Congress as soon as possible, so that they can wear them and shout long live the great unity and cohesion of the Party, on behalf of the martyrs of the revolution as well.”

The badges were presented to the delegates on the opening day of the Party Congress. The delegates attended the Congress wearing the badges, raising cheers of gratitude to Kim Il Sung for having founded the Party and developed it into a steel-like Party with unshakeable unity and cohesion, and to Kim Jong Il for his energetic guidance to establish the Party’s monolithic ideological system throughout the Party and across the whole of society and for his efforts to glorify the Congress as a Congress of unity and cohesion.

Kim Jong Il did his best to assist Kim Il Sung in the preparation of the report to the Party Congress to raise it to the highest level.

During the summer of 1970, Kim Il Sung stayed away from the capital, preparing the report. Kim Jong Il stayed with him for several days to help him in the preparation. One morning, they took a walk in the company of officials, talking to each other.

Kim Il Sung said that Korea had attained the level of developed countries in terms of per capita output of major industrial products, and even overtaken them in some items, and that he could now declare that Korea had become a socialist industrial power. He proceeded to delineate the characteristics of socialist industrialization in Korea.

Kim Jong Il said: I think that one of the main characteristics is that industrialization has been carried out in the Korean style. Our Party did not

copy the experience of those foreign countries which began industrialization with light industry or those which concentrated all their efforts on heavy industry. During the entire period of industrialization, our Party firmly maintained its own basic line of economic construction, of giving priority to the growth of heavy industry and developing light industry and agriculture at the same time. For this reason, our Party has been able to rapidly and successfully build a socialist industrial state which has independent modern industry and developed agriculture.

Kim Jong Il also directed the drafting of the revision of the Party Rules to be made by the Party Congress. One day in September 1970, prior to the opening of the Fifth Party Congress, Kim Jong Il called in a senior official of the Party Central Committee, and told him that he had long thought of revising the Rules concerning the Party's guiding ideology, and that he was going to put his idea into practice when revising the Rules at the Congress. The official was surprised. Reading his mind by his looks, Kim Jong Il said that Kim Il Sung's Juche idea would be codified as the Party's guiding ideology in the Party Rules to be adopted at the Congress.

All the working-class parties throughout the world had regarded Marxism-Leninism as their only guiding ideology for a whole century. The WPK had done the same, although, in fact, it had been guided by Kim Il Sung's revolutionary idea. That deep-rooted convention was now going to be changed.

The draft Rules were discussed by the entire Party and supported by all its members, and adopted by the Party Congress. The Party's Juche character, the ideological basis of the unity of the Party, which was founded and led by Kim Il Sung, became clearer.

Paying close attention to the good health of Kim Il Sung during the Congress, Kim Jong Il supervised all activities, ranging from preparations for photographing the proceedings of the Congress to the sites to be visited by the delegates, the films to be shown to them, the preparation of the art performances in celebration of the event, the arrangement of the hotels for the delegates and the programme of the proceedings of the Congress.

One day, when the Congress was just around the corner, Kim Jong Il called in the official who was in charge of the preparations for the Congress, and asked him about the last day's programme of the Congress. The official answered that Kim Il Sung was to make the closing speech, and that his speech would be followed by the band playing the song, *Internationale*.

Kim Jong Il was lost in thought, and said nothing. Then, he stood up and, pacing up and down the room, said anxiously:

“If the band plays immediately after the great leader’s closing speech, he will have to continue standing till the song is over. And the leader will feel much more tired after his speech.”

Kim Jong Il said that although the officials talked a lot about taking good care of Kim Il Sung, they were not sincere enough because they did not feel in their hearts the great pains he had been through on the thorny path of his lifelong struggles.

“In arranging any function to be attended by him, we must, in future, adhere to the principle of ensuring his good health and security.

“No one should violate this principle.” he emphasized.

He changed the programme in such a way that Kim Il Sung could relax between his speech and the song, though briefly.

The Fifth Congress of the WPK was held in Pyongyang from November 2 to 13, 1970.

Kim Jong Il took care of the preparations for and proceedings of the Congress from beginning to end. He got a documentary film made about the Congress. He also spent long hours looking at the musical works to be performed at the banquet in celebration of the Congress, and helped in their rehearsals to ensure their performance was perfect. He directed the formation of congratulatory group of scientists, men of culture and artists, and encouraged the speakers to make good speeches at the Congress in the presence of Kim Il Sung. He also directed the performance of the Korean People's Army Song and Dance Ensemble. On the last day of the Congress, Kim Jong Il saw to it that Kim Il Sung and the delegates to the Congress posed for a photograph, a precious memento of the historic Congress.

2. DOING PARTY WORK IN A FRESH WAY

The outmoded pattern of formalism and mannerism spread in the Party by sycophants and dogmatists remained most glaringly in the field of ideological work.

Kim Il Sung instructed many times that the Party's ideological work should be done effectively, not in a superficial manner, yet the outmoded pattern of deep-rooted formalism persisted in the field of ideological work.

Kim Jong Il assumed the heavy responsibility of the head of the Information Department of the Party Central Committee in July 1973, and undertook the duty to direct the whole of the Party's ideological work. He was hailed as Secretary of the Party Central Committee at the Seventh Plenary Meeting of the Fifth Party Central Committee held on September 17, 1973.

Kim Jong Il began with formulating the terms of reference for his department. He called a general meeting of the primary Party organization of the Information Department of the Party Central Committee towards the end of September 1973. At the meeting he said that in order to make a revolutionary change in the Party's ideological work, the department and its sections must, first of all, define their terms of reference and acquire the habit of working in accordance with them. He explained that the terms of reference were the standards of work for the department and its sections as well as the code of conduct for their officials. The department and its sections needed terms of reference, he said, just as there were laws for the State and the Programme and Rules for the Party.

The meeting, which was held over several days, discussed and formulated the terms of reference for each section in the direction indicated by Kim Jong Il. After listening to the draft terms of reference read out by the senior officials, he clarified the basic mission and content of work of each section, making the necessary corrections, until the terms of reference were perfect.

He made sure that the department and its sections worked in accordance

with the terms of reference, and reviewed their annual work by assessing the implementation of the terms of reference. A well-defined system of working according to the new terms of reference was thus established.

He made a breakthrough in effecting a change in the Party's ideological work by breaking the outmoded method of studying and adopting a question-and-answer method of studying for the entire Party, a method which had been evolved by Kim Il Sung during the anti-Japanese revolutionary struggle.

One day in March 1973, Kim Jong Il said to a senior official of the political bureau of the Ministry of Culture and Art that the objective of the Party's ideological work was to imbue the whole society with Kim Il Sung's revolutionary thought and to see to it that all the people believed in this thought. Saying that establishing a revolutionary atmosphere of studying in the entire Party was the way to make a breakthrough in the Party's ideological work, and that the method of studying must be fundamentally improved for the purpose, he continued:

“Studying must be made the concern of the masses themselves, and the masses must control their study most strictly. The best way to do this is to take over the study method of the anti-Japanese guerrillas and put it into practice.”

He said that the study method of the anti-Japanese guerrillas, the question-and-answer method of studying, was a very good method to encourage all the people to participate in the study and to help them understand the essence of questions in depth and breadth. He told the official to adopt this method in the field of culture and art and set an example in the application of the study method of the anti-Japanese guerrillas.

Kim Jong Il got film artists to participate in study contests using the question-and-answer method, helped them correct the deviations in the contests, guarding against focusing on “champions” and encouraging all artists to participate in the contests by regarding it as a matter of personal concern.

The question-and-answer study method proved very effective and was applied in all the spheres of culture and art. In June 1973, he organized a

study contest of the question-and-answer method for art organizations in the capital and, on the basis of its experience, arranged contests for all the art organizations in the whole country.

On October 29, 1973, the first national study contest of artistes by the question-and-answer method was held at the Pyongyang Grand Theatre. On November 5, the closing day of the contest, Kim Jong Il came to the contest hall, guided the contest and emphasized the need for all Party organizations to widely adopt the studying method whose advantages had been proved in practice.

Kim Jong Il directed public lectures to be delivered using the method of the anti-Japanese guerrillas. Determined to put an end to the method of giving public lectures by reading out from texts, a method which was neither interesting nor helpful to the implementation of Party policy, and to adopt instead the method used by the anti-Japanese guerrillas, a method which is free from any readymade pattern, Kim Jong Il instructed officials to make good preparations to deliver public lectures in an interesting manner, in language they were comfortable with. Kim Jong Il saw to it that officials of the Party Central Committee and senior officials of State and economic institutions took active part in lecturing and demonstrated effective methods of lecturing. He also organized demonstration lectures on several occasions by giving assignments to able officials of central institutions. He ensured that a lecture plan was well prepared for explaining Kim Il Sung's instructions to a national meeting of activists in agriculture held in August 1973. He got officials of the central institutions to make preparations to give public lectures and sent them out to the provinces. On his busy field-guidance trips, he paid attention to audience responses to the public lectures.

The public reaction to the lectures was good everywhere. On his return from his field guidance to provinces that autumn, Kim Jong Il called in the officials and said:

“The public lectures organized in connection with the leader’s instructions given at the national meeting of activists in agriculture have evoked very good responses. It is said that the response in Jagang Province was splendid, and the chief secretary of the Sunchon County

Party Committee says the same thing. They say that this is the first time they have heard such hearty responses to public lectures. In future, we must go among the masses and organize good public lectures.”

Kim Jong Il also organized national contests of public lectures, listened to the tape-recorded lectures given by the best lecturers, and arranged exemplary lecturers' tours to spread good experiences throughout the country.

Kim Jong Il also adapted the method of agitation for increased production to the style of agitation of the anti-Japanese guerrillas. Agitation for increased production had not got rid of the outmoded pattern. The anti-Party, counterrevolutionary elements lurking in the field of the Party's ideological work in the past had underplayed the importance of agitation for increased production by saying that it was half administrative work and half Party work. Some officials had slighted the work of agitation for increased production by saying that the main thing in information was ideological education, and that agitation for increased production was the responsibility of economic departments. The harmful effect of these tendencies still remained in the work of agitation for economic success.

Kim Jong Il defined agitation for greater economic results as one of the basic activities which must be maintained permanently in the ideological work of the Party. He made sure that the drumbeats of the anti-Japanese-guerrilla-style agitation for economic development resounded in all spheres of socialist construction.

In June 1973, Kim Jong Il organized a campaign to concentrate the efforts of economic agitation on the mining industry. He told a senior official of the Information Department of the Party Central Committee to concentrate the means of political work in the Jaeryong, Unryul and Thaethan mines to rouse the miners to greater efforts. Saying that art troupes and propaganda squads should be sent there from the capital to conduct powerful economic agitation instead of giving only public lectures, he sent to the field a large economic agitation force which comprised Party officials, economic officials, pressmen and artistes. As a result, the production of ore grew by leaps and bounds. This in turn resulted in a rapid increase in iron production.

Kim Jong Il organized a large-scale offensive of economic agitation at the Kum Song Tractor Plant and at the Sungri General Motor Works and set an example in the anti-Japanese-guerrilla-style agitation for increased production.

On November 3, 1973, Kim Jong Il called in senior officials of the Information Department of the Party Central Committee and said that although unusually rich crops had been raised in that year, not all of them had yet been gathered because of the shortage of trucks and tractors in the rural areas, and that Kim Il Sung had inspected the rural areas of South Phyongan Province all day long the previous day, feeling very anxious about the sheaves of crops lying in the field and instructing that the production of trucks and tractors should be increased.

Kim Jong Il asked the officials: How can we sit around doing nothing when the leader is so anxious about the possible waste of crops? I have made up my mind to get the Party Central Committee to find a solution to this problem and therefore called you in. We have only two months until the end of the year, but we must make every effort to attain the planned target of truck and tractor production to relieve the leader of his worries.

Kim Jong Il said that the Information Department should put in the main effort, organize work in detail and mobilize all means and methods of agitation. He mobilized a mobile broadcasting artists propaganda squad and artists propaganda squad from every province, the Phibada Opera Troupe, the Broadcasting Artist Troupe, and many other artists from the capital, got radios and television to broadcast special programmes, and directed the daily newspapers in North and South Phyongan provinces and North and South Hwanghae provinces to continuously publish special propaganda articles as part of the campaign.

In his talk to senior officials in the field of art and literature that day, Kim Jong Il detailed measures for the economic agitation campaign. He pointed out that senior officials of the Information Department of the Party Central Committee should go to the Sungri General Motor Works and the Kum Song Tractor Plant, take charge of these factories, and cooperate

efficiently with the three-revolution teams³⁰ active there.

The economic agitation groups which were sent to Kiyang and Tokchon conducted economic agitation in a concentrated manner by employing various methods.

On November 22, nearly twenty days after the beginning of the campaign of economic agitation, Kim Jong Il called back the officials from the field, reviewed their work during the period, and instructed them to conduct education in loyalty to Kim Il Sung as the main line of effort along with the dissemination of the Party's policies to meet the purpose of economic agitation, so that intensive agitation in the economic sector could mark a turning point in the ideological revolution and bring about constant increases in production.

That day Kim Jong Il said that agitation should neither be conducted in a stilted and drab manner, nor should it deal with anything at random. He said that he had seen a newflash which highly praised a man who had worked overtime all night, and that doing so could not last long and, worse still, would harm the worker's health. He emphasized the need to educate the working people to work honestly and carry out their revolutionary tasks with a high degree of political awareness.

Agitating speeches and inspiring activities by the squads which were conducted on factory floors, gatherings and art performances to congratulate innovators, the publication of wall-newspapers and newflashes to disseminate the work results of the innovators, welcome meetings at factory gates, the teaching of songs, broadcast of political essays, radio soirees, and various other forms and methods of agitation inspired the workers with intense loyalty.

In mid-December the workers of the Sungri General Motor Works sent Kim Il Sung the 10,000th truck they had produced that year, and the Kum Song Tractor Plant, too, made an unprecedented leap forward in tractor production.

In order to spread the anti-Japanese-guerrilla-style agitation in the economic sector throughout the country, Kim Jong Il ensured that full-time artist propaganda squads were organized in Pyongyang and in the provinces, in working people's organizations such as the General Federation

of Trade Unions and the Youth League, and part-time mobile artist agitation squads in major factories and other enterprises and cooperative farms. He also took measures to intensify economic agitation through mass media and films, and encouraged the officials of the Party, administrative and economic organizations to visit vibrant work sites to conduct powerful agitation to bring about an innovation.

Kim Jong Il established a well-regulated system by which all the information officials of the Party went down to their subordinate units.

Visiting subordinate units and mixing with the masses is the first process of applying the work method of the anti-Japanese guerrillas. Visiting the lower echelons is the best way to meet the masses, see their realities, adopt right methods and measures to suit the situation and mobilize the masses for the implementation of the Party's policies.

Kim Jong Il abolished the irrational system under which it was impossible for officials to visit their subordinate units. He took new measures to ensure that officials could visit their lower units to gain first-hand knowledge of the actual situation and conduct political work befitting the situation.

Under the system of directing subordinate units, the system established by the measures taken by Kim Jong Il, officials were able to work at lower echelons and then make ideological preparations back at the department for further operations.

On November 8, 1973, Kim Jong Il directed the consultative meeting to review the 20-day work of the officials who had been to local Party organizations for the first time under the new system. Hearing the reports from the officials about their work of directing their subordinate organizations, Kim Jong Il learned that some of the officials had gone to the provinces in their charge, but had hung around in the offices of provincial Party committees instead of going to the field and deep into the realities. Noting that no matter how long they stayed at the lower echelons, it would be useless unless they mixed with the masses, he emphasized that they should work with the masses, and share bed and board with the masses.

3. FOR SUCCESSFUL IMPLEMENTATION OF THE THREE MAJOR TASKS OF THE TECHNOLOGICAL REVOLUTION

SETTING AN EXAMPLE OF FULL-SCALE AUTOMATION

Having accomplished the socialist revolution and socialist industrialization, Kim Il Sung set forth the three major tasks of the technological revolution as the basic task of the Six-Year Plan at the Fifth Party Congress, in order to free the working people, who had already shaken off the fetters of exploitation and oppression, from difficult and labour-intensive work.

The three major tasks of the technological revolution were: to launch a wide technical innovation movement in industry, agriculture and all other sectors of the national economy so as to considerably reduce the distinctions between heavy and light labour and between agricultural and industrial work, and to free women from the heavy burden of household chores.

Kim Jong Il decided to personally direct the carrying out of these tasks.

He devoted his primary attention to making the officials aware of the features of the technological revolution after the fulfilment of socialist industrialization.

While taking stock of the reality in the Hwanghae Iron Works and Kim Chaek Iron Works in carrying out the technological revolution, he discovered that many officials were engaged in different kinds of deviations as they did not understand the essential features of the technological revolution during and after socialist industrialization. He explained that the technological revolution in the period of socialist industrialization was intended to change physical labour into work by mechanical power and the technological revolution after this period was to operate machines with the aid of machines.

Kim Jong Il planned to build up the Hwanghae Iron Works into a model unit for full-scale automation.

He had for long thought that the production processes of the factory should be automated. In October 1958, Kim Jong Il had inspected the Hwanghae Iron Works and talked with a smelter covered in sweat working before an open-hearth furnace of the melting workshop.

“...How are you doing?”

“It must be very difficult for you to work in front of the fire shovelling the materials into the furnace.”

“I have grown accustomed to this work. I am alright.”

“We must mechanize this work as soon as possible. Throwing materials in with the help of a machine is the way to free smelters from heat-affected labour.”

“We are smelters whose job is to control flames. Please tell Comrade Kim Il Sung not to worry too much about us.”

“We should mechanize heavy labour immediately and automate it in the future. Before long the day will come when you smelters will be able to work without sweating. When that day comes you will be able to work easily in smart dress by pressing buttons in the control room.”

“My hands are too rough to press a small button.”

With a smile on his face, Kim Jong Il caressed his hands.

“I am sure that when we meet again I will shake soft hands which control an automated process, not these rough hands.”

Kim Jong Il left the smeltery with these warm words:

“I leave a part of my mind here.”

That day he firmly made up his mind to free the smelters from heat-affected and heavy labour by automating the production processes at the Hwanghae Iron Works.

On January 24, 1973, while giving instructions to step up the automation of the Hwanghae Iron Works, Kim Jong Il said:

“We must automate the Hwanghae Iron Works and make it a model unit. The working class there, a core unit of our Party, should be the first to hold high the torch lit by the Party Central Committee. I reported to the leader my plan to build up the Hwanghae Iron Works as a model of automation and he fully agreed with it. We should automate it in the highest level that automation can reach.”

On January 28, Kim Jong Il said, in an address to the senior officials of the Party Central Committee, titled, *Let Us Introduce Automation into Production and Free the Working People from Heavy Labour*, that automation in the Hwanghae Iron Works should be realized at the highest level and using this as a model the flames of automation should be steadily spread to all sectors of the national economy. He clarified the fundamental principles, requirements and ways for propelling the automation of production processes.

Kim Jong Il summoned the officials concerned on several occasions to give detailed instructions on the general direction, stages and successive tasks for automating the Hwanghae Iron Works. The general direction was to complete comprehensive automation in the factory. The first stage was to introduce closed-circuit TV and the radio instruction system in the steel workshop so that the officials and workers would be able to appreciate what automation was all about. The second stage was to operate the sifting yard and other simple production processes by remote control so that they could gain confidence by first-hand experience that they would be fully able to automate their work processes by their own efforts. The third stage was to gradually introduce remote control in workshops with more than two complicated production processes, to free the workers from heat-affected and harmful labour once and for all.

Kim Jong Il acquainted himself with the work of the automation team which was sent to the spot, and pressed on with implementing the whole project from the designing to the supply of materials. He took different measures to strengthen full-scale automation of the Hwanghae Iron Works, taking detailed steps to render the assistance of the Party and the State to the automation project, and making the primary Party committee of the factory strengthen political work among the workers and technicians.

He ensured that the requirements of the Juche idea were fully met in the automation of the Hwanghae Iron Works.

When the automation of the sintering furnace workshop was put on the agenda, some of the officials proposed that the project be postponed. They said that although the production process in the workshop was recognized to be a harmful one full of dust, its automation would cost as much money as

building it anew. They asserted that the expenses were too high and that it could hinder the automation of other workshops.

On hearing this opinion from the officials Kim Jong Il said that it is capitalists who resort to a money-centred theory in automation; we should realize automation on the principle of placing man above in all considerations.

He spared nothing for the automation of the Hwanghae Iron Works. He sent to the factory a vision transmitter, wireless telephones and switchboard. As a result, introduction of closed-circuit TV and wireless control in the steel workshop was completed within a few days.

He gave continuous guidance to the efforts to introduce remote control in the sifting yard, the May 14 workshop, the reduced-pellet workshop and the coke-oven workshop. Because unloading had not been mechanized in the sifting yard, even housewives in the town used to be mobilized to unload freight cars carrying ores which came in a continuous stream.

Kim Jong Il ensured that remote control was introduced in the sifting yard, not in such a passive way as attaching automatic gauges or apparatuses to the existing equipment, but in an innovative way by changing old equipment for new ones. When a project was launched to establish a comprehensive remote control system in the May 14 workshop where the working conditions were unfavourable and most of the work was heat-affected and labour-intensive, he sent officials abroad to obtain automatic equipment, gauges and apparatuses.

On receiving the report that they could not purchase all the expected equipment because of exorbitant prices, he instructed them to nevertheless buy all the necessary equipment, saying that money matters little if it is used to free the working people from backbreaking labour. As a result, the comprehensive remote control system of the May 14 workshop was installed in a short span of time, although the amount of work done for this was four times greater than that for the sifting yard.

Kim Jong Il encouraged the officials and workers to fully display the spirit of self-reliance in overcoming hardships and difficulties in the course of automating the factory.

In the end of July 1973, he examined the document concerning

automation in the factory, according to which the officials planned to import all the equipment, gauges and apparatuses needed to automate the reduced-pellet workshop, the coke-oven workshop and other workshops. Many of them could be produced in Korea itself in those days or in the future if the details were organized, even though they could not all be manufactured at once.

Kim Jong Il summoned the head of the automation team of the Hwanghae Iron Works and said: You must maintain the principle of self-reliance in automation. You should meet the need for automation equipment by producing them mainly in Korea and buying from outside only what cannot be produced now or what is more economic and effective when imported even if it can be produced domestically. The question of importing automation equipment and gauges is not a simple practical issue concerning money, but an issue concerning the prospect of automation in Korea. The automation project must be carried out on the basis of our own efforts as in all other sectors, so the best way to undertake this project is to do it without laying a burden on the State.

Kim Jong Il took the step of building an automation workshop in the factory to establish the groundwork for carrying out the automation project by the factory itself and supplied, on his personal responsibility, the equipment and materials necessary for building the workshop. As a result, the automation workshop built at the foot of Sungri Hill began to produce a large number of apparatuses, instruments and other elements and manufactured even a radio instructions system installed on a vehicle.

Kim Jong Il saw to it that the policy of the speed campaign and ideological campaign were thoroughly reflected in automating the factory.

When he discovered that the officials were delaying the automation project on the grounds that it would take considerable time, he emphasized that if a speed campaign was to be launched for automation, priority should be given to an ideological campaign.

He sent artist groups, including a unit of the central broadcasting service, to urge increased production, and to concentrate their efforts on abolishing outdated ideas such as flunkeyism, conservatism, empiricism and

tendency of considering technology as mysterious, which were obstacles to automation.

In a little over a year, the automation project was completed in Hwanghae Iron Works, enabling the workers to observe blast furnaces and open-hearth furnaces through closed-circuit TV, operate machines by the remote control system and command production through the radio.

Kim Jong Il made energetic efforts to popularize this example throughout the country.

To this end, he organized a demonstration lecture in the factory and dispatched the technicians who had gained experience there to other major factories and enterprises. He also sent instruments for remote control of the ore-dressing plant, different kinds of automation apparatuses, instruments, elements, blueprints and spare parts to the Komdok Mine and other mines. Along with this, he mobilized mass media to launch an information campaign to popularize the successes gained in automation. As a result, the flames of automation spread instantaneously throughout the country, and closed-circuit TV and the remote control system were introduced in the Kim Chaek Iron Works, Songjin Steel Plant, February 8 Cement Factory and many other factories and enterprises.

Kim Jong Il showed deep concern for comprehensive mechanization of heavy, labour-intensive work. He took measures to make large-sized mining and transport equipment and to increase their speed in coal and ore mines, and to further enhance the level of mechanization in the sectors of forestry and construction by introducing modern machines and technical equipment. This narrowed the differences between heavy and light labour and reduced heat-affected and harmful labour.

FOR COMPREHENSIVE MECHANIZATION OF AGRICULTURE

Kim Jong Il also devoted great energies to press on with the comprehensive mechanization of agriculture in keeping with the requirements of the reality in which socialist industrialization had been accomplished.

In March 1972, he said:

“The Party is now planning to carry out comprehensive mechanization and extensive application of chemicals as a task of the rural technological revolution to make farm work easier and give farmers satisfaction.”

Comprehensive mechanization of agriculture was an important question which had to be tackled to carry out the task of the technological revolution. Kim Il Sung set forth at the Fifth Party Congress the task of the technological revolution to narrow the differences between agricultural and industrial labour and to free the farmers from backbreaking labour.

During that time, comprehensive mechanization of agriculture was entering its full-scale stage following the direction of developing mechanization of the rural economy from the lower stage to the higher stage, from simple tasks to complex tasks and from some parts to all parts to measure up to the standards of industrial development in Korea.

Kim Jong Il saw to it that Chongsan-ri was built up as the model of the rural technological revolution and that its success was popularized throughout the country.

Chongsan-ri was the place where Kim Il Sung had created the Chongsanri spirit and Chongsanri method³¹. It was a model unit which Kim Jong Il placed in the vanguard in order to put into practice Kim Il Sung’s plan of building up a socialist countryside.

Whenever new machines were produced, Kim Jong Il sent them first to Chongsan-ri and organized material, technological and labour assistance to it. He visited Chongsan-ri on several occasions, taking stock of the reality and solving difficult problems.

In early May 1971, Kim Jong Il sent a group of artists to help the Chongsan Cooperative Farm. One day he visited there when rice-transplanting was in full swing and he went to the field, saying that he had come to join them in transplanting the rice seedlings and to see how they were working.

The field was covered with many people and there was no rice-seedling transplanter in sight; tractors were furrowing the field.

Kim Jong Il asked the chairwoman of the management board why he could see no rice-seedling transplanters, only tractors. The chairwoman replied that the farmers were unfamiliar with the transplanters and that they were frequently out of order, so they had put them in the storehouse. Saying that they should continue to use rice-seedling transplanters by repairing them regularly, Kim Jong Il explained that when rice seedlings were transplanted with the help of machines, farmers could be freed from heavy labour and the rice transplanting finished quicker.

He said he himself would plant rice seedlings on this occasion and worked with farmers till over lunch-time. That day he gave detailed instructions on how to free farmers from backbreaking labour by realizing the comprehensive mechanization of agriculture and undertaking farming in a scientific and technological way.

A few days after returning from Chongsan-ri, Kim Jong Il summoned the officials of the Chongsan Cooperative Farm to the Party Central Committee and said:

“When spring comes in Chongsan-ri, it comes in the whole country and when Chongsan-ri has a bumper crop, the whole country witnesses a bumper crop. Like this, Chongsan-ri must be in the vanguard in all respects.”

Later, Kim Jong Il took measures to mechanize all farm work, such as ploughing, transplanting, sowing, weeding, harvesting and threshing, and guided the management officials to acquire the ability to handle farm machines in a short span of time.

Kim Jong Il gave on-the-spot guidance to the Ryongo and Tongrim cooperative farms in Mundok County, Integrated State Farm No. 5, the cooperative farms in Sinchon and Samchon counties and other cooperative farms to step up the comprehensive mechanization of agriculture, while making mass media widely popularize the experiences gained in Chongsan-ri.

As a result, a campaign to realize the comprehensive mechanization of agriculture was launched throughout the country following the example of Chongsan-ri, and the rural technological revolution was strengthened with the assistance of the State and the people.

Kim Jong Il exerted great efforts in producing more efficient farming machines including tractors and sending them to the countryside.

He ensured that all the production processes of the Kum Song Tractor Plant and the Sungri General Motor Works were semi-automated, fully automated or remote-controlled to increase the tractor production capacity ten-fold and to build up a motor production base. Under his meticulous guidance, *Chollima*, *Phungnyon*, *Jonjin* and other kinds of tractors suited to the specific conditions of the Korean fields were mass-produced and sent to the countryside. Along with this, farm machine factories were built in every province, accessories production centres and repair bases built in every county, and material and technical foundations laid in all the cooperative farms to enable them to produce simple farm machines and repair them by their own efforts.

Kim Jong Il encouraged the invention and production of new farm machines.

He saw to it that a national exhibition of farm machines was held on the occasion of the first anniversary of the “day of assistance to the rural technological revolution”, and that such exhibitions were held annually on a regular basis. Scientists and technicians in the field of agriculture and agricultural workers, enlightened and stimulated by these exhibitions, made efforts to invent and introduce a maize humus-cake maker and transplanter, a weeder, various kinds of efficient harvesters, and threshers and many other new farm machines.

Kim Jong Il directed particular attention to enhancing the role of tractor drivers.

In February 1971, a national meeting of tractor drivers was held in Pyongyang. The meeting seriously discussed the tasks and ways for realizing comprehensive mechanization of agriculture by enhancing the role of tractor drivers.

Kim Jong Il took the step of producing a feature film showing the life of tractor drivers in order to bring into full play their consciousness and revolutionary zeal.

In early March 1972, Kim Jong Il met the tractor drivers and farmers of the Yangdong and Okhyon cooperative farms, Unpha County, while giving

on-the-spot guidance to North Hwanghae Province. He inquired of them about their living conditions, last year's share in harvest, the number of tractors and other farm machines and their utilization and the area under mechanized farming.

He told them that tractor drivers should play an important role in implementing the Party line on comprehensively mechanizing agriculture in the near future and that they should work assiduously and responsibly as the standard-bearers of rural technological revolution.

One day, on his way to the Sohwa field, Onchon County, he saw a tractor which was under repair standing on paddy ridge. He stopped his car and approached it. The young driver was busy repairing the tractor. He helped him in his work to get the engine started. When it had started, Kim Jong Il patted the driver on his back and said that he would like to watch his tractor furrowing, though he was busy. Having watched it for quite some time, Kim Jong Il praised the driver's skill with a broad smile on his face, and encouraged him, saying that if his tractor was always in full operation without stopping work on the field, he would be an excellent driver.

The problem is, he continued to say, to increase the rate of operation of the tractor. To this end, the driver should manage the tractor technically. What is important here is to repair the tractor in time and to make sure it is in good order. If drivers are to use tractors in different kinds of farm work, they should operate different kinds of tractor-drawn farm machines, saving every drop of fuel.

Kim Jong Il encouraged the driver to become a pioneer of agricultural mechanization.

With comprehensive mechanization of agriculture in full swing, the number of tractors serving the rural economy by 1974 increased four times as compared to 1963. Furthermore, tractors of all sizes were distributed to suit different geographical conditions so that farmers could use them both in the plains and in mountainous areas. Rice-seedling transplanters, harvesters and various kinds of farm machines were produced and supplied to the countryside, so the farmers could do ploughing, rice transplanting, weeding and harvesting largely with the help of machines.

Kim Jong Il also pressed on with the technological revolution to free women from the heavy burden of household chores.

He rendered active help in setting up cornstarch factories, vegetable-processing factories, fish-processing factories and fruit-processing factories in every province, according to the plan of Kim Il Sung to industrialize the production of staple foods and the processing of supplementary foods. He also took the step to build foodstuff processing factories such as noodle factories and rice cookeries and riced corn flour factories in towns and counties in a short span of time through an all-people's campaign.

Kim Jong Il was also concerned with developing the daily-necessities industry to produce and supply more refrigerators, washing machines, electric rice-cookers and other modern kitchen utensils, and with rapidly increasing the production of various kinds of furniture.

The rapid development of the food-processing industry and daily-necessities industry made women enjoy the benefits of the modern technical development and freed them gradually from the centuries-old heavy burden of household chores—a brilliant success gained in finding a final solution to the problem of women's emancipation.

CHAPTER 12

IN CELEBRATION OF KIM IL SUNG'S 60TH BIRTHDAY

1. GREETING APRIL 15 AS THE MOST AUSPICIOUS HOLIDAY

On April 15, 1972, the Korean people were to celebrate the 60th birthday of Kim Il Sung as a significant national event.

Since he was young, when he had embarked on the road of revolution, shouldering the destiny of his country and the nation, Kim Il Sung had dedicated his whole life to the country, the people and the revolutionary cause of the working class. He accomplished the historic task of Korea's liberation by leading the 20-year-long anti-Japanese revolutionary struggle to victory; he defeated the US aggressors, who used to boast of being the "mightiest" in the world, during the three-year-long Fatherland Liberation War (June 25, 1950—July 27, 1953) and defended the country; he gave wise leadership to the socialist revolution and socialist construction, thus turning the northern half of Korea into a powerful socialist industrial state, independent, self-supporting and self-reliant in defence.

The ever-prosperous socialist Korea and the happiness of the Korean people were a result of his devoted service. For this reason, the entire Korean people were desirous of celebrating his 60th birthday as the most auspicious holiday.

In February 1971 the Political Committee of the Central Committee of the WPK adopted a resolution on celebrating the 60th birthday of Kim Il Sung as the most auspicious holiday, and appealed to all Party members and the working people to effect a new upsurge in socialist construction on this occasion.

On October 29, 1971, Kim Jong Il met with the workers of the Information Department of the Party Central Committee. In his talks with them, he referred to the need to focus on the work to glorify Kim Il Sung's revolutionary achievements and hand them down through generations, the need to carry out brisk ideological and educational work aimed at rallying the whole Party and all the people around Kim Il Sung, and the need to conduct information work geared to inspiring Party members and other working people to socialist economic construction. He also dwelt on each and every aspect of the preparations for the events to be held in celebration of Kim Il Sung's 60th birthday.

He said:

“To disseminate and exalt Comrade Kim Il Sung’s achievements for ever is a major requirement to carry forward the revolutionary cause he pioneered, as well as the cardinal task facing our Party and our people, all of whom are loyal to his leadership. From the point of view of revolutionary ethics, this is a natural obligation for our officials, Party members and the working people—the revolutionary fighters of the leader.”

At this time a project was underway in Pyongyang to build the Korean Revolution Museum on Mansu Hill with the bronze statue of Kim Il Sung in the front.

Noting that erecting his statue is an undertaking to safeguard and defend his great authority and prestige and to hand down his greatness and image to posterity, he said:

“Therefore, the bronze statue must be an eloquent portrayal of his magnificence as an outstanding leader and of his benevolent image as the father of the people, and it must be created with utmost care so as to reflect his august presence.”

He said that the project of erecting the statue should not merely be the technical concern of a handful of officials, but be turned into a process of increasing the loyalty of Party members and the working people to Kim Il Sung.

He continued: The Korean Revolution Museum should be a place that comprehensively displays Kim Il Sung's revolutionary career and his

revolutionary achievements, as well as his noble virtues. It will play the role of a central base for educating the people. The museum should be large enough and its exhibits must be arranged in the most impressive way so that all the revolutionary activities of Kim Il Sung can be shown chronologically and comprehensively.

He further dwelt on the details of the project.

On hearing the news about the project, a great number of people came to the construction site from all parts of the country. Many working people in Pyongyang, as soon as they had finished their work in their respective workplaces, rushed to the construction site, together with the visitors to Pyongyang. Even the men and officers of the KPA, on their way home on leave, dropped in at Mansu Hill to lend a helping hand to the work, shedding sweats of devotion. Those, who were unable to come to the construction site at Mansu Hill, sent azaleas from Lake Samji, magnolias from Mt. Kumgang, juniper trees that were several hundred years old, invaluable stones and exotic flowering plants to the site.

One day in October 1972 the south Korean delegation to the third north-south Red-Cross talks held in Pyongyang visited the Korean Revolution Museum, and a member of the delegation asked some schoolgirls, about 12 years old, how heavy they thought the pedestal of Kim Il Sung's bronze statue on Mansu Hill was. One of the girls, her eyes glittering like a star, answered clearly: "It weighs as much as the weight of the hearts of all the Korean people who respect the fatherly Marshal Kim Il Sung."

Overwhelmed by the answer, the delegate could ask nothing more.

A south Korean professor of political science who later heard of this story, wrote in his political essay, titled, *The Nation in the Future Visualized through a Pyongyang Anecdote*, the following: "If the pedestal weighs, as the girl in Pyongyang asserted, as much as the weight of the hearts of 50 million Korean citizens in the south and the north, I think it means that President Kim Il Sung lives in the hearts of the entire nation and enjoys the reverence of all Korean compatriots. What a golden saying it is!"

The bronze statue of Kim Il Sung was erected on a grand scale.

Late one night, Kim Jong Il visited Mansu Hill and looked at the statue

from the front, from the side and from a distance.

In April 1972, the unveiling ceremony of Kim Il Sung's bronze statue and the opening ceremony of the Korean Revolution Museum took place.

Kim Jong Il also paid attention to building up the revolutionary battlesites and historic places which contain the history of revolutionary activities and immortal traces of Kim Il Sung.

While talking to the relevant officials, Kim Jong Il referred to the need to build up the revolutionary battlesites and historic places of revolution in accordance with their respective historical contents and on historical and scientific principles. Consequently, the Mangyongdae revolutionary site, where Kim Il Sung was born, and other battlesites and historic places throughout the country were built up, with monuments set up at the respective sites.

Kim Jong Il initiated instituting Kim Il Sung Order, Kim Il Sung Prize, Kim Il Sung Youth Honour Prize and Kim Il Sung Children Honour Prize, and awarding watch inscribed with Kim Il Sung's handwritten name as commendation; he also made sure that the badge bearing Kim Il Sung's portrait was issued widely so that all the Korean people could wear it on their chest, displaying their loyalty to Kim Il Sung at all times and all places.

He worked hard for massive release and dissemination of publications about Kim Il Sung.

As a result, *Kim Il Sung's Selected Works*, *The Great Leader Comrade Kim Il Sung's Instructions on the Revolution and Construction*, *Biography of Kim Il Sung*, *Cherishing the People's Desire* and many other works and educational references were published, works of revolutionary art and literature with Kim Il Sung's achievements as the theme were issued in large numbers and documentary films about Kim Il Sung's revolutionary activities were released. A national meeting of social scientists, seminars and lectures took place on a grand scale.

Kim Jong Il attached importance to bringing about a new upswing in socialist construction to celebrate the 60th birthday of Kim Il Sung.

At this time the WPK and the Korean people were grappling with the difficult and huge task of carrying out the grand programme of the Six-Year

Plan set forth at the Fifth Congress of the Party. Fulfilment of this plan, whose main target was carrying out the three major tasks of the technological revolution, required, above all else, as many machine tools as possible.

In February 1971, Kim Il Sung visited the Huichon Machine-tool Factory; he explained the Party's intention to the workers and urged them to effect an upswing in the production of the machine tools.

Workers in the machine industry throughout the country, including the Huichon Machine-tool Factory, Kusong Machine-tool Factory and Mangyongdae Machine-tool Factory, set a target of producing 30,000 machine tools by April 15 next year and turned out to hit it.

In order to help them attain their goal of 30,000 machine tools, Kim Jong Il took a measure for an intensive art campaign among them, aimed at inspiring them to increased production, and for Partywide and nationwide assistance to them.

The measure proved its worth: The working class of the machine industry attained their goal.

As part of his efforts for an upsurge on all fronts of socialist construction, Kim Jong Il sent artist groups to the coal-mining and fishing sectors and other key sectors of the national economy so that they could encourage the workers in their struggle. And in September 1971, he gave on-the-spot guidance to the forestry stations in Ryanggang Province, including the Rimyongsu Dam in Samjiyon County, and the cooperative farms in South Phyongan Province.

Under the leadership of Kim Jong Il, the Korean people carried out the first two years' task of the Six-Year Plan ahead of schedule even before Kim Il Sung's 60th birthday.

Kim Jong Il did his best to ensure the success of events in celebration of Kim Il Sung's 60th birthday at a high political and ideological level.

Considering it most important in the process of the celebration events to exalt Kim Il Sung's dignity and glorify his achievements, and to demonstrate the unshakeable unity and cohesion of the Party and the people behind Kim Il Sung, he made sure that all the events displayed the revolutionary will of the WPK and the Korean people to hold Kim Il Sung

in high esteem and accomplish the Juche revolutionary cause pioneered by Kim Il Sung.

During the celebration, events, such as the national art festival, the workers' art performance and the national art performance of all art troupes in different fields, as well as the national sports festival, took place.

Especially spectacular was the mass gymnastics display, titled, *Under the Banner of the Workers' Party*, performed at its highest level by the youth and students in the capital city of Pyongyang. Besides this, a national celebration meeting and banquet took place in Pyongyang; and celebration meetings were also held in every province, city, county, institution, factory and cooperative farm and in every unit of the People's Army. All the celebration events made up a grand political festival, the first of its kind in Korea's history of 5,000 years.

Kim Jong Il channelled part of his deep involvement in the events into making the rising generation cherish a mission to be heirs to the revolutionary cause of Juche.

During the celebration banquet he exhorted young officers, who had grown up to become commanders of the People's Army under Kim Il Sung's personal care since Korea's liberation, to regard it as the most honourable and lofty duty of revolutionary heirs to carry forward and accomplish Kim Il Sung's revolutionary cause.

On April 22, a week later, he arranged that the young commanders of the People's Army, together with the veteran anti-Japanese fighters, spent the whole day visiting the Mangyongdae and Chilgol revolutionary sites, in the company of Kim Il Sung.

When they arrived at Mangyongdae he told the young commanders, pointing to the veteran anti-Japanese fighters walking ahead: You can see that the hairs of those veteran anti-Japanese fighters, who joined the first ranks of revolution on Mt. Paektu under Kim Il Sung's guidance, have turned grey; each time he meets them, Kim Il Sung tells them to work harder for the revolution to the last, in tribute to their fallen comrades-in-arms, and to raise their revolutionary heirs as best as they can.

The young commanders were emotionally moved as they saw Kim Il Sung posing with the veteran anti-Japanese fighters in front of the gate of his

birthplace that he had left half a century ago with the great ambition to engage in revolution.

Reading their minds, Kim Jong Il reminded them of the proud course of the Korean revolution with that gate as the starting-point and said:

“We should bring eternal glory to the Juche revolutionary cause through generations, a cause which originated here in Mangyongdae and was developed in the forest of Mt. Paektu.”

After having photographs taken of him with the veteran anti-Japanese fighters in front of his mother Kang Pan Sok’s bronze statue, Kim Il Sung summoned the young commanders to sit in front of him for a souvenir photograph. Kim Il Sung told the veterans: These young commanders are the heirs to the revolution which we started and have been conducting for over 40 years; they are the ones who will inherit our blood line.

The young commanders were overwhelmed with excitement. Kim Jong Il told them emphatically that they should do their best to accomplish the revolutionary cause through generations, to prove themselves worthy of Kim Il Sung’s great trust in and expectations of them.

Kim Il Sung’s 60th birthday was celebrated in a significant way. In the following years April 15 has continued to be celebrated as the most auspicious holiday, and as the traditional national event in Korea.

2. A PAEAN

A grand banquet was held in Mansudae Assembly Hall on April 15, 1972, to celebrate the 60th birthday of Kim Il Sung.

At the banquet, after the taking of souvenir photographs, Kim Il³², a veteran anti-Japanese fighter, made a congratulatory speech and proposed a toast to Kim Il Sung’s health.

Next, Kim Il Sung took the floor. He said he felt honoured and greatly obliged as his comrades offered him greetings on his birthday, and expressed his thanks to all his comrades who had helped him and fought hand-in-hand with him. He appealed to them to keep developing the revolutionary comradeship and unity formed in the

course of the revolutionary struggle.

A solemn air reigned over the hall.

Representatives from all walks of life toasted his health in turn. Jang Kil Bu who had sacrificed her entire family, including her son Ma Tong Hui, her daughter and her daughter-in-law, came up to him and offered him a glass of wine. He stood up and took her glass, saying, **“Mother, please live a long life. I wish you to live over a hundred years.”** Overwhelmed with deep emotion, she said, taking up the breast-tie to her eyes, “I have lived long enough and I don’t think I’ll have anything to regret even if I die tomorrow. . . . I wish you, General, a long life in good health.” She wanted to say more, but was choked with emotion. All the participants were moved to tears at the sight.

During the banquet the Mansudae Art Troupe staged a performance. They sang a paean, *Long Life and Good Health to the Leader*. All the participants stood up and sang with them in chorus.

The composition of the paean had been arranged by Kim Jong Il on the occasion of the 60th birthday of Kim Il Sung to reflect the unanimous desire of all the Korean people.

One day in September 1970, Kim Jong Il went to the Mansudae Art Troupe to get acquainted with the preparations for the art performance in celebration of the Fifth Congress of the WPK. Going through each piece of the performance, he suggested that a song proposing good health for Kim Il Sung should be created on this occasion.

The creators regretted that they had not thought about this themselves.

Kim Jong Il showed them the direction of their creation and the ways for success in their work; he showed close concern for their work.

As soon as he received a report that they had produced a few pieces in the process of their hard work, he put aside everything else and went to their workroom. After listening to the pieces one by one, he said he liked none of the pieces, as the artists themselves found it difficult to sing them, and even he himself had scarcely been able to listen to them all.

He went on to say that it was not so easy to create a paean, and that they should not lose heart but try their best once again.

The creators worked all day and night, writing words and creating

music; yet, nothing worthy of being called famous music and famous words was forthcoming. They failed to complete the paean in time for the holidays in 1971, namely, April 15, September 9 (the day of the founding of the DPRK), or October 10 (the day of the founding of the WPK), not to speak of New Year's Day.

One day Kim Jong Il called them up to say that they were failing in their task because they were not yet fully equipped with Kim Il Sung's thoughts on art and literature and that they should make a deep study of Kim Il Sung's favourite songs.

On December 27, 1971, Kim Jong Il listened to three new pieces composed by them. He said that although the pieces revealed the creators' painstaking efforts, he still found them unsatisfactory.

He then said:

“Our leader is, indeed, the people’s leader, who has devoted his entire life to provide our people with their present happiness. In his benevolent embrace, has the present happiness of our people come into being; in that embrace is that happiness flowering. That is why our people cherish an unflinching loyalty to him, making up their minds to hold him in high esteem for ever so long as the sun and moon exist, and to follow him to the end of the sky or land, and express their heartfelt wishes for his long life in good health.

“If you re-produce these ardent sentiments of our people in words and music, you can certainly create famous music and words, can’t you? This song should not be a mere song but be a paean of loyalty reflecting the ardent desire that all our people entertain in their hearts.”

The creators rushed to their workroom and translated the meaning and sentiments running through what he had said, into verse and melody.

The next day Kim Jong Il received the report that they had re-created the song, and he urged the creators to let him listen to it as soon as possible.

A female singer sang the song, which went as follows:

Every moment of our leader’s life is devoted
To bring a fuller, richer life to the people.

Great is our happiness, our ardour knows no bounds.
You take us to your heart with never-failing love.

To the distant ends of the earth we'll follow you.
Till the sun and the moon grow cold we'll stay with you.
Your kindness is great, we'll sing for ever.
We'll always remain loyal to you, great leader.

May you live long in good health, our leader, our father,
Is the wish of the people in our joyous land.

When she had finished the song he asked her to sing it again several times.

Kim Jong Il then expressed his full satisfaction with the melody and the words, suggesting that the song be sung by a female folk singer as the first item on the programme of the art performance at the banquet in celebration of New Year's Day.

Thus, the paean, *Long Life and Good Health to the Leader*, was staged for the first time in the presence of Kim Il Sung during the banquet thrown in Mansudae Assembly Hall in celebration of the New Year's Day of 1972.

The audience included veteran anti-Japanese revolutionary fighters, cadres of the Party and the Government, labour innovators, men and officers of the KPA and the officials of Chongryon.

The singer appeared on the stage and began to sing the song with one of her hands folded over the other.

The moment she began to sing the first line, "Every moment of our leader's life is devoted to bring a fuller, richer life to the people," she brought forth the image of the painstaking efforts made by Kim Il Sung for 60 years undergoing all manner of hardships. Something warm surged up from her heart, and her clear and soft voice changed into sobbing, her singing having stopped. Silence reigned over the hall. The singer moved a step forward and began to sing again, doing her best to control herself. But she started sobbing again. Some of the instrumentalists, too, started to sob. The singing stopped again, midway.

At this, Kim Jong Il asked several singers to join the soloist to help her continue singing.

The new singers sang the song, tears streaming down their faces.

When the singing was finally over, Kim Il Sung, who had been drying his tears with a handkerchief all the while, took the hands of the veteran fighters standing by him and said, **“Thank you! Thank you very much! Well, sit down. Please sit down and stop crying.”** Kim Il Sung too was overwhelmed with emotion. The participants were not going to sit down readily and their crying was reaching a crescendo.

“Oh, please stop crying,” Kim Il Sung said again in a husky voice and urged them all to stop crying.

Kim Jong Il saw that this song was popularized throughout the country before Kim Il Sung’s 60th birthday.

Thus, the song, *Long Life and Good Health to the Leader*, reverberated across Korea as an all-people paean; the entire nation, ranging from grey-haired old people to kindergartners, sang this song sincerely, their hearts burning with the desire to hold Kim Il Sung in high esteem for ever.

CHAPTER 13

CHERISHING THE EARNEST DESIRE OF FELLOW COUNTRYMEN

1. FOR THE IMPLEMENTATION OF THE THREE PRINCIPLES AND FIVE-POINT POLICY OF KOREA'S REUNIFICATION

On August 6, 1971, Kim Il Sung proposed holding wide-ranging negotiations between the north and the south of Korea.

Kim Jong Il understood the readiness of the south to the proposal for political negotiations and did his best for the holding of high-level political talks between the north and the south.

One day in October 1971, the head of a department of the south Korean Central Intelligence Agency, who had been taking part in the north-south negotiations at Panmunjom as a member of the delegation of the south Korean Red Cross Society, dropped a hint to a member of the delegation of the north about one-to-one contact. The officials of the north considered this matter in many ways. But, they could not make head or tail of the south's intention.

Kim Jong Il examined the matter, not as a single separate event, but from all sides, in the context of the ever-changing situation at home and abroad—the anti-imperialist national liberation struggle gathering rapid momentum worldwide with the collapse of the imperialist colonial system; the frustration of the US policy of aggression towards Asia marked by Nixon's visit to China; and the isolation of the south Korean authorities from the peoples of many countries the world over. Amidst these trends of the times, the south Korean side had responded to Kim Il Sung's proposal for wide-ranging negotiations, though only in the form of Red Cross talks.

But what did it mean by its suggestion about one-to-one contact?

Kim Jong Il said that as the south had agreed to the proposal for political negotiations, no stone should be left unturned to realize the north-south political talks.

To this end, Kim Jong Il said, it is necessary, first of all, to determine the true identity of the self-proclaimed liaison person from the south and the talks should be held in Pyongyang. He pointed out the concrete ways and means to achieve this.

In the spring of the following year, the south Korean liaison delegate came to Pyongyang via Panmunjom. The north-south high-level political talks thus started.

On May 3, 1972, Kim Il Sung met the south Korean delegate who had come to Pyongyang for the north-south high-level political talks, and put forward the three principles of national reunification—*independence, peaceful reunification and great national unity*.

The delegate from the south gave Kim Il Sung his word that he would accept the three principles as the greatest pillar for national reunification. When the delegate from the north went to Seoul, the south Korean chief executive expressed his complete agreement with the three principles, saying that he would abide by them as the basis of national reunification.

Kim Jong Il made efforts to conduct the whole course of the political talks on the lines of these three principles.

He paid attention to the work of publishing the north-south joint statement whose gist was that both sides should adhere to these three principles of national reunification.

Although the south had expressed its agreement with the three principles, when both sides were working out a draft north-south joint statement, it created artificial difficulties, quibbling about words and expressions.

Kim Jong Il told the relevant officials that they should persuade the delegates from the south, with broad-mindedness, magnanimity and cogency, to reflect the three principles of national reunification in the joint statement.

On July 4, 1972, both sides made public the historic joint statement that

served as the framework of Korea's reunification, making a breach in the barrier which had separated Korea into north and south for nearly 30 years.

After the publication of the joint statement, Kim Jong Il strove persistently for the implementation of the three principles of national reunification.

Alarmed at the mounting aspirations of the Korean people for national reunification, the US imperialists and the south Korean authorities abandoned the north-south statement as they would do a sheet of waste-paper, even before the ink of the signatures on it had dried.

They went back on the principles and agreements clarified in the joint statement, making such nonsensical remarks as "We do not regard the UN forces as foreign forces," and "From now on, we are moving from confrontation without dialogue to confrontation accompanied by dialogue."

The struggle for an independent and peaceful reunification of Korea assumed a protracted and arduous nature owing to the traitorous acts of splittists.

In his talk to the senior officials of the Party Central Committee, titled, *Let Us Resolutely Struggle to Implement the Three Principles of National Reunification*, on July 14, 1972, ten days after the publication of the July 4 joint statement, Kim Jong Il made an overall analysis of the prevailing situation and the schemes of the splittists after the publication of the joint statement, and told the officials to be ready for an arduous struggle against the enemy.

He said: **"In our struggle for reunification we must direct the main effort to the implementation of the three principles of national reunification put forward by the leader and confirmed by the North-South Joint Statement."**

He referred to the need to launch a struggle under the banner of independence, as required by the three principles of national reunification, to drive out the US troops from south Korea and check and frustrate the Japanese militarists' scheme for reinvasion of Korea; to take concrete steps for easing the military tension and eliminating the source of war; and to achieve the great national unity by transcending differences in ideologies, ideals and systems.

All the events that occurred after the publication of the joint statement, he said, prove that the south Korean authorities have not given up their wild ambition of "unification by prevailing over communism". He continued: We must make patient and strenuous efforts for the improvement of north-south relations and for the achievement of independent and peaceful reunification of Korea, while dealing a heavy blow to the south Korean authorities for their violation of the agreements enshrined in the joint statement; we must, at the same time, make positive efforts to open the gate of negotiations wider and develop the much-awaited north-south negotiations. He added that it was important to step up the ideological education of Party members and other working people in step with the prevailing situation, give a push to socialist economic construction, and develop a favourable international atmosphere conducive to Korea's reunification.

Kim Jong Il also took wise measures for removing obstacles in the way of negotiations and instructed the officials concerned to take the initiative in developing the north-south dialogue.

On July 19, 1972, Kim Jong Il visited Panmunjom, where the 23rd preliminary Red Cross talks were to be held, as part of his effort to bring the talks to a successful conclusion as quickly as possible.

Consequently, the preliminary talks which had been drawn out to nearly a year were concluded and the first round of the full-dress north-south Red Cross talks was held in Pyongyang in August the same year. Later, the delegates of the north and the south visited Seoul and Pyongyang respectively to attend the meeting of the co-chairmen of the north-south coordination commission.

Kim Jong Il pushed ahead with the work of realizing the five-point policy of national reunification advanced by Kim Il Sung, thereby facilitating the isolation of the splittists and heightening the enthusiasm of the whole nation for national reunification.

The key aspects of the five-point policy were: To remove military confrontation and ease tensions between the north and the south; to realize many-sided collaboration and exchange between the two sides; to convene a Great National Congress composed of representatives of people from all walks of life and of political parties and social organizations from the north

and the south; to institute a north-south Federation under the single nomenclature of the Federal Republic of Koryo; and to enter the UN under the single name of the Federal Republic of Koryo. It was a concrete embodiment of the three principles of national reunification to meet the needs of the prevailing situation.

Of paramount importance in the implementation of this policy was the matter of bringing home its content and its validity to all Korean compatriots at home and abroad and to progressive peoples of the world, through efficient explanation and information work.

Kim Jong Il made sure that a sweeping political information offensive through the mass media was launched to give wide publicity to the five-point policy at home and abroad, and expose the schemes of the US imperialists and the south Korean rulers for national division. At the same time, he saw to it that mass rallies were held in all parts of the country to support the five-point policy of national reunification and to expose and condemn the south Korean authorities who had turned against the July 4 Joint Statement, and these meetings were reported on a wide scale. In the course of this, the fairness and justness of the five-point policy of national reunification was disseminated widely at home and abroad and the true colours of the US imperialists and the south Korean authorities as splittists were clearly revealed.

Kim Jong Il regarded the convening of a Great National Congress as the main link in the whole chain of implementing the five-point policy and took active steps for the purpose.

The Central Committee of the Democratic Front for the Reunification of the Fatherland discussed the matter of quickly convening a Great National Congress at its 59th enlarged meeting held in July 1973, and issued an appeal to the south Korean political parties, public organizations, people from all walks of life and to the overseas Korean compatriots and their organizations.

In November the same year, the Workers' Party of Korea, the Korean Democratic Party and the Korean Chondoist Chongu Party sent a letter to the Democratic Republican Party, the New Democratic Party, the Democratic Party for Reunification and the Revolutionary Party for

Reunification in south Korea, in which they proposed immediate convening of the Great National Congress to be attended by representatives of people from all walks of life and of political parties and public organizations in the north and the south.

The appeal and the letter evoked support and sympathy from south Korean people of all social standing, political parties and public organizations.

On July 16, 1973, Kim Jong Il met the newly-appointed resident Korean representative in the UN and pointed out the way in which he should work at the UN, in order to frustrate the schemes of the splittists to use the UN as a theatre for justifying their anti-reunification manoeuvres.

In September the same year, the mission of the DPRK to the UN was established in New York. As a result, the UN began to serve as a means of giving wide publicity to the DPRK's policy for independent reunification and resound with voices of condemnation against the splittists and support for and solidarity with the struggle of the Korean people for their independent and peaceful reunification.

The 28th session of the UN General Assembly held in October the same year adopted a resolution supporting the three principles of national reunification advanced by Kim Il Sung and immediately dissolving the "UN Commission for the Unification and Rehabilitation of Korea" which had served for nearly 30 years as a means of US interference in the internal affairs of Korea.

In the entire process of dialogues and negotiations between the north and the south held in the first half of the 1970s, the validity and fairness of the three principles and the five-point policy were fully displayed and the spirit of fellow countrymen for reunification grew.

2. THE JUCHE-ORIENTED LINE FOR THE MOVEMENT OF KOREANS IN JAPAN PUT FORWARD

Being attentive to the movement of Koreans in Japan, Kim Jong Il, in a talk to an official of the Party Central Committee on December 14, 1964,

indicated a new way along which Chongryon should advance the movement.

In the talk, he made a review of the history of Chongryon, which had so far advanced true to Kim Il Sung's idea on the movement of overseas compatriots, and said:

“The movement of Koreans in Japan must always hold fast to the Juche-oriented line advanced by the great leader. In the future it must carry on with its unswerving onward movement along this road no matter what wind may blow or who may say what.”

The movement had been initiated with the birth of the Federation of Korean Residents in Japan on October 15, 1945. In the grim days of the Fatherland Liberation War it went through temporary hardships owing to the moves of sycophants towards the great powers and national nihilists. Those, who set up Minjon (the United Democratic Front of Koreans in Japan) and held its hegemony, considered the movement of Koreans in Japan to be a part of the on-going struggle for democratization in Japan and deleted from its fighting programme an article on defending the DPRK, giving up the Korean revolution, their national duty. As a result, a great number of Korean compatriots in Japan were subjected to great sacrifices and the movement of Koreans in Japan was put at risk.

At this juncture, Kim Il Sung, busy as he was in leading the Fatherland Liberation War to victory, put forth a policy of switchover in the line of the movement of Koreans in Japan. He said: The Koreans in Japan, though living in an alien land, should fight for the Korean revolution and their movement should be a patriotic movement to be conducted by themselves under the guidance of the Government of the DPRK. To this end, he clarified, a new type of organization of overseas Korean compatriots should be formed, an organization that would work mainly to improve the living conditions of Koreans in Japan, safeguard their citizenship of the DPRK, provide them with democratic national education and fight for national reunification.

This policy gave birth, on May 25, 1955, to the General Association of Korean Residents in Japan (Chongryon), a Juche-oriented organization of

overseas Koreans. Having made a fresh start, the movement of Koreans in Japan followed a road filled with victory, recording in its annals such a historical event as the repatriation of the Koreans in Japan to their socialist motherland, an event which the whole world acclaimed as “an exodus of a nation from capitalism to socialism.” Its glorious history demonstrated that Chongryon, an authoritative organization of overseas citizens of the DPRK, must hold fast to the Juche-oriented line advanced by Kim Il Sung, and only then could it defend its Juche character and develop the movement of Koreans in Japan along a Juche-oriented road.

Stressing that the existence of Chongryon, the national rights and happiness of Koreans in Japan, national reunification and the completion of the Korean revolution were inconceivable apart from Kim Il Sung’s leadership, Kim Jong Il said:

“Chongryon and Korean compatriots in Japan must believe and invariably follow the great leader in any adversity. To be faithful to him is the main direction of Chongryon’s work and the propellant of the movement of Koreans in Japan.”

Noting that the movement of Koreans in Japan, an integral part of the Korean revolution, is a patriotic, national movement to realize Kim Il Sung’s ideology and leadership, he said that Chongryon must strengthen education in the spirit of loyalty to Kim Il Sung among Koreans in Japan, and build up the ranks of the core elements who remain faithful to Kim Il Sung in any adversity.

Kim Jong Il paid attention to inspiring the Korean compatriots in Japan with a high sense of pride in being citizens of the DPRK possessing national dignity.

A sense of national pride and self-respect is essential for everyone, and this is all the more true in the case of people living abroad. If the Korean compatriots living in Japan, a foreign country, lacked a sense of national dignity and self-respect, they would not be able to preserve their inherent national character, nor could they advance the movement of Koreans in Japan along the road of Juche.

Having already clarified that underlying the national self-respect of the Korean people is their pride in being led by Kim Il Sung, Kim Jong Il

ensured that education in the sense of national dignity among the Korean compatriots in Japan was conducted in combination with education in the spirit of loyalty to Kim Il Sung.

Believing that the *Biography of Kim Il Sung* (Volume 1), which was published in Japan in April 1969, would be of great significance in the education of the Korean compatriots in Japan, Kim Jong Il saw to it that they studied the book, and books dealing with Kim Il Sung's revolutionary career and the revolutionary traditions were also published in large numbers to be disseminated among them. In addition, he ensured that the celebrations held on the anniversaries of Kim Il Sung's birth, the founding of the DPRK and the formation of Chongryon and the exhibitions of goods of the DPRK held in Japan were all geared to instilling in Koreans in Japan the greatness of Kim Il Sung, the might of the DPRK and the sagacity of Kim Il Sung's leadership of the movement of Koreans in Japan.

The celebrations held on the 10th anniversary of the founding of Chongryon and other celebrations constituted occasions for implanting in the hearts of the Korean compatriots in Japan a sense of national dignity and honour of enjoying a worthwhile life as overseas citizens of the DPRK.

Chongryon produced and performed a large-scale mass gymnastics piece that depicted the victorious movement of Koreans in Japan. For the preparation of the work, a team from the motherland, composed of efficient choreographers, fine artists, composers and gymnastic specialists, was sent to Japan, and the problems arising in the production of the work were thus solved through assistance from the motherland.

On May 28, 1965, a mass gymnastics work, titled, *Ode to the Motherland*, staged by over 8,000 Korean youth and students, was performed at the Komazawa Stadium in Tokyo, Japan.

In December the following year, a 3,000-strong music and dance epic, *Under the Sunrays of the Motherland*, a form of composite art created in the motherland, was performed, followed by another pieces of the same form, titled, *Ode to the Motherland and Marshal Kim Il Sung* and *Glory to the Great Leader Marshal Kim Il Sung*. The production

and staging of the music and dance epics by Chongryon, an unprecedented event in the world history of cultural events of overseas compatriots, made a great contribution to edifying the Korean compatriots in Japan in the spirit of loyalty to Kim Il Sung and the sense of pride in being citizens of the DPRK.

At Kim Jong Il's suggestion, the Mansudae Art Troupe visited Japan in July 1973 to enhance pride in the socialist motherland among the Korean compatriots in Japan and arouse them to the patriotic cause of national reunification. Touring such big cities as Tokyo, Nagoya, Hiroshima, Osaka and Kyoto for 50 days, the troupe staged a song and dance ensemble during the day and the revolutionary opera *The Flower Girl* in the evening.

Chongryon officials said with emotion that the Mansudae Art Troupe had done in Japan what they had not been able to achieve for 4-5 years.

In carrying out the Juche-oriented line of the movement of Koreans in Japan, Kim Jong Il directed great efforts to the struggle for safeguarding their democratic national rights.

In the remarks made in early January 1965 on realizing their visits to their motherland and in the talk to the officials of the Party Central Committee in the latter half of January the next year, titled, *The Democratic National Rights of Our Compatriots in Japan Must Be Fully Guaranteed*, Kim Jong Il clarified the ways and means for defending the democratic national rights of the Korean compatriots in Japan.

He said:

“Today the most pressing task in the struggle to defend the democratic national rights of the Korean compatriots in Japan is to defend their citizenship of the Democratic People’s Republic of Korea.”

Kim Jong Il inspired Chongryon and the Korean compatriots in Japan to rise in struggle to smash the manoeuvres of the Japanese reactionaries and the south Korean authorities to deprive them of their citizenship of the DPRK.

In October 1963 when the south Korea-Japan talks were under way, Kim Il Sung ensured that the Nationality Law of the DPRK was

enacted and promulgated in the DPRK, providing a legal guarantee of citizenship and other democratic national rights for Koreans in Japan. Therefore, the question of their nationality should never have been raised. But the Japanese reactionaries and the south Korean authorities, openly following a hostile policy towards the DPRK, forced the Korean residents in Japan to apply for “denizenship” and to adopt the south Korean “nationality”. They even established “naturalization consultation offices” in various parts of Japan in an attempt to naturalize Koreans into Japanese citizens.

Kim Jong Il made it clear that Koreans in Japan are citizens of the Democratic People’s Republic of Korea, the only legitimate government that represents the will and interests of all Korean people, including their compatriots in Japan, and, therefore, the nationality of Koreans in Japan is that of the DPRK and none other. Encouraged by this, Chongryon organizations launched a powerful mass political and information campaign, including public lectures, speeches, round-table talks, propaganda in residential quarters, scattering of leaflets, house-to-house visits and information through publications, to expose the reactionary nature of the application for “denizenship” and south Korean “nationality”. In addition to this, the Government and social organizations of the DPRK made public a statement and talks respectively, and mass rallies were held in various parts of the country in support of the struggle of the Korean compatriots in Japan, inspiring them to fight staunchly and in firm unity against the vicious manoeuvres of the Japanese reactionaries.

Kim Jong Il made sure that the Korean compatriots in Japan, who had adopted the south Korean “nationality” under pressure from the Japanese authorities, struggled to recover their nationality of the DPRK, and, by means of this counterattack, destroyed the cunning moves of the Japanese reactionaries and the south Korean authorities. In the course of this, many compatriots gave up their south Korean “nationality” and regained nationality of the DPRK, and those who had been forced to apply for “denizenship” withdrew their applications, thus firmly safeguarding their citizenship of the DPRK.

Kim Jong Il led Chongryon to launch a powerful campaign involving all Korean compatriots for safeguarding their rights to democratic national education, to freedom of travel to their motherland, and to repatriation.

In line with his policy, Chongryon denounced the Bill of Foreigners' Schools, which the reactionary Japanese government was trying to steamroller, as being aimed in actual fact at checking national education of Koreans, who make up an overwhelming majority of the foreign residents in Japan, and imposing "naturalization education" upon their children. It conducted a mass struggle to frustrate the schemes of the Japanese reactionaries, arousing public opinion and a sense of solidarity among the Japanese people and the progressive organizations and figures across the world. This checked the steamrolling of the Bill by the Japanese reactionaries, and Joson University and other schools of Koreans at all levels won official recognition. In this way, Chongryon defended the rights of Koreans in Japan to national education.

Repatriation of the Korean compatriots to their motherland, which had started in 1959, was suspended in December 1967 owing to the inhumanitarian acts of the reactionary Japanese government.

Kim Jong Il saw to it that a powerful political offensive and mass struggle were waged for talks between the Red Cross societies of the DPRK and Japan for resumption of the repatriation. When the talks were started, he clarified the ways for successful completion of the talks. He instructed the officials participating in the talks to cherish love for their compatriots with which to turn into reality their ardent desire to return to their motherland. He also told them to launch a counteroffensive at the talks from the standpoint of humanitarianism and love for their compatriots in Japan. Meanwhile, he led the struggle outside the talks to realize the DPRK's proposal.

The Japanese side could not but sign the agreement, and the repatriation that had been suspended for three years was resumed. In May 1971, a ship, the 156th and the first after the resumption of the repatriation, carrying 202 people of 76 families, arrived at Korea, and since August that year the liner *Mangyongbong* has begun to sail

regularly between the DPRK and Japan.

Kim Jong Il encouraged the Korean residents in Japan to launch a powerful struggle to win the right to travel to their motherland and to other countries; as a result, from the year 1972, travel to their motherland was realized more widely, and they began to conduct external activities.

NOTES

1. Kim Chaek—Engaged in the anti-Japanese revolution from 1927, he was imprisoned several times by the Japanese police. He joined the Korean People's Revolutionary Army in 1932, and subsequently became a commanding officer. After Korea's liberation, he served as Vice-Premier-cum-Minister of Industry in the DPRK Cabinet. During the Korean war, he was a member of the Military Commission and Commander of the Front. He died on January 31, 1951. p. 6

2. *Green Pine on Nam Hill*—A poem by Kim Hyong Jik, Kim Il Sung's father and an outstanding leader of the anti-Japanese national liberation movement of Korea. It was composed in the autumn of 1918, when he was leaving his native home in Mangyongdae to fight for the liberation of the country. The poem reflects his indomitable revolutionary spirit, anti-Japanese patriotism and high aim of national liberation.

Green Pine on Nam Hill

1. Comrades, do you know
The green pine on Nam Hill?
The rigours of snow and frost
Leave their marks.
But life returns
With warm sunshine,
When spring comes round.

2. My life will have been worthless
If I fail to bring about
The country's independence.
Believe me, brothers,

I will not yield
On the road to restoration
Even if I am torn to pieces.

3. If I fail
My sons will go on fighting.
When the spring of liberation comes
To this silk-embroidered land,
My dearest motherland,
Korea, cry out,
Long live independence!

p. 9

3. Kang Kon—Joining the Korean People’s Revolutionary Army in April 1933, he fought as a commanding officer. After Korea’s liberation, he was engaged in the work of nation-building. During the Korean war, he served as the Chief of General Staff of the Korean People’s Army, before dying on September 8, 1950. p. 31

4. Children’s Corps—A political organization of children Kim Il Sung formed in the days of the anti-Japanese revolution, to train children to be reserves of the revolution. Its main task was to contribute to national liberation by rendering assistance to the Korean People’s Revolutionary Army. p. 31

5. *The Fate of a Defeated General*—A one-act play describing the victory of the Korean People’s Army in the Fatherland Liberation War and the defeat of the US aggressors by dramatically weaving such historical events as the capture of General Dean, Commander of the US 24th Division, the shooting down of US planes and the sinking of a US cruiser. p. 36

6. *Mt. Paektu*—A long epic poem written by Jo Ki Chon in 1947. It artistically depicts the victorious battle of Pochonbo, fought in June 1937 under the command of Kim Il Sung, the battle that instilled the hope for national liberation in the hearts of the Korean people who were groaning under the military rule of Japan. p. 36

7. *Maypole*—A song-and-dance performance piece created by Kim Il Sung in his early days of the anti-Japanese revolutionary struggle. Its theme is that the Korean people, if they fought in single-hearted unity, would surely win independence for their country. p. 36

8. *Abbot Sosan*—A historical novel written in 1956. It narrates how Abbot Sosan, a monk, organized a monks’ volunteers corps against Japan’s invasion during the Imjin Patriotic War (1592-98) and fought as its commander-in-chief in defence of the walled

town of Pyongyang. p. 46

9. *Biographies of Famous Generals of Feudal Korea*—Written in 1794, the volume contains the biographies of 53 generals who were famous in Korea until the early 17th century. p. 46

10. Ri Su Bok—A soldier of the Korean People's Army, who opened the road of charge for his unit by blocking the enemy's pillbox with his own body in October 1951 during the Fatherland Liberation War. He was awarded the title of Hero of the DPRK on April 10, 1952. p. 49

11. Pochonbo battle—The battle fought by the Korean People's Revolutionary Army under Kim Il Sung's command on June 4, 1937, at the county town of Pochon, Ryanggang Province, dealing a heavy political and military blow to the Japanese imperialists. The town was called Pochonbo at that time. p. 53

12. Korean Children's Union—An organization of Korean children founded on June 6, 1946. Its main task is to train children to be pillars of the Korean revolution and able builders of socialism, knowledgeable, morally impeccable and physically strong. p. 53

13. *Pyonghakjinam*—A book published in the early 17th century. It deals with different aspects of military training, like signals and their usage, formation of ranks, arrangement and organization of positions in battles, movement of battle units, the art of infantry, cavalry, artillery and navy warfare, manoeuvrings on flat land, in fortress and on the sea, marching in formation, combat movements, sentry positions and the procedure for dispersion of combat formation. p. 101

14. The Seventh Regiment of the anti-Japanese guerrilla force and its commander O Jung Hup—This regiment, commanded by O Jung Hup, disguised itself as the Headquarters during the Arduous March (December 1938—March 1939), luring the enemy troops to itself and thus ensuring the safety of the actual Headquarters. p. 103

15. *Oungum*—A stringed musical instrument, which looks like the mandolin. When he was taking part in military training at Oun-dong in August 1962, Kim Jong Il proposed the invention of a musical instrument and led its manufacture. When it was ready, he named it after the locality. p. 104

16. *Annals of the Three Kingdoms*—A history book of the three feudal states of Koguryo, Paekje and Silla in Korea, compiled in 1145. It also contains the biographies of numerous conspicuous figures from these states. p. 124

17. *Reminiscences of the Three Kingdoms*—An unofficial record of feudal Korean history compiled in the late 13th century, centring around the three dynasties of

Koguryo, Paekje and Silla, and extending to the dynasty of Koryo, its royal history and anecdotes about renowned monks. It was brought out as a supplement of omissions and a modification of incorrect facts in the *Annals of the Three Kingdoms*. p. 124

18. The Taean work system—A new system of socialist economic management evolved by Kim Il Sung after his inspection in December 1961 of the Taean Electrical Machinery Plant. p. 137

19. KAPF—An acronym for the Korea Artista Proleta Federacio, formed in 1925. A progressive literary movement championing the cause of the masses of the people in opposition to reactionary bourgeois literature, it contributed to the development of Korea's proletarian art and literature before the country's liberation from Japanese military rule. p. 144

20. Kim Il Sung's policy on the advance of the KPRA into the homeland—A policy of marching into Korea in large units of the Korean People's Revolutionary Army. Kim Il Sung put forward this policy at the Xigang meeting in March 1937. In accordance with it, the KPRA made a thrust into Korea and fought the battle of Pochonbo (June 4, 1937). p. 176

21. The period of the great Chollima upswing—A period marked by the progress of socialist construction in Korea in leaps and bounds, that was made in the spirit of Chollima, in the wake of the December 1956 Plenary Meeting of the Central Committee of the Workers' Party of Korea.

In the midst of this rapid progress, in 1957, the Chollima Movement got off to a start. This was a nationwide movement geared to developing all the working people into active agents so as to wipe out all that was backward and push forward socialist construction at an uninterrupted pace.

Chollima is the Korean word for a horse that gallops 400 kilometres a day; it is a symbol of the revolutionary stamina of the Korean people displayed in the giant strides they have made in socialist construction. p. 194

22. A True Daughter of the Party—A revolutionary opera produced by the Korean People's Army Song and Dance Ensemble in 1971. It artistically portrays an army nurse, who carries out an order entrusted to her despite a host of ordeals and lays down her life for the Party and country during the Fatherland Liberation War. p. 198

23. Sinking of the escort ship PCE-56—An escort ship of the south Korean navy that intruded into the waters off north Korea and engaged in hostile acts before it was sunk by the self-defensive measure of the Korean People's Army. p. 201

24. The Sea of Blood—A screen version of the revolutionary play of the same title created by Kim Il Sung during the anti-Japanese revolutionary struggle. Produced in 1969, the film

brings home the message that where there is oppression, there is resistance and revolutionary struggle. p. 222

25. *The Flower Girl*—A new adaptation of the revolutionary opera of the same title produced by Kim Il Sung in 1930. Set in the 1920s and early 1930s, it describes the reality of Korea—the misery of the ruined nation and the plight of the toiling people. Through its portrayal of the heroine Kkotpun, and other working masses languishing under the exploitation and high-handedness of landlords and capitalists, it puts forth the inevitability of the revolution. p. 222

26. The “punitive” operations in Jiandao—A campaign staged by the Japanese aggressors in the 1930s to annihilate the Korean People’s Revolutionary Army and other anti-Japanese forces in Jiandao, the southeastern region of present-day Jilin Province of China. p. 233

27. *The Fate of a Self-Defence Corps Man*—A revolutionary play produced by Kim Il Sung during the anti-Japanese revolutionary struggle. Set in the 1930s, it portrays the suffering of poor young Koreans drafted into the “Self-Defence Corps,” a repressive tool of Japanese imperialism, and how they gradually become awakened to national and class consciousness and finally turn out in armed struggle against the Japanese. It has been adapted into film, opera and novel under the direction of Kim Jong Il. p. 233

28. *Tell O Forest*—A revolutionary opera produced by the State National Art Troupe in 1972. Through the depiction of an underground worker who heroically carries out his mission behind the enemy lines during the anti-Japanese revolutionary struggle, it shows the ardent patriotism, noble personality, indomitable will and revolutionary optimism of the fighters of the Korean People’s Revolutionary Army. p. 243

29. *The Song of Mt. Kumgang*—A revolutionary opera presented by the Pyongyang Art Troupe in 1973. In an effective portrayal of the advantageous socialist system as compared to the past times, it shows how the hero’s family is reunited after a separation of 20 years since the Japanese military rule. p. 243

30. The three-revolution teams—Teams dispatched to different sectors of the national economy in a move to give an impetus to the ideological, technological and cultural revolutions as required by the new stage of socialist construction in Korea. The three-revolution team movement was started in February 1973. p. 270

31. Chongsanri spirit and Chongsanri method—The idea and method of mass leadership created by Kim Il Sung in February 1960, when he was directing the work of Chongsan-ri and of the Kangso County Party Committee in the field.

The Chongsanri spirit requires that the Party and State leadership be given on the principle of taking full responsibility for the national economy and the people's living conditions and rallying all the members of society around the Party by educating and reforming them. It also requires that all the work be done by the masses themselves.

The Chongsanri method requires that superiors help their subordinates by mingling with them to understand and solve their problems, that priority be given to political work in all activities, and that the enthusiasm and creativeness of the masses be given full rein in undertaking tasks. It also requires that general direction and individual guidance be combined and efforts be concentrated on the main link in the whole chain of work for planned promotion of all work. p. 278

32. Kim Il—His original name was Pak Tok San. A veteran of the anti-Japanese revolution, he was a political and military officer of the Korean People's Revolutionary Army. After the country's liberation, he worked at important posts in the Party, State and armed forces. He was appointed Premier of the Administration Council of the DPRK in December 1972 and First Vice-President of the DPRK in April 1976. He died on March 9, 1984. p. 289