

Kim Il Sung
The Great Man
Of the Century

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Respected President Kim Il Sung on Mt. Paektu



Respected President Kim Il Sung among workers

On the Publication of This Book

President Kim Il Sung is an unrivalled, highly respected great man.

He is a prominent thinker and revolutionary of our epoch who authored the immortal Juche idea, brightly illuminated the road ahead for mankind, explored and built a new society where the masses have become its genuine masters. He is an outstanding brilliant commander and prominent statesman who liberated our people who, for centuries, had been subjected to aggression and oppression by outside forces, and rebuilt our country, once a land of backwardness and destitution, into a great, prosperous and flourishing power. He is the benevolent father of the masses who enfolds them in his embrace as vast as the sea and cares for and leads them with infinite affection. He is a peerless leader, whom our people have produced and hold in high esteem, for the first time in our thousands-of-year-long history.

It is a long time ago that I, residing overseas, came to respect and to learn from him in my own way. He has been the object of my unconditional esteem and worship, a man who set out on the road of revolution while very young, who eventually liberated the fatherland and has built a new society to the wonder of the world's people. As a grown-up, I had learned the immortal Juche idea and, looking up to the socialist fatherland resplendent with the

efflorescence of the Juche idea, I said to myself, to be frank, that I would one day write about the personality, thoughts and the leadership of the President reflected in every phase of our cultural and material lives.

This desire has grown on me especially now that mankind is undergoing grave changes amidst such great upheavals as the close of the 20th century and the vicissitudes in modern society. Because I was more deeply impressed by the gallant features of the President, who leads the people confidently without the slightest vacillation in the turbulent developments of the world and the fact that the intellects of the world visit Pyongyang seeking his advice, made me realize more clearly that he was the prescient of our epoch and an unsurpassed great man.

Thus, I have come to translate my long-cherished desire into reality and have taken up my humble pen to introduce the profile of this remarkable President to the Korean brethren overseas and to the people of all countries.

I am seized with surging strength when I think of the fact that our people are outstanding as they are blessed with the President and that my overseas compatriots can live proudly enjoying a high national prestige as our nation is so outstanding.

This is a meaningful year which marks the 80th birthday of the President. Allow me to offer this book to the public, with my best wishes for a long life to the President and good health.

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I. The Revolutionary Kim Il Sung

1. The Finder and Trail Blazer of the Age of Independence

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5. The Revolutionary Renowned for His Virtues

The great minds who had contributed much to and recorded brilliant exploits in the development of history as thinker, statesman, strategist or man of art are as many as the glittering stars in the sky.

There is a star which is the brightest among these glittering stars that dazzles the people's eyes. It is none other than our prominent leader, President Kim Il Sung.

He has paved a road of unique development not only in one particular branch but in all fields of thinking, politics, economy and military affairs and attained the gains of worldwide historic importance in all these spheres.

There is one thing that runs through these dynamic accomplishments made by the President, and that is that everything is dedicated to realizing the independence of the human being.

Originally the struggle for the materialization of man's independence was said to be a revolutionary activity; therefore, the diverse activities of President Kim Il Sung can, in the long run, be said to be a revolutionary activity.

Hence, the President is a revolutionary before he is a thinker, statesman and brilliant commander.

1. The Finder and Trail Blazer of the Age of Independence

The Bronze Statue on Mansu Hill

The Korean Revolution Museum stands on Mansu Hill in the heart of Pyongyang. It exhibits historical materials verifying the nearly 70-year-long

revolutionary activities of the respected leader, President Kim Il Sung.

A bronze statue of the President stands in the middle of its front grounds commanding a bird's-eye view of Pyongyang.

This supercolossal statue towers high against the background of Mt. Paektu done in mosaic on the facade of the white-walled exhibition building.

The statue is of the President, wearing an overcoat, gazing far into the eastern sky, his right arm raised to point forward.

On either side of the statue are sculptural groups; one demonstrates the fighting features of anti-Japanese guerrillas and revolutionary masses who fought under the red flag to rout the Japanese imperialist aggressors, and the other—the courageous workers, peasants, soldiers and intellectuals struggling to build a new Korea, to win victory in the Fatherland Liberation War, and endeavouring to build socialism and to reunify the country under the banners of the Workers' Party of Korea and the Democratic People's Republic of Korea.

This grand monument was erected in April 1972 in honour of the President's 60th birthday in order to immortalize his glorious revolutionary accomplishments.

Mansu Hill is always crowded. Foreigners and overseas compatriots staying in Pyongyang can be seen here, too. They lay bunches of flower at the President's statue, paying homage to him.

Every time I visit the homeland I call at Mansu Hill and reverentially wish the President a long life

in good health. Whenever I look up at the statue I am overwhelmed with heartfelt sentiments of admiration for this outstanding man born in my home-land, and a feeling of national pride and joy at having such a great mind as head of state and leader.

Much is said about his greatness among the people the world over.

Fidel Castro, First Secretary of the Central Committee of the Communist Party of Cuba, President of the Council of State and Prime Minister of the Republic of Cuba, said:

“Comrade Kim Il Sung is one of the most distinguished, outstanding and heroic leaders of social-ism in the current world. His career marks a most beautiful page of history devoted to the cause of socialism.”

The ex-Guyanese President Linden Forbes Sampson Burnham remarked:

“... The President is a beacon which illuminates the road of revolution in the darkness, and the sun of revolution which shines not only over the hemisphere but also over whole sections of the earth.”

Narita Tomomi, ex-Chairman of the Japan Socialist Party, noted:

“President Kim Il Sung, the respected leader of the Korean people, liberated Korea from under the rule of Japanese imperialists through a protracted heroic anti-Japanese revolutionary struggle and defeated the US imperialist aggressor army which boasted of ‘being the strongest in the world’ and made heroic Korea known all over the world and registered great achievements that will shine through

history by wisely guiding the building of a new Korea and socialism.

“I think the Korean people, who are led by such a great leader, an outstanding popular leader, like President Kim Il Sung, are really a fortunate people.”

The people of all countries in the East and West, regardless of their public status, unanimously hail the President as a prominent man, an outstanding thinker and theoretician, politician and military strategist.

Certainly, he is a genius of thought and theory who had authored the immortal Juche idea, an unrivalled statesman who has built a mighty socialist power on Korean soil, which was once in the lower depths of darkness and stagnation, and a genius in military strategy who has crushed two, the Japanese and the American, imperialists during the span of one generation.

What I should like to stress here, however, is the point that he is first a great revolutionary prior to his being a thinker and theoretician, politician and military strategist. I say this because all his ideological and theoretical, political and military activities boil down to his revolutionary struggle and constitute diverse aspects of it. He has elucidated what is dearest to man-independence-and the revolutionary struggle for its realization is the activity that bears the fundamental importance in every one of man's actions.

He believed it to be his duty to organize and lead the revolutionary struggle and devoted everything to

it, strictly subordinating every activity to the struggle.

All his activities-ideological, theoretical, political and military-were unexceptionally a struggle to realize man's independence, namely, the revolutionary struggle.

This is the point that distinguishes him from other thinkers and theoreticians, statesmen and military men of the past. The latter, even though they excelled others in a certain field, were not always distinguished revolutionaries.

These are the grounds on which I insist that President Kim Il Sung is primarily a great revolutionary before I can call him a great thinker and theoretician, statesman and military strategist.

And this is why I began this book with the title "The Revolutionary Kim Il Sung". Only the profound knowledge of President Kim Il Sung as a revolutionary will help us to know and grasp his remarkable features better and more correctly as a thinker and theoretician, a statesman and military strategist and, furthermore, as a man.

We must admit that the history, and the course of progress, of mass struggles for defending and materializing man's independence were associated with the appearance of countless revolutionaries who had organized and led these struggles.

In fact quite a number of revolutionaries, both known and unknown, who had risen and fallen through the long years of history, starting from the days when slaves rose in revolt against cruel exploitation, plunder, murder and other outrages by

the slave-owners up to the present when people are building socialism, after having thrown off the yoke of capital, had made due contributions to the materialization of man's independence in their own way. Just like the picturesque Alps and Himalayas that soar high on the surface of the globe, these innumerable revolutionaries form the chains of high peaks.

There is a revolutionary among them who is as conspicuous as Mont Blanc or Everest; he is President Kim Il Sung.

I would say that President Kim Il Sung is the greatest revolutionary in history of all these revolutionaries.

The nearly 70-year-long revolutionary struggle of the President is a truly marvellous revolutionary record.

When the dark continents were deprived of light and enslaved to centuries-old backwardness, he initiated the immortal Juche idea and launched the anti-Japanese armed struggle, holding aloft the banner of anti-imperialist, national liberation.

He accomplished national liberation at last through a 20-year-long arduous anti-Japanese revolutionary struggle. It is thanks to him that the earnest aspiration of tens of thousands of Korean revolutionaries, which they had failed to realize despite their desperate struggles following the fall of the country, has successfully come true.

He had undertaken two stages of social revolution -the anti-imperialist, anti-feudal democratic revolution and the socialist revolution-during one

generation. As a result, the masses who were as miserable as Prometheus who, tied to the rock, was put to torture for thousands of years, were finally set free from their cursed chains. The north Korean workers and peasants came to enjoy a liberty that was free from all manner of exploitation and oppression. This constituted the deep-going social reform which took place for the first time in a colonial state.

In succession to the effective implementation of the socialist revolution, he pushed ahead with socialist construction forcefully. It was still an untrodden path how to carry on socialist construction in this erstwhile colony. He was beset at every step with crucifixion, but blazed the trail triumphantly, bearing the cross himself. Thus, he set an example of socialist construction in north Korea, publicly known as the “model country of socialism” by catching up with and surpassing advanced nations.

He not only endeavoured to translate the cause of independence into reality in Korea but also did much to make the world independent.

Indeed, he has carried out enormous tasks beyond the power of a revolutionary and beyond the possibilities of one generation.

Originally, a revolutionary is a man of great energy. However, referring to the achievements made by the President as a revolutionary, I should say he is a man of superhuman power.

This is why I acclaim him a revolutionary as distinguished from other revolutionaries and liken

him to Mont Blanc in the Alps or Everest in the Himalayas of revolutionaries.

My thoughts turn back to his statue on Mansu Hill.

He is indeed a great revolutionary.

A revolutionary leads the broad masses to overthrow an absurd society and erects a kingdom of independence for the liberty and emancipation of the masses. That is what the statue symbolizes.

What is he gazing at and indicating with his raised hand? It is communist society, the ideal society of mankind, blessed with the liberty, emancipation and independence of the masses.

High up on the hill he calls to us, pointing to the horizon:

People! Look! The ideal society of mankind is on the horizon! Arise! Let us rush shoulder to shoulder toward that horizon!

On the Eminence of the Times

A revolutionary stands on a high eminence of the times. On a hill one can see everything owing to an unlimited visibility. From there he can see how far the woods are stretched out, where the river runs to and where the mountain ranges lie. The same is true in this case. On the peak of the times one can perceive what the current age is and where the age proceeds.

Accordingly, a revolutionary perceives his times before anyone else and forges ahead of his times.

He imparts it to the masses from a sense of duty worthy of a revolutionary, and hence, he is usually called a prophet.

The great revolutionary, President Kim Il Sung, is the peerless pioneer and discoverer of our epoch who stands on the high peak of the times.

He knows better than anyone else what the character of the present-day epoch is and the course and destination of its progress.

In proof of this, it was the President who first saw and announced the advent of the age of independence.

The age of independence, this is an age when the masses have emerged as the masters of their own destiny, the masters of the world for the first time in history. In other words, this is an epoch when the masses develop the history and hew out their own destiny in an independent and creative manner.

Previously, the independence of the masses was ruthlessly trodden upon by the exploiters and oppressors and remained a prey to their interests and arbitrariness for thousands of years. If this was the fate of the masses in the past, the age of independence suffices to be a Copernican revolution in their destiny.

This is an event of really profound meaning, which terminated the foregone days when people were no more than an object of history and announced the birth of the genuine history of the masses, living independently and creatively as the masters of the history.

It was none other than President Kim Il Sung who first saw the advent of this great epoch.

Secretary Kim Jong Il said:

“When the leader embarked on the road of revolution, a new development was taking place in the struggle of the working class and the popular masses against exploitation and oppression. On the world arena, the influence of socialism, which had won its first victory, grew strong, and the revolutionary struggle of the working class and the liberation struggle of the peoples in colonies and semi-colonies were intensified sharply. In an attempt to stop the revolutionary advance of the masses and weather the serious political and economic crises they were passing through, the imperialists further increased their plunder and oppression of the people. In many countries contradictions and antagonism between revolution and counterrevolution were intensified, and the masses of the people whose sovereign rights had been trampled down for a long time rose up in a struggle for their class and national liberation. A new age was approaching, in which the revolutionary movement made progress in a broad and diversified way on a worldwide scale.” (*On the Juche Idea of Our Party*, Eng. ed., pp. 16-17.)

This refers to the phases and significant meaning of the years when the President had set out on the road of revolutionary struggle.

The latter half of the 1920s when Kim Il Sung launched revolutionary activities was marked with unprecedented new developments in the international situation. Under the impact of the

victorious October Socialist Revolution in Russia, the revolutionary struggle of the working class was upsurging further and the liberation movements of the masses in colonies and semi-colonies were rapidly gathering momentum. Particularly noteworthy were the mounting national liberation movements in Asia, Africa and Latin America, once called the dark or the slumbering continents. As seen above, revolutionary movements were springing up in every part of the world in a broad and diversified way.

Undoubtedly, these were unprecedented developments of unusual meaning. But nobody had as yet taken any notice.

Only Kim Il Sung had found something new in them, observing them from the peak of our epoch.

He deciphered these as the iron will and awareness of hundreds of millions of people who were eager to live independently as the masters of the world and of their own destiny, no longer willing to fall victim to the interests and despotism of the exploiters and oppressors. He had eventually discovered that the walls which were blocking the road to man's independence had begun to crumble.

There was a strong sign of imminent deep-going diastrophic heavings which would cause great world-shaking changes.

This was the harbinger of the new era.

The discovery was of enormous excitement and pleasure to him, as the revolutionary.

The Path of the Korean Revolution, the report he had made to a meeting of leading personnel of the

Young Communist League and the Anti-Imperialist Youth League at Kalun, Changchun County, China, between June 30 and July 2, 1930, is one instance. That day the future President, giving an analysis of the then internal and external situation, pointed out that the imperialists, alarmed at the daily growing strength of the Soviet Union and the struggle of the oppressed people, were running amuck to paralyse them, and that the broad masses of Korea, including the workers, peasants and youth and students, were rising up in an anti-Japanese mass struggle against the occupation of Korea and the colonial rule by Japanese imperialists.

This was the potential indication and announcement of the new epoch, when the once oppressed and ill-treated masses had come to the fore as the masters of their own, destiny and were taking an active part in the revolutionary struggle to win independence.

He had defined this epoch as the age of independence. Afterwards he had included it in his works:

“Ours is the age of independence.” (Kim Il Sung, *Works*, Eng. ed., Vol. 36, p. 226.)

The discovery of the American continent by Columbus is chanted as of world-historic importance.

The discovery of a new continent is worth praise, of course. But what is incomparable to this is the fact that the age of independence was discovered by Kim Il Sung.

This awakened the people on Earth to an awareness worthy of the masters of the world and

inspired them to attempt at writing their own history and hewing their own destiny. With the enthusiastic participation of the masses as the makers of history and transformers of the world in the struggle for gaining independence, more rapid progress was being registered in our era. Herein lies the tremendous importance of his discovery of the age of independence.

I marvel at his enormous, world-historic contribution and wonder what enabled him to make such a great discovery.

Firstly, he retains the intelligence of an unexampled pioneer. The sagacity of a pathfinder expresses itself in that he discerns the age he is in and how it develops. In the dynamic stream of the times he distinguished the essential from the unessential, the everlasting from the temporary, the progressive from the conservative and the new from the old, and grasped the demands of the times represented by what is essential, everlasting, progressive and new; in short, it was an aspiration for independence.

Another factor that made him aware of the advent of the age of independence was the strong will and sense of obligation that are worthy of a revolutionary, which were manifested in realizing the independence and creativity of the masses by liberating them from subjugation and fetters. Accordingly his meditation and pursuit were always focused on the masses and everything was considered and examined from the viewpoint of their demands and interests.

With such purpose and sense of obligation he viewed the times; this enabled him to grasp the typical features and the characteristics of our epoch, the new era.

As he personifies the sagacity of the foreseer and the revolutionary's will and sense of duty he could have seen with clairvoyance through the age of independence. His clairvoyant finding manifests itself graphically in the ensuing developments of the times. World War II was followed by the hurricane of revolution which swept the continents of the world such as Asia, Africa and Latin America. Now, the masses set about working out their own destiny themselves being conscious of the fact that they are the masters of the world and of their own destiny and that they are irrevocably strong. As a result the national liberation movements and the mass emancipation movements zoomed throughout the world and the heavy chains around the necks of the oppressed nations and masses were beginning to break and the view of the world changed fundamentally. The great tide of independence started forcefully to propel the times forward.

He, that notable discoverer and harbinger, not only had recognized the changeover to the new age but also clearly saw which was the right path of revolution oriented on our epoch. It was the path of building an ideal society, the unanimous yearning of mankind, where man's independence is brought to reality on the whole. The ideal society of mankind is, in other words, socialist-communist society where the oppression and exploitation of man by man is

abolished and the independence and creativity of man is realized to the fullest measure.

What attracted his profound attention was the problems concerning the anti-imperialist 'national liberation struggle. Until then, hundreds of millions of people had been suffering under the yoke of slavery in colonies and semi-colonies. Although forerunners had elucidated to a certain extent on how to emancipate the workers and peasants from the chains of capital, none had ever indicated the right course of struggle to liberate the masses in colonies or semi-colonies, the object of the most cruel oppression and exploitation. Kim Il Sung took this as the pressing question facing mankind and applied all his energies to resolving it. And he had at long last opened a new path of revolution for the people to restore national sovereignty and win independence through their own efforts.

The Path of the Korean Revolution, the report he made at the Kalun Meeting, has the following passage:

“The masters of the revolutionary struggle are the masses of people, and only when they are organized and mobilized can they win the revolutionary struggle. Therefore, the leaders of the movement must go among the masses and awaken them so that they themselves wage the revolutionary struggle as masters.”

(Kim Il Sung, *Works*, Eng. ed., Vol. 1, p. 4.)

He had expounded for the first time that the oppressed people under the yoke of the imperialists should and could break the chains of oppression for

their emancipation by themselves. Until then it was the accepted dogma that the colonies and semi-colonies could be emancipated only when the revolution emerged victorious in the suzerain country. Therefore, his proposition was an absolutely new line and a most correct theory which inspires the oppressed people in colonies and semi-colonies to the revolution for winning independence.

It was also Kim Il Sung who elucidated for the first time that as soon as they restored national, sovereignty the masses of colonies and semi-colonies should carry out a democratic revolution to extricate themselves from capitalist exploitation and its fetters and to go over without letup to building an ideal society where the root cause of exploitation is abolished and man's independence and creativity is guaranteed to the fullest extent. In the wake of the fulfillment of a democratic revolution, one should commence on a socialist revolution and establish a socialist system, strengthen the people's government and steadily enhance its function and role and energetically push ahead with the ideological, technical and cultural revolutions steadfastly and thereby attain the complete victory of socialism and build communism-this is the correct course of building an ideal society, the course he indicated. Only through this course of revolutionary struggle, he stressed, could the people of all countries reach the ideal society where the independence of the masses was realized completely, and at the same time, if mankind was to become independent completely they should continue their revolution

until they crush the imperialists completely on Earth and make the world independent.

In this way, the President, commanding the age from his high peak, has opened wide the right course for our epoch; hence, he is entitled to be the most outstanding pioneer of our times.

Brushing His Way through Thorny Bushes

There is no royal road to revolution. It has swamps, marshes and thorny bushes along the way.

In order to conquer these raw sectors one must make a way across the thorny bushes, leading the van. Unless millions of people have such a leader, it will be difficult for them to keep advancing without being caught in the swamps and thorny bushes.

This leader is none other than a revolutionary who ventures through bushland at the head of the ranks. In this sense we can call a revolutionary a trail blazer and pathfinder of revolution.

President Kim Il Sung, the great revolutionary of the age of independence, is a remarkable explorer and leader of independence-orientated revolution.

The revolutionary cause in the age of independence was an undertaking alien to all as yet, as if it were virgin soil that had to be plowed anew. So it was accompanied by extreme difficulties and hard-ships. Nevertheless, the bold trail blazer and leader, the President had surmounted all of them audaciously and contributed notably to the implementation of the cause of independence.

The anti-Japanese armed struggle organized and led by Kim Il Sung is a case in point.

Now that the world had entered the age of independence, what had to be settled before anything else was the liberation of the masses, the colonial slaves, from under the fetters of the imperialists. The colonial rule was like a most notorious torture-rack for suppressing the independence of the masses. Unless they were set free from this rack they could never be freed from other chains of oppression. That was why the people in colonies put up a desperate resistance and waged a bloody battle to escape from these fetters. Yet not one battle had emerged victorious and, on the contrary, their resistance and struggle only induced the imperialists to intensify their suppression and pull the noose still tighter around their necks.

Now it seemed there was no answer to the question of national liberation in colonies.

At that juncture, Kim Il Sung, that courageous pioneer, made quite a figure in opening up virgin soil.

The main cause of repeated failures of erstwhile national-liberation struggles in colonies, he held, lay in the mistaken ways and means of conducting them.

Previously the national-liberation struggles in colonies generally took to peaceful ways of achieving their aims, such as petitions, demonstrations, strikes, labour disputes and the like.

The same was true in Korea. With a fierce desire for the liberation of the country, people petitioned or appealed for assistance in Tokyo or Paris, and cried hoarsely for independence in the streets, but all this ended in the gaol, the gallows and the blood bath.

He drew an important conclusion from this, that is, the national-liberation struggle in colonies can never be won through peaceful means but by the revolutionary violence of the masses.

This was the lesson learned from the old bitter experience of the Korean revolution and, at the same time, the pressing demand of the national-liberation struggle in the colonies.

An aggressor and plunderer by nature, the imperialists never quit their colonies of their own accord but arrived at the last-ditch fight as usual in order to keep the colonies in thrall for them-selves by dint of cruel violence, because they are the givers of life to them. The violence of the imperialists could be vanquished only by revolutionary violence of the masses in the colonies.

Furthermore, the revolutionary situation of Korea posed this as an imperative demand. The people were unable to live as they had because the Japanese imperialists' oppression became unprecedentedly outrageous and their struggle grew fiercer as the days went by and obviously was beginning to take on violent forms. This represented the trend of the mass movement toward the anti-Japanese armed struggle.

Under such circumstances, Kim Il Sung declared:

“In order to guarantee success in the Korean revolution, we must, first of all, organize and wage an armed struggle against the Japanese imperialists.”
(*Ibid.*, p. 7.)

This was, in fact, a bold, shattering declaration of war.

The Japanese imperialist army was strong, was armed to the teeth and tempered through wars. Was it possible then for us to vanquish the enemy by force of arms, without having even flintlock guns to speak of?

However, Kim Il Sung was filled with confidence.

Unite the strength of the masses and enlist their force, then you can defeat any enemy, no matter how strong he might be-this was his belief.

He raised the army and obtained weapons beginning from scratch and fought heroically against the Japanese aggressor troops.

That was a truly arduous war.

At first the gap between the two sides was quite fantastic in numerical strength. People described this as a mantis trying to stop a wheel, while the Japanese imperialists sneered at the guerrillas as being like a drop in an ocean.

Kim Il Sung, however, was not bothered by their slander and countered them fearlessly.

Where there's a will, there's a way. The anti-Japanese guerrillas fought with the strong enemy selflessly, risking their lives. Thus they opened the way before them.

The number of the guerrillas and weapons increased in the progress of the anti-Japanese war, and rich experience was accumulated. The Anti-Japanese Guerrilla Army (the Korean People's Revolutionary Army) developed into a strong armed force of no mean strength.

While gradually expanding the sphere of their action, the Anti-Japanese Guerrilla Army smashed the enemy so hard that the Japanese imperialists condemned their activity, abusing it as the “cancer of Asian peace”.

The first breach was thus opened in the nation-aliberation struggle in the colonies and the first clearing appeared in the untouched virgin territory.

Following in its wake the people in the colonies and semi-colonies of the three continents arose, one after another, in an anti-imperialist, national-liberation war. Thus the age of independence entered a period of upsurge.

This is the epochal exploit President Kim Il Sung had achieved as the pioneer and trail blazer of the age of independence.

Kim Il Sung, who had opened the road for the countries, once oppressed and trampled on as colonies, to achieve liberation and independence, also indicated what the former colonies, now independent states after liberation, have to do in order to defend the gains of the revolution and attain national prosperity and flourish.

The tempest of revolution swept Asia, Africa and Latin America. Many colonies and semi-colonies cast off the shackles of imperialism and won national liberation and independence.

Which way should the countries follow after they had won national independence and thrown off the fetters of the imperialists? What had to be done in order to maintain and consolidate the gains of

revolution won at the cost of their blood and to achieve the prosperity of the nation?

This was the grave problem facing the revolutionary movement in its new phase of development.

When many countries were groping for an answer to this, Kim Il Sung once again distinguished himself as the trail blazer and pathfinder.

Under the obtaining situation, the newly independent countries should choose the road to socialism, he stressed, and went on:

“Only when the people who have extricated themselves from the colonial enslavement of imperialism take the road to socialism, can they be completely liberated from class exploitation and national oppression, and enjoy a free and happy life and achieve their country’s sovereignty and independence and national prosperity.” (Kim Il Sung, *Works*, Eng. ed., Vol. 27, p. 479.)

Originally, what the masses under colonial subjugation had desired so ardently, when suffering from harsh exploitation and suppression, was that they be liberated for good from all manner of exploitation and oppression. To only free themselves partially and temporarily from these maledictions was not their wish.

Liberation from the yoke of imperialism was of great importance. However, it was a partial and temporary liberation, far from being an overall, fundamental and everlasting one.

This was not in agreement with the fundamental aim for which they had fought in the revolution at first and, accordingly, failed to gratify their demand.

Under such circumstances Kim Il Sung deemed it inevitable to take the road to socialism in order to realize their aim and satisfy their desire.

Socialist society is a society where exploitation of man by man is eliminated wholly. There is neither feudal and imperialist nor capitalist exploitation and oppression in socialist society. Therefore, if the masses liberated from colonial subjugation were to extricate themselves from every form of exploitation and oppression, they naturally should follow the road to socialism.

Thus, he elucidated the truth that the masses, once freed from colonial enslavement, should take the road to socialism, and personally hewed out this way of advance, ahead of others.

Previously Marx declared that socialism was to first emerge victorious in advanced capitalist states. Afterwards, Lenin had turned underdeveloped capitalist Russia into a socialist state, rewriting the set formula. However, no one had ever touched the problem of a transition of former colonies to socialism.

The President, that courageous pioneer, ventured to take this untrodden path.

He found the answer to this problem in the continued revolution. At first the anti-imperialist, anti-feudal democratic revolution was completed and then was uninterruptedly followed by the socialist revolution.

He carried out all democratic reforms after the August 15 liberation including the agrarian reform and the nationalization of major industries in compliance with the ardent desire of the workers and peasants. As a result, the masses were completely liberated not only from imperialist fetters but also from the centuries-old shackles of feudalism, and the system of the people's democracy was established in north Korea, where the workers and farmers became masters of their country.

However, he continued the revolution. He considered it necessary to advance the revolution further in order to meet the cherished desire of the working masses eager to extricate themselves from all kinds of exploitation and suppression once and for all, and at the same time, to crush the aggressive schemes of the imperialists which had become open again at the time.

He resolved to implement a socialist revolution.

It had been an established opinion until then that the socialist revolution presupposes the full maturity of material conditions. Since it was still early to judge that as ripe in north Korea, it might be considered heretic to undertake a socialist revolution there. Actually the anti-Party factionalists, obsessed with dogmatism, stubbornly opposed this, asserting that it was premature to enter into a socialist revolution.

But he did not waver.

It was his invariable Juche-orientated view that everything should be regarded with man in the centre. He held the view that even though the

material conditions were not ripe yet one should and could do anything if the people demanded and if the revolutionary force capable of fulfilling it existed.

That was the Juche-orientated viewpoint with which he had commenced the socialist revolution.

He carried out the socialist revolution in a unique way: he put an end to capitalist exploitation by achieving agricultural cooperation through transforming economic forms ahead of technical reforms and reforming the capitalist traders and industrialists into socialist workers, instead of expropriating them. In this way a wonderful socialist system had come into being in this Oriental country which was once a backward colony. This served as a model for the former colonies and semi-colonies to follow in their endeavours for the establishment of a new society, a new system.

This was one more achievement he had attained.

A new revolutionary task was now facing the President, the revolutionary; that was to solidify the socialist system and to continue to develop Korea into a socialist state, rich and strong. This cause, which was generally called socialist construction, was a revolutionary struggle which also required great boldness and energy to take up. How should socialist construction be carried out? There was neither established theory nor experience which he could turn to or consult. Worse still, the imperialists and big power chauvinists ran wild in their obstructionist machinations.

But he set to work to opening up a new path by overcoming manifold hardships and trials in an indomitable revolutionary spirit.

It was a hard struggle to sweep away what was outmoded and backward in ideology, technology, culture and in other social fields, and to create what was new and progressive, to remodel nature, society and man and to develop the country to be powerful and independent.

President Kim Il Sung adhered to Juche in revolution and construction. This means to settle all problems in the interest of one's own people with one's own efforts to meet the specific conditions of the country. As a result, the socialist system has been consolidated as firm as rock and a "model socialist country" based on independence, self-sup-port and self-reliant defence has been built.

He opened up a new path.

Kim Il Sung excellently acted as the pioneer in the building of independent society by converting north Korea into a powerful socialist state.

This shows aspects of a perfect revolutionary in him as a pioneer and as a pathfinder.

2. His Whole Life Devoted to the Revolution

The Path of Prime Importance

A big granite monument stands at the end of magnificent Kwangbok Street in Pyongyang. It is sited at the fork to Mangyongdae where President Kim Il Sung's old home is within hailing distance.

This fork to Mangyongdae is associated with a moving story.

Having returned home in triumph after liberating the country, Kim Il Sung was busy building the Party, the state and the army without even having the time to change out of the cotton flannel uniforms he wore for over 20 years in the battlefield into civies.

He worked day and night and did not find the time to visit his old home which was so near.

It was a matter of no small concern to his close anti-Japanese fighter friends who well knew how he had missed his old home in Mangyongdae during the anti-Japanese revolutionary struggle.

Thinking that he could find the time to visit his old home, no matter how busy he was, they suggested it to him but to no avail.

One day he proposed to his adjutant that they go to the Kangson Steel Plant (today the Chollima Steel Complex). The adjutant, an anti-Japanese fighter, was happy. At last there was an opportunity to visit his old home in Mangyongdae, he thought. If one were to go to the Kangson Steel Plant, one has to take the road leading to Nampho. And Mangyongdae was not far from the road. Hence, the adjutant thought, he surely would not pass it by.

The adjutant set out gladly to accompany him. But things did not go as he had hoped.

When the car reached the fork to Mangyongdae, Kim Il Sung stopped the car.

Getting out, he gazed for a while in the direction of Mangyongdae. It was his dear home which he now saw after an interval of 20 years. He must have been deeply moved. The adjutant expected him to tell to drive the car to Mangyongdae. But what happened was beyond his expectations.

Kim Il Sung asked the adjutant to visit his old home in Mangyongdae in his place.

His unexpected suggestion astonished the adjutant: then he went on to say, "Please meet my old grandparents and convey to them that now that the country is liberated their grandson will return before long." And he got back into the car.

The car headed for Kangson, leaving the adjutant moved to tears at the fork.

Why did he head for the Kangson Steel Plant, passing so near to his old home? Because it was a matter of prime importance for him to visit the Kangson Steel Plant.

Man has a wide choice of paths in his career. Among them there is a path of prime importance which one should not abandon.

The revolutionary struggle was the most important path for President Kim Il Sung.

He said, "... A person can be proud of the way he lives only when he is making revolution. Those who waste their time, eating the bread of idleness and not making revolution, cannot live a worthy life."

(Kim Il Sung, *Works*, Eng. ed., Vol. 22, p. 119.)

Innumerable people have lived and are living in the world. They led or are leading their lives in their own way. Some of them lived a worthy life and some did not.

The criterion for appraising its worth is the contribution one has made to the world or what traces of life one has left.

Those who left their traces of life by making some contribution to the world lived a worthy life and those who did not lived a worthless one.

A contribution to the world means a contribution to the defence and realization of man's independence and the traces of life imply those left when doing so. Because the defence and realization of man's independence are the most worthwhile.

By the way, man's independence can be defended and realized only through revolutionary struggle. Hence, it is the most worthwhile path of prime importance for the people.

Revolutionary struggle is of prime importance because it eternizes life. From olden times people have eagerly sought for eternal life.

How can one acquire eternal life?

The Juche idea finds it in socio-political integrity. Socio-political integrity is not an inborn human quality but the one man acquires as a member of a social community. Only he who holds the position of a member of a social community and plays a certain role in hewing out the fate of that social community has socio-political integrity.

Man's inborn physical life has its end because it shares fate with the body but socio-political integrity

is eternal so long as people and the socio-political community exist on Earth because socio-political integrity shares fate with the socio-political community.

Hence, if people are to acquire eternal life, they must carry on revolutionary struggle.

That is why revolutionary struggle is a path of prime importance. Some people do not recognize this. Revolutionary struggle is an undertaking for revolutionaries to carry on but no concern of others, they say. This is a serious misunderstanding. Revolutionary struggle, in essence, is the path leading to patriotism. If one turns away from patriotism, how can his life be called worthy? Revolutionary struggle is a path of prime importance for everybody.

Priority should be given to revolutionary struggle because it is the path of prime importance. This means that other matters may be relegated to the background and that everything ought to be subordinated to revolutionary struggle.

His following remark reveals its profound meaning.

“It was not because the anti-Japanese guerrillas were unaware of the comforts of family life in a warm home that they endured hardships. They defied all hardships and tribulations and fought to the last because they had the noble aim of crushing Japanese imperialism and winning back the independence of the country.”

(Kim Il Sung, *Works*, Eng. ed., Vol. 15, p. 21.)

It is easier said than done-how arduous the 15 years of living in the open air during the anti-Japanese armed struggle was! It was a path beset with indescribable hardships and tribulations.

However, he chose this path because the revolution required it. Revolutionary struggle was of prime importance. Hence, he gave it priority over other matters and subordinated everything to it.

That was why on that historical day at the fork to Mangyongdae he chose the road leading to Kangson and not the road to his old home.

On his triumphal return home he had wanted, first of all, to visit his old home in Mangyongdae. Living in an alien land, he had missed it terribly for over twenty years. He wanted to return home as early as possible and gratify his profound yearning for home. It must partly be attributable to the wishes his parents had had in their lifetime. Although they had missed Mangyongdae so much, they had died in an alien land to his regret, without their wishes coming true. Therefore, he was honour bound as their son to visit Mangyongdae as early as possible and fulfil the wishes of his parents. He had to console his grandparents, who grieved at the thought of their son and daughter-in-law who now rested in an alien land.

But he had to give the idea up.

He found many matters waiting for him on his triumphal return home. He had to found a party to prepare for the revolution, rally people from all walks of life including workers and peasants to lay the foundation for a new country, and suppress the

Japanese and their underlings engaged in insidious manoeuvres. He was busy every day.

Building a party, a new country and an army was a matter of prime importance.

That was why President Kim Il Sung went to the Kangson Steel Plant, deferring his visit to his old home.

It was urgently needed to kindle the flame in the furnaces of the Kangson Steel Plant which the Japanese had extinguished after liberation. The Kangson Steel Plant was the heart of the country's industry. Only when that flame was kindled could the country begin to throb with life. That day he set out on a tour of field guidance to the Kangson Steel Plant to fire the hearts of workers there to blow the first whistle for building a new country.

President Kim Il Sung, a revolutionary, had had many a "fork to Mangyongdae" during his long revolutionary struggle. Each time without hesitation, he chose the path leading to "Kangson". Because it was a path of prime importance to him, the revolutionary.

Kim Il Sung devoted his whole life to the path of prime importance and watched with tense interest and warm affection how bravely many south Korean youth and students and intellectuals were fighting in the anti-US struggle for national reunification and independence.

His following remark shows that he places firm faith in them and has ardent affection for them.

"At present the south Korean intellectuals are also taking an active part in the revolutionary struggle.

This is not because they live in poverty. Although most intellectuals engaged in the revolution in south Korea are the sons and daughters of the well-to-do, they are bravely fighting the enemy to drive out the Yankees and overthrow the corrupt south Korean regime. It is said that they declare: “We are not hungry but are making revolution. We have land and money. We are from well-to-do families, but we will carry out revolution. How can we be indifferent to the A-frame carriers wandering about the streets to earn their bread, the many homeless people sleeping under bridges and the miserable children begging everywhere with tins in their hands or polishing shoes by the roadside, denied the right of schooling?” South Korean intellectuals are fighting today without yielding even when they are arrested by the enemy, and they do not abandon the revolutionary struggle even when they see their comrades taken to the scaffold.” (Kim Il Sung, *Works*, Eng. ed., Vol. 22, p. 310.)

From his remark, permeated with warm affection for and faith in south Korean youth and students and intellectuals, we realize what a worth-while path was the path of revolution to which he had devoted his whole life.

A Thirteen-Year Old Revolutionary

In early 1925 Kim Il Sung, who attended the Changdok School in Pyongyang, received the news that his father Kim Hyong Jik, who was engaged in

revolutionary activity in Badaogou, China, was arrested by the Japanese police.

This made him think deeply. It made the idea firm that he was now to emerge onto the arena of struggle. Now that his father was arrested who except him would undertake it, he thought.

Going to his old home in Mangyongdae, he told his grandparents what he had decided to do. Appreciating his decision, they allowed him to leave for Manchuria.

On January 22, 1925 he left Pyongyang, receiving a send-off by his family and schoolmates and travelled to Kaechon by train. Then he walked across deep mountains and valleys and reached the long river Amnok in the north. It was on the third of February.

He remained on the snow-covered shore of the Amnok River for a good while.

It pained him to leave his dear homeland.

He hardly could turn his eyes away from the mountains and rivers of his homeland, for he did not know when he would return if he were to leave it now.

After a while he hardened himself, and resumed his walk with a heavy heart, singing the *Song of the Amnok River* that people used to sing when crossing the river since time long past.

*Blue waters of Amnok, my homeland,
Wait for the day I return to you.
I crossed to attain our dearest wish
I'll return when we have won.*

After a triumphal return home Kim Il Sung said, recalling that day:

“I crossed the Amnok River when I was 13, firmly determined not to return before Korea became independent. Young as I was, I could not repress my sorrow as I sang the *Song of the Amnok River* written by someone and wondered when I would be able to tread this land again, when I would return to this land where I had grown up and where there were our forefathers’ graves.” (Kim Il Sung, *Works*, Eng. ed., Vol. 1, p. 321.)

His revolutionary activity, so full of ups and downs, started in this way.

I mention here that Kim Il Sung, a revolutionary of extraordinary calibre, embarked on the path of revolution at a tender age.

He is called a legendary hero. This is attributable to the fact that he is remarkable beyond imagination. The fact that he emerged as a revolutionary at the age of 13 is as wonderful as the story of the “young general” of a legend.

The age of 13 is an age at which one is placed under one’s parents’ guidance and protection. By the way, there are examples of unusually outstanding and precocious boys who nursed a great aim that is hardly conceivable at their age. Such were men spoken about in stories of self-made men. They left their homes at a young age, firmly determined not to tread the land of their forefathers before they had achieved their aim. But their high aim was their personal success or advancement in their careers but not the good of the country and nation.

But Kim Il Sung espoused the cause of the country and nation instead of seeking personal success and said that he would not tread the homeland before he had

achieved his aim. This reveals the makings of a distinguished revolutionary in him.

His nearly seventy-year-long revolutionary career started as early as this.

How did it come about that he nursed such a high aim in his young age? The answer to the question is supplied by a remark he made in a talk with a foreign journalist.

“In my infancy when I sought after the truth, receiving patriotic education and revolutionary influence from my parents and when I witnessed the social phenomena full of injustice and antagonism I came to sympathize with the maltreated people, hate the imperialists, the landlord and capitalist classes which oppressed and exploited them and was firmly determined to fight for the liberation and freedom of people, devoting my whole life to them.” (*Answers to the Questions Raised by Foreign Journalists*, Korean ed., Vol. 4, pp. 289-90.)

People embark on revolutionary struggle, prompted by their revolutionary world outlook.

People realize that a society full of antagonisms and contradictions is unfair and hate it; they become firmly determined to crush the society full of antagonisms and contradictions, which leads them to establish a revolutionary world outlook. Many factors contribute to its formation.

President Kim Il Sung attributed the formation of his revolutionary world outlook to the teachings of his parents, to his own experience and research.

He was mainly influenced by the lineage of his patriotic family, when forming his revolutionary world outlook.

His was a patriotic family which had worked devotedly for the good of the country and nation from generation to generation.

Let us trace his ancestry. His great-grandfather Kim Ung U was a patriot, who led the struggle of Pyongyang citizens sinking the US pirate ship *General Sherman* which sailed up the Taedong River in the mid-19th century. His grandfather Kim Po Hyon and his grandmother Ri Po Ik were patriots, who fought uncompromisingly against the Japanese imperialists in support of their sons and grandsons engaged in revolutionary struggle.

His father Kim Hyong Jik was an indomitable revolutionary fighter, who devoted his life to the independence of the country and the freedom and liberation of the people; he was an outstanding leader of our anti-Japanese national-liberation struggle. His mother Kang Pan Sok was an indomitable revolutionary fighter who devoted her life to the liberation of the country and that of women.

Hence, his family were patriots and fighters who devotedly worked for the good of the country and people. He inherited their ardent patriotic spirit.

His parents' teachings exerted a great influence on the formation of his revolutionary world outlook.

His father paid particular attention to the patriotic education of his son with a view to having the cause of national liberation accomplished through generations.

He often took his son to Mangyong Hill and, looking over the Taedong River told him about the

beautiful mountains and rivers of the country and the distinguished military services of famous patriotic generals and bitterly denounced the vicious acts of the landlords and capitalists who colluded with the Japanese imperialists.

His mother untiringly educated her son in patriotism so that he lived harmoniously at home and was faithful to the nation.

Recalling it later, he said that she had incessantly implanted a patriotic spirit in him, telling him to love the country and be a faithful servant of the people. It left a deep impression on him.

The remarkable guidance of his parents made him realize how dear his country and people were.

The trials his parents went through due to their revolutionary activity influenced him greatly, as he was very sensitive.

When he was five years old his father, who was engaged in revolutionary activity after forming the Korean National Association in Kangdong County, South Phyongan Province, was arrested and taken away by the Japanese police on the pretext of his being involved in the organization.

It was a great shock to the young boy.

It was unthinkable that his father, who was the most honest and the fairest man in the world, was bound up and taken away! He was bitterly hurt by this. He followed his father, crying, but the coarse policemen took his father aboard a ferryboat under escort and left. Some time later policemen came and rudely pressed his mother to give up the secret documents his father had hidden. His mother scolded

them for their rude behaviour and resisted them stoutly. From the way his mother, usually a kindhearted woman, acted so stoutly he learned what attitude had to be adopted toward the enemy.

His resentment against the Japanese imperialists grew under his parents' guidance. When an uprising broke out on March 1, 1919 he, though a boy of 7, joined the demonstrators from Mangyongdae and shouted "Long live the independence of Korea!"

Later he followed his father who moved his arena of activity to the Korean-Chinese frontier area and lived in Junggangjin and in Linjiang and Badaogou of China.

The national distress he saw in that area in those days was a great shock to him.

People who had migrated into China from the homeland to seek a living swarmed the area in those days. Haggard emigrants crossing the river with bundles on their heads and backs, the mal-treatment and sufferings to which emigrants were subjected by landlords in the new settlement they had migrated to, seeking a living, and which was under the yoke of exploitation and oppression as well-all this aroused unbearable national resentment in him.

Around that time his father began to educate him intensively in patriotism. He taught his son the history and geography of Korea to inculcate a patriotic spirit in him, and told him about the Paris Commune and the October Socialist Revolution in Russia to broaden his revolutionary outlook. His father often sent him far on an errand at the dead of night to convey a message to give him revolutionary

training and told him to convey a secret message to the anti-Japanese champions detained by the Japanese police while sending them food and clothing.

This enhanced his revolutionary awareness.

In 1923 he left his parents for Pyongyang and entered the Changdok School. He went to the homeland, following his father's profound idea that one ought to know one's country to make revolution.

He worked hard at school and, finding time after school, acquainted himself with the country's actuality, often roaming around Pyongyang. This had a great influence on the formation of his revolutionary world outlook.

He said, recalling those days:

“When I was 11 years old I came from Badaogou to Pyongyang, and while attending the Changdok School, I realized even more clearly the culpability of Japanese imperialism's colonial rule. At that time, Pyongyang was under the yoke. The streets swarmed with beggars and people were in rags and starving. On the other hand, the wealthy and the Japanese imperialists were leading a luxurious, dissipated life, cruelly oppressing and exploiting the people. The sight of the wretched state of Pyongyang obliged me to account for the fact that while only a few rich people lived well, the over-whelming majority of the population were in poverty, and to account for the Japanese imperialists' presence in Korea and their suppression of Koreans.” (Kim Il Sung, *Works*, Eng. ed., Vol. 25, pp. 5-6.)

The living standard of the impoverished people kept worsening due to the intensified exploitation and plunder of the Japanese imperialists occupying Korea. Deplorable sights could be seen every-where.

Once he went to the Sunhwa River near Mangyongdae. He met a child there of about nine, in rags, whose face was swollen from starvation. It was a miserable sight. The child was picking shells to allay his hunger. The sight of that child brought home to him what the harsh exploitation of the wealthy and the Japanese imperialists really meant. That day he gave the child all the shells he had picked in the river and sent him home, but remained there for a good while, feeling wretched.

He often saw people living in Tosongrang on his way to Pyongyang. Tosongrang is a slum on the outskirts of the mud walls of Pyongyang along the Potong River where the poorest people lived meagrely in the straggled huts as a result of the tyranny of the Japanese imperialists.

It was a replica of the wretched plight of the impoverished Korean people. People there eked out a bare existence and often lost their huts in the flood in the rainy season and wailed, pounding the earth.

Such piteous sights forced him to ponder over many things.

Yes, all this was not a natural disaster but a man-made one. Exploitation and oppression of man by man have brought about this tragic disaster.

He thus confirmed that all disasters have their source in the exploiter classes and the exploiting system which gives birth to them.

He also ascertained that in order to avoid all calamities it is necessary to overthrow the exploiter classes and do away with the exploiting system, their source. He thought it to be a duty that was devolving on him.

That is how his revolutionary world outlook was formed. When he was 13 years old he declared out loud that he would make revolution.

It was a declaration of a great revolutionary which before long reverberated in that period.

Thus, Kim Il Sung, born into a patriotic family, had firmly established his revolutionary world outlook owing to the special education he was given by his parents, great patriots, and his own experience and emerged as a revolutionary. He grew to be a staunch revolutionary owing to his revolutionary world outlook established on a firm basis like a deep-rooted tree, without trembling in any storm.

Mt. Paektu Always on His Mind

President Kim Il Sung has devoted his life to the revolution ever since he embarked on revolution with a high aim at the age of 13.

He always said, "We cannot suspend our struggle even for a moment. The life of a revolutionary begins and ends with struggle and the revolution should be continued through generations. It is the requirement of revolution and the career of a revolutionary to continue the struggle without giving it up halfway and to advance ceaselessly."

He is right. A revolutionary is saddled with a weighty task. To fulfil the task there is no end to the work, however industriously he may do it. The conscience of a revolutionary does not allow him to take a rest even when he is tired. That is why he works tirelessly. The career of a revolutionary is likely to have no way-stations or terminal.

I keenly feel this in the light of his nearly seventy-year-long revolutionary struggle.

What a vigorous activity he has conducted for so long a time! He lived his life on the road of revolution day and night.

Here is one conclusive story.

Seeing that he worked without getting proper sleep, his attending physician feared it might affect his health and advised him to refrain from rising so early, at dawn.

At this the President felt embarrassed and said, "Early rising is a habit steeled in the long course of my life. When we fought in the mountains, the enemy used to attack at dawn. So how could I, charged with the fate of the unit, sleep with an easy mind? Since then sleep does not come to me at dawn. My comrades showed concern about my early rising then already. I told them that I would stop doing so when the country is liberated. But how could I? Pressing matters on national liberation awaited me. Sleep did not come to me at dawn just like when we fought in the mountains. My comrades showed their concern. But I told them I would sleep with an easy mind after building the party, country and army. Then the war broke out. After the war,

reconstruction started, which was followed by the grand Chollima March. How can we, lagging behind others, catch up and surpass them if we have a good sleep and a good rest? Life did not allow me to have a peaceful morning sleep. This is a fixed habit of mine. It seemed difficult for me to break off the habit of early rising all my life.”

What a moving story! What unusually strenuous and unremitting efforts he has made in his life!

He had no proper morning sleep, shouldering the heavy responsibility of the revolution. He now says that early rising has become a fixed habit. This shows what hardships and difficulties beset his career.

The almost seventy years of his revolutionary activity were years of hardships and trials.

His arduous life path began in the period of his early revolutionary activity when he embarked on the revolution.

His main activity in this period was to build up the core to carry out the Korean revolution with young communists, and to plant the seed of revolution in broad sections of the people.

But it was no easy matter. The ideological influence of the bigoted nationalists had taken root among the people, so it was not easy to break through the thick ideological barrier.

In those years people in east Manchuria, under the influence of nationalists from Jongui-bu, Chamui-bu and Sinmin-bu, were swayed by a bigoted way of thinking. They were in no small measure influenced by the trend of national reformism, such as the

building of an “ideal village”. Hence, they would not accept progressive ideas, regarding the communist idea as some sort of malady and gave wide berth to communists. He sent many comrades to break through this barrier and himself went into their midst. He slept without sheets or anything to cover himself with in an unheated room to start work among them, and often disguised his identity.

In addition, the Japanese imperialists and Manchurian reactionary warlords pursued him persistently. Regarding him as a person requiring special surveillance, they spied on him wherever he went and made frantic attempts to arrest him.

A revolution is liable to be attended with hardships and trials.

He had to undergo exceptional hardships and trials from the beginning of his revolutionary activity.

The severity of the anti-Japanese armed struggle which he organized and led was beyond description.

The anti-Japanese armed struggle was the most difficult revolutionary war ever known. Those who fought a revolutionary war in other countries had a home front or the flanks to rely on, but those who fought the anti-Japanese armed struggle had only the people to rely on. They must have felt psychologically estranged. Moreover, they had to fight a million-strong army equipped with modern weapons. And in winter they had to live in the forest in snow as deep as a man’s stature in the severe cold of winter, when even a birch tree froze and cracked.

They had to undergo these hardships not for one or two years but for 15. The hardships were unbearable.

A legend about the anti-Japanese armed struggle must have arisen from the admiration for the anti-Japanese fighters, who endured such severe hardships and tribulations and particularly for Kim Il Sung who led them in the vanguard. The hardships did not end for him with the anti-Japanese armed struggle. New hardships confronted him with liberation.

Building a party, a country and an army was worthwhile to do but too much for him. What the Japanese left behind, fleeing after defeat, was an empty safe with an account book, abandoned mines and dead blast furnaces. In addition, the shortage of cadres was immense. Most of the people were illiterate owing to the Japanese imperialists' policy of obscurantism, and there was a dearth of technical personnel besides. All sorts of riffraff who took no heed of the country's future or the nation were in the way.

Kim Il Sung pushed ahead with building a new country, overcoming all these obstacles.

He continued to have sleepless nights and rose at dawn as he used to do during the anti-Japanese revolutionary struggle. A new country has been built successfully owing to his untiring and unremitting efforts. The homeland which once lost lustre on the map emerged once again as a dignified independent country with the blue-striped flag of the Republic. Now everything seemed to be going smoothly. Now he should have had a respite.

But another difficulty faced him. The Korean war broke out on June 25, 1950.

He had to counter imperialism again, the sworn enemy. It was his second confrontation with imperialist aggressors.

This second imperialism was more brazen and more ferocious than the first one. They resorted to every conceivable means and methods to achieve their aggressive designs and reduced north Korea to rubble by employing all possible ways of murder and destruction.

But no formidable enemy could force the ever-victorious, iron-willed brilliant commander to give in. He dealt telling blows at the aggressors and brought the US imperialists to their knees, who had so far not sustained a single defeat.

Rehabilitation and reconstruction began after the war.

The ravages of war in north Korea were beyond description. There wasn't a single whole brick left or an unharmed tree. This was no symbolic expression but a description of the facts.

The heavy responsibility of rising from the ruins devolved on President Kim Il Sung.

It is not fortuitous that he said he could not break off the habit of rising early in the morning. Hardship after hardship followed, like the waves ceaselessly lapping the shore. He again had to keep late hours and rise early in the morning to visit construction sites, to encourage and arouse the people. Thus, north Korea rose in a few years and demonstrated its might to the world.

He thought a revolutionary is fated to confront difficulties. He always faced them squarely and sometimes kept pursuing them until he overcame them.

After postwar rehabilitation and reconstruction, he fought another pursuit battle.

North Korea rose from ruins and started on new advance. But other countries were forging far ahead of it. What were they to do? To trail after them? No, that would not do.

He made the firm resolve to catch up with and outstrip them. This was the programme of the dignified Korean nation.

Thus Kim Il Sung launched the Chollima Movement.

It was aimed to accelerate socialist construction at such a pace as the legendary Chollima (Steed) ran.

The Chollima Movement means to take a hundred or a thousand steps when others take ten, to run when others walk or to fly when others run. This required enormous exertion. Nevertheless, it had to be done.

Thus he led the grand Chollima Movement in the vanguard.

The sleepless nights and restless days went on.

A person close to him once advised him to take a rest, for just a little while during his field guidance tour.

At this he said, "Rest is nothing special. It's a good rest just to look round a factory or the countryside. One feels refreshed, when one begins on another matter after settling one out of a pile of

complicated matters. This is also a kind of rest. I'm most pleased if, while talking with people, I find a clue for a solution to the problem I was grappling with or grasp a point I failed to catch. This is also a good rest for me. So I need no specified rest."

This is the remark of a man who deems the revolution supreme and gives it a priority place.

He is absorbed in revolutionary work day and night. North Korea has become a "model socialist country" because of his services, envied by all, and the north Korean people without exception feel happy that they were born in the Republic.

This makes me think that he did all he could as a revolutionary.

During the anti-Japanese armed struggle he once remarked to a commander of an anti-Japanese guerrilla unit, "How worthwhile it will be to build a society free from exploitation and oppression in the homeland, with its beautiful mountains and clear streams, and to develop our rich resources with our own efforts and to provide all our people with a free and plentiful life! That's why we're fighting, shedding our blood."

In the light of this remark it may safely be said that the initial aim he set has been achieved. Therefore, the whole nation wants him to take a good rest. Hence, the people sing the following song:

*The leader urged the people to sleep in
happiness
And set out on a trip to take care of the*

nation.

*Where are you going again when dew is
falling?*

*Leader, leader, the night is far advanced
now.*

*The leader finds joy in the people's hap-
piness*

And forgets to take a moment's rest.

What troubles make you sit up all night?

Leader, leader, the night is far advanced now.

Weathering the revolutionary storm,

You walk on and on throughout your life.

When will you rest in comfort?

Leader, leader, the night is far advanced now.

*Please take a rest for even a day, an
hour.*

*Leader, leader, this is the
people's
desire.*

People eagerly want him to take a rest.
Nevertheless, he gives no thought to it.

One day, while giving on-the-spot guidance in Ryanggang Province, rich with revolutionary battle feats and historical materials in the period of the anti-Japanese armed struggle, he said that we had not yet realized as a whole what we had dreamt of when fighting in Mt. Paektu, that we should improve the people's living standards still further and reunify our country as quickly as possible and that although the

officials were asking him to rest, he still worked with the same passion with which he had fought in Mt. Paektu. This shows that he is still in the anti-Japanese armed struggle mood.

Truly, he is a great revolutionary.

Although he solely devoted his life for almost seventy years to the revolution after he had embarked on that road at the age of thirteen, he still feels that he has not fulfilled his obligation.

Indeed, he is a born revolutionary; he was born to make revolution.

3. With Faith and Will Power

The Flag Never to Be Lowered

A very interesting material is on display in the Korean Revolution Museum.

It is a record made by the Japanese police, explaining in its own way the source of the Korean People's Revolutionary Army's might and perseverance.

“The answer is simple. It is because they have the faith of a soldier of the communist army. It is an ideology which admits of no other doctrine. It is an honour for them to fight, at the risk of their lives, for the independence of the Korean nation, and the overthrow of Japanese imperialism is the first and foremost task of their programme; they call themselves patriots. We should not overlook this

feeling of self-confidence. It is impossible to vanquish them unless we understand this dynamic spiritual strength.” (*Kannan Keiyu*, South Hamgyong Provincial Police Department, 1937.)

This hit the nail on the head.

It was faith that enabled the Korean People’s Revolutionary Army to fight heroically to the end, defying all trying difficulties. Since they were convinced that the anti-Japanese armed struggle was the only right way and that only it would bring them the enjoyment of a genuine life, nothing could daunt the guerrillas so that they were able to fight bravely and steadfastly, overcoming every hard-ship.

Faith and determination are what every revolutionary should acquire without fail.

It is not easy to wage a revolutionary struggle. If man’s independence is to be realized, a life or death struggle must be waged against the most desperate, wicked enemy who opposes it. Hence, it is not an easy struggle.

One can fight to the last only when one deems it an honour to fight for a righteous cause, is motivated by a sense of responsibility that if one flinches from fighting, the nation and country cannot be saved from abysmal hell and has the firm belief that victory is on the side of that righteous cause. Otherwise one could easily succumb to the ordeals and difficulties and give up the struggle halfway.

This is the lesson drawn from the experiences of the revolution. Those who lacked faith and will power became crestfallen and abandoned their

comrades when facing discomfiture in the revolutionary movement.

This proves that faith and will are an important purport indispensable for a revolutionary.

Kim Il Sung is a man of faith and will; no one can match him in this.

Much could be said about this. I would first like to point out the fact that he forges ahead, holding high the revolutionary banner, whatever the adversity.

He said:

“What is important is that everyone, to the last man, should safeguard the revolution: its banner must never be lowered, its spirit never wane.”

(Kim Il Sung, *Works*, Eng. ed., Vol. 17, p. 378.)

The mid-1930s was a rigorous period when our nation's fate was at stake. The Japanese imperialists, who had been engrossed in exploitation and plunder in Korea, pursued the policy of obliterating our nation. They mounted a wholesale attack against the anti-Japanese national liberation movement with this purpose in mind. The enemy's offensive was ferocious and dogged, alternating oppression and appeasement. Under their wing, the national reformists showed their true colours coming out in support of the Japanese imperialists, while the pro-Japanese elements and traitors to the nation ran wild.

At such a time Kim Il Sung, that man of faith and will, held the banner of anti-Japanese struggle up higher, the banner of national restoration.

He said at the historical Xigang Meeting held in March 1937:

“When advancing into the country, we should hit mercilessly at the Japanese imperialist scoundrels and their lackeys-pro-Japanese elements and traitors to the nation-by agile and daring combat actions and set fire in revenge to police stations and other citadels of the enemy, thus appeasing the anger smouldering in the depths of people’s hearts. ...

“By carrying on large-scale military and political activities in the homeland, we will demonstrate to the world that Korea is not dead but alive and that the Korean people spurn the idea that ‘Japan and Korea are one’ and ‘the Japanese and the Koreans are of the same descent’ but are continuing to resist the Japanese imperialist aggressors.” (Kim Il Sung, Works, Eng. ed., Vol. 1, pp. 123-24.)

In short, this was a declaration that he would never lower the flag of anti-Japanese struggle.

It burst into flames in Pochonbo.

On June 4, 1937 commanding the main force of the KPRA, he crossed the tightly-guarded border-line and attacked Pochonbo, one of the enemy’s important strongholds on the border. Thus the iron will of the Korean people was demonstrated; they would never abandon the struggle against the Japanese imperialists, or lower the flag of the anti-Japanese struggle until the day of national liberation.

The banner of revolution that Kim Il Sung held so high and defended so resolutely was the standard of anti-imperialism and independence.

The imperialists constitute the main force of the enemy, who trample on the independence of the Korean people and obstruct the way to its

realization. They have long been violating the independence of our people, during the 41 years of the Japanese imperialists' rule and the 40-odd years of the occupation of south Korea by the US imperialists. Therefore, the Korean revolution which began with the struggle against imperialism will be finalized with victory in the anti-imperialist expedition.

Accordingly, the revolutionary banner upheld by Kim Il Sung is marked with anti-imperialism and independence.

He has never vacillated even for a moment under this banner. The modern revisionists who appeared first in Europe, hurled down the banner of anti-imperialist, anti-US struggle, insisting that the nature of imperialism had changed, and pressed others to follow their example.

He lent a deaf ear to such ballyhoo.

Once a foolish flunkeyist had gibbered that now was the time for peaceful coexistence, that even the big powers had abandoned the banner of anti-imperialist, anti-US struggle, so it would be wise now to be in step with them.

President Kim Il Sung spurned him on the spot.

He was absolutely right to do so.

The US imperialists are, as in the past, the sworn enemy of the Korean people. Many years have passed after the truce but they are still looking for a chance to attack the north. Can we give up the anti-US struggle under such conditions? Just as a wolf cannot become a sheep, so the imperialists cannot become lenient. As long as the imperialists exist,

their aggressive nature will never change. Therefore, the banner of anti-imperialist, anti-US struggle should be raised ever higher, instead of lowering it.

This was President Kim Il Sung's stand.

He kept raising the standard ever higher. This expressed itself in the dramatic *Pueblo* incident, an incident that shocked the world public, in 1968.

Early in 1968 the armed spy ship *Pueblo* of the US imperialists was seized by the navy of the Korean People's Army, while carrying on espionage activities deep in the territorial waters of north Korea.

When this was made known, the US imperialists, calling "Stop thief, raised a hue and cry, demanding the immediate return of their "illegally detained" ship and its crew.

But north Korea was as calm and as steady as a rock. They said that the housebreaker would never be sent back merely at a request as it was an issue concerning the sovereignty of a country, and rejected their thieving demand.

The heads of the US imperialists hurriedly called an emergency meeting to take a countermeasure. They declared they would "retaliate" if north Korea did not comply with their demand.

The aircraft carrier *Enterprise* and other warships were rushed to the East Sea of Korea, and the US aggressive troops in south Korea and the south Korean puppet army were alerted for action. It was touch-and-go with Korea, the eyes of the world were turned to the country. For fear of the outbreak of an all-out war, some countries pleaded with north

Korea to give in. However, President Kim Il Sung did not flinch. He would not compromise a matter that affected the dignity of the nation.

Following the course of the situation, he made a bombshell announcement on February 8, 1968.

“Our people and People’s Army will retaliate for the ‘retaliation’ of the US imperialists, return all-out war for all-out war.” (Kim Il Sung, *Works*, Eng. ed., Vol. 22, p. 6.)

The US imperialists shrank from their declaration. Deciding that north Korea would never give in, they apologized through official channels to north Korea.

As you have seen, Kim Il Sung is very resolute in his anti-imperialist and anti-US stand. Hence, north Korea is constantly in the vanguard of the worldwide anti-imperialist, anti-US struggle.

The revolutionary flag he holds aloft is, at the same time, the standard of socialism.

A revolution is aimed at realizing the independence of man, and man’s independence acquires reality only in a socialist-communist society. So the banner of revolution should naturally become the banner of socialism. This poses a question of weighty importance in relation to the recent developments in the East European countries. He firmly defended the banner of revolution, the banner of socialism, when socialism was in discomfiture in those countries.

In his *New Year Address* of 1991, he said:

“There may be temporary setbacks and tortuous events in the course of history’s advance, but it is an

immutable law that humanity advances along the road of independence, the road of socialism. Those who yield to the difficulties on the road of their advance, give up the principle and stray from the orbit of history will not escape failure and ruin; the people who hold fast to the truth and principle and follow the trend of history will surely emerge victorious. This is a lesson humanity has learned at the turn of the 21st century, a turn which is taking place in the complex struggle between the new and the old and between progress and reaction and in a confused situation.”

“Our people who follow the road of socialism with faith and optimism under the correct leadership of the Workers’ Party of Korea will be crowned with victory and glory.”

His statement clearly manifests the attitude of revolutionaries and communists towards the situation in the East European countries.

The imperialists are shouting for joy at the turbulency in the East European states. Clamouring about the end of socialism, they went to the length of slandering the countries defending socialism, saying that they were going against the “trend of the times.”

Kim Il Sung’s statement was a clear-cut answer to these malicious catcalls. History should be surveyed in the way one appreciates the forest as a whole, instead of forming one’s opinion through one tree. If one were to describe what had happened in the East European countries as the trend of the times, it would equal to the folly of mistaking a tree for the forest. It is a temporary phenomenon that may

happen in the course of history, but it is not the main stream of history. Despite such adverse trends, history advances directly towards socialism. Since President Kim Il Sung has understood this, he is holding the banner of socialism ever higher in its defence.

A revolutionary is the standard-bearer marching in the vanguard. In this sense the great leader President Kim Il Sung, who always holds high the banner of revolution, is a true revolutionary.

Juche! Juche! Juche!

On October 16, 1986, President Kim Il Sung was requested to tell of his experiences through the long-drawn revolutionary struggle, during an interview by the editor-in-chief of the Egyptian newspaper *Al Massa*. He answered:

“The most important of all the experience in the struggle to build a new society is that the establishment of Juche is the decisive guarantee for all victories and successes.” (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., Vol. 4, p. 222.)

Referring to what is meant by establishing Juche, he continued:

“Establishing Juche means acquiring the attitude of masters towards the revolution and construction. In other words, it means maintaining an independent position that we should solve our problems by our own efforts and on our own responsibility by discarding reliance on others and displaying the

revolutionary spirit of self-reliance. It also means adhering to a creative position that we should solve all problems in the revolution and construction to suit the specific situation in our country.” (*Ibid.*, p. 222.)

Since the revolution and construction are carried out with the country and nation as a unit, no one will make revolution in place of someone else; one has to carry it out through one’s own efforts as the master. And as it was undertaken in differing social and historical conditions it is natural for one to solve each problem to suit the specific situation of one’s own country.

The Juche idea holds that the masters of the revolution and construction are the masses of the people who are also the motive force.

Establishing Juche in the revolution and construction is the fundamental principle governing the revolution and construction, the principle which is derived from the fundamental truth of the Juche idea.

Establishing Juche is an unshakable policy which Kim Il Sung has steadfastly maintained in the revolution and construction.

He considered that the question of whether to establish Juche in the revolution and construction or not was important, affecting the destiny of the revolution and construction. This is the lesson he learned by bitter experience during the protracted revolutionary struggle.

Such things as flunkeyism and dogmatism creep into one’s mind when one fails to establish Juche in

the revolution and construction and cause tremendous harm.

Flunkeyism makes one servile to the big powers with the result that one dreads them unconditionally and flatters them slavishly. And dogmatism makes one obstinate so that one accepts established theories and copies foreign things mechanically. If one becomes as slavish and obstinate as this, he inevitably is reduced to be a bigoted and shiftless man. That is why Kim Il Sung taught us that when a person turns to flunkeyism he becomes an idiot, when a nation takes to flunkey-ism their country falls into ruin, and when a party acquires flunkeyism it makes a muddle of revolution and construction.

If flunkeyism and dogmatism are tolerated, this lends wings to the factionalists-flunkeyists and the great-power chauvinists interfere in other people's affairs.

President Kim Il Sung has seen through history how dangerous they are.

That is why from the beginning of the revolutionary struggle, he fought steadfastly to establish Juche against flunkeyism and dogmatism.

In his report, *The Tasks of Communists in the Strengthening and Development of the Anti-Japanese National-Liberation Struggle*, to the meeting held in Nanhutou, in February 1936, he said:

“At the Dahuangwai and Yaoyinggou Meetings, under the unfurled banner of the Korean revolution, we resolutely opposed the non-Marxist, reckless ‘Leftist’ stand and viewpoint of the chauvinists and

factionalists and thus prevented a crisis in the Korean revolution.” (Kim Il Sung, *Works*, Eng. ed., Vol. 1, p. 100.)

The Dahuangwai and Yaoyinggou Meetings were historical meetings which put an end to the “Leftist” mistakes revealed in the anti-”Minsaengdan” struggle in the mid-1930s and laid down a new strategic line for the furtherance of the anti-Japanese armed struggle.

Alarmed by the rapid growth of the anti-Japanese armed struggle, the Japanese imperialists had fabricated the “Minsaengdan”, with a view to disrupting it from within.

On setting up this organization, the enemy sought to undermine the mass foundation of the Anti-Japanese Guerrilla Army that was mainly active in the area of northeast China. They attempted to drive a wedge between the Korean and Chinese peoples and to create a great obstacle to prevent the laying of the mass foundation of the Anti-Japanese Guerrilla Army.

But, as soon as it appeared, the organization was ruptured by the revolutionary people as they recognized its true colours.

However, unforeseen events followed. Taking advantage of this, the nationalist chauvinists and the factionalist-flunkeys, and their ilk in the ranks of the communist movement began to make trouble. Arguing that most of the Korean inhabitants in Jiandao were “Minsaengdan” members and that the residents in the revolutionary bases could be no exceptions, they insisted that these people be purged.

This was a preposterous argument. The inhabitants of this area were the revolutionary masses who were waging the bloody struggle against the Japanese imperialists, shoulder to shoulder with the anti-Japanese guerrillas, surmounting all their sufferings and ordeals.

Why did they resort to such rubbish so madly at the time? Because they had a sinister purpose in mind.

Their ulterior motive was to neutralize the strength of the Korean communists and the revolutionary people, bearing the banner of the Korean revolution, and to keep the Korean inhabitants of the area under their control.

They started a wholesale arrest of Korean communists and revolutionary people for an alleged “purge of counterrevolutionaries”. Terror reigned in the Jiandao area where not only revolutionary people but even guerrillas were killed indiscriminately, falsely accused of being “Minsaengdan” members.

In such a critical situation Kim Il Sung resolutely bore the brunt of danger.

He regarded this as a crisis which brooked no indifference in the Korean revolution. What was most dangerous, he thought, was the fact that the factionalists condemned the righteous aim of the Korean communists to win Korea’s independence, abusing it as something similar to the slogan “Korean self-government in Jiandao” advocated by the “Minsaengdan” and manoeuvred to tear the Koreans away from the movement for Korean independence.

He made up his mind to boldly hold the erroneous anti-"Minsaengdan" struggle in check. This was a task that was a risk to his life. Since the chauvinistic nationalists and factionalist-flunkeys persecuted at random even sympathizers of falsely accused victims of the "Minsaengdan", it was not an easy matter to fight them face to face.

However, this could not swerve his determination. He was firmly resolved to be ready to risk whatever danger to save the Korean revolution from the abyss of crisis.

This was the background for the convocation of the Dahuangwai and Yaoyinggou Meetings.

At these meetings he sharply criticized the chauvinistic nationalists and factionalist-flunkeys.

It is the inviolable sacred right and national duty of the Korean people and at the same time their internationalist duty that the Korean communists and the revolutionary masses struggle for the Korean revolution. To place the reactionary motto of the "Minsaengdan" and the revolutionary slogan of the Korean communists in the same category is the height of folly, he remarked.

Objecting to their rash ravings that eighty to ninety per cent of the Korean revolutionaries active in east Manchuria were "Minsaengdan" members or their collaborators, he asked how the revolutionary bases could have existed along the Tuman River and how they could have been fortified as impregnable fortresses if that was true.

And, refuting their allegation that Koreans should never be placed in leading positions since they were

a minority race in China, he emphasized that the criteria of a cadre did not lie in one's nationality but in one's class stand, ideological preparedness and working ability.

His arguments were indisputably true in all respects. His statements were so well-founded and so interesting that the nationalist chauvinists and factionalists were struck dumb.

Finding that their sinister scheme had been smashed to smithereens at the meetings, the chauvinistic nationalists and flunkeys had to withdraw their erroneous views.

After these meetings the violent wind of the deadly anti-"Minsaengdan" struggle had subsided and the Korean revolution was saved from crisis.

This was Kim Il Sung's victory in his courageous struggle. To fight against their wrong views was, in fact, risking one's life in the then prevailing terrible atmosphere.

But his strong desire to save the Korean revolution from crisis made him face that danger bravely.

The establishment of Juche to him was a task he had to realize at all costs.

Hence, the entire course that he traversed, guiding the revolution and construction, is marked with the principle of Juche.

This can be mentioned in regard with the immediate situation after liberation.

When Korea was liberated from the Japanese imperialist rule, the primary problem was which path liberated Korea should take. As in the case of a

man's life, the way they should follow was an important question affecting the future development of the Korean people.

Much was said about this issue. Many "thinkers" and "theorists" voiced their views and isms. Some held that a bourgeois republic like the USA be built and others advocated the establishment of the Russian-type Soviet government and still others called for the restoration of feudal society. Although their assertions differed, they had one common aspect, that is, to follow the pattern of a certain country. The long habit of looking up to the big powers and accepting things foreign as the truth had manifested itself.

When the people's expectations were presented to the President, he gave a satisfactory answer to them.

Addressing a mass rally held not long after liberation, the President declared, in answer to the question of which way liberated Korea was advancing, that it was neither the American way of democracy nor the Russian-type of socialism, that ours was a new type of democracy which had nothing to do with capitalist democracy, a Korean-style democracy aimed at defending the interests of the Korean people.

He was absolutely correct. When the Korean people would select the way they should follow, it was natural that they would take the road which suits their national interests and the specific conditions of Korea. Then had someone paved such a road for the Korean people? No. There was no other way than that the Korean people themselves would decide

which way they should go, based on their own judgement and using their own brains. In other words, the question should be settled in a Juche-orientated manner.

But until then, many people, under the influence of flunkeyism and dogmatism, thought that it was natural to adapt themselves to the “way any other country had done”. Only President Kim Il Sung, armed with the Juche idea, could illuminate the road to be followed by liberated Korea with his exceptional unstained insight.

He strove with ever greater vigor to establish Juche.

Every work he had organized, big or small, had proceeded from Juche and had been realized by means of Juche.

He has solved every matter in a Juche-orientated manner. After liberation he carried out democratic reforms in conformity with the reality of Korea. These are the Korean-type agrarian reform and the nationalization of major industries. And the strategies applied in the Korean war, too, were Juche-orientated war methods fit for the specific conditions of Korea. The banner of Juche was raised higher in the period of postwar reconstruction, socialist revolution and socialist construction. The basic line of socialist economic construction, the agricultural cooperativization, the transformation of private traders and industrialists onto the socialist line and the great upsurge in the Chollima Movement are only some examples. All this was entirely of a Korean type, not included in any

classics and unheard-of in the experiences of any foreign country.

Of course, objective conditions existed which impelled us to deal with every issue in our own way. Undertaking revolution and construction in Korea was the same as the breaking of virgin ground in building a new society. So there were no “experiences” or classics of other countries which we could refer to. But what was more decisive here was President Kim Il Sung’s immovable conviction that everything should follow the Juche-orientated line. Thus, the principle of Juche had come to be applied to revolution and construction and this had given birth to socialism of our type which is lauded as the best in the world.

In May 1991, Secretary Kim Jong Il said, in his talk entitled *Our Socialism Centred on the Masses Shall Not Perish*:

“Socialism in our country is the socialism of our own style; it is the application of the great Juche idea and is centred upon the popular masses.” (*Our Socialism Centred on the Masses Shall Not Perish*, Eng. ed., p. 2.)

We should say here that Juche that President Kim Il Sung has persistently adhered to in_ leading the revolution and construction for the past seventy-odd years, has attained brilliant maturity with the building of the Korean-type socialism.

What a dazzling grandeur the socialism of our style is that has been established in north Korea today! Here we see the great vitality of Juche upheld by the President.

The Slogan of Self-Reliance

In every stage of revolutionary development President Kim Il Sung advances slogans which reflect the demands of the times and the desire of the people, arouses the popular masses and inspires them to revolutionary struggle.

Of all the slogans he raised, the watchword “self-reliance” is of particular importance.

One day in June 1972 he went to the construction site of the hot rolling mill of Kim Chaek Iron Works (now Kim Chaek Iron and Steel Complex). After learning how things were there he called a consultative meeting to solve the knotty problems needed to finish the project at an early date.

An official said, on the occasion, that if the mill was to be built at a rapid rate, special steel should be imported from abroad to meet the need of the steel structures.

The President listened attentively to him and, after some meditation, asked whether import was the only solution. It was his firm belief that one should do everything with one’s own efforts.

The atmosphere of the meeting grew tense. At that moment, breaking the oppressive silence, the worker in charge of the project rose and said that they would complete the project through their own efforts. When building an open-hearth furnace in the Hwanghae Iron Works after the war, they had placed the roof-crane weighing 100 tons on the home-made

steel structure. However, so far that had worked without a hitch, he added.

President Kim Il Sung's face lit up at his words.

The President then assured them that he would not take them to task even if the plant, designed by our workers and built by our constructors using our steel, was found faulty. And he emphasized that they must never abandon the slogan of self-reliance.

The "self-reliance" watchword means that one carries out the revolution with one's own efforts, without depending on others.

This is a lofty revolutionary spirit displayed by a true revolutionary.

Revolution is what is undertaken by the popular masses of every country to benefit their own interests. So it is quite natural for one to cope with one's own affairs. Sometimes one may seek other's help, if necessary. Even in this case, one's task should be carried out by oneself and only then can one feel proud. Self-reliance is of great significance for an independent and sovereign state.

By relying on oneself originally means producing what is lacking and multiplying what is in short supply. Things that are lacking come into existence through such endeavours and misfortune is turned into a blessing.

Self-reliance poses a more pressing task for the newly independent states, as they were once colonies. Generally, these countries were backward and poor, a result of the harsh colonial rule, when on the road of building a new society. They lack and are short of everything, with the result that they are

inclined to beg for other people's help. The imperialist powers, heartbroken at the loss of their colonies, are quick to stretch their hands out. These are not helping hands, but a noose to stage a comeback. In order not to repeat the bitter lot of colonial slaves, the newly independent states naturally should follow the line of self-reliance. Thus, self-reliance is the only way of existence for revolutionary countries, the newly independent states in particular.

From the first days of his revolutionary activities, President Kim Il Sung has pursued self-reliance with immovable faith and has been true to its principle.

He said:

“In the course of overcoming hardship during the anti-Japanese armed struggle our revolutionary spirit of self-reliance became even firmer.” (Kim Il Sung, Works, Eng. ed., Vol. 30, p. 49.)

It was early in the 1930s that Kim Il Sung formed the Anti-Japanese Guerrilla Army. The question of how to obtain weapons arose with the organization of that army. Soldiers cannot fight without weapons.

Then where were they to come from?

Kim Il Sung said that the guerrillas had no arms supply base and no one would provide them with weapons. Under such circumstances, the guerrillas must obtain the weapons themselves. The surest way was to equip themselves with weapons captured from the enemy. Simultaneously, they should not bypass the possibility of manufacturing swords and clubs to arm themselves, he stressed.

Following his advice, a mass struggle to unarm the enemy of his weapons was unfolded widely, and swords and spears were forged at the smithies in the guerrilla bases. This line had proved its worth. A rifle they had captured from the enemy multiplied at a rapid rate; the smithies, which formerly produced swords and spears, now repaired rifles and made bombs. Therefore, although no one supplied them with a weapon, they armed themselves on their own and with these weapons beat the Japanese imperialists armed to the teeth.

He had experienced the vitality of self-reliance through this struggle.

So, when difficulties arose after liberation, he readily proposed the slogan of self-reliance once again.

When the country was liberated he advanced the line of building an independent national economy as the prime state policy. Building a self-supporting national economy means ensuring the many-sided development of the national economy, possessing a large army of native cadres and its own solid base of raw materials and up-to-date technology. All this had to be realized solely on the principle of self-reliance. Building the independent national economy required native cadres, an advanced science and technology and rich raw material resources. But, since the country had just been liberated from its status of a colony, there was nothing on hand. Such a situation impelled him to have recourse to the self-reliance method as they had done during the period of the anti-Japanese armed struggle. Upholding his

counsel, the workers and technicians, afire with high political enthusiasm, restored furnaces to operation through their own efforts and produced everything they needed themselves.

This reassured him of the worth of self-reliance to which line he had adhered throughout the whole course of the revolution and construction. During the war, he had pushed ahead with production under the slogan of self-reliance and turned out weapons and ammunition at home. After the war he saw to it that postwar reconstruction was carried out by the Korean people themselves. He held this slogan still higher when socialist construction was in full swing. In fact, the great upsurge of the Chollima Movement was a display of the revolutionary spirit of self-reliance.

Pointing to the fact, in his replies to questions raised by the general manager of a United Arab Republic publishing house in July 1969, that self-reliance is an effective way in the building of socialism Kim Il Sung spoke of his experiences when rebuilding the furnace at the Hwanghae Iron Works after the war:

“Had we built the furnace with foreign help, it would have cost us a great deal of time as well as money. It would have taken a year to design it, another year to manufacture the equipment plus a very long period of time to import it; it would have taken four or five years at least to complete the construction of a furnace.”

“If we rely on foreign countries to build a furnace, large amounts of funds and time must be spent, but

if we rely on our own efforts, we can build a good furnace in the short period of a year. How good it is to rely on our own efforts!” (Kim Il Sung, *Works*, Eng. ed., Vol. 24, p. 83.)

The following are detailed accounts:

On July 29, 1953, the third day after the cease-fire, Kim Il Sung visited the Hwanghae Iron Works. Looking around the compound of the factory, which had been razed to the ground, he paid attention to the skeleton of a coke oven which had been demolished beyond description. He said to the workers that the US aggressors tried to kill the Korean people as a whole and even occupy our territory, but our people did not surrender, and the workers who had defended the factory through the war would rebuild the war-ravaged factory without fail. He then called upon them to display the mettle of the Korean people in the postwar reconstruction, too, by rebuilding the factory within a short period with their own strength and technique.

Thus they prepared for the reconstructing of the furnace.

Attaching great importance to this job, he saw to it that the students of the graduating course of Kim Chaek University of Technology were dispatched to the design office on the spot in order to reinforce the designing force.

That is how the reconstruction of the furnace started, but numerous difficulties cropped up one after the other. A pessimistic tendency appeared among some of the people, who said that it would be much better to get foreign aid.

On being informed of this, he summoned the cadres of the plant one day and told them that it possibly could be rebuilt with foreign technological assistance, but if the people who do not know our specific situation were invited to work there, it would take much time to survey the site, design and construct it. And when would the factory be completed then? Equipment would have to be imported in large quantities. How long would it take to manufacture the equipment, which was not in the indices of mass production? If one insists on enlisting foreign aid, this amounts, in the long run, to opposing the reconstruction of the iron works.

Encouraged by his earnest advice, the workers and technicians rose as one and, thanks to their devoted work, the furnace which was demolished beyond description was restored in a bit over a year.

That is how he led whole masses along the road of self-reliance, which eventually became the revolutionary spirit of the working people of north Korea.

Kim Il Sung said the following about this:

“The cadres and people of our country are inured to self-reliance and have developed great courage. Whatever task the Party may set, they accept it readily, without the slightest hesitation, and always carry it through to the end by their own efforts and talents, however difficult and hard it maybe.” (*Ibid.*, p. 82.)

He was right. It is the belief of the north Korean working people that anything can be done by self-reliance and that is how they act.

The slogan popular among the north Korean people, “When the Party is determined, we can do anything!” comes to mind now. What an inspiring slogan! It represents the strong confidence of the Korean people that now they can do everything, once determined, and there is nothing impossible for them.

What a revolutionary and progressive climate, indeed!

This has been borne out by Kim Il Sung’s revolutionary spirit of self-reliance. Every time, when the need comes, he calls upon the people to hold up the slogan of self-reliance which will remain the slogan of the revolutionary Korean people until they build communism.

3. With Ambitious Spirit and Ardour

Wings of Chollima

A revolutionary is a pioneer who has ventured into virgin land to realize the independence of mankind. In order to carry out his mission as the pioneer, he must necessarily have an ambitious spirit and an ardour in order to turn, at all costs, whatever barren wilderness into fertile fields.

What is important in the revolutionary features of President Kim Il Sung is his high spirit and ardour, plus his faith and will. He is a man of an unusual spirit and ardour, always aspiring to a high aim and acts to this end. He always aims high and strives to

reach it boldly; once he gets down to work he pours all his fiery passion into it.

His unrivalled ambitious spirit and passion originate from his inimitable courage.

In the past the hero was, without exception, a man of unexcelled courage. The President is of such a calibre.

On June 25, 1950, the LJS imperialists launched an all-out surprise aggression against north Korea.

In order to cope with the unexpected situation, the Political Committee of the Central Committee of the Workers' Party of Korea met, which was followed by an emergency Cabinet meeting. The Cabinet members present betrayed their anxiety and confusion by their looks, and no wonder. The US imperialists, who boasted of being the "strongest" in the world, had fallen upon them, and it was not a simple matter to beat them back with a young army, which was only two years old after it had been formed into a regular army.

At that moment the President's resounding voice was heard, when stepping into the meeting hall from the corridor, saying that the enemy was foolish indeed and has misjudged the Korean people.

The confusion and anxiety lurking in the minds of the Cabinet members were immediately dispersed, giving way to the optimistic view that they would win the war.

He fears nothing: he is calm even if the big mountains quake.

He has been leading the revolution and construction with such unusual iron nerves.

One of the factors that enabled him to register extraordinary success in the revolution and construction is his unexampled boldness which induced him to break through difficulties without the slightest vacillation.

We can see this from the days of creation and construction when Chollima began to take wings in north Korea.

Today north Korea is famed as a “country of Chollima” all over the world. The high speed attained in the revolution and construction reminds one of the legendary horse covering one thousand- *ri* a day.

The Chollima speed was born from his unexampled boldness. It is inevitable that a revolutionary comes up against ordeals and difficulties on his way. Sometimes they are very threatening. In order to make revolution, he should surmount it. If he is overawed by them his brain reels and loses the tar-get. This leads to treachery and surrender. So, no matter whatever difficulties and trials block his way, the revolutionary should overcome them by all means.

President Kim Il Sung breaks through all hardships and ordeals with unusual courage.

Later in the 1950s, the north Korean people were clogged with fresh grave problems in the wake of the successful postwar reconstruction.

From 1957 they entered into their Five-Year Plan. Compared to the former Three-Year Plan that plan was an incomparably great and difficult task for its targets and substance. Materials, funds and labour

force were short, and the people's living standard was not up to the mark yet.

In addition, the internal and external situations were very complicated.

Modern revisionism raised its head in the international communist movement and in keeping with this the imperialists intensified the anti-communist campaign and the US imperialists and Syngman Rhee clique were running wild in their "march north" hullabaloo.

Meanwhile, the flunkeys, conservatists and passivists who surrendered to outside pressure, wavered in face of the difficulties and refrained from speeding up the revolution and construction at high speed. As seen above, the situation at the time was ominous. All this, however, could not frighten President Kim Il Sung who has unexampled boldness.

He took measures to cope with the prevailing situation, without wavering.

He had firm faith in the strength of the revolutionary workers who had overcome the twists and turns after liberation and surmounted the difficulties of the war and postwar reconstruction.

The December, 1956, Plenary Meeting of the CC of the WPK discussed the national economic plan for 1957, the first year of the Five-Year Plan, when he put forward the militant slogan "Let's produce more, practise economy, and overfulfil the Five-Year Plan ahead of schedule!" Immediately after the meeting he visited the workers of the Kangson Steel Plant to help in the fulfilment of the plan.

He said:

‘The workers of the Kangson Steel Plant should hold higher the torch of the collective innovation movement in accordance with the decision of the December Plenary Meeting of the Party Central Committee. By so doing, they should make it an impetus which will rouse the working people across our country for a great upswing in socialist construction.’ (Kim Il Sung, *Works*, Eng. ed., Vol. 10, pp. 399-400.)

This appeal gave rise to the Chollima Movement which earned world admiration.

Raising high the torch of the Chollima Movement, he propounded the slogan “Charge at the speed of Chollima” and aroused the entire people to a great upswing in the Chollima Movement.

In those days he paid primary attention to encouraging workers and other working people to act boldly. The main obstacle to effecting a big leap forward in the Chollima Movement was the conservatism and passivism lurking in the minds of some people. The only remedy for them was to extinguish these boldly.

One day in March, 1959, he visited Ryongsong Machine Factory in the Hungnam area.

Showing him around the factory, the manager requested him to supply them with a 5- to 6- metre turning lathe.

While listening to him, the President examined the 3-metre turning lathe closely from different directions and, after some thought, asked the

manager if they themselves could assemble a 7- to 8-metre turning lathe.

The manager was at a loss for words, because they lacked the experience, and the foundation of the factory was very weak as yet. Looking at the manager, the President told him to try to produce one on their own, with the encouraging words that a revolutionary should have courage.

This was how firm the faith of the President was, who had worked such innumerable miracles as restoring people from death, surmounting all trials and difficulties.

His infinite courage expresses itself in how he always organizes offensive actions in the revolution and construction.

It is his motto that one should always take offensive action positively, instead of defensive.

The revolutionary struggle is a fierce action, offensive and defensive, against all kinds of obstacles that fetter and restrict man's independence.

Victory in battle is on the side of those mounting the attack, taking the initiative in the tide of war.

The opportunity of attack does not come of its own accord, but one must create the necessary conditions. Only a daring hero will create the necessary conditions and go over to the offensive positively no matter what the circumstances are.

Here is an episode that took place during the construction of the Ore-Dressing Plant No. 3 of the Komdok General Mining Enterprise, the biggest nonferrous ore mine of north Korea.

The ore-dressing plant is a giant with an annual processing capacity of ten million tons.

The construction was so grand in scale that the officials and technicians concerned were putting off the ground-breaking day after day, unable to find the best way to fulfil the task. The President learned of this one day and criticized their timidity. He said he couldn't see why they were only hanging around at the foot of the mountain, instead of conquering its top. He then called them to a big offensive campaign: the period of construction was to be set in the first place, and based on this proper ways of construction were to be discovered and a rapid supply of materials was to be planned.

So the project was started at once. Where there is a will there is a way. The project was to be carried out in a three dimensional way by undertaking all construction work simultaneously, instead of doing one job after completing a former task following the set order. The groundwork of large equipment was laid first and then the buildings of the plant erected, the equipment assembled and the power lines laid at the same time.

Thus, the project of the ore-dressing plant-once they had wavered, diffident of its success, saying that it would take well over several years-was completed splendidly in the short span of a year.

A man of courage does not hesitate before a task. President Kim Il Sung has unmatched courage, hence he does not vacillate in face of a task. He opened the fire of the anti-Japanese armed struggle before everything had been fully prepared. With the

development of the struggle, they came to acquire what they had lacked and doors were flung open before them. This is the way a courageous revolutionary conducts his work.

A bold man distinguishes himself by the way he does his job. He aims high and pushes ahead boldly.

The boldness of the President can be seen in that he sets an unimaginably high aim and carries out the task in a daring manner.

The story now goes back to the days of the construction of the vinalon factory which today demonstrates its grandeur in the Hamhung district.

At first opinions varied regarding the annual production capacity of the factory—two thousand tons, three thousand tons, and six thousand tons. But the 6,000-ton plan was excluded from further consideration as the figure was considered fantastic.

President Kim Il Sung, on being informed of this, remarked: “It shouldn’t be built on so small a scale. It’s true that it might be unprofitable from the economic viewpoint. But it’s profitable politically. This is a grandiose job to provide our people, once poor and illclad, with quality fabrics at an early date. How can we calculate this simply by money? Don’t lend an ear to what others say. Be resolute and build a big vinalon factory.” He added that this was his firm determination.

He fixed the annual production capacity of the factory at 20,000 tons.

He believed that the solution of the clothing problem lay in the mass-production of vinalon fibre, since cotton does not grow well in Korea.

It was his intention to provide not only the people of the north but also his compatriots in the south with vinalon fabrics. In order to meet this demand, the bigger, the better.

Therefore, although things were difficult then, he set its production capacity at a 20,000-ton level.

This is how he boldly carries out every job.

This reflects his ambitious desire to turn Korea, once in the abyss of poverty and backwardness, into the richest and strongest country in the world.

He always propounds maximum targets. When planning and organizing any project, he contemplates on “world-first class” and “monumental” edifice.

By “world-first class” he means that he intends to catch up with and surpass the advanced nations; by “monumental” he means to reach the level befitting the future communist society.

Here we can see his extraordinary courage when he set such a remarkably high target before a nation which was little or practically unknown to the world half a century ago.

Since he has such peerless courage and leads the people to the building of socialism with a lofty revolutionary spirit and passion, the spirit of Chollima is sweeping north Korea with dynamic force as before.

Energetic Pursuit

Here are the reminiscences of a hydraulician.

Early in July 1969, President Kim Il Sung called at a research team for reclamation of the tideland in Onchon County, South Phyongan Province.

The scientists of the research team were then engaged in experiments to desalt brine from newly reclaimed fields in the tideland. For this they dug flumes and drains on both sides of the reclaimed fields and linked them with porous pipes through which fresh water was supplied to desalinize the brine in the fields. He was keenly interested in the experiments since they were of decisive importance in the reclamation of 300,000 hectares of tideland which he had initiated.

Not minding the scorching heat he examined intently the flumes and drains discharging water. Saying that he would like to see whether the porous pipes could wash out the brine, he sat down on a heap of sand unreservedly.

When the officials of the team were about to show him their experimental data, he said he wanted to confirm it for himself and asked a worker to fill water in the flumes and to float a piece of paper on the flowing water.

They did what the President had asked and signalled to him.

He measured the time by his watch.

One minute, two minutes, five minutes. ...

At last water gushed forth from the drain pipe, carrying the piece of paper.

After clocking the exact time, he remarked that the speed of the water flow was satisfactory.

They asked him to leave the place as it was too hot, but he said it was still early to tell whether everything was all right, and suggested another experiment.

The damp sand was hot from the scorching sun, but he did not mind that and urged the workers to make the test once more.

Were I a painter I would draw the President clocking the time of the flow of discharging water, gazing at his watch, seated on the side of the waterway, as well as an image of him, while addressing the people in the street of Pochonbo at night, because meditation and study are an important phase in his profile of a revolutionary.

Originally a revolutionary is a man of enthusiastic pursuit, because revolution itself is a creative undertaking. Revolution is work to realize man's independence, so it is naturally creative work, and a revolutionary engages in creative work. Accordingly, he is inclined to meditation and inquiry. If one considers oneself an executor on the grounds that ponderance and study is another man's job, he is not a revolutionary in the true sense of the word. A genuine revolutionary thinks deeply, studies hard, discovers what is important and executes it himself. These are the physiological characteristics of a revolutionary.

The reason why President Kim Il Sung is called a great revolutionary lies in his being a genuine thinker and inquirer.

The whole course of his revolutionary activities lies in continuous creative thinking and pursuit.

Starting from the creation of the Juche idea, the anti-Japanese armed struggle, the fulfilment of the anti-imperialist, anti-feudal democratic revolution and socialist revolution and the development of the three revolutions, ideological, technical and cultural—everything has been brought into reality on the basis of painstaking meditation and inquiry into ways of materializing the independence of the people on this land.

While waging the anti-Japanese revolutionary struggle he mused over and sought for ways to liberate the country from the yoke of the Japanese imperialist rule and discovered that the armed struggle was the only way to be followed. On this basis he launched the glorious anti-Japanese armed struggle.

When the country was liberated he was faced with the problem of how to gratify the centuries-old aspiration of our peasants, who had been subjected to exploitation and oppression. So he went to the countryside and studied the lives of the peasants with the idea of seeking what was effective in practice, and propounded the Agrarian Reform Law suitable to the specific conditions of Korea, and thus took the first step towards the anti-imperialist, anti-feudal democratic revolution.

In the socialist revolution and construction, he advanced original lines and policies in order to solve all problems arising therefrom in conformity with the actual conditions of the country and led the people to their successful implementation. All this is the fruition of his tireless thinking and study.

Thus, we can say that he is a great thinker and inquirer. It is no exaggeration to say that his is a life of meditation and investigation.

This is a story about his field guidance tour. The night was well gone and he was silent, sitting in the speeding car, with eyes closed. He looked tired, so an attendant accompanying him wanted to put a cushion on the back of his seat to let him get a moment's sleep comfortably. He opened his eyes slowly and, thanking him, said he was not sleeping. He was only lost in deep thought.

His meditation and investigation continued when he was heading for a destination of on-the-spot guidance by car or while inspecting the compound of a factory or walking along the side lane of a farm.

The windows of his office are still bright after midnight; this speaks of his burning the midnight candles, pondering over something. His thoughts and quests are based on the ardent desire to quickly build an ideal society for the people.

Indeed, tens of thousands of questions crop up on the road of revolution, such as the building of socialism, national reunification, and the provision of affluent lives for the people and their emancipation from all kinds of shackles.

He accepts all these questions as tasks that have been placed on his shoulders.

A very weighty burden!

But he carries his tasks out with pleasure. The reminiscences of a work-team leader of the Jangsuwon Cooperative Farm in the suburbs of Pyongyang gives the following episode.

One day in the summer of 1964 President Kim Il Sung appeared at the farm.

The fields of the farm were so unproductive in the beginning that only dry-field crops were cultivated. The President suggested growing rice there and told them where to build a reservoir. He has been guiding the farm's work for 7 to 8 years, through frequent visits.

Then the farm began experimenting on a new species of aftercrop, but it did not grow well because it was tended poorly. The rice plants, too, were not promising.

Looking around the farm fields, he was quiet in deep thought. Then, he said that he wanted to show them something. He told the work-team leader and a farmer to get into his car.

To their surprise, they arrived at the President's residence. Quite confused, they were shown into the courtyard. The sight of the big plots that resembled a combined agricultural experimental farm amazed them.

Various species of rice were growing well in the small patches of checkerboard paddies, and in some patches golden ears were hanging low.

Dry-field crops were also profuse in varieties. The same species, too, varied in the date and method of sowing.

Besides, there were plots of fruit trees and oil-bearing plants.

The President explained everything, showing them around the plots one after the other.

At a rice paddy the President, touching the ears of an early ripening rice plant, said that the soil of Samsok was no worse than the soil here and that their bad crops were the result of poor cultivation. Then he began to teach them in detail; in rice farming it is necessary to sow seeds well and grow seedlings healthily, to apply manure plentifully, transplant and weed them in good time, supply water properly and apply fertilizer additionally before June. Then it is not difficult to gather five tons per hectare.

That is how the President taught the farmers rice growing methods, by showing them the garden plots which he personally tended: he shared with them everything he had personally observed and the data of his studies.

As seen above, he tended those experimental plots in his courtyard with the object of a research into advanced farming methods.

Every man to his trade; the head of state has his own business to attend to, while an agricultural scientist has his special field. It is common knowledge that an improvement of farming methods is up to the agricultural scientists, not to the head of state. But President Kim Il Sung took the matter upon himself. It was his view that he must not and cannot overlook any problem arising in the revolution and construction.

Addressing the Consultative Meeting of the Ministers of Agriculture from Eastern and Western Africa, held in Pyongyang on August 31, 1981, he said:

“I have never been a farmer, and I am neither a farm expert nor an agricultural scientist. My father was a revolutionary and I also joined in the revolutionary struggle in my young years, and so I have had no opportunity of doing farm work. However, for the solution of the country’s food problem I had to find out ways of increasing grain output at all costs and grow crops by new farming methods. ...

“At that time, I thought I must have farming knowledge to lead the state. So I began studying new farming methods in keeping with our specific conditions. First of all, I went to farmers and had talks with them, listening to their experience, and also systematically read foreign technical literature for two hours every day.

“I am still studying farming situations and technology in other countries. I carry with me the tape-recorded information on farming situations and new techniques from various countries and listen to it during a walk or when I am eating. When I consider that a foreign farming method could be beneficial, I give assignments to the Academy of Agricultural Sciences and farms to conduct experiments on that method before it is disseminated throughout the country.” (Kim Il Sung, *Works*, Eng. ed., Vol. 36, pp. 215-216.)

He said that when he was made the head of state he found it necessary to grow crops well. That was why he had tried to acquire agricultural knowledge.

Then has he confined himself to agricultural knowledge alone while giving guidance to all

spheres of revolution and construction? It is not difficult to guess that he pays no less attention to all the other matters arising in socialist construction.

His efforts, as we witnessed from the “experimental plots in his residence”, can be seen in other fields as well.

The introduction of the universal 11-year compulsory education in north Korea is a case in point.

Kim Il Sung had conceived universal 11-year compulsory education long ago, but had put the question on the order of the day only in 1970.

The most important thing here was to correctly determine the children’s school age. It was the general opinion that, as usual, the school age should be set at seven and the period of compulsory education be extended by adding one year to the existing 10-year system. But he thought that six was a preferable age.

One’s consciousness and mentality begin to shape when young and the Korean people grow faster, mentally and physically, and the children all go through nursery and kindergarten. These were all taken into consideration when he suggested giving 6-year-old children schooling on a trial basis. Following his suggestion 6-year-old children were admitted into schools in towns and villages for tentative education.

Just as he had expected, the mentality of 6-year-old children proved to be fit for schooling.

In September 1971, he called together the teachers in charge of these experimental classes run at schools in different parts of the country to listen to

their reports. Then he suggested testing the classes for one more year, pointing out that many problems had yet to be examined in order to introduce the new compulsory education.

As a result, some 400 schools were additionally chosen to run these classes on trial for one more year.

This extended experimental education proved its correctness.

September 1, 1972 was a meaningful day, when universal 11 -year compulsory education was enforced, when the President visited the Taedongmun Primary School in Pyongyang.

He entered a classroom of 6-year-old pupils and chatted with them.

He inquired in detail about their studies and health. Satisfied, he said that experiments had so far been made in order to make sure that even if the 6-year-old children were admitted into school one year earlier than the previous school age, they could possibly get an idea of what the material world was and of human society. He had reached the conclusion that they were able to learn all this, he added.

That is how he deals with all affairs, and this bespeaks how energetically he ponders and studies while guiding the revolution and construction.

Every project he had organized and conducted proved correct, neither a failure nor mistake was found in their application. The main reason is that it was a result of his sincere, energetic meditation and investigation.

Song of the Phoenix

The overflowing energy and passion of President Kim Il Sung displays itself in his revolutionary optimism, peculiar to him.

The story goes back to October 1990 when he met the south Korean delegation to the North-South High Level Talks.

One delegation member said that he was glad to see the President in such good health. He was right. Every time I saw him on the TV or film screen I was impressed by his healthy appearance.

The President, laughing heartily, replied that the secret of his health was optimism, that from the past he carried out the revolutionary struggle with the optimistic view that there was always a way out even if the sky falls down.

This is a meaningful remark indeed.

It does not simply point to the secret of his health but to his credo of life.

Since he believes that even if the sky collapses there is a way out, it was possible for him to have waged revolutionary activities vigorously till now, without knowing despair and discomfiture, and despite his years he works energetically.

Optimism means that one regards his life as a hopeful one and always leads a merry life.

Optimism is most important to a revolutionary.

Unlike others, a revolutionary might suffer a serious blow and frequently become stranded in difficulties. It is only optimism that encourages him to carry the

revolution to the end, surmounting hard-ships bravely. This is why the optimism cherished by a revolutionary is revolutionary optimism.

Owing to his overflowing vigor and passion Kim Il Sung is overwhelmed with an unusually great revolutionary optimism.

One day early in January 1951, when Pyongyang had just been razed to the ground by the indiscriminate bombing of the US imperialist bombers, he, accompanied by several cadres, climbed Jangdae Hill which commanded a bird's-eye view of Pyongyang.

He looked down at the devastated streets of the city for a while, and turned round to inquire the opinions of his suite in relation to the reconstruction of Pyongyang to be undertaken after the war.

Nobody dared to answer. That was quite understandable. Whoever could have dreamt of that in those grim days when no one could tell when the war would end?

After a pause, in deep thought, he said: "It will be too late if you prepare for postwar reconstruction after the war ends in our victory. This has nothing to do with the way communists work. Preparations to reconstruct Pyongyang should be made from now on."

He spoke of his plan to open a broad avenue along the Taedong River and erect high-rise apartment houses on both sides of the avenue and lay a bridge across the river.

Glancing around at those who looked pessimistic and depressed at the indescribably chaotic scene of destruction, he laughed heartily, saying that how inspiring it was to design a modern city in the flames of war.

A few days later, he summoned architects to his office at the Supreme Command and had a map of Pyongyang city spread on the operational desk; he gave them

programmatic instructions regarding the postwar reconstruction of Pyongyang.

This is the talk he had with city planners in January 21, 1951, entitled *On Mapping Out the Master Plan for the Postwar Reconstruction of Pyongyang*.

At the time the US aggressors, who had been driven out to the south of the 38th parallel, were bombing the whole territory of north Korea on an unprecedentedly large scale. In such a grim situation he had spread the master plan of the city, instead of an operational map, on the operational desk and had given instructions concerning post-war reconstruction to city planners, instead of giving operational orders to the staff officers. This was a rare scene unheard-of in war history.

I was thrilled at the story. I wondered how he was able to look ahead to such a bright future when things were so tough and trying.

Here we witness his mysterious potential once again.

He rises unyieldingly every time he is beset with crucifying ordeals; this revolutionary optimism of his represents the phoenix.

His revolutionary optimism is simply revolutionary romanticism.

Generally, when one is beaten by a blow and is in discomfiture, sighs of despair and grumbles are heard. But when he was in difficulties and ordeals, optimistic songs of struggle rang out.

He said:

“The communist struggles for the revolution with all his energies and takes the greatest pleasure and pride in this. Therefore, though the revolution is severe, revolutionaries are always cheery and

optimistic and full of ardour.” (Kim Il Sung, *Works*, Eng. ed., Vol. 19, p. 163.)

Since he clearly envisages the victory of revolution beyond the ordeals and difficulties he encounters on the road of revolution, he steels his faith and fighting spirit all the more. This faith and militant will are converted into optimism and songs.

I had learned this while reading the reminiscences of an anti-Japanese veteran, “The Story Associated with *The Song of the Anti-Japanese War*”.

In January 1935, Kim Il Sung was returning to the guerrilla district by the Tuman River after the first north Manchurian expedition.

The main force of the expeditionary troops departed first and he and a few soldiers followed. The enemy had suspected this and went after his party with a large force.

He inspired the soldiers to march faster. But when they were about Tianqiaoling he fell ill unfortunately. He had caught cold.

The soldiers were anxious about his illness. They had to get into a warm room at least for a while. But they could only see snow-covered mountains and fields around them.

He often lost consciousness because of his high fever.

The soldiers were in despair. One of them cried out imploringly:

“Comrade Commander, if you depart like this Korea will be ruined forever!”

A moment later he opened his eyes, lying on the stretcher. He glanced around at the fighters one after

another and then suggested singing a song. He recited the words of the song line by line, his body half-raised.

*Louder rang the Japanese jackboot,
Trampling our beautiful land underfoot.
Murder and arson, exploitation and
plunder,
Tens of millions are groaning under it.*

*Anti-Japanese battle-cry sounds vigorous,
Awakened masses shout all round. Tens of
millions cry out, Cowardly Japanese get out.*

*Working masses, arise and unite,
Let's fight, not changing our firm determination.
Beat down white terrorists under the unfurled
Red banner
Cheer loudly to greet our victory.*

His recitation continued in the forest, resounding with the howling snowstorm. They wrote the words, tears in their eyes.

This was the revolutionary song, *The Song of the Anti-Japanese War*, so popular among the people of north Korea.

He sang the song of struggle while in a fever! Isn't this the song of life, the song of ecstasy the phoenix, that bird of immortality, had sung soaring high into the sky?

Kim Il Sung has thus cherished and displayed revolutionary optimism throughout his life like a hero of the fairy tale so that he enjoys good health and his revolutionary cause of Juche is full of vigor regardless of any tempest.

5. The Revolutionary Renowned for His Virtues

The Reverence of All People

There is an episodic story associated with the historical North-South Joint Conference which was held in Pyongyang in April 1948.

On May 3, 1948 Kim Ku (pseudonym Paek Pom) who had attended the conference was received by President Kim Il Sung. The President told him many things in order to make the conference a success.

Listening to him, Kim Ku stiffened his resolution which had been formed at the beginning of the conference.

It was a resolution to look up to Kim Il Sung as the one and only leader of the nation.

Kim Ku became convinced that in statesmanship and personality no one could rival him and that only when the nation attended on the President as the only leader, would its future be guaranteed.

So, at the reception Kim Ku said politely:

“General, I have a favour to ask of you. I have been in charge of the seal of the Shanghai

Provisional Government, tramping abroad without doing anything worth mentioning. Now, I want to offer the seal to you which has left some traces in the national history. Please receive the seal of the Shanghai Provisional Government.”

He put the seal before Kim Il Sung courteously.

Kim Ku valued the seal highly and was never without it in the room of the provisional government in a back alley in Shanghai, on his way of refuge to Chungqing or on his homeward voyage after liberation.

He put the seal before Kim Il Sung without hesitation. This proceeded from his determination to completely liquidate the past when he had imprudently opposed the communists, afflicted with prejudice, and entrust his destiny to him.

Expressing his gratitude, Kim Il Sung declined politely with the words that we should be deeply trusted by the people.

The author feels as if he was now being given a riddle to solve.

As for Kim Ku, he made himself out to be a matchless leader of the nation in those days. This was only natural. In the days when most of the self-styled champions of the nationalist movement lived secluded from the world or even surrendered and deserted their cause, he was true to his principles and defended a solitary stronghold of nationalist movement, and was the “President” of the “orthodox Shanghai Provisional Government”.

So, he had come home after liberation, elated, and bowed to no one. He resisted stoutly the sinister

military government of the United States. However, surprisingly enough, he visited President Kim Il Sung of his own accord, hat in hand. This is more surprising when the disparity of age between him and the President is taken into consideration. At that time he was an old man, in his seventies, while the President was young, in his thirties. The age disparity is one generation. Viewed in the light of his ethics of life, afflicted with feudal morals, according to which the younger should give precedence to the elder, such behaviour could not be permitted. But he had respectfully bowed his head before Kim Il Sung that day.

That is why the author, having given thought to this fact, said that it was a riddle.

However, such behaviour was not confined to Kim Ku alone.

It was the same with Ryo Un Hyong (pseudonym Mong Yang), Kim Kyu Sik (pseudonym U Sa) and Hong Myong Hui (pseudonym Pyok Cho). They had pride and self-respect because they had held fast to national principles in the days of the violent Japanese imperialist rule, but now bowed their heads reverentially before him like Kim Ku had.

To take one more example, that of Kanemaru Shing, the head of the delegation of the Liberal Democratic Party of Japan, who visited north Korea in October 1990 had said, when he returned to Japan after being received by President Kim Il Sung: "Frankly speaking, the personality and humanness of the President were written indelibly on the heart of the man Kanemaru Shing... I thought that he was a

respectable big senior.” This is what a commonly acknowledged man of Influence in the political circles of Japan had said from the bottom of his heart.

All of contemporary men of unsurpassed prowess bowed to him in like manner.

All this cannot be but a riddle.

What is the key to its solution? I believe it can be found in Kim Il Sung’s moral influence. Because he has such a high reputation as a man of virtue, everyone cannot but bow his head before him. From olden times, those who were honoured as model men, without exception were of lofty virtue. With such a noble virtue they excited the people’s admiration, won their absolute confidence and administered state affairs, receiving their support.

Virtue is an indispensable quality to revolutionaries. A revolution is not made by a revolutionary alone but by the active support he gets from millions of sympathizers and by rousing millions of people to action.

He has to gather them together around him to this end. This cannot be done forcibly but only if they come out to follow him of their own accord. It is his virtue that drives the broad masses to follow the revolutionary. This virtue makes the masses respect him with all their hearts and entirely entrust their destiny to him. So, the genuine revolutionary must become a man of great virtue.

President Kim Il Sung has become a distinguished revolutionary because he has so great a virtue which no one can rival.

What, then, gives him such a high virtue? One can give various accounts about that, but I think that his virtue derives from his great thought, deep knowledge and distinguished statesmanship.

Kanemaru Shing said:

“President Kim Il Sung said that only when there is education, can there be a future generation. He underwent hardships and knows the sufferings of the people.”

These are words of admiration for his distinguished statesmanship. Immediately after liberation Kim Ku, Kim Kyu Sik, Ryo Un Hyong, Hong Myong Hui and others held him in great reverence and affection because they admired his remarkable statesmanship, his views showing the path a new Korea should follow. Eminent thought, insight and statesmanship make people find the road to follow and decide their course of life. So that it is only natural that people have boundless respect and affection for one who has the thought, insight and statesmanship which determine their course. That is why he commands the respect of all people.

President Kim Il Sung also commands their respect as a revolutionary of lofty virtue because he has a noble and attractive personality.

Asukada Ichio, the ex-chairman of the Japan Socialist Party, gave his impressions after he had visited north Korea and was received by Kim Il Sung.

“I immediately felt that President Kim Il Sung’s words and behaviour were rhythmic and had the

power of fascinating and attracting the people whom he meets.

“His great magnanimity appealed to me, and a comfortable and warm atmosphere prevailed. He has a ringing voice, it is soft, forceful and animated, and his arguments have a persuasive power and elasticity. I felt that his narrative skill was on the highest level in the world.

“Moreover, he’s easy to approach. He’s so generous that he can create an atmosphere in which even one who is meeting him for the first time feels free and easy immediately and can converse and even crack a joke with him without reserve. ...

“The greatness of his personality, magnetism of attracting and persuading visitors and their great faith in him which they acquire at the very moment of meeting him. ...

“In this sense, too, I think that the Korean people are happy because they have such a peerless leader as President Kim Il Sung.”

In the period of the anti-Japanese armed struggle he was called the ‘Tiger of Mt. Paektu’ and was a formidable being to the Japanese army. It is natural that Asukada, who knew this very well, could not help but admire his genial and balmy personality. How come he is so warm, generous and unconventional? They say that everyone who meets him doubts that he is the same man who had gained such worldwide fame for bravery. So, why shouldn’t people be attracted to him? Here is another aspect of his moral influence.

In connection with his high virtue, its influencing power and the power for fraternization should be mentioned.

The former is the power with which one exerts an influence on people to make them change their minds and the latter is the power with which one makes people follow him, sacrificing everything.

There is an episode in the reminiscence written by an anti-Japanese fighter.

During the second expedition to north Manchuria in the beginning of 1936, the main unit of the Korean People's Revolutionary Army billeted in the house of a big landlord. Just then, over ten men of the puppet Manchukuo Army entered it, not knowing that the unit was staying there. After a while they understood that they were amidst the unit and were thunderstruck. Only one private fled; the others were obliged to remain. They were guards of the wife of a regimental commander on her way to her parents' home. They trembled in fear and anxiety, thinking that they would not return alive, because they were under the provocative influence of the Japanese demagoguery about the guerrillas.

But things turned out utterly different from what they had thought. Kim Il Sung met the guards, whose faces were pallid, and smilingly told them to make themselves comfortable. He made them warm themselves at a brazier and drink some warm water. Then he asked them where they were from and what work their parents were doing.

They relaxed before they were aware of it, and began to speak about their wretched family life and

their miserable lot in the Manchukuo Army. Expressing deep sympathy for their misery and sufferings, he persuasively said that the Korean People's Revolutionary Army had never been hostile to the Chinese people and only fought against Japanese imperialism, the common enemy of the Korean and Chinese peoples.

He spoke earnestly to the regimental commander's wife that it was a pity that her husband followed the road of betraying his country and nation, and that if she returned, she should try to persuade him to extricate himself from his wrong course.

Some time later, he saw to it that all of them were sent back. He gave her an autographed letter and many propaganda materials, asking her to deliver the letter to her husband.

The soldiers of the Manchukuo Army met their regimental commander and his retinue on the road who had rushed to save them. The regimental commander, who had come running with murder in mind, got the full particulars from his wife.

Every one of President Kim Il Sung's words, heard through his wife, went to his heart. He changed his mind about doing anything hostile to such righteous men, even though he could not help them. However, he assisted the Korean People's Revolutionary Army overtly and covertly after that.

One can well imagine what great persuasive powers Kim Il Sung had from the fact that he had exerted such a strong influence on even a man belonging to a different nation and an antagonistic camp.

This is how he is invested with such great virtue that he can influence and fraternize with all people,

transcending the differences of ideology, political views, religion and even nations.

So, he was looked up to as the sun of the nation from the period of his early revolutionary activities. This is shown by how the name of Kim Il Sung was given to him.

In the latter half of the 1920s when Kim Il Sung conducted revolutionary activities in and around Jilin, the rumour of the appearance of a great leader spread extensively, and hot-headed young men came to Jilin one after the other: Kim Hyok, Cha Kwang Su, Choe Chang Gol, and others. They had participated in the communist movement with the ambition of achieving greatness, but had been disillusioned at the foul factional strife within the early communist movement, and had been wandering about.

From the moment they met Kim Il Sung he had charmed them. What a great man! They concentrated on him, as if finding an oasis in a desert.

They put their trust in him as the leader of the nation whom all people should look up to. So they called him Kim Il Sung or Han Byol, meaning “one star”, to express their wish that he become the lodestar of the nation. But they were not satisfied with that. So great a man should be the sun, rather than one star. Hence, his name was changed to the characters Kim Il Sung meaning “becoming the sun”.

Choe Hyong U, the author of *A Short History of the Korean Revolutionary Movement Abroad*, wrote:

“The comrades presented him with the pseudonym of ‘Il Sung’ to express their hopes for his future. They hoped that he would be the morning star of Korean society. He was then called Il Sung meaning one star or Il Sung meaning becoming the sun.”

How the immortal name Kim Il Sung came to be given speaks eloquently of the fact that he was renowned for his virtues throughout the country.

There is a saying that the good will not remain lonely for long. This means that a man of virtue will surely be followed by others. Then, can this be the reason that a man of such high moral character is not followed by all the people? It is only natural that he has become “the sun of the nation”, revered by all the people.

Liberality

Usually, a revolutionary is invested with liberality. In other words, he is generous and broad-minded. He takes care of the people and takes them along with him.

President Kim Il Sung has a high reputation as a revolutionary of virtue because he takes care of all the people with boundless magnanimity and leads them to mankind’s highest ideal society.

What is conspicuous in the building of socialism in north Korea is that people of all walks of life display a tremendous enthusiasm in it. The slanderers in south Korea describe it as if all the people, except the workers and farmers, were overthrown, purged and forsaken, however, it is quite to the contrary. Not only workers and farmers but also all others, such as veteran intellectuals, handicrafts-men, merchants and industrialists, participate in the building of socialism with the deep awareness of being the masters.

This is thanks to the boundless magnanimity and liberality of President Kim Il Sung.

A lordly river accepts clear and turbid waters alike. President Kim Il Sung was so magnanimous that he brought under his care everyone, without distinction, who came forward in the building of a new society.

Immediately after liberation, there was a section of the people who felt embarrassment though rejoicing greatly over it. They were the intellectuals who were of relatively rich families and had received a higher education in the period of the Japanese imperialist rule and had once served in the institutions of Japanese imperialism. Their embarrassment resulted from their failure to decide which road to follow. Liberation gave them the impulse to devote their knowledge and talent to the building of a new country. However, something restrained them. It came from a sort of sinful sense that in the period of the Japanese imperialist rule they had been well off, had studied and had served in the institutions of Japanese imperialism while all the other people were poorly clad and hungry. They lost countenance, thinking that they could not be associates of the anti-Japanese fighters because they had pursued a shameful career while they had been fighting, shedding their blood. In addition, a wild rumour, spread by the reactionaries, fanned their uneasiness. The rumour said that without doubt north Korea would overthrow and purge the intellectuals. With this the reactionaries asked them

to go to south Korea where there was nothing of the kind.

This was when Kim Il Sung indicated the road they should take. He appealed to them to come forward without wavering and participate in the building of a new Korea. Here, his speech, which was delivered on October 13, 1945, was of great importance.

In his speech he said:

“Everyone should come out in the nation-building effort: those with money should donate their money, those with technical skills-their skills, and those with strength-their strength.” (Kim Il Sung, Works, Eng. ed., Vol. 1, p. 305.)

The wandering intellectuals turned over a new leaf, using his speech as an occasion for doing so. They determined without hesitation to be true to his aim. The intellectuals in the north went all out to build a new Korea without any more wavering and those in the south came to the north across the 38th parallel to join them.

President Kim Il Sung readily acknowledged their determination and boldly entrusted them with important state posts.

In connection with their activities, the anti-Party factionalists cynically worked to slander and count them out, labelling them as pro-Japanese elements. But the President protected them, thwarting their moves, and helped them to devote their energy to nation-building without hesitation.

He took the stand that he disregards the past careers and social backgrounds of the people, and

evaluates them primarily for their merits. This means that if one is faithful to the Party and revolution today, irrespective of his past, family origin and social background, that will be sufficient.

He took the same stand in connection with the old intellectuals.

The President met an aeronautics engineer for the first time who had participated in the founding of an aviation corps immediately after liberation. Seeing that the man vacillated, thinking of his past, he said: "It seems to me that you're troubled about your family origin and life history but there's no need. It's a fact that you were born into a rich family and pursued learning in clover. And, though you served a Japanese newspaper publishing company in order to earn a living, you may be regarded as having served capitalism because you worked for the Japanese imperialists and capitalists. However, after liberation you did not follow the imperialists, landlords and capitalists but unhesitatingly took the road to serve the working class and people. What's important is that you're determined to come over to the side of the people and revolution. We absolutely trust intellectuals like you. It's the policy of the intelligentsia of our communists to take progressive intellectuals and technicians with us, boldly train them into communists and make revolution with them to the last." With this, he assigned him the serious task of founding the aviation corps.

The principle of disregarding one's past career was applied not merely to the old intellectuals. After that he held fast to this principle and applied it even

to those who had committed acts of hostility against us.

One typical example is the case of Choe Tok Sin. It is known that he was a general of the south Korean army. At the time of the June 25 war, he levelled his gun at north Korea and after that served as advisor of an anti-communist organization.

However, when he had reflected deeply over his former actions and was determined to devote himself to the sacred work for national reunification, the President ignored his past utterly and permitted him to reside permanently in north Korea, appointing him to the important post of Vice-Chair-man of the Committee for the Peaceful Reunification of the Fatherland.

Those who grow up under different circumstances have different fates and may do various wrongs intentionally or unintentionally. In a country like Korea, which has a checkered history and suffered from the Japanese imperialist colonial rule and fought a war against US imperialism, no one's past can be other than complicated. In these conditions, if one goes into and exposes the past deeds of people, this will only create social uneasiness and cause harm to their amity and unity. The important thing is not the past record of people but their present inclinations. If they are good today, their past can be ignored. On this principle of disregarding the past record of people, the President brings them within his influence without any distinction.

There is a story connected with his magnanimity of how he brought capitalist merchants and industrialists under his influence.

One of the important characteristics of the socialist transformation of relations of production, which was successfully carried out in north Korea in August 1958, is that the capitalist merchants and industrialists were not liquidated but were converted into socialist working people. Other countries liquidated them through the socialist revolution by the method of usurpation, but north Korea remoulded them along socialist lines by way of cooperativization. This proceeded from President Kim Il Sung's magnanimity who intended to lead all the people to communist society.

A former industrialist gives a detailed account in his reminiscences about this.

One day in June 1959 President Kim Il Sung visited a cooperative of ironware production in Wonsan. The cooperative was a factory run by the joint labour of former private merchants, industrialists and handicraftsmen with the means and funds which they had pooled, according to the policy of the Workers' Party of Korea for socialist transformation.

The factory was in good condition. He was satisfied and made a tour of it. He then talked with the workers. He pointed out that they had now become a full-fledged socialist force, and said: "In communist society everyone works willingly and can procure supplies according to his needs. The communism, which we are going to build, means

just such a society. If one thinks that because someone's past was reproachful he can't take him to communism with him, then who can go to communism alone? We expect to reach it together. So, we do not matter former social backgrounds. It's absolutely wrong to divide the builders of socialism into two sections." He went on to say that it will never be permitted for anyone to determine that one is a genuine builder of socialism and the other a bogus one. Then, looking affectionately at the members of the cooperative, he said that he would take them along to communist society and stressed, pointing to the chairman of the management board, that he would take everyone, including his son together with him.

Fundamentally speaking, communist society is a society of co-existence and co-prosperity where all people enjoy happiness and comfort. In the past happiness and comfort were regarded as something only enjoyed by a handful of the privileged class. So the working people, who were estranged from them, maintained that they were also entitled to enjoy them, and conceived a communist society. So, if one can go to this society and the other cannot, it runs counter to the communist principle of co-existence and co-prosperity.

This represents the principle he holds fast to and on which he disregards one's family background and draws all people into his side. Slanderers of communism used to say that in north Korea everyone is evaluated on the basis of his family background and that those not originating from

worker and peasant stock are estranged and excluded from society.

This is an utterly unwarranted statement. It is the silly talk of those who are ignorant of the magnanimity of President Kim Il Sung or deliberately keep distant from it.

He never permits an evaluation of people on the basis of their family background.

This is because man's worth does not depend on his family background. If people are rated according to their family background, it would not differ from the caste system in class society. If the society for people, that sprang up for overthrowing a system because it was so absurd, evaluates all people according to their family background, it is a self-contradiction. In addition, one's social background keeps changing. Even if one originally came from worker or peasant stock belonging to the basic class, if he neglects making himself revolutionary and working-class, he may degenerate and become backslider, and even if one comes from a problematic social stratum, he can be an excellent revolutionary if he improves himself.

The President understood this correctly and advanced the principle of evaluating people primarily by their own merits and not by their family background, thus bringing all people under his solicitude.

We can see this also in his love for and trust in the merchants and industrialists resident in Japan. If we were to entertain the same view with the slanderers, it would be proper to say that, though

they live in a foreign country, the merchants and industrialists resident in Japan are heretics who do not agree with the constitution of the Republic because they are exploiters or have things necessary for exploiters. However, the exact reverse is the case.

The President appraises them highly as patriotic merchants and industrialists and displays his warm love towards them.

This is natural, for, in truth, they were not merchants and industrialists. Deprived of their country, they crossed the Korea Straits to seek a living but, with no means of subsistence, were driven to despair. The Japanese treated them with discrimination and did not employ them. They, therefore, opened small shops and established eating houses and small service stations. They ran them themselves. In this way, they made their fortune through their own efforts, saving penny by penny. That is how it is. How, then, can they be part of the evil exploiting class? They regard the Democratic People's Republic of Korea as their genuine fatherland and are at pains to contribute to it.

President Kim Il Sung praised them highly, calling them patriotic merchants and industrialists, and valued and loved them.

Like this, he brought even the capitalist merchants and industrialists under his solicitude and made all of them full-fledged members of the large socialist family on the principle of ignoring their social backgrounds.

There is one more episode connected with his magnanimity showed to religious believers.

What had happened when Kim Song Rak, President of the Society for the Promotion of National Unification in the United States, visited north Korea and met President Kim Il Sung is well known to our overseas compatriots.

At that time, the President invited Kim Song Rak to a luncheon. When he took his seat, the President suggested with a smile that he offer a short prayer before the meal. Kim Song Rak abstained, knowing that the President is not a believer. However, he was deeply moved and was in a quandary. He uttered his prayer only after a repeated invitation from President Kim Il Sung.

The US imperialists and the slanderers in south Korea twaddle that religion is called opium and totally opposed in north Korea, that religious believers have not even breathing space. This is also absolute nonsense. North Korea never opposes religion itself. What it does oppose is a traitorous act committed under cover of religion.

Here, one can sense his broad-mindedness all the more keenly.

This is how he draws all those to him who have different political views and ideologies and even religious believers as long as they do not forget their homeland.

And that is how a lordly river was formed, where a clear stream and a muddy one met. Hence, he is a revolutionary of great virtue whom no one through the ages can rival.

III. Kim Il Sung, the Thinker

1. The Formation of the Idea of the Times
2. Great Philosopher
3. The Grand Garden of the Juche-Orientated Theory
4. Teacher of All People

President Kim Il Sung is highly respected as a great thinker. There is a saying that “A great spirit is essential to a hero.” This means that the primary quality for an eminent man is the grandeur of his idea. Probably, this implies that a thinker, that is, the creator and embodier of an important idea, cannot but be a great man.

Man is the only being who stages all activities in the world with the idea that reflects his desires and aspirations and is under its control. In a word, man alone lives with the light for his action.

By a thinker we mean a man who shows people, through his exceptional thinking, the path to follow, and its results. A thinker formulates an idea which reflects in a unified way the desires and interests of the collective of men, that is, classes, nation and human community.

He is appraised by the idea he has advanced. In particular, he is evaluated by the social class the idea concerns, how thoroughly it defends their demands and aspirations and how correctly it indicates the path for their realization.

President Kim Il Sung has created, developed and ceaselessly enriched the idea which gives answers to the fundamental questions raised by our era, when the masses of the people today have become the masters of the world and their destiny, the great idea that shows man the path he must follow to lead a true life corresponding with his nature, free from all restrictions and subordination of nature and society, and he thus commands the high respect of the progressive people as a great thinker.

1. The Formation of the Idea of the Times

The Spring of a Deep-Rooted Idea

President Kim Il Sung is the creator of the Juche idea, the guiding idea of the Korean revolution and the fundamental idea of our era. The creation of the Juche idea is one of his most brilliant achievements. Today humanity praises and respects him as a great thinker because of his important accomplishment in creating the idea of the times.

The Juche idea is a new and original revolutionary idea of the working class, the pinnacle

of human ideological history. He created it while conducting ideological and theoretical activities in the first period of his revolutionary struggle.

Viewing his ideological and theoretical activities of the period, we ascertain that they represented research on an original ideology and theory based on a strong ideological and mental source.

What is this ideological and mental source? The answer can be found in the talk he gave to the senior officials of the Committee for the Peaceful Reunification of the Fatherland and the members of Headquarters of the North Side of the Pan-National Alliance for Reunification on August 1, 1991.

He said:

“Our people have always loved their fatherland ardently and fought strongly to defend the independence of their country and nation. This is a proud tradition of our nation.

“My father put forward the idea of *Jiwon* (aim high-Tr.) and educated me in patriotism and in the spirit of national independence. So I set out on the road of struggle with a resolution to dedicate my whole life to saving the country and nation. My revolutionary activities began with the struggle for national liberation and in the course of the struggle to establish the identity of the nation, the identity of the revolution, I have evolved the Juche idea, the guiding idea of our revolution. I have been fighting all my life for the independence, sovereignty and prosperity of our nation, for the independence of the masses of the people.”

As aforesaid, his ideological and mental source is Kim Hyong Jik's idea of *Jiwon*. The idea took deep root in his mind and thus it became the nutritious elements of his ideological and theoretical activities.

He continued to speak about the idea of *Jiwon*: "My father wrote *Jiwon* with a brush in two big characters and put it up in the school and in our house. *Jiwon* literally means to aim high.... Father educated independence champions and youth and children in the idea of *Jiwon* and led them along the road of the revolutionary struggle."

As he said, *Jiwon* means to aim high, which, in other words, implies to achieve the liberation of the fatherland. There can never be a higher aim than the liberation of the fatherland for people without a country. *Jiwon* does not simply mean to achieve the liberation of the homeland but has a deeper meaning; it means to achieve the liberation of the fatherland by one's own efforts.

Kim Hyong Jik held a meeting of members of the Korean National Association at Xingtonggou in Kuandian County in August 1919. At the meeting, he analysed the cause for the failure of the March First Movement, and said: "We must not forget the lesson of the March First Movement. What attitude did the imperialist powers, including the United States, whom the leading circles of the March First Movement believed to be the Saviour, assume?"

"It is no doubt that the United States thinks that Korea should be a Japanese colony for all time.

"There is no country in the world which can bring independence to Korea.

“We who have been conscious of the cherished desire of the nation should once again realize that we can achieve independence for Korea only by our nation’s efforts, and wage a struggle in the future with the firm belief in the strength of the popular masses of our country.”

Viewed in this light, his idea of *Jiwon* is, in the long run, a patriotic idea, an idea of national independence.

The idea of national independence is that of a free and independent spirit demanding that a nation must not be subjected to anybody and must solve its problems by its own efforts. It was a spirit required by the times. The times required countries and nations to do everything independently without depending on anyone else. The liberation of the fatherland should have been achieved independently. The spirit of independence is to solve the problem of the liberation of the fatherland by the Korean nation’s efforts.

Kim Il Sung inherited this *Jiwon* spirit of national independence and embarked on the road of revolutionary struggle and on the ideological and theoretical activities for the guiding idea of the struggle. His ideological and theoretical activities were vigorously conducted in his days at the Hwasong Uisuk School and the Yuwen Middle School in Jilin.

In June 1926, he entered the Hwasong Uisuk School in Huadian County, Jilin Province, China. The school had been set up with the aim of training cadres for the Independence Army. At that time, the

school beat the nationalist idea into the students. The idea, however, began to wane.

Originally, nationalism emerged as a progressive idea defending national interests. However, nationalism became an ideological tool, defending the interests of the capitalist class as capitalism developed and the bourgeoisie became the reactionary ruling class. This is bourgeois nationalism.

Nationalism grew and developed in our country, backed by the development of capitalist relations which came into being in the middle of the 19th century, from the frequent invasions of the powers. Thus, it became a so-called nationalism of resistance which assumed the character of opposing invasion and foreign forces and was aimed at opposing feudalism and at modernizing the country. This nationalism was sublimated to become the guiding idea of the national movement through the anti-Japanese movements, such as the patriotic cultural enlightenment movement and others, and exerted influence to some extent on the origin of the March First Movement. But the limitations of nationalism were revealed before and after this movement. The failure of the March First Movement brought to light the historical and class limitations of nationalism in our country which were displayed by its dual character, its contradiction to the people, its illusion about and compromise with imperialism. It thus became clear that it could no longer be the banner of the national movement.

The nationalism which Kim Il Sung had to do with was the one which began to become degenerate and reformed after the March First Movement. He who had a coherent idea of national independence could not accept such nationalism. Therefore, from the outset he felt disillusioned with it, left the school resolutely, and went to Jilin.

He conducted ideological and theoretical activities more vigorously after he entered the Yuwen Middle School in Jilin. His activities in this period were focussed on formulating the guiding idea of the revolutionary struggle.

If one wants to sail a distant sea, one must have a chart. Revolution is likened to that voyage on a distant sea, therefore, it needs a chart, which immediately becomes a guiding idea. He, a man of thought and inquiry, was engrossed in research for that guiding idea. He received his education at the school and attended various meetings and lectures which took place in and out of the school. He read much. The innumerable books which had been written by the great scholars in all ages and countries were food for his mind. He read many progressive books, the classics of Marxism-Leninism in particular. All these broadened his outlook. By nature, he was a remarkable and unique-thinking man. When he attended lectures at school and lecture meetings outside the school and read books, he never approached the existing ideologies and theories dogmatically or from the point of view of flunkeyism but critically, thus confirming his own thinking. He thought and researched the idea of

national independence based on his father's idea of *Jiwon*.

He measured everything using it as a yardstick. His ideological and mental source was thus firm and he resolutely resisted flunkeyist and dogmatic attitudes. Flunkeyism and dogmatism are evils which must not be accepted in all activities, in ideological and theoretical activities, in particular.

Flunkeyism is literally an idea of truckling to a big country and dogmatism is to espouse the existing doctrines, whether right or wrong, without examination. Their evil tendency lies in that they do not accept things new and give up a display of creativity, they also turn against all thoughts inconsistent with their assertions and regard them as paganism. Thus, they offer formidable obstacles against any ideological development. Evidence of this is that bigoted Confucianists during the feudal period of the Ri dynasty regarded people inconsistent with the Zhuzi theory as rebels and threw them into prison without hesitation.

Because Kim Il Sung knew only too well how poisonous flunkeyism and dogmatism are, he opposed them thoroughly in his reasoning and made energetic efforts to curb their influence on other people and to eliminate their wrong mentality.

It was exactly because of this that when staging ideological and theoretical activities, he did not accept nationalist thought from the outset and was disappointed in the nationalist movement for liberation.

In fact, in those days the assertions of the nationalists who allegedly had embarked on the anti-Japanese national liberation movement were nothing but empty talk. They vaguely advocated “the recovery of the national sovereignty” without a specific theory and programme. What is more, their degradation to national reformism was keenly felt at about that time. They put up a signboard of the “cultivation of real ability” and “development of industry”, which was, in essence, submission to the “mightiness” of Japanese imperialism. Hence, he tried hard not to have such national reformist ideas influence the youth and students and the masses of the people.

In February 1927, An Chang Ho, one of the nationalist leaders, of the “Provisional Government of Shanghai”, came to Jilin and gave a political lecture under the title “The Future of the Korean Nationalist Movement”. Listening to it with his schoolmates, Kim Il Sung felt terribly disappointed. Asserting that “A movement to build up the national strength through education and industrial development” was “a shortcut to the attainment of independence”, An Chang Ho stressed that “preparations for such strength” should be made with the help of capitalist powers such as the United States and France. And he said that “every individual should make efforts to improve himself because the Korean people belong to “a nation whose level of moral culture is low”.

Kim Il Sung was unable to tolerate the lecture filled with such a flunkeyist idea. In the middle of

the lecture, he sent a written question to the lecturer, refuting his befuddling the masses in connection with the problem of the independence of Korea. Was it possible to build up national strength by developing education and industry under the colonial rule of Japanese imperialism? Was it possible to achieve the independence of the country without smashing Japanese imperialism? At this, the lecturer had reportedly been so dismayed that he had climbed down from the platform, crestfallen, in the middle of his lecture, being unable to answer the questions which brought to light the unreasonableness and infeasibility of his assertions.

Kim Il Sung strongly opposed the flunkeyist and dogmatist attitudes in the study of Marxism-Leninism. It is the idea of the working class, a progressive idea which shows the way to liberating the masses of the people, suffering from exploitation and oppression.

It was after the Russian revolution in October 1917, after the March First Movement in particular, that it began to spread rapidly in Korea.

The dissemination of Marxism-Leninism influenced the national liberation movement of our country in the 1920s. It had some influence on the upsurging of the movements of workers, peasants, the youth and students. Many of its adherents appeared. However, most of them were intellectuals from the middle classes, who swallowed the idea whole. They learnt individual propositions and words from books on Marxism-Leninism by heart and behaved like "Marxists-Leninists".

Absolutizing the classics, they maintained that in our country a proletarian dictatorship should be established through a socialist revolution or that the kind of bourgeois democratic revolution as the Russian revolution of 1905 should be made. They put out the theories with Rightist or Leftist tendencies, asserting that class struggle comes first, and then national liberation, ignoring the anti-imperialist revolutionary spirit of the peasants, youth and students, and saying that even national capitalists and the patriotic clergy were targets of the struggle.

At that time, Kim Il Sung, who was sensitive to things new, studied Marxism-Leninism in earnest with the progressive youth and students. He did not approach it dogmatically but studied it with the aim of grasping its essence, making it his practical knowledge, and not just knowledge for knowledge's sake.

Fundamentally speaking, Marxism-Leninism was the generalization of the reality and revolutionary experiences of the developed capitalist countries and of Russia, a less-developed capitalist country, and the theory, strategy and tactics of the revolution for overthrowing capitalism and realizing socialism. It could not, therefore, give a systematized idea, theory, strategy and tactics of national liberation to colonial nations which formed a large majority in the international, society in the 1920s.

Therefore, in introducing Marxism-Leninism Kim Il Sung adhered critically and creatively to the stand and attitude of applying the general principles to the

conditions of the developed times and to the actual conditions of our country.

In Jilin, he met a youth named Pak So Sim from Seoul. So Sim was older than he and had already published his treatises on Marxism-Leninism. Kim Il Sung argued willingly with him. The main subject of their dispute was the problem of colonial national liberation. According to the knowledge he had gained in the classics, So Sim insisted that colonial national liberation was possible only when a revolution breaks out first in a suzerain country and its proletariat actively supports it.

Kim Il Sung clearly demonstrated that that was important, of course, but the preparation of one's force is more important and if it is prepared, a colonial nation can emerge victorious in the revolution through its own efforts. And he taught him that if one thinks "as said in the classics", which he uttered frequently, the Korean revolution could never be accomplished and that all the questions had to be solved with the Juche-oriented stand of the nation.

That is how Kim Il Sung searched for the guiding idea of the Korean revolution with a firm stand on national independence.

The great Juche idea was born through this research.

The Creation of the Juche Idea

It can be said that an era and an idea are related functionally. It is a rule that in an era there is an idea corresponding to it.

Today, the Juche idea created by Kim Il Sung has become the main idea of our times, the era of independence. Now that our era is a great era unprecedented in human history, the creation of the Juche idea, the idea of the era, must be called a great birth.

How is such an idea created? One should take the view that it is mothered also by the functional relations between an era and an idea. That is to say, when an era requires the emergence of a new idea urgently, it comes into being with the appearance of a great thinker.

When one views the creation of the Juche idea in this context, we can see that the new historical era urgently required the creation of an idea conforming to it.

Around the time when Kim Il Sung embarked on the road of revolution, a new turn was made in the struggle of the masses of the people against exploitation and oppression. On the world arena, the revolutionary struggles of the working class including the German revolution in November 1918, the Hungarian revolution in March 1919 and a "rice riot", which had spread to the whole of Japan from August to September in 1918, rapidly upsurged. And the flames of the anti-imperialist movement for national liberation, in particular, rose higher, like a prairie fire, in the eastern colonial countries. It was represented by the May 4th movement of China in

1919, the Mongolian revolution in July 1921, the struggle of India against Britain, the struggle of Viet-Nam against France and the struggle of Indonesia against the Netherlands. The flames spread also to Korea to bring about the March First Uprising in 1919.

In order to check the revolutionary advance of the masses and draw out of the serious political and economic crisis they faced, the imperialists intensified the looting and oppression of the people still further. In many countries contradictions and antagonism between the revolution and counterrevolution were aggravated, and the masses of the people whose sovereign rights had been trampled upon for a long time rose vigorously up in a struggle for their class and national liberation. A new age was approaching, in which the revolutionary movement would develop in a comprehensive and diversified way on a worldwide scale.

In order to advance the revolution under the new historical conditions, it was necessary for the working class and the people of all countries to solve all the problems in conformity with their actual situation with a self-awareness suitable for the masses. In our country, this was a particularly important matter because of the peculiarities of historical development and the complexity and arduousness of the revolution. The Korean revolution demanded more urgently that the popular masses would hew out the path of revolution in an independent and creative way.

The creation of the Juche idea was backed by this pressing demand of the times. Kim Il Sung perceived this and accepted it as his undertaking. He realized that the fundamental demand of the new historical age was to create a new world out-look, a new revolutionary idea, which would awaken the nation and the masses of the people to the fact that the masters of their destiny and the world are none other than they themselves and to make them take a masterful attitude which must be adhered to in shaping their destiny and transforming the world, namely, an independent and creative stand.

Hence, he placed the creation of a new idea of the times on the first agenda of his revolutionary activities.

As for the creation, it was founded in various ways according to the thinkers. In the past, many thinkers immersed themselves in thought in their studies and libraries before advancing their ideas.

But, it is a different case with the Juche idea. It was created not by deep thought in a library but in the course of a practical struggle and in persistent study.

I confirmed it by the following remarks of President Kim Il Sung on the creation of the Juche idea.

While talking to the editor-in-chief of the *Sekai*, a political magazine of Japan on October 6, 1972, the President said: "Of all the things which I saw when I was still young, particularly when I was a student, there were two which I thought most unjust.

“One of them was the fact that the communists and nationalists who professed themselves to be engaged in the national-liberation movement of Korea were divorced from the masses; a few top-level personalities simply playing with words and quarrelling, instead of arousing the masses to the real revolutionary movement. ...

“Another fact I faced was that there were many factions within the Korean communist movement at that time. I am not sure whether this was because of a lack of understanding of the communist movement or a scramble for power or flunkeyism. ...

“These two factors the serious factional strife in the Korean national-liberation and communist movements and the leadership divorced from the masses strongly convinced us that we must not carry out our revolution in that way. We keenly felt that we must mix with the masses and rely on them in our struggle, that we must solve our problems by our own efforts, and that if we worked well, the recognition of others would be of no importance.

“The two aspects mentioned above had a great influence on the development of my revolutionary thinking. From then on we emphasized that the people are the masters of revolution, and accordingly, we must mix with them and that if we step up the revolution of our own country by our own efforts in a responsible manner, whether or not recognized by others, we will naturally gain sympathy, recognition and assistance from other countries. We can say this was the starting point of

our Juche idea.” (Kim Il Sung, Works, Eng. ed., Vol. 27, pp. 346-348.)

As stated above, the Juche idea was created in the course of a fierce struggle against wrong trends of thought.

One of these was the behaviours of the communists, the self-styled Marxists and nationalists, who estranged themselves from the masses by their actions and were said to be engaged in the national-liberation movement. They claimed that they took part in the national-liberation movement but, estranged from the masses, were actually engrossed in factional strife for hegemony and empty talk without giving thought to going among them, uniting and rousing them to action. They did not unite the masses but divided them by factional strife. Another was the factional strife and the rash flunkeyist and dogmatist actions of the nationalists and communists. The nationalists followed the evil flunkeyist practices of factional strife which had led the country to ruin in the past. They did not think of making the revolution by their own efforts but dreamed of achieving independence by depending on foreign forces. The communists formed self-styled parties and went to the Comintern for recognition; they endeavored to imitate the established theories and experiences of others, without taking the country’s specific reality into consideration.

Drawing on these two serious weak points derived from the national-liberation movement of our country in the past, Kim Il Sung arrived at the

new truth of the revolution: that the masters of the revolution are the masses of the people and that one can emerge victorious only if he goes among the masses, educates, organizes and mobilizes them, and that all problems arising in the revolution must be solved in an independent and creative way.

This truth, the starting point of the Juche idea, is the basis that made it possible to bring out the masters of the revolution and the stand and attitude that had to be adhered to in the revolutionary struggle.

This forms the foundation of the Juche idea. All the principles and categories of the Juche idea came into being, were evolved and formulated on its basis. It could be systematized and completed as the great Juche idea, the scientific theory of human liberation. The discovery of the starting truth of the Juche idea can be called the creation of the Juche idea, a new revolutionary idea.

Then, how was Kim Il Sung able to understand the desire of the new vibrant times and, analysing the practical experiences and lessons of the Korean revolution and discovering a new truth, create the Juche idea when so many people were unable to abandon flunkeyism and dogmatism?

One can say many things about it but what is most important is that he possesses unusual ideological and theoretical intelligence. One can say that the intelligence of a thinker is his excellent ability to cognize and think of the world, combined with his innate wisdom. This unusual ideological and theoretical intelligence is the life spring of the

President, a great thinker, who created a new revolutionary idea. It is expressed in his prominent scientific perspicacity and creative speculation.

People usually regard perspicacity as a quality of great man, a thinker and hero. Thomas Carlyle said, "As I say again, a hero possesses the best characteristic of viewing things by seeing through their appearance. This is the first and the last, alpha and omega of heroic nature." This tells that perspicacity is important for a thinker.

Because the President possesses prominent scientific perspicacity, such as the power of seeing through the true picture and essence of things and phenomena, far-sightedness, correct judgement and the power of observation with which he distinguished between the old and the new, he could give a correct answer, comprehending in time the requirements of the new coming era and the practice that was developing.

President Kim Il Sung also had the power of creative speculation.

His extraordinary creativity and originality were conspicuous in his power of speculation. He thought of and solved everything originally, not in the established way. The starting point of his creative thinking was to think of and solve everything, attaching the greatest importance to man, the most developed and precious being in the world. Giving prime consideration to man, he appraised history and the times, analysed revolutionary practice and thought of the starting truth of the Juche idea. Because of his unusual creative thinking, he was

able to create the original idea of the times, the Juche idea.

With this unusual ideological and theoretical intelligence he examined the truth, which forms the cornerstone of the Juche idea, discovered and cultivated its bud in the practice of the revolutionary movement.

This practice included infusing the masses of the people with consciousness and rallying them, and the organization and launching of the anti-Japanese mass movement. He said about his experience:

“When we started the revolutionary movement, we also began with a student movement and gradually mixed with the workers and peasants. It was not until we conducted our activities among the broad masses of workers and peasants and were able to rouse them to revolutionary struggle that we gained greater confidence in victory, and that the struggle forged ahead dynamically to enter an operational stage.” (Kim Il Sung, *Works*, Eng. ed., Vol. 22, pp. 300-301.)

The course of the early revolutionary activities he organized and developed was a course of discovering the original principle of Juche and formulating a revolutionary idea.

In autumn, 1929, he was arrested by the reactionary police of the Kuomintang of China and thrown into Jilin Prison. His life in prison, lasting till the spring of the following year, seems to have been a very important period in his activities in creating the Juche idea.

He did not cease his ideological and theoretical activities even in prison. His heart was afire with ardour even in the cold prison cell. He guided the study of his comrades in prison and, at the same time, developed the theory on the master of destiny, which he had already discovered in the course of the revolutionary struggle, that a person is the master of his destiny, and elaborated the Juche-oriented line and strategy and the tactics of the Korean revolution, formulating them one by one by applying its principle.

Basing himself on an analysis of the socio-economic conditions and the revolutionary tasks and class relations of our country, a colonial and semi-feudal society, he formulated the original viewpoint that the revolution in our country should be an anti-imperialist, anti-feudal democratic revolution, a new style of revolution and, in conformity with this, determined the driving force and object of the revolution.

Starting from the conviction that the armed enemy could be destroyed only with arms, he came to the conclusion that only by an organized armed struggle could the marauder Japanese imperialists be smashed and the fatherland liberated, and formulated the strategy and tactics of revolution including the question of rallying all patriotic forces under the banner of anti-imperialism to strengthen the motive force of the revolution, that of founding a Party, the staff of the revolution, etc. Looking back, Rang Myong Gun, who received guidance from him about the far-reaching plan of the Juche-orientated Korean

revolution, while sharing his cell, said, “The great leader lost sleep, conceiving the future path of the Korean revolution even in the prison cell.”

Kim Il Sung was released from prison early in May 1930. After giving guidance to revolutionary organizations in and around Jilin and Dunhua, he summoned the leading personnel of the Young Communist League and the Anti-Imperialist Youth League to Kalun in Changchun County and held the historical Kalun Meeting to advance the Juche-orientated revolutionary line, the strategy and tactics he had already elaborated.

The meeting lasted from the 30th of June to the 2nd of July. He made the report “The Path of the Korean Revolution” at this meeting.

In the report, he explained the principles of the Juche idea and the Juche-orientated line for struggle and the strategic and tactical policies of the Korean revolution.

First of all, he made a deep analysis of the prevailing situation and the lessons of the anti-Japanese national-liberation movement of the Korean people undergoing trials, and expounded the fundamental stand and attitude which should be adhered to in the revolutionary struggle.

He stressed:

“The masters of the revolutionary struggle are the masses of people, and only when they are organized and mobilized can they win the revolutionary struggle. Therefore, the leaders of the movement must go among the masses and awaken them so that

they themselves wage the revolutionary struggle as masters. ...

“Since our aim is to carry through none other than the Korean revolution, we should solve all problems arising in the course of that revolution by our own efforts, proceeding from the specific conditions in our country. ...

“Experience shows that in order to lead the revolution to victory, one must go among the masses of people and organize them, and solve all problems arising in the course of the revolution independently on one’s own responsibility in accord with the actual conditions, instead of relying on others.

“Drawing on this lesson we regard it as most important to take the firm standpoint that the masters of the Korean revolution are the Korean people and that the Korean revolution should by all means be carried out by the Korean people themselves in a way suited to the actual conditions of their country.” (Kim Il Sung, Works, Eng. ed., Vol. 1, pp. 4-6.)

Next, he defined the nature of the Korean revolution as an anti-imperialist, anti-feudal democratic revolution, proceeding from the main revolutionary tasks of smashing Japanese imperialism and achieving the liberation of Korea, liquidating feudal relations and realizing democracy, and propounded the Juche-oriented revolutionary lines and policies for its successful implementation, such as the line of the anti-Japanese armed struggle, the line of the anti-Japanese national united front and the policy of founding an independent party.

That is how he made public throughout the world the creation of the great Juche idea and the birth of the Juche-oriented revolutionary lines at the historic Kalun Meeting. This was an historic event in the development of the Korean revolution.

The revolutionaries and people of Korea came to possess, for the first time in history, an impressive scientific and revolutionary guiding idea and a comprehensive Juche-oriented revolutionary programme. Under the rays of the Juche idea, the national-liberation movement in our country could forget the sharp pains it had felt in its early period due to flunkeyism and dogmatism, to repeated failures and twists and turns and advance along the road of victory, overcoming manifold hardships and trials.

The creation of the Juche idea was a great event in the development of the revolution in our period of creating a new independent world. With its creation, for the first time, the history of the struggle for human liberation witnessed a high stage of the revolution for national liberation, class liberation and human liberation made under the banner of independence, and a new era in the development of human history when the masses of people became the masters of their own destiny, and a way to shape their destiny independently and creatively had opened up.

Indeed, it can be said that the creation of the Juche idea was a great discovery unprecedented in history, an epochal event.

On an examination of history, there are many valuable discoveries and inventions that contributed to the development of history and the well-being of mankind including the discovery of fire by primitive man, and the discovery of the new continent in the 16th century, but there is nothing more significant than the creation of Juche idea in transforming the world and reshaping the destiny of man.

In the seminar on the Juche idea held in Pyongyang in 1977, Heeralall of Mauritius said: “When one wants to transform the world, one comes to think of Archimedes of ancient Greece who said that if he had a support and lever, he could move the earth to another place of the universe. But he could have neither a support and lever nor move the earth.

“However, President Kim Il Sung has provided a support to the world of thought. In other words, it is the Juche idea which reshapes the world and, in particular, backward, developing countries”.

A New Turning Point in the History of Human Thought

For nearly 70 years President Kim Il Sung has accumulated rich and precious experience and generalized it to develop in depth the Juche idea, and has steadily rounded off the original ideological and theoretical system while guiding the revolutionary struggle covering many stages and political affairs, the economy, culture, military affairs, etc.

His revolutionary thought is a highly scientific and revolutionary idea and theory in history.

The revolutionary nature of thought is determined according to how resolutely it defends the independence of man and to how scientifically it indicates the path to realize it.

Viewed in this light, his revolutionary thought is a perfect revolutionary theory showing the path for human liberation very scientifically.

His revolutionary idea is a thoroughgoing revolutionary thought which sets the fundamental object of the revolution to be the defence and realization of independence, the life blood of man and requires the continuation of the revolution to its completion, and a perfect revolutionary theory which makes man a full-fledged master of the world and his destiny by completely transforming nature, society and the human being himself to suit man's social nature desirous of developing independently, and shows mankind the path to eternal happiness and prosperity.

The fact that his revolutionary idea is a perfect revolutionary theory of human liberation is attributable to its fundamental characteristics.

Secretary Kim Jong Il formulated President Kim Il Sung's revolutionary thought *as follows*:

“The revolutionary thought of the great leader Comrade Kim Il Sung is an integrated system of the idea, theory and method of Juche which he created originally and a perfect theory of communist revolution.” (For *the Completion of the*

Revolutionary Cause of Juche, Korean ed., Vol. 3, p. 102.)

The revolutionary thought of President Kim Il Sung is, therefore, characterized by the Juche idea and the integrated system of the theory and method of revolution and construction that it clarifies.

His revolutionary thought is fundamentally different from the preceding revolutionary thought of the working class in two aspects.

Secretary Kim Jong Il said about this:

“... It is an original idea in its content and composition which cannot be interpreted with the fixed pattern of Marxism-Leninism.”

Characteristic of the President’s revolutionary thought is, first of all, that in its content the Juche idea constitutes its essence.

As for the revolutionary thought of the working class, its ideological and theoretical content is evolved and systematized with a fundamental idea as its essence. Thus, the fundamental idea constituting the essence represents the revolutionary idea based on it and determines the content, composition, role and vitality of its theory.

Marxism-Leninism is based on materialistic dialectics, which expounded the materiality of the world and the general law of its motion and development and on the materialistic conception of history, which clarified the objective process of the development of society by applying materialism to the history of society.

The revolutionary thought of President Kim Il Sung is based on the Juche idea, its essence, which

was discovered for the first time in mankind's history of thought. The Juche idea is the cornerstone and nucleus of his revolutionary thought and the fundamental idea which pervaded it.

Saying that the Juche idea is the essence of his revolutionary thought means that the Juche idea forms its ideological, theoretical and methodological basis. All the principles and propositions and their system and contents which he expounded are developed and systematized on the basis of the Juche idea.

The Juche idea expounded the essential characteristics of man, his position and role in the world, and contains a man-centred philosophical world outlook, the socio-historical viewpoint of Juche which regarded the masses of the people as subjects of history and elucidated the inherent law of the socio-historical movement as the movement of the subject and the guiding principles which must be adhered to in the revolution and construction.

Because his revolutionary thought has the Juche idea as its essence, it becomes a great, original, scientific and revolutionary thought in mankind's history.

A characteristic of his revolutionary thought also is that it forms a well-regulated system of ideology, theory and method in its composition.

Marxism is based on German classical philosophy, British classical political economy and the Utopian socialism of France, so that its constituent system consists of these three parts. Leninism also consists of the composition of three

constituents philosophy, political economy and scientific socialism, although it developed and enriched Marxism in many aspects.

The revolutionary thought of President Kim Il Sung has three components-the Juche idea, the revolutionary theory and guiding method which it elucidated to meet the demand of the new age, the age of Juche for a new guiding idea, theory and method.

Above all, the revolutionary thought of the working class should have a scientific and revolutionary world outlook as its essential constituent. Only then can it infuse people with the consciousness that would rouse them to the revolutionary struggle and correctly explain the law of the development of the revolution and strategy and tactics. The Juche idea shows the exact viewpoint, stand and attitude towards the world on the basis of man-centred philosophical principles.

Moreover, since the revolutionary thought of the working class should throw light on the proper way of realizing the independence of the popular masses, it must have a theory on the law of the development of the revolution and the way of carrying it out, having the strategy and tactics as its main constituents. The revolutionary theory of Juche, by applying the Juche idea, clearly shows not only the theory of democratic, national liberation and socialist revolution, the building of socialism and communism but also that of the world revolution, its strategy and tactics.

The revolutionary thought of the working class must define the guiding method in addition to the guiding idea and theory. A revolution can never be victorious without the broad masses to take an utmost responsible part in it. So a revolutionary thought must contain, as its main component, a guiding method of organizing and mobilizing the masses of the people in the revolutionary struggle. But the preceding thought of the working class failed to independently systematize its guiding theory and method. This problem has been solved successfully for the first time due to the guiding method of Juche.

Secretary Kim Jong Il said that the revolutionary thought of President Kim Il Sung is the pinnacle of revolutionary thought, surpassing all scientific theories developed by mankind's intelligence for thousands of years and is the one and only guiding idea of our era, that it is eternal, viewed in the light of time, and comprehends the world spatially as the revolutionary theory of Juche representing the future of mankind which will be as eternal as the existence of the human being.

The revolutionary thought of the President is the scientific and revolutionary thought which represents the pinnacle of the thought of mankind, the thought of the working class, the development of the revolutionary idea of the working class, firstly, because it brought about a fundamental change and opened up a new high stage in the development of the world outlook of the working class.

He originally shed light for the first time in history on a new man-centred world outlook, the

world out-look of Juche. This is a new scientific world outlook with principles expounding the general characteristic of the material world, the essential features of man and his position and role in the world.

This means that the world outlook of the past, which threw light only on the general characteristic of the material world, has been developed into a world outlook showing man the fundamental way to dominate the world and his destiny, to transform the world in accordance with his desire and shape his destiny.

It is, secondly, because the revolutionary thought of President Kim Il Sung has developed the revolutionary theory of the working class onto a new higher stage.

By clarifying a new original, fundamental principle of the revolution that the masses of the people are the masters and also the motive force of the revolution and construction, he has cleared up the correct foundation of the development of revolutionary theory and has given answers to all theoretical and practical, strategical and tactical problems arising in the revolution and construction of our times by applying it.

Thus, the revolutionary theory of the working class, which only explained the socialist revolution in capitalist countries on the basis of the law of accommodating production relations to the nature of productive power in the past, became the revolutionary theory evolved with the highest priority given to the popular masses, and the strategy

and tactics based on their role, and was developed into the perfect theory comprehending the theory on national, class and human liberation, an absolute communist theory crystallizing the theory on the transformation of society and nature and the remoulding of mankind.

This means that it was turned into the mightiest revolutionary theory making it possible to thoroughly defend and meet the interests of the masses and to fully enhance their role and creativity.

It is, thirdly, because the revolutionary thought of President Kim Il Sung cleared up in a new way the guiding theory and method for the first time in history and systematized them as independent component parts of revolutionary thought.

The preceding revolutionary thought of the working class failed to systematize the independent guiding method as an individual theory.

President Kim Il Sung raised the problem of the guiding method as a fundamental problem for the victory of the revolution, and comprehensively explained it, thus systematizing it as an individual theory. As the guiding method was formulated as an individual component part, the revolutionary thought of the working class has been developed and perfected as the integrated system of the guiding idea, theory and method.

All these made his revolutionary thought occupy the historical position of representing the highest stage of development of the working class's revolutionary thought.

The historical position of a social thought is determined by the requirements of the era it answers to, and how. The thought which has given an answer to the requirements of a more developed era is more developed than that of the preceding one, and the thought which has given a comprehensive, correct answer to the requirements of an era is the thought representing the times, the thought of the times.

Marxism was the revolutionary thought to make the working class of the capitalist countries in Europe prepare for the socialist revolution in the period of industrial capitalism when capitalism was progressing; Leninism was the revolutionary thought that led the working class to carry out the socialist revolution in the period of monopoly capitalism, the period of imperialism.

The revolutionary thought of President Kim Il Sung holds its historical position as a great revolutionary thought representing the entire historical times of the era of Juche, a new era of history, the present era in which the masses of people have become masters of their own destiny and the future of communism. This is because the revolutionary thought gives a most correct answer to all theoretical and practical problems raised by the revolutionary struggle and construction work, carried on in all the stages and spheres of the present era; further, it gives a perfect answer to communist society, the highest ideal of mankind, and to the way for realizing it.

President Kim Il Sung's revolutionary thought is the perfect revolutionary theory on communism.

Marx discovered the law of the movement of capitalism and, explaining scientifically, proved the inevitability of its ruin, while Lenin made clear the historical position of imperialism, the highest stage of capitalism, and scientifically established the necessity of its ruin and the victory of socialism, thus rendering distinguished services of historic importance in creating the scientific communist theory.

However, the theory they advanced on communism was vaguely outlined and fragmentary and could not move beyond the bounds of presupposition and assumption as it lacked first-hand experience in the building of socialism and communism and because of the restrictions of the times and the historical conditions in which they lived.

The revolutionary theory on communism has been finally evolved and systematized fully by President Kim Il Sung, and has become an integrated, perfect scientific theory.

The greatness of President Kim Il Sung's revolutionary thought representing the present times and the future of communism is verified fully by the fact that today many revolutionaries of the world espouse it and make it their outlook on the world and faith, a guide in life and activity and a weapon for their struggle.

2. Great Philosopher

On the Road to Genuine Philosophy

What is the great achievement of President Kim Il Sung, the founder of the Juche idea, as a thinker? First of all, it is that he founded the Juche idea, a man-centred new philosophical way of thinking.

The appearance of this man-centred philosophy is a great event marking an epochal turn in the long history of philosophical thinking. We had never heard of man-centred philosophy before, although a multitude of philosophical thoughts had appeared in the world after the origin of philosophy. It is true that many a philosophical thought was concerned about the question of man; in some respects there was no philosophy which refrained from the human issue in any way. As far as I know, although my knowledge is limited, a philosophy that was developed with man at the centre had never existed before. Previously it was a general notion that philosophy was primarily focussed on God, the idea or the material, and the question of man was dealt with as a secondary issue to the main subject.

In my opinion, this is a mistake; it is like putting the cart before the horse. Why? Is it because philosophy had originated to clear up the question on the destiny of man? But if man, the central figure of this question, is removed to a secondary plane, how can it offer a correct answer to this question? In order to discover a correct solution to the questions on the destiny of man, there must be a man-centred

philosophy which views everything with man at the centre. The foundation of the Juche idea gave a correct answer to this philosophical problem of weighty importance, that is, why it is hailed as an important turning point in the history of philosophical development.

Then what had induced President Kim Il Sung to study everything with man at the centre?

It stems from his unusual affection for man. His warm love for man is his affection for the working masses. He loves man, the popular masses, since they are powerful and precious.

How wise and powerful the people are! Food, clothes and houses-everything is manufactured and produced by people's hands. They were none other than our grandparents, our neighbours, those who produce farm implements and grow crops, women who weave hemp at looms, workers who turn out all kinds of goods, operating machines at factories, and colliers and miners who extract coal and ore in abundance. Indeed, they are dear and wonderful people, who produce and tend to everything that is marvellous and beautiful in the world with the wisdom and skill of a magician, with dexterity and a giant's strength.

This is why he regards man as the dearest of all, loves and sympathizes with him the most.

So he reacts keenly to and detests every manner of social evil and absurdity that violates man's dignity, that menaces and tramples on the free, happy lives of the people.

As mentioned before, he had distinguished himself by his keen observation, sensibility and profound meditation from childhood. He watched and studied everything attentively.

One summer day, when he was very little, he went to see his grandfather working in the watermelon fields. He wanted to have some watermelon. His grandfather was glad to see him but, instead of giving him a piece of watermelon, continued to work as the landlord was standing at the edge of the field. But that didn't matter to the little boy so he kept pleading for some watermelon. His grandfather then told him that it had to be given to the landlord.

He could not see why. Grandfather grew it, then why couldn't he take it? His grandfather had exerted enormous efforts to tend it, yet the landlord, who had done nothing, would eat it. Why? The fact that he could not eat the watermelon was nothing. But anger towards the landlord, who ate idle bread, overwhelmed him. Returning from the watermelon fields, he kept thinking about this puzzling question.

His animosity towards contradictions and absurdities grew fiercer when he grew up and he came into contact with the vast world.

At the time the national and class contradictions worsened and came to the fore daily under the Japanese imperialist colonial rule, so that the social evils and misdeeds became ever more prevalent. All this shocked his keen nerves greatly. Observing all this, he now wondered why, and his resentment grew.

When living in Ponghwa-ri, Kangdong County, he saw his father being taken away by the Japanese police in connection with the Korean National Association case.

He thought to himself: his father was very intelligent, he was honest and the most kindhearted person in the world. How dare they take him away, tying him up with a rope? It's criminals like thieves and gangs who have to be tied up. Is his father a criminal? The Japanese policemen were undoubtedly devils since they took away his innocent father. How could these devils strut about in broad daylight? He bitterly hated that world where these devils swaggered about in broad daylight.

That is how he felt about the miserable lot of the slummers he had witnessed whenever he passed through the Thosongrang slum quarters in his Changdok School days. They were all alike to a man, but the Japanese, the landlords and capitalists rolled in clover in splendid residences, whereas the workers and peasants had only a mud hut to live in.

He wrote in his notebook:

“The landlords and capitalists who exploit others must be wiped off the face of the world. The Japanese, the landlords and capitalists are as alike as three peas in a pod.

“All the people will be able to enjoy peaceful and full lives, only when those scum no longer exist.”

This shows that he had awakened to class consciousness. A correct grasp of social evils and irregularities and a sense of righteousness, which is

merciless to such things, gradually helped him to dig into the roots of these contradictions and absurdities.

The wretched sight of the people leaving their homeland, that he had seen when crossing the Amnok River cherishing the great ambition of national liberation, left an indelibly deep imprint in his heart. Why should the popular masses have to drift away to alien lands, leaving their own country behind? Gazing at this pitiful picture of reality, which made one want to cry one's heart out, his surging indignation was almost unbearable.

The Japanese imperialists had perpetrated all kinds of outrages in Korea while occupying it, all sorts of social evils and misdeeds were daily being committed; the Koreans were little better than beasts.

All this naturally excited the anger of young Kim Il Sung, who loved man with his whole heart and regarded him as the most precious. Being so sensitive to these social vices and outrages, he set himself stubbornly against them, his heart afire with anger and indignation.

And as he cherished such a passionate feeling of affection towards man, he was unusually concerned about man's destiny.

One day, during a chat with a social scientist, he said that when he was young he used to ponder long over man's fate; considering that there are people who live luxuriously, wielding authority over others, there are also people who live miserably, being oppressed and ill-treated throughout their lives. Why

does such a difference exist in the world? Is it only fantasy to want to have all people live bountifully?

The destiny of man, this was his greatest issue from childhood, when he had made it his lofty duty to provide genuine happiness to all people. This became a question of even greater concern under the circumstances when man's destiny was being downtrodden, like fallen leaves in autumn, under the harsh colonial rule of the Japanese imperialists.

So, after he set out on the road of revolutionary struggle, he had always been worried about the destiny of the working masses, groaning in the mire of oppression and exploitation, about the bitter fate of his compatriots, as slaves of a colony, with no country to call their own.

The poor farmers in his native village, the people wandering off to alien lands whom he met at the ferry on the Amnok River and the tear-stained faces of his compatriots drifting to different parts of Manchuria without a definite destination—they swarmed past like dark clouds before his eyes. They were an epitome of the miserable plight of his downtrodden fatherland and the tragedy of the nation. They were crying pitiously for deliverance.

Here is an episode in the initial period of his revolutionary activity in Jilin.

One day he and his schoolmates were enjoying the performance of the Chinese classical opera in vogue at the time at a local theatre. A beautiful actress was highly extolled for her refined performance. The curtain dropped, followed by a tearful scene. The actress had been a Korean girl, not

Chinese, the fiancée of a student of the Wenguang Middle School who had gone there to enjoy the performance. Her name was Ok Bun. She was crying bitterly, her face buried on his chest and stamping her feet in despair. This rent the hearts of all those present, who also shed tears in compassion. Kim Il Sung also wiped away his tears.

Theirs was a tragic story. Both of them hailed from Miryang of Kyongsang Province. Their families, who lived in a same village, and their fathers had promised to match them long before they were born.

The two families lived amicably, happy to see the betrothed boy and girl growing up so healthily. However, destitution tore them apart. The boy's family left for Manchuria first after becoming bankrupt and settled down in Jilin. As if by trick of fate, the girl's family headed for Manchuria when she was 12. In Dandong they used up their last penny and the girl was taken away by a Chinese woman to pay back her family's debt. Thus she had been parted from her family. Since she was pretty she became a classical opera actress reluctantly; travelling to different areas of Manchuria to earn money for her patroness, she would visit the Korean villages without her patroness' knowledge to enquire about her fiancée from whom she had parted when young. It was like groping in thin air. However, her yearning for her childhood boy friend grew irresistibly stronger with the passage of time. She believed that it was only her fiancée who could save her from her present status. With a faint flicker of hope, she

appeared on the stage in Jilin that day. After the performance was over she heard some people speaking in Korean. Without losing any time she enquired about So-and-so who had come from Miryang of Kyongsang Province. When he realized that the actress, although her Korean was not fluent, was not Chinese but his own fiancée whom he had last seen in Miryang, the student hugged her passionately. What a tragic reunion!

That is how the pair met, yet their reunion ended in tears. He was about to take her with him when he learned that she was like a bird in a cage because of money. Her Chinese patroness angrily spat out that he had no right to touch her before he had paid back her price. But where could he have obtained such a fabulous sum of money? They eventually parted in tears.

Observing this from beginning to end, Kim Il Sung could not hold back his rage. Why doesn't the man shape his own destiny? Why is he so helpless before his "destiny"? That a dignified man should be treated in such a way—could we tolerate this?

He was unable to tolerate "fate" playing with man, lording it over him.

He made up his mind to rise, to oppose the arbitrariness of one's "destiny". What struck him was the concept that man should become the master of his own destiny.

This was what had plunged him into a world of endless meditation and pursuit. He devoured numerous books. He devoted himself to the study of Marxism, as it was known to be a doctrine which

might indicate the way to building a society where there is neither exploitation nor oppression, and all people are well off.

However, the progressive idea of Marx, too, failed to gratify his serious questions. The materialistic interpretation of all things was not sufficient to give a correct solution to the questions arising in the complex and profound world.

At the end of serious thinking and enquiry he reached the conclusion that in order to find the correct solution to the question of man's destiny it was necessary to approach man himself, instead of making fruitless enquiries about him.

Of course. Philosophy should become a man-centred philosophy. Only then can it become a powerful weapon in solving the question of man's destiny. This was the final judgement he came to.

He began an untrodden pursuit for a man-centred philosophy with firm determination.

A Man-Centred Philosophy

President Kim Il Sung has advanced a man-centred philosophy by creating the immortal Juche idea.

He said:

“The Juche idea is a man-centred philosophy. This means that it is a philosophical idea whose aim is to give an answer to the question of man's fate by placing him at the centre in its study.” (Kim Il Sung, *Answers to the Questions Raised by Foreign Journalists*, Eng. ed., Vol. 3, p. 285.)

In reference to the man-centred philosophy, Secretary Kim Jong Il said:

“The Juche philosophy is a new philosophy created by the leader.

“It is a philosophy which has been elaborated and systematized, focussing on man.... That the Juche philosophy is man-centred means that the Juche philosophy raises the fundamental question of philosophy by regarding man as the main factor, and elucidates an outlook on the world, a viewpoint and attitude towards the world, by focussing on man.” (Kim Jong Il, *On the Juche Idea*, 1989, Eng. ed., p.1.)

Several thousands of years have passed since the origin of mankind’s philosophical way of thinking. Although various philosophical trends have appeared until now, they could be classified into two categories, material or consciousness, from the viewpoint of origin and essential features of the world.

The Juche-orientated philosophy places man at the centre in its study and declares it to be its main task to give an answer to the question. Such a basic character of the Juche philosophy distinguishes it from other philosophical trends.

First of all, it is important not to mix the Juche philosophy up with human philosophy. The philosophy of human has a long history and many schools, and deals purely with human. Contrary to its original nature as a science of an outlook on the world, the philosophy of human is devoted to giving

answers to such questions as what is man and what is life.

The Juche philosophy makes a study of man in relation to the world, not the question of human, and aims to give an outlook on the world, instead of questions like what is man and what is life.

Then let us study the evolution and construction of the Juche philosophy.

First, it has explained the philosophical principle of Juche, the fundamental principle of the Juche philosophy.

The philosophical principle of Juche determines the contents and character of the Juche philosophy as its ideological, theoretical and methodological foundation. The Juche-orientated philosophy which gives an outlook on the world in the Juche age is considered new, unique and great since its cornerstone is its philosophical principle.

The philosophical principle of the Juche idea raised and cleared up the fundamental question of philosophy by regarding man as the main factor. Previously the correlation between matter and consciousness was raised as the basic question of philosophy and found a solution on the principle of Marxist materialism concerning the priority of matter.

Now that the question of the world's origin was brought to light, the Juche philosophy raised the correlation between man and the world and man's position and role in the world as the basic question of philosophy, and gave an answer to the question of who is the master of the world.

Let us consult the proposition of President Kim Il Sung given below:

“That man is the master of everything and decides everything is precisely the philosophical principle on which the Juche idea is based.

“That man is the master of everything means that he is in a position of the master who dominates the world. That man decides everything implies that he works to transform and change the world. Man is always the sole dominator and remaker of the world. This is why he is also the master of his own destiny and plays the decisive role in shaping his own destiny as well. In the final analysis, the Juche idea clarifies the fact that man is the master of his own destiny.” (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., Vol. 3, p. 286.)

The Juche philosophy, by clearing up the truth that man is the master of everything, placed him in the highest position in history.

When man is said to be the master of everything, it denotes that he is the master of the world and his own destiny. This is a concept expressing man’s position in relation to the world.

Man is master of nature and society. Man is not a slave to the caprice of the strength of nature and society, but lives by subjecting it to his demand and will. This does not imply, of course, that man dominates the infinite and vast world on the whole.

In other words, it is only man who lives subjecting the surrounding world to himself.

That man is the master of everything means precisely that he is the master of his own destiny.

Man lives in certain natural environments and social conditions. Accordingly, man's life means transforming his natural environments and social conditions in his favour. The social status and the living conditions of man depend entirely on how much he has transformed nature and society to meet his requirements effectively. To be more precise, at every phase of historical development, man improves his social status and living conditions depending on how high a level his independent demands are and how strong his creative power has grown. There is none other than man himself in the world who can shape his own destiny.

By defining that man decides everything, the Juche philosophy raised man's role on to the highest level.

This means that he plays a decisive role in transforming the world and shaping his own destiny. This is a concept expressing man's role in relation to the world.

That man decides everything has two aspects.

The first point is that it is only the man who plays the role of transforming the world.

However, this does not assert that everything in the world changes only by man's strength or that man transforms all things and phenomena in the world. It represents the fundamental truth that none but man can exist in the world by transforming the objective world.

The second point is that man is the decisive factor in changing and developing nature and society and shaping his own destiny. There are many material

and objective factors in transforming the world and carving out man's destiny. But what plays the decisive role here is man and he comes to play an even greater role with the passage of time.

Man's decisive role in transforming nature and society is also reflected in his creating his own destiny.

By making his own' fortune, man steadily improves his status and advances along the boundless road of development. As for creating his own destiny it depends on the man himself, he is capable of doing it.

This is how the philosophical principle of the Juche idea that man is the master of everything and decides everything gives a scientific solution to the question regarding man's destiny.

As seen above, President Kim Il Sung clarified, for the first time in history, the philosophical principle of the great Juche idea that man is the master of everything and decides everything.

Further, the Juche philosophy reveals man's essential features in a comprehensive way.

The philosophical principle that man is the master of everything and decides everything originates from the discovery of a new outlook on man, the essential features of man.

The original outlook on man's essential features is the starting point of the Juche idea and the source of the philosophical principle of the Juche idea.

What is man? This question was raised long ago; it was debated for several thousands of years, but in

vain. As a result, man had no clear idea of him-self until recently.

Former philosophies regarded man as purely a human being independent of social relations and defined him as a mental, material or biological being.

It is plain that considering man a spiritual being is an idealistic view that ignores the biological foundation of man's body and spirit. Regarding man as a pure material or biological being is also an unscientific view that fails to distinguish man and man's essential features from matter, biological matter, in general; in the final analysis, it boils down to idealism that expounds every activity of man as a revelation of his instincts.

Some philosophers sought to explain what man was with one of man's attributes. The "being capable of thinking", "being capable of working" or "being capable of speaking" are some of their versions. It is true that these are attributes and features peculiar to man. However, each of these qualities is not an attribute characterizing man fundamentally. What is an essential attribute of man? It is not any individual property but the fundamental character common to all attributes of man and effective in his existence and activities.

The founders of Marxism established the materialistic dialectical view on the question of the human being, and thus made a big stride forward in the philosophical interpretation of man. They defined man as "representing social relations", and

attached great significance to material production and social relations in human activities.

However, the most correct definition of man was given by President Kim Il Sung:

“Man is a social being with independence, creativity and consciousness.” (*Ibid.*, p. 285.)

This is the great proposition, the outlook on man, the great truth he had discovered.

Viewed from an angle of existence, man is a social being.

The social being can exist only by establishing social relations; only through social relations can he live and work, realizing his own desires.

A social being means, in the first place, that he belongs to a social community. A social collective implies people united with common objectives and interests. Accordingly, man can be called a social being or a collective being.

A social being also indicates people who live and develop on the strength of the material and spiritual accomplishments of mankind. As he acquires historically accumulated spiritual and material wealth through social life and practical activities, man becomes the most powerful being in the world.

However, the bourgeois human philosophers ignored man's social character and viewed man as a captive of his instinctive desires, an impotent being isolated from the world. The bourgeois human philosophy which is opposed to a scientific understanding and the revolutionary changes of the world preaches sorrow, pessimism and ultra-individualism.

The Juche philosophy has proved what man is, not only from the angle of existence but also from the angle of his attributes.

As man lives forming the social community, he has his essential properties, special attributes that are alien to the purely material or biological beings. Of the inherent attributes of man, his essential attributes are the fundamental qualities that control his other attributes.

By defining the essential attributes of man, the social being, as independence, creativity and consciousness, President Kim Il Sung gave a perfect and scientific definition of man.

Independence is an attribute of social man desirous of living and developing independently as master of the world and his own destiny. This quality makes man overcome the fetters of nature, oppose all manner of social subjugation and subject everything to himself.

Independence is the life and soul of man, the social being. When independence is referred to as man's life and soul, it means social and political integrity. Why is independence the life and soul of man? Because it is a basic attribute that promotes man's cognition and practical activities transforming and dominating the outside world, and is an essential attribute that determines the dignity and value of man as the social being.

Creativity is an attribute of social man who transforms the world and shapes his own destiny purposefully and consciously. By virtue of his creativity, man transforms nature and society to

being more useful and beneficial to him by changing what is outdated and creating the new.

Consciousness is an attribute of social man determining all his endeavours to understand and reshape the world and himself. Because he has consciousness, man understands the world and the laws of its motion and development, and reshapes and advances nature and society as he desires. Consciousness guarantees the independence and creativity of man, the social being, and ensures his purposeful cognition and practice.

Because of such essential attributes, man becomes the only dominator and remaker of the world.

I should like to draw your attention to the fact that man's independence, creativity and consciousness, unlike his organism, are not the product of evolution. What nature might offer to man is only his natural and biological attributes. When there was no society as yet, man's independence, creativity and consciousness did not and could not exist even in an embryonic form.

Independence, creativity and consciousness are attributes peculiar to man as the social being and man is endowed with these attributes by society. Only social life and practice can provide man with independence, creativity and consciousness, and foster them.

By expounding the essential features of man in the new light, President Kim Il Sung established the profound philosophical principle which gave a

scientific definition of man's position and role in the world.

Further, the Juche philosophy elucidated the man-centred outlook on the world for the first time in history.

The world outlook is an integral whole of the outlook and view on and approach to the world.

President Kim Il Sung advanced the scientific view on the world that the world is dominated and reshaped by man.

Secretary Kim Jong Il remarked about this viewpoint:

“That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man.” (*On the Juche Idea*, 1989, Eng. ed., p. 19.)

By the materialistic dialectics that the world consists of matter and that it changes and develops through the motion of matter, Marxism disproved idealism, which described the idea as being the origin of the world, and the metaphysics on the immutability of the world.

Now that it was made clear what the world consists of, the Juche philosophy raised new questions—who is the master dominating the material world and where does the force lie that transforms the world, which changes and develops in accordance with its own laws—and laid down the original viewpoint on the world that it is dominated and reshaped by man.

In general, the outlook on the world, based on the philosophical outlook on the world, involves the outlook on existence and motion.

The outlook on the world construed by the Juche philosophy is that the world is, above all, an object dominated by man.

Nature existed before mankind appeared, and has changed and developed through self-motion. But, after mankind's appearance nature has become the object of man's labour and the material source of his life; it was gradually reshaped by man and brought under his control. Today the strength and wisdom of man, who conquers nature, are very great so that things which once were told like fairy tales, as man's flight to other planets, and man's penetration into the microworld, the sphere of the motion of elementary particles, have come to reality. Thus, man has come to control the material world ever more, and to conquer the higher motion of matter.

Unlike nature, society is part and parcel of the material world, built by man after his appearance, and the community where people live and work. Social wealth and relations were created by man to serve him. Man is the master of society and everything comes under his control.

The Juche outlook on the world holds that the world is an object being transformed by man.

It is true that the world moves, changes and develops in accordance with its own laws. But after man appeared in the world, his independent, creative and conscious activities were added to the exercise of the laws of its motion. In other words, man uses, transforms and develops the world, which moves by its own laws in order to meet his own needs and to his own benefit.

Man's activities to transform nature and society, in keeping with his needs, exert a greater influence to the motion of the world as time goes by, and the world is being transformed and developed greatly for his benefit.

President Kim Il Sung's new definition that the world is dominated and reshaped by man is a very consummate view on the present-day world.

He also provided a new point of view on and an approach to the world.

In fact, despite the abundance of the varied philosophical schools throughout history, not a single philosophy had as yet included the viewpoint on and the attitude to the world" into the system of a world outlook as an independent component part of it. The philosophies of the preceding age confined themselves to establishing the world outlook. If it answers the question regarding the existence, motion and development of the world, the viewpoint on and attitude to the world answer the question of what attitude should be maintained in cognizing the world and in conducting practical activities.

The Juche philosophy clarified that one should view and approach the world on the basis of the position and role of man as the master of the world, the viewpoint and standpoint with which one faces the world with man, the master of the world, at the centre.

The man-centred viewpoint and attitude towards the world has two aspects. One is to approach the world proceeding from the interests of man. Man

being the master of the world, it is necessary to view the world from the viewpoint of his interests.

The Juche-orientated viewpoint and attitude which proceed from the interests of man demand that it first set the purpose of cognition and transformation from the viewpoint of man's interests. In other words, the purpose of cognition and practical activity should always be orientated toward realizing man's independence. This, naturally, stems from and fully accords with the independent need of man.

Everything is appraised from the viewpoint of man's interests. In an appraisal of the value of all things and phenomena, the criterion is man's interests. Man, who is the master of everything, is the most precious being in the world. So are his interests. Therefore, every single thing and phenomenon are considered valuable only when they become useful to man.

Value is a concept denoting the attribute of an object which brings profit to man. However, the main factor in the appraisal of value is man. Accordingly, the criterion of appraising value is the interests of man. Only when man's interests are taken as a criterion, can the value of things and phenomena be appraised correctly. In the final analysis, we should regard it as the supreme principle to defend and realize man's independence and interests in all activities of cognition and practice and subject everything in the world to the materialization of man's independent aspirations and demands. This is the fundamental requirement of the viewpoint and attitude with which one views the

world proceeding from man's interests, and herein lie the correctness and invincible viability of this viewpoint and approach.

Another aspect of the viewpoint and standpoint with which one approaches the world with man at the centre is to interpret the transformation and development of the world with the main emphasis on man's activities.

Approaching the world with an emphasis on human activities means considering man's power as essential in cognizing and transforming the world and solving every problem by enhancing his role.

Why should human activity be considered essential in cognizing and transforming the world? It is because man is the most powerful being in the world and the decisive factor in transforming it. And it is also man who demands and conducts the transformation of the world. Man cannot exist or develop without transforming the world surrounding him. Man grasps and utilizes objective laws, and positively transforms the world as he desires.

Only the Juche-orientated viewpoint and attitude, which make one approach the changes and development of the world with the main emphasis on the activity of man, who is possessed of creative capability, are the most correct viewpoint and attitude which enable us to transform the world into a world for man by elevating his role.

Alongside the Juche-based philosophical outlook on the world, President Kim Il Sung has also provided the Juche-orientated socio-historical view,

thus effecting a great turn in the development of the world outlook.

Pre-Marxist materialists and dialecticians had idealistic views towards socio-historical matters. Marxism disproved the idealistic view on socio-historical matters by expounding the truth that, like nature, society belongs to the material world and changes and develops in accordance with the general laws that govern the development of the material world. However, it also failed to expose the laws peculiar to the socio-historical arenas.

The President established for the first time a new Juche-orientated socio-historical view which enables us to view society with the popular masses at the centre.

He said:

“The Juche idea clarifies the laws of the development of society and the principles of the revolution with the popular masses as the central factor.” (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., Vol. 3, p. 258.)

President Kim Il Sung made clear who the main agent of society and history was and the laws governing these movements. He said:

“The popular masses are the subject of history. This means that they are the central figure in history and that social movement is realized by them.

“Society does not mark time but moves and progresses continuously. Society moves forward as the position and role of the masses, the subject of history, are enhanced.

“The popular masses are responsible for social movement, and they are also the motive force of social progress. Their activity underlies social movement, and society develops owing to their independence and creativity. The independence and creativity of the masses develop and this results in the movement and development of society. This is the law-governing process of social development.” (*Ibid.*, pp. 258-59.)

He has proved scientifically that the masses are the subject of social history. The question concerning the subject of society and history is the starting point and the basic question for understanding the development of society, and of revolution, from the Juche-orientated viewpoint and attitude.

Social movement essentially differs from the motion of nature. This is because the social movement has its subject, whereas there is no such thing in the motion of nature. That the social movement has its subject means that there is a main agent pushing ahead purposefully and consciously with the movement. Therefore, the social movement is caused and developed by the volitional action and role of the subject. In this sense, the social movement is a movement of the subject which is the masses of the people.

He explained the laws peculiar to socio-historical movement, the movement of the subject, proceeding from the fundamental principle that the subject of history is the popular masses, thereby giving the

Juche-based view, that is, the mass-centred view on history.

The basic contents of the Juche-based view on history can be summarized as follows: the popular masses are the subject of history. Human history is the history of the people's struggle for independence. The socio-historical movement is a creative movement of the popular masses. The people's consciousness of independence plays the decisive role in the revolutionary struggle.

This provides an original and scientific elucidation on the essence, nature and motive force of the socio-historical movement, the movement of the subject.

By founding the Juche-orientated philosophy, the man-centred philosophy, President Kim Il Sung has enlightened the basic way for man to carve out his own destiny and a scientific road to human emancipation, thus registering immortal accomplishments in this respect.

Under the Rays of Juche Idea

With the appearance of the Juche-orientated philosophy, authored by President Kim Il Sung, the popular masses received a consummate philosophy of their own.

Previously, various philosophies prevailing in the old society served the ruling class, not the popular masses, as an instrument to defend the ruling classes and their established order.

The philosophies of the masses came into being for the first time after the working class had emerged in history. One of these was Marxism, which had scarcely appeared before it won the hearts of the people and made a great contribution to the cause of their liberation. However, Marxism was still far from a perfect philosophy for the masses because it fully did not meet their fundamental demand and aspiration. The fundamental demand and aspiration of the masses was to become the masters of the world and of their own destiny. In other words, man, as an independent and creative being, wanted to transform and dominate the world as he desired. But Marxism failed to answer this demand, owing to its historical and theoretical limitations.

Only the Juche-orientated philosophy could be the genuine philosophy of the masses since it had adapted itself to the fundamental demand and aspiration of the people. By answering to what is the intrinsic nature of man and what the co-relation between man and the world is like, the Juche philosophy proved in a scientific manner why man should subject the world to himself as its master. Herein lies the historical significance of the Juche philosophy.

President Kim Il Sung has done much toward orientating the Juche philosophy to the accomplishment of the independent cause of the masses.

A thinker, Kim Il Sung was not a scholar in an ivory tower but a revolutionary who leads the struggle in practice to accomplish the independent

cause of man. He has applied the principle of Juche to the entire period of his leadership of the revolution and construction, regarding the Juche-based philosophy as an instrument for action.

His endeavours for the transformation of society, nature and man are a case in point.

Social reform is a struggle of the masses to transform and rationalize social relations to provide the social and political conditions favourable for their independent lives. As he is a social being, man should first be provided with independence socially and politically. Only when socio-political independence of the masses is materialized through social transformation can they translate their aspiration and demand into reality independently, giving full play to their dignity and value as man. The tasks of social transformation to realize socio-political independence are carried out through social revolution.

Under Kim Il Sung's wise leadership a socialist system, free of exploitation and oppression, has been established through two social revolutions in north Korea. Consequently, a broad avenue has been laid for the introduction of socio-political independence of the masses. But the tasks of social transformation did not end here. If the masses, as the masters of society, really intend to transform society in conformity with their will and demand, social transformation must be continued until they will live in mankind's ideal society.

Having grasped this desire, President Kim Il Sung stepped up social transformation, following the

establishment of socialist society. As a result, a new socialist society, which has much in common with the ideal society of mankind, was established in north Korea. This is what is called mass-centred socialism of “our type”.

Secretary Kim Jong Il said:

“Our socialist system is the best of all social systems, providing as it does an independent and creative life for the popular masses. Our people’s desire to lead an independent and creative life to the full, free from every manner of enslavement and bondage, is being brilliantly realized in all aspects of their political, economic, ideological and cultural lives.” (*Our Socialism Centred on the Masses Shall Not Perish*, Eng. ed., p. 15.)

What are the essential features of the mass-centred socialism of “our type” established in north Korea?

Viewed from the angle of class relationship, it embodies the demands of the working class in a most thoroughgoing manner and realizes the desire of other sections of people.

Viewed from the angle of relations between the collective and individuals, the interests of the collective are placed above those of individuals and the latter is realized through the materialization of the former.

Considering foreign relations, it firmly defends the independence of the country and nation as well as the independent desire of the world’s people.

For these essential features, the mass-centred socialism of “our type” established in north Korea

displays a great superiority in all spheres of political, economic, ideological and cultural lives.

Its superiority is demonstrated firstly in the arena of political life.

The north Korean people actively participate in political life as the masters of the state and society and lead a fully independent and creative life. All the working masses take a positive part in the exercise of state power and state administration, enjoying equal political rights in society, and carry on socio-political activities without restrictions. The masses participate in political life not only through the government organs but also through political parties and public organizations.

This is unthinkable in bourgeois society where politics is “monopolized” by some “politicians”. However, this has become the Koreans’ life under the socialism of “our style”.

The advantages of the “Korean type” socialism are conspicuous in economic life as well.

As masters of the means of production, the masses enjoy all the material wealth. They are not the servants but the masters in economic management and, in the running of an enterprise, not as employees; they are provided with equal and bountiful material life through their worthwhile labour. Material guarantees for the people’s economic life are secured by the development of the nation’s productive forces. The superiority of the “Korean type” socialism also lies in that it provides a broad avenue for the development of the productive forces.

Its advantage manifests itself in the ideological and cultural lives of the masses; it provides the masses with a revolutionary ideological life and a sound and rich cultural life.

I would like to note what I have seen and heard during my stay in north Korea.

One of the TV popular programmes is the “Singing Contests of the Working People”. Generally, singing contests are held in south Korea or Japan. They are competitions of professional singers, but in north Korea the working masses are singing, shown on the TV screen. Their level being very high, one really could have doubts of whether they truly are workers and farmers. There are many worker and peasant singers who are as fine as professional ones. Particularly, I was surprised to see that they were also very good musicians, playing on the accordion, guitar, the drum, and other instruments. This shows the high cultural level of the north Korean people.

These changes, which have taken place in north Korean society under the mass-centred socialism of “our type”, are eloquent proof of the great changes that have been effected through the social transformation organized and led by President Kim Il Sung in the materialization of the independence and creativity of the people.

Parallel with this, the President pushed ahead energetically with the transformation of nature.

Transforming nature is a struggle of the masses to create material conditions for an independent life, freeing themselves from nature’s fetters.

Although nature is the material source of human life, it does not provide every material condition needed for man's life on its own. This can be created only by human efforts to transform nature. Therefore, a strenuous struggle was waged by man to harness nature from the first days of his emergence on earth. However, owing to the immaturity of man's independence and creativity and the limitations in the standards of social progress, his efforts failed to bear due fruition and man was unable to tear himself away from the blind force of nature.

President Kim Il Sung expounded the great truth that man is the master of everything and exercises inexhaustible power. He started a gigantic undertaking to liberate people from the yoke of nature, that is, a natural transformation of north Korea. Thus, mankind's age-long endeavours to transform nature came to be carried out on a new, higher phase, namely, the domination and conquest of nature by man.

One day after the war, President Kim Il Sung visited a cooperative farm in South Phyongan Province where he stressed the necessity of watering the dry fields in an all-round way and advised them to renounce the farming method that depended on rain. This was a declaration that man should free himself from the fetters of nature through his own efforts.

The President advanced the policy of natural transformation and energetically pushed ahead with it.

The five-point nature-remaking policy he advanced in the late 1970s is a good instance of this.

At the Twelfth Plenary Meeting of the Fifth Central Committee of the Workers' Party of Korea held in 1976 he laid down the tasks to irrigate 400,000 hectares of dry fields, to build terraced fields extending 150,000 to 200,000 hectares, and to secure 100,000 hectares of new land in the near future by a better rezoning of the fields and to improve soil conditions, properly conduct forest and water conservation and step up the reclamation of tideland. This was the five-point natural transformation policy aimed at attaining the high goal of ten million tons of grain output. This was, after all, a grand project of natural transformation to turn waste land into fertile fields and expand the territory by blocking the sea. This means that an all-out offensive to conquer nature was started long ago in north Korea.

President Kim Il Sung activated the transformation of man simultaneously with the transformation of society and nature.

The transformation of man is a struggle to set the people free from the shackles of outdated ideas and culture, and to lay ideological and cultural conditions favourable for their independent life. Man's position and role in society are guaranteed by his independent ideological consciousness and creative ability. Only by transforming man is it possible that he liberates himself from outdated ideas and unsound cultures of all kinds, realizes independence in his ideological and cultural life and

leads an independent life as the master of his own destiny.

The President laid down the principle of giving definite priority to the transformation of man over that of nature and society. This was because only when man becomes a really powerful and competent being through preceding human transformation can the transformation of society and nature be accelerated with success.

He paid great attention to emancipating people from the world of outdated ideas. The general ideological mobilization movement for nation building, the Chollima work-team movement, the three-revolution red flag movement, the movement for emulating the example of unassuming heroes and other mass movements he organized and led, were aimed at transforming man.

They played a big part in ridding the people of the shackles of outdated ideas.

This can be seen through the changes in the ideological and spiritual lives of the north Korean people today. Unassuming heroes began to be known en masse from the late 1970s.

Unassuming heroes are communist-type men who devoted their lives to the country and the people, without thinking of their personal honour or reward, or whether others recognize their efforts or not. If somebody asks me what the person looks like who will live in communist society, I will introduce some unassuming heroes without hesitation. These unassuming heroes now form a large army. What an inspiring success!

This indicates that the transformation of man has reached a very high plane in north Korea.

It is a long time since the human transformation question was debated among pioneers. But their so-called theories were usually fraught with mistaken views and eventually they considered it impossible to remould the human being. From here the doctrines of innate goodness or original sin of human beings originated. Such a difficult problem, however, is being solved remarkably well through the successful implementation of human transformation in north Korea.

The success attained under the wise guidance of President Kim Il Sung in the transformation of society, nature and man is, indeed, worth inviting world admiration.

It was a long-established idea among the people that the transformation of society, nature and man was an unconquerable stronghold, although it might be possible to improve or change them somewhat for the better. However, President Kim Il Sung negated such an established concept and boldly opened fire to conquer it, since it was the only way for man to shape his own destiny as the master of the world.

His offensive action resulted in splendid accomplishments. With the successful transformation of society, nature and man, a big breach was opened on the walls of the stronghold, which hitherto had been considered unconquerable.

This is the great viability of the man-centred philosophy initiated by President Kim Il Sung.

3. The Grand Garden of the Juche-Orientated Theory

Unity of Theory and Practice

President Kim Il Sung is a great theoretician who has originated the revolutionary theories centred on the masses. He advances theories on the revolution and construction and translates them into reality, based on the man-centred Juche idea.

This is an endeavour to comply with the requirements of the present age when the popular masses have emerged as the masters of history.

By nature theory is closely linked with practice and generalizes practical experiences. Theory and practice are reciprocal to each other and control one another, thus being united with one another.

Therefore, a revolutionary theory, only when it provides a scientific solution to the revolution to meet specific conditions and practical needs, can become a powerful weapon for one to cognize and transform reality and carve out one's future. A revolutionary theory cannot be produced apart from revolutionary practice, and the latter demands the former which can answer the present-day and historical conditions.

In what way had he authored the mass-centred theories? What underlay his theories?

It is the immortal Juche idea, above all. President Kim Il Sung has produced his theories based on the Juche idea.

Proceeding from this idea, he expounded the principles and laws of the revolutionary movement, placing the popular masses, the masters of the revolution and construction, at the centre.

Secretary Kim Jong Il said:

“The Juche idea marked a new, higher stage in the development of the working-class revolutionary theory. Therein lies another historic contribution of the Juche idea to the revolutionary cause of the working class and the cause of liberation of humanity.

“An age had passed and the revolutionary movement had gone a long way since the birth of the revolutionary theory of the working class. Revolutionary practice in the new era demanded that the revolutionary theory be developed in a way which was suitable to new historic conditions....

“The Juche idea is the sound basis on which to develop the revolutionary theory of the Juche age. Developing revolutionary theory on the basis of this idea means expounding the principles and laws of revolutionary movements with the working masses, the masters of revolution and construction, at the centre.” (*On the Juche Idea*, 1989, Eng. ed., pp. 80-81.)

Expounding a revolutionary theory with the working people at the centre is a requirement of the revolutionary movements in the Juche age. In our times, when the working masses have emerged as the masters of the world and revolutionary struggles are sweeping in depth and scope on the strength of their independent consciousness and creativity, the principles and laws of revolutionary movements can be interpreted correctly only by developing a revolutionary theory with the working masses at the centre.

This is a sure guarantee for evolving the revolutionary theories, strategy and tactics in accordance with the true characteristics of the revolutionary movement.

Since revolutionary movements are an undertaking carried out for and by the popular masses, a revolutionary theory, strategy and tactics should naturally serve to champion their interests and enhance their role. The value of a theory is determined by how firmly it defends the interests of the popular masses, and the vitality of any strategy and tactics rests on how greatly they help enhance the role of the masses.

Proceeding from the independence, creativity and consciousness of the masses, the Juche idea made it possible to champion their basic interests and give full play to revolutionary zeal and inexhaustible creativeness and to evolve new strategy and tactics. Thus, the revolutionary theories of the working class became most powerful revolutionary ones which

firmly defend the interests of the popular masses and enhance their role to the utmost.

The Juche idea constitutes a guideline for one to take a correct approach to the preceding revolutionary theories.

By raising the principle of a creative approach towards established theories and experiences, the Juche idea enables one to apply and further preceding revolutionary theories to suit the requirements of the revolutionary practice in our age. In particular, by maintaining the stand of firmly defending and realizing the independence of the working class and other popular masses, it makes it possible to uphold the class principle and the spirit of uninterrupted revolution in the revolutionary theories of the working class, without giving up the revolution halfway or refraining from class struggle.

Another factor which assisted his man-centred revolutionary theories was the rich experiences he had acquired through the revolutionary struggles and his unrivalled intelligence, which enabled him to evolve the revolutionary theories by generalizing his own experiences.

He acquired enormous experience while waging an underground struggle and the armed struggle, and while engaging in the building of a new country, etc. He has experienced everything necessary through revolution and construction.

The theory is a generalization of practical experiences. The President, by generalizing his

experiences with profound intelligence, has produced new theories.

What special features do his man-centred revolutionary theories have?

First, we should note their creative character.

Based on the mass-centred principle, he had overcome the limitations of the Marxist-Leninist materialistic theories and established new theories on the building of socialism and communism, starting from the essence of the revolution. Based on economic relations, the Marxist-Leninist theories define the essence of socialism and communism and the laws of their development. Herein lie the limitations of these theories on principle. Since it is man who aspires for socialism and communism and it is also man who builds communist society, it is only natural to evolve theories on socialism and communism with the man at the centre.

By embodying the man-centred Juche idea, he threw a new light on the basic principles of the revolution that the popular masses are the masters and the motive force of the revolution and construction and, based on this, advanced new theories on the anti-imperialist, anti-feudal democratic revolution, socialist revolution and construction, the building of communism.

Secondly, characteristics of his theories are that they are consummate revolutionary theories, comprehensive and profound. The theories he

advanced provide a clear solution to questions arising in every stage and in every field of the revolutionary movement. In other words, they are con-summated theories comprising theories on national liberation, class emancipation and human liberation, and perfect communist theories on the trans-formation of society, nature and man. They are encyclopaedic by giving a correct definition to all problems arising in the political, economic, military and cultural spheres.

This bespeaks that all theories pertaining to the building of an ideal society commensurate with the complete materialization of the people's independence have been fully consummated and systematized on the whole.

Therefore, his revolutionary theories have enabled us to do away with the centuries-old poverty of theories in the struggle to realize the cause of independence and, thereby, dealt a blow to modern social democracies, opportunism and revisionism which have staged a comeback to capitalism. At the same time, they have opened wide vistas before the people living in the age of Juche and the people of many countries aspiring after socialism, and are inspiring and stimulating them to the struggle for socialism in their own countries. It is by no means accidental that the world public hails him as the "genius of mankind", the "great master of ideology and theory".

The Plaza of Original Theories

President Kim Il Sung is really the one and only thinker and theoretician of such great energy to be found in history.

This can be said in regard to the wealth of his writings. He has produced a really tremendous amount of writings, and we do not know as yet of such a prolific author, thinker and theoretician as he is. Kim Il Sung's Works published by the Publishing House of the Workers' Party of Korea are one example.

The *Works* from Vol. 1 to Vol. 35, which I had read, contain over 1,122 important and masterly write-ups, such as "The Path of the Korean Revolution", the speech he made on June 30, 1930, and "Report to the Sixth Congress of the Workers' Party of Korea on the Work of the Central Committee" delivered on October 10, 1980, and others, selected from those he had written in the past 50-odd years.

In face of such prolificity of his works, my thoughts turn to the efforts and energy he has poured into them, and I raise my hat to him. What impressed me deeply is that every leaf of his works is rich with profound revolutionary theory, strategy and tactics.

His revolutionary theories, strategy and tactics are new, original revolutionary theories which are fundamentally different from preceding working-class theories, strategy and tactics. His are revolutionary theories, strategy and tactics based on the Juche idea. In other words, he has solved all the

questions arising in the revolution and construction only on the principle of the Juche idea.

It is impossible to relate all of it here. I would like, however, to touch upon his elucidation and activity for the implementation of some of his theories, particularly the theories on the building of socialism and communism; based on the Juche idea, he has resolved theoretical problems in an original way which had arisen in the man-centred revolutionary struggle led by the working class in modern times.

In order to grasp his Juche-orientated revolutionary theories, it is necessary to first see how he had formulated the basic principles, the foundation of revolutionary theories, on the basis of the Juche idea. By applying the philosophical principles of the Juche idea to the theories on the revolution, he had made clear the basic principles of revolution.

In reference to the fact that the discovery by President Kim Il Sung of the basic principle of revolution through the application of the Juche idea served as the foundation for the creation of the Juche-orientated revolutionary theory, Secretary Kim Jong Il said:

“The Juche idea propounded the basic principle of revolution that the masses of the people are masters and the motive force of the revolution and construction and, on this basis, rendered it possible to evolve new revolutionary theories required by our time.” (*On the Juche Idea*, 1989, Eng. ed., p. 80.)

In fact his clarification of the basic principle of revolution is of great significance in the development of theories on the revolution.

It is possible to work out the revolutionary theories, strategy and tactics in a scientific manner only by a correct interpretation of the basic principle of revolution and push on straight to victory with the revolution and construction.

Previously, Marx, in the proposition of historical materialism he had given in the preface to *A Contribution to the Critique of Political Economy*, had proved that the relations of production assume an objective character and that its superstructure is thus determined, that it is inevitable for the relations of production to correspond to a definite stage of development of their productive forces and, furthermore, that socialist revolution is inevitable due to the contradictions between the productive forces and relations in capitalist society. He developed the theories, strategy and tactics of the revolution, basing himself on what was objective, and what material.

However, these theories cannot clearly indicate even the main reason why the revolutionary situation in developed capitalist countries does not come to maturity today.

Then why doesn't the revolution break out in these countries although the contradictions between the productive forces and relations had reached the extreme? Because the people, the subject of history and motive power of social development, lack revolutionary awakening and do not take an active part in the revolutionary struggle. So it is impossible for the

preceding revolutionary theories to provide a correct answer to such a question.

President Kim Il Sung authored the Juche idea so that he could expound the basic principle of revolution that, for the first time in history, the popular masses are the masters and the motive force of the revolution and construction. The basic principle of revolution gives a scientific definition of the position of the popular masses and their role in the revolution and construction, starting from the fundamental principle of the Juche-orientated outlook on society and history that the labouring masses are the subject of history and the motive power of social development. This constitutes the scientific, theoretical and methodological foundation of the Juche-orientated revolutionary theories. The man-centred revolutionary theories are constructed on this basic principle and the strategy and tactics are worked out according to what role the masses play.

Here are some accounts of the successful solution of the theoretical problems by President Kim Il Sung on the building of socialism and communism on this basic principle of revolution.

He discovered anew and explicated in a comprehensive way the fundamental theoretical problems relating to socialist economy hitherto unsolved by preceding working-class theoreticians.

Late in the 1960s, President Kim Il Sung received several theoretical questions concerning socialist economy raised by scholars through the Science and Education Department of the Central Committee of the Party.

The questions they raised were important theoretical problems on socialist economy, on questions concerning the essential nature of the socialist system and its transitional character. Internationally they were in a hot dispute, yet no one had found a correct answer. Opportunistic views prevailed in many countries, causing serious harm to their economic life.

In north Korea, too, some economic leadership personnel were committing errors in implementing economic policies of the Party as they had failed to correctly grasp the matter.

On March 1, 1969 President Kim Il Sung gave answers to the questions raised by the scientists and educationists to the following effect: it is wrong if you parrot the classics or books written by foreigners, starting from the flunkeyist and dogmatic point of view. You must think of everything with your own brains on the basis of our Juche idea and find solutions, proceeding from the practical experience of our socialist construction and the historical lessons of the communist movement. The questions you have raised after discussion are not mere theoretical problems. They are very important problems in socialist construction, especially in socialist economy and economic management. What will become of it if we sympathize with the theories advocated by revisionist or bourgeois economists and turn them to reality? It will cause serious theoretical mistakes and do serious harm to revolutionary practice. So you have to have a correct understanding of these problems in order not to

make a mistake in your theoretical views and not to err in your practical activities.

Having thus made the methodological base and its importance clear in the solution of problems, he answered the questions posed in an all-round manner in his immortal work *On Some Theoretical Problems of the Socialist Economy*.

He expounded three economic problems in a new scientific and theoretical light in his work. The first one was the problem on the interrelation between the scale of economy and the rate of productive growth in socialist society.

Then some economists argued that it was true that the economy grew steadily in socialist society but the further the industrial advance went, the lesser the reserves for its growth would be and the slower the rate of production growth. The advocates of such a theory were not aware of or did not want to see the genuine superiority of the socialist system, he said, and continued:

“A socialist society has unlimited potential for developing the economy at a continuous high rate which would be inconceivable in a capitalist society, and the further socialist construction advances and the stronger the economic basis grows, the greater this potential becomes.” (Kim Il Sung, *Works*, Eng. ed., Vol. 23, p. 371.)

Referring to the potential, he said that in socialist society it was possible to utilize all labour resources and the natural wealth of the country most rationally, to increase production in a planned way and rapidly to develop technology. And, since the people’s high

revolutionary zeal was the decisive factor which forcefully developed the productive forces, it was possible to develop economy steadily at a high speed if the working-class party and the state stepped up the ideological revolution and enhanced the function of the state as the economic manager.

Secondly, he dealt with the questions concerning the means of production in commodity form and the use of the law of value in socialist society.

Whether the means of production are a commodity in a socialist society and whether the law of value operates in the domains of their production and circulation was in controversy among our economists.

Noting that these questions must not be dealt with indiscriminately, he said:

“In a socialist society the means of production are sometimes commodities and sometimes not, as the case may be. The law of value will operate when they are commodities, and will not when they are not,…” (*Ibid.*, p. 378.)

Pointing out that both state and cooperative ownerships of the means of production, private ownership of consumer goods and foreign trade, existing in socialist society, required commodity production, he said that the means of production were commodities when they were exchanged between state and cooperative ownerships or between cooperative ownerships, and when they were exported; they were not commodities when they were transferred between state enterprises.

Advancing the original ideas regarding the commodity form of the means of production and the formal operation of the law of value, he said:

“It would be correct to say that the means of production transferred between state enterprises according to the plans for equipment and material supply and for cooperative production are not commodities, but assume the commodity form and, accordingly, that in this case the law of value does not operate in substance as in the case of commodity production, but only in form.” (*Ibid.*, p. 381.)

Proceeding from this original theory, he stressed that the proper application of the commodity form, the form of value and the commercial form in the production and circulation of the means of production would definitely add to steadily increasing profits of the enterprises and state accumulation, by eliminating the waste of social labour and practising economy. And he clearly indicated the principles and ways of how to apply a commodity form and the form of value, and how to apply the law of value in the production and circulation of commodities.

Thirdly, he referred to the question regarding the peasant market in socialist society and the way to abolish it.

President Kim Il Sung remarked that the peasant market represented a form of trade whereby, at definite places, the peasants sold part of the agricultural and animal produce, both of the collective economy of the cooperative farms and of the sideline work of individual cooperative members

directly to people. Why then does the peasant market exist in socialist society? It is because cooperative economy and individual sideline production exist under socialism. He spoke of the need to use the peasant market, the principle to be observed in its use, and remarked that if the peasant market were to be abolished it was necessary to transfer cooperative ownership into all-people property. Thus, he advanced the original idea that only when these two ownerships are merged into a unitary all-people property, would commerce turn into a complete supply system.

By throwing fresh light on the fundamental questions of socialist political economy and the economic features of a socialist society and the laws of its development awaiting urgent solution in his work, President Kim Il Sung has brought to perfection the theories on economic construction in socialist-communist society which had remained questionable until then. This dealt a decisive blow to the bourgeois economic theories slandering the socialist economic system and to the opportunist economic theories distorting the laws of socialist economic development. Progressive scientists and the world's public hailed this work as a "historical literature as a landmark of a new, epochal significance in the development of socialist economic theories", "a programmatic guiding principle binding on the state of proletarian dictatorship in the establishment of its economic policies" and "a masterpiece which has dealt a shattering blow to the opportunist economic theories

and instilled courage and vigour into the minds of revolutionary people”.

What we must pay due attention to in relation to his theories on socialist economic construction is his theoretical accomplishments regarding the socialist rural question. He has perfected these theories based on his profound ideological and theoretical activities and rich practical experience. In order to understand these theories, it is necessary to study his masterpiece published on February 25, 1964, *Theses on the Socialist Rural Question in Our Country*. This is a great programme for socialist rural construction. It comprises Juche-orientated theories on the socialist agricultural and peasant questions as a whole, starting from the basic principles in the solution of rural questions under socialism to the principal tasks for socialist rural construction, the role and duty of the county in socialist rural construction and a number of pressing questions concerning the consolidation of the economic foundation of cooperative farms and the improvement of the peasants' lives.

In brief, on the main points of this work President Kim Il Sung pointed out that under socialism peasant and agricultural questions consisted in developing the productive forces of agriculture to a high level, in making the peasants prosperous, in abolishing the backwardness of the countryside which was left over by the exploiter society, and in gradually eliminating the distinctions between town and country, on the basis of the steady consolidation of the socialist system established in the countryside. As regards

the basic principles for its successful solution he said:

“For the successful solution of the peasant and agricultural questions under socialism, it is imperative to adhere firmly to three basic principles in rural work.

“First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural areas;

“Second, the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the country-side should be strengthened in every way;

Third, the guidance and management of agriculture should continually be brought closer to the advanced level of enterprise management of industry, the bonds between all-people property and cooperative property should be strengthened, and cooperative property should be steadily brought closer to property of the whole people.”
(Kim Il Sung, *Works*, Eng. ed., Vol. 18, p. 166.)

He raised problems of the technical, cultural and ideological revolutions in the countryside, support to the countryside and state guidance of the cooperative farms as the basic task for socialist rural construction, and set the militant goals to be attained in the future based on the present accomplishments.

He has further enriched the thought on the regional base by making the role and tasks of a

county clear in the construction of the socialist countryside. He said:

“In our country the county serves as the regional unit and as the base for giving direct, unified and comprehensive guidance to the rural work and to all local affairs.” (*Ibid.*, p. 196.)

The county is the lowest unit of Party and administrative guidance, which directly orients the farm villages and workers' districts; it is the regional unit for linking the towns with the countryside in all spheres of politics, economy and culture. For this reason, the county is the base for accelerating the technical, cultural and ideological revolutions in the countryside, and the base for connecting towns and rural areas, and for channeling the political, economic and cultural assistance of the towns to the countryside. He, therefore, emphasized the necessity for increasing the role of the county in all spheres of building the socialist countryside.

As a number of immediate measures to fortify the economic basis of the cooperative farms and to improve the lives of the peasants, he raised such questions as the abolishment of the agricultural tax in kind completely till 1966, and to carry on rural capital construction and build modern farm-houses at state expense.

His rural theses served to develop the revolutionary working-class theories on the rural question to a new, higher stage and to shatter

Right and “Left” opportunist views on the socialist rural question and the imperialists’ abusive slanderings of our socialist agriculture.

Every theory of President Kim Il Sung on the building of socialism and communism has embodied the main principles of revolution based on the Juche idea, and originally expounded the questions which remained unsolved in the preceding working-class theories. Its scientific accuracy expresses itself in the theories on the law-governed process of building socialist and communist societies and the features of and way to build a communist society.

To illuminate the law-governed process of building socialism and communism with scientific accuracy posed a pressing question. Previously it was said that the transition from capitalism to communism would take a definite historical period, a transition period, but it would be a comparatively short period which would be followed by communist society “when the goods would cascade.” However, President Kim Il Sung outlined the lawful process of building communism anew: the working class establishes and consolidates the socialist system following the enforcement of proletarian dictatorship, goes over to carrying the tasks arising in the period of transition from capitalism to socialism into effect and achieves the complete triumph of socialism and, while solidifying its accomplishments, pushes ahead with revolution and construction for a definite historical period prior to a gradual transition to communism.

The question concerning the strategic phases of building socialism and communism has been brought to light on the whole, and the guiding principles have been laid for the correct solution of the theoretical and practical questions arising in the building of socialism and communism.

The founders of Marxism raised a series of important ideas and theories on socialism and communism proceeding from their materialistic conception. They perceived communism as a society where an end is put to the exploitation of man by man and social equality is realized by abolishing the private property of the means of production, converting it into common property, a society where the productive forces are developed to the maximum and goods are produced in abundance with resultant application of the principle "From each according to his ability, to each according to his need". They called this a most ideal society for mankind. These are the features of communist society, the ideal of mankind viewed from the aspect of material relations, the material life of people. That socialism and communism have been converted by Marxism from Utopia into a science means that the ideology of communism has been discovered on the principle of a materialistic conception.

The theories on communist society were brought to completion by President Kim Il Sung for the first time.

Referring to the features of communist society, that is, the essential demands of communist society, he said:

"The communist society is an ideal society of mankind where remnants of the old society no longer

exist and where independence for the masses is completely realized.” (*Historical Experience of Building the Workers’ Party of Korea*, Eng. ed., p. 18.)

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“A communist society is not only a society where all the people are comprehensively developed and the social and political independence of the popular masses is fully realized, but also a rich society where the material needs of social life are met in full.” (Kim Il Sung, *Works*, Eng. ed., Vol. 37, p. 109.)

The essential demands of communist society are, in the first place, to prepare all the members of society to be independent and creative social beings in the highest level. What is important here is to firmly imbue them with the Juche idea and help them acquire a profound knowledge of nature and society, to develop their creative abilities and to steel them physically.

At the same time, it is necessary to reorient and consummate social relations and the mode of activity among people along a communist line. This demands the undivided sway of the people’s social relations and mode of activity based on collectivism, and the comradely cooperation and unity of the people rallied around the leader.

It is necessary, also, to lay a solid material and technical foundation commensurate with communist society. What is required here is to attain a high level of the productive forces for the introduction of the communist principle of distribution, to free the working people from strenuous, hard labour, eliminate distinctions between different categories of

labour and to realize complete social equality in all spheres of social life.

It is an essential demand of communist society to enhance the position and role of the people up to the level of communist society and, thereby, realize their independent and creative lives to the fullest degree.

Thanks to these revolutionary theories clarified by President Kim Il Sung, the essential demands of communist society had been expounded on the principle of regarding everything, with the masses at the centre, and enhancing their position and role, and the way had opened for us to build communist society correctly, where independence, the life of the masses, is realized to the full.

Further, he advanced new theories on occupying material and ideological fortresses in the building of communism and the ideological, technical and cultural revolutions in a comprehensive manner.

Thus, the basic strategic targets of and ways for the building of communism had seen a successful solution for the first time in history.

President Kim Il Sung said:

‘To build a communist society we must occupy two fortresses. One is the material and technical fortress; capturing this fortress means establishing the unitary communist ownership of the means of production and raising the productive forces to such a high level that each works according to his ability and receives his share according to his needs.

“To build a communist society we must also capture the ideological fortress. Unless everyone is thoroughly re-educated in communist ideology, the

material and technical fortress of communism cannot be occupied and, accordingly, it is impossible to build a complete communist society.” (Kim Il Sung, *Works*, Eng. ed., Vol. 19, p. 333.)

He said that man should first exert himself to capturing the ideological fortress and simultaneously strive to occupy the material fortress in his endeavours to occupy the two fortresses of communist society.

In order to occupy the two fortresses of communism the three revolutions-ideological, technical and cultural-should be thoroughly carried out.

He said:

“The three revolutions are the major revolutionary task to be carried out after the establishment of the socialist system. If we are to build communism, we must take two fortresses, in other words, the ideological and material fortresses. To this end, we must press ahead with the ideological, technical and cultural revolutions.” (Kim Il Sung, *Works*, Eng. ed., Vol. 30, p. 417.)

“The ideological revolution is a revolution to root out the old way of thinking from the minds of the people and revolutionize and working-classize all the members of society. The technical revolution is a revolution to free the working people from arduous and labour-consuming jobs by developing technology. The cultural revolution is a struggle to eliminate cultural backwardness and create a new culture which serves the working masses.” (*Ibid.*, p. 484.)

Referring to the principles to be maintained in implementing the three revolutions, he stated that the technical and cultural revolutions should be promoted powerfully, while giving definite precedence to the ideological revolution. He emphasized that the ideological, technical and cultural revolutions were the general line of the Workers' Party of Korea for the building of socialism and communism, and the basic way for modelling all members of society on the Juche idea. This was because socialism and communism had to be built through developing the three revolutions in depth, because they were the revolutions which carried out the tasks arising in the building of socialism and communism in an all-round way.

Besides, President Kim Il Sung advanced theories on the foundation of the Juche-orientated Party, state and armed forces and gave a Juche-orientated, scientific definition to the problems covering all spheres of science, education, art and literature, ethics and morality and model of life, as well as to all arenas of revolution and construction such as industry, agriculture, architecture and public health. As seen above, the Juche-orientated revolutionary theories, which he had originated and is developing at present, are consummated communist theories, which mark the highest phase in the development of the revolutionary working-class theories and which are giving a strong impetus to the efforts for the realization of the independence of mankind.

From a Viewpoint of Innovation

Through our study of the ideological and theoretical activities of President Kim Il Sung, we can conclude that he champions the preceding revolutionary working-class theories, the valuable accomplishments of progressive mankind, and creatively develops them proceeding from an innovative stand.

Just as the development of things is marked by two phases, continuity and renovation, it is the same with revolutionary ideas and theories. Continuity means inheriting what is positive in previous achievements, instead of negating it; renovation means changing or making what was wanted or lacking previously and developing them creatively. The same is true of the preceding revolutionary ideas and theories of the working class. The revolutionary ideas and theories Marx raised were inherited and renovated by Lenin, whose revolutionary ideas and theories were carried forward and enriched in the same manner.

The basic mission of a revolutionary idea and theory is to explain what the end of a revolutionary movement is and the way to realizing it. Marxism-Leninism, the revolutionary idea and theory of the working class, sets it as an ultimate aim of the revolutionary struggle to build a communist society where everyone, free from exploitation and oppression of man by man, is equally prosperous, and holds that, in order to attain this aim, it is necessary to struggle by working out a proper

strategy and tactics based on the objective laws of social development. From the viewpoint of the special task of revolutionary ideas and theories, those of Juche and Marxism-Leninism are alike in that they are scientific, communist ideas and theories.

President Kim Il Sung progressed the revolutionary stance of the working class, the materialistic dialectical principles and scientific theories which ran through Marxism-Leninism.

However, the days when the founders of Marxism-Leninism were active were gone and now the independence, creativity and consciousness of the masses, the subject of the revolution, were markedly enhanced, and noticeable change has occurred in their position and role in social development. Such a situation posed the important question of creatively evolving revolutionary theories and methods to suit the new historical circumstances.

Viewing everything from an innovative standpoint. President Kim Il Sung has creatively developed the revolutionary theories of the working class in keeping with the changed situation of our era.

His proposition that the people's government plus the three revolutions is communism is a good example.

Studying his works I have learned that President Kim Il Sung referred to the questions of proletarian dictatorship and technical revolution on many occasions when interpreting Lenin's proposition, that is, Soviet power plus electrification throughout

the country equals communism. But, after I had read Secretary Kim Jong Il's work *On Some Problems of Education in the Juche Idea*, I came to see more clearly that his new definition represents the creative furtherance of the preceding proposition.

He said:

“The great leader Comrade Kim Il Sung said that in today's new historical conditions we should construe Lenin's proposition-Soviet power plus electrification equals communism-as meaning that the people's government plus the three revolutions is communism. We understand that by electrification Lenin was stressing the need for highly developed material and technical foundations of communism. Comrade Kim Il Sung instructed us that in order to build a communist society we must capture the ideological fortress, as well as the material fortress, and give precedence to ideology.” (*On Some Problems of Education in the Juche Idea*, Eng. ed., pp. 10-11.)

He made more concrete remarks on this question.

If capturing the material fortress of communism is transforming nature to suit the demand of communist society, capturing the ideological fortress is the remoulding of the human beings, its masters, to meet the requirements of communism. Socialism and communism are built by men, for men. In order to build a communist society, it is necessary, first of all, to reform the people, the masters of society, along communist lines. In order to capture the material fortress of communism, we must energetically press ahead with the technological revolution; and in order to capture the ideological fortress, we must accelerate the ideological and cultural revolutions.

The building of socialism and communism is a course through which social relations are continually improved. Therefore, man's independence and creativity are materialized much better as the material and technical foundations of society are solidified and the people's ideological and cultural levels are being raised. What plays a decisive role in ensuring that the masses hold the position of masters of society and play their role as such is a people's government, directing and controlling social life in a unitary way. Only by enhancing the function and role of a people's government is it possible to improve social relations in a rational way, to continue to enhance the position and role of the masses in society and to successfully carry on with the building of socialism and communism.

In socialist society where the exploiting classes are eliminated and state power is in the hands of the popular masses, the question of reorganizing social relations along communist lines, in keeping with the capturing of the material and ideological fortresses of communism, can be solved smoothly by the people's government.

Secretary Kim Jong Il said:

"The great leader Comrade Kim Il Sung defined the general line of building socialism and communism after the establishment of the socialist system as the implementation of the ideological, technological, and cultural revolutions while strengthening the people's government. This is a living example which shows us how we should creatively develop the revolutionary theory of the working class in conformity with the new historical circumstances." (*Ibid.*, p. 12.)

By making such a profound scientific and theoretical analysis, he provides us with a good instance that Lenin's proposition-Soviet power plus electri-fication equals

communism-has been developed creatively to suit the demands of the present era.

Viewing things from an innovative standpoint is, in other words, having a Juche-based approach. To be more precise, one must neither deny the universal truth of Marxism-Leninism nor cling to it dogmatically, turning back to the situation in one's country.

And we must not forget that originality is essential in the ideological and theoretical activity of President Kim Il Sung. When applying the propositions and theories of the preceding classics to reality in a creative manner, he abided by the principle of continuity and originality, laying emphasis on the latter. Therefore, all his theories are novel and original.

This also applies to his theories on the transition period and proletarian dictatorship.

The story dates back to the late 1960s when the question of the transition period and proletarian dictatorship was the focus of debate in north Korea.

The Right and "Left" deviations, appearing in the international communist movement, gave rise to opposing the theories causing serious confusion and this put up many stumbling-blocks in the practice of building socialism.

Regarding this as a very important theoretical problem awaiting urgent solution in the building of socialism and communism, he made public the works *On the Questions of the Period of Transition from Capitalism, to Socialism and the Dictatorship of the Proletariat*.

He stated that one should refrain either from settling these questions dogmatically clinging to propositions of the classics or from copying other's experiences, blind with flunkeyist idea.

He said:

“Like all other scientific and theoretical problems, the questions of the transition period and the dictatorship of the proletariat must also be solved from our Party’s Juche viewpoint.” (Kim Il Sung, *Works*, Eng. ed., Vol. 21, p. 222.)

After giving a scientific analysis of the premise laid down by the classics and their views on the question of the transition period, he emphasized that, in order to find a correct solution to the questions of the transition period and the proletarian dictatorship, one must proceed from the practical experience attained in our socialist construction, instead of dogmatically repeating the propositions raised by Marx or Lenin.

First he exposed the Right and “Left” opportunist views on the question of the transition period.

The Right opportunists had the opinion that the transition period began with the seizure of power by the working class and ended with the victory of the socialist system. Those who maintained “Left” views marked it as a period from capitalism to the higher phase of communism. He then made it clear that the point at issue on the transition period is not a terminological matter of whether it was the transition to socialism or to communism, but rather a question of where to draw the dividing line of the transition period.

He said that it was, in fact, tantamount to drawing no dividing line at all when those with “Left” views not only drew the dividing line of the transition period as a period right up to the higher phase of communism, but also said that it was impossible to bring about communism in one country alone. This meant that the transition period could not end before the world revolution was completed, he said. That those holding a Rightist view regarded the transition period as a period up to the victory of the

socialist revolution, he noted, is a viewpoint which stems from the ideological view of abandoning the class struggle against survivors of the overthrown exploiter classes internally, and internationally refraining from the world revolution, by choosing to live at peace with imperialism. It would not do, therefore, to follow mechanically what was set by those who hold the Rightist views or to take as a model what was set by those holding “Leftist” views.

He stated that we must not mechanically draw a dividing line of the transition period as defined by the classics, but develop them creatively and settle problems from practical experience we have gained through struggle and in compliance with the specific conditions of the country. He continued to say that it was incorrect to regard the transition period as a period up to the higher phase of communism, but that it is right to regard it rather as a period up to socialism. But, he went on, it is wrong to regard the transition period as coming to an end as soon as the socialist revolution has triumphed and the socialist system is established; we must regard the transition period as a period up to the complete victory of socialism.

The President gave a scientific answer to the question of when and how a complete socialist society would come into being.

“When will the complete socialist society ever come into being? Complete victory of socialism will come only when the class distinction between the working class and the peasantry has disappeared and

the middle class, particularly the peasant masses, actively support us. As long as the peasants are not working-classized, the support they may give us cannot be firm and is bound to be rather unstable.” (*Ibid.*, p. 229.)

He expounded that in order to build a complete socialist society it was necessary to continue the revolution uninterrupted through which the material foundation of socialism will be firmly strengthened, the distinction between the working class and the peasantry eliminated once and for all and the middle class be won over to our side.

Then, emphasizing that the transition period and the proletarian dictatorship must be viewed separately, he said:

“Having given such a definition of the period of transition, how should we view the question of the dictatorship of the proletariat? The classics, as already mentioned, understood that the transition period and the dictatorship of the proletariat would coincide. Then, if a classless society materializes and the complete victory of socialism is achieved in our country, i.e., if the tasks of the transition period are accomplished, will the dictatorship of the proletariat become no longer necessary? The answer to this is no. Even when the transition period is over, the dictatorship of the proletariat must be continued up to the higher phase of communism, to say nothing of its necessity during the entire period of transition.” (*Ibid.*, p. 232.)

Here he stressed that the transition period and the proletarian dictatorship must be regarded separately.

He added that even when the transition period was over, the latter should be continued up to the higher phase of communism, to say nothing of its necessity during the entire period of transition.

The proletarian dictatorship must exercise its power even in the higher phase of communism until the world revolution was completed, he said and went on:

“Even if communism was attained in one country or certain areas, that society would not be free from the menace of imperialism and the resistance of internal enemies who conspire with external enemies, because the world revolution has not yet been accomplished and capitalism and imperialism continue to exist. Under such circumstances, the state cannot disappear and the dictatorship of the proletariat must therefore remain in existence in the higher phase of communism.” (*Ibid.*, p. 233.)

In this way, President Kim Il Sung, adhering firmly to his Juche-orientated stand, had the questions of the transition period and the proletarian dictatorship raised by the classics adapted to the new historical situation and the specific conditions of our country today, and thus, provided an original solution to the questions concerning the dividing line of the transition period, the interrelations between the transition period and the dictatorship of the proletariat and the historical task of the proletarian dictatorship

and added much towards developing the revolutionary theories of the working class.

All these theories which President Kim Il Sung had established through his Juche-orientated, innovative ideological and theoretical activities had been of vital importance in the practice of revolution and construction.

As seen above, President Kim Il Sung has put forward numerous new theories on pressing issues of the times by approaching the established theories and preceding experiences from a viewpoint of innovation, thereby developing and enriching the revolutionary theories of the working class still further.

4. Teacher of All People

Kind and Dear Lecturer

When one tells about President Kim Il Sung, that peerless thinker, one is ever more sure that he is a teacher respected by all people.

There are many people in the world who are called teachers. But those who are respected by the entire people of their countries or by foreigners are small in number.

They say that a thinker means a teacher because it is inevitable for a thinker to propagate his thoughts and ideals to people. However, the

number of those who respect him as a teacher depends on the vitality of his thought.

Different thoughts and ideas keep hovering all over the world where people live and they choose the one they want to take as a mental support for shaping their destiny and leading their life.

The Juche idea created by President Kim Il Sung is a universal idea which clearly shows people the way for shaping their destiny; it is a scientific, just and fair idea giving a correct answer to the specific aspirations and demands of man who wants to live independently. So, all those who want to live like man accept it as mental food and support it.

This is eloquently proved by the fact that today the Juche idea is gaining wide currency in Asia, Africa, Europe, Latin America, in other continents and many countries of the world, and the number of its adherents is increasing as the days go by. That is why he is called a teacher who is followed by incomparably many more disciples than any philosophers and thinkers in history and is respected by all people.

President Kim Il Sung reminds one of a kind, dear lecturer who teaches the Juche idea to all people.

A teacher is suggestive of a man who stands on a platform. However, he not merely takes the platform; his rostrum is there wherever he expounds the Juche idea, therefore, everywhere.

One can cite instances, such as the public playground at the foot of Moran Hill where he proclaimed his triumphant return home to the people

immediately after liberation, an old wintry storehouse in which he consulted with workers of the Kangson Steel Plant after the war and kindled the flames of the Chollima Movement, a footpath between rice-fields in a farm village where he sat and talked with an old fanner offering him a smoke like to an old acquaintance, the conference hall of the Party Central Committee and the platform of a Party congress. Of course, in these places he did not intend to beat the propositions of the Juche idea into people. But his speech immediately became a lecture on the Juche idea which was put into practice. Wherever he went and whomever he met, he showed the way for man to lead a genuine life to meet his intrinsic requirements, implanted in his mind the political consciousness of being the master, and taught that factories and buildings should be erected to meet the needs and interests of the people.

Through the following example one can understand how his lecture on the Juche idea is given in reality.

One day in June 1948 when nation-building was being promoted vigorously in the liberated country, President Kim Il Sung visited a steel plant in the northern region. He covered the long, long distance quickly.

On another day, in previous autumn, he had been there and seen that steel was being produced by the old, high-frequency electric furnaces with none of the insulators which were used in the days of the Japanese imperialist rule. He had told them to get rid of that workshop with the furnaces, saying that no

one could make people work in such conditions any longer, however valuable steel was. However, he was told that the furnaces were still in operation.

He, therefore, went first to that workshop. He saw people working amidst a fiery wind and sooty smoke. His face clouded. He was silent for a while, looking at them working.

Presently he broke the oppressive silence, reproving them, asking why the workshop was still the way it was.

Earnestly saying that although the shop was precious and the production of steel important, there was no need to leave it intact as it was detrimental to the health of the workers and dangerous to their life, he said that our officials lacked the spirit of serving the workers and did not love or value them.

One official came forth and told him that a test of a new steel-making process was on the way now, and that he wanted to do away with it right after its completion.

Kim Il Sung understood that they lacked a deep understanding of the man-centred principle that man is the most precious being in the world, and, therefore, one should distinguish between things that are useful and harmful to man and make up useful things at any cost but abandon harmful ones, however precious they may be.

The President was immersed in thought for a while and then said that the officials must value every worker as a treasure, that those who did not

value their life could not be said to be genuine officials faithful to the working class.

That day he showed the way to produce steel without the shop of high-frequency electric furnaces. Later, according to the measures he took, the shop was destroyed beyond trace.

The meaningful words he made at this steel plant were in emphasis of the fact that man is the most precious being in the world and that the fundamental demand of the Juche idea lay in solving all problems in the interests of the people.

He did not interpret the principle of the Juche idea but made people realize its truth by taking up practical problems.

This is his specific way of lecturing the Juche idea.

Like this, wherever he went, whoever he met and whatever he said, he expounded the principle of the Juche idea, the stand and methodology to be maintained in applying it and, at the same time, at times stood on the platform of a campus as a lecturer.

To cite an instance. One day in September 1943, in the arena of the war against Japan, he gave a lecture on the homeland to the political cadres and instructors of the Korean People's Revolutionary Army with only a Korean map as a teaching aid. This instance could be multiplied over and over again.

A lecture of this type also represented advancing the Juche-orientated revolutionary line and the guidance of a great teacher, who raised awareness in those running about in confusion, afflicted with the existing theory, to make them follow a straight path in their right minds and which provided an ideological weapon and opened up an avenue to transform nature, society and man as required by the Juche idea.

The activities that President Kim Il Sung conducted successively and comprehensively as a lecturer were a process of purposeful remoulding of man, training every one into a consistent adherent to the Juche idea, into a Juche-type man.

Because the Party and state were guided by the Juche idea, these were institutional levers with which to arm people, to train and remould them to be men of a Juche type; it was raised as a top-priority task everywhere.

He led all institutions so that they could success-fully accomplish their task, on the one hand, and on the other, trained people singly, in person. There was a famous social scientist among the latter.

In his university days the scientist cut a conspicuous figure in the field of philosophy and after graduation came to work at the Party Central Committee. The President paid particular attention to his intellectual development, and met him frequently to guide him.

Since he was well versed in preceding philosophies, Marxism-Leninism in particular, the President made him study the Juche idea deeply to correctly recognize its position, contrasting with the existing ideas.

Later, the President dispatched the scientist to Kim Il Sung University, the superior edifice of science, as a

senior official. In those days, it was not yet habitual in educational or academic circles to formulate and solve everything on the basis of the Juche idea. However, the President allotted a responsible post of the highest scientific sanctuary to him. His expectations and trust were really enormous towards this scientist.

But, in scientific work he unconsciously tended to think along the classical propositions of Marxism-Leninism.

Around this time, on the international arena, there was a hot controversy on how far we should go with the period of transition from capitalism to socialism, a controversy between those who viewed the period of transition to the establishment of a socialist system and those who viewed it as the high stage of communism.

The scientist wrote and published a treatise, in which he stuck to the propositions of the classics and built up an argument which did not conform with the actual conditions of the country.

The treatise elicited much public criticism immediately after its publication.

Around this time the President published an immortal classical work *On the Questions of the Period of Transition from Capitalism to Socialism and the Dictatorship of the Proletariat* and thus clarified the Juche-orientated theory on the period of transition and the dictatorship of the proletariat. It was a significant work of a teacher concerned with correcting the wrong view of his disciple who had fallen into ideological confusion and was politically deviated.

After that a radical change took place in the ideological and mental life of the scientist and other scholars who had had the same "classics disease".

After this the President also paid greater attention to the scientist's ideological and mental life and writing

efforts. One morning the President called him up and said that the scientist was not able to write a treatise helpful to the evolution because he had failed to establish a revolutionary world outlook, but that he should not become dispirited, but should screw up his courage, and energetically endeavour to attain a revolutionary world out-look; if he wants to achieve it he should take active part in that revolutionary practice and if he studies abstract propositions alone he would become a bookworm, and that he should take the lead in revolutionizing the intellectuals. One year when the President was told that the scientist was worried because his study of the revolutionary world outlook had made little progress, the President explained to him how he had himself created the Juche idea and established such a revolutionary world outlook that he could recognize it, in the long run, similar to man's steadfast faith and will with which to shape people's destiny on his own responsibility.

These earnest guides for a disciple immediately represented a process of winning ten million disciples. Many scholars who were absorbed in the study of theory for theory's sake, sticking to classic propositions in the past firmly established the Juche revolutionary world outlook and progressed into social scientists who contribute to the revolution of Juche.

This was not confined to some particular men or group of scholars who majored in ideological study. Receiving such earnest and detailed directives, the people became men of the Juche type who took up

the Juche idea as their ideological and mental nourishment.

Finding himself among people throughout life, Kim Il Sung provided them with ideological and mental nourishment and led them to a genuine life.

Like this, President Kim Il Sung is a lecturer of the times who stands on the platform of the times to teach the Juche idea, the ideal of the era of independence, and implants a great truth in the minds of all people.

Ideological Remoulding, Change of Heart

Submission to truth is a stance to be taken by a man who wants to live a genuine life and, in particular, it is the personality of an intellectual. It means ideological remoulding and, further, a change of heart.

Those who responded to and were fascinated by the sincerity and superiority of the Juche idea did so.

The lecture-like activities that President Kim Il Sung as a great thinker conducts every-where can be said to be the work of an ideological remoulding aimed at freeing people from the fetters of outdated ideas and at awakening them to ideological consciousness with the Juche idea. Those who heard his lecture came to realize the unjust-ness and defects of the thought which they had so far adhered to as a mental pillar and dissociated themselves from it and, instead, turned over a new leaf to accept the

Juche idea as the one and only truth in the shaping of their destiny.

In the course of the Juche idea being briskly spread abroad, I, too, came to know it; it changed my heart and I became its adherent.

Examining how a number of persons who clung to the outdated ideas in the past came to turn over a new leaf will show an aspect of the teacher-like image of President Kim Il Sung.

In the period of the anti-Japanese revolutionary struggle he led people to the struggle against Japan by infusing them with consciousness of independence. Among them were those who were influenced by nationalism and those who were infected with the old ideas, such as flunkeyism and dogmatism, and did not believe in their own strength, only turning to others. In addition, there were those who were involved in factional strife and whiled away their time without fighting Japan in earnest. Although his thought and political view differed from theirs, he did not stand aloof from or shun them but earnestly educated them and led them to discard the old ideas and join in to participate in the patriotic struggle against Japan.

Thanks to the energetic work of Kim Il Sung, great thinker and theoretician for infusing people with consciousness, many people who were afflicted with the old ideas were remoulded ideologically, and embarked on the revolutionary struggle, leading a genuine life. Among them was an old man, Pyon Thae U, who was an influential person in the rural

village of Raohe (Wujiazi, Huiade County) in central Manchuria.

When Pyon Thae U was young, he had joined the Independence Army and took part in the communist movement in the Far East; he was well-informed, with a view of his own. He was obstinate. He frequently cited Trotsky's theory, so he began to be called "Old Trotsky". Because he was the oldest among the influential people in the village and a well-known "theoretician", he had great influence and the whole village was, in fact, at his bidding.

Kim Il Sung often met and talked with him. At first he was very haughtily emphatic about his view on the building of an "ideal village". Referring to the toil and moil of the Korean emigrants, he said that if the villagers worked together diligently on the fertile land and farmed the paddy fields extensively, their life would improve and their cultural level be raised and then an enviable "ideal village" would be built. It was a fantastic daydream based on the "theory on fostering real ability" advocated by the nationalists.

Hearing him out, Kim Il Sung admonished him, saying that there was a gap between his aspiration and reality, and that he did not want to see stern realities clearly. And he analyzed in detail the cause of the failure of the past national liberation struggle and stated that in order to liberate the country it was necessary to raise the awareness of twenty million fellow countrymen and rouse them to the anti-Japanese struggle. In addition, he told him about the formation of the anti-Japanese national united front which represented the way of unity, the question of

achieving the independence of Korea with the efforts of the Korean people themselves and always making revolution by one's own thoughts, and many other things. Old Pyon who had received instructions from him on quite a few occasions for several days thought deeply over the intrinsic weak points of his nationalist idea and made the manly resolution to dissociate himself from it. He felt keenly that his old idea, which had swayed over the Raohe village for a long time, was an empty dream. He told the influential persons in the village that after he had embarked on the independence movement he had met various figures, such as the chieftains, revolutionaries and others, but never had seen a man like this one was, so well-grounded in theory and with such an uncommon political ability, and said: "Indeed, he is a man of resources and virtue.... You shall see. Young Kim Song Ju will lead Korea in the future..." Later, he devoted himself to the anti-Japanese struggle together with the influential people of the village, following Kim Il Sung, and thus led a deserving life.

It was not old Pyon alone who remoulded his thoughts and made life deserving. In the period of the anti-Japanese revolutionary struggle a great many people made the national, patriotic and independent idea their faith and dedicated themselves to the anti-Japanese struggle under the care of Kim Il Sung.

Conversion of life is most clearly shown among those who mend their ways of life by a change of heart. Kim Il Sung sincerely helped and led forward even those who had once committed a grave crime

against the country and people, infected with anti-communist ideas, if they had a national conscience, so that they could follow the road of alliance with communism and patriotism.

Here I would like to mention an article vividly written at the time of the north-south joint conference held in April 1948. It is about how generously Kim Il Sung treated Kim Ku and other Right-wing individuals and led them along a genuinely patriotic path to make them turn over a new leaf.

Its writer is Kim Hong Gon, at that time the director of the Organizational Department of the Samgyun Youth Union under the Korean Independence Party. He described how on May 2, 1948 Kim Il Sung took the south Korean delegates, who had attended the north-south joint conference with him to Ssuk Islet, situated in the middle of the Taedong River, by boat, as follows:

“He (General Kim Il Sung) was the first to go on board the boat and helped old men aboard one by one, who were hesitating with their skirts of Korean full dress in hand.

“Soon the boat was full of the guests going to Ssuk Islet.

“When a man pulled at an oar, the boat began to slide through the water.

“The creaking of the oars and the wavelets made the guests from the south and the north feel happy.

“Seeing the south Korean delegates looking smiling around at the hills and fields, I thought gleefully:

“Oh, how dramatic this is! Those who stood in the forefront of anti-communism only yesterday, now show pleasure on board the ‘communist boat’.

“I looked at them in wonder. Among them were Kim Ku who had been the President of the ‘Korean Provisional Government’ abroad and today is active as the head of the Korean Independence Party, the leading party in south Korea under the rule of the US army and takes a top stand in the political arena, Kim Kyu Sik who formerly was the Vice-President of the ‘Korean Provisional Government’ and today is the Chairman of the Transitional Legislative Council’ and the President of the Federation for National Independence, and Jo So Ang, Om Hang Sop, Jo Wan Gu and Choe Tong O who served as the Foreign Minister, Publicity Minister, Financial Minister and Justice Minister of the ‘Korean Provisional Government’ respectively. Hong Myong Hui, head of the Democratic Independence Party, representative of the middle-roaders who ranked with the Right-wing force of the ‘Provisional Government’ in the political arena of south Korea after liberation, was also aboard, as was Park Nam Un, Vice-Chairman of the Working People’s Party, Left-wing force.

“Moreover, Kim Chaek, Vice-Chairman of the North Korean People’s Committee, who had been an officer of the Anti-Japanese Guerrilla Army and about whom the ‘Provisional Government’ forces entertained misgivings, and other politicians in north Korea shared the boat. Because they were of the same blood, all the passengers opened their hearts

without reserve, surrounding General Kim Il Sung, the brain of the whole nation, who is revered by all people.”

His expression that the Right-wingers such as Kim Ku, Kim Kyu Sik, Jo So Ang, Om Hang Sop, Jo Wan Gu and Choe Tong O, who were in the forefront of anti-communism, shared the communist boat was a strong confirmation of the fact that they had turned over a new leaf for the country. All things considered, it was thanks to Kim Il Sung as an earnest teacher, who showed them the correct way to serve their country.

The case of Kim Ku alias Paekbom furnishes a striking instance of this.

Receiving an invitation to the joint conference, he set out for the north uneasy about the destiny of the nation, and with no intention of sharing the “communist boat” like that.

Then, how could he, who had stood in the forefront of anti-communism for several decades, go aboard the “communist boat”? This was the outcome of a change of this thinking from anti-communism to coalition with communism. In other words, after receiving Kim Il Sung’s instructions, he realized the unjustness of anti-communism and discarded it and allied himself with communist, true to Kim Il Sung’s thinking.

Before anything else, Kim Il Sung’s thought for the country and the people attracted Kim Ku. In his report to the session of joint conference the President made a deep analysis of the situation prevailing in north and south Korea and showed the way of tiding

over the crisis of national division. He said to this effect: the separate election, which will take place in south Korea on May 10, 1948, will reduce south Korea to a complete colony, a military base of the US imperialists by dividing our country for ever; the Korean nation, with 5,000 years of history, cannot allow the realization of such a reactionary anti-popular plan of aggression of the United States; all those who truly love their country should reject a separate election foreboding national ruin, and in this nationwide struggle all those concerned about the destiny of the country and people should unite, irrespective of faction, religion and political views. This was a patriotic idea that had to be accepted by everyone who loves the country and people, and wants to defend them.

During the sessions of the conference and on many occasions Kim Ku listened to Kim Il Sung's patriotic and independent ideas.

It represented a mental world which reached so high a stage that he, who had wandered abroad for decades allegedly for the nation, could not ever imagine it. At last, he arrived at that historical moment when he acquired a new principle, warmly responded to its truth and accepted it readily. This was his conversion from anti-communism to coalition with communism. Those who had met President Kim Il Sung when they had attended the April North-South Joint Conference and received his precious instructions, had turned over a new leaf like this in the struggle later to check national division,

and spent their remaining years honourably for the country and people.

They also included foreigners who live a genuine life under the President's care. They also were attracted by the Juche idea.

They had wandered about in search of a genuine life, like a thirsty man looks for an oasis in the desert.

It is man's nature to pursue truth. There were many people who sought truth through life but passed away before achieving their spiritual desire. The truth was the principle which shows the way for man to live like a man should.

The Juche idea, whose task is to answer to the shaping of the destiny of man, was a thought holding this position.

The very Juche idea was an oasis reached by a willing mind that had wandered about searching, with an ideological thirst.

Before finishing his key report at the Fifth National Meeting for the Scientific Seminar on the Juche Idea held on October 13, 1974, in Tokyo, Japan, Yasui Kaoru, the then professor at Hosei University and chairman of the Japan-Korea Social Scientists' Solidarity Committee, wanted to express his feelings, and said:

“It is nearly 50 years since I came to know Marxism-Leninism in my youth.

“During this period, I have drawn many lessons from the historical inheritance handed down by the authors of Marxism-Leninism while attempting to develop public international law, my special study,

from simple law-analytics or law-sociology into public international law as a militant social science, and in the struggle to develop the movement against atomic and hydrogen bombs in which I take part, and other movements for peace and friendship in conformity with the historical conditions of Japan. My learning and practice are inseparable from it. However, I have always felt compassionate in the course of study because the authors of Marxism-Leninism lived in an era utterly different from ours, so their thought and theory were formed under the restrictions of the historical conditions of that era.

“I was relieved when I came to know an integrate system of thought, theory and method whose quintessence is the Juche idea.”

Then he went on to state that the Juche idea is a great idea which gives a perfect answer to all the problems raised by the present era, and that he wishes its flare to rise still higher.

This was a shout of joy of an intellectual who had striven hard to seek the truth, who had at last found a ray of the great sun giving light, and which was confirmation of his turning over a new leaf. Towards the end of the 1960s he was attracted to the Juche idea and afterwards deepened its study. He was regarded a prominent adherent to and propagandist of the Juche idea.

In April 1972, at the head of the delegation of Japanese social scientists, he attended the National Conference of Social Scientists held in Pyongyang to discuss the tasks of social science for jealously defending and widely explaining and propagating the

Juche idea. He was received by President Kim Il Sung. Later, he actively participated in the work of expanding the study and dissemination of the Juche idea at home and abroad.

After he received the President's guidance on the study of the Juche idea and various international problems in June 1975, he spurred on his activities; when an organizing committee was formed with the aim of setting up an international study organization for the Juche idea, he was elected its chairman.

When he became seriously ill, while making unremitting efforts to establish an international organization and there was no hope for his recovery, he thought the last work he could do was to compile a book, giving a summary of his study of the Juche idea. He devoted all his remaining energy to it to his last breath.

Many other adherents to the Juche idea also appeared at the same time and followed a genuine life.

Takagi Takeo dissociated himself from his 40-odd year career as a journalist when he was over 60, and dedicated the rest of his life to propagation of the Juche idea as a public figure, Professor and Doctor T. B. Mukherjee in India discarded his miscellaneous ideas which had swayed his mind for more than 35 years and left the university to join the ranks of propagators of the Juche idea; he has become the Vice-Director of the International Institute of the Juche Idea and Director of the Institute of the Juche Idea in the Asian Region, Hans Kle-catsky of Austria, once the Minister of Justice of

Austria, and a conservative statesman, has worked for years as the Second Director of the International Institute of the Juche Idea, Jose Francisco Aguilar Bulgarelli, Director of the same International Institute of the Juche Idea and Chairman of the Executive Committee of the Latin American Institute of the Juche Idea, who was head of the Socialist Party of Costa Rica but withdrew from it and became the founder of the Costa Rican Organized People's Force Party, whose guiding idea is the Juche idea, Genaro Carnero Checa who was the Secretary-General of the Journalists' Federation of Latin America, Vishwanath, Secretary-General of the Institute of the Juche Idea in India and the Chief Editor of the Indian newspaper *The Indian Times*, Sham Sul Alam, Chairman of the Society for the Study of Independence in Bangladesh and Chief Editor of the Bangladesh newspaper *Nayayug*, Angel Castro Lavarello, member of the Executive Committee of the Institute of the Juche Idea in Latin America, member of the Latin American and Caribbean Committee for the Support of Korea's Independent and Peaceful Reunification and Chairman of the Peru-Korea Friendship and Cultural Association, Govind Narin Srivastava, Sec-retary-General of the Institute of the Juche Idea in the Asian Region.... all of them have met President Kim Il Sung, the author of the Juche idea. They support the Juche idea and are convinced that dissemination of the Juche idea is more precious than their honour and authority. They make great efforts to propagate the Juche idea and receive pleasure by doing it.

They are the Prometheuses of our time who fear nothing for the defence of truth. The methodology of political work clarified by the Juche idea is that one person teaches ten and ten persons a hundred. Today, the number of those who, according to this principle, accept the Juche idea as their mental pillar and turn over a new leaf increases everywhere in the world as the days go by.

The Tower of the Juche Idea

Kim Il Sung Square and the Grand People's Study House are situated in the heart of Pyongyang, while the Tower of the Juche Idea soars sublimely on the opposite bank of the Taedong River. The tower, 150 metres high, crowned with a 20-metre large torch, reminding one of a flame, is an ideological tower symbolic of the great idea.

From olden times people have erected many towers for various reasons, but they have never built such a magnificent tower to eternalize an idea.

The Tower of the Juche Idea is a monument to convey to posterity the great exploit of President Kim Il Sung, who created the Juche idea and is realizing its brilliant victory.

It was unveiled in April 1982 to mark the President's 70th birthday; 25,550 granites, symbolizing the historic days when he created the Juche idea and devoted his life to uphold the idea, are grouped in 70 sections, starting from the bottom, and a torch sculpture, symbolic of the bright rays of the idea, tops the tower.

The back of the pedestal is adorned with rare stones with the names and official titles of the heads of many countries, prominent personages of political and academic circles, and organizations of study of the Juche idea and its adherents are inscribed on it in different languages.

Choice stones which never change their colour, sculptural groups harmoniously distributed around the tower, and the parterre with rare trees and flowers-all these are associated with heart-warming stories.

They are fraught with the pride, self-confidence and will of the Korean people who have brought about an epochal change in the revolution and construction by taking the Juche idea as their guiding idea, working as it required, the sincerity of the adherents to the Juche idea in the world who had found a correct way of life in the Juche idea and have determined only to follow that way of truth.

This bespeaks that the Tower of the Juche Idea is a grand monument which has risen by dint of the sincerity of the world's people.

I was deeply moved when I looked around that tower on my visit to the homeland.

I strongly felt that President Kim Il Sung, teacher of mankind, holds the torch of the Juche idea up high, casting its light all over the world.

As the torch of the Tower of the Juche Idea symbolizes, the Juche idea is being studied and propagated on a worldwide scale.

There is an international organization with four continental organizations under it, which include

hundreds of study groups, to examine the system of its study and dissemination.

To be concrete, there is the International Institute of the Juche Idea as the international organization, and as regional and continental ones there are the Institute of the Juche Idea in the Asian Region, the Committee for the Study of the Juche Idea in the African Region, the Society for the Study of the Juche Idea in the European Region and the Latin-American Institute of the Juche Idea. And there are national organizations in about 30 countries, including Japan and Madagascar, and about a thousand study groups in some 80 countries.

They are scientific-research organizations with the task “to awaken hundreds of millions of people to the truth of Juche by studying the Juche idea profoundly, an ideological trend of the times and an immortal banner” (inaugural declaration of the International Institute of the Juche Idea) and their task is to study and propagate the Juche idea in a diversified manner. In particular, the International Institute of the Juche Idea regards it as its main task to publish and distribute the works of President Kim Il Sung, to study and propagate the Juche idea and hold seminars, lectures and symposiums on it, issue magazines periodically and organize various works aimed at dissemination of the Juche idea, such as libraries, reading rooms and book exhibitions run by many countries.

The International Institute of the Juche Idea has the “Paekbong Library”, a collection of works on the Juche idea, and the magazine *Study of the Juche Idea*

as its periodicals, and continental and regional organizations periodically publish the bulletins *Banner of Independence* and the *Age of Juche* and have their bookstores.

Through these organizations the Juche idea is studied and propagated on a large scale.

In the year of 1988 alone, seminars and meetings on the Juche idea were held in more than 80 countries on over 1,900 occasions. That year two international seminars took place; on the occasion of the 76th birthday of President Kim Il Sung the international seminar on the Juche idea for making the world peaceful and independent was held in Athens, capital of Greece, with an attendance of 82 delegates and delegations, from 65 countries and 8 international organizations, prominent political and public figures, scientists, educationists, and men of culture and the press, and in September the international seminar on the Juche idea about the building of a new independent society took place in Pyongyang on the 40th anniversary of the founding of the Republic.

As for international seminars, its first meeting was held in Beirut, capital of Lebanon, in December 1971 with an attendance of social scientists, political figures, delegates of the press and study groups of the Juche idea of the countries in the Middle and Near East, as the “symposium of the creative Juche idea of Comrade Kim Il Sung” in the regions of the Middle and Near East; since then they took place on a continental and regional scale in the former half of the 1970s, and from the latter half of the 1970s it has

been held on a worldwide scale every year. It may be said that the International Institute of the Juche Idea is the offspring of this international seminar. It was initiated at the time of Malagasy international seminar in 1976 and its organizational committee formed at Pyongyang international seminar in 1977. At the time of the Tokyo international seminar in April 1978 the inaugural meeting was held and announced to the whole world.

The organizations for studying and propagating the Juche idea cover all sections. In the 1980s, 1,069 scholar delegations from 91 countries visited Pyongyang to study the Juche idea. About 100 high-level party workers' delegations including the general secretary of a ruling party, hundreds of Cabinet members and 173 presidents and vice-presidents of universities were among them.

Today, a lecture on the Juche idea is given in the universities of many countries; and an explanatory lecture is given in more than 200 universities and some of them formally set up the subject of Juche philosophy.

The following materials also show how the Juche idea has been disseminated. In the period from 1979 to 1989 the "Paekbong Library", this collection of works, had a circulation of 75,400 copies. *Study of the Juche Idea*, a magazine which is published in various languages- 437,000, the magazine *Study of Kimilsungism*- 100,000, the bulletin *Age of Juche* over 13,500, the *Banner of Independence*- over 39,000 and the newspaper *The Juche Idea*- 318,000 to be distributed to more than 130 countries. At the

same time, *Explanation of the Juche Idea, Treatises on the Juche Idea, Revolution and Creation* and other books by famous personages of political, academic and public circles were published widely. In about 100 countries there appeared over 400 institutions, organizations and streets which took the name of President Kim Il Sung and Secretary Kim Jong Il and the portrait of the President was hung up in many houses. Like this, the rays of the Juche idea emitted from the Tower of the Juche Idea came to pierce the hearts of innumerable people and to increase the ranks of its adherents with each passing day through the activities of the well-knit organizations for studying and disseminating it on a worldwide scale.

It is not that the Juche idea is disseminated through its adherents and organizations alone. Through every work of President Kim Il Sung, the Juche idea is conveyed to administrations, political circles and the broad masses of all countries.

Every year his works are translated and published in scores of languages in over a hundred countries. They have a circulation of tens of millions or hundreds of millions of copies.

Kim Jong Il's immortal classic work *On the Juche Idea*, which crystallized the Juche idea, was translated and published in 15 languages for 5 years after its publication in many countries and was covered in about 200 publications in over 80 countries, and the number of symposiums, lectures and short courses which were held on it amounted to more than 3,200. As the saying goes "One cannot

keep the sun off with the palm of one's hand", there is nothing that could check the propagation of truth. It seems to fit the Juche idea.

The Juche idea-the source of life which impresses and invigorates people beyond latitude and longitude-is regarded by mankind as the truth of all truths which has a vitality no other ideas have ever had.

When I visited the International Friendship Exhibition on the noted Myohyang Mountains on one occasion, I stood for a long time in front of a woodcut item. It was called "a new heliocentric theory of the 20th century" made by members of a study group of Comrade Kim Il Sung's works in an African country, depicting the earth moving around the sun of Juche.

It means that as Copernicus brought about a radical change in the understanding of the universe through heliocentrism, a radical change was brought about in the understanding of the world thanks to the creation of the Juche idea.

I would like to say that the President has lifted not the earth but the whole universe with the Juche idea as a support.

When he was the Chief Director of the International Institute of the Juche Idea; Hans Klecatsky said: "As Mukherjee told President Kim Il Sung, we regard him as a 'saviour of peace and unity', 'symbol of human dignity' and 'creator of a new order of the world' and pin our great hopes on him."

T.B. Mukherjee, Vice-Director of the International Institute of the Juche Idea and Director of the Institute of the Juche Idea in the Asian Region, wrote in his article entitled "President Kim Il Sung Shows the People of the World the Way for Independence and Sovereignty by the Immortal Revolutionary Theory of Juche": "The presupposition of Tagore who understood and responded to the resourcefulness and superiority of the Korean nation was not wrong.

"Korea became the bright light of the East because she has great President Kim Il Sung as a leader. President Kim Il Sung is really the greatest and wisest leader the East has ever produced. The sun rose in the East and shines on the world.

"The Juche idea created by President Kim Il Sung is driving out darkness everywhere in the world."

Rabindranath Tagore, the famous poet of India, wrote in the Poem "Korea" in 1929:

*The Golden Age of Asia,
Korea was a country raising its lamps.
Again the lamp will be lit,
We are waiting for it
To illumine the East.*

It is obvious that the torch of the Tower of the Juche Idea casting its light day and night is the lamp humanity had sought.

Indeed, the Tower of the Juche Idea- which majestically rises to the sky- is the symbol of the strong will and faith of President Kim Il Sung,

eminent thinker and philosopher, who leads the Korean people and the progressive humanity of the world along the single road of Juche, under the banner of the Juche idea.

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