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Chapter 1 : on the juche philosophy | Download eBook PDF/EPUB

ON SOME QUESTIONS IN UNDERSTANDING THE JUCHE PHILOSOPHY Talk to Theoretical Propagandists of the Party April 2, A social scientist recently sent me a letter in which he expressed his.

When used, "Juche years" are often accompanied by the Gregorian equivalent, i. Many prominent party and government officials, public figures, representatives of revolutionary and progressive organizations, scientists and journalists from more than fifty countries attended. An excerpt from the opening speech says: Regardless of the opposition forces, the determination of the people and their strength and conviction are not measured by territorial dimensions, possession of advanced technology, still less, opulence or riches. For those who wish to forget the lesson of history so easily and so quickly, Algeria, Viet Nam, Guinea-Bissau, Mozambique, Angola "and closer to us" Zimbabwe, Namibia, and Azania are excellent examples which make them deeply reflect on. What we want is not the perfection of political independence alone. The evil forces craftily manipulate the economic levers in order to perpetuate their supremacy and reduce us to vassals and eternal mendicants. It is interchangeable with the juche [sic] idea". The idea of Juche, which constitutes the quintessence of Kimilsungism, is an idea newly discovered in the history of mankind". On the basis of Juche idea , the leader gave a profound explanation of the theories, strategies and tactics of national liberation , class emancipation and human liberations in our era. Thus, it can be said that the revolutionary theory of Kimilsungism is a perfect revolutionary theory of Communism in the era of Juche. Guided by Kimilsungism-Kimjongilism, we should conduct Party building and Party activities, so as to sustain the revolutionary character of our Party and advance the revolution and construction in line with the ideas and intentions of the President and the General. In our socialist society, the leader, the Party, and the masses throw in their lot with one another, forming a single socio-political organism. The consolidation of blood relations between the leader, the Party and the masses is guaranteed by the single ideology and united leadership. Instead of a strict social hierarchy, North Korea had in theory divided the union into three classes, namely peasant, worker and samuwon intellectuals and professionals , where each was just as important as the other. The samuwon class consisted of clerks, small traders, bureaucrats, professors and writers. Normally, Communist nations would value only the farmers or laborers, thus in the Soviet Union the intelligentsia was not defined as an independent class of its own, but rather as a "social stratum" that recruited itself from members of almost all classes: However, a "peasant intelligentsia" was never mentioned. Correspondingly, the "proletarian intelligentsia" was exalted for bringing forth progressive scientists and Marxist theoreticians whereas the "bourgeois intelligentsia" was condemned for producing "bourgeois ideology", which were all non-Marxist worldviews. They believed in rapid industrialization through labor and in subjecting nature to human will. By restructuring social classes into a mass of people who are theoretically all equal, the North Korean government claimed it would be able to attain self-reliance or Juche in upcoming years. This is questionable, because the country suffers massive food shortages annually and is heavily dependent on foreign aid. However, it soon asserted its independence from both the Soviet Union and China. Though it rejected de-Stalinization , it avoided taking sides in the Sino-Soviet split. As the Communist bloc split, introduced market reforms and collapsed, North Korea increasingly emphasized Juche in both theory and practice. It fostered diplomatic relations with developing countries and promoted Juche as a model for others to follow. After the devastation of the Korean War, North Korea began to rebuild its economy with a base in heavy industry, with the aim of becoming as self-sufficient as possible. It is currently developing its own nuclear ballistic missile.

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Chapter 2 : Kim Jong-il bibliography - Wikipedia

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If anyone has a recommendation for improving it, I would appreciate it. Is that a correct interpretation of your answer? Although a simple black and white reading will make them very similar, the nuances and historical meaning of their beliefs will be very different. Whether that makes the same or different is essentially an exercise for the reader: From this perspective, the importance of the similarities between each of these belief systems would far outweigh the importance of the differences! That is exactly the dimension I was trying to capture. I would upvote that more if I could. At the same time, some integralism is clearly fascist, and the organizational structure of catholicism lends itself to a corporatist model. The Holy See is technically a corporation-state after all, so one could argue the Vatican is corporatist to begin with Fascism: In practice, this solution is not social welfare but a repressive totalitarian state that puts the interests of the wealthy elites first and redivides the population along a national, rather than class basis. Fascism has always been capitalist. National socialism has only historically existed in its fascist form. In this form it is capitalist, not socialist, but makes a particular enemy out of Jews and the financial-capital class with which they were associated, as well as with socialists and especially Marxists. The nation is conceived of as subordinate to a dictator who represents the people of master-race. In the alternative form which has never been achieved, it is a Strasserite-National Bolshevik state. It may have a revolutionary dictatorship at first but then in theory it organizes more similarly to a socialist state. Jews may or may not be hated on a biological basis but antisemitism takes on the rhetoric of the class conflict in Marxism. Some modern Strasserite groups now disavow antisemitism as being dated and unnecessary. Strasserites often denounce egalitarianism and feminism, may be white supremacist, and denounce liberal-style human rights. They are not generally accepted by the far-left and are a minority position on the far-right, meaning they remain a syncretic nationalist socialist position that few outside the bounds of the ideology tolerate or cooperate with. National-Solidarism refers to several different ideologies. Some are Christian and nationalist and some support capitalism with heavy reforms and union power. Often they portray themselves as a third way between unbridled capitalism and Communism, but are heavily nationalistic as well. Maoism is not nationalist. It is patriotic, internationalist, and socialist. Maoism is distinct from Marxism-Leninism with Mao Zedong-thought, which was the ruling ideology of China under Mao Zedong, and was formulated by later Marxist theorists in South America. Stalinism is a term used to describe the ruling policies of the Soviet government during the Stalin era. It is also important to remember that Stalin did not, contrary to western popular belief, hold absolute power. Marxism-Leninism is not necessarily authoritarian or nationalistic by the standards of liberal democracy, and many Marxist-Leninists fall into the lower left quadrant of the political spectrum. Indeed, Marxism-Leninism is typically anti-nationalist, favoring an international united struggle of the proletariat against capitalism. Juche is a communist ideology that sees self-reliance as the path to global socialism and sees the collective action of massed humanity, not class struggle, as the driving force of progress. It is intensely anti-imperialist, and arguably nationalistic as it favors the self-reliance not only of the individuals but all countries, nations, and peoples. Closely connected is the Songun policy in the DPRK, which is essentially a military-first policy as a bulwark against imperialist interventionism. It is likely, however, that the Songun policy is being discontinued, as the DPRK now has a capable nuclear deterrent that should make imperialist intervention difficult.

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Chapter 3 : Book 'A Year in Pyongyang - North Korea' by Andrew Holloway

- On Some Problems On The Ideological Foundations Of Socialism - On Having A Correct Viewpoint And Understanding Of The Juche Philosophy - The Juche Philosophy Is An Original Revolutionary Philosophy.

It was the literary output attributed to him that did more than anything else to popularise the concept of the Juche idea authored by his father. Under Kim Jong Il it was given a greater international dimension emphasising its originality in its philosophical gaze. In a book review [1] of *Echoes Down the Centuries*, Dermot Hudson, leading member of the Korean Friendship Association KFA, repeats the inference that Mao told the Korean communist leader that he hoped that Kim Il Sung would lead the international communist movement and world revolution after he passed away. Whether the story is genuine or not is immaterial as it illustrates a truth that is part of the mythology that Korean authorities want to portray: In s Britain, the chances are good that it was a newspaper advert that was the first introduction to Kim Il Sung. A paid article in smaller newsprint type would be the text of his speech on the importance of Korean independence. It was the ideological and theoretical exploits of Kim Jong Il, his son and successor, who took that central emphasis on independence and applied it to wider spheres such as philosophy to build a universalist ideological edifice around the Juche idea. Reality graphically proves that the Juche idea on which our socialism is based is the greatest ideology. Adherents are few in number and the many friendship associations that populate cyberspace today are maintained by a handful recycling the circular arguments and mutual support that sustains the foundation of the international allegiance. The crusade to promote the DPRK as a model goes against the self-professed tenants of the Juche idea that was rooted in the Korean experience. Despite the number of leftist organisations that signed the Pyongyang Declaration, officially titled *Let Us Defend and Advance the Cause of Socialism*, support for the country not necessarily the regime is on terms of its defence against continuing US hostility towards the regime. On the tenth anniversary of the Declaration on April 20, , the Korean Central News Agency announced that it had been endorsed by parties. Ideological identification with the ideas of the ruling WPK is rare on the political left “ in Britain a single organization with as many members declares itself for Juche, while others fringe communists express solidarity with the DPRK. From that same mielu comes, understandably, accusations of revisionism “ after all, dynastic succession is an ill-fit with an ideology that has a classless society as its end goal. Juche 55 [2] e. To analyse and review the preceding revolutionary ideology of the working class is a prerequisite for eliminating sycophantic and dogmatic approaches towards Marxism-Leninism and establishing the Juche orientation in the field of ideology and theory. You should study each and every phrase of the works and, in the context of their settings and purposes, analyze their historical significance and limitations. You should also assess whether the individual propositions contained in the works suit our present situation or not. This doctrine [Marxism-Leninism] does not provide solutions to the theoretical and practical problems in the revolution and construction in former colonies and semi-colonies which make up the overwhelming majority of the nations on earth. They could not anticipate the theoretical and practical problems that would arise in setting up socialist system and then building socialism and communism after the seizure of power by the working class, nor could they give specific solutions to these problems. It is impossible to find solutions to the theoretical and practical problems of the present times in Marxism, which emerged as a result of a theoretical analysis of pre-monopoly capitalism on the social foundations of a few developed capitalist nations in Western Europe. And among the revolutionary theories advanced by Marx and Engels, several lost their viability after the shift from capitalism to imperialism. You should not refer to Marxism for theories concerning the building of socialism and communism in our era. Because they had no experience in building socialism and communism, the authors of the doctrine could not give solutions to the pertinent problems, and their theories with regard to the building of socialism and communism are highly superficial and simplistic and lie within the confines of speculation. Leninism, as a variant of Marxism, defending the revolutionary essence of Marxism against a diverse range of

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opportunistic distortions and assaults and developing its fundamental principles in line with the specific conditions in the Russian revolution and the changed circumstances of the times. Lenin, could not anticipate the legion of problems that have been raised in the present times and, accordingly, no answers to these problems are given in his theories and works. You need to know that the Leninist theory on the socialist revolution, to all intents and purposes, presented a strategy and tactics that reflected the reality of contemporary Russia. Lenin provided answers to some of the theoretical and practical problems raised in the early days of socialist construction, but died shortly after the revolution. So he could not provide specific solutions to the theoretical and practical problems arising in the building of socialism and communism as he lacked practical experience of it. Leninism is, above all else, formulated, based on the same world outlook as Marxism, and the two doctrines are similar in composition. This defines the scope of the originality of Leninism. All in all, Lenin was a staunch champion of and faithful successor to Marxism. But his achievements in the creative development of Marxism pale into insignificance compared to those in championing and inheriting it. If we had not the Juche idea or had we blindly followed others, we would not have been able to build our unique form of socialism which is the most advantageous in the world. The essential point driven home in the elevation of Juche idea within the WPK was that it was not to be viewed as a simple inheritance and development of Marxism-Leninism; it must be viewed as a new and original idea. This is shown graphically by the lesson of those countries where socialism was frustrated and capitalism has been restored. Our socialism is advancing victoriously unperturbed amidst the continuing vicious moves of the imperialists and reactionaries just because it is based on the Juche idea and guided by this idea. Thanks to the creation of Marxism-Leninism, the socialist theory developed from fantasy to science; the working class was able to have a guiding ideology for the first time in history and they could struggle vigorously against capital and for class emancipation, national liberation and socialism. Respecting the authors of the theories is an obligation on us in view of the principle of the juniors of the revolution respecting their seniors. That we should see originality in context with derivations in understanding means that the Juche idea is not an ideology, which contrasts with Marxism-Leninism: Marx directed his main efforts to critically examining the existing philosophical theories so as to free the working class, which was making a fresh appearance on the historical stage, from the outdated and reactionary outlook on the world. By discarding what was unscientific and reactionary in the preceding materialism and dialectics and by inheriting and developing a reasonable core, Marx created dialectical materialism. A crude orthodoxy, long since challenged in theory and practice, is set up by the Korean authorities to contrast with the Juche idea. Thus the description that Marxism considered the development of society to be the history of replacement of the mode of production taking place by the law of adaptation of the relations of production to the character of the productive forces. According to this opinion, one can understand that revolution is carried out in the main when a socialist mode of production has been established and therefore it is concluded that there remains only work to consolidate and develop the socialist mode of production. As if nothing has occurred to challenge this schematic view. It is argued that the revolutionary idea created by the great leader Comrade Kim Il Sung is an integrated system of idea, theory and method of Juche. It is said to be a completely original idea that can be called upon only in association with the august name of the leader. The Juche idea created by the great leader is an original philosophical ideology in that it presented, to start with, a new fundamental question of philosophy and systematized its structural system and content. The idea is further refined: This implies that he is a being who lives in a social relationship. This term is used to distinguish man from natural being. As man is a social being, he has independence, creativity and consciousness, attributes which are peculiar to him and which other material beings cannot have. In explaining and propagating the Juche philosophy, we ought to direct the spearhead of criticism to such a biological and vulgar materialistic outlook on the world. This advantage is defined by the Juche idea, a man-centred idea. Facing the vestiges of the old society with its class structure, gender inequalities, racist oppression and sexual divisions, the prescription for freeing people from the fetters of nature and outmoded ideas and culture, as practiced in the DPRK, is far from transparent and dependent upon

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circular argumentation that has evolved to justify a move away from a materialist and dialectical understanding to a more idealist, nationalist and mystic exhortation to focus on the leader. The argument is that in each country, class struggle generates individuals who proceed to the analysis of their own social and national reality, understanding the contradictions they live in, paving the way for progress through revolution, i. New Democratic Revolution or Socialist Revolution. FLPH Pyongyang Juche p16 The Korean emphasis on the Juche idea and the family that is identified with its creation and application has served to maintain an independent stance for the DPRK in the face of a hostile world. It has made a virtue out of an autarkical necessity but even then clothes any [unacknowledged] assistance or dependent economic relationships. Even with the body of literature it has produced to underpin its claims, its utilitarian political convenience is illustrated by the adoption of Songun politics under Kim Jong Il. In light of difficult international and domestic situation in the s, he was first to establish the military-first policy [although back-dated to the armed revolutionary struggle under Kim Il Sung] and it moved the WPK further away from its Marxist foundations. The narrow application of such an idea, similar to Soviet development thinking in the s that identified the army of third world states as the most stable national institution for progressive advance, could only be applied by parties holding state power.

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Chapter 4 : KIM JONG IL ON THE JUCHE PHILOSOPHY North Korea Communism Marxism DPRK KDV

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These social scientists still attempt to explain the basic principles of the Juche philosophy from the point of view of the general law of the development of the material world, instead of explaining them in the direction of clarifying the law of social movement. The proponents of this view say that their argument is aimed at proving that the Juche philosophy is a new development also of Marxist materialistic dialectics. In explaining and propagating the Juche philosophy we do not need to convince people that the Juche philosophy is a new development of Marxist materialistic dialectics. It is true that our Party has not taken a dogmatic approach to Marxist materialistic dialectics but analysed it from the point of view of Juche and has given new explanations to a number of problems. However, some development of materialism and dialectics does not constitute the basic content of the Juche philosophy. The Juche philosophy is an original philosophy which has been evolved and systematised with its own principles. The historic contribution made by the Juche philosophy to the development of philosophical thoughts lies not in its advancement of Marxist materialistic dialectics, but in its clarification of new philosophical principles centred on man. The Marxist philosophy raised the relationship between material and consciousness, between being and thinking, as the fundamental question of philosophy and proved the primacy of material, the primacy of being and, on this basis, elucidated that the world is made of material and changed and developed by the motion of material. Therefore, the Juche philosophy is an original philosophy which is fundamentally different from the preceding philosophy in its task and principles. That is why we should not understand the Juche philosophy as a philosophy that has developed materialistic dialectics, nor should we attempt to prove the originality and advantages of the Juche philosophy by arguing one way or the other about the essence of the material world and the general law of its motion which were clarified by the Marxist philosophy. You cannot explain the Juche philosophy in the framework of the preceding philosophy because it is a philosophy that has clarified new philosophical principles. If you attempt to do so, you will not only fail to prove the originality of the Juche philosophy, but instead make it obscure and fail to understand the essence of Juche philosophy correctly. Having defined the essential qualities of man of the first time in history, the Juche philosophy has held up man as the best qualified and most powerful being in the world and advanced a new idea on the world that the world is dominated and transformed by man. The new outlook on the world established by the Juche philosophy does not deny the world outlook of dialectical materialism. The Juche philosophy regards the world outlook of dialectical materialism as its premise. The Juche view of the world that the world is dominated and transformed by man is inconceivable separately from the materialistic dialectical understanding of the essence of the objective material world and the general law of its motion. From the idealistic view that the world is something mysterious you cannot draw the conclusion that man dominates the world, and from the metaphysical view that the world is immutable you cannot infer that man can transform the world. The Juche view of the world that the world is dominated and transformed by man can only be established when the materialistic dialectical understanding of the world that the world is made of material and ceaselessly changes and develops is recognised. In spite of a number of limitations and immaturities of the Marxist materialistic dialectics, its basic principles are scientific and valid. That is why we say that the Juche philosophy regards materialistic dialectics as its premise. That the world outlook of the materialistic dialectics is the premise for the Juche philosophy does not mean that the Juche philosophy has merely inherited and developed the materialistic dialectics. Although it would be impossible to acquire a scientific understanding of the world and transform it without the materialistic dialectical understanding of the objective material world, you cannot draw the conclusion that man is the master of the world and plays a decisive role in transforming the world simply from the proposition of materialism that the world is made of material and from the dialectical principle that the world ceaselessly changes and develops. By establishing

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the Juche outlook on social history, the Juche view of history, on the basis of the man-centred philosophical principle, the Juche philosophy has overcome the limitations of the preceding socio-historical view and effected a radical change in the socio-historical view and standpoint. Marxist philosophy established socio-historical view of dialectical materialism, historical materialism, through the application of the general law of the development of the material world to social history. Of course, we do not deny the historic merit of historical materialism. Historical materialism made an important contribution to defeating the reactionary and unscientific socio-historical view which was based on idealism and metaphysics. In addition, since man lives in the objective material world and society is inseparably linked with nature, the general law of the development of the material world acts on social phenomena. However, if you overlook the social movement being governed by its own law and apply the general law of the development of the material world mechanically to social phenomena, you cannot avoid acquiring onesided understanding of social history. The social movement changes and develops according to its own law. The social movement is the movement of man who dominates and transforms the world. Man transforms nature to dominate and transform the objective material world. By transforming nature man creates material wealth and material conditions for his life. People transform society to improve and perfect the relations of social cooperation. It is man who transforms both nature and society. While transforming nature and society, man transforms and develops himself continuously. The domination and transformation of the world by man are realised after all through the transformation of nature, society and himself, and the popular masses are the motive force of this undertaking. The popular masses create all the material and cultural wealth of society and develops social relations. The social movement, the driving force of which is the popular masses, has characteristics which are different from those of the motion of nature. In nature motion takes place spontaneously through the interaction of material elements which exist objectively, whereas the social movement is caused and developed by the volitional action and role of the driving force. Therefore, if you apply the principles of materialistic dialectics which explain the general law of the development of the material world mechanically to social history, you cannot clarify correctly the essence of society and the law of social movement. The major limitation of the materialistic conception of history is that it failed to correctly expound the peculiar law of the social movement and explained the principles of the social movement mainly on the basis of the common character of the motion of nature and the social movement in that both of them are the motion of material. Marxist materialistic conception of history broke down society into social being and social consciousness and attached determining significance to the social being; it also broke down the social structure into productive force and production relations, foundation and superstructure, and attached decisive significance to material production and economic relations. This means an unaltered application of the principle of materialistic dialectics to society, the principle that the world is of material and changes and develops in accordance with the general law of the motion of matter. The world, viewed by the founders of Marxism when applying the general law governing the material world to social history, is an integrity of not only nature but also man and society in that they are material beings. If you consider man as a part of the world, a material integrity, not as a social being with independence, creativity and consciousness, and apply the general law of the movement of the material world to social history, you cannot avoid seeing the socio-historical movement as a process of the history of nature. But the action of law in society is fundamentally different from that of the law of nature. Some of the laws of society governs every society in general irrespective of social systems, and some of them governs a particular society. If a certain socio-economic condition is created, a social law corresponding to it functions inevitably and therefore it assumes an objective character as a natural law does. With the growth in these qualities and with the consummation of the social system capable of meeting their requirements, the society will develop more and more through the purposeful and conscious activities of the popular masses. This means that the law peculiar to the social movement, which changes and develops by the volitional action and role of the driving force, will work on a full scale. Although the founders of Marxism established the materialistic dialectical concept of social history by applying the general law of the development of the

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material world to social history, they themselves came across many problems in the practical social movement, problems which could not be resolved only by the general law of the development of the material world. So they attempt to overcome the one-sidedness of the materialistic dialectical concept of social history by advancing some theories, for example, that although social consciousness emerges as the reflection of the material and economic conditions, it reacts on these conditions and that although politics is defined by the economy, it reacts on the economy. However, the Marxist materialistic concept of history is, in essence, a view on social history which considers the common character of the motion of nature and the social movement as the main factor. This theory was unable to avoid the limitation of identifying the process of social development with that of natural history. The fundamental difference between the Juche philosophy and the preceding philosophy results, in the final analysis, from a different understanding of man. The Marxist philosophy defined the essence of man as the ensemble of social relations, but it failed to correctly expound the characteristics of man as a social being. The preceding theory explained the principle of the social movement mainly on the basis of the general law of the development of the material world, because it failed to clarify the essential qualities of social man. For the first time, the Juche philosophy gave a perfect elucidation of the unique qualities of man as a social being. As clarified in the documents of our Party, man is a social being with independence, creativity and consciousness and nobody has expressed doubt about it. However, some social scientists maintain a wrong view in understanding how man became a social being with these qualities. When talking about man as an organism, one can consider him in comparison with other organism, or discuss the characteristics of his biological components and their combination and structure. However, the man who is deliberated by the Juche philosophy is not only a highly developed organism but also lives and works with independence, creativity and consciousness which no other creatures have acquired. Man has acquired independence, creativity and consciousness, because he is a social being who forms a social collective and lives and works in a social relationship. These qualities of man are social attributes which are formed and developed through the socio-historical process of his working in the social relationship. Of course, these qualities would be inconceivable without his highly developed organic body. In the sense of his highly developed organic body, man can be said to be the highest product of evolution and the most developed material being. However, if man had not formed a social collective and had not lived and worked in the social relationship, he could not have developed as an independent, creative and conscious being no matter how developed his organic body may be. Without physical life man cannot have social and political integrity. Likewise, without his developed organic body his independence, creativity and consciousness would be inconceivable, but his biological characteristics themselves do not produce his social attributes. Therefore, the philosophical consideration of man must start from the fact that man is a social being. Their argument is a deviation that explains the Juche philosophy within the framework of Marxist dialectical materialism. Since they regarded man as a component of productive forces, as the ensemble of social relations, the phrase social being they used implied man as well. In the theory of the Juche philosophy man is the only social being in the world. Some social scientists, however, still insist that social wealth and social relations should also be included in the social being, obscuring the difference between man and social wealth and social relations. Social wealth and social relations are created and developed by man. When referring to the Marxist philosophy, the phrase social being can, of course, be used as the founders of Marxism meant. The Juche philosophy is a new philosophy which has its own system and content, so its categories must not be understood in the conventional meaning. One of the main reasons why these social scientists have committed a deviation in explaining and propagating the Juche philosophy is that they have not studied philosophical problems from the point of view of the requirement of revolutionary practice. Theory must be based on practice and serve practice. A theory divorced from practice cannot correctly elucidate truth and is of no use. The great leader Comrade Kim Il Sung always studied philosophical problems proceeding from the demand of revolutionary practice and evolved the Juche philosophy in the course of giving scientific answers to urgent ideological and theoretical problems arising in revolutionary practice. Our Party has generalised the rich and

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profound experiences of revolutionary practice, systematised the Juche philosophy in a comprehensive way and developed it in depth. Revolutionary practice is a struggle to realise independence for the popular masses and it is the masses who carry out the struggle. Therefore, it is important in the study of philosophy to reflect the demands and aspirations of the popular masses correctly, evolve the theory by generalising their experiences of struggle and make it the theory of the popular masses themselves. In the exploitative society the reactionary ruling class makes use of philosophy for defending and rationalising their reactionary ruling system, trying to make it the monopoly of the philosophers who act as spokesman in their interests. They consider the popular masses to be ignorant people who have nothing to do with philosophy. With the viewpoint and attitude that the popular masses are the masters of everything and the wisest people, our Party has evolved the Juche philosophy by reflecting their demand and aspirations and generalising their struggle experiences, further developed it in depth and made it their weapon of struggle. However, some of the social scientists are arguing about the questions which are of little practical significance in illuminating the road of shaping the destiny of the popular masses. We study philosophy essentially for the purpose of clarifying the principles and methodology by which to develop the society and shape the destiny of the popular masses. The development of society is guided by politics and it is none other than the Juche philosophy which clarifies the basic principles of politics which lead social development in the most straight way. In this sense, the Juche philosophy can be called a political philosophy. Some social scientists say that they have explained the Juche philosophy as a philosophy which developed the dialectical materialism of Marxism in order to present the Juche idea to suit the characteristic of the external world. We must give a clear understanding of the Juche philosophy as a new revolutionary philosophy, not as a mere development of the preceding philosophy. It is a mistake to explain the Juche philosophy within the framework of the preceding philosophy on the grounds that it is presented to suit the characteristic of the external world or to disseminate the Juche philosophy with ideas which do not accord with the fundamental principle of the Juche philosophy. Moreover, why should we argue about questions which are of no political importance and hardly of any theoretical and practical significance, shutting eyes to the demand of reality in the international arena, when internationally we have many theoretical and practical questions which urgently await correct answers to be given on the basis of the principles of the Juche philosophy? In presenting the Juche idea to the external world, we must explain correctly in relation to actual problems that the Juche philosophy is thoroughly an original philosophy and a new revolutionary philosophy. We must get rid of such a deviation not only in external dissemination but also in the research, study and education on the Juche philosophy. The Juche philosophy is a revolutionary philosophy and political philosophy of our Party which illuminates the philosophical basis of the Juche idea and fundamental principles of the revolution. We must feel a great pride and confidence in having such a great political philosophy as the Juche philosophy, deeply understand its principles and apply them fully to the practical activities of the revolution and construction. We must analyse and judge all the social phenomena thoroughly on the basis of the principles of the Juche philosophy and dynamically accelerate the revolution and construction by uniting the popular masses solidly around the Party and enhancing the role of the motive force as the Juche philosophy requires.

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Soviet-Korean Joint Communiqué 10 July , in: Moscow Banquet Speech of 24 October , in: Clearly, the attitude of the WPK to revisionism is not that of principled opposition since the s suggested by Comrade Hudson. Perhaps a more comprehensive definition of revisionism would be that it is an ideology which claims to be a development of Marxism but is in reality a deviation from Marxism which assists the anti-socialist aims of a capitalist class. Clearly, revisionism has direct relevance only to people who believe they are Marxists. To the extent that it can persuade such people of its validity, it separates them from genuine Marxists and diverts them into anti-Marxist political activity. The struggle against revisionism is thus of particular importance in the period of building a Marxist-Leninist Party in countries where such a party does not yet exist. In particular, the aims of revisionists in developed capitalist countries differ from those of revisionists in colonial-type countries. Firstly, that the revolutionary process in such countries consists of two stages: Secondly, that the Marxist-Leninist Party should strive to mobilise the maximum of class forces objectively possible for each stage of the revolution: Thirdly, in the first stage of the revolutionary process, the democratic stage, these forces include the national bourgeoisie: Fourthly, that the Party should strive to gain the leadership of this stage of the revolution: The Question of the Dictatorship of the Proletariat According to Marxism-Leninism, socialism can be constructed only through the establishment of the dictatorship of the proletariat: According to Kimilsungism, however, the dictatorship of the proletariat is unnecessary in a colonial-type country like Korea: According to Marxism-Leninism, the dictatorship of the proletariat is a state in which the proletariat holds power alone, and does not share power with other classes: That is intrinsic to the concept of the dictatorship of the proletariat. This is a completely erroneous view. In violation of this Marxist-Leninist principle, Kimilsungism holds that the transition to the socialist stage of the revolutionary process can be carried through in continued alliance with the national bourgeoisie: That is what the Marxist-Leninist theory of the class struggle rests on. This process of cooperativisation was not enforced upon national capitalists, but was an entirely voluntary process: Of the three forms of cooperative introduced into Korea, two forms were open to national capitalists to join if they wished. In the second form, the national capitalists received what amounted to interest on the capital they brought with them when they entered the cooperative: As has been said, the national capitalists were empowered to choose not only whether to join a cooperative, but which type they would join: So that, on this basis, Kim Il Sung felt able to declare in September Loyalty to the Leader Marxism-Leninism condemns the concept of loyalty to an individual. As Stalin said in a letter of April It is not the Bolshevik way. Be devoted to the working class, its Party, its state. That is a fine and useful thing. Letter to Comrade Shatunovsky August , in: Talk with the German Author Emil Ludwig, in: In contrast, Kimilsungism holds the leader to be the the determinator of policy, to whom loyalty is a cardinal necessity: This anti-Marxist-Leninist conception gave rise to an exaggerated cult of the personality of both Kim Il Sung and his son and designated successor Kim Jong Il: For example, birthdays for both Kims are internationally celebrated. Sung Yeung Kwack Ed. Looking through them all, it is hard to find any record that compares with such a national hero and outstanding leader as Comrade Kim Il Sung, who has rendered such distinguished service to the revolution of his own country and to the world revolutionâ€ Where else in history can you find another leader like him? Sometimes, indeed, it is implied that the Kims possess divinity. In its early years, Juche was officially defined as a development of Marxism-Leninism: Article 3 of the new Constitution reads: The main factor in this change is alleged to be the fact that it is now not objective conditions, but man that plays the decisive role in history: But Marxism regards the laws of science, including the laws of economics, as proceeding objectively, independently of the will of man: Man may discover these laws, get to know them, study them, utilise them in the interests of society, but he cannot change or abolish

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them. In contrast, Kimilsungism presents man as being above the laws of biology: Thus, Kimilsungism presents man as free from the operation of the laws of nature: The primacy of the former, that is, the primacy of mind over matter. According to Kimilsungism, unlike the lower animals, man is not bound by the laws of nature: Furthermore, Marxism-Leninism holds that the mode of production determines the consciousness of man: People make their own history. However, Kimilsungism rejects this fundamental facet of Marxism-Leninism: The theory did not regard the social and historical movement as a movement of the motive force. The Rejection of Objective Class Categorisation According to Marxism-Leninism, social class is an extremely important objective social category: But here again Kimilsungism degenerates into philosophical idealism. In line with this philosophical idealism, Kimilsungism rejects the Marxist-Leninist principle that the Party should lay primary stress on changing the objective conditions of society: Kimilsungism gives priority to the ideological remoulding of man: Rejection of Marxist-Leninist Principles of Distribution Marx held that it was essential that under socialism, the lower phase of communist society, workers should be given the material incentive of payment according to the quantity and quality of work performed: Accordingly, the individual producer receives back from society exactly what he has given to it. They claim that stimulating the working people materially is the most effective method for encouraging their enthusiasm for increasing production and developing the economy rapidly. They argue that even after the establishment of the socialist system the remnants of the old ideology left over from the exploiter society remain to a large degree in the minds of workers. Opposition to an International Marxist-Leninist Organisation Contrary to Marxist-Leninist principles, Kimilsungism opposes the revival of an international Marxist-Leninist organisation: And brushes aside the achievements of the former Communist International:

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Chapter 6 : Revolutionary Spirit: On Juche: The Workers' Party of Korea and Revisionism

"On Some Questions in Understanding the Juche Philosophy: Talk to Theoretical Propagandists of the Party, April 2, ". On the Juche Idea of Our Party. Pyongyang: Foreign Languages Publishing House. pp.

He has said that "this idea advocates living independently, not dependently. The Juche idea, as it has become known rather than the Juche philosophy, was originally intended then as an adaptation of Marxist-Leninist principles to Korean conditions and constituted an assertion of Korean independence - political, economic, cultural and ideological independence. According to its author: In a capitalist society, everything serves money, not man; capitalists know nothing but money. But in our society man is most highly valued and everything serves man. Man is the master of everything and decides everything. Man conquers nature, and man transforms society. The Juche Idearequires that everything should be made to serve man, to serve the people. Here man is always the master. Man exerts his will to transform the natural world to meet his aspirations. Moreover, "Social movement is the movement of man which is caused and promoted by man. Man is the factor which brings about social movement and the motive force behind this movement. In conformity with the level of development of his Chajusong, creativity, and consciousness, man proceeds with the creative movement to transform nature and society and advances social movement to shape his own destiny. Of course, man cannot create history in disregard of the objective conditions. But the objective conditions are not immutable; they can be changed in favour of man through his creative activities. It is not the objective conditions but man that plays the decisive role in the development of history. However, "Although they are the subject of history, the masses of the people do not hold the same position and play the same role in all ages and in all societies. In the class society, unaware of their social status and class relationship and their strength for a long time in the past, the working masses could not unite into a political force. Therefore, they were deprived of all rights, subjected to exploitation and oppression, by a handful of ruling class and denied their legitimate position as masters of society. Even in the exploiting society they created all material and cultural wealth by their own efforts, but they were unable to shape history in an independent manner because they could not occupy the position of masters of society. Only by seizing state power and the means of production in their own hands and by establishing a socialist system can the working masses free themselves from exploitation and oppression and create history consciously as true masters of society and their own destiny. The nearest equivalent in English to the term Chajusong is autonomy, but the Koreans do not feel autonomy is sufficiently accurate because Chajusong is a strictly social attribute of man which an individual can only acquire through participation in the collective. Chajusong is an attribute given to men by society, not nature; it is not a natural gift, but has been formed and developed socially and historically. Nature gives man natural and biological attributes, whereas society provides him with social attributes. Or perhaps the explanation for the contradiction lies in the fact that the revolution is still in a transitional phase before the complete victory of socialism and the establishment of communism, during which the masses cannot be entrusted with responsibility for their own Chajusong as they have yet to be properly ideologically remoulded. In Juche theory, the revolution consists of three sub-revolutions, the technical, cultural, and ideological revolutions. Of the three it is the ideological revolution that is of paramount importance, and it aims at nothing less than the creation of a new type of person. In *On the Juche Idea*, Kim Jong Il writes, "In order to build socialism and communism we must not only develop the productive forces and change the social relations but also transform people themselves into comprehensively developed communist men. No matter how highly the productive forces have been developed and how great the material wealth is, one could not claim to have built a communist society unless people, the masters of society, are transformed into men of communist type. Comrade Kim Il Sung instructed us that in order to build a communist society we must capture the ideological fortress as well as the material fortress, and give precedence to ideology. The endeavours to capture the ideological fortress are the work of reforming human beings, the masters of society, so as to meet the

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requirements of communism. Socialism and communism are built by men, for men. In order to build communism it is necessary, first of all, to reform the people, the masters of society, along communist lines. Two themes in Juche ideology that have been conspicuously developed by Kim Jung Il are the whimsical notion of "immortal socio-political integrity" and the overwhelming importance of the leader and necessity for everyone else to show him unquestioning obedience. The former preoccupation can be interpreted as a reaction to the failure of the technical revolution and the economic stagnation of recent years. The latter can be seen as a conscious attempt to consolidate his composition once his father has passed on. Only the masses, who are united in this way, can shape their destiny independently and creatively. The subject of the revolution means the integrated whole of the leader, the party and the masses. The physical life of an individual person is finite, but the integrity of the masses rallied as an independent socio-political organism is immortal. An immortal socio-political integrity is inconceivable without the existence of the socio-political community which is the integrated whole of the leader, the party and the masses. Only when an individual becomes a member of this community can he acquire immortal socio-political integrity. The leader is called the top brain of the socio-political organism because he is the focal point which directs the life of this organism in a unified manner. The leader is the centre which analyses, synthesises and integrates the interests of the masses and their desire for independence; at the same time, he is the centre which has unified command of their creative abilities to put them into effect. When individuals are united organisationally and ideologically with the leader, the centre of the socio-political organism, through party organisations, and share the same destiny with the party, they will acquire an immortal socio-political integrity. It is only when people take an active part in organisational and ideological activities as members of a party organisation or a socio-political organisation led by the party that they can become more closely tied in kinship with the leader, the centre of the socio-political organism, and exalt their socio-political integrity. Revolutionary duty and comradeship help towards uniting individual persons into a socio-political organism. The Juche Idea also considers them valuable. This is because everybody, as the master of the world, the master of his own destiny and as an independent being, does not want to be subordinated to anyone else. However, the principle of revolutionary duty and comradeship is not on the same level as that of freedom and equality. The relationship of revolutionary duty and comradeship presupposes the relationship of freedom and equality. However, the former does not become established spontaneously simply because the latter exists. We can say that a buyer and seller are on equal terms, but we cannot say that they always love each other as comrades. It is wrong to set the relationship of freedom and equality against that of revolutionary duty and comradeship. It is also a mistake to try to dissolve one into the other. The principle of equality is based on the individualistic outlook on life; it sets the greatest value on the life of individuals. On the other hand, the principle of revolutionary duty and comradeship is based on the collectivist viewpoint on life; it holds the integrity of a socio-political community incomparably dearer than the life of individuals. Here, equality between individuals does not contradict revolutionary duty and comradeship. Genuine revolutionary duty and comradeship can exist only when exploitation and oppression of man by man are eliminated and equality between people is ensured. Revolutionary duty and comradeship do not restrict the Chajusong and creativity of man. On the contrary, they ensure them. On the other hand, if the unity of the community is destroyed in the case of providing people with Chajusong and creativity, the integrity of the social community, the parent body of the integrity of individuals, will be impaired and thus the individuals themselves cannot be provided with Chajusong and creativity. This means that only through a harmonious combination of the principles of equality and comradeship can the problems be solved of giving full play to the Chajusong and creativity of individuals and of cementing the unity of the community. Certainly, this is not an easy task, and certainly the problems do not resolve themselves of their own accord. That is why I have stressed more than once the need for leadership in a social community. Revolutionary duty and comradeship find their most noble expression in the relationship between the leader and his men. Within the socio-political organism in which a common destiny is shared by all, the principle of duty and comradeship governs the relationship between individuals, too. But in this case

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the principle is not absolute because none of the individuals is the centre of the life of the socio-political community. However, loyalty to the leader and comradeship towards him are absolute and unconditional because the leader, as the top brain of the socio-political organism, represents the integrity of the community. Being at the centre of unity and leadership, he plays the decisive role in shaping the destiny of the popular masses. This is similar to the brain of a man playing the decisive role in his activities. Kim Jung Il goes on to conclude that "The basic quality of a communist revolutionary of the Juche type consists of a sound revolutionary attitude to the leader and of the appreciation that loyalty to him is the lifeblood of a communist" p. In his opinion, "The Juche Ideais a perfect revolutionary doctrine: It "not only provides a correct outlook and viewpoint on nature, society, and man, but also demonstrates a perfect revolutionary theory, strategy and tactics, and leadership theory and methods" *ibid*, pp He recommends that "The party and people of every country must firmly establish Juche in ideology, and carry out the revolution and construction in their country in a responsible manner, with the attitude of masters. On this basis I leave the reader to form his own evaluation of the greatness of Juche Korea.

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Chapter 7 : Kim Jong Il's Live Journal | SpaceBattles Forums

Essential reading for obtaining an understanding of the North Korean philosophy of governance. Includes the Works: On Some Questions In Understanding The Juche Philosophy.

Independence is an attribute of man, the social being; it should not be viewed as the development to perfection of a natural, biological attribute of living matter. All exploiting classes, after all, constitute a reaction against history; they are the target of revolution. The core in the Juche outlook on the revolution is loyalty to the party and the leader. The cause of socialism and communism is started by the leader and is carried out under the guidance of the party and the leader. Nothing is impossible for a man with a strong will. The possible is in store only for a man who loves the future. There is no word "impossible" in the Korean language. Although the Great Leader told us that we have to let the people eat rice with meat soup, wear silk clothes and live in a tiled roof house, we have not accomplished his will. I am trying to implement his will by solving these problems. Quotes[edit] Independence is an attribute of man, the social being; it should not be viewed as the development to perfection of a natural, biological attribute of living matter. This is, in essence, an evolutionary viewpoint. Of course, we do not deny evolutionism itself. Science has long established the fact that man is a product of ages of evolution. Man is a product of evolution, but not his independence. Independence is a social product. Independence is an attribute given to man by society, not nature; it is not a natural gift, but has been formed and developed socially and historically. Remark to kidnapped South Korean director Shin Sang-ok 7 March ; quoted in Under the Loving Care of the Fatherly Leader In their day, Marx, Engels , Lenin , and Stalin represented the aspirations and demands of the exploited working masses, and the cause of socialism was inseparably linked with their names. The physical life of an individual person is limited, but the life of the masses united as an independent social-political organism is immortal. The imperialists do not recognize the right of unemployed people to work, or the right of orphans or people without support to eat and survive, for instance, as human rights. As they do not grant working people elementary rights to existence and as they pursue anti-popular policies and policies of racial and national discrimination and colonialism, the imperialists have no right to speak about human rights. The imperialists are the most heinous enemy of human rights. I am the object of criticism around the world. But I think that since I am being discussed, then I am on the right track. Rodung Sinmun 9 January [2] To make the whole Korean peninsula nuclear-free was the behest of the great President Kim Il-sung , and it is the consistent stand of the government of our Republic. The nuclear issue on the Korean peninsula arose as a result of the United States constantly threatening the sovereignty and security of our people. Sovereignty is the lifeline of a country and nation. We have possessed nuclear deterrent to protect our sovereignty from the blatant nuclear threat of the United States and its increasingly hostile policy. You made us believe, Comrade Kim Jong-il. We cannot live without you. Our country cannot exist without you! Kim Il Sung remains venerated, and due to the luck of dying in time, has a remarkably good reputation in death. The opposite is very much the case with his unfortunate son, Kim Jong Il, who inherited power in and reigned for 17 turbulent years, till You pushed away the severe storm. The Dear General uses it! Today the Dear General does it for him. He kidnaps other people from South Korea, or other democratic countries. He is doing all sorts of bad things, like the devil. Do not trust him, never, ever.

Chapter 8 : List of Kim Jong Il - 3

"On some questions in understanding the Juche philosophy", speech delivered to theoretical propagandists of the Party, April 2, Nothing is impossible for a man with a strong will. The possible is in store only for a man who loves the future.

Chapter 9 : Juche - Wikipedia

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superiority of the world outlook of the Juche philosophy lie in the fact that, on the basis of the philosophical principle elucidating man's position and role in the world, it shows the most scientific, fundamental methods of shaping man.