

# For Independence, Sovereignty and International Cooperation in Europe



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It is a great pleasure to open this European Seminar on the Juche Idea here in Sofia, the capital city of Bulgaria. Our satisfaction and thanks for organizing the Seminar are directed to all who contributed in order to make it possible and to all of you that come from many countries in order to contribute to our discussion. Special acknowledgments go to Dr. Ogami Ken-ichi, the Secretary General, and to the other representatives of the IJJI, besides the delegation of the KASS, which makes this event even more important.

The importance of this Seminar, aside from the attendance of the participants, is essentially due to its subject, namely "Independence, Sovereignty and International Cooperation," which puts into focus some of the most important issues in this historical period,

especially for us in Europe and for peoples all over the world as well. It is a matter involving various aspects that are complex and crucial, interrelated and yet demanding to be appropriately defined and understood in order to avoid the risk of misleading conclusions.

In this short introduction, I simply shall raise some aspects of these problems, which shall be discussed in the speeches during the Seminar, emphasizing that Juche idea can provide us some reference points and patterns as a compass to take our bearings. The concepts, object of our Seminar today are in fact quite central in the Juche idea that - as it is well known - were elaborated by President Kim Il Sung and then by General Secretary Kim Jong Il, starting from the real and concrete situations in the struggle for liberation of Korea from

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colonialism and for its safeguard against attacks of imperialism. And these concepts still keep their value, as it is being well demonstrated in recent developments under the leadings of Chairman Kim Jong Un. As it is evident to everyone, the exact implementation of this ideal system in the DPRK enabled attainment of successful and sure achievements, which allowed important results in national self-defense besides renewed impetus to the economic and social development, with the affirmation of the Country as a power also at the international level.

Independence of the Country is the necessary requirement and framework at the same time of the independence of Man, who in the Juche idea, as a new humanism, all of us know that is at the center of everything, as a social being, and must decide everything, in the context of the people of which he is a part, thus enshrining the democratic principle. Independence, therefore can only be safeguarded by implementation of national sovereignty in which results popular sovereignty, so that independence and sovereignty can be considered as two sides of the same coin. In this way it is possible to uncouple sovereignty from any idea of nationalism, likely to lead to dangerous policies, aggressive and bellicism, and to assure a close link to democracy and international cooperation between countries each other respectfully in the perspective of mutual interest and reciprocal solidarity.

We are undergoing a period in which numerous in the world are attacks to independence and sovereignty in various

forms, from direct military interventions to economic wars, commercial embargos, boycott in supply of goods and devices, financial blockades, sanctions, attempts of regime change and destabilization — in several areas and situations, from the DPRK, to Cuba, Venezuela, Libya, just to mention only some cases, but many others could be recalled in recent and contemporary history. And all hold in common a flagrant violation of the basic norms of international law, as the non-intervention principle and the peoples' self-determination, that underlie UN Charter and are proclaimed in other important international instruments as well, besides constituting a flagrant violation of fundamental human rights.

Those rights that are often flagged like inappropriate arms in a sort of weaponization against socialist countries, but without any hesitation and preoccupation are violated when unjust and unlawful "sanctions" and policies against those states are put into effect, resulting in collective punishments forbidden by international humanitarian law, even to deprivation of indispensable means of survival for more vulnerable population groups, starting from medicines and food but also fuels necessary to transportation and other services. All these conducts should deserve to be brought before the International Criminal Court as crimes against humanity on the basis of the Court's Statute.

Also in Europe, the real independence of states and the popular sovereignty is challenged, not only because of the policies of many governments subordinating their choices to the

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strategic interests of the imperial power in the Atlantic alliance, but also for membership in the European Union. This organization started as a mean for the continent's reconstruction after the Second World War with the mark of economic liberalism and became more and more an instrument of the great economic and financial powers. That gets to impose austerity policies, that is to say compression of people's needs, by ever stricter constraints not only in Communality legislation, but even in member states' constitutions, as happened also in Italy by setting in the constitution the budget equilibrium with its duress. All this happens subjugating, by sequestration of the national decision-making capacity, economic and consequently social policies of member states for the benefit of supranational centres of power, moreover impersonal like the so-called markets, of whom some dominant states are expression and in respect of whom all others find themselves in a dependent position.

Therefore, it is not surprising that in many member states of this European Union, even in states past considered as euro-enthusiasts, among them Italy, a public opinion of aversion has been rising. European circles accuse it of sovereignism, charging this word with all negative meanings historically connected in right-wing revanchist and reactionary milieus, from nationalism to isolationism, with identical logic of moral and intellectual closure, racism and xenophobia. All opposite of what is considered the essence of all the good that would be resumed in cosmopolitanism, opposing national dimension for the sake of open society

and free and deregulated circulation.

This issue needs greater clarification. The recovery of sovereignty, necessary for reaffirmation of independence, has nothing to do with autarchic or dominationist ideologies, nothing to do with nationalism understood as capitalistic individualism referred to nation, that applies in respect of other nations competitiveness of war of everybody against everybody for the sake of own overwhelming egoism. But on the contrary, recovery of sovereignty aims to develop national capacity to decide own life and liberate it from impositions of supranational centers in which the capital's strength resides today; it opposes, therefore, globalization and mundialization and in the same time deregulation and external constraints impeding the will and the welfare of the people instead of wealth's concentration only for a few.

This entails a resocialization of the economic system and a reappropriation of democracy, in which really the demos, it is to say the people, becomes protagonist again. For this reason as well independence and sovereignty are closely intertwined, because impairment of independence i.e. the sovereignty of states involves the dismissal of people's sovereignty, and so peoples have to fight in order to safeguard the independence and the sovereignty for their state and at the same time for themselves.

This does not mean at all a closure inside natural-tribal entities or compact communities in accordance with nationalist or racist ideas. On the contrary, starting from the observation that, in our contemporary age, international

relations are more and more close, everyone must agree that, on the basis of recognition of the other countries' equal sovereignty, it is a duty to respect in the same way their sovereignty and independence and develop with them relations based on international cooperation, and not on aggression, domination, hegemony, intervention or sanctions.

In this sense, conclusively it can be said that, while dominant classes and states who are their representatives upheld in the past

ideologies of an overbearing nationalism and uphold today ideologies of a liberal cosmopolitanism in the market's supremacy beyond boundaries, in our contemporary age defense of national sovereignty goes hand in hand with defense of internationalism and democracy, firmly opposing both imperialist nationalism and marketist cosmopolitanism, with the aim of achieving a pacific and mutually beneficial coexistence of homelands, characterized by solidarity and democracy.