

***ON CORRECTLY UNDERSTANDING THE ORIGINALITY OF
KIMILSUNGISM***

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Talk to Theoretical Propagandists of the Party
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Since we formulated the revolutionary thought of the leader as Kimilsungism and gave a definition of it, people have come to see it in a new light. At present, everyone is calling the revolutionary thought of the leader Kimilsungism, and is saying that it is a system based on the idea, theory and method of Juche.

Formerly, the revolutionary idea of the leader was called a contemporary Marxism-Leninism. Of course, there is some truth in that, but this is not a correct definition, since it refers primarily to its inheritance of Marxism-Leninism. No one now calls the leader's revolutionary thought that way. However, there is still a tendency to interpret it within the basis of Marxism-Leninism.

We call the leader's revolutionary thought Kimilsungism because the idea and theory advanced by him are original. The definition that Kimilsungism is a system based on the idea, theory and method of Juche means that Kimilsungism is consistent with the Juche idea in content and that it forms a system based on the idea, theory and method in composition. Both in content and in composition, Kimilsungism is an original idea that cannot be explained within the framework of Marxism-Leninism.

The Juche idea which constitutes the quintessence of Kimilsungism, is an idea newly discovered in the history of human thought.

However, at present there is a tendency to interpret the Juche idea on the basis of the materialistic dialectic of Marxism. Not so long ago I received a letter which propounded the viewpoint that the Juche idea is a 'materialism of Juche' and a 'dialectic of Juche'. This shows that the originality of the Juche idea is not correctly understood.

The materialistic dialectic of Marxism presented the correlation between matter and consciousness and between being and thinking as the fundamental question of philosophy and proved the primacy of matter, the primacy of being. On this basis it clarified the laws of motion of the objective world. The material nature of the world and its universal laws of motion having been clarified, the Juche idea presented the position and role of man in the world as the fundamental question of philosophy and proved that man is the master of everything and decides everything. It explicated on this basis the law that governs the domination, transformation and development of the world by man. The Juche idea puts man in the place of master who dominates the world, instead of simply

presenting him as a part of it. This philosophical principle of the Juche idea cannot be explained within the framework of materialistic dialectic.

The tendency to interpret the Juche idea according to the system and content of the preceding theories is more obtrusively manifested in the view of social history. Even philosophy textbooks show the tendency of interpreting the socio-historical principles clarified by the Juche idea, in accordance with the materialistic view of history.

Historical materialism is the application of the general laws of the material world to social history. Needless to say, society, too, belongs to the material world, so the universal laws of the material world operate in it. But society has its peculiar laws of motion which differ from those of nature. Contrary to the movement of nature, the socio-historical movement has a subject. And the socio-historical movement is inconceivable without the function and role of its subject. 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. This Juche view on social history should not be interpreted according to the materialistic view of history.

The Juche idea is an original idea which clarifies not only the new philosophical and socio-historical principles but also the guiding principles in the revolution and construction.

Along with the Juche idea, the revolutionary theory of Kimilsungism is also an original theory. However, some people still have a tendency to confuse it with the revolutionary theory of Marxism-Leninism.

Viewed from the development of the revolutionary theories of the working class, Marxism-Leninism is the revolutionary theory of the historical period preceding the evolution of Kimilsungism. Marx scientifically proved, on the basis of materialistic dialectic, the inevitability of the fall of capitalism and the transition to socialism. Lenin followed his theory to make an analysis of monopolistic capitalism. On this basis he elucidated the law of uneven development of capitalism and the possibility of victory of socialism in one particular country, and put forward the revolutionary theory on the establishment of a socialist system. That is why the main content of the revolutionary theory of Marxism-Leninism is the theory on overthrowing capitalism and imperialism, and establishing a socialist system.

The revolutionary theory of Kimilsungism is a revolutionary theory which has provided solutions to problems arising in the revolutionary practice in a new age different from the era that gave rise to Marxism-Leninism. On the basis of the Juche idea, the leader gave a profound explanation of the theories, strategies and tactics on national liberation, class emancipation and human liberation in our era. Thus it can be said that the revolutionary theory of Kimilsungism is a perfect revolutionary theory on communism in the era of Juche.

It would not do to seek some clue in the Marxist-Leninist theory to explain the new revolutionary theory clarified by Kimilsungism,

especially the theory on the building of socialism and communism. The problem of building socialism and communism has been clarified in a new way by Kimilsungism. True, the founders of Marxism-Leninism, too, expounded some views about socialist and communist society, but their views did not go far beyond the limits of prediction and supposition.

The leader said long ago that our Party had taken into consideration all deserving propositions made by the founders of Marxism-Leninism and that after the establishment of the socialist system, it had solved all arising problems by using its own discretion. As a matter of fact, the theoretical and practical problems of the revolution and construction work after the establishment of the socialist system have been solved entirely through the leader's unique ideological and theoretical activities. So Marxist-Leninist classics cannot give any hints to the solution of these problems.

Furthermore, Kimilsungism raised the new question of the method of leadership in the revolutionary theory of the working class and elucidated it in a comprehensive way.

The question of the leadership method holds an independent place, both theoretically and practically, in the revolutionary struggle of the working class. The revolutionary cause of the working class, the cause of socialism and communism, is a deep-going, complicated struggle to transform the world thoroughly and a great struggle in which the broad masses participate. Therefore, this revolutionary cause would be victoriously achieved only when a correct leadership method, together with a correct guiding idea and theory, is applied. The question of the leadership method assumes still greater importance when the working-class party takes over power, administers a new society and directs the building of socialism and communism. But in the revolutionary theory of the working class this question was never systematized as an independent theory before. Kimilsungism's important service is that it provided a new elucidation of the theory on the leadership method and systematized it as an independent element. Kimilsungism presented the leadership method as one of the fundamental questions for victory in the revolution and gave a full explanation of it. In particular, it originally clarified and perfected the leadership method, the method of leading the building of socialism and communism, to be adopted by the party in power. But in some cases the method of leadership which forms an independent element of Kimilsungism is now erroneously interpreted as a question of methodology. This is an incorrect understanding of the content and originality of the Kimilsungist theory on leadership. It is clear from this that Kimilsungism differs from Marxism-Leninism in its structural system and content.

As you know, Marxism has its three sources of origin in the classical philosophy of Germany, the classical political economy of Britain and the doctrine of Utopian socialism of France. Accordingly, its structural system comprises these three fields. Leninism developed and enriched Marxism in various aspects, but it adopted the same three elements? philosophy, political economy and scientific

socialism.

In the new era of human history when the popular masses have emerged as masters of the world for the first time in history and are shaping their destinies in an independent and creative way, in our era when the revolutionary movement of the working class has advanced a long way and is being conducted extensively and profoundly throughout the world, the revolutionary practice demands a new idea and theory of leadership over the revolution, and has presented the question of leadership in mobilizing the broad sections of the masses for the revolution as an urgent problem associated with the outcome of the revolution. Kimilsungism which is made up of three elements—the Juche idea and the revolutionary theory and leadership method it clarified—has met these new requirements of the revolutionary movement.

Kimilsungism is an ideological and theoretical system with the Juche idea as its core. The originality of Kimilsungism is derived from the originality of the Juche idea. Therefore, when we talk about Kimilsungism, first we have to think of the Juche idea.

Yet, we should not regard the Juche idea in the same light as Kimilsungism. Some people now put them in the same category, but they are different in content. Kimilsungism comprises the Juche idea and a far-reaching revolutionary theory and leadership method evolved from this idea. We therefore have defined Kimilsungism as a system based on the idea, theory and method of Juche.

When we say Kimilsungism is an original revolutionary idea different from Marxism-Leninism, we never mean that it has no derivations from Marxism-Leninism. At present there is also a tendency to contrast Kimilsungism with Marxism-Leninism, allegedly to emphasize its originality. But its originality is not necessarily proved only by contrasting it with Marxism-Leninism, denying its derivations from the latter.

Both Kimilsungism and Marxism-Leninism are revolutionary ideas which have provided solutions to the revolutionary practice of the working class.

The revolutionary cause of the working class is a task extending over a long time, a task that is to be fulfilled through different historical eras. In this sense, the revolutionary struggle of the new historical era is the continuation of that in the preceding era. Like the revolutionary struggle of the working class, their revolutionary ideas and theories which reflect their needs, are also derived and developed from era to era. Although Kimilsungism is an idea which represents a historical period different from that of Marxism-Leninism, it is closely connected with the latter because of the common class ideal and objective to serve the revolutionary cause of the working class.

Kimilsungism was founded and has been developed in the course of safeguarding and embodying the ideological and theoretical achievements of Marxism-Leninism. The Juche idea itself is an idea discovered in the process of the revolutionary struggle waged under the banner of Marxism-Leninism; it is an idea which has opposed all trends of idealism and metaphysics and strictly adhered to the

materialistic and dialectic stand. The revolutionary theory of Kimilsungism is also a theory which was founded and enriched in the course of protecting the revolutionary quintessence of Marxist-Leninist theory from bourgeois and opportunist theories and creatively applying and developing it in line with the requirements of the revolutionary practice of our times.

We should oppose both the dogmatic attitude of swallowing Marxism-Leninism in its entirety without seeing its historical limitation and the nihilistic attitude of negating it while only emphasizing its limitation.

The Marxist-Leninist theory should be viewed in the context of the conditions prevailing at the time it was founded. Historically, Marxism and Leninism, which came into being as a reflection of the period of preparation for and carrying out of the proletarian revolution, set as a direct task the elucidation of the theories, strategies and tactics of the revolutionary struggle to overthrow capitalism. Eventually, they carried out this task. Furthermore, the founders of Marxism-Leninism drew relevant theoretical conclusions from their analyses of capitalist countries, primarily the capitalist countries of Europe where they were working and where the revolution was on the cards.

The limitation of Marxism-Leninism is, as you see, related to the conditions of the times, to the historical tasks which it set itself, and to the historical premises from which it proceeded. Therefore, it is wrong to negate Marxism-Leninism because its propositions and theories fail to meet all the requirements of contemporary revolutionary practice.

We should have a correct understanding of the correlation between Kimilsungism and Marxism-Leninism, on the basis of appraising the latter in the right light. In their relationship, we should not try to see originality only while ignoring derivations, nor should we, on the contrary, make light of originality and put too much stress on derivations.

It goes without saying that the main point in this respect is originality. Putting the main emphasis on originality while viewing it in context with derivations is the principled stand which must be adhered to in understanding the correlation between Kimilsungism and Marxism-Leninism.

Giving the Party members and working people a correct understanding of the originality and historical significance of Kimilsungism is of great importance. So, when a fitting opportunity arises some day, I will go into greater details on this question.

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