

***ON FURTHER STRENGTHENING EDUCATION IN REVOLUTIONARY
TRADITIONS AMONG YOUNG PEOPLE AND CHILDREN***

A Talk with the Officials of the Propaganda and Agitation
Department of the Central Committee of the Workers' Party of
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Particular attention should be paid to bringing up young people and children to be communist revolutionaries.

During my visit to the revolutionary sites in Ryanggang Province, I was constantly thinking of how to educate the younger generation as genuine revolutionaries. It is not an easy task to train people to be genuine revolutionaries, and this is particularly true of education for the younger generation.

In our country today, favourable conditions are provided for educating Party members and other masses of the people. Various kinds of educational media such as newspapers, broadcasting and films are available for us, and the educational systems for the Party members and other masses of the people are firmly established. However, we still encounter some difficulties in educating people as conscious and stalwart revolutionaries. This is a result of the fact that our people all lead happy lives under the socialist system without any woes or worries. As matters now stand our people live their lives without knowing any worries about food, clothing and housing and free from exploitation and oppression. The younger generation born after the war, in particular, have not suffered the trials of war, to say nothing of any exploitation and oppression. Under these circumstances we must take care that the revolutionary spirit of the people is not weakened, or even worse, that we do not turn the younger generation into weak specimens, like flowers grown in a hothouse.

Our success in fostering the younger generation as a reliable bulwark of the revolution and genuine communist revolutionaries who are loyal to the Party and the leader will determine whether we can resolve the basic problem of bringing to completion the Juche revolutionary cause initiated by the leader.

We have still a great deal of work to do in order to complete the Juche revolutionary cause which the leader has defined for us, and we must be prepared for arduous struggles. We must bring about the country's reunification, the long-cherished desire of the whole nation and build the paradise of socialism and communism on this land. Our people's struggle for national reunification and socialism is being conducted under the difficult conditions of a direct confrontation with US imperialism, the ringleader of world imperialism. We must not forget even a moment that in the future grim trials will never be far from us on the path of our revolution. If

we fail to give good education to the younger generation, so that they can pass through any hardships and ordeals without yielding, we cannot defend the achievements of the revolution which our forerunners gained through bloody struggle, nor can we carry through the revolution generation after generation.

Of course, at present our young people are in good ideological and mental condition. Since our Party, from the very outset, has paid particular attention to the youth problem and has made great efforts to educate young people in the revolutionary spirit, they are now firm in their loyalty to the Party and the leader, strong in their revolutionary spirit and sound in their morality. However, we must not rest content with this. We must further consolidate the educational work for students and schoolchildren in accordance with the new requirements of the developing revolution.

The leader recently instructed us that the work of the youth departments in the Party structure following liberation should be continued by separate youth departments formed in the Party Central Committee, and in provincial, city and county Party committees, and work with young people should be further improved. We must strengthen the education directed towards young men and women and train the younger generation as reliable successors of our revolution and genuine revolutionaries.

Fostering the younger generation as genuine revolutionaries means making them into loyal and stalwart revolutionaries such as the young communists whom the leader himself educated soon after he initiated our revolution. The young communists and anti-Japanese guerrillas trained by the leader were fighters equipped with a firm revolutionary outlook on the world and were excellent examples of communist revolutionaries. With the firm faith that none but the leader could salvage the destiny of our ruined nation and lead the Korean revolution to victory, anti-Japanese revolutionary fighters embarked, without hesitation, on the path of rugged struggle and remained true to the leader to the last. They struggled with a firm determination that they must unconditionally fulfil the revolutionary tasks set by the leader in the face of any adversity, and with the exalted awareness that they had no right even to die before fulfilling these revolutionary tasks; they fought unreservedly, dedicating their youth and their lives not for the sake of their own fame and interests, but only for the restoration of the country and the liberation of the people. The noble personalities and revolutionary spirit of the anti-Japanese fighters truly define the paragon of a revolutionary from whom our young people and children must learn today. We must induce the younger generations to follow the examples of the anti-Japanese revolutionary fighters and learn from them in all aspects of their work and life. Only then can we bring up young people and children to be staunch communist revolutionaries who will defend and safeguard the Party and the leader steadfastly despite all adversities and difficulties and will fight to the last to carry through the Juche revolutionary cause. If we are to train the younger generation as true revolutionaries like the anti-Japanese revolutionary fighters, we must decisively

strengthen their education in revolutionary traditions.

The revolutionary traditions which our Party maintains are those glorious traditions which the great leader created in the course of 20 years of anti-Japanese revolutionary struggle. They are a precious heritage of our revolution which cannot be bartered for anything. Only by strengthening education in these revolutionary traditions can we give our young people and children a clear understanding of the historical roots of our revolution so that they will fight on staunchly for the completion of the Juche revolutionary cause which the leader defined for us.

The primary characteristic of the revolutionary traditions which our Party has inherited is that they are Juche traditions; the immortal Juche idea is their foundation, and they are consistent with the Juche idea and the glorious traditions which the great leader himself created in the course of treading the thorny and unprecedentedly arduous path of revolution. This characteristic gives our Party's revolutionary traditions profound content and infinite potential. Our Party's revolutionary traditions comprehensively express the most correct revolutionary guiding ideology, the communist revolutionary spirit, and revolutionary and popular work methods and work style, to say nothing of the leader's precious achievements and experiences in the flames of anti-Japanese struggle. Therefore, a firm grasp of the brilliant revolutionary traditions of our Party is an indispensable requirement for training people as ardent communist revolutionaries and reliable heirs of the revolution armed with a revolutionary outlook on the world.

In equipping young people and children with our Party's revolutionary traditions it is important to enhance the educational use of revolutionary battle sites and historical places. By simply listening to lectures and sitting in their rooms reading books, they cannot absorb the revolutionary traditions into their own flesh and bone. In order to become firmly imbued with the revolutionary traditions, they must be encouraged to visit the revolutionary battle sites and march along the path travelled by the leader, boiling their rice and sleeping as the anti-Japanese guerrillas did. Only then will they understand in depth how our Party's revolutionary traditions were established and how precious are the revolutionary traditions which the leader has established. The revolutionary battle sites and historical places are of great significance in education because they display the glorious history of revolutionary struggle of the great leader through the vivid reality and concrete objects.

Building up the revolutionary battle sites and historical places and arranging marches to them on a wide scale are an important method of imbuing Party members, working people and youth and children with the indomitable revolutionary spirit and transmitting the revolutionary traditions of our Party to them in a pure form. In the past, however, the building up of these battle sites and historical places has been neglected and the organization of educational marches to them has been poor. There are many revolutionary battle sites and historical places in Ryanggang Province, but none of them

are properly equipped and very few people have been there. I am told that there are many officials in the Party Central Committee who have not been to Mt. Paektu, though they have heard much about it. This fact alone shows that in the past you have paid little attention to education in the revolutionary traditions.

You should arrange extensive visits to the revolutionary battle sites and historical places so that large numbers of people climb Mt. Paektu and go round the battle sites and historical places. Climbing Mt. Paektu and visiting the battle sites and historical places are not mere sightseeing events or mountaineering holidays for enjoying beautiful scenery. They are positive study methods for achieving a deeper grasp of the anti-Japanese revolutionary traditions established by the leader and for enhancing national pride and revolutionary determination. Mt. Paektu is a symbol of Korea which is imbued with the spirit of the nation: it is the sacred mountain in which our revolution is rooted. It was on Mt. Paektu, the mountain of our ancestors, that the leader held aloft the banner of Juche, he organized and led the anti-Japanese armed struggle and defeated a million-strong Japanese imperialist army, restored the country's liberation and thus demonstrated fully the intelligence and spirit of the nation. Any person, who climbs up Mt. Paektu and surveys the solemn spirit of the mountain and the historic mountain ridges marked in blood by the footsteps of the anti-Japanese revolutionary veterans, will be inspired with energy and courage and renewed resolve to carry through the revolution in the revolutionary spirit of Paektu.

It would be preferable to organize visits to the revolutionary battle sites and historical places in the winter season as well as in summer. Only exposure to the harsh snowy and windy conditions of Mt. Paektu in winter can instil a keen understanding of the long and bloody path traversed by the anti-Japanese revolutionary fighters through blizzards with iron will and the determination bravely to overcome all difficulties and trials that arise and fight unyieldingly as the anti-Japanese revolutionary veterans did. The organization of a journey to the revolutionary battle sites and historical places in the winter season is particularly desirable element of training the young people who failed to experience hardships in the revolutionary spirit. There is a proverb which says that suffering borne in youth is more precious than gold. This expresses a profound philosophy of human life. Iron can only be transformed into steel in a boiling furnace and a flowering plant bears tough and yet beautiful flowers only when it is exposed to the weather in the field. A man, too, can be raised as an indomitable revolutionary only through a hard struggle in which he has to overcome grave trials and difficulties. The problem is how to train in a revolutionary fashion the rising generation who are presently growing up facing no difficulties under the peaceful circumstances of today. It is important here to encourage such young people and children to be willing to submit themselves to difficult and hard struggle in order to temper themselves in a revolutionary fashion. To this end, ideological education must be conducted more meticulously.

‘1,000-ri Journey for Learning’ and ‘1,000-ri Journey for National Liberation’ types of marches are good methods for the revolutionary education and training of students and schoolchildren. If they march along the historic road on which the leader traversed 1,000 ri alone at an early age, they will develop a keener appreciation of the leader’s greatness and his exalted goal and their bodies and minds will be strengthened. You should organize ‘1,000-ri Journey for Learning’ marches and ‘1,000-ri Journey for National Liberation’ marches among students and schoolchildren regularly each year, encouraging their loyalty to the leader and training their will and physical strength.

You should not be content with mere formalities, but conduct education in the revolutionary traditions through diverse forms and methods. Since the bases of education in the revolutionary traditions, such as revolutionary museum and the museum of the revolutionary activities have already been constructed in various places, they should be used effectively to educate Party members, working people, young people and children.

You must reinforce the study of the Reminiscences of the Anti-Japanese Guerrillas and other materials for education in the revolutionary traditions. Some time ago I asked an official working in one of the central organs whether he had read the reminiscences of the anti-Japanese guerrillas published recently in Rodong Sinmun. He answered that though he had already studied it in the past, when he read it again he felt more warmly than ever the great personality of the leader and the noble revolutionary spirit of the anti-Japanese revolutionary fighters, and he had been reinforced in his firm determination to live and fight as they did. Today the reminiscences of the anti-Japanese guerrillas, which impressively describe the historical facts demonstrating their noble ideological and spiritual personality and the high esteem in which they held the leader and his revolutionary activities during the arduous anti-Japanese armed struggle are the textbooks of true life with which we should educate Party members and working people in a revolutionary fashion. At present, however, some are suggesting a reduction in the circulation of educational materials on the revolutionary traditions on the excuse that paper is in short supply. They must not do this. If we have no books on the revolutionary traditions, we cannot provide the ideological basis for arming people with the revolutionary traditions. However difficult the paper situation may be, we must publish the reminiscences of the anti-Japanese guerrillas and other educational materials on the revolutionary traditions in large numbers, so that they are widely available to the working people, young men and women, and children.

You should produce many films and novels and the like based on the revolutionary traditions and use them effectively for educating people. Since film is easy for anybody to understand and makes a powerful impression, it is a powerful means for educating the masses of the people. Recently, under the guidance of the Party, many films of fine ideological and artistic quality have been produced with

revolutionary traditions as their theme, such as *Among the Villagers*, *Five Guerrilla Brothers* and so on. The leader expressed a high opinion of the film *Five Guerrilla Brothers* and it was awarded the People's Prize. This film is playing an important role in equipping the working people with the Party's monolithic ideology and making them into revolutionaries and working class.

I recently visited the shooting of the film *The Sea of Blood*. The members of the creative group are enthusiastic and shooting is proceeding smoothly. The film *The Sea of Blood* should be completed as soon as possible by waging a speed campaign. Only when a speed campaign is vigorously carried through as required by Party policy can speed be guaranteed and quality enhanced in the making of a film. To worry that quality might be reduced if speed is accelerated is an old way of thinking and a manifestation of passivity and conservatism. The film *The Sea of Blood* is a film adaptation of the immortal classical masterpiece *The Sea of Blood*, created by the leader. The level of artistic representation must be enhanced so that the profound ideological contents of the original are presented effectively. To this end the demands made on the actors and actresses should be increased. No matter how good the method used by the director, it will not prove effective if the acting is poor. *The Sea of Blood* is a work of profound contents, so the musical effects should be enhanced to the full. I have listened to the songs to be included in the film *The Sea of Blood*. The only excellent ones are *You Shall Return with the New Day of Restoration* and *When Our Mum Smiles Happily*. Composers should be encouraged to write good songs. When the songs in a film are good, they can bring its basic idea to life and make a deep impression on people.

Some days ago I watched some parts of rushes of the film *The Sea of Blood*; the film is very fine. When this film is screened, it will create a sensation among the people. It must be completed in the finest possible manner, at the highest level. When the film *The Sea of Blood* is released, you should organize a meeting of appreciation and a campaign to emulate the heroes and heroines so that it will contribute to the revolutionary education of the working people. Education in the revolutionary traditions must be conducted in close combination with practical work. The aim of this education is not simply to inform people of the historical realities of the anti-Japanese revolutionary struggle. It is in its essence a way of making the Party members and working people learn from the immortal revolutionary achievements of the leader and the noble revolutionary spirit of the anti-Japanese revolutionary fighters in order to follow their example and successfully carry through the revolution and the work of construction. Therefore, even if you study only one subject of the reminiscences of the anti-Japanese guerrillas, you must absorb its central idea into your very flesh and bone and work, fight, and live in a revolutionary manner, as the anti-Japanese guerrillas did, by putting it into practice in your work and life. Only then will education in the revolutionary traditions prove itself and the revolutionary traditions be further embellished through practical action.

You must implement education in the revolutionary traditions on a wide scale. The leader has instructed us that today, scores of years after the foundation of our Party, it is a narrow approach to conduct education in the revolutionary traditions using only materials in the period of the anti-Japanese revolutionary struggle, and that the approach should be broadened. The anti-Japanese revolutionary struggle is not the only great struggle undergone by our people?there is also the harsh three-year Fatherland Liberation War waged against US imperialism and the period of postwar reconstruction in which both urban and rural areas were built anew on the debris of war and the struggle to build socialism. The leader has wisely guided the various stages of revolutionary struggle and construction since liberation and accomplished brilliant victories, developing and enriching the anti-Japanese revolutionary traditions. Our people rendered heroic service in the Fatherland Liberation War and the struggle for socialist construction, displaying the same loyalty to the leader and indomitable fighting spirit as the anti-Japanese revolutionary pioneers. During the Fatherland Liberation War the warriors of the People's Army repulsed the enemy's tanks by using their bodies as human bombs in every battle and young heroes like Ri Su Bok blocked the enemy's gun muzzles with their bodies as they defended every inch of the fatherland. Even in the grave postwar days when everything was destroyed and not a single brick was left whole, our people applied themselves resolutely to the struggle for rehabilitation in the firm conviction that as long as they had the leader they could rebuild life anew, no matter what severe disasters and difficult conditions they might face. Displaying a high revolutionary spirit of self-reliance and strenuous effort they have overcome all manner of difficulties and proudly built a socialist country, independent, self-reliant and self-defensive, on the debris.

Our young people and children are a new generation who have grown up without any difficulties; they have not heard the gunshots of the Fatherland Liberation War or shed even a single drop of sweat on the construction sites of the postwar rehabilitation period. In addition to firmly imbuing the young people and children with the noble revolutionary spirit of the anti-Japanese revolutionary pioneers, we should encourage them to imitate the mass heroism displayed by the People's Army and the people during the Fatherland Liberation War and the fighting spirit shown by our working class during the postwar rehabilitation period and the Chollima upswing. Only then can they bravely overcome all difficulties along the path of progress, making continuous innovations and advances, and remaining true to the Party and the revolution throughout their life.

It is important in transmitting and developing our Party's glorious revolutionary traditions to guarantee the purity of the traditions. Our success in maintaining this purity is an important factor in deciding the future of our Party and the future destiny of our revolution. Just as a tree becomes sick when its roots get rotten, if this purity is not ensured, the Party will become sick and the revolution will be ruined. The work of strengthening the Party organizationally and

ideologically by firmly establishing the monolithic ideological system throughout the Party and solving the problems facing the revolution and the work of construction can only be properly carried out when the revolutionary traditions established by the great leader are absorbed and developed in a pure form.

Our most exalted task as soldiers of the leader is to maintain the purity of the revolutionary traditions. When, in the past, the evil elements who had occupied positions in the Party constructed a crafty plot to single out their own ‘exploits’ for praise, claiming that scope of the revolutionary traditions should be expanded in every direction, our officials on the front of ideology failed to fight this tendency promptly. This is a bitter lesson. We must never forget it, and see that such practices never occur again in the future. We must strengthen education in the revolutionary traditions among the Party members, working people, youth and children, so that not only our generation but also the generations to come accept only the revolutionary traditions established by the leader, inheriting them in a pure form and bringing glory to the revolutionary spirit of Paektu for ever.

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