

Exposition of the Principles of the Juche Idea 2

# THE TORCH OF JUCHE THAT ILLUMINATES HUMAN SOCIETY



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## Preface

Along with nature, there is a large realm called society in the world at present.

Human beings have survived, while taming ferocious nature and making it serve them.

Society has been the constant base of human life.

Human beings cannot live apart from society, just like fish cannot live without water and bird cannot fly without air.

As society is the base in which human life begins and continues, we should value society and build it in a beautiful way.

What, then, is necessary to its end?

In order to well build society, according to human desire, we need a great ideology and theory that clarify its features.

For a long time since the beginning of human society, numerous thinkers evolved various ideologies and theories, trying to elucidate the future of society and humanity. Humanity, however, could not find a genuine ideology that enables it to be full-fledged master of history.

In the 20<sup>th</sup> century, the world gave birth to a new philosophical thought which is called *Juche*.

A new torch was given to humanity; that is the Juche idea, the man-centred philosophical thought created by President Kim Il Sung, and further developed by Chairman Kim Jong Il, the geniuses of ideology and theory. The Juche idea created and developed by the peerlessly great thinkers throws new, bright light on society as well as on man and nature, adding lustre to the realm of human society and accelerating human

progress and development.

Thanks to the Juche idea, the history of human thought has got new principles on nature, society and man.

This book explains the socio-historical principles of the Juche idea. It will help to understand what the features of society and the process of its change and development are like, who the master of social history is and how society develops.



## Contents

|                                                                                     |               |
|-------------------------------------------------------------------------------------|---------------|
| <b>1. Opening Door of Human Society</b>                                             | <b>5</b>      |
| 1) People Live in Collective                                                        | 5             |
| 2) Types of Society That Have Existed in History                                    | 9             |
| <br><b>2. Looking for the Makers of History</b>                                     | <br><b>17</b> |
| 1) The People Move History                                                          | 18            |
| 2) How They Became Victims of Tragic Disasters                                      | 25            |
| 3) Era of Independence—a New Era<br>of Human History                                | 34            |
| 4) Single-hearted Unity of the DPRK—the Genuine Look<br>of Independent Motive Force | 43            |
| <br><b>3. Human Society Advances as Pioneered<br/>    by the People</b>             | <br><b>51</b> |
| 1) Law Peculiar to Social Movement                                                  | 51            |

|                                             |    |
|---------------------------------------------|----|
| 2) History Follows the Road of Independence | 54 |
| 3) Human History Is Not Plain Sailing       | 62 |
| 4) Great Power That Propels History         | 66 |

# **1. Opening Door of Human Society**

We try to open the door of society in order to give a correct understanding of society to all the human beings who live in the world. The socio-historical principles of the Juche idea have the essence of society, the motive force of social history and the essential characteristics of social movement as their component parts.

In this chapter, you will read about the essence of society. This chapter has two parts; that is, the people live in collective, and types of society that have existed in history.

## **1) People Live in Collective**

### **Emergence of Society—Special Event of the World**

A great event unprecedented in the world history took place one million years ago.

It was neither great eruption of volcano nor destructive collision between the earth and another planet.

It was the emergence of human society, unprecedented in the 20 billion-year-long history of the universe.

The birth of human being and the emergence of society brought about a new change that nature and society keep pace with each other, eventually saying good-bye to the unchanged and spontaneous movement of the world.

Society demonstrated its special power before nature that was like permafrost, and left its special traces everywhere, awakening virgin lands

that had been in a long slumber.

The rapid expansion of the social scope brought about new great changes not only in the use of the vast outer space but also in the human life and destiny on a worldwide scale.

It is none other than human being that has changed and developed the vast world including nature and society. As the human beings live and act in society, the world will surely change into the one for mankind in which man lives as master of the world.

For better understanding of this, it is necessary to understand the essence of society, as a special realm of the world, and its change and development.

### Social Collective—the “Home” in Which People Live Together

This part begins with what Chairman Kim Jong Il said.

With deep insight into the social phenomena, he gave a scientific elucidation to society in his work *The Historical Lesson in Building Socialism and the General Line of Our Party* published on January 3, 1992.

He said:

“Society, in a nutshell, is a collective of people. The community in which people live, linked together by social wealth and social relations—this precisely is a society.”

Man cannot live alone.

A person who is divorced from society is just like a fallen leaf. Only in social collective, can he live as a true human being and dominate the vast world as he wishes, displaying his talents and strength to the full.

To live in social collective in unity is the only way to maintain his survival and development as a social being. People’s collective is purposive and organizational combination, linked according to their life demand and interests.

The social collective is the main unit in which they shape their destiny,

transforming and changing nature and society in social relations.

What should be clear here is that in society there is not only man, although it is the collective of people. As mentioned above, there are social wealth and social relations, along with man in society.

Man cannot survive in a bare-handed or isolated form. For survival, people need social wealth necessary for food, clothes and shelter and should have cooperative relations through which they can exchange products in interrelations.

The production line tells this.

In producing vehicles, ships and planes, we need production tools such as cranes, robots and computers and various sorts of metal and chemical materials, and designers, engineers and manufacturers should cooperate. Cooperation does not confine itself to only production. The state political activities and cultural and artistic activities are also made in cooperation.

This being the social reality, the Juche idea tells that there are not only man but also social wealth and social relations in society. Social wealth is material and cultural means created and used by man whereas social relations are the relations made among people in the process of social life.

Do these component parts, then, play an equal role in maintaining and developing society?

Although these three are all necessary for the maintenance and development of society, they have different positions and roles. Among them there is a “master,” namely, the core element that takes cardinal position and plays a pivotal role. Who, then, is the master that controls everything in society?

### Man Is the Genuine Master of Society

All the components in society exist neither in an equal mechanic relations like the stars in the solar system nor in spontaneous survival relations.

Unlike nature, in society, there is master by whom all things and phenomena are changed and developed in links with one another.

Chairman Kim Jong Il said:

“Society consists of people, the social wealth they have created and the social relations which link them. Here man is always the master.”

The Juche idea explains two reasons why man is the master of society.

First, man is the most important component part in society.

Apart from man, the emergence and development of society are inconceivable. According to the world archeological data scientifically proved so far, the emergence of man coincided with the emergence of society. The rise of society is inseparably linked with man.

Proceeding from this, the Juche idea claims that the genuine master of society is man, not the social wealth or social relations.

Secondly, man plays an active role in all change and development of society.

Society has already accumulated a huge amount of wealth that plays a big role in the development of society and man, with every passing day. Nevertheless, the change of social wealth and social relations totally depends on man, as they were created by man after his emergence.

The social wealth created so far is enormous and the role of social wealth gets bigger, but it doesn't mean that man's role is decreasing.

Some people exaggerate the role of IT means, neglecting man, on the basis of the fact that production is impossible without computers in the era of the knowledge-based economy. But this is short-sighted mode of thinking. Ultimately, everything in society depends on man's intelligence and role.

So is the case of social relations.

Social relations are complicated but have big influence upon man's destiny and life and the increase of social wealth. Accordingly, social relations are not negligible in the existence and development of society. If so, how are the

social relations made and what are the interrelations between them and man?

However complicated they are, the social relations are made through dialogues among people when viewed in a narrow scope and through the interrelations among countries and nations when viewed in a large scope, namely, through social collectives.

At present, the rapid development of the Internet across the world makes it possible to keep the links among people and countries closer. And different modern means play big roles, making them more rational and convenient. However, they are all controlled by man. Apart from man, they are powerless means that play no role at all.

As mentioned above, it is man who creates and uses social wealth and changes social relations. This being the case, man is the creator, manager and user of society. Man is none other than the master of society.

## **2) Types of Society That Have Existed in History**

After birth, a human being goes through babyhood, boyhood, adolescent days, middle-aged days and aging days. Likewise, humanity has gone through social systems in different stages of its development.

Since the rise of human society until today, history has witnessed many types of society. We can see those collapsed societies only in history museums or history books and those societies that still exist and have influence upon human life and the change and development of the world.

There were also reactionary and inhuman societies which hampered the social development.

Humanity built different types of society, in which it has suffered twists and turns or struggled to create an independent life. In the historical process, human beings changed the societies unfavourable to them.

At large, strenuous efforts of humanity advanced history, and as a result history made progress instead of retreat.

Now, we are going to look back on history to understand what types of society man made and what kind of society makes his ideal come true.

### **Slave-owning Society—the First Product of Class Conflict**

Slave-owning society was the first exploiter society based on complete possession of the state power, means of production and slaves by the slave-holders.

In this society, classes were born for the first time, causing differences, contradictions and conflicts between them and producing the exploiting and the exploited classes and the dominating and the dominated classes.

The main classes were slaves and slave-holders and there had been a small number of handicraftsmen and petit peasants.

As master of this society, the slave-owning class completely held state power, means of production like land and even slaves, severely exploiting them.

In this society, the slaves, the main working masses, were the exploited and oppressed class that had been purchased and treated as mere “talking tools.”

As stipulated in the ancient code of Rome, “slaves are animals and things.”

The slaves were counted like animals and purchased and distributed as commodities.

The ancient Romans divided the farming tools into three categories: clearly talking tools, vaguely talking tools and non-talking tools; slaves belonged to the first category.

This clearly tells of the slaves’ position.

When their owners died or when a magnificent palace was built, the slaves were buried alive in their owners’ tombs or beside the foundation

stones of the palace.

Meanwhile, the position of handicraftsmen and petit peasants were more or less the same with that of slaves. They were exploited and oppressed by the slave-holders, eventually becoming slaves.

The slaves conducted fierce struggle to get free from human subjugation of the holders, thus pulling down the slave-owning society. Slaves’ riots including the Spartacus Riot that took place in Rome between 74 B.C. and 71 B.C. shook the slave system to its roots, dealing a heavy blow to the slave-holder class.

The slave-owning society was replaced by another exploiter society, that is, feudal society.

### **Feudal Society—the Caste Society**

In feudal society, feudal lords severely oppressed and exploited the serfs and peasants, taking state power and means of production in their hands.

Feudal society existed in Korea until the mid-19<sup>th</sup> century after the foundation of Koguryo in the 3<sup>rd</sup> century B.C., and in Western Europe until the mid-17<sup>th</sup> century just before the British bourgeois revolution after the fall of the Western Roman Empire in the 5<sup>th</sup> century.

The feudal society was a different type of exploiter society that replaced the slave-owning society. In this society, therefore, there were more cunning forms of indirect domination and exploitation through castes and land, instead of open forms of exploitation, unlike in the slave-owning society.

In this society, the feudal ruling class used religion to cover up their exploitation and oppression of the peasants, and in this process, illusion about religion prevailed in the whole society, creating spiritual dictatorship of the church. Therefore, descendants called the medieval period the “religious century.”

In this period, all powers were in the hands of emperors, kings and Popes

and the state activities were controlled by them. The feudal ruling class politically oppressed the working masses, binding them to caste system, and the people were subjugated and ruled according to their different castes.

The main classes in this society were landlords and peasants and there were also handicraftsmen and merchants. The feudal lords were exploiting and ruling class whereas the peasants were the exploited and ruled one.

In this society, the oppression and exploitation of the working masses by the feudal landlord class were legalized by the caste system.

The ruling and exploiting class belonged to privileged caste and the exploited class to the lower caste.

The former class had privilege to be promoted to higher state positions, exempted from tax and compulsory labour and entitled to lighter punishment even after having committed crimes. The latter class had to be the object of exploitation, oppression, maltreatment and contempt down through generations. Like this, the caste system had class relations of society as its basis. Once set up, the caste system had been maintained down through generations, relatively independent of the class relations.

The feudal rulers seized large land, the main means of production, and exploited the labour and its products created by the serfs and peasants in the form of ground rent.

In feudal society, too, the people did not want silent death.

This is well-known in the history of China and world history. The peasants' anti-feudal rebellions, which had lasted for about 2 000 years in the East and the West since Chen Sheng and Wu Guang started rebellion in 209 B.C. against the dynasty of Qin China ruled by Emperor Qin Shihuang, gradually collapsed the feudal society that seemed to be absolute.

The feudal society gave way to the capitalist society, the final exploiter society and the most reactionary society in history.

## Capitalist Society—Theatre of Gold and Capital

Capitalist society is the last exploiter society, in which a handful of capitalist class exploits and oppresses the working masses, monopolizing the state power and means of production.

The characteristic of capitalist society is that as the final exploiter society, it replaced the exploitation hidden by religious or political illusion in the Medieval Age with open, shameless, cruel and direct exploitation, turning human value into exchange value.

In this society, a handful of exploiter class enjoys all kinds of right, freedom and hedonism whereas the broad working masses such as workers and peasants lead inhuman life, deprived of even elementary freedom and rights.

In capitalist society, the capitalist class exploits the working masses by turning them who were liberated from caste subjugation into the slaves of wage.

The exploiting tools that took the place of feudal caste were the gold and capital. Capitalist society, the “mammonistic society” turns caste system into exchange system and exploits the working masses in an open manner. In this society, the working masses who have no means of production are hired by the capitalist class to sell their labour.

“Money is God of this world”—this tells the nature of the mammonistic capitalist society in an implicit way. Money comes to the fore, and money does politics and talks, and money is more valuable than man in capitalist society. It is an upside-down society.

According to Marx, money comes before violent oppression and money serves as the main lever of social power instead of sword in this society.

In capitalist society, the people including the working class are forced to tolerate non-rights, contempt and maltreatment in all fields of social life.

It is the most vicious and shameless society that exploits not only

domestic people but also other countries and nations by nature.

Capitalism turns individualism into the greed of a handful of capitalist class, sharpening the hostile contradiction of the individualism-based society.

In this society, individual's interests are regarded as the top ideal and goal, and it is a universal phenomenon to sacrifice others for the sake of individual's hedonism. In capitalist society, the gap between the rich and the poor is getting wider as days go by.

Even a highly developed economy can neither solve the conflicts between capitalists and workers, the gap between the rich and the poor, the unemployment problem, economic crisis and other incurable capitalist diseases nor change its nature of exploitation and pillage. It cannot remove class conflicts and contradictions of capitalist society nor realize the people's desire for independence.

It will inevitably come to ruin, with the developing desire of the people for independence and due to its inequality, imbalance, reactionary character and anti-popularity. It is the law of historical development that individualism-based capitalist society gives way to collectivism-based socialist society.

The product of the ruin of capitalist society is precisely socialist society. Socialist society is the progressive society, as it is a new society achieved by the people in their struggle against capitalist society and it does not know any sorts of exploitation and oppression.

### Socialist Society

In the long history, people have desired for society free from exploitation and oppression. This centuries-old desire could not come true in the past thousands of years.

This ideal society was built at last. It is not capitalist society, to say nothing of feudal or slave-owning societies.

It is socialist society, which makes people's desire come true.

The true picture of socialism can be identified in the Korean people's socialist life.

The Korean people were forced to the fate of being slaves in the past exploiter society, being alienated from governance. By building socialist society, they could appear in the political arena, as true masters of the state and country.

A Western politician wrote: If there is a privileged class in the DPRK, it is the people.

A French professor said that the Korean people are "politicians," dignified "rulers" and fair "judges."

What, then, makes socialist society so superior?

That is because socialist society is the one where the masses of the people are masters.

Chairman Kim Jong Il said:

"Socialist society is a society in which the masses are the masters; it is a society which is developed through the creativity of the masses that are united as one."

In socialist society, the workers, peasants and the majority of the working people, whose kinds were slaves and serfs, are masters of society.

The masses of the people had never been masters of society in the past, except in socialist one. And now in socialist society, as true masters of society, they have the state power and the means of production that had been monopolized by the exploiter classes, running the country by themselves.

Another characteristic of socialist society is that everything serves the people.

In socialist society, all the working people have the right to be provided with food, clothing and housing, and are substantially provided with all the



necessary conditions by the state. With stable jobs, they do creative labour for the society and themselves according to their ability and get distributed according to their work done, getting much benefits from the state.

As briefly mentioned above, we can fully understand that socialist society is a genuine society for the people.

## **2. Looking for the Makers of History**

The essence of society and the historically formed diversified social systems have been already explained.

The next part in the explanation about the socio-historical principles of the Juche idea is about the subject of history.

In this chapter, you will read about who is the motive force and the masters of social history, and how they take the position of the subject of history and play a due role.

You will also read about the fact that the subject of history is the masses of the people and that when they become independent subject of history, the masses of the people can shape their destiny in an independent and creative way.

The Juche-oriented socio-historical principles regard the masses of the people as the subject of history and scientifically elucidate their decisive role, and thus make the social history the one of the motive force, the people.

The Juche idea is not a mere theory for theory's sake.

With its great practical power, it brought a change to the 20<sup>th</sup> century beyond the scope of theory and has been fully applied in socialist Korea, a country in the East.

The brilliant reality of the people-centred socialist Korea that demonstrates its dignity owes its worth to the Juche idea.

What is, then, the Juche-oriented history of the masses of the people and what is the reality of socialist Korea?

## 1) The People Move History

### The People Are My God

From olden times, people worshiped the God as the “only and absolute saviour” that could save their destiny.

The ancient people worshiped the God as the absolute being that decides their fortune and misfortune, and the religion believers in feudal society systematized and rationalized religious doctrine, using the worship of the God. The rulers in the exploiter society called themselves “heaven’s son” or “emperor” who saved people’s destiny with the help of revelation from the God. But they were not the “God” or “emperor.” Those who believed in the God became ignorant and those who depended on the exploiter classes became slaves, spoiling their destinies.

Is there not such a being as the God that can develop social history and save people’s destiny?

We know the book that attracts not only the Korean people but the world people.

It is *With the Century*, the reminiscences written by President Kim Il Sung, the great leader of the Korean people.

The people over the world call this book “encyclopaedia of the sun” or “eternal treasure of the Korean revolution and textbook of revolution.” This book vividly explains the course of the anti-Japanese revolutionary struggle led by President Kim Il Sung.

Part 1 *Anti-Japanese Revolution* was published in eight volumes by June 1998. Upon its publication, it had a great feedback from the world people.

In less than six months since its publication, over 150 media in over 60 countries reported the detailed or full text of the book. It was translated

in 14 languages and hundreds of thousands of copies were published. The world mass media reported the book ranked first in dissemination. Over the last dozens of years, the book has been disseminated in over 170 countries and tens of countries published it in some 20 national languages, causing big sensations.

This is thanks to the fact that the book tells the emotional stories about the life of President Kim Il Sung who regarded *The People Are My God* as the motto of his life, sharing bitters and sweets with the people.

In his reminiscences *With the Century*, President Kim Il Sung wrote:

“‘The people are my God’ has been my constant view and motto. The principle of Juche, which calls for drawing on the strength of the masses who are the masters of the revolution and construction, is my political creed. This has been the axiom that has led me to devote my whole life to the people.”

*The People Are My God* was his constant view and motto.

In old days people regarded the God as the Maker with mysterious and unlimited strength and as the superintendent of everything.

*The People Are My God* means that the people, not mysterious being, are dominators and transformers of the world and masters and motive force of the revolution and construction.

In this respect, his idea *The People Are My God* is the crystallization of his viewpoint and attitude towards the people. On this basis, the Juche idea is called the immortal revolutionary doctrine for the independence of the working people and the crystallization of love and respect for the people.

His idea *The People Are My God* is applied in all systems and contents of the Juche idea.

What kind of people, then, did he believe in as his God?

### “What on Earth Are the People?”

This is answered by an episode of Korea.

It was right after the Korean people were liberated from the military occupation of the Japanese imperialists. At that time, the Soviet Union and the United States sent a joint survey team in order to discuss what kind of society was to be built in the liberated Korea.

During their stay in Korea, the team members tried to learn about the Korean people's desire for building a new society. In the talk between the US delegates and the Koreans, one of the Americans made a long speech about “American-style democracy,” talking that American society is “superior” society that provides the people with freedom and “rich material life.” After his speech, a Korean peasant delegate asked. “You talk good of the American society. Did it give land to the peasants?” At this, the American could not find an answer in embarrassment. The peasant asked again. “Does your law stipulate about the equal rights between man and woman?”

The American could not answer, either. The American law that declared the equal rights of all had no such stipulation. The peasant asked again. “You say the American society is for the people. Who, on earth, are the people except workers, peasants and women, then?”

The American could not answer, because he meant a minority of capitalists by the concept of “people.” By this concept, the peasant meant the broad masses of the people including workers, peasants and working intellectuals. In this episode, we can find a relatively correct answer about the concept of people.

The Juche idea defines this concept.

In his work *Socialism Is a Science* published on November 1, 1994, Chairman Kim Jong Il said:

“The masses of the people means a united social community which centres on working people, due to their common demand for independence

and creative activity.”

In society in which numerous people live, the true people are the working people, and those who do not make creative activities to realize the demand for independence cannot be called “people.”

This is the viewpoint of the Juche idea towards the people. This viewpoint conforms to history and reality, and it is an expression of the fundamental stand of the people-centred Juche idea.

What, then, do the masses of the people consist of?

It is not easy to correctly identify them in social life, as history witnessed constant change in the components of the masses of the people.

For instance, the composition is fundamentally different in exploiter society from that in socialist society.

In exploiter society, the broad masses who are exploited and oppressed by a handful of exploiters and rulers belong to the people, whereas in socialist society free from exploitation and oppression, all classes and strata of people comprise the masses.

Then, what to do to correctly understand the people in such situations?

To this end, we need a correct criterion.

In his reminiscences *With the Century*, President Kim Il Sung recalled Zhang Wei-hua (Chinese internationalist and rich man, January 18, 1913–October 27, 1937).

President Kim Il Sung wrote:

“Ever since childhood, I had avoided judging people by the standard of their property, going instead by their love for fellow human beings, fellow countrymen and their motherland. I even regarded rich people in a favourable light, if they loved their fellow people and country. I even disregarded poor people, if they lacked human love or love for their country. In a nutshell, I evaluated people mainly by the criterion of ideology.”

According to him, the criterion is not the origin of birth but his ideology, namely his world outlook.

As each society has classes, the concept of the people reflects socio-class relations. But it is wrong to stress only class aspect.

Man's ideology and behaviour are not under the influence of socio-class status alone. Once he has acquired progressive ideology under the revolutionary influence, he serves the masses of the people, no matter what his socio-class status.

Ideology is like a lighthouse.

As a ship finds its way with the help of the lighthouse, so man finds his way with the help of ideology.

Considering this context, if a person of the exploiter class origin embarks on the revolutionary struggle with an independent ideology, he can be a member of the people, whereas a person of the working class origin becomes a renegade or enemy of the revolution and people if he is ideologically corrupted.

The main criterion in deciding whether he is a member of the people or not should be considered by what kind of ideology he has, not the socio-class status.

What kind of ideology is the main factor that defines the masses of the people?

History knows many ideologies that have influences upon man's activities.

The ideology that makes a person a member of the people is the socialist ideology.

The socialist ideology is the independent revolutionary ideology that most correctly reflects the people's desire for independence. Those who have the socialist ideology can be members of the people, irrespective of their class origin and whereabouts.

What must be clear here is that it is wrong to consider that only those who

have the socialist ideology can be members of the people.

Along with the socialist ideology, the ideology of loving the country, nation and people is the ideological basis that makes a person a member of the people.

The ideology of loving the country, nation and people is the ideology for independence of the nation and people. With this ideology, therefore, everyone can serve his country, nation and people, as a member of the people.

### The People Are the Subject of History

The Juche idea defines the people as the subject of history.

The subject of history means the undertakers that cause socio-historical movement and propel it in a purposive and conscious way. The subject of history, namely the undertakers, is the masses of the people.

Chairman Kim Jong Il said:

“The masses of the people are the subject of social history.”

The reason why they are the subject of history can be identified in two aspects.

First, that is because all the socio-historical developments have been made by the people.

History tells that all the progressive social changes such as the struggle to free the slaves, the anti-feudal struggle and the socialist revolution have been made by the people.

Next, everything in society is created by the people who have inexhaustible creative wisdom and ability.

President Kim Il Sung often said that if there is an almighty being, it is the people. He always found himself among the people, got encouragement from them whenever difficulties cropped up, and overcame them in reliance on them.

The Korean people, therefore, praise him as “the great leader of the

people” and his life as “the life devoted for the people.”

As President Kim Il Sung kept *The People Are My God* as his life motto, there is nothing more creative and powerful than the people in the world.

What should be made clear here is that the subject of history is the masses of the people, not an individual.

That is because an individual’s wisdom and ability is limited.

An individual’s ability is not the immortal source.

The reactionary exploiter class cannot be the subject of history.

It is the reactionary of history, not its subject.

It tries to make history retrogress, and stamps down the created products.

History tells that a lot of social wealth was destroyed in wars of aggression unleashed by this class, and society was turned tens of years or hundreds of years back by this class.

Such a class is nothing but reactionary.

We can name those reactionaries—Caesar, the dictator in the ancient Roman Empire who lorded it over history and the people but doomed to death at last; Hitler in fascist Germany and Mussolini in fascist Italy in the 20<sup>th</sup> century, etc.

Still today, the reactionary rulers take every opportunity to say they are great rulers, but they have neither ability nor will to develop society. They have only the “ability” to rule and oppress the people while seeking their own greedy desire.

The bourgeois reactionaries speak only for the exploiting class and the reactionaries, neglecting the great truth that the subject of history is the masses of the people. But history reveals their weakness before the truth.

## 2) How They Became Victims of Tragic Disasters

It was already mentioned that the subject of history is the masses of the people.

History tells that the people could not take a due position and play a due role as the subject of history in the past. That is because they had to suffer from tragic destiny due to the exploiter class, not as the subject of history but as its object.

In his work *On the Juche Idea* published on March 31, 1982, Chairman Kim Jong Il said:

“In class society...the masses of the working people were deprived of all rights, subjected to exploitation and oppression, by a handful of ruling classes and denied their legitimate position as masters of society.”

The people suffered from tragic destiny, not as the subject but as the object of history. This can be explained with the plight of the people in many colonized countries. We can also understand what is the way for the people to be the true subject, that is, the independent subject that shapes the destiny in an independent and creative way.

### Sorrow of Colonized Nation

In his lifetime, man may suffer from sorrows.

Among them, the biggest sorrow is that of being deprived of a country.

*Arirang Arirang Arariyo*

*You are crossing Arirang Pass.*

*You who have deserted me shall suffer*

*Footsore within a couple of miles.*

...

This is *Arirang*, a song the Korean people sang when they missed their dear ones who had left for foreign countries to survive with the sorrow of being deprived of the country by the Japanese imperialists in the early 20<sup>th</sup> century.

There are many people who live in alien countries, missing their own country. Why, then? This is because of colonialism.

Colony is a country or a region occupied and dominated by imperialist aggressors, being completely subjugated politically, economically and culturally. The people, who were subjected to the disaster of slavery, caste subjugation and capital's chains, suffered from national subjugation, along with the class oppression, in the colonized land.

In the African continent that accounts for one fifth of the world territory, one sixth of its territory was colonized as of 1876 and nine tenths was occupied by imperialists as of 1900.

In Africa, the "colonized continent," as many as 9.39 million slaves had been sent to America through slave trade between 1451 and 1870. Because of this, 20 % of the world population that had lived in Africa in the 17<sup>th</sup> century fell to 7.7 % in the early 20<sup>th</sup> century. Africa, which was deprived of a large amount of "healthy labourers," still suffers from that aftereffect.

So is the case of Asia.

As the continent of the rising sun, Asia created the Taedonggang Civilization, the Indus Civilization and the Yellow River Civilization. The destiny of colonial slavery was imposed on Asia, with the setup of the East India Company, the first colonial company of the British colonialists in India. Claiming themselves to be the top rulers and land possessors, the British colonialists mercilessly exploited the Indian people, combining the capitalist method with the ruling method of Asia.

In history, the 19<sup>th</sup> century is called the "century of migration" on a worldwide scale.

China and India were in focus. According to data, about 30 million Chinese live abroad in 120-odd countries.

There were many colonial countries and nations. But Korea was under unprecedentedly cruel colonial rule for 40 years.

After the fabrication of the Ulsa Five-Point Treaty forced by the Japanese imperialists on November 17, 1905, Korea was reduced to their colony without any sovereignty.

After occupying Korea, the Japanese imperialists turned her into a "big prison" with the sabre rule and deprived the Koreans of all political, economic and cultural rights.

The Korean nation was at a crossroads of whether to survive or ruin. So was the case of other colonial countries after many had disappeared from the global map.

But the colonized people did not tolerate the colonial subjugation as it was.

President Kim Il Sung said:

"Where there is oppression, there is bound to be resistance."

The colonized people rose in the nationwide struggle to defend their independence, giving vent to their anger.

### Three Rebellions in Asia

The hundreds of years of colonization were the era of darkness, disaster and starvation for the people.

The people could not tolerate the tragic era, and so they rose in the struggle to overthrow the colonial system against the colonialists.

Chairman Kim Jong Il said:

"The whole course of the existence of class societies has been a history of sharp struggles between the creators of history and the reactionaries against history, between the masters of revolution and the targets of

revolution, that is, between the working masses and the reactionary exploiting classes.”

The three rebellions in Asia are recorded as special events in the history of the world national liberation struggle.

To name them, we can say the Kabo Peasant War in Korea in 1894, the Taiping Rebellion in China in 1851-1864 and the Sipai Riot in India in 1857-1859.

These rebellions rang the bell of the start of the anti-imperialist national liberation struggle in Asia in the 19<sup>th</sup> century. The resistance demonstrated that the colonized nations were not dead and that no force could check the spirit of national independence.

The three rebellions took place nearly in the same period in China, India and Korea. Korea in the East that kept a closed-door policy after being weakened for hundreds of years became the target of the aggressive powers that were running wild for wealth and territorial expansion. The world capitalist powers like the US, UK and France attacked Korea like hungry wolves.

At that time, under the banner of “defending the country and providing welfare to the people” and “driving out the Westerners and the Japanese,” Jon Pong Jun, the lion of the Kabo Peasant War, set the flames of the war. The biggest war of the Korean people against feudalism and aggression in the latter half of the 19<sup>th</sup> century started against feudalists’ evil policy. Later this war assumed the anti-aggression character, when Qing China and Japan made armed intervention in it. The flames suddenly swept over the country, encouraging the Korean people who were agonized by feudalism and downtrodden by the foreign forces and making them display the spirit of national independence. This fierce war that involved 227 000 people ended in failure, because of Japan and Qing China’s intervention and of the weakness of the leaders of the war.

The Sipai Riot began in India in May 1857, because the British colonialists forced Hindus and Muslims to bite open the bullets’ wrapping papers soaked with the cattle and pig grease. As Indians worship cattle and pigs, they do not eat their grease. The British cruelty was an intolerable insult to the national religion of India, which turned into a vigorous rebellion. The rebellion swept across the country like wildfire.

To cope with the situation the British rulers brought a huge army to repress the rebellion. The rebellion failed but had a big influence. After the rebellion, a big change occurred in the British rule in India and in the relations between Europe and Asia at large. The East India Company, the sworn enemy of the Indian people, was dismantled on August 2, 1858, after its pillage for about two centuries and a half.

The Taiping Rebellion in China in the mid-19<sup>th</sup> century took place as a result of aggravated living conditions of the people, owing to severe feudal exploitation and massive inflow of foreign capitalist commodities. This rebellion was organized and led by Hong Xiuquan, man of the peasant origin (1814-1864), and his God Worshippers’ Society. He started the rebellion and declared the establishment of the Taiping state. With its ranks snowballing, the rebellion repulsed the feudal government army in many areas. The rebellion involved only 20 000 people in the early period but the number increased to one million after the occupation of Nanjing. It lasted for 14 years, but it ended in failure.

With the three rebellions as a momentum, the national liberation struggle in colonies gradually developed into a new stage in Asia. Along with this, the world national liberation struggle was meeting a new turn. The people, however, had to traverse a long and thorny road to find their true way and set up a country where they are true masters, putting an end to the capitalist powers’ colonial rule.

### Combination of Leadership with the Masses

The bloody national liberation struggle in colonies, the tragic history full of twists and turns rather than victory, gave us lessons. What do the lessons tell us?

They tell us that the slave liberation struggle, anti-feudal struggle and anti-capitalist struggle made common mistakes.

There are reasons for the repeated failures of the struggles.

Chairman Kim Jong Il said:

“If they are to hold their position and fulfil their role as subject of history, the masses of the people must be brought into contact with leadership. Only under correct leadership, would the masses, though creators of history, be able to occupy the position and perform their role as subject of socio-historical development.”

The issue of combining leadership with the masses was always raised in the process of the people’s struggle, but it could not be properly solved.

This was the cardinal issue that was decisive of success or setback in the people’s struggle.

Like the compass for a ship, this was an important issue. The people craved for its solution, but they could not find it even in the stage of the national liberation struggle in colonies.

The exploited people had overthrown slave-owning and feudal societies but the fruit of their social change had gone to the ruling classes and society had been managed according to the will of the exploiting class, instead of the working masses.

This was due to the failure to solve the issue of combining leadership with the masses.

When there is no leader who can give correct guidance to the masses, the exploiting class takes the leadership and plays havoc with the destiny of the people.

History tells that the slave-holders and feudal rulers were all exploiters, not saviours. The bourgeoisie are not exception.

The exploiting classes participated in the struggle to overthrow the old society along with the people, but once the former took power, it betrayed the latter, “the old friends,” and built societies only for their own sake.

Slave-owning society, feudal society and capitalist society were an earthly paradise for a handful of exploiters but the hell for the people.

For a long period, the people led a miserable life in insults and contempt, just like homeless and abandoned orphans.

Orphans miss their mothers.

However, they could not find their mothers, the saviour who would protect and look after them. They were waiting for the emergence of a great man who could enable them to shape the independent and creative life as masters of history, putting an end once and for all to the tragic history full of blood and sacrifice.

An Jung Gun (September 21, 1879-March 26, 1910), a Korean anti-Japanese patriot who killed Ito Hirobumi, the Japanese chieftain of aggression against Korea, lamented in the court: There was no great man, no hero who could lead me. I wish I could meet the peerlessly great man who would save and dignify our nation that has been trampled down and maltreated, though with 5 000-year-long history.... O, when will such a hero appear?

### The People Must Have a Leader

Mothers give a life to children and look after them.

When they are under their mother’s care children feel happy. And the orphan’s life is unhappy.

So is the case of the masses of the people.

Chairman Kim Jong Il said:

“The people without the guidance of an outstanding leader are like



orphaned children.”

This is a meaningful aphorism.

Just as the mother is to the children, so is the leader to the masses of the people.

The leader enables the people to have their true dignity and happiness and lead a happy and valuable life befitting the nature of an independent human being.

That is because the leader awakens and unites them.

In the past, the people could not shape their destiny in an independent and creative way, though they were the subject of history, because they were not awakened and organized.

Therefore, they accepted exploitation and oppression as their fate, and had to suffer frustration and death in their struggle.

If they are to play their role as the subject of history after they are awakened and organized, they must have their leader who enables them to do so.

Whether they are awakened and organized in a revolutionary way or not and whether they fulfil their responsibility or not depend on whether they are properly led by the leader who creates ideology and organizes them or not.

The leader unites the masses into a socio-political organism by awakening and organizing them. That is, he unites the people ideologically and organizationally.

As the centre of unity and leadership, the leader plays a decisive role in shaping the destiny of the people.

The history of struggles of the working class tells this.

Marx and Engels, the first leaders of the working class in the mid-19<sup>th</sup> century, formulated Marxism to show the historical mission and road of liberation to the working class that emerged for the first time in the historical arena and encouraged them to the struggle against capital.

In the new historical condition in which capitalism moved to the stage of imperialism, Lenin presented Leninism, an advanced version of Marxism that reflected the historical period that was characterized by a shift from capitalism to imperialism, and encouraged the working class and other people to the struggle to achieve freedom and liberation against imperialism, marking the vista for transiting from capitalism to socialism.

The great leaders in the 20<sup>th</sup> century are President Kim Il Sung and Chairman Kim Jong Il.

With deep insight into the demands of the times and people for independence in the 20<sup>th</sup> century, President Kim Il Sung authored the great Juche idea and founded the Workers' Party of Korea, the General Staff of the revolution, and developed it into the revolutionary Party that leads the people's cause of independence to victory. Thus, he developed the people's struggle for independence onto a higher stage and ushered in a new era, the Juche era, in the development of human history.

Chairman Kim Jong Il maintained the vitality of the Juche idea by further developing it and carried forward its lifeline by pushing ahead with the cause of independence, the cause of socialism, that was experiencing difficulties due to the moves of the imperialists and reactionaries, on the strength of a powerful integral whole in which the leader, the Party and the masses are united.

The powerful single-hearted unity of the DPRK, the key to all its victories and universal weapon, enables her to score victories and build a thriving socialist power. The exploits made by President Kim Il Sung and Chairman Kim Jong Il enjoy unstinting praises of the world progressives, as they are great and distinguished.

Now, the Korean people are firmly united behind the respected Comrade Kim Jong Un, another outstanding leader, and are pushing ahead with the cause of building a thriving socialist country and the cause of

humanity for independence, smashing the moves of the reactionaries against socialism and the DPRK, with the power of Juche.

Although trials and difficulties crop up, no force on earth can check the advance of the DPRK which has single-hearted unity of the leader, the Party and the masses.

As long as they are firmly united around the leader and the Party, the Korean people will continue to demonstrate their might as the powerful subject of history and surely achieve victory on the road of independence and socialism chosen by themselves.

### **3) Era of Independence—a New Era of Human History**

The subject of history was explained already.

The subject of history develops into the independent subject of history.

Unlike the subject of history, the independent subject of history is the most powerful social collective in which the leader, the Party and the masses are united as one. It is the most powerful in human history.

We will go back to the 20<sup>th</sup> century that gave birth to the great independent subject of history.

What was the 20<sup>th</sup> century like?

People have different understandings of the 20<sup>th</sup> century, but we assure that the century was the period when the independent movement was the most evident in history. Entering the 20<sup>th</sup> century, humanity met a new era of history, the era of Juche, the era of independence.

President Kim Il Sung said:

“The present age can be called an age of independence when the peoples oppressed and humiliated under the rule and yoke of great countries in the past, emerge as masters of the world and shape their

destinies independently and creatively.”

In the century, the masses emerged as dignified masters of history for the first time, and have made a new history with independent and creative activities, free from subjugation and humiliation.

This great era unprecedented in history gave birth to the noblest products, that is, the emergence of the independent subject of history and socialism.

### **Sign of the Era of Independence**

The 20<sup>th</sup> century witnessed new signs unprecedented in the world arena.

The broad masses who had groaned in the merciless exploitation and pillage for ages rose in the struggle against domination and subjugation and this struggle expanded all over the world.

This was a profound change, a great cataclysmic political change, unprecedented in the past eras.

That augured the approaching new era.

In view of the past centuries with the 20<sup>th</sup> century as a turning point, the past were the centuries when the ruling class resorted to arbitrariness, pillage, exploitation and oppression in the guise of “master of the world” in the world arena.

The East expedition of Alexander, the king of Macedonia, the conquest of Europe and Asia Minor by the ancient Roman rulers, the Crusades in the Medieval Age, the discovery of the American continent by Columbus, the greedy fights of the capitalist powers for colonies and other big or small wars—these made hundreds of millions of people groan in the yoke of exploitation and oppression.

Among them, the obtaining of colonies started by the “discovery” of a new continent by Columbus and the capitalist powers’ scramble for colonies had gone to the extreme in the degree and scope.

Such tragic disaster continued even in the 19<sup>th</sup> century.

Entering the 20<sup>th</sup> century, the world of domination and pillage that had been like permafrost began to move, giving way to the eruption of hot flames. The eruption was the October Socialist Revolution and the upsurge of the national liberation struggle of the people in colonial and semi-colonial countries that were influenced by the October Socialist Revolution.

The flames of anti-imperialist national liberation struggle swept Russia, China, Indonesia, Vietnam, Myanmar, the Philippines, Korea and other Asian countries, pushing the world into the crucibles of change.

The struggle of the broad masses took place in a diversified way on a worldwide scale. This great reality brought about a new change unprecedented in the past.

In the past there had been the people's struggle but it involved only some classes or social strata, confined to certain areas.

So was the case of the 19<sup>th</sup> century in which the working class emerged for the first time in history.

At that time, only the working class emerged as an independent political force in some developed capitalist countries in Europe and fought against capital such as wage labour and hiring system.

In the 20<sup>th</sup> century, however, the situation changed considerably.

Not only the working class in the capitalist countries but also millions of people in colonial and semi-colonial countries rose in the struggle against domination, subjugation, exploitation and oppression, and their struggle expanded to the worldwide scale beyond a country and an area.

This diversified, fierce and large-scale revolutionary struggle of the masses vibrated the 20<sup>th</sup> century.

Scared of this, the imperialists and reactionaries made every move to check the revolutionary struggle of the people.

The revolutionary struggle suffered from repeated setbacks and failures,

because it was not properly led. In the early 20<sup>th</sup> century full of bitter throes, the situation of their struggle eagerly waited for the advent of a great leader who could look after their new life.

The 20<sup>th</sup> century gave birth to the great leader and a new era at last.

### The Birth of the Era of Independence

The great men made devoted efforts to develop the 20<sup>th</sup> century into a new era of independence.

The history of the communist movement spanning more than a hundred years was made and developed by the working-class leaders.

In the mid-19<sup>th</sup> century, Marx and Engels ushered in the international communist movement and Lenin paved the way for a transition from capitalism to socialism.

In the 20<sup>th</sup> century, President Kim Il Sung, the great leader of the Korean people, ushered in the era of independence.

This is a great contribution he made to human history.

He was the great leader who made the 20<sup>th</sup> century the era of independence.

His greatness finds its explicit expression in the creation of the Juche idea.

In his teens, he created the Juche idea. At that time, he paid close attention to the new international situation in the latter half of the 1920s.

His attention focused on the rapid development of the revolutionary struggle of the working class and the liberation struggle of the people in the colonial and semi-colonial countries, which took place especially in Asia, Africa and Latin America, the continents in darkness and slumber, under the influence of the victorious October Socialist Revolution.

His work *The Path of the Korean Revolution* tells that he analyzed the then world events and discovered the starting point and the core of the Juche idea.

In this work, he mentioned that in order to lead the revolution to victory,

one must go among the masses and organize them, and solve all problems arising in the course of the revolution independently and on one's own responsibility and in accord with the actual conditions, instead of relying on others.

This was formulated into two starting points of the Juche idea by Chairman Kim Jong Il.

Based on these starting points, the great Juche idea was created and further developed into Kimilsungism-Kimjongilism, on the orbit of independence in the 20<sup>th</sup> century.

The creation of the Juche idea provided the people with the lighthouse that illuminates the struggle to shape their destiny independently.

The history of the 20<sup>th</sup> century advanced as required by the Juche idea created by President Kim Il Sung. And the hurricane of independence he created swept the whole history of the 20<sup>th</sup> century, turning history into a new history of independence.

The road to usher in the era of independence was not smooth.

The world reactionaries ran amok desperately to check the people's struggle for independence.

President Kim Il Sung, who created the Juche idea, the great guiding ideology for the era of independence, made devoted efforts to open the era of independence against the vicious offensives of the imperialists and reactionaries.

Noteworthy is that he made great efforts to make the people, the undertakers of shaping the independent era, the great forces in this era.

Regarding the strengthening of the world anti-imperialist independent forces as the main guarantee for victory in global independence, he made efforts to strengthen the anti-imperialist independent forces of the non-alignment and socialist movements.

These forces waged vigorous struggle to foil the imperialists' moves of

aggression and intervention in all parts of the world.

As a result, in the 20<sup>th</sup> century, the strong storm for independence swept all the continents such as Asia, Africa and Latin America.

This turned the 20<sup>th</sup> century into the century of creation and change vibrant with independence, sweeping away everything obsolete.

Victory of the national liberation revolution by the national internal forces in colonial and semi-colonial countries, victory of the socialist revolution in underdeveloped countries, the overall collapse of the imperialist colonialist system, the development of the non-aligned movement, the further strengthening of the anti-imperialist independent forces—this is a clear manifestation of vitality and validity of the Juche idea created by President Kim Il Sung.

Indeed, the 20<sup>th</sup> century witnessed the start of the independence movement and the fundamental changes in the world that were made thanks to the Juche idea which was brilliantly applied by the energetic activities of President Kim Il Sung.

These successes are attributed to the immortal Juche idea and to his outstanding leadership.

Therefore, the progressive peoples praise him as the “great leader of the era of independence in the 20<sup>th</sup> century.”

The institution of the International Kim Il Sung Prize was an expression of respect of the progressive peoples over the world for him.

The International Kim Il Sung Prize is the highest international prize conferred on the Juche idea followers and the world progressives who contributed to the cause of global independence. It was instituted on April 13, 1993, on the occasion of the 81<sup>st</sup> birthday of President Kim Il Sung. This is of great significance in adding glory to the immortal exploits of President Kim Il Sung, the distinguished thinker, theoretician and peerlessly great man who rendered outstanding contributions to the world

peace and the cause of humanity for independence.

The Korean people preserve him in his lifetime appearance in the Kumsusan Palace of the Sun.

The 20<sup>th</sup> century that followed the road of independence illuminated by him was recorded in human history as the era of independence.

The era of independence started by President Kim Il Sung was further glorified by Chairman Kim Jong Il.

### Pyongyang Declaration

The 1990s witnessed trials in the people's cause of independence, the cause of socialism.

Socialism, the high stage of the cause of independence, was suffering from trials, due to the vicious anti-socialist moves of the imperialists and reactionaries.

The birth of something new and its victory are always attended by pains.

Since the emergence of socialism, the imperialists and reactionaries resorted to every move to obliterate it, weakening its influence.

They put blockade and economic sanctions, conducted persistent psychological warfare and made even war and aggression, brandishing nuclear weapons against the socialist countries.

That is because they were afraid of the victorious socialism.

In the last century, socialism spread over the world, setting up the socialist system.

Once, one billion people among 2.7 billion world population followed socialism and the socialist flags fluttered in a quarter of the world territory.

In the camp of the victorious socialism, great tragic events occurred in the last decade of the 20<sup>th</sup> century.

It was the frustration of socialism.

The engine of history, socialism was derailed in the 20<sup>th</sup> century.

As a matter of fact, this was caused by the renegades of socialism who corrupted it.

Nevertheless, those who had a wrong view of the event thought that inevitability of the fall of capitalism and victory of socialism is wrong, depicting the event as the “cataclysm” in the 20<sup>th</sup> century and the most serious “tempest” after World War II.

And the advocates for capitalism vociferated the “end of socialism.”

In this grave historic period when socialism was likely to come to an end, Chairman Kim Jong Il, the great leader of the DPRK, made efforts to save the destiny of history, socialism and the people.

He scientifically diagnosed the then situation to restore the frustrated socialism.

To cure the frustrated socialism, it was necessary to correctly diagnose the situation.

By continuously publishing classic works on socialism, he provided the progressive peoples with new direction and scientific ways for socialism against vicious propaganda of the reactionaries.

His works such as *The Historical Lesson in Building Socialism and the General Line of Our Party* and *Abuses of Socialism Are Intolerable*, etc. encouraged the progressive peoples to socialism, terrifying imperialists and reactionaries.

He clarified the main reason why socialism was frustrated.

Based on the aphorism of President Kim Il Sung that one should find the reason for a mistake in oneself, and attribute a success to others, Chairman Kim Jong Il clarified that the reason for the frustration of socialism is the failure in strengthening the motive force and enhancing its role.

Chairman Kim Jong Il said:

“In short, the basic reason for the frustration of socialism in some countries is that they did not put the main emphasis on strengthening the

motive force for building socialism and on enhancing its role; they failed to understand the essence of socialism, of centring on the masses of the people, the makers of history.”

This clearly indicates the vitality of socialism.

Some countries did not put the main emphasis on strengthening the motive force for building socialism and on enhancing its role. This is just like an ownerless house.

Chairman Kim Jong Il clarified all the problems arising in building and developing socialism including the fundamental principles and ways, to say nothing of the motive force for building socialism.

Upon the publication of his works, a new campaign for socialism swept the world and the progressive peoples rose in the struggle to restore socialism.

From this fact, he firmly believed the validity and scientific accuracy of socialism and the inevitability of its victory.

Socialism has been frustrated in a number of countries, but scientific socialism is as alive as ever in the minds of the people. Although socialism is temporarily experiencing a heartrending setback because of opportunism, it will without fail be revived and win ultimate victory for its scientific accuracy and truthfulness.

Chairman Kim Jong Il, who confirmed victory of the socialist cause, clearly proved the essence of socialism and inevitability of its victory by publishing the historic work *Socialism Is a Science*.

His energetic activities to save socialism from the crisis and make clear a fresh road for its victory continued.

It is one of his special contributions to the people's cause of independence that the historic Pyongyang Declaration was adopted, reflecting the desire of the progressives for socialism.

The Pyongyang Declaration, “Let Us Defend and Advance the Cause of Socialism,” was issued on April 20, 1992, amidst great expectation and

concern of the progressive peoples around the world.

It was a historic declaration which confirmed that socialism is the ideal of humanity and the genuine people's society representing the future of humanity.

Upon its publication, progressive political parties over the world signed it, praising it as the “banner of the struggle that reflects the desire of political parties and people for socialism,” “banner of unity for the international communist movement” and the “second Communist Manifesto.” As of early November 1999, as many as 250 political parties signed it.

Another special contribution made by Chairman Kim Jong Il, the great leader of the 20<sup>th</sup> century, is that he built single-heartedly united invincible socialism in the DPRK.

He created an example of socialism humanity desired for as an ideal and defended it by dint of Songun politics and thus carried forward the lifeline of independence.

The product of the new era of independence is socialist Korea.

#### **4) Single-hearted Unity of the DPRK– the Genuine Look of Independent Motive Force**

Along with socialism, the great product of the 20<sup>th</sup> century, the era of independence, the independent subject of history is also the great product in the era of independence.

##### **The Independent Subject of History**

The independent subject of history is the most conscious and organized collective historically formed in the process of independently and creatively shaping the destiny of the people. It is a social collective in which the

leader, the Party and the masses are organizationally and ideologically united.

This collective has incomparably great power and vitality.

Socialist Korea represents the collective that has a high spirit of organization and great organizational and ideological power.

The DPRK is a new society unprecedented in history. In this society, all people form a large family with the leader as their father. As an example of socialism, the DPRK has many proud characteristics, among which the unity of the leader, the Party and the people is the biggest pride.

To understand its true nature, it is necessary to understand the unity of the leader, the Party and the masses, that is, socio-political integrity.

It may be called a “patent weapon” or “treasure house.” The secret of Korean socialism is unity.

### Looking at the Mass Demonstration

The mass demonstration in the DPRK draws the attention of foreigners.

This demonstration takes place grandly on important holidays of political significance.

In general, demonstrations take place in many countries, capitalist or others. But the Korean mass demonstration is different from them in size and form.

When passing the platform of the square, the masses shout hurrah in a loud voice, jumping up and down like children.

At the platform, the leader responds to the cheering people, with a broad smile on his face. This is the beautiful scene that tells the relations between the leader and the people.

Many people from abroad admire this scene of unity. What a warm unity it is!

### United Whole of the Leader, the Party and the Masses

The DPRK has unity of the leader, the Party and the masses that is impossible in other countries.

The united whole of the leader, the Party and the masses means the collective in which the leader, the Party and the masses are firmly united on the basis of ideology, will, organization and moral obligation. It is referred to as the independent motive force of revolution or as a socio-political organism.

Now, we come to the details to help your understanding.

An episode tells.

In May 1993, a foreigner who visited the DPRK had an opportunity of meeting President Kim Il Sung.

They talked about the building of a new society.

President Kim Il Sung said: A Korean saying goes, a general without an army is no general. In order to build a new society, it is important to strengthen the Party and train the core elements to rally the masses behind the Party by the method of one training ten, ten a hundred and a hundred a thousand.

And he gave detailed explanation about the building of a new society.

In the talk, he compared the unity to a peach on the table, explaining that the people are like flesh of the peach, stone of peach is like the Party and the seed in the stone is like the leader.

This explains the unity in a figurative way.

President Kim Il Sung said: The DPRK has the unity of the leader, the Party and the masses. Nothing can be done without the leader. The Party only is not enough. There must be the leader. There are a queen in the group of bees and a king in ants' group. The Party must be built just like the peach.

He further explained meaningfully that unity prevents a country from ruining, and if not, it will make its people beggars.

Unity must have its core and the party must be built like in the peach—it

was meaningful words.

The united whole of the leader, the Party and the masses is an integrated collective united around the centre on the principles of revolutionary moral obligation and comradeship.

The centre is the leader.

As the things have nuclei, there must be a centre like nucleus in achieving the unity. The leader is the centre of the unity.

In the position of the centre, the leader ensures the unity of society and controls its activities in a unified way.

As the core unit of the people who are organizationally and ideologically united with the leader at the centre, the Party is in the position of pivot.

Such a united whole has strong independent vitality.

Chairman Kim Jong Il said:

“By uniting around the leader into one organization with a single ideology, under the guidance of the party, the masses form a socio-political organism which is immortal as an independent being.”

The socio-political organism of the Korean people raises an independent demand to live as master of the world and their destiny free from all sorts of subjugation and materializes it with creative ability. It has independent vitality.

The unity of the leader, the Party and the masses made in the DPRK is the example of the socio-political collective, for its perfectness, solidarity and orientation in realizing the people’s independence.

The socio-political organism is not a theory but the reality of the DPRK.

### A Large Family

People regard a family as a cell of society.

In a family, the parents love their children.

Their warm love ensures harmony and happiness of the family.

“Our Marshal,” “motherly Party,” “our Party,” “our people” and “a large family” are often on the lips of the Korean people.

The words “our,” “family” and “mother” are normally used in family. But these words are used in the relations between the leader and the Korean people, beyond the framework of a family.

The relations between the leader and the people are made in a kinship way like the relations between the parents and the children in the DPRK. Such a reality cannot be found in other countries.

This reality of the DPRK is in sharp contrast to the capitalist society rampant with the law of jungle, based on individualism.

Regarding their leaders as the father, the Korean people have their portraits on the wall of their houses and salute them on happy days, sharing pleasure with them.

When natural disasters suddenly occur, they sacrifice even their lives to keep the portraits safe.

Many people adopt childless old people, persons with disabilities and orphans as their family members and do good behaviours such as saving their fellow workers at the cost of their lives when accidents happen.

Many countries face chaos due to national, religious and territorial disputes whereas the DPRK does not know such phenomena.

This reality in the DPRK has been brought about by the socio-political organism, the united whole of the leader, the Party and the masses.

Thanks to the unity, the small country in the East is demonstrating its power with a new mode of socialist politics unprecedented in history, and is developing into a thriving socialist country.

As the people live in a large family with the leader as their father, everything is going well in the DPRK, when other countries suffer from political and economic crises.

So, it will be understandable why the Korean people often say the word



*Kahwamansasong*, which means that everything will be all right when one's family is harmonious.

### Power of Single-hearted Unity

The power of the DPRK lies in the single-hearted unity, a strong foundation that supports the powerful country.

Chairman Kim Jong Il said:

“Single-hearted unity is the solid foundation of our revolution and a powerful weapon for accomplishing the cause of socialism.

“We have broken through the isolate-and-stifle schemes of the imperialist allied forces and the economic difficulties and defended the red flag of socialism by dint of the unity between the leader, the Party and the masses.”

The power of a country is not decided by the size of its territory or population.

According to Victor Hugo, as a person's greatness is not decided by his height, the people's greatness is not decided by the size of population.

This has a meaning.

A powerful nation must have powerful politics. In other words, it must be a political giant.

That is because politics plays a decisive role in controlling all fields of society including the economy, military and culture. Therefore, to be an economic or a military giant, it must be a political giant first of all. The weak politics makes the economy and military less useful.

The DPRK has become a political and ideological giant long before and, based on it, turned itself into a military giant and is now making efforts to build an economic giant. This is the fact recognized by the world.

How, then, did the DPRK become a political giant?

According to the Juche idea, in order to be a political giant, it must have

the unity of the leader, the Party and the masses.

The unity of the leader, the Party and the masses is precisely a political giant. This means that only the integrated whole that has the unity of the leader, the Party and the masses on the basis of one ideology, will and spirit makes a country a political giant.

The looks of the DPRK as a political giant find its expression in the single-hearted unity of the leader, the Party and the masses.

The single-hearted unity of the leader, the Party and the masses is more powerful than a nuclear weapon, so it is the most powerful.

After a nuclear bomb was developed in the mid-1940s, the world was surprised at its power, because it threatened the world behind the thick iron walls.

Many countries, therefore, made every effort to possess that weapon. Those countries that did not have nuclear weapon felt depressed by the threats and blackmail of those who had it. Big countries were not exception. However, the situation suddenly changed when the DPRK had a new “weapon,” that is, the single-hearted unity. The might of nuclear weapon with the physical power alone began to yield to the politico-ideological power of the DPRK, with its superiority and omnipotence getting weakened.

In the Fatherland Liberation War the Korean people defeated the arrogant allied imperialist forces with the might of single-hearted unity, and successfully carried out the socialist revolution.

When the imperialists' arbitrariness went to the extreme in the 1990s, the DPRK defended Korean-style socialism and developed into a powerful country, winning victory after victory in the showdown with its hostile forces. The single-hearted unity of the DPRK that made the country a powerful one in all social fields attracts the world for its great influence.

In the past, people used to say the nuclear weapon has the greatest power in the world, but it has already become a bygone story. It is because today the

DPRK has the single-hearted unity more powerful than the nuclear weapon.

Looking at the course of proud development of the DPRK which has formed a harmonious whole of the leader, the Party and the masses and made a victorious advance by dint of its might, the world people realize once again the iron truth that the single-minded unity is a major hallmark of the national power and the fundamental cornerstone of national prosperity.

The might of single-minded unity is a cornerstone that makes the DPRK an invincible superpower and the source of its durability and indestructibility. The present reality shows that the crystal structure of this unity can never be broken even with a nuclear bomb.

### **3. Human Society Advances As Pioneered by the People**

Now, you will read how and on which road the masses, whom the Juche idea puts forward as the subject of history, make history.

Based on the principle that the people are the motive force of social history, the Juche idea clarifies that the socio-historical movement is the people's independent, creative and conscious movement. This is the clarification of the essence, character and driving force of socio-historical movement and of the law peculiar to socio-historical movement as the movement of the subject that is different from natural movement.

Social history is made purposefully and consciously along the road of independence and creativity according to the law of social movement. This is a new principle of socio-historical movement. Herein lies the originality of the Juche idea.

#### **1) Law Peculiar to Social Movement**

Chairman Kim Jong Il said:

“The social movement changes and develops according to its own law.”

This short proposition contains an original elucidation of human society. All things in the world change and develop according to their own laws. This is the universal characteristics of things and phenomena in the world. Nature, society and human activities have their own laws.

In nature, there are laws of non-living matters such as the law of gravitation

and the periodic law of chemical elements, and the laws of living matters such as the law of heredity.

As a part of the world, society has its own law of change and development, like nature.

In the past, some people negated the action of law in society, thinking one-sidedly that only nature has its own law.

Thinking that if society has its own law, it is an individual's whimsicality or volitional judgment, a scholar said: Had Cleopatra's nose been shorter, the whole aspect of the world would have changed. And some people thought that the indigestion or whimsicality of a queen could bring about the events like war.

The process of socio-historical movement, however, is not the accumulation of the accidental events, in which society develops in this or that direction, according to an individual's whimsicality or volitional will.

If this claim is right, how is it possible that many countries in the East and the West have gone through similar stages of social development? Is this the synchronization of the accidents? No.

It is true that the change of society is complicated, as diversified events take place involving different people. But society has its own law which governs the development of society.

What, then, is the law of social development?

According to the Juche idea, it is the law of motion of the motive force.

It was already mentioned that society has the motive force.

Therefore, all things and phenomena act in the interrelations with the motive force. This is peculiar to social movement only.

On the contrary, nature has no such characteristics because it has no motive force.

In nature, there are objectively existing matters only.

In the process of their interactions, nature is governed by various laws such

as the laws of mechanical, physical, chemical and biological movements. By these laws, nature changes and develops in a spontaneous way.

Unlike the spontaneous movement of nature, socio-historical movement has the motive force that actively leads this movement, and society changes and develops according to its own law.

In society, people conduct activities to dominate and transform the world and shape their destiny.

Their activities can be divided into three—nature-remaking, social transformation and human remoulding.

To dominate and transform the objective material world, man remakes nature and in this course, he creates material wealth for material life. Man has the only way for survival, that is, the use of nature. To fully utilize nature means to remake nature. The creation of material wealth through the nature-remaking project is to meet his social need, and this is possible only through social cooperation. The relations of social cooperation are not fixed and immutable but it should constantly develop, along with the advance of history. Through social transformation, people improve the relations of social cooperation.

It is the masses of the people who remake nature and transform society. While transforming nature and society, they constantly remould and develop themselves. The domination and transformation of the world by the people are made through the transformation of nature, society and man, and the people are the motive force of the projects.

As the motive force of social movement, the masses create all material and cultural wealth and develop the social relations. In this course, they play an active role as the subject of history.

Society, therefore, has special law-governing phenomena that cannot be found in nature. This is the peculiar law of the social movement, according to the Juche idea.

The Juche idea claims that the natural movement takes place spontaneously by the interaction of the objectively existing matters whereas the social movement takes place and develops by the volitional action and role of the motive force. Therefore, the Juche idea stresses “peculiarity” of the law of social development.

Social history changes and develops according to this peculiar law of social movement that is made by the people.

In which direction and how does social history develop by this peculiar law? According to the Juche idea, social history changes and develops in a purposive way, with a creative character, along the road of independence.

Now, we come to the details.

## **2) History Follows the Road of Independence**

By the peculiar law of the social movement we mean that the social movement is the independent movement of the people.

Chairman Kim Jong Il said:

“The history of human society is the history of the struggle of the masses of the people to defend and realize independence.”

Social history is, in essence, the history of the people’s struggle for independence. Therefore, socio-historical movement assumes the character of independent movement.

This is the main principle of the Juche-oriented view of social history that observes the socio-historical movement centring on the people, the subject of history.

All the living matters in the world have their own modes and laws of survival that are much diversified in shapes, forms and kinds.

Human society also has diversified ways like nature.

Numerous people have diversified lives; history has left diversified traces; and man has been persistently remaking nature in a diverse way.

Human society is developed by the people, its motive force, in an independent way against all fetters instead of the people adapting themselves to the environment and conditions.

Independence is the people’s essential demand, and therefore, the social history develops in the direction of realizing their independence.

Since the start of the social history, the people have been fighting against all fetters and shackles instead of adapting themselves to nature, fundamentally different from natural things.

In this process, the people discovered a new road, that is, the road of independence along which they are shaping their destiny.

How was, then, the road of independence found?

It is based on their centuries-old desire.

### **Centuries-old Desire**

With the rise of society, man came to have a lot of dreams and desires, and their desire for independence became more ardent when society was divided into classes—the exploiting class and the exploited class. In the whole period of the existence of the class society, the people have had the most ardent desire, that is, the desire for independence.

What is, then, the desire for independence?

It is the noble desire of the people to live and develop as masters of history and their destiny.

It is against subjugation, domination or compromise.

In his lifetime, President Kim Il Sung often said that nobody wants to live in subjugation.

An episode explains this.

When the independence movement was under way in India, a movement

activist was asked whether India needed independence, as it would lead a poorer life if Britain left. He answered that it was better to live without Britain, though it would be poorer life.

From this, we understand that every country and nation desires independence, not subjugation. People demanded to build an ideal society where their desire for independence comes true.

The people have longed for an ideal society where they can live an independent, equal and harmonious life, free from all sorts of exploitation and oppression.

With this desire, some people tried to find a paradise or some tried to find rest in religion.

Paradise or heaven were on the lips of the people, but these were mere dreams. They were ruled by the exploiters under a cloak of angels or God.

At last, they were awakened and fought against the exploiter society.

All the people desire independence and this desire becomes more and more ardent with the passage of time.

This desire underwent trials for thousands of years, but it could never be checked.

In the past, the exploiter class resorted to all means and methods to obliterate the people's spirit of independence. For this, they used carrot and stick, or replaced feudalism with capitalism. But all their attempts were negated and resisted, as they did not conform to the people's desire for independence.

Like this, the people's desire for independence does not tolerate domination and subjugation but gets ever stronger in the struggle for social progress.

Valuing this desire for independence, the Juche idea placed it in the centre of its ideology and theory and sets it as its mission to fulfil it.

The Juche idea also scientifically elucidates the road of independence,

the road of socialism. The Juche idea is followed by many people, as it is the ideology of independence.

Once, religion prevailed in the world but now the Juche idea is spreading fast over the world, claiming independence.

Now, the number of the Juche idea study organizations and its followers increases, fighting for independence. This is the eloquent expression.

It is a strong trend today to follow independence as indicated by the Juche idea.

### **Social Transformation Opens Avenue of Independence**

Now, you will read about the realms of the people's struggle for independence and their interrelations.

The road of independence is not smooth.

On this road the people meet trials and difficulties such as natural fetters, shackles of social system and outdated ideas and culture of their own.

To realize independence, overcoming these shackles, the people should struggle in three fields.

Through social transformation, the people achieve socio-political independence free from class and national subjugation and through transformation of nature and man, they create material, ideological and cultural conditions to lead an independent life free from the shackles of nature and the outdated ideology and culture.

Historical facts tell that all kinds of the people's social movement are to achieve independence.

The slaves' riots, the first struggle of the exploited masses for independence, and the peasants' anti-feudal struggle in the Medieval Age pulled down the slave-owning and feudal systems, making progress in the struggle for independence. And through the struggle to transform nature and man, the people have accumulated a lot of material, ideological and cultural

wealth, freeing themselves considerably from ignorance.

Like this, all social movements to transform nature, society and man have been oriented to realizing their demand for independence.

In what order and how do these three kinds of transformations take place, then?

They take place in a certain order according to the requirement of socio-historical practice.

This order varies according to historical eras and social environments.

It is wrong to think that the three transformations take place all together at the same time or one by one, without considering the eras and environments.

For instance, in the period of the socialist revolution, the social transformation to realize the people's socio-political independence, which is aimed at liquidating exploitation and oppression, comes to the fore.

In the exploiter society, the class and national domination and subjugation are the main obstacles in realizing independence. Without eliminating the social relations of domination and subjugation, the people who transform nature would not enjoy genuinely the result of their labour. When they are subjugated socially and politically, the people are not concerned in nature-remaking. Therefore, the primary work is the social revolution for the social transformation.

When the socialist system is set up, after removing the exploiter society through the social revolution, the people can have favourable conditions for nature-remaking and man-remoulding.

In socialist society, comradely cooperation and unity are the main social relations, as the people become the masters of society and state.

In socialist society where there are no ruling and exploiting classes or class conflicts, the friendly two classes—the working class and peasants—and all other working masses have comradely cooperation and unity, sharing the same interests.

This gives favourable conditions to fulfil the tasks of the transformations of nature and man.

When President Kim Il Sung had a talk with some foreigners, he spoke about industrial revolution and Asia.

In early October 1981, President Kim Il Sung said to the Indian academic delegation headed by T. B. Mukherjee, director-general of the Asian Regional Institute of the Juche Idea, that the Asian countries lagged behind the European countries, because they did not carry out the industrial revolution.

He added that the failure to carry out the industrial revolution led the Asian countries to the colony of the developed countries. He further explained that the reason for the failure was in that the feudalist ruling system was strong enough to suppress the display of the people's creative initiatives.

At his clear-cut analysis, Mukherjee was excited.

As he said, social transformation is the key to the door of the transformations of nature and man. With the help of social transformation, the nature-remaking and man-remoulding can be done smoothly free from social bondages.

Social transformation is, in essence, the socialist revolution.

That is because only the socialist revolution provides favourable conditions and environment. The capitalist society, to say nothing of the feudal system, corrupts the people and destroys natural environment, hampering the transformations.

After the establishment of the socialist system, the nature-remaking and man-remoulding take place through three revolutions—ideological, technological and cultural—and the social transformation not in the way of revolution but in the way of consolidating the socialist system.

### Trend of the Times–Global Independence

At present, the people's struggle for independence is the trend of the times.

President Kim Il Sung said:

“This is an era of independence. The people who were once oppressed and mistreated have emerged as masters of the world and are pushing forward the wheel of history, and the powerful current of independence is sweeping over all the continents. The main trend of our time is that the people are demanding independence and advancing along the road of independence.”

In the present world, the people live with a state as a unit and they desire independence and fight for global independence.

The cause of liberating the exploited class including the working class started by Marx developed onto a new stage in the 20<sup>th</sup> century. Later, Lenin who was faithful to the cause of Marx evolved Leninism and led the October Socialist Revolution, eventually establishing the first socialist state.

In the whole period after the rise of socialism, the cause of the world revolution faced turns and twists but the cause of independence, the cause of socialism, advanced victoriously and the worldwide colonial system collapsed, and the anti-imperialist national liberation movement, non-alignment and peace-loving movement that embodied the people's demand for independence expanded more and more.

The revolutionary peoples over the world fight to build a new independent, friendly and peaceful world against all sorts of exploitation, oppression, subjugation and inequality. It is the trend of the world to follow the cause of independence.

The global independence is the trend, but we cannot leave it, as we leave the river flowing in nature.

The progressive people should make concerted efforts to actively conduct the struggle to realize the independence. In other words, we must fight for global independence. Herein lies the true way to ensure peace, progress and independence against aggression and war.

The Juche idea scientifically elucidates all the issues arising in the struggle for global independence.

Chairman Kim Jong Il said:

“An independent world is a world which is free from domination and subjugation and intervention and pressure and in which all countries and nations exercise complete sovereignty as the masters of their destiny.”

The global independence means that all countries of the world follow the road of independence, without being subjected or enslaved to any great powers or dominationist forces.

The global independence is the common cause of humanity.

To realize the global independence, we must not tolerate not only our independence but other's independence being infringed upon.

If the fire burning in the neighbour house is not quenched, its flame will come over to our houses.

The global independence accompanies the struggle against imperialism and dominationism. A poisonous plant will spoil the whole flower garden.

Imperialism and dominationism are the root cause of all disasters and misfortunes in the world.

As long as imperialism and dominationism exist, the world cannot be peaceful and the people cannot be free.

The imperialists take every opportunity to interfere in others' internal affairs and make armed invasion without hesitation. This violently infringes upon the independence of many countries. This being the case, if we do not fight against imperialism, we cannot fully realize the people's desire. It is, therefore, important to fight against imperialism under the banner of

global independence. When the world becomes independent, a new world war is prevented and durable peace and prosperity are ensured and the people can build a new prosperous society, opening a vista for the realization of independence. This will be a turning point in the people's struggle for independence. Therefore, the people over the world set the global independence as the common fighting programme.

As we have the Juche idea, the great ideology of independence, the centuries-old desire of humanity to live happily in the free and peaceful world free from exploitation and oppression will surely come true.

### **3) Human History Is Not Plain Sailing**

In this part, we discuss that socio-historical movement is the people's creative movement.

The principle that the socio-historical movement is the people's independent movement shows the essence of the socio-historical movement, whereas the principle that this movement is the people's creative movement shows the character of the socio-historical movement.

Chairman Kim Jong Il said:

“The socio-historical movement is a creative movement of the masses of the people to transform and change nature and society.”

This means that nature and society are transformed and the people become powerful beings by their creative activities.

The socio-historical movement advances by the creative activities of the people who transform nature and society according to their demand for independence.

The human history towards independence is not plain sailing.

It faces jungles, swamps and thorny path.

To overcome these difficulties, one must be strong enough to go through them.

Otherwise, one may get bogged down instead of advancing.

To overcome them, we need powerful means.

So is the case of realizing the people's demand for independence.

To realize independence by removing everything that shackles nature, society and man is a huge project, and therefore the creative activities are needed for the success.

There is no other way but to make creative activities in order to realize the people's independence.

Creation is the only way out.

The process of the people's creative activities is accompanied by struggle, unlike a boat sailing in a fair wind.

This is proved by the past history full of turns and twists.

Without struggle, the old cannot be removed and the new cannot be created.

In particular, the process of replacing the old social system with the new one and achieving the people's social emancipation, is accompanied by fierce class struggle.

The conservative forces that try to maintain the old system do not give way of their own accord.

Only through struggle, therefore, is it possible to create a new system and life.

The experience of the anti-Japanese armed struggle in Korea proves this.

After their country was reduced to a Japanese colony in the beginning of last century, the Korean patriots who desired her independence were busy travelling to Paris and The Hague with the “petition on Korea's independence” and made demonstrations with bare hands, but they were imprisoned or hung on the gibbet, shedding blood.



In India, the non-violent movement was “Satyagraha,” the gist of which is expressed in the fast, vegetarianism, non-killing, non-violence and control of the passions.

Let us oppose the violent power with non-violence; let us never fall down, even if we shed blood, getting hurt in the head by the police beating us with batons and kicking us; and let us keep advancing in place of the fallen persons.

The scene, in which people face the enemy’s ruthless iron fists bare-handed, might be regarded as heroic deeds. But it reminds us of a frail rabbit standing in front of a roaring wolf. It has no option but to fall prey alive to the wolf.

Fighting against violence with violence and oppose arms with arms is the only way out to save the destiny of the nation.

This tells that national liberation struggle in colonies should be fulfilled by means of revolutionary violence instead of peaceful mode.

Under the leadership of President Kim Il Sung, the Korean people conducted the armed struggle against the Japanese imperialists.

The Korean revolutionaries firmly believed that they would surely emerge victorious when they united the people, built an army and fought with arms in their hands.

The fight was arduous, especially in the balance of the forces. It was so arduous that people compared it to an insect trying to check in hold a running wheel, and the Japanese imperialists called the anti-Japanese guerrillas “a drop in the ocean.” But the Korean people did not give up.

While fighting with arms in a do-or-die spirit, they found the way out.

An arsenal of a guerrilla unit tells this.

At that time, some people petitioned to the Soviet Union, with a view to building a hand grenade factory in the guerrilla base with the help of the Soviet people. All the communists over the world looked upon the Soviet

Union as the beacon of human emancipation. But the Soviet Union did not reply, only keeping silence.

From this fact, President Kim Il Sung made up his mind to be self-reliant.

All the guerrillas and people in the guerrilla bases rose to build an arsenal to make weapons in a self-reliant way.

Recalling those days, President Kim Il Sung said:

“Self-reliance opened a new era in the history of the national liberation struggle in our country, the era in which everything was created from nothing. These vital phases may be regarded as living proof of the correctness and power of the communist method of solving all problems by allowing full scope to the people’s strength and wisdom.”

The anti-Japanese guerrilla army was developed into a strong force with a lot of men and weapons. This being the case, the Japanese imperialists lamented, calling it a “cancer destructive to Oriental peace,” and they were finally defeated by it.

Korea was liberated.

Independence is not the fruit in the angel’s garden.

Independence must be obtained by the people themselves with the weapon of creation and change.

In conclusion, we quote the aphorism of President Kim Il Sung. He said:

“There is no historical precedent for a major power to sympathize with a small country and give freedom and independence to the people of a weak country. The sovereignty of a nation can be achieved and preserved only through the independent efforts and indomitable struggle of that nation. This is a truth which has been proved through many centuries and generations.”

#### 4) Great Power That Propels History

The essence and character of the socio-historical movement with the masses as its subject was explained. The socio-historical movement is the movement to realize the independence of the people, and it is propelled by their creative activities.

What is, then, the driving force that enables them to propel the socio-historical movement?

According to the Juche idea, the socio-historical movement is propelled by the people's conscious struggle.

Chairman Kim Jong Il said:

“The revolution is propelled forward to victory by the conscious struggle of the masses of the people.”

The masses of the people make creative activities to realize their independence in a purposive and conscious way. The masses' purposive and conscious activities propel their independent and creative activities to transform the world and shape their destiny.

##### Talk with a Foreigner

President Kim Il Sung gave answers to the questions raised by the managing editor of the Japanese newspaper *Asahi Shimbun* during his stay in the DPRK, on March 31, 1992.

At that time, the managing editor asked:

“President Kim Il Sung, you will soon be greeting your 80<sup>th</sup> birthday; you have been leading the Korean revolution and making a great contribution to the world revolution for more than 60 years. What matters have you concerned most in these years?”

President Kim Il Sung expressed thanks to him for having carried many

good articles about the DPRK in his newspaper and answered:

“As you know, I have been struggling for a long time to realize the desire of the masses of the people to be free from every manner of subjugation and all fetters and lead an independent life. In the course of this, I have had to undergo many trials and difficulties and have experienced many events, both happy and painful, that I will never forget.

“People who struggle to realize the independence of the masses of the people should concentrate on raising the level of the people's ideological consciousness of independence.

“Of course, the objective conditions and the environment have a major effect on shaping man's destiny, but it is always man who plays the decisive role. When I say that man plays the decisive role, I mean that, ultimately, it is his ideological consciousness that plays the decisive role. The importance of man's development of his creative ability in enhancing his role has often been emphasized, but little attention has been paid to the fact that his ideological consciousness has a more important effect on enhancing his role. A man's creative ability is defined by his ideological consciousness. A man can work creatively to meet his desire for independence because he has the ideological consciousness of independence. Just as the development of man's creative power is unlimited, so the development of his ideological consciousness of independence is unlimited.”

This is meaningful words that explicitly tell the scientific answers to the question of what is the decisive factor that propels the social development.

Invisible ideological consciousness plays a more important role than the creative ability. It is, therefore, important to pay primary attention to enhancing the people's ideological consciousness of independence.

Why, then, is the ideological consciousness more important than the creative ability?

While conducting the social movement to transform nature and society, people display a certain creative ability, the ability to understand and transform them.

We can find differences in the direction and degree in the display of the people's creative ability. Although with the same creative ability, some people display it to the maximum and some do not. And some use it for the social progress and the interests of the progressive classes whereas some others use it to hamper the social development or for the exploiting class.

The reason depends on the ideological consciousness they have.

The ideological consciousness is the reflection of man's demand and interests whereas the creative ability that represents scientific and technological knowledge is to understand the essence of things and phenomena and the law of their motion and use them.

As it reflects man's demand and interests, the ideological consciousness defines the goal, direction, will and degree of man's activities. The creative ability guarantees it, but it is displayed in a different way according to the goal, direction, will and degree they have.

For what and how to use their knowledge and techniques totally depend on what kind of ideological consciousness they have.

It is knowledge reflecting the quality of atom that the fission of the atomic nuclei produces a huge amount of energy. The decision of whether to use it for generating electricity or producing bombs depends on the ideological consciousness reflecting their demand and interests. From this, we say that ideological consciousness plays a more important role than creative ability in the activities of man to change nature and society.

Knowledge acts as an important propelling power in man's activities but it has effects only through the ideological consciousness.

Therefore, President Kim Il Sung said that although invisible, the ideological consciousness plays a bigger role than the creative ability.

## Ideological Consciousness of Independence

Chairman Kim Jong Il said:

“The ideological consciousness of independence plays the decisive role in the masses' revolutionary movement for independence.”

The ideology that plays the decisive role in accelerating the development of human history is none other than the independent ideology.

The ideological consciousness of independence is the awareness that he is the master of his destiny and the will to shape it by himself.

The awareness that he is the master of his destiny is the firm cognition that he dominates his destiny.

The will to shape his destiny by himself is the preparedness and decision to shape his destiny to the last by his own efforts.

The ideological consciousness of independence plays a decisive role in the people's revolutionary struggle to shape their destiny.

First of all, it makes people active in the revolutionary struggle with correct attitude and stand towards nature and society.

For instance, the steam engine was invented, playing a big role in starting the industrial revolution. With this machine, the capitalists exploited the workers harshly, while developing the industry. The workers were forced to work for over 15 hours a day. The amount of products was considerably bigger than before but the workers got a small amount of wage. The workers thought the reason of their suffering was in the machine, even saying “new machines try to kill us.” This resulted in Machine-breaking Movement.

Meanwhile, the capitalists who monopolized the machinery announced to execute the machine-breakers and mercilessly suppressed them with the help of the government.

The workers came to realize that to break machinery cannot improve their life.

They understood that they should fight against the capitalists, not the machinery, and fought them, asking for the raise of wage and for shorter working hours, thus gaining a little success. This, however, could not fundamentally improve their status. It was because the capitalist class continued to exploit and oppress the workers, with the state power and the means of production in their hands.

With the passage of time they began to have the consciousness of independence and fought against the capitalist system.

This historical fact eloquently tells that the ideological consciousness of independence enables the people to have correct attitude and stand towards society and history and rise in the struggle to change society and thus accelerate the development of history.

The ideological consciousness of independence also accelerates the revolutionary movement by defining people's will and fighting ability.

How strong will and ability they display depends on ideology. Although the masses' revolutionary ability is inexhaustible, they cannot display it to the maximum, unless they are ideologically awakened.

Those who are not awakened ideologically can neither rise in the revolutionary struggle even though they are exploited and oppressed nor overcome difficulties.

The masses who have the ideological consciousness of independence can take staunch attitude and stand in the revolutionary struggle and participate in the struggle with strong will, overcoming all difficulties.

### The Country with a Lot of Ideologically Strong Men

Every country has her boast. Some countries make a boast of rich oil resources or large territory or developed economy and technology.

The DPRK makes a boast of many ideologically strong men.

Regarding it as essential for accomplishing the cause of socialism to give

priority to ideological work, the DPRK has long since paid primary attention to the ideological work. It is the truth of history that ideology plays a more decisive role than the creative ability.

In this era of the knowledge-based economy, it is important to train many able scientists and technicians in the field of information science and technology. This is part of the efforts to build up the state power.

However, if little attention is paid to equipping the people with ideology, neglecting it, it is difficult to know for whom and for what the well-trained personnel would work. If ideology is neglected, they may work for the individual's comfort and hedonism instead of the country's prosperity or may betray their nation, looking up to others.

The poverty of ideology leads to the poverty of politics.

When the primary attention is paid to ideology, a country can be powerful and prosperous and the people's independence can be realized. This is the valuable truth given by the history in the 20<sup>th</sup> century.

This truth is well followed in the DPRK.

In the course of struggling under the banner of the Juche idea, the DPRK has trained a lot of ideologically strong men.

The history of the Korean revolution that has won victory after victory since the creation of the Juche idea records a lot of ideologically strong men. Such people were trained in the periods of the anti-Japanese armed struggle, the Fatherland Liberation War, the socialist revolution and construction. In particular, in the 1990s when the country had to go through the Arduous March and forced march, many ideologically strong men armed with the revolutionary soldier spirit were trained.

As it has a large contingent of those ideologically strong men, the DPRK continues to follow the road of independence and socialism, frustrating all sorts of challenges and obstructions of the imperialists, in the 21<sup>st</sup> century, too, as it did in the 20<sup>th</sup> century.

**Exposition of the Principles of the Juche Idea 2**

**THE TORCH OF JUCHE THAT  
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Written by O Song Chol

Edited by An Chol Gang

Translated by Jin Yong Il

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ㄷ-260880489454

E-mail: [flph@star-co.net.kp](mailto:flph@star-co.net.kp)

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