

People's Life in DPRK and Juche Idea



The writer received in audience by President Kim Il Sung

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There are many perspectives from which to analyze the revolutionary process of the DPRK, known as North Korea and hereinafter called simply Korea or the DPRK.

We would like to try to do it from our perspective, as a person who believes in the socialist system, which has created an image of what it should be.

It would be long and pretentious now to analyze it from that perspective, so we will comply with giving a rough idea of the issue.

Socialism must serve to develop people into new ones that are intended to aspire to independence and equality among all, a society where the right and solidarity prevail, in order for the people to live happily. In the course of creating a new world as such we idealize, we struggle and sometimes risk our existence to this end.

We start believing that the Soviet Union would be found as that ideal world; Cuba in the sixties filled us with hope and China looked like a utopia.

Soon they all collapsed, the Stalinist regime was the opposite of what we thought, Cuba had their flashes and achieved some successes, but a friend of mine told me that the revolution was for the people to eat and it was not Cuba as it should be; distant China hit us with its cultural revolution and then became a socialist country for what is good and introduced capitalism for what suits it.

In those days we criticized those processes. That created problems among our comrades at that time, especially in the case of Cuba, our criticism almost turned us for and against its revolutionaries.

One day in 1969 and by the way of a World Congress of anti-imperialist Journalists, we got to know of Korea. Until then the country was nothing more than a country that experienced a distant war reflected in American films and we knew very little of it.

On that trip we checked with our own eyes, the horrors of that war, which had about five million people die, in which imperialism had committed heinous crimes, in which dropped only in the city of Pyongyang were more bombs in World War II. There was not a single building left standing in Pyongyang. Then we visited the underground of the city as the Korean comrades had built during the war, where there were houses, schools, theaters, in a way that went beyond our senses and intelligence.

Within several years after the war and

destruction, without the help of any other countries, they already started raising new cities, new towns, inventing their own tractors to plant, training their own teachers to open schools, teaching people to love their fatherland.

In that short stay we wished to know more of the Korean people as we identified them immediately as the people of the future in which we believed.

We, a group of journalists committed ourselves to disseminate among our regions the truth about what was happening in Korea that was unknown to the rest of the world.

That was how the story began. Committees for friendship with Korea were formed in our countries and the continent. We came to visit this country briskly and many times, and then with what we experienced in the process of building the new society we came to have our current perspective there.

The discussion on the above should serve to understand our different views on Korea, which is not the product of a simple visit, an interested advertising or guide but a real experience of what has happened and what is there and how things are today: the closest thing to a paradise.

As the topic is broad and has its complications that need to be given some explanations in details, we would like to try to do so in the chapters forwards.

To begin with, in the next chapter we will refer to the role played all through the history of Korea by President Kim Il Sung, man whom we admire and respect.

President Kim Il Sung

Today we will speak of the great Korean leader President Kim Il Sung.

Since the late 19th century, the Japanese imperialism had occupied Korea, imposing a repressive and violent regime. The Korean people were born more than five thousand years ago and during their history had been called upon to fight against invasions that wanted to take over their territory, because Korea was surrounded by three giants: Russia, Japan and China.

One of the leaders of the anti-Japanese struggle in the late 19th and early 20th centuries, was Mr. Kim Hyong Jik, the father of President Kim Il Sung. From very early in his life, President Kim Il Sung contributed to the struggle against Japanese domination, fulfilling small tasks given by his father.

In October 1926, when he was only 14, President Kim Il Sung founded the Down-with-Imperialism Union or DIU, which was the starting point for developing the fight against the Japanese rule.

In June 1930 when he was 18, President Kim Il Sung set out the philosophical principle of the Juche idea which has played a leading role in the recent history of Korea and in 1932 when he was 20, he founded the Anti-Japanese People's Guerrilla Army (AJPGA) that led to establishing the revolutionary people's government and set up the Korean People's Revolutionary Army (KPRA) to achieve a victory in the liberation of Korea in 1945 after their arduous struggles.

So, Kim Il Sung was not an improvised leader but one who began to be formed as leader in the struggle and intellectually since early in his age, then assuming a leadership role with his given intelligence, courage and organizational skills.

I will not make a detailed life story of the Korean leader as it would take a very long time and is not the subject of this analysis of Korea.

I would like to just say that during the decades of the 1920s-1940s President Kim Il Sung led the struggles of "all the Korean people" against the Japanese rule.

Great battles were fought in the guerrilla war that was unprecedented in history and released much of the territory of Korea. Those battles took place in the main form in the northern part of the country, which is hilly and conducive to developing the struggles.

In the year 1945 marking the end of World War II, the United States and the Soviet Union decided to help the Allied liberate Korea. The US is responsible for the southern part of the peninsula and the Soviet Union for the northern part. Those objectives were met without major problems. The US' Army helped liberate the southern part, and the Soviet Union the northern part, whose fact was already practically displayed by the Korean people.

In the anti-Japanese struggle, Kim Il Sung was recognized as the leader of all Korea. The Soviet Union withdrew its troops leaving power to the Korean people and their leader.

In 1948 when the presidential election was held throughout the Korean Peninsula,

Kim Il Sung was elected president of the new Democratic People's Republic of Korea. The US did not accept the election as being invalid and decided to split the Korean Peninsula in two, the North and the South. When founding the Republic of Korea (ROK), the US imposed its presidential system on it, without a reasonable election, Rhee Syngman, a Korean who had resided in the US and had not had any involvement in the anti-Japanese struggle.

For three years there had been difficult situations because both sides wanted to defeat the other to reunify the country, resulting in political struggles. In 1950 the US Secretary of State John Foster Dulles visited the Korean Peninsula and ordered the invasion of the North. The Korean People's Army (KPA) commanded by General Kim Il Sung certainly responded to that aggression.

For three years there developed a terrible and bloody war where five million people died, and the North army won the war because they had conquered some cities and territories in the South. This has brought to a "war armistice" that still exists.

Thus I have summarized this part of the Korean history by attaching importance to the role of President Kim Il Sung. It would be the phase of rebuilding the country from the ruins that left after the war to the formation of a new Korean society, being based on the principles of Juche, to a paradise on the earth we call.

Because we consider Korea as being close to ideal socialism, we will discuss the Juche idea and Korea in details in a forward

chapter.

I emphasize that both at the stage of liberation and in the construction of a new society, the central character is President Kim Il Sung.

The Juche Idea (1)

The Juche idea is a philosophical man-centered thinking, a sense of life, a way of life that can be applied to a person, a community or a country.

The Juche idea is based on the philosophical principle that "man is the master of everything and decides everything." That man is the master of everything means that man is the master of the destiny of the world and of his own, whereas that man decides everything means that he plays the decisive role in transforming the world and to decide their own destiny. In other words the Juche idea indicates the position and role of man in the world.

The man has two lives, his physical life and his socio-political integrity. His physical life is an organic and biological life, while his socio-political integrity is a life that exists in a social being, which is the most important to man as master of the world.

Man is a social being with "Chajusong" (independence), creativity, and consciousness. These three social attributes of man are formed and developed throughout social history.

The "Chajusong" is an attribute of social being who is desirous to live and develop independently. The "Chajusong" motivates

man to overcome the constraints of nature, opposing all forms of social subjugation and transform everything to put at his disposal to achieve his goal of life.

Man's purpose in life is to seek happiness and benefit of his interests. Seeking to realize that purpose, he transforms nature and society in which he lives.

In the family all its members play the central role, whereas in a community all its members do that role, in a country the masses do that role.

The "Chajusong" or independence allows man to be free, make everything serve him, and overcome any difficulty.

Creativity is an attribute of social being who changes the world, i.e. nature and society to his advantage. It is the attribute with which he transforms the world and shapes his destiny with defined purposes. It makes nature and society more useful and helpful as a benefit by renewing the old and creating the new.

Whereas "Chajusong" expresses the position of man in the world, creativity is its role to transform the world.

Consciousness is an attribute of social being who understands the world and its laws for its transformation and his own transformation to develop nature and society according to his own needs.

Man's three attributes are related to one another. His conscious activity determines him to understand and transform the world independently and then carry out his creative actions.

Comrade Kim Jong Il said: "Man does not

merely adapt himself to environments and conditions. By his independent, creative and conscious activity, man continuously transforms nature and society, changing as he desires what does not meet his needs, and replacing what is outdated and reactionary with what is new and progressive. This is man's endeavour and struggle to change and transform the world into one that serves man better." ("On the Juche Idea")

The conception of the world from the Juche idea is that the world is transformed by man with creativity in the direction to meet his needs.

Thanks to the struggles of the masses, history is developed to transform nature and society. The "social history" is one that is analyzed from the perspective of the evolution of the masses, putting them in the center of material and ideological transformation.

The main thing here is that whereas natural movement proceeds spontaneously, social movement proceeds in the direction to serve man by dint of his actions.

In short, the struggle of the masses to transform nature and society for their benefit will be the struggle to defend and realize their "Chajusong."

The guiding principles for realizing the "Chajusong" are: establishing a) Juche in ideology, b) independence in politics, c) self-sufficiency in the economy, and d) self-reliance in defense.

"To establish Juche in ideology means having the consciousness that one is the master of the revolution and construction,

thinking and doing everything, centring on the revolution in one's own country, and acquiring the viewpoint and attribute of solving all questions by one's own talents and initiative." (Ibid.)

"Maintaining independence in politics means upholding national independence and sovereignty of one's people, defending their interests and conducting politics by relying on them." (Ibid.)

"Building an independent national economy means building an economy which is free from dependence on others and which stands on its own feet, an economy which serves one's own people and develops on the strength of the resources of one's own country and by the efforts of one's own people." (Ibid.)

"Self-reliance in defence is a fundamental principle of an independent sovereign state." (Ibid.)

This principle means defending the country with their own forces.

Given the existence of imperialism, a country that does not have full military defensive capacity to protect itself against internal and external enemies, indeed cannot be considered fully a sovereign and independent state.

The main thing in implementing the Juche idea is to grasp an ideological factor.

The masses have an inexhaustible capacity for the revolutionary struggle, but if their ideological level has not been heightened, they cannot prove that capacity. That is why it is one of the main tasks for realizing Juche to heighten the masses'

ideological level, and if this work is not done their revolutionary struggle will fail.

It is all part of the need in creating a valuable, worthy and happy life to accord with each situation and the needs of the masses. What to always bear in mind is that the strength of the masses depending on the unity can only be achieved through their ideological training.

There is no formula for applying the Juche idea. You can apply those principles of Juche to your personal or family life; You can also apply Juche to a community or a country. But in each case you should find by yourself "Chajusong" from the reality itself.

The Juche idea is that which governs the people's life in Korea with great success, but that is the Korean experience according to the Korean reality. If you want to apply the Juche idea to another country, to another society, you must find the corresponding "Chajusong" and apply the idea to another reality.

I have tried to summarize the fundamental concepts of the Juche idea, but each concept can be expanded, primarily with quotes and direct examples made by President Kim Il Sung and General Secretary Kim Jong Il, who dealt with each development of the issue.

The Juche Idea (2)

What is a happy life described in the Juche idea? We have seen that man has a life both as a biological organism and a social being.

For a biological being happiness is to meet one's material needs, like living in a

nice house, eating and dressing well and meeting their basic needs. In that sense the material abundance can be considered as an index of the happy life. If man is only interested in his material life, there is nothing to distinguish him from animals, which have survival as the sole purpose of their living.

So what is the real purpose of human life? For man the fundamental objective in life is to occupy the position and role of the master of the world.

The purpose of education should lie in teaching men as the noble goal of life to end exploitation and oppression of man by man as soon as possible and raise their position and role in the world with the united strength of them all.

The rightful life of man as the master of the world is a life as being independent that directs his life to satisfy his demand to own the world and play the role as such.

The master of a family should take responsibility for its fate and comply with the duty and the rightful role as such. Likewise the head of the company should take responsibility for its fate and try to meet one's duty and role as such. It could not be considered as one's own master to live while exploiting and oppressing others.

Only when the masses shape their destiny with their own strength, can they live as the masters of the world and of their own destiny.

An independent life and a free life differ from each other. The free life means satisfying one's desire freely. The independent life requires man to fulfill his responsibility as master, therefore only allows

him to enjoy the freedom at his own risk and with his own strength that suits his interests and demands as social being.

Freedom is precious not because it is the condition for a man to lead a biological life but because it is the mode and condition for a man to ensure an independent life.

If man wants to live independently as master of the world and of their own destiny, he has to be primarily master of his own body and his own spirit, his physical life and his social life, overcoming individualism and selfishness. If he only pursues his physical desire, his own fame and his own social position, while turning a blind eye to the fate of the people, he will be a betrayal of the demands and interests of the masses, the real protagonists of history.

The subject that realizes the demand of man as a social being, is not the individuals but the community. Joining the personal life with the community does not deny in any way the individuals nor one's independence, but it means performing the "Chajusong" of the individuals as required by the collective.

We do not have to believe in god, nonexistent, but do believe in the masses, the creators of history and the great vitality of humanity, which has developed its destination over the long course of its existence.

Another important aspect of man's life is his creative activity.

General Secretary Kim Jong Il said:

"By virtue of his creativity, man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new." (Ibid.)

Man's position as master of the world rises only through his creative role. Man never be happy with his existence even if how good it is.

The bird of happiness is to slip from his hands and to land on a taller tree. That means there can be no immutable happiness, so that man must continually develop his life, that is, incessantly create a new life on an increasingly higher level.

For man the value of life is not determined by that his desire has been fulfilled, but by the amount of contributions he has made to humanity. There cannot be a perfect being in the world, or man cannot expect a complete happiness that fully meets his needs. Therefore, rather than requiring a definite improvement, both the individuals and the collective must strive to improve and develop more and instead of waiting for the complete happiness, they must continually advance towards ever greater happiness.

One of the fundamental aspects of the Juche idea is found in the words of General Secretary Kim Jong Il. He said: The revolutionary moral obligation and comradeship play the role of bringing individuals into one socio-political integrity.

Apart from the socio-political integrity, the individuals cannot be masters of the world or cannot be members of the eternal integrity of mankind. Only as part of this socio-political integrity, individuals' lives matter.

In order to be powerful beings and live happily, men must cooperate with one another and love one another instead of hating and

fighting one another.

Love is an intrinsic human need, and it is the potential source of social cooperation. Both President Kim Il Sung and General Secretary Kim Jong Il taught that cohesion rooted in comradeship is the vitality of the Party and the masses. People love the country and their compatriots, not by imposition of anybody, but by an inner sense of obligation.

Only those who love the masses and share their fate can be loved by those others and enjoy a more dignified and happy life.

However, it should be noted that besides the principle of love, the principle of justice is also needed. In addition to caring for each other, they should also be distinguished from each other in their positions for the role they played in the society, by applying the due treatment to what they did. The more they contribute to all, the better they will be treated. It is natural that they are respected for what they have done by the society.

Today the revolution and construction are carried out by each country as a unit; therefore, the independence of the world is realized in two ways; in the social life of each country and in the relations between countries.

In the present times the struggle for independence is the struggle for democracy in the essence. We must maintain the democratic principle that all countries respect for one another from an equal footing, regardless of their geographic, social, religious and ideological differences and develop friendly relations and cooperation between peoples based on the principle of acknowledging

differences.

The important thing is not to try to impose an ideological system on others by rejecting theirs but actively support the progressive ideas that defend the "Chajusong" of the people, reject war and aggression and increase gradually the level of consciousness of the peoples of the world through mutual ideological exchanges.

Conclusion

This is hard work that has been achieved through many years of educating the people in the Juche-oriented principles, as they are taught a way of living from their childhood. So, through the educational curriculums in schools, colleges and universities pupils and students are educated in the Juche-oriented principles and learn how to live up to the Juche idea.

In Korea the Juche idea is accepted by all as the best way to organize and live. In that country there are different political parties, although the most important and biggest party is certainly the Workers' Party of Korea; there are different religions with their temples many of which were restored by the state after the Korean War, but all the Korean people even those who are with other political parties accept the Juche idea as a principle to govern their lives.

We said at the beginning of these reflections that it was not easy to understand the lifestyle of the Korean people. Then the only way to understand their lifestyle was visiting there and living in the Korean reality.

Maybe if you get to know of the ideological unity of all the people, it will be easier for you to understand the way of their lives as we have explained on the above.

I can assure you that if you have the Juche idea as a principle of life, whether in Korea or anywhere else in the world, you can implement that principle that teaches you to live in harmony with others. In other words, you will lead a healthy life, fighting for the independence of your own people and other peoples of the world, respectively according to your own "Chajusong," while trying to change the society in which people live better according to their own reality.

But for that, you must become true researchers of the Juche idea, I repeat, you should convert Juche in your own way of life. Thus, the study of the Juche idea has spread around the world; there is a regional institute for the study of the Juche idea or a regional committee on each continent as well as study groups in individual countries.

In many of those countries Juche idea researchers have implemented the Juche idea, without mentioning the term of Juche or by renaming it; this is how they have taught their own communities in solving their problems with their own forces, without waiting always for their governments' helps, as they have lectured in political parties pointing out what is the true independence for which they must fight. They have taught to live in harmony, leaving aside the differences in the individuals and could put many examples of how the Juche idea is practiced in places where there are people who study it.

One of the major criticisms made by enemies is to discredit the DPRK by trying to find fault with it in reference of its political system and leadership of their leaders.

We begin by saying that the concept of "leader" in Korea is not the same as it is understood in Western countries. When speaking of President Kim Il Sung and other leaders who exercised or have exercised their leadership, the picture fabricated is of a dictatorial regime, where the leader is the highest authority and exerts the exercise of power against the masses. In Korea, as in many other parts of the East, the leader is a guide for his wisdom and the fact of the life, representing the highest and most precious interests of one's own people, but that does not necessarily have all the authority to command the country from the very beginning.

Let us start with President Kim Il Sung, who certainly is a special case as leader in that country. Kim Il Sung began to fight for the independence of his people when he was very young, in the shadow of his father; He founded a youth organization to participate in that fight.

Some years later he founded the Anti-Japanese People's Guerrilla Army (AJPGA) and then the KPRA; one of the most important events was that he enunciated the philosophical principles of the Juche idea, which was embodied in the struggle against the Japanese occupation and educating all the Korean people afterwards; Kim Il Sung led that struggle against the Japanese imperialism as a person in a position of leadership to win

a victory; together with his comrades he led free elections throughout the North and the South and founded the DPRK in 1948, when he was elected president of the whole country; then the US founded the ROK, dividing the country and while setting a policy of hostility against the DPRK, the Korean War broke out. Under the command of then General Kim Il Sung, the KPA defeated the powerful American army; after the war that lasted three years that left five million Koreans dead and the country destroyed, President Kim Il Sung led the Korean people to advance the reconstruction work and the ideological education under the Juche idea.

Thus, President Kim Il Sung and the Korean people arose in the conditions as explained earlier in this book, following the principles of the Juche idea. All the things I have explained are related to how President Kim Il Sung was chosen by the Korean people to be their leader.

Let me refer to something more about things the ROK. Without holding elections there the US had established military administration for nearly thirty years, whose presidents were dismissed for corruption or ended up in jail for the same reasons (the first election in the ROK was conducted the late 80s of last century). Meanwhile, elections were held in the DPRK according to its constitution, where not only the President but also other government officials and deputies were elected.

Because of his virtues, his heroic path leading the Korean people in their struggle to

win a victory and his wise leadership that made the country prosperous and thriving where people lead a life worth living, President Kim Il Sung not only deserved that title but also always was re-elected as president.

In the DPRK the leader is not a person who holds all the power, it is the leader who guides his people and represents their interests. There exists the Supreme Assembly, which constitutes some 2500 deputies, decides the country's most important policies; there are very capable Korean officials in high positions in the government as ministers or heads of institutions.

To get an idea, but on his merits President Kim Il Sung was reelected the president of the state even after his death, his successor Kim Jong Il was and the latter's successor Kim Jong Un is neither president of the state, the position's role which another person has played, who exercises the presidency of the state. A President of another country visiting Korea is greeted by Mr. Kim Yong Nam, president of the Presidium of the DPRK Supreme Assembly. Kim Jong Il was chairman of the DPRK National Defense Commission, which is one of the most important positions that exist in Korea. Likewise, the title of the august names of President Kim Il Sung and General Secretary Kim Jong Il has been granted to those who are recognized to be deserved for them.

So, when the Korean leader dies, as all

human beings die, a new leader to the people on one's merits will be chosen as a guide representing their interests. That leader is not an individual, but a representative of the entire organization, according to the DPRK Constitution. Then the leader as such will continue to be respected and considered to deserve such a high position.

I am finishing this contribution concerning the Korean people's life in an effort to raise awareness of people who, in good faith, are interested in learning from the Korean reality, the truth about the heroic people and that it has nothing to do with the media that broadcasts things about Korea on its malicious purpose.

We suggest that those who want to deepen the study of the Juche idea communicate with Juche idea institutes that operate in different countries from which they will receive appropriate information. In those countries there are Juche idea study groups in which new researchers may be incorporated.

Those who want to learn more from the Korean reality and their way of living can do with committees for friendship where you might find pictures and videos concerned, which would be a help in making contact with the DPRK. We are sure you will find an interest in knowing of the reality of the DPRK that is known just as an extraordinary country.

(Excerpted from a book "People's Life in DPRK and Juche Idea")