

Juche Idea That Supports People and State



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Allow me, first of all, to congratulate the Japanese National Liaison Council for the Study of Kimilsung-Kimjongilism and the International Institute of the Juche Idea for organizing this important Seminar to Commemorate the 111th birth anniversary of President Kim Il Sung, who founded the Juche Idea.

Let me also remember that this year marks the 45th founding anniversary of the International Institute of the Juche Idea, that during all these years conducted, under the guidance of Dr. Ogami Ken-ichi, secretary general of the IIJI, together with its Board of Directors and through its regional branches, like the Asian Regional Institute of the Juche Idea, the Latin American Institute of the Juche Idea, the African Regional Committee for the Study of the Juche Idea, and the European Regional Society for the Study of the Juche Idea, an intense and fruitful activity for studying, deepening and disseminating the Juche idea.

I see in this Seminar many participants and I wish to express to all of you my respect and consideration. I wish in particular to thank the organizers for inviting me and giving me the opportunity to exchange views with you and for giving me the possibility as well to know the beauties of Japan and its interesting and fascinating culture.

It is a real pleasure and an honor for me to speak in front of you and to develop contacts that no doubt will continue in the future in order to discuss issues relating to the Juche idea.

The large participation from different countries in this Seminar testifies to the permanent interest and validity of this idea throughout the world. An original idea that is not just a mere theory, but a coherent and comprehensive system that is capable to guide the practice.

As you all know, the Juche idea was first elaborated by President Kim Il Sung on the basis of concrete experience in the midst of the struggle of the Korean people for liberating his country from colonialist subjugation and then for defeating imperialist attacks. And its practical implementation, increasingly enriched over the years, has made it possible to restore and safeguard independence and sovereignty of the country, and to achieve as well important results in developing, from a past feudal and backward society, a modern society assuring social justice.

President Kim Il Sung in fact was an outstanding leader who devoted his entire life and activity to independence and socialism, undoubtedly impressing an important mark in the history not only of his country. He was indeed an excellent general and strategist who led the struggle of the Korean people to victory on the battlefields, besides being a man of government capable of brilliant successes in the various fields of the social life, cared about the needs of people and anxious for giving benefits to all of them; and he was an eminent thinker, too, authoring a new theoretical system for independence of peoples and for building a socialist society. He was, therefore, and he still is much loved by the Korean people, and his memory and teachings are very alive also in the world progressive people.

Really, he was a personality of very high gifts and of the highest level; and, nevertheless he was a man of the greatest simplicity. If I may tell you a personal testimony, having had the great honor and privilege, that I keep among my most vivid memories, of being received by him, I expected, considering the importance of his role and the deference that everyone paid him, to be greeted by an official, and then by another one, and then to walk down a long hallway, and wait in a waiting room, before being admitted in his presence. To my surprise, none of that: unlike other heads of state, President Kim Il Sung was already in front of my car, personally welcomed me very cordially and ushered me in a hall where he dedicated me a long time answering my questions and elucidating by simple words with great clarity the most complex issues of international relations and social development in the light of principles of the Juche idea, and in particular of the principle of independence.

We can say that independence is the central pivot of the entire Juche idea system, which is based on this principle as in concentric circles on different levels interrelated to

each other: independence of peoples and States, independence of own people and, within this, independence of man.

More precisely, the Juche idea, taking the man as the starting point and placing him at the center of everything, creates a human-centered system, in which the need of man to be free and independent requires the independence of the people to which he belongs, within the framework of the mutual independence of other peoples.

I have personally to admit that the principle of independence was what, first of all, led me to approach the study of the Juche idea, as an historical keystone of human development. And I think that for this reason the Juche idea is worthy to be widely disseminated, studied and known, also in Western countries, or somewhere else, history and culture, social and economic system induce the habit to talk more about individuals and about human rights, often, however, being confused with the law of the strongest and consumerism of market.

The Juche idea, in fact, can be regarded as a new humanism to the extent that the position of man is correctly exalted by this theory, whose pillars insist on the fact that man is the master of everything and decides everything. It is therefore he who forges his destiny, with conscience and will, even creating the right situations, and it is he who must be the recipient of all attention.

Obviously, it is not the man atomized in unbridled individualism and in the struggle for survival of one individual against another one, as in capitalist-type societies. But, emphasizing that man is a social being - as it was highlighted in most ancient philosophies until the Renaissance period in Europe, culminating in Italian humanism, before capitalism and market prevail - it is the man who lives in a community, in whose context only can his capacities be harmoniously developed, in coordination with the capacities of the other members, in order to achieve common objectives that can benefit each of them.

Independence of man can therefore only be achieved if the independence of the community in which he lives, and of the people to which he belongs, is achieved; because, if this were to be missing, that is, if his people were subjugated by others, no man belonging to this subjugated people could be free and independent.

We are therefore dealing with an original socialist theory which, even if it comes to have various points of contact with other socialist theories, takes its cues from its own axioms and develops in a peculiar way.

The Juche idea, in fact, overcomes limitations of previous theories based on determinism

or over-emphasis on material and economic factors. Stating that man is the master of everything, the Juche idea surpasses Marxism-Leninism, that studied the objective conditions in a historical period for making revolution and taking the power.

The Juche idea, based on their conscience and creativity, assigns man and peoples a decisive role in the transformation of the world and teaches also, as a timeless method and process, how to continue the revolution and keep the power. This not by applying a pre-established and general rule, but according to the concrete situation of each country, relying on their own strength, fulfilling the needs of the popular masses and through a continuous ideological work.

The constant application of these principles has allowed in the DPRK, despite many difficulties, not only the creation of a new socialist society along with a rapid rebuilding of the country from the ashes of war with new magnificent economic and social achievements, but it also ensured with its independence the safeguarding of these conquests against all the persistent attempts to undermine their livelihood from the outside.

This was made possible thanks to the raising of the widespread awareness of those principles. And it was this approach that allowed the DPRK to avoid the collapse that wrecked revisionist countries in Eastern Europe, and also left the popular masses in other countries, like in Italy, where existed once the greatest communist party in Europe, without a political guide at the mercy of the mechanisms of capitalist liberalism. That collapse also that left the way open to the hegemony of imperialism in many parts of the world and to its claims to establish a unipolar world with a single superpower claiming to extend its hegemony to the whole world.

Consequently, the hegemonic practices of the USA, which had gained momentum after the end of World War II, albeit with important defeats such as the one suffered by the DPRK itself and then by Vietnam, and even with the resistance encountered in other countries such as Cuba, have intensified posing dangers to global peace and security.

To preserve and extend its hegemony, the United States foremost has interfered in the internal affairs of other countries, often destabilizing them and instigating “color revolutions” and “regime changes”, has fomented regional conflicts, and even theorizing the use of a preventive war to mask abuses, have launched wars using lies such as eliminating non-existent weapons of mass destruction in Iraq, or have launched other wars arrogating to themselves the responsibility to protect people of other countries against their own governments as in

Libya or even in Yugoslavia.

Moreover, they have mystified attacks and interventions in other situations under the cover of the global war on terrorism. Proclaiming themselves defenders of international law or international gendarmes, they have declared that the rest of the world must follow their rules and accuse opponents for international crimes, glossing over their own.

They have not even been ashamed of the hypocrisy of introducing restrictions on carbon dioxide emissions into the atmosphere and blathering about environmental protection while resorting to the use of depleted uranium weapons, that leave death and agony of persons and earth for future generations, and even while considering to drop nuclear bombs, as the USA, the only state that already did it right here on Japan in Hiroshima and Nagasaki.

They have also often imposed heavy and illegitimate sanctions, economic and of various types, against those States that do not subject themselves. More generally, under the pretext of promoting, despite of their innumerable social problems, their concepts of democracy, freedom and human rights, as if they were goods to be exported by the use of force, they have imposed their rule as a “pax Americana”.

This supposed new world order has been supported by some richer capitalist states, such as the states of Western Europe, Japan, Canada, Australia, and still others, close allies and substantially dependent on the United States, which have identified the international community with the Western community as if their interests were those of the whole world.

But over six billion people in the world, spread in the most populous countries, are increasingly demonstrating a growing opposition to this hegemony; and since much time by now the dominationism of Western states has on several occasions shown signs of undeniable decline, despite claims to the contrary.

Like a mortally wounded animal, imperialism wriggles in its most desperate and aggressive writhes, dangerously trying to overthrow its opponents.

The Atlantic Alliance, which was to dissolve after the dissolution of the Soviet Union and its military opposite, the Warsaw Pact, has only changed its skin, adapting like a snake to the new situation and becoming the military arm through which the United States has tightened its allies around itself in order to exercise its plans for regional and global domination.

NATO, as a professed defensive and actually most aggressive military alliance in the world, sees the United States allocating an all-time record \$840 billion to military spending last year and with 4% of the world’s population covering 39% of military spending of the

entire planet; and it also compels the Member States to commit more and more financial resources to rearm and to spend huge and crazy sums for this, subtracting them from the welfare of the populations, in order to intervene by bombing other countries in the various wars waged and to prepare new wars.

On the European continent, contrary to reached agreements, the United States through NATO have extended their influence by “preying” on the states of Eastern Europe and those of the former Soviet Union, incorporating them into their military bloc, arming them with advanced means of warfare and war materials and setting up military bases right up to the Russian borders.

Recalling in a reverse way the planned 1962 installation of a Soviet base in Cuba to defend against reiterated US attacks culminating in the attempted Bay of Pigs invasion - planned installation promptly withdrawn but for which the United States was on the threshold of triggering a nuclear third world war - this situation could not fail to find the reaction of a country like the Russian Federation threatened so closely. And indeed this situation deliberately provoked it to the alternative of facing aggression in the near future or to foiling it, together protecting the Russian-speaking populations already subjected to violent attacks, even through the use of force after unsuccessful efforts to stop NATO expansionism.



The said Seminar on the Juche Idea was attended by some 150 in all, including foreign delegates from Italy, Mexico and Mongolia and Juche idea researchers in Japan.

This expansion underway in Europe, moreover, comes within the framework of a global strategic plan and corresponds to a similar plan to increasingly tighten the states of the Asia-Pacific region, including in particular Japan and South Korea, in a military interpenetration which, coming to recall in some aspects the Axis created in the thirties of the last century between German Nazism, Italian fascism and Japanese militarism, aims to prepare a conflict against China and to ensure world domination, no matter if at the risk of a catastrophe for all humanity.

In this design, Western States and other States closely dependent on the USA have followed and implemented the decisions taken by the United States, without taking into account that their interests are actually divergent and without even taking into account the opposition of their respective peoples.

They send soldiers and weapons in risky military operations under the command of the United States, and have ceded portions of their territory to the United States to install bases, including nuclear ones, in various locations in the shape of a so-called “pearl necklace” in the Indo-Pacific quadrant, and in numerous locations in Europe, which the United States is accustomed to consider its property.

In this regard, I am reminded of a famous episode which took place in 1985 at the Sigonella base in Italy, where a plane carrying Palestinian attempters was forced to land and was surrounded by the American marines, whose delivery had been demanded by the Italian government of the time intending to carry out an autonomous trial, and who were in turn surrounded by the Italian “Carabinieri”, the military police.

And I also recall, among others, the massacre caused in 1998 at Cermis, Italy, by pilots from an American base in Italy, who, flying at low altitude to amuse themselves on that panorama, severed the cables of a cableway causing the death of over twenty people, but they were taken away from Italian jurisdiction, just as the American government usually takes away its soldiers from local jurisdictions, only to be absolved by US judges. More generally, states as the United States are very solicitous to put on trial others, but they don't want to be tried themselves, and therefore they don't recognize the International Criminal Court, even though they applaud when it puts subjects of other States under indictment.

And yet these American bases in foreign territory, obviously become enemy military targets and objectives themselves, so that, while the US adds fuel to the fire from afar, it is these territories, it is we who risk being incinerated. All this is naturally beyond the deep ditches

dug and separating from those countries with which cultural and commercial exchanges of mutual interest are interrupted, and beyond the result of coming to depend only on the interests of the United States, which profit by replacing them with the American way of life and with their often more expensive wares.

Furthermore, the same governments, proclaiming that they are supporting the USA in NATO to defend the threatened democracy, ignore and trample on the will of their peoples, since the clear majority of Italians, for instance, like that of other peoples, convinced that the only way to peace are negotiations, is decisively against the remittance of weapons and against the military escalation of the war in Ukraine, where a proxy war is fought by the United States and NATO through Ukrainians soldiers. And yet our governments continue to strut behind the United States with helmets on their heads.

There is therefore a question about real sovereignty and independence, and there is also a question about the vaunted democracy at home, the same one that they say they want to export and that they say they are going to defend with war in other countries; along with human rights, many of which are trampled upon at home.

All these problems arise today with particular acuteness and gravity. More and more peoples in the world demand the end of the “pax Americana”, of the unipolar hegemony, of the dominationism that the strongest states, gathered around the hegemonic power, impose by force on the entire planet.

An increasingly urgent need arises for a new international architecture or a real new world order, different from that one advocated by the imperialist states. An order in which states assume an attitude of self-reliance so as not to depend on others and respect the independence of other states.

Central to all of this indeed is respect for independence, which is so important as to be even considered in international law a requirement for states to be the real subjects of this order; and many other norms derive from this.

The Juche idea, whose cornerstone is, precisely, as we have seen, independence, can be a powerful tool for fulfilling this aspiration of peoples in the contemporary era.

Its correct application enabled the Korean people under the guidance of President Kim Il Sung to liberate themselves from the colonial yoke first and to win against the attacks of imperialism. Under the guidance of Leader Kim Jong Il, as currently under the guidance of Marshal Kim Jong Un, the accomplishing of important achievements in social life also

allowed the Korean people to safeguard their independence and sovereignty, together with the affirmation. Also, through the principles of Songun, they have built the DPRK as a State that is endowed with a powerful self-defense apparatus, which imperialism can no longer afford to attack with impunity.

The Juche idea can therefore show the path and guide the advance of peoples to arrive at establishing a real new world order, based on some key concepts, such as respect for national sovereignty and independence of all countries, non-interference in internal affairs, removal of unilateral sanctions, self-determination of peoples, promotion of indivisible security, according to which the security of one country must not come at the expense of others, in addition to peaceful resolution of disputes through dialogue, international cooperation on an equal footing and mutual benefit.

For all these reasons the Juche idea, whose founder's President Kim Il Sung on his 111th birth anniversary, we are today celebrating, is receiving ever greater interest; and it is increasingly studied and deepened by those on the various continents who militate in favor of the establishment of a world without domination and oppression, for the construction of really independent countries, that implement social justice for which people and man can freely exercise their creative abilities and peacefully live a dignified life.

(Lecture given at a Seminar on the Juche Idea held in Tokyo on April 15, 2023)