

The Torch of Juche that Illuminates Human Society



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“The Juche idea clarifies the laws of historical development and social revolution. This idea has thrown a fresh light on the fundamental principles of the social movement, the revolutionary movement, of the working masses who create and develop history.”

Kim Jong Il

Preface

Along with nature, there is a large scope of society, in the world at present.

Nature and society have simultaneously existed for millions of years in the world history.

History tells that humanity has survived, while taming strong nature and making it serve humanity.

Society has been the constant base of human life.

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

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

What, then, is the bright future that illumines society?

Just as in a family, in order to well build society, according to human desire, we need a great ideological and theoretical light that clarifies its features.

For a long time since the beginning of the human society, numerous thinkers have appeared in the historical arena and evolved ideologies and theories, trying to elucidate the future of society and humanity. Humanity,

however, has still groped for the genuine ideology that enables it to be full-fledged master of history.

Ushering in the 20th century, the world gave a birth to a new philosophical thought which is called Juche.

A new torch was given to humanity; that is the man-centred philosophical thought created by great Comrade Kim Il Sung, and further developed by respected Comrade Kim Jong Il, the genius thinkers and theoreticians. This bright torch of Juche created and developed by the great peerless thinkers and theoreticians brightly illumines anew not only the nature and man but also society, adding luster to the scope of human society and accelerating human progress and development.

This bright sunray of Juche gave the history of human thought new principles on nature, society and man.

In this book, you will read about a new principle of socio-history. The readers can understand in this book the features of a society, the process of its change and development and who is the master of socio-history and how the society develops.

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“The essence of society and the laws governing its change and development can be understood fully only by focussing on man. Society consists of people, the social wealth they have created and the social relations which link them. Here man is always the master”

Kim Jong Il

1. The 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 are living in the world. The principle of the Juche idea on the essence of society, the subject of social history and the essential characteristics of social movement are the 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 the social types that have existed in history.

1) The People Live in Collective

The emergence of society—special event in the world

A great event unprecedented in the world history took place 2 million years ago.

It was neither great eruption of volcano nor destructive collision between the earth and other plant.

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

The birth of human being and the emergence of society brought about a new change in which nature and society keep pace in inter-relations, eventually saying good-bye to the spontaneously slow pace of the world.

With the emergence of society, it entered nature that was like permanent tundra, demonstrating its special power before the nature, and left its special traces everywhere, shaking off virgin lands that had been in a long slumber.

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

It is none other than human being that has changed and developed the vast world including nature and society. Since the human beings live and act in society, the world has surely changed into the human world in which man lives as masters of the world.

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

Social collective—the “Home” in which the people live in collective

This part begins with the instructions of the great leader Comrade Kim Jong Il.

With deep insight of 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.

The great leader Comrade Kim Jong Il 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.”

This is an easy and correct saying that has implicitly clarifies the essence of society.

Society is a collective of people.

It is the first scientific formulation on the concept of society that remained unanswered by any philosophers, thinkers and politicians for millions of years in human history.

As stated by him, society is a community in which people live and act.

Let’s have a detailed look on this.

Man cannot live alone.

Such a man is just like a fallen leaf.

Only in social collective, can man 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 its survival and development as a social being. This is man's special mode of life that is unlike the other material beings including animals.

Of course in nature, there are many animals that live in groups. For instance, monkeys, ants and bees live in groups. Some animals attack their prey in "collective" and behave, according to their "order", sending "signals" to their groups.

Nevertheless, the collective of people is fundamentally different from the animals. The animals' groups are simple collective of individuals, linked blindly whereas people's collective is purposive and organizational collective, linked according to 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 earlier, there are social wealth and social relations, along with man in a society.

Man cannot survive in a naked or isolated form. For survival, man needs social wealth necessary for food, clothes and shelter and others and should have cooperative relations through which they can exchange products in inter-relations.

The production process tells this.

In the process of producing vehicles, ships and planes, we need production tools such as cranes, robot and computers and various sorts of metal and chemical materials and, designers, engineers and manufactures should cooperate. This process does not confine itself to only production. The state political activities and cultural and artistic activities take place in this way.

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 the people in the process of social life.

Do these component parts, then, have an equal role in the maintenance and development of man?

Although these three elements are all necessary for the maintenance and development of society, they share different positions and roles. There is a master, namely the core element that takes cardinal position and makes major activities. 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 in the movements of stars in the solar system nor in spontaneous survival relations of law of jungle like animals' food chain.

Unlike nature, in society, there is master by whom all social things and phenomena change and develop in links.

The great leader Comrade 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 gives two reasons that man is the master of society.

First, man is the first component element 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 synchronizes with the emergence of society. The rise of society is inseparably linked with man.

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

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

Society has already accumulated numerous 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 depend on man, as they were created by man after the emergence of man.

The social wealth created so far is enormous and its role is ever-increasing.

Nevertheless, man's role is not decreasing.

Some people exaggerate the role of information means, neglecting man, on the basis of the fact that production is impossible without computers in the IT era.

But this is short-sighted mode of thinking. Ultimately, everything in society totally depends on man's wisdom and role.

So is the case with 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 inter-relations between them and man?

However complicated they are, the social relations are made through dialogues among people in a narrow scope and through the inter-relations among countries and nations at large, namely, through social collectives

At present, the rapid development of Internet is well established on a worldwide scale, keeping the links among the people closer. And different modern means play big role. 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 and who changes social relations. This being the case, man is the creator, manager and user of society.

It is none other than man who is the master of society.

2) The Social Types that have Existed in History

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

Until today since the rise of human society, history witnessed many types of society. There have been collapsed society which is mentioned in history museum or history books and the society that has influence upon human life and the change and development of the world, even existing now. There have been reactionary and inhumane society that greatly hampered social development and the society that has existed for a long time.

Humanity created different types of society in which it has suffered twists and turns or advanced on the road of creation in order to lead an independent life. In the historical process of changing society, human beings changed the society unfavorable to them.

The strenuous efforts of the progressive humanity

advanced history in the direction of progress and change instead of retreat.

Now, we will look back history to understand what is the first type of society and what kind of society makes his ideal come true.

Primitive Society—the Cradle of Humanity

Primitive society was the first human society.

This society emerged about one million years ago, existing until 5 000 years ago. The rise of primitive society was the fundamental change in the development of unlimited material world, announcing a new history of the present world and a new era of great human activities.

Before the primitive society, there has been no human society. There was only pure nature in which there were unconscious living-matters; plants like fern and dinosaurs and non-living matters. Through long-time research of the archeologists and researchers, we could have relatively scientific understanding of the primitive society.

In the primitive society, people had lived a communal life in the relations of primitive equality.

In this period, people had gone through the stages of

pithecanthropus, Paleolithic man and Neolithic man and then lived in primitive groups in matriarchal and patriarchal societies.

In these societies, there had been no class and people led equal life, though it was in simple and immature forms.

These societies had primitive political body like clan council and clan chief, headman and military commanders. The production tools have developed through Old Stone Age, Middle Stone Age and New Stone Age. They had used stone tools and then bronze tools.

People possessed means of production, worked together and distributed the products in a common way. These societies are different from class society, as they produced, distributed and consumed the products in a common way, no matter their tools and products were backward. People's consciousness was as low as believing in primitive religions like totemism and animism. All the members were ignorant, without science or letters.

In the end of primitive society, the members of clan society were divided into hostile classes. The chiefs of

clan council gradually turned their right to political control into privilege. Taking this advantage, they infringed upon the interests of other clan members, beginning to be hostile class.

With the development of productive forces, people could have something extra which were monopolized and used to exploit other clan members.

In the end of primitive society, state was born along with the rise of class.

State was born as political organization to legalize and consolidate the position of the people who had political and economic privilege. As a result, the primitive society transited to exploiter society.

Slave-holder Society—the First Product of Class Conflict

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

In this society, class was born for the first time, causing differences, contradictions and conflicts between classes and producing exploiter and the exploited classes and dominating and the dominated class.

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

As master of this society, the slave-holder class completely held of state power, means of production like lands 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 ancient code of Rome, “slaves are animals and things.”

The slaves were calculated 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 the slave’s positions.

When their owners died or when a magnificent palace were built, the slaves were buried alive in their owner’s tombs or the palaces.

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 were engaged in the fierce struggle to get free from human subjugation of the holders, collapsing the slave-holder society at last. Slave's riots including Spartacus riot that took place in Rome between B.C. 74 – 71 liquidated slave system, dealing a heavy blow to the slave-holders.

The slave-holder 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 had existed until the mid 19th century since the foundation of Koguryo Dynasty in B. C. 3rd century in Korea, and in West Europe until the mid 17th century just before the British bourgeois revolution since the fall of the Western Roman Empire in the 5th century.

The feudal society was a different type of exploiter society that replaced the slave-holder society. In this society, therefore, there were more cunning forms of

indirect domination and exploitation through castes and lands, instead of open forms of exploitation, unlike the slave-holder society.

In this society, the feudal ruling class used religion to cover their exploitation and oppression of the peasants, and in this process, religious illusion 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 handicraftsmen and merchants. The feudal lords were exploiter and ruling class whereas the peasants were the exploited and ruled.

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

The ruling and exploiter class belonged to privileged

caste and the exploited class to the lower castes.

The former class had privilege to be promoted to higher state position, exempted from tax and compulsory labour and reduced in punishment after having committed crimes. The latter class had to be the object of exploitation, oppression, maltreatment and contempt down through generations. The caste system contained class relations of the society on its basis. Once set up, the caste system had been maintained down through generations, relatively independently of the class relations.

The feudal rulers seized large lands, the main means of production and exploited the labour and its products created by the serfs and peasants.

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

It is well-known in the history of China and world that the peasants' anti-feudal rebellions that had lasted for about 2 000 years in the East and the West since Chen Sheng and Wu Guang started rebellion against emperor Ch'in Shih Huang Dynasty in B.C. 209 gradually collapsed the feudal society that looked the absolute.

The feudal society gave way to the capitalist society,

the final exploiter society and the most reactionary society in history.

Capitalist Society—the Arena of Gold and Capital

The capitalist society is the last 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 the capitalist society is that as the final exploiter society, it replaced the exploitation hidden by religious and political illusion in the Medieval Age with open, shameless, cruel and direct exploitation, turning human value into exchange value. In this society, the exploiter class enjoys all kinds of right, freedom and hedonism whereas the broad working masses such as workers and farmers lead inhuman life, deprived of even primary freedom and rights.

In the capitalist society, the capitalist class turns the working masses liberated from caste subjugation into the slaves of wage.

The exploiting tools that took the place of feudal caste were the gold and capital. In this “mammonistic society,” the working masses who have no means of

production are hired by capitalist class, selling their labour power.

“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. It is upside down society.

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

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

It is vicious and shameless

exploiter society that exploits not only domestic people but also other countries and nation by nature.

It will inevitably come to ruin.

That is because it is the most reactionary society based on thorough individualism and dominated by money.

Capitalism turns individualism into the greedy desire of a handful 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 universal phenomena to sacrifice others for the sake of individual's hedonism. In this capitalist society, the gap between the rich and the poor increases.

Even highly developed IT industry 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 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 capitalism will give way to collectivism-based socialism.

The product of the ruin of capitalism is precisely socialism. Socialist society is the most progressive society in human history, as it is a new society achieved by the people in their struggle against capitalism and does not know all sorts of exploitation and oppression.

Socialist Society—the Ideal Society of Humanity

In the long history, people have desired for the 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-holder societies.

It is socialist society. This is the only society to make people's desire for an ideal society come true.

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

The Korean people who had to carry the burden of slave's destiny in the past exploiter society built socialism and they could appear in the political arena, as true masters of the state and country. The 9th Supreme People's Assembly was elected in April 1990. Among the Assembly deputies, 37 % was workers, 10.4 % cooperative farmers, and politicians, scientists, artists, religious men. And among them, woman deputies were accounted for 20.1 %. More or less the same was the case with the composition of the deputies in the local people's assembly.

The past servants and pieceworkers became today's

deputies of the Supreme People's Assembly and the present shoemakers, house-repairers and water-supply workers serve as deputies. This was unbelievable before liberation. Many people who are used to capitalist exploitation and oppression regard this as legendary story. A Western politician wrote "if there is privileged class in North Korea, this is the people." A French professor said that the Korean people are "politicians", dignified "rulers" and fair "judges." What, then, makes this society so superior?

That is because our society is the one where the popular masses are masters.

Great leader Comrade Kim Jong Il said.

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

In socialist society, those workers, peasants and the majority of the working people who had been slaves and serfs become masters of society.

The popular masses had never been masters of society in the past, except in socialist one. And now in socialism, as true masters of society, they take the state

power and the means of production that had been monopolized by the exploiter classes, running the country by themselves.

Another characteristic of socialism is that everything serves the people.

In socialism, all the working people have the right to food, clothes and shelter, and are substantially ensured all the necessary conditions by the state. In the safe jobs, they do creative labour for the society and themselves according to the level of their ability and get distribution according to the labour result, getting enough benefits from the state.

The housing situation in the DPRK tells the reality.

The DPRK builds and provides the workers and intellectuals with house at state expense and dwelling houses are given to the cooperative farmers free of charge.

In spring 1992, a Japanese journalist in “Asahi Shimbun” visited a flat in Kwangbok Street and asked the owner how many square kilometers it was.

“About 80 square kilometers.” Doubtful to this answer, he measured himself and said “It is 110 square kilometers wide, not 80 square kilometers.” And he

further said it would be unbelievable in Japan that a plain worker's family live in such a big flat and took pictures of every room.

Distinguished religious figures said that the DPRK does not need missionary work. The DPRK is the ideal society as dreamed by Jesus and in which the doctrines of the Bible are applied. And they admired that it is the people's garden, the paradise of Juche built on the earth, not the Eden.

As mentioned above, the socialist society is the true people's society, the most progressive society in which the popular masses are masters of the state and country.

“The subject of the social movement consists in the masses of the people. Without the masses there would be no social movement itself, nor would it be conceivable to talk about historical progress.”

Kim Jong Il

2. Looking for the Masters of History

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

Next part in socio-historical principle of the Juche idea is about the subject of history.

In this chapter, you will read who are the subject, the masters of social-history and how do they take position of the subject of history and play due role. The subject of history is the masses of the people. And 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 principle regards the popular masses as the subject of history and scientifically elucidates its decisive role and thus makes the socio-history the history of the subject, the people.

The Juche idea is not merely theory for theory's sake.

With its great practical power, it brought about a change to the 20th century beyond the scope of theory and is fully applied in the reality of socialist Korea, the land in the East.

The brilliant reality of the people-centred Korea that

demonstrates its dignity is attributed to the Juche idea.

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

1) The People Who Move History

“To believe in the people as in heaven”

Since the olden time, people had worshiped the heaven as the “only and absolute saviour” that could save their destiny.

The ancient people worshiped the sky as the absolute being that decides their fortune and misfortune, and the feudal religion believers systematized and rationalized religious doctrine, using the consciousness of worshipping the heaven.

The ruling classes in the exploiter society called themselves “genius” or “emperor” who saved people's destiny by the help of revelation of the heaven.

Those who had believed the heaven became ignorant and those who had depended on the exploiter classes became slaves, spoiling their destinies.

Is there not such a being as the heaven that can develop socio-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”**, reminiscences written by Comrade Kim Il Sung, the great leader of the Korean people.

The people over the world call this book “encyclopedia of the Sun” or “eternal treasure of the Korean revolution and text book of revolution.” This book vividly explains the process of anti-Japanese revolutionary struggle led by great leader Comrade Kim Il Sung.

Part 1 Anti-Japanese Revolution (vols 8) was published until June Juche 87 (1998). Upon its publication, it aroused great repercussion of the world people.

In less than 6 months since its publication, 150 presses in about 60 countries reported the detailed or full text of the book. Hundreds of thousands of books were translated and published in 14 languages. The world mass media report the book “recorded rank 1 among other books.”

In the last 2 decades, the book had been studied in about 170 countries and tens of countries published in

their 20 native languages.

This is attributed to the fact that the book tells the emotional stories about the life of great leader Comrade Kim Il Sung who believed in the people as in the heaven as motto of his life, sharing bitters and sweets with the people.

In his reminiscences **“With the Century”**, great leader Comrade Kim Il Sung wrote.

“To believe in the people as in heaven’ 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.”

“To believe in the people as in heaven” has been his constant view and motto.”

“To believe in the people as in heaven” means that the people, not mysterious being, are dominators, transformers of the world and masters and motive force of the revolution and construction.

In this perspective, his idea of believing in the people as in heaven is the crystal 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 people and the crystal of love and respect for the people.

His idea of believing in the people as in heaven is applied in all parts of the Juche idea.

What kind of the people, then, did he believe in as in heaven?

“What, on earth, are the people?”

This is answered by an episode of Korea.

It was when the Korean people were immediately liberated from the military occupation of the Japanese imperialists.

At that time, the former Soviet Union and the USA sent a joint survey team in order to consult the issue of what kind of society is to be built in the liberated Korea.

During its stay in Korea, the team members tried to “survey” Korean’s desire for building a new society.

In the talks between the US delegates and Koreans, the former made a long speech about “American-style democracy,” taking 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 American society. Did it give lands to the peasants?” At this, the American could not find answer in embarrassment. The peasant asked again.

“Does your law stipulate about the equal rights between man and woman?”

He could not answer, either. The American law that declared the equal rights of all had no such stipulation. The peasant asked again.

“You speak the American society is for the people. Who, on earth, are the people except workers, peasants and women, then?”

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

The Juche idea defines this concept as follows.

In his work “Socialism is a Science’ published on November 1, 1994, Great leader Comrade 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.”

How clear-cut concept this is!

In the 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 conforms to history and reality, and is the expression of the fundamental stand of the people-centred Juche idea.

What, then, consists of the people?

It is not easy to correctly indicate the people in social life.

History witnessed constant change in the component part of the popular masses.

For instance, it is fundamentally different in capitalist society and socialist society.

In exploiter society, the broad masses who are exploited and oppressed by the minor exploiters and rulers belong to the concept of the people whereas in the

socialist society free from exploitation and oppression, all class and strata of people are the popular masses. How, then, can we correctly understand the people in such situations?

For this end, we need correct criterion.

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

Great leader Comrade Kim Il Sung said.

“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 class, the concept of the people reflects socio-class relations. But it is wrong to stress

only class aspect.

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

Ideology is like lighthouse.

A ship finds its way by the help of lighthouse but man finds his way by the help of ideology.

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

The main criterion of whether he is a member of the people or not is what kind of ideology he has, not the socio-political 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 man 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 his class origin and whereabouts.

What must be clear here is that it is wrong that those who have only socialist ideology can be members of the people.

Along with the socialist ideology, the ideology of loving the county, nation and people is the ideological basis that makes man be a member of society.

The ideology of loving the county, nation and people is the ideology for national and people's independence. With this ideology, therefore, everyone can serve his country, nation and people, as a member of the people. Therefore, the ideology of loving the county, nation and people is the ideological basis that makes man be a member of society.

The People are the Subject of History

The Juche idea defines the heaven-like people as the subject of history.

The subject of history means the agent that causes socio-historical movement and propels it in a purposive and conscious way.

The subject of history, namely the agent is the masses of the people.

Great leader Comrade 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 found in two points.

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

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

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

Regarding the people as the almighty being, if there is any such being in the world, Comrade Kim Il Sung always found himself among the people, got encouragement whenever difficulties come across and

overcame them, depending on the people.

The Korean people, therefore praise him as “the great leader of the people” and his life as “the life devoted for the people.”

As great leader Comrade Kim Il Sung kept “believing in the people as in heaven” as his life motto, there is no being more creative and powerful than the people.

What is clear is that the subject of history is the masses of the people, not an individual.

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

Individual’s ability is not the immortal source.

As the Korean saying goes, “A general without an army is no general,” one man does not make a general, hero or scientist in isolation.

The reactionary exploiter class cannot be the subject of history.

It is the reactionary of history, not its subject.

This class makes history turn back and stamp down the created products.

History tells that a lot of social wealth was destroyed by this class and the society was turned back tens of

years or hundreds of years by this class.

Such a class is nothing but reactionary.

We can name those reactionaries—Caesar, the dictator in the ancient Roman Empire who had controlled everything above the history and people but doomed to death at last, Napoleon, the emperor in the 19th century, Hitler in fascist Germany and Mussolini in fascist Italy in the 20th century, etc.

Even now, the reactionary rulers take every opportunity to speak they are great rulers, but they have no ability to develop society. They have only the “ability” to rule and oppress the people and greedy desire.

The bourgeois reactionaries speak only for the exploiter 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 of history.

2) Why Did They Become Victim of Tragic Disasters

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

History tells that the people are the subject of history

but could not take due position and play due role as the subject of history. That is because the people had to suffer from tragic destiny due to the exploiter class, as the object, not subject of history.

In his work **“On the Juche Idea”** published on March 31, 1982, Great leader Comrade Kim Jong Il said.

“In the class society, ...they 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, the slavery life not as the subject but as the object of history. This can be told by the position of the people in many colonized countries. We can also understand that what is the way for the people to be true subject, that is, the independent subject that shapes history and people’s 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,
He is going over Arirang hill.
My dear going over the hill, leaving me behind
Will soon suffer from disease in his feet.

It is the song “Arirang” sung by the Korean people, missing their dear ones leaving for foreign countries to survive with the sorrow of being deprived of the country by the Japanese imperialists in the early 20th century.

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

Colony is the country occupied and dominated by imperialist aggressors, being completely subjugated politically, economically and culturally. The people who had suffered from the disaster of slavery, caste subjugation and capital’s chains had to suffer from national subjugation, along with the class oppression, in colonized lands. In the African continent that accounted for one fifth of the world territory, one sixth of its territory was colonized in 1876 and nine tenth was occupied by imperialists in 1900.

In Africa, the colonized continent, about 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 17th century reduced to 7.7 % in the early 20th century. Africa that was deprived of a large amount of “healthy people” suffers from serious aftereffect, due to that aftereffect.

So is the case of Asia.

As the continent of the rising sun, Asia created the Taedonggang Civilization in Korea, the Nile Civilization in Egypt, the Hindus Civilization in India and Huang He Civilization in China. The destiny of colonial slave was imposed on Asia, beginning from the setup of the “East India Company”, the first colonial company of the British colonialists in India. Boasting themselves of the top rulers and land possessors, the British colonialists mercilessly exploited the Indian people, combining capitalist method with the ruling method of Asia. In history, the 19th century is called the “century of migration” on a worldwide scale.

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

There are many colonial counties but Korea was under unprecedentedly severe colonial rule for about 40

years by the Japanese imperialists.

After the fabrication of "Ulsa Five-Point Treaty" forced by the Japanese imperialists on November 17, 1905, Korea was turned into its colony without any sovereignty.

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

The Korean nation was on the cross road of whether to survive or ruin.

And on the worldwide scale, owing to the imperialist rule and pillage, many nations disappeared and others were to be extinct. But the colonized people did not accept the colonial subjugation as it were.

As great leader Comrade Kim Il Sung correctly said **"Where there is oppression, there is bound to be resistance,"** the colonized people rose in the national struggle to defend their independence, erupting their anger.

"Three Resistances in Asia"

Tens or hundreds of years of colonization was the era

of darkness, disaster and starvation for the people.

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

Great leader Comrade 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 reaction 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 resistances in Asia is recorded as special events in the history of the world national liberation struggle.

To name a few, 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 resistances rang the bell of the start of the anti-imperialist national liberation struggle in Asia in the 19th century. These resistances in the 19th century demonstrated that the colonized nation is not dead and that no force can check the spirit of national independence.

These three resistances took place nearly in the same period in China, India and Korea. Korea in the East that kept closed 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 upon Korea like hungry wolves.

At this time, under the banner of “national and public welfare” and “rejection of the West and Japan”, Jon Pong Jun, a favorite of Kabo situation set the flames of Kabo. The Kabo Peasant War, the biggest war of the Korean people against feudalism and aggression in the late 19th century started against feudalists’ evil policy. Later this war assumed anti-aggression character, when Ch’ing Dynasty and Japan made armed interference in it. The flames suddenly swept over the country, encouraging the Korean people who had been 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 Ch’ing Dynasty’s interference and of the weakness of the leaders of the war.

The Sipai Riot began in India in May 1857, because

the British colonialists made Hinduists and Muslims suck the bullets' wrapping papers soaked with the oil of bull and pig. British behaviour was intolerable insult to the national religion of Hinduism, which turned into vigorous rebellions. This rebellions swept across the country like wild fire.

Afraid of this, the British rulers brought huge army to repress the riots. The riots failed but left big influence. After this riot, big change occurred in 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 2.5 centuries.

The Taiping Rebellion in China in the mid 19th century took place as the result of aggravated life condition of the people, owing to severe feudal exploitation and massive introduction of foreign capitalist commodities. This rebellion was organized and led by Hong Xiu Quan, man of peasant origin (1814 -1864) and the mourner's society. He started the rebellion and declared the establishment of the Taiping state. Snowballing its ranks, the rebellion repulsed feudal government army in many areas. The rebellion army had

less than 20 000 people in the early period but the number increased to one million after the occupation of Nanking. It lasted for 14 years but ended in setback.

With these resistances as an occasion, the colonial national liberation struggle gradually developed onto a higher stage in Asia. Along with this, the world national liberation struggle was meeting a new turn. The people, however, had a long way to find their true way and set up the country where they are true masters, putting an end to the capitalist powers' colonial rule.

Position of Orphan

The bloody colonial national liberation struggle left tragic history full of twists and turns rather than victory. What do these lessons tell us?

These rebellions are common with the slave liberation struggle, anti-feudal struggle and anti-capitalist struggle.

There are common mistakes in the repeated setbacks in the long history of struggle.

Great leader Comrade Kim Jong Il said.

“If they are to hold their position and fulfil their role as subject of history, the popular masses 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 combination of the leadership with the masses was always raised in the process of the people’s struggle but could not be properly solved.

This has been the cardinal issue that decides success and setback in the people’s struggle.

Like the compass for ship, this has been not neglectful issue. The people have craved for its solution but not solved even in the stage of the colonial national liberation struggle.

The exploited people had overthrown slave-holder and feudal societies but the fruit of their social change had gone to the ruling classes and the history advanced according to the will of the exploiter class instead of the working masses.

This is due to the failure in solving the issue of combing leadership with the masses.

Without correct leadership, the exploiter class pretended to be “leaders”, playing with the destiny of the people.

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

The bourgeoisies 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 the societies only for their own sake.

The slave-holder society, feudal society and capitalist society were the heaven for a handful of exploiters but the hell for the people.

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

The orphans have been missing their mothers.

However, they could not find their mothers, the saviour who would protect and look after them. They have been waiting for the 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 chieftain of aggression to Korea lamented in the

court.

“There was no great man, no hero who could lead me. If I could meet the peerless great man who would save and dignify our nation that had been trampled and maltreated, though with 5 000 long history...

O when will such a hero appear?”

The People Must Have a Leader

Every mother gives a birth to her children. Mothers are the saviours of life who look after their children.

Those children with mothers feel happy. And orphan's life is unhappy.

So is the case of the masses of the people.

Great leader Comrade Kim Jong Il said.

“People without the guidance of an outstanding leader are like orphaned children.”

This is famous quote with deep meaning.

Leader is just mother of the masses of the people.

The leader enables the people to have their true dignity and happiness and lead meaningful life as befitting the nature of 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 subject of history, because they were not awakened and united.

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

If they are to play their role as the subject of history through awareness and unity, they must have the leader who enables them to do so.

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

Who, then, is the leader?

Great leader Comrade Kim Jong Il said.

“The leader is...top brain, and he embodies the will of the masses.”

Like the centre of life of individuals is the brain, the top brain of the masses is the leader.

As the top brain, the leader unites the masses into a socio-political organism through awakening and organizing them. That is, he unites the people ideologically and organizationally.

As the centre of unity and leadership, the leader plays decisive role in shaping the destiny of the people. It is like brain playing decisive role in human activities.

History of the working-class revolutionary struggle tells this.

Marx and Engels, the first leaders of the working class in the mid 19th century evolved Marxism to show the road of historical mission and liberation to the working class that emerged for the first time in the historical arena and encourage them to the struggle against the capital.

In the new historical condition in which capitalism transited to the stage of imperialism, Lenin evolved Leninism by developing Marxism to encourage the working class and the people to the struggle to achieve freedom and liberation against imperialist fortress, opening the vista for transiting from capitalism to socialism.

The great leaders in the 20th century are great leaders Comrade Kim Il Sung and Comrade Kim Jong Il.

With deep insight into the era's and people's demand for independence in the 20th century, great leader Comrade Kim Il Sung created the great Juche idea and

founded the Workers' Party of Korea, the general staff of revolution and developed it to the revolutionary Party that leads the people's cause of independence to victory. He, therefore, 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.

Great leader Comrade 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 had suffered from difficulties due to the moves of imperialists and reactionaries, to build a powerful integral whole in which the leader, the Party and the masses are united.

The powerful single-hearted unity in Korea enables it to score victories and build invincible socialist thriving country, depending on the unity which is the key to victory and universal weapon.

The exploits made by the two peerless great men enjoy big praise of the world progressives, as these are great and distinguish.

Now, the Korean people are firmly united behind another great leader Comrade Kim Jong Un and push ahead with the cause of building thriving socialist

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

Although trials and difficulties crop up, no force 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 demonstrate their power as the powerful subject of history and achieve final victory on the road of independence, Songun and socialism chosen by them. Korea in which the sad song of Arirang had been sung is now singing the song of Arirang of Prosperity.

Arirang, unity is afraid of nothing,

Arirang, unity is cemented strong.

... ..

Arirang, Sun's Korea is getting ever-dignified,

Arirang, Sun's nation is getting ever-prosperous.

... ..

3) The 20th Century—A New Era of Independence 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. It is the most powerful in human history.

We will go back to the 20th century that gave a birth to the great independent subject of history.

What was the 20th century?

People have different understandings of the 20th century but we assure that that century was most independent in history. Ushering in the 20th century, humanity met a new era, the era of Juche, the era of independence.

Great leader Comrade 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 that 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 a birth to noblest products, that is, the independent subject of history and the rise of socialism.

Sign of the Era of Independence

The 20th 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 is a profound change and great political diastrophism unprecedented in history.

That told the oncoming new era.

In the 20th century, the ruling class resorted to arbitrariness, pillage, exploitation and oppression under the signboard of “master of the world” in the world arena.

The East expedition of Alexander, the King Macedonia, the conquer of Europe and Asia Minor by the ancient Roman rulers, the Crusade in the Medieval Age, the discovery of American continent by Columbus, the greedy fights of the capitalist powers for colonies and other big or small wars—this 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 in the 17th – 18th centuries and the capitalist powers’ competition for colonies had gone to the extreme in the degree and scope.

This tragic disaster continued even in the 19th century.

Ushering in the 20th century, the world of domination and pillage that was like eternal tundra began to break, giving way to the eruption of hot flames. The eruption was Socialist October Revolution and the upsurge of the national liberation struggle of the people in colonial and semi-colonial countries that were influenced by the October Revolution.

The flames of anti-imperialist national liberation struggle swept the world including the 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 people's struggle but it involved only some classes or social strata, confining it to a certain areas at that.

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

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

In the 20th 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 scope of a country and area.

This diversified, fierce and large-scale revolutionary

struggle of the masses vibrated the 20th century.

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

Their struggle suffered from repeated setbacks and sacrifice, because it was not properly led.

In the early 20th century full of bitter throes, the situation of their struggle ardently desired for a great leader who could look after their new life.

The 20th century gave a birth to the great leader at last.

The Great Rising Sun in the Era of Independence

The great men made every devotional effort to change and develop the 20th century into a new era of independence.

More than hundred years long history of the communist movement was made and developed by the working-class leaders.

In the mid 19th century, Marx and Engels opened vista for the international communist movement and Lenin made the transition from capitalism to socialism possible.

In the 20th century, Comrade Kim Il Sung, the great leader of the Korean people opened wonderful vista for the era of independence.

This is the great contribution he made to human history.

He is the great sun who made the 20th century the era of independence.

The sun is great for its bright rays.

Great leader Comrade Kim Il Sung is the sun who ushered in the era of independence, shedding bright rays all over the world.

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

In his teenage, he created the Juche idea. At that time, he paid attention to the new international situation in the latter part 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 that took place especially in Asia, Africa and Latin-America, the continents in darkness and slumber, under the influence of the victorious Socialist October Revolution.

Nobody paid attention to the new trend of diversified large-scale revolutionary struggle on a worldwide scale unprecedented in the past eras.

Only Comrade Kim Il Sung who had extraordinary wisdom paid attention to this.

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

In this work, he mentioned that in order to achieve victory in the revolution, one must go among the masses and organize them and solve all problems arising in the revolution independently and responsively according to his own situation, instead of depending on others.

This was formulated into two starting points by great Comrade Kim Jong Il.

On the basis of these starting points, the great Juche idea was created and further developed into Kimilsungism-Kimjongilism, on the orbit of independence started in the 20th century. The creation of the Juche idea provided the people with the lighthouse that illuminates the people’s struggle to shape their destiny independently.

The history in the 20th century advanced as required

by the Juche idea created by Comrade Kim Il Sung. And the hurricane of independence he created swept the whole history of the 20th century, turning the history into a new independent history.

The road to shape the era of independence was not smooth.

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

Great leader Comrade Kim Il Sung who created the Juche idea, the great guiding ideology for the era of independence made devotional efforts to open the vista for 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 agents of shaping independent era the great forces in this era.

Regarding the main guarantee for victory in global independence as the strengthening of the world anti-imperialist independent forces, he made efforts to strengthen the anti-imperialist independent forces including Non-Alignment and socialist movement.

These forces made vigorous struggle to repudiate the imperialists' moves of the aggression and intervention in

all parts of the world.

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

This turned the 20th century into the century of creation and change vibrant with independence, sweeping away all sorts of the old.

Victory of the national liberation revolution by the national internal forces in colonial and semi-colonial countries, victory of the socialist revolution in the less developed countries, the overall collapse of imperialist colonialist system, the development of Non-Alignment, the development of the anti-imperialist independent forces—this is deeply associated with the revolutionary exploits of great Comrade Kim Il Sung who has devoted all his life for the cause of independence of humanity under the banner of the Juche idea.

Indeed, in the 20th century, the road of the independence was paved, along which vigorous advance was made and the fundamental change took place in the look of the world--this was made with the application of the Juche idea by the extraordinary activities of great Comrade Kim Il Sung.

These successes are attributed to the immortal Juche idea he created and to his outstanding activities.

Therefore, the progressive peoples praise him as the “great Sun of the era of independence in the 20th century.

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

The International Kim Il Sung Prize, the top international prize for the Juche idea followers and the distinguished figures who contributed to the cause of global independence was instituted on April 13, 1993, on the occasion of the 81st birthday of great leader Comrade Kim Il Sung. This is of great significance in adding glory to the immortal exploits of great leader Comrade Kim Il Sung, the distinguished thinker, theoretician and peerless great man who rendered outstanding contributions to the world peace and the cause of independence of humanity.

The Korean people instituted the Juche calendar to record his birth as the original year of the era of Juche, the era of independence, and keep him in state in the Kumsusan Palace of the Sun.

The 20th century that followed the road of

independence illuminated by him was recorded in human history as the era of independence.

The 20 century, the era of independence started by great Comrade Kim Il Sung is further glorified by Comrade Kim Jong Il.

Pyongyang Declaration

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

That is, the socialism, the high stage of the cause of independence suffered from trials, due to the vicious anti-socialist moves of the imperialists and reactionaries.

It is the law that the birth of the new goes through throes.

Upon the rise of socialism, the imperialists and reactionaries resorted to every move to obliterate it, removing socialist 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 socialist system.

Once, 1 billion of population among 2.7 billion world population followed socialism and the socialist flags were fluttering in a quarter of the world territory.

In the camp of the victorious socialism, great tragic events occurred in the latter part of the 20th century.

This was the fall of socialism.

The locomotive of history, that is, socialism was derailed in the 20th century.

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

Nevertheless, those who have wrong view of the event think that inevitability of the fall of capitalism and victory of socialism is wrong, depicting the event as the “diastrophism” in the 20th century and most serious “big tempest” after the World War II.

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

In this grave historical period of whether socialism would end or not, Comrade Kim Jong Il, the great leader of Korea made efforts to save the destiny of history, socialism and the people.

The progressive people all over the world totally entrusted the destiny of socialism upon him.

Nikolai Mishin, manager of Palea Press, Russia wrote.

“In the turn from the 20th century to the 21st century, history devolved the heaviest responsibility of the destiny of the world socialism upon Comrade Kim Jong Il, the great son of the Korean people.”

With a view to saving the cause of human independence, the cause of socialism, he began his historical strategy on the firm socialist stand.

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

To cure the sick socialism, it is necessary to correctly diagnose the situation.

By continuously publishing classical 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 admiringly clarified the main reason why socialism collapsed.

On the basis of the quote of great Comrade Kim Il Sung that when anything is wrong with us we must find the reason in ourselves, not elsewhere, he clarified that the reason of fall of socialism is the failure in strengthening the subject and enhancing its role.

Great leader Comrade 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 popular masses, 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 ownerless house.

Thefts are bound to sneak into such house.

Great leader Comrade Kim Jong Il clarified all the problems arising in building and developing socialism

including the fundamental principle and ways, to say nothing of the motive force.

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

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

Although socialism fell in many countries, the socialism as a science is alive in the minds of the people.

Socialism suffers temporary trials because of opportunism, but it will be restored and win, for its scientific accuracy and validity.

Great Comrade Kim Jong Il who confirmed victory of the socialist cause clearly proved the essence of socialism and inevitability of its victory, by publishing historic work **“Socialism is a Science”**.

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

The Pyongyang Declaration, “Let Us Safeguard and Promote the Socialist Cause” was issued on April 20, 1992 amidst great expectation and attention of the

progressive peoples.

The Pyongyang Declaration is a historic declaration that confirmed that socialism is the ideal of humanity and the genuine people's society representing the future of humanity.

Upon the issue of the Pyongyang Declaration, progressive political parties over the world signed on it, praising it as the "banner of the struggle that reflected the desire of political parties and people for socialism," "banner of unity of the international communist movement" and the "second Communist Manifesto." In the early November 1999, over 250 political parties signed on it.

Another special contribution the great guide of the 20th century made is that he built single-heartedly united invincible socialism in Korea.

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

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

4) Great Unity of the DPRK—the Genuine Independent Look of Juche

Along with socialism, the great product of the 20th century, the era of independence, the independent motive force is also the great product in the era of independence.

The independent motive force of history is the most conscious and organized collective historically formed in the process of independently and creatively shaping the destiny. The independent motive force of history is a social collective in which the leader, the Party and the masses are organizationally and ideologically united.

This collective have incomparably big power and vitality.

Korean socialism represents the collective that has big organizational and ideological power.

Korean socialism is well-known as dignified socialism.

It is a new world unprecedented in history. In this society, all people live as one family with the leader as the father. As an example of socialism, Korean socialism has many proud characteristics, among which, the unity of the leader, the Party and the people is the most

important.

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

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

Looking at the Mass Demonstration in Korea

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

This demonstration takes place grandly on important holidays such as the Day of the Sun, the founding anniversaries of the DPRK, the Party and Army.

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

When passing the platform, the masses shout hurrah in a loud voice, shedding tears and jumping up and down as if children.

At the platform, the leader responds to the cheering people, with broad smile.

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 not available 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 expressed either as independent motive force of revolution or 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 the honour of meeting great Comrade Kim Il Sung.

They talked about the building of a new society.

Comrade Kim Il Sung said that as Korean proverb goes “a man does not make a general”, 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 talks, he compared the unity with a peach on the table, explaining that the people are like flesh of the peach, stone of peach is like the Party and the egg in the stone is like the leader.

This explains the unity in a figurative way.

Great leader Comrade Kim Il Sung said that 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 queen in the group of bees and king in ants' group. The Party must be built just like the peach.

He further said meaningfully that as the DPRK has the unity of the leader, the Party and the masses, she is strong against whatever threat of the US and that the unity prevents the country from the ruin which makes the people beggars.

Unity must have its core like a peach—this is meaningful words.

The united whole of the leader, the Party and the

masses is an integrated collective united around a centre on the principle of revolutionary moral obligation and comradely love.

The centre is the leader.

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

In the position of the centre, the top brain, the leader ensures the unity of the 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.

Great leader Comrade Kim Jong Il said.

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

The socio-political organism in the DPRK raises independent demand to live as master of the world and its 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 organism, for its perfectness, solidarity and orientation for realizing the people's independence.

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

.

Korea is One Big Family

People regard a family as a cell of a society.

In a family, the parents love their children.

This warm love ensures harmony and happiness of the family.

“Our leader”, “our general”, “motherly Party”, “our Party”, “our people”, “one big family” are often on the lips of the Korean people.

The words “our”, “family”, “mother” are normally used in family. But these words are used in the relations between the leader and the 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 is

not available in other countries.

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

Regarding their leaders as the father, the Korean people hang their portraits in the family and salute them on good occasions, sharing the pleasure with them. When natural disasters suddenly occurred, they sacrifice even their lives to keep the portraits safely.

Many families bring childless aged people, the handicapped and orphans to their families and many people do as good behaviours as saving their friends 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 is attributed to the socio-political organism, the united whole of the leader, the Party and the masses.

Thanks to the unity, a small country in the East demonstrates its power and turns once weak country into thriving socialist country and changes the world politics through space conquer and, with Songun politics, a new political mode of socialism.

As they live in one big family with the leader as father, the DPRK witnesses everything going well, when other countries suffer from political and economic crisis.

“Gahwamansasong” which means that everything will be all right only when one’s family is harmonious is understandable.

The Power of Sing-hearted Unity

The power of the DPRK is in the single-hearted unity. It is strong foundation that supports strong Korea.

Great leader Comrade Kim Jong Il said.

“Our socialism is unshakable, whatever the storm. This is because the single-hearted unity of the leader, the Party and the people has been realized and the people are building a new life in conformity with their independent demands under the guidance of the Party and the leader.”

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

According to Victor Hugo, as a man’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 big power must have powerful politics. In other words, it must be political giant.

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

The DPRK became political and ideological giant long before and on that basis, turned into military giant and now is building economic giant. This is the fact recognized by the world.

How, then, did the DPRK become political giant?

According to the Juche idea, to be 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 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 political giant.

The look of the DPRK as a political giant finds its expression in the unity of the leader, the Party and the

masses.

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

Great leader Comrade Kim Jong Il said.

“The foreign guests who were present at the celebrations of Comrade Kim Il Sung’s 80th birth anniversary said that the single-hearted unity of our people who are united rock-solid behind the Party and the leader would prove more powerful than nuclear bombs.”

It is necessary to pay attention to the phrase that Korea’s single-hearted unity is more powerful than atom bombs.

After the atom bomb was developed in the mid 40s in the 20th century, the world surprised at its power. After its development, it has threatened the world behind the thick iron walls.

Many countries, therefore, made every effort to possess that weapon.

Those countries that do not have nuclear weapon felt depressed by the threats and blackmail of those who have. Big countries are not exception, here.

However, the situation suddenly changed when the DPRK has a new “weapon”, that is, the single-hearted unity. The physical power of nuclear weapon gradually knelt down before the political and ideological power of the DPRK, and its superiority and cruelty became weak.

The single-hearted unity was displayed in the Fatherland Liberation War. The Korean people who defeated the US imperialists, the arrogant imperialist strong enemy with the power of single-hearted unity had successfully fulfilled the social. When the imperialists’ arbitrariness had gone to extreme, after the fall of socialism in 1990s, the DPRK defended and developed Korean-style socialism to be a powerful country, winning victory after victory in the anti-US confrontation.

Korea’s single-hearted unity that made her powerful country in all social fields attracts the world with strong power

People said earlier that the strongest power in the world is the nuclear power but this saying became outdated.

That is because the DPRK has the single-hearted unity which is more powerful than nuclear weapon.

It is clear that the physical power of the nuclear

weapon cannot be more superior to or more powerful than the unity of the people who create the nuclear weapon.

“The Juche idea has precisely elucidated the law-governed nature inherent in the socio-historical movement as a movement of its subject. The view on social history as clarified by the Juche idea has as its main content the law-governed nature of the socio-historical movement.”

Kim Jong Il

3. Human Society Advances As Shaped by the People

Now, you will read how and on which road do the masses, the subject of history make history, according to the Juche idea.

On the principle that the people are the subject of socio-history, the Juche idea clarified 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.

This is a new principle of socio-historical movement. Herein lies the originality of the Juche idea.

1) The Law Peculiar to Social Movement

Great leader Comrade Kim Jong Il said.

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

This short proposition contains 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 period system of chemical elements and the laws of living matters such as Mendel's law of heredity.

As 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 the society has its own law, it is individual's whimsicality or volitional judgment, a scholar said "Had Cleopatra's nose been shorter, the whole aspect of the world have changed", and some people thought that the indigestion or whimsicality of a queen could bring about 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 directions, according to individual's whimsicality or volitional will.

If this claim was 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 subject.

It is already mentioned that society has the subject.

Therefore, all things and phenomena are acting in the interrelations with the subject. This is peculiar to social movement only.

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

In nature, there are objectively existing matters only. And nature changes and develops by the interaction of the matters.

In the process of their interactions, nature is governed

by many 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 subject that actively leads this movement, and society changes and develops according to its own law.

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

This scope 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 process, he creates material wealth for material life. Man has only one way of survival, that is, the using of nature. To well use nature means to remake nature. The creation of material wealth through remaking nature 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 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 transform and develop themselves. The domination and transformation of the world by the people are made through the transformations of nature, society and man, and the people are the masters of this.

As the subject of social movement, the masses create all material and cultural wealth and develop the social relations. In this process, they play active part as the subject of history.

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

The Juche idea claims that the natural movements take place spontaneously by the interaction of the objectively existing matter whereas the social movement takes place and develops by the active role of the subject. Therefore, the Juche idea stresses “peculiarity” of the law of social development.

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

In which direction and how does socio-history

develops by this peculiar law? According to the Juche idea, socio-history changes and develops in a purposive way, assuming creative character, towards 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.

Great leader Comrade Kim Jong Il said.

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

Socio-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 socio-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.

For instance, with the change of the season, the migratory birds like wild geese and swallows travel long way for their nests and fish travel far along the sea currents.

Numerous stars have their own way of motion in the universe, the macro world whereas the particles have their electronic ways in the micro world.

Numerous things in the world change, emerging, growing or vanishing on their own ways of motion.

In the billions of year-long process, some things appeared and some disappeared in nature. However diversified their ways are, they all follow only the way of adapting themselves to nature.

Human society has also diversified phenomena like nature.

The people have diversified lives, history left different traces and man remakes nature in a diverse ways.

Human society develops by the people, its subject, in an independent way against all fetters instead of adapting itself to the environment and conditions.

Independence is the people's essential demand, and

therefore the socio-history develops in the direction of realizing their independence.

Since the start of the socio-history, the people have fought against all fetters and shackles instead of adapting 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 the society was divided into classes—the exploiter class and the exploited class. In the whole period of the existence of the class society, 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 the history and their destiny.

It is against subjugation, domination or compromise.

In his lifetime, great leader Comrade Kim Il Sung always said that nobody wants to live in subjugation.

An episode explains this.

When independence movement was under way in India, a movement activist was asked that India does not need independence, as it will lead a poorer life, if Britain leaves. He answered that it is better to live without Britain, though it is poorer life.

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

People have longed for an ideal society where they live in an independent, equal and harmonious way, free from all sorts of exploitation and oppression.

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

But these are mere dreams. What waited for them was the exploiters and rulers in disguise of angels or god.

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

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

This desire can never be checked.

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

Like this, the people's desire for independence does not tolerate domination and subjugation but gets ever-strong.

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 fulfill 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 spread fast over the world, claiming independence.

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

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

Vista for Independence is in Social Transformation

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

The road of independence is not smooth.

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

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

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

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

The slave's riots, the first struggle of the exploited for independence and the anti-feudal peasants' struggle of

the Medieval Age collapsed the slave-holder and feudal systems, making progress in the struggle for independence. And through the struggle to transform nature and man, the people accumulated a lot of material, ideological and cultural wealth, freeing them 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 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 understand that the three transformations take place all together at the same time or one by one, without considering the era and environment.

For instance, in the period of the socialist revolution, the social transformation, that is, to realize people's socio-political independence, 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 be starved, without enjoying 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 socialist system was set up, after removing the exploiter society through social revolution, the people can have favorable conditions for nature-remaking and man-remoulding.

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

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

This gives favorable conditions to fulfill the tasks of the transformations of nature and man.

When great Comrade Kim Il Sung had talks with foreigners, he spoke about industrial revolution and Asia.

In the mid October 1981, the great leader Comrade 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 as follows.

Comrade Kim Il Sung said that the Asian countries lag behind the European countries, because the Asian countries could not fulfill the industrial revolution...

He added that the failure in industrial revolution led the Asian countries to the colony of the developed countries. He further explained that the reason of the failure is 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 joyful enough.

As instructed by him, social transformation is the key to the door of the transformations of nature and society. By 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 the socialist revolution only provides favorable conditions and environment. The capitalist system, to say nothing of the feudal society corrupts the people and destroy natural environment, hampering the transformations.

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

Trend of the Times—Global Independence

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

Great leader Comrade 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.”

This is an era of independence!

The main trend of our time is the road of independence!

This is his clear-cut analysis of the essential characteristic of the present time.

In the present world, the people live in state as a unit and they desire for 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 20th century. Later, Lenin who was faithful to the cause of Marx evolved Leninism and conducted Socialist October Revolution, eventually establishing the first socialist state.

In the whole period since 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 anti-imperialist national liberation movement, Non-Alignment and peace-loving movement that embodied the people's demand for independence expanded more and more.

This is not the time favorable for the imperialism that is going against people's desire and current of history but the era of historical turn in which the imperialism is going to ruin and the world people are advancing along the road of independence.

The time in which the imperialist and dominationist forces controlled the world has gone for ever.

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 flows in nature.

That is because the imperialist allied forces run wild to check the trend of global independence.

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.

Great leader Comrade 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 in the world follow the road of independence, without being subject to or obey any power 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 house.

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

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

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

free.

The imperialists take every opportunity to interfere in other's 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 the imperialism under the banner of independence for the global independence. When the world becomes independent, the world war is prevented, and durable peace and prosperity is ensured and the people can build a new prosperous society, opening 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) There is No Quiet Path in Human History

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.

Great leader Comrade Kim Jong Il said.

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

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

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

The human history towards independence is not made on a quiet path.

It faces jungles, swamps and thorny path.

To overcome these difficulties, one must be strong

enough to go through them.

Otherwise, one may bog down instead of the advance.

To overcome them, we need powerful means.

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

To realize independence after 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 to realize people's independence.

Creation is the only way out.

The process of the people's creative activities accompanies struggle, differently from sailing in soft wind.

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

Without struggle, the old is not removed and the new is not created.

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

The conservative forces to maintain the old system do give their way of their own accord.

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

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

After being turned into Japanese colony in the early part of the last century, the Korean patriots who desired her independence were busy traveling to Paris and The Hague with the “petition on Korean independence” and made demonstrations with bare hands but they were imprisoned or hung on the throats, shedding blood.

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

But we took the other way of fighting against violence with violence, against arms with arms.

This tells that national liberation struggle should be fulfilled in the way of revolutionary violence instead of peaceful way.

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

It was bold decision to conduct armed struggle against the Japanese imperialists.

The Japanese imperialists were armed to the teeth. How can we defeat them with only poor armament?

But the Korean revolutionaries were sure to win, when they unite the people, build army and procure weapons.

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

While fighting death-defying with arms, they found out the way out.

An arsenal of a guerrilla unit tells this.

At that time, some people petitioned to Russia, with a view to building a hand grenade factory in the guerrilla base by the help of the Soviet people. All the communists over the world looked upon Soviet Union as the beacon of human emancipation. But Soviet Union did not reply, only keeping silence.

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

All the guerrillas and people in the guerilla bases rose to build arsenal to produce weapons in a self-reliant way.

Recalling those days, the great leader Comrade 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 phrases 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.

...

Marx and Engels defined the history of the development of mankind as the history of class struggle and, needless to say, this is a correct proposition. The history of mankind can also be said to be the history of man discovering, creating and perfecting himself.

In other words, it is the history of the creation of the human being who continuously discovers and develops in himself the powers and skills peculiar to himself and, at the same time, the history of the struggle to defend the independence of the popular

masses.

It can also be called the history of innovation by a human being who has steadily refined himself in the political and ideological, cultural and moral, scientific and technological dimensions. Through the effort of creation and innovation, mankind has ushered in the age of the rocket, computers, genetic engineering and the green revolution.

... If people had lived simply believing in the grace of God, the ‘Lord of Creation,’ without developing their own strength, they would still be lost in the Paleolithic Age.”

The anti-Japanese guerrilla army developed into a strong force with a lot men and weapons. This being the case, the Japanese imperialists lamented, calling it the “cancer of peace in the East” which defeated them at last.

Korea was liberated.

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

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

In conclusion we quote great leader Comrade Kim Il Sung.

“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) Independent Ideological Consciousness— the Great Power that Propels History

The essence and character of the socio-historical movement with the masses as its subject is explained. The socio-historical movement is the movement to realize the independence of the people and 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.

Great leader Comrade 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 the creative activities to realize their independence in a purposive and conscious way. That is, the masses’ purposive and conscious activities propel their independent and creative activities to transform the world and shape their destiny.

The Propelling Power of Satellite

On December 12, 2012, the DPRK successfully launched peaceful satellite “Kwangmyongsong” 3-2, surprising the world.

The DPRK launched the first satellite “Kwangmyongsong” 1 on August 31, 1998 and “Kwangmyongsong” 2 in April 2009. With the launch of “Kwangmyongsong” 3-2, the application satellite, the DPRK took the position of full-fledged space development power.

The DPRK is going to be strong power that launches many application satellites.

At present, as many as almost 10 000 satellites are rotating round the earth. What is the propelling power of these satellites?

If a satellite is to enter its orbit, it must be propelled

strongly enough to gain centrifugal force resisting the gravity. Only then, can they fulfill their functions such as meteorology communications, inspection, weather forecast, etc. running round the earth.

The form and altitude are decided by the propelling power of the vehicles.

Likewise, there must be the power that propels human history on its independent and creative road as required by the masses.

The Juche idea newly clarifies the propelling power.

Talks with a Foreigner

Great leader Comrade Kim Il Sung gave answers to the questions raised by the managing editor of the Japanese newspaper “Asahi Shimbun” during his stay in our country, on March 31, 1992.

At that time, the managing editor asked great leader Comrade Kim Il Sung.

“President Kim Il Sung, you will soon be greeting your 80th 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 concerned you most in these years?”

Great leader Comrade Kim Il Sung expressed his thanks to him for having carried many good articles about the DPRK in his newspaper and answered.

Great leader Comrade Kim Il Sung said.

“As you know, I have been struggling for a long time to realize the desire of the popular masses 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 popular masses 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 implicitly tell the scientific answers to the question of what is the decisive factor that propels the social development.

Invisible ideological consciousness plays 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 use it to hamper the social development or for the exploiter class.

The reason why 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 technology is to understand the essence of things and phenomena and the law of their motion and use it.

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 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 produce huge amount of

energy. The decision of whether to use it for generating electricity or producing bombs is the ideological consciousness reflecting their demand and interests.

From this, we say that ideological consciousness plays 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 by the ideological consciousness.

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

Ideological Consciousness of Independence

Great leader Comrade Kim Jong Il said.

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

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

The ideological consciousness of independence is the awareness that he is the master of his destiny and the will

to shape it himself.

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

In other words, it is the cognition that man's destiny is dominated and decided by man himself rather than God, king or the outside factors.

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

In other words, it is an indomitable spirit to shape his destiny himself, not by begging others to shape it.

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

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

For instance, the Watt's steam engine was invented, playing a big role in starting the industrial revolution. With this machine, the capitalists exploited the workers more, while developing the industrial revolution. The workers had to work for over 15 hours a day. The products were considerably big than before but the

workers got small amount of wage. The workers thought the reason of suffering is in the machine, even saying “new machines try to kill us.” This resulted in machine-breaking movement.

Meanwhile, the capitalists who monopolized the machine announced to execute those who break the machine and mercilessly exploited them, by the help of the government.

The workers came to understand that to break machine cannot improve their life.

They understood that they should fight against the capitalists not the machine and fought them, asking for the raise of wage and for short labour hour, thus gaining a little success. This, however, could not fundamentally improve the workers’ status. That is because the capitalist class continued to exploit and oppress the workers, with the state power and the means of production in their hands.

They began to have this ideological consciousness of independence and fought in an organized way, eventually replacing the capitalist system with the socialist one.

This historical fact eloquently tells that the ideological consciousness of independence enables the

people to have correct attitude and stand towards the society and history and rise in the struggle to change the 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 depend on ideology. Although the masses' revolutionary ability is inexhaustible, they could not 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 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 DPRK—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.

What is the boast of the DPRK?

She makes a boast of many ideologically strong men.

Regarding it as essential for accomplishing socialism to give priority to ideological work, the DPRK paid primary attention to the ideological work since long ago.

It is historical truth that ideology plays more decisive role than the creative ability.

In this era of IT industry, it is important to train many able scientists and technicians in the field of information. This is a chain of strengthening 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 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.

This is proved by the fact that Soviet Union and the East European socialist countries collapsed because of neglecting ideology.

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 20th century.

This truth is well followed in the DPRK.

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

The history of the Korean revolution that has been victorious since the creation of the Juche idea records a lot of ideologically strong men. We have a lot of ideologically strong men trained in the periods of the anti-Japanese armed struggle, in the Fatherland Liberation War, the socialist revolution and construction, and specially in the 90s when we had to go through the arduous march and the forced march, In this process, many ideologically strong men who were armed with the revolutionary soldier's spirit were trained.

With a huge army of these ideologically strong men, the DPRK continue to follow the roads of independence, Songun and socialism, repudiating all sorts of challenges and smear moves of the imperialists, in the 21st century, too, like in the 20th century.

