

**QUESTIONS AND
ANSWERS ON THE
SONGUN IDEA**

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1. What is the Songun idea in a word?

The Songun idea is, in short, an idea of carrying on the revolution and construction with the army as the main force on the principle of giving priority to the military affairs.

2. How was the Songun idea created?

President Kim Il Sung (1912–1994), the father of socialist Korea, founded the Songun idea. In the mid-1920s, Kim Il Sung embarked on the struggle to liberate Korea from Japan's military occupation (1905–1945) and found out the truth that victory in the revolutionary cause and the independence, sovereignty and prosperity of the country depend on arms. At the meeting of leaders of the Young Communist League and the Anti-Imperialist Youth League held in Kalun, China, in June 1930, Kim Il Sung proposed the line of anti-Japanese armed struggle based on the principle of Songun. This marked the foundation of the Songun idea.

3. What were the socio-historical conditions for the foundation of the Songun idea?

The Songun idea was created in the situation of the times when the imperialists' acts of invasion and plunder of colonial countries became more unscrupulous. As the imperialists were intensifying their invasion and plunder of colonial countries more than ever before, the popular masses' struggle against the imperialists' moves was growing stronger. In this situation, Kim Il Sung realized the value and might of arms and put forward the idea of attaching importance to arms. Further, the creation of the Songun idea reflected the socio-historical conditions in which the main task of the Korean revolution was the anti-Japanese national liberation struggle. At the time the Japanese aggressors were brutally suppressing the Korean people's national liberation struggle. So it became imperative for the Korean people to take up arms to restore their national sovereignty. This revolutionary requirement led Kim Il Sung to find the key to a breakthrough in the national liberation struggle in arms and put forward the Songun idea on achieving the independence of Korea and

advancing the revolution by means of arms.

4. What was the origin of the Songun idea?

The two pistols Kim Il Sung inherited from his father Kim Hyong Jik and the programme of the Down-with-Imperialism Union (DIU), the first revolutionary organization formed by Kim Il Sung, constituted the origin of the Songun idea. The two pistols mirrored Kim Hyong Jik's far-reaching idea that an organized armed struggle was the best form of struggle to achieve national independence. The programme of the DIU organized in October 1926 reflected the idea of routing Japanese imperialism by arms and achieving the independence of Korea, building socialism in the country and accomplishing the cause of independence against imperialism throughout the world.

5. What is the root of the Songun idea?

The Juche idea is the root of the Songun idea. The Juche idea clarifies the principle of defending and realizing the independence of the popular masses and the nation, the principle of strengthening the driving force of the revolution and enhanc-

ing its role and the principle of grasping the people's thoughts as the main factor in the revolution and construction. The Songun idea is based precisely on these principles.

6. How does the Songun idea embody the requirement of the Juche idea?

Proceeding from the fundamental requirement of the Juche idea for realizing the independence of the popular masses, the Songun idea sets it as its fundamental object to attach importance to arms and accomplish the popular masses' cause of independence entirely by means of arms. And based on the Juche idea's principle on the driving force of the revolution, the Songun idea proposes to strengthen the driving force of the revolution with the army as its core and model and enhance its role to the utmost. And in compliance with the guiding principle of the Juche idea on applying the theory of putting the main stress on thoughts, the Songun idea puts up the revolutionary soldier spirit as the main factor in defending the destiny of the nation and propelling overall socialist construction.

7. When did the Songun leadership of President Kim Il Sung start?

Kim Il Sung started his Songun leadership by founding the Anti-Japanese People's Guerrilla Army (AJPGA), the first revolutionary armed force of the Korean people, in Xiaoshahe, Antu County, China, on April 25, 1932, thereby launching the armed struggle against the Japanese imperialists. The founding of the AJPGA meant the formation of a hardcore force to take the lead in advancing the Songun revolution and the application of the idea of attaching importance to arms in the revolutionary practice to pioneer and advance the revolution by means of arms.

8. How was the Songun leadership of President Kim Il Sung effected?

Proceeding from the idea of attaching importance to arms and the prevailing conditions of Korea, Kim Il Sung built the army first. In the midst of the fierce anti-Japanese armed struggle, Kim Il Sung reorganized the AJPGA into the Korean People's Revolutionary Army (KPRA), and by relying on it, he accomplished the historic cause

of Korea's liberation on August 15, 1945. After that he founded the Party and the state. In the pressure of work for building a new society after liberation, Kim Il Sung lost no time in reorganizing the KPRA into a revolutionary regular armed force and did his level best to build up the defence capabilities of the country. Giving precedence to military affairs of all affairs of the state, he put forward the idea and line of attaching importance to military affairs, proposing the line of carrying on economic construction and defence upbuilding in parallel and held fast to the principle of giving priority to military affairs in the whole course of carrying out the socialist cause.

9. How was the Songun idea developed in depth?

The leader Kim Jong Il developed the Songun idea in depth. He defined Kim Il Sung's idea and line of attaching importance to arms as the Songun idea and formulated a complete system of it, enriching it with profound theories and propositions. As a result, the Songun idea, along with the Juche idea, came to be recognized as a great guiding ide-

ology for accomplishing the independent cause of mankind.

10. When did Kim Jong Il begin his Songun leadership?

Kim Jong Il began his Songun leadership with his inspection of the Seoul Ryu Kyong Su 105 Guards Tank Division of the Korean People's Army (KPA) on August 25, 1960. His inspection of the tank division marked the start of his Songun leadership which aims to strengthen the army and by relying on it, defend the country and the people and socialism and vigorously propel overall socialist construction.

11. When did the leader Kim Jong Il begin Songun politics?

Kim Jong Il began his Songun politics in the late 1960s. At the Fourth Enlarged Plenary Meeting of the Fourth Party Committee of the KPA in January 1969, he took steps to firmly establish the system of Party leadership over the KPA. He put the main emphasis on building up the KPA while directly taking command of the

army's military operations on many occasions including the US naval spy ship *Pueblo*'s invasion of Korean waters in January 1968 and the US spy plane *EC-121*'s violation of Korean airspace in April 1969 when the situation in the Korean peninsula was driven to the brink of war under US provocation. On the basis of strengthening the army, he directed all affairs of the Party and the state.

12. When did the leader Kim Jong Il apply Songun politics in all fields?

Kim Jong Il enforced Songun politics in all fields in the mid-1990s. Towards the close of last century socialism collapsed in the former Soviet Union and other East European countries. Availing themselves of this opportunity, the allied forces of imperialism tried every means possible to isolate and stifle Korea. This brought the worst ordeals to the country. At this juncture, Kim Jong Il held up the banner of Songun still higher by visiting a KPA sub-unit called Tabaksol Post on a field inspection on January 1, 1995. With this as a start, he went on a ceaseless tour of inspection to army units, paying

primary attention to bolstering up defence capabilities. On this basis, he applied Songun politics in all fields of social life.

13. What are the contents of the Songun idea?

The Songun idea comprises the principle of the Songun revolution, the theory of the Songun revolution and the mode of Songun politics.

14. What does the principle of the Songun revolution explicate?

The principle of the Songun revolution explicates the philosophy of arms and the principle of Songun. The philosophy of arms and the principle of Songun underlie all the system and contents of the Songun idea.

15. What is the philosophy of arms?

The philosophy of arms means that the revolution is pioneered, advanced and completed by force of arms. It amounts to the principle that clarifies the general law of the revolutionary movement which starts and develops by dint of arms.

16. What does it mean that the revolution is pioneered, advanced and completed by force of arms?

It means that the revolutionary struggle for the independence of the popular masses can never break out or come off victorious, or defend, advance and complete the victorious revolution either without arms, that is, its own formidable revolutionary armed forces.

17. What is the essence of the philosophy of arms?

The philosophy of arms imports, in essence, that arms constitute the main factor in winning decisive victory in the confrontation of strength with all sorts of counter-revolutionary forces including imperialism. The struggle against the counter-revolutionary forces signifies a showdown between arms, and arms serve as the most powerful means for accomplishing the revolutionary cause. The philosophy also implies essentially that arms play a decisive role in socialist construction. The pivotal, leading role of soldiers in arms is the major guarantee for effecting a radical turn in the thinking, mentality

and fighting spirit of all members of society for the latter to bring about miracles and innovations in all fields of socialist construction including the economy and culture.

18. What is the principle of Songun?

The principle of Songun is that the army represents immediately the Party, the state and the people. It clarifies the position and role of the army in the struggle for the independence of the popular masses in relation to other socio-political organizations.

19. What does it mean that the army represents the Party, the state and the people?

It means that the army shares its lot with the Party, the state and the people; in other words, that a strong army means a strong Party, a strong state and a strong people, but that a weak army means a weak Party, a weak state and a weak people.

20. What is the essence of the principle of Songun?

The essence of the principle is, first, that the

army represents the revolutionary Party. A Party without control over the army is powerless. The invincibility of the Party is guaranteed by arms. Meanwhile, an army without Party leadership is unable to discharge its mission as a revolutionary army. So it can be said that the Party and the army are in the same boat. Secondly, it means that the army represents the socialist state. Revolutionaries can win the struggle against the counter-revolutionary forces and establish a socialist government only when they have a strong armed force. And the continuous buildup of the army is imperative for thwarting all manner of underhand moves of the imperialists and maintaining and consolidating the socialist government. Thirdly, the principle means that the army represents the independent people. Only when they have their own staunch army can the popular masses exalt their dignity as independent masters of the state and society and enjoy a happy life.

21. What does the theory of the Songun revolution clarify?

The theory of the Songun revolution clarifies the

idea on the main force of the revolution, the idea on the revolutionary soldier spirit and the idea on the building of a prosperous socialist nation which derive from completely systematizing the theories on the revolution and construction on the basis of the principle of Songun.

22. What does the idea on the main force of the revolution show?

The idea of Songun makes it clear, by elucidating the true nature, the defining factor and the law of change and development of the main force of the revolution in the theory on the force, that the army constitutes the main force of the revolution in the present age, thereby providing a new viewpoint on the driving force of the revolution with the army as its core.

23. What is the true nature of the main force of the revolution?

The main force of the revolution is the socio-political group that takes the central position and plays the leadership role in advancing the revolution and construction. The main agency of

the revolution that launches and propels the revolutionary movement is the broad masses of people who are guided by the Party and the leader along the right path. The main force of the revolution is none other than the class, stratum or social group that holds the central position and plays the leadership role in the main agency of the revolution.

24. What is the factor that defines the main force of the revolution?

The main force of the revolution is defined by its position and role in the revolution and construction. A class, a stratum or a social group, no matter how many people it may embrace, cannot be the main force of the revolution if it fails to hold the leading position and play the decisive role in the revolution and construction.

The main force of the revolution is also defined by its revolutionary spirit, organization and fighting efficiency. No class, stratum or social group with a weak revolutionary spirit, organization and fighting efficiency is equal to its mission as the main force of the revolution.

25. What is the decisive factor making for becoming the main force of the revolution?

The guidance of an outstanding leader and a revolutionary Party is the decisive factor qualifying a class, a stratum or a social group for the main force in the main agency of the revolution. Even if a class, a stratum or a social group has a staunch revolutionary spirit, organization and fighting efficiency and holds the leading position and plays the decisive role in the revolutionary movement, it cannot perform its mission as the main force of the revolution without the correct guidance of an outstanding leader and a revolutionary Party.

26. How does the main force of the revolution change and develop?

With the development of the times and the alteration of social and class relations, a certain change may take place in the position and role of the main force of the revolution in the revolutionary movement. With the development of the revolutionary movement, there may emerge a new revolutionary main force more powerful than its predecessor. And because the actual conditions differ

from country to country, a class, a stratum or a social group that forms the main force of the revolution in a country cannot always be the main revolutionary force in another country. The issue of the main force of the revolution is not to be solved simply in conformity to the class relations. As class relations become simplified with the development of science and technology and of society and as some people from each class and stratum can form into a new social group together and launch a social movement, not only a class or a stratum but any social group can make the main force of the revolution.

27. Who make up the main force of the revolution at the present day?

Proceeding from the Juche-oriented view on the main force of the revolution, the Songun idea has advanced the conception of *army coming before working class* for the first time in the history of the revolutionary movement in accord with the developing times and the changing social and class relations, and put up the army as the core force, the main force, of the revolution.

28. What is the conception of *army coming before working class*?

The conception of *army coming before working class* is literally the idea of placing the army before the working class in the revolution and construction. This expression has been presented for the first time by the Songun idea. With regard to the issue of the main force of the revolution, the former working-class theory of the revolution put up the working class as the main revolutionary force and regarded the army as a political means to realize the working class's rule over other classes. Accordingly, in many countries in the past, the revolutionary struggle and construction work used to be carried on with the working class as the main force. Times, however, have advanced a long way and a great change has taken place in the social environment, class relations and the status of the working class. The Songun idea generalized the changed environment of the times, the actual conditions and the practical experiences of the revolution and put up the army as the main force of the revolution placing it before the working class. This opened up new ground in the development of the revolutionary theory.

29. Why is the army the main force of the revolution?

The army is the main force of the revolution because it holds the leading position and plays the decisive role in the revolutionary struggle and construction work. Also because it is a social group possessing a stronger revolutionary spirit, organization and fighting efficiency than any class, stratum or social group that constitutes the main agency of the revolution.

30. How is it that the army holds the leading position in the revolutionary struggle and construction work?

The army holds the leading position in the revolutionary struggle and construction work because it is the revolutionary force that stands in the forefront of defence of the revolution. The main force of the revolution as the hardcore and principal body of the main agency of the revolution naturally stands in defence of the chief front, or the lifeline, of the revolution which is decisive of the destiny of the revolution and construction.

31. What is the lifeline of the revolutionary struggle and construction work?

The anti-imperialist military front is the lifeline of the revolutionary struggle and construction work to realize the independence of the popular masses. The anti-imperialist military front is the main front of the revolution that has direct bearing on the realization of the popular masses' independence.

32. How is it that the anti-imperialist military front is the lifeline of the revolution?

The anti-imperialist military front is the lifeline of the revolution because it is the main front to bring the revolution to a victorious conclusion by crushing all manner of counter-revolutionary violences of the imperialists, establish the people's power and safeguard the already achieved gains of the revolution. Also because the anti-imperialist military front is the key link decisive of the issue of the battle on the other fronts of the revolution and construction. A setback on the anti-imperialist military front involved in a fierce confrontation of power with imperialism will not only negate

victory on the other fronts of the revolution and construction but also obliterate the revolutionary cause itself.

33. What is the meaning of the leading position of the army in the revolutionary struggle and construction work?

The leading position of the army standing in defence of the anti-imperialist military front is the most responsible position related to the destiny of the country and the people and to the fate of socialism and revolution. The army, standing face to face with the imperialist aggressors, defends with arms the destiny of the Party and the revolution and the country and the people. The leading position of the army standing in defence of the anti-imperialist military front is also a key position giving firm military guarantee for the position held by the working class and other broad sections of the people in the revolution and construction. Without the army the working class, peasants and other broad sections of the popular masses will be unable to hold their due position in the revolution and construction.

34. What is the decisive role of the army in the revolutionary struggle and construction work?

In the early days of the revolution, the army plays the decisive role, by force of arms, in routing the enemy of the revolution, building a new society for the people to become the masters of the state and defending it. For its revolutionary spirit and fighting stamina, the army also plays the decisive role in propelling socialist construction in the political, economic, ideological, cultural and all other fields.

35. Where does the revolutionary spirit of the army find expression?

Taking it as its cardinal mission to guard the Party, the leader and the independent cause of the popular masses, the Korean People's Army (KPA) struggles in the face of death to defend the Party and the leader, implement the policies of the Party and accomplish the independent cause of the people. The KPA soldiers love the country more fervently than anybody else, have a strong spirit of defending socialism and make it an inveterate habit to fight for victory in the revolution at the risk of their youth and lives.

36. Where does the organization of the army find expression?

Organization is a specific character indispensable to the main force of the revolution. The KPA soldiers form a harmonious whole firmly rallied behind their supreme commander. They act as one under the orders and instructions of the supreme commander. And all their activities and life are regularized as required by military discipline and regulations. The relations between officers and soldiers in the army are not the relations of “order and obey” but the lofty relations of revolutionary comrades-in-arms who share blood and flesh with each other and even unhesitatingly sacrifice themselves for the sake of their comrades in the field of decisive battle. The army is higher than any other groups of society in the spirit of collectivism; voluntary discipline prevails in it and all its ranks form a single group of comrades.

37. Where does the fighting efficiency of the army find expression?

The army continues to boost its fighting efficiency through combat drills and political trainings while

keeping on the alert and prepared to act at all times. Full of fight in tackling anything, the KPA maps out a bold plan, acts on the offensive stubbornly and gets through it by swiftly disposing of one task after another. In socialist construction, too, the KPA braves through any trials and ordeals, makes things from scratch and effects great innovations and long leaps forward through a do-or-die struggle.

38. What is the main agency of the revolution clarified by the Songun idea?

By inheriting and further developing the principle of the Juche idea on the main agency of the revolution on the basis of the unique explanation that the army is the main force of the revolution, the Songun idea has newly elucidated that the main agency of the revolution is the integral whole of the leader, the Party, the army and the people.

39. What does it mean that the main agency of the revolution is the integral whole of the leader, the Party, the army and the people?

It means that the main agency of the revolution is the integral whole of the popular masses rallied

firmly around the Party and the leader organizationally and ideologically and morally and dutifully with the army as its hard core.

40. What is the position of the popular masses in the main agency of the revolution?

Of the main agency of the revolution, the popular masses are directly in charge of the revolution. The masses are the masters of the revolution and construction and the decisive force that transforms nature and revolutionizes society. The revolutionary struggle and construction work are undertakings to realize the independence of the popular masses, which fall on their own shoulders. The revolutionary movement is impossible apart from the popular masses, and so the masses are the principal constituent of the main agency of the revolution.

41. What is the position of the army in the main agency of the revolution?

The army is the central force in the main agency of the revolution. It is a powerful force that beats all sorts of counter-revolutionary forces, establishes a genuine people's social system, defends the gains of

the revolution and vigorously accelerates overall socialist construction. Even the popular masses as the main factor of history can take up their position and play their part as the main agency of the revolution only when they rely on the army.

42. What is the position of the Party and the leader in the main agency of the revolution?

The Party and the leader constitute the nucleus and centre of the main agency of the revolution. The Party is the general staff and the leader is the brains of the revolution and construction. The correct guidance of the Party and the leader is the decisive guarantee for preparing the popular masses to be genuine masters of the revolution and for fostering the army into the main force of the revolution. The people and the army can take up their position and play their role as masters in the revolution and construction only when they are awakened and organized under the guidance of the Party and the leader.

43. What is the essential feature of the main agency of the revolution?

The main agency of the revolution is an

ideological crystal into which all the people centring round the army have been united with the Party and the leader as its nucleus. It is also an organizationally united body of the people with the leader as the central guide and the army as the pivot and model. Further it is an integral whole in which the army and the people are united morally and dutifully around the Party and the leader.

44. What is elucidated by the theory of the revolutionary soldier spirit?

In the theory of the revolutionary soldier spirit, the Songun idea elucidates that the loftiest revolutionary spirit in the present day is the revolutionary soldier spirit created and displayed by the army and comprehensively clarifies the intrinsic features of the spirit and its position and role in the revolution and construction.

45. What is the revolutionary soldier spirit?

The revolutionary soldier spirit is a lofty revolutionary spirit of soldiers that consists of the spirits of guarding the leader with one's very life,

implementing the Party's policies at the risk of one's life and sacrificing oneself heroically.

46. What is the spirit of guarding the leader with one's very life?

It is a spirit of guarding the personal safety of the leader, defending his authority and dignity and adhering to his thoughts and lines at the risk of one's life with absolute trust in him.

47. Why is the spirit of defending the leader with one's very life the most important content of the revolutionary soldier spirit?

Only when there is the leader can there be the army and its development and can the revolution come off victoriously. The ultimate mission of the army, therefore, is defending the leader with their very lives. The spirit of defending the leader in the face of death is the foremost ideological and spiritual feature of the army and its life and soul. The revolutionary soldier spirit is inconceivable apart from the spirit of guarding the leader with one's very life. The spirit of death-defying defence of the leader is the very heart of the

revolutionary soldier spirit.

48. What does it mean that the spirit of defending the leader with one's very life is the very heart of the revolutionary soldier spirit?

It means that the spirit of defending the leader with one's very life, as the central idea and spirit of the revolutionary soldier spirit, defines all its other ideological and spiritual contents and controls the processes of their manifestation.

The spirits of desperate implementation and heroic sacrifice which make up the revolutionary soldier spirit are based on the spirit of death-defying defence of the leader, and so they are lofty fighting spirits.

49. What is the spirit of desperate implementation?

The spirit of desperate implementation is a spirit of accepting the ideas and lines, orders and instructions of the Party and the leader as most equitable ones and as supreme orders and carrying them out correctly without fail.

50. Why is the spirit of desperate implementation one of the main contents of the revolutionary soldier spirit?

The ideas and intentions of the Party and the leader are the lifeline of the revolutionary army in its existence and development, and its sole guideline in fulfilling its mission and duty. The army accepts the ideas and lines, orders and instructions of the Party and the leader as vital demands and absolute truths and makes every effort for their implementation. It is none other than the revolutionary army that carries out the orders and instructions of the Party and the leader without pessimism, vacillation or hesitation and regards it as the highest honour to go through fire and water without flinching and willingly give one's life in the fight for their implementation.

51. What is the spirit of heroic sacrifice?

It is a self-sacrificing spirit of devoting one's all to the struggle for the sake of the Party and the leader, the country and the people, and a fighting spirit of performing great feats and making miracles and innovations in its course.

52. How is it that the spirit of heroic sacrifice constitutes one of the main contents of the revolutionary soldier spirit?

The revolutionary army means the ranks of voluntary fighters who set out in the life-and-death fight with arms in hand, being ready to devote their all to the independent cause of the masses. It is just the revolutionary army that can neither exist nor fulfil its duty and mission without the spirit of infinite devotion to lay down one's life for the Party and the leader, the country and the people, and without the spirit of heroic sacrifice for victory of revolution. Therefore, the army is inevitably pervaded with the spirit of sacrifice to fight heroically for the Party and the leader, the country and the people, and thus the spirit of heroic sacrifice constitutes one of the main contents of the revolutionary soldier spirit.

53. How was the revolutionary soldier spirit created?

The revolutionary soldier spirit was created in the latter half of the 1990s by the soldier-builders who participated in the construction of the Anbyon Youth Power Station in eastern Korea.

The construction was a hard job unprecedented in the volume and conditions of work. Korea was undergoing severe economic difficulties due to the imperialists' foulest economic blockade of the country following the collapse of many socialist countries and to consecutive natural disasters. The prevailing conditions made the construction work practically impossible. For all that, the soldiers brought the work to completion by displaying the spirits of defending the supreme commander with their lives and carrying out his orders and instructions in the face of death and of heroically sacrificing themselves for the country, the people and the comrades. The leader Kim Jong Il named the spirit displayed by the soldier-builders the "revolutionary soldier spirit," and saw to it that all society actively followed their example.

54. What is the feature of the revolutionary soldier spirit?

It is the do-or-die spirit of soldiers devoting their youth and lives totally to the struggle for the sake of the Party and the leader, the country and the revolution. And also it is the invincible revolutionary

spirit of the army fighting off whatever formidable enemy forces and fearlessly pulling through any hardships and trials.

55. What are the position and role of the revolutionary soldier spirit in the revolution and construction?

The Songun idea has clarified that the revolutionary soldier spirit is the highest manifestation of the class consciousness and revolutionary spirit of the working class and is a powerful ideological-spiritual weapon of the revolution and construction and their main driving force, and thereby shed light on its position and role in the development of the times and revolution.

56. What does it mean that the revolutionary soldier spirit is the highest manifestation of the class consciousness and revolutionary spirit of the working class?

It means that the revolutionary soldier spirit perfectly embodies the ideological firmness and will of the working class who have the deepest hatred and fight irreconcilably against the class enemies and

ardently love and strive with all devotion for the sake of their class, people and social system.

57. How is it that the revolutionary soldier spirit is the highest manifestation of the class consciousness and revolutionary spirit of the working class?

It is because the revolutionary soldier spirit pulsates with the consistent working-class principle. Class consciousness of the working class is intensively expressed in the working-class principle of resolutely defending their class needs and interests. The revolutionary soldier spirit characterized by do-or-die courage embodies the consistent working-class principle which is entirely alien to compromise and concession. Further, it connotes burning hostility and hatred against the imperialists and the class enemy and a relentless determination to wipe them out.

58. How is it that the revolutionary soldier spirit is a powerful ideological-spiritual weapon for propelling the revolution and construction?

It is because the revolutionary soldier spirit is a

revolutionary spirit giving a sure guarantee for successfully remodelling people and, on this basis, securing victory consecutively in the confrontation with imperialism and in socialist construction for national prosperity and people's welfare.

59. How does the revolutionary soldier spirit ensure and promote the successful remodelling of people?

The remodelling of people is a prerequisite for the development of the times and the revolution, and what is essential in it is to arm the people with the revolutionary ideas and spirit. The revolutionary soldier spirit perfectly embodies the spirit of loyalty to the Party and the leader and, with it as the nucleus, all the ideological-spiritual traits proper to revolutionaries, including a high collective spirit, a strong sense of organization and discipline, an uncompromising revolutionary principle and a staunch spirit of class struggle against imperialism. And also, it embodies the loftiest traits of moral obligation indispensable to revolutionaries. Further, it completely incarnates the cultural and emotional traits essential for people.

60. How does the revolutionary soldier spirit make it possible to win ultimate victory in the confrontation with imperialism?

Confrontation with imperialism is a showdown of strength, a military showdown and, at the same time, a showdown of ideology, faith and will. For victory in this confrontation, great military strength is needed, but more essential than that is great ideological-spiritual power. The revolutionary soldier spirit makes the army and people stand up against imperialism with a do-or-die spirit and will. The imperialists who chant “Power is everything” fear most the do-or-die spirit of the army and people rather than any modern weapons. The revolutionary soldier spirit also enables the army and people to display an undaunted offensive spirit of meeting and repulsing any formidable enemy.

61. What makes the revolutionary soldier spirit a powerful driving force of socialist construction?

The revolution for the independence of the masses of people develops and comes to completion through socialist construction. The revolution-

ary soldier spirit encourages people to turn out as one in socialist construction for national prosperity and their own well-being. It also makes people overcome any trials and hardships in socialist construction free from defeatism and brings them to display the spirit of working miracles and performing feats by their own exertions and hard work.

62. What is elucidated in the theory on the building of a powerful socialist nation?

In the theory on the building of a powerful socialist nation, the Songun idea illuminates the essence and features of such a nation and gives a comprehensive explanation to the theory.

63. What is the essence of a powerful socialist nation?

A powerful socialist nation means a country with great national power where everything thrives and the people live happily in plenty. In other words, it is a country where everything has come into full bloom by reaching its goal of a political, a military and an economic power.

64. What is a political power?

A political power means a country with a most solid socio-political foundation laid through securing the single-hearted unity of whole society by fully realizing political independence and successfully applying the politics of unity and patriotism.

65. Why is the building of a political power important in the building of a powerful socialist nation?

The reason is that politics represents a field of decisive significance in social life. The building of a political power is imperative for laying the firm foundation for the realization of independence which is the life and soul of man, the social being, and of the country and the people. Another reason is that the leading role of politics is indispensable for uninterruptedly promoting socialist construction as a whole including defence upbuilding and economic and cultural construction.

66. What is the import of the building of a political power based on the Songun idea?

The Songun idea makes it possible to curb the

imperialists—who behave haughtily on the strength of their military capacity—by means of the huge national power and conduct independent politics meeting the needs and interests of the people and suited to the actual conditions of the country in defiance of the imperialists’ appeasement policy and blackmail.

67. What is a military power?

A military power is an impregnable fortified country whose army is politico-ideologically well prepared, highly modernized in military technique and permeated through with the tone of officer-man unity and military-politics concord, and where the ethos of army-people unity and military precedence prevails in the whole society, with the entire people placed under arms and the whole land fortified.

68. Why is the building of a military power important in the establishment of a powerful socialist nation?

Building a military power is important because socialism will always face military threats and challenges of the imperialists as long as they remain

on earth. It is also because building a military power is essential for boosting the national strength as a whole. Only when the army is strong will it be possible to channel everything into augmenting national power in a stable and peaceful environment and develop all fields of life in the country.

69. What is meant by building a military power according to the Songun idea?

The Songun idea enables the army to develop into an invincible force impeccable in politico-ideological and military-technical terms by arming the soldiers with the revolutionary soldier spirit. Moreover, the idea makes it possible to build a powerful defence industry and an iron-clad defence setup by giving top priority to military affairs.

70. What is an economic power?

An economic power means a country where the economy keeps developing with vigour by virtue of the independent economic foundation never affected by any global economic upheaval and of modern science and technology and where the people enjoy material and cultural life to the full

according to their preference and wishes.

71. Why is the building of an economic power important in the establishment of a powerful socialist nation?

The reason is that the economy constitutes the material basis for guaranteeing the general strength of the country. Another reason is that a developed economy is prerequisite for fully meeting the material demands of the people and providing a happy civilized life to them. Yet another reason is that the economy must be mighty to jail the attempts of the imperialists to economically isolate and stifle socialism.

72. What is meant by building an economic power according to the Songun idea?

The Songun idea puts up the army not only as an armed force defending the country but as the main force of the revolution to accelerate overall socialist construction by dint of their leading role. And the idea guarantees, on the strength of the powerful defence industry, the development of economic and technological potentials and high productivity

meeting the contemporary demands of the IT industry.

73. What is clarified by the mode of Songun politics?

The mode of Songun politics throws full light on the principle and system of Songun leadership for conducting Songun politics, by explaining the essence, foundation and character of Songun politics and its position and role in socialist politics.

74. What is the essence of Songun politics?

Songun politics is a mode of revolutionary leadership to defend the country, revolution and socialism and push ahead with overall socialist construction by giving priority to military affairs and relying on the revolutionary spirit and combat strength of the People's Army.

75. What is meant by priority of military affairs over all other state affairs?

It means regarding military affairs as the foundation of politics and putting all one's back into it. This shows what Songun politics considers funda-

mental in the administration of socialist politics and where to concentrate on.

76. What is the meaning of defending the country and revolution and socialism and pushing ahead with overall socialist construction by relying on the revolutionary spirit and combat strength of the army?

It means defending national security and revolutionary gains at all costs by strengthening the army into an invincible revolutionary armed force and building up the main agency of the revolution solidly and carrying on all works of socialist construction in a revolutionary and militant way with the army as the hardcore and driving force. This indicates the method adopted by Songun politics in achieving the aim of socialist politics.

77. What is the basis of Songun politics?

The basis of Songun politics lies in the idea and line of attaching importance to arms put forward and consistently adhered to by President Kim Il Sung. The leader Kim Jong Il took over

and enriched the President's idea and line of attaching importance to arms, and newly formulated the theory on the mode of Songun politics and laid down Songun politics as the basic political mode of socialism.

78. What is the character of Songun politics?

The character of Songun politics is that it is the most principled and righteous politics of independence opposed to imperialism and a lofty politics of love of one's country, nation and people.

79. How is it that Songun politics is politics of independence opposed to imperialism?

It is because Songun politics makes it possible to crush the imperialists' aggression and war moves by giving priority to arms and bolstering up the military strength and exercise national sovereignty with dignity on the international political arena. Also because it makes it possible to vigorously promote the cause of global independence by strengthening the anti-imperialist independent forces on the international scale.

80. Why is Songun politics a lofty politics of love of the country, nation and people?

It is because Songun politics makes it possible to exalt the dignity, honour, authority and prestige of the country and nation with the help of arms and build a powerful socialist country where the people will live in abundance.

81. What is the position of Songun politics in accomplishing the socialist cause?

In a word, the position of Songun politics is clarified by the fact that it is the basic mode of socialist politics. As it has originated from the destiny of socialism and the vital demand of the accomplishment of the socialist cause, Songun politics regulates the functions and roles of other political modes. Songun politics is the basic political mode that should always be placed first and adhered to as the cardinal factor in socialist politics.

82. What is the reason that Songun politics is the basic mode of socialist politics?

The reason is that Songun politics makes possible the complete materialization of the basic idea and

basic principle of socialism. The basic idea of socialism is to realize the independence of the populace and its basic principle is to meet the demands and wishes of the working class to the full. Songun politics gives the possibility of defending socialism against all challenges and aggression of imperialism, realizing the independence of the masses completely and bringing the socialist cause to a victorious completion according to the principle of the working class in any circumstances. Another reason is that Songun politics is a mode of politics that must be consistently adhered to in the whole process of pursuance of the socialist cause. The socialist cause is a process of creation and construction to be carried on in fierce confrontation with imperialism. Songun politics is a strategic political mode to build up massive military strength in keeping with the characteristics of the pursuance of the socialist cause and, by relying on it, firmly ensure and push forward overall socialist construction.

83. How is Songun politics related to other political modes?

Owing to the essential features of socialist soci-

ety, the socialist political modes include the politics of benevolence, that is, of love for and trust in the people, and socialist democratic politics that comprehensively expresses their will. Songun politics is the prerequisite for fully guaranteeing the application of these socialist political modes. Without Songun politics, it is impossible to defend socialist society or speak about any kind of love for and trust in the people or about democracy. The politics of benevolence and socialist democratic politics provide the possibility of meeting the demands of Songun politics still better. Benevolence politics promotes in every way the single-hearted unity of the whole society with love for and trust in the people and socialist democratic politics enables the wishes and demands of the people to be fully met.

84. What is clarified by the principle of Songun leadership?

The principle of Songun leadership clarifies matters of principle arising in practising the Songun political mode. It comprises the principle of giving priority to military affairs and the principle of putting up the army as the main force of the revolution.

85. What does it mean to give priority to military affairs?

It means putting military affairs before all other affairs and laying the greatest emphasis on them in advancing the revolution and construction.

86. What are the contents of the principle of giving priority to military affairs?

The principle of giving priority to military affairs comprises two contents. One is to put the greatest emphasis on military affairs and the other is to solve all problems arising in the revolution and construction in subordination to military affairs.

87. Why should the greatest emphasis be put on military affairs?

In the revolution and construction, military affairs are a very important problem directly connected with the realization of independence of the people and the country. Apart from military affairs, it is impossible to win in the revolution, defend the victorious revolution or guarantee the future security of the country and nation. Therefore, priority should be given and the greatest attention be paid to

military affairs in the leadership of the Party over the revolution and construction.

88. Why is it that all matters arising in the revolution and construction should be settled in subordination to military affairs?

The revolutionary struggle and construction work to transform nature, society and people entail heaps of urgent and important matters. How to cope with them successfully depends largely on whether priority is given to military affairs or not. Therefore, everything in the revolution and construction should be viewed from the angle of military precedence and all problems be solved on the principle of subordinating and orienting them to military buildup.

89. What should be done to live up to the principle of giving priority to military affairs?

The army should be strengthened into an invincible revolutionary force. Further, priority should be given to the development of the defence industry. It is also important to pervade the whole society with the spirit of giving preference to arms and military affairs.

90. What does it mean that the army is put up as the main force of the revolution?

It means that the army is the main force for promoting the revolution and construction and everything is done by relying on it as the pace-maker.

91. What are the contents of the principle of putting up the army as the main force of the revolution?

The principle has two main contents. The first is to regard the army as the most potent force and entirely depend on it in all affairs of the revolution and construction, and the second is to put the army in the van and push forward the revolution and construction by concerted efforts of the army and the people.

92. Why should the army be regarded as the most potent force and be depended on entirely?

Because the army is a political force with a higher revolutionary spirit, organizational sense and combat capacity than any social class, stratum or group, it is the main force making miracles

and innovations not only on the anti-imperialist military front but also in economic and cultural construction. The revolution and construction, therefore, can emerge victorious only by putting up the army as the pillar and fully depending on it in all fields of the revolution and construction.

93. Why should the army be put in the van and the revolution and construction be propelled by concerted efforts of the army and the people?

Putting up the army as the main force of the revolution never means dependence only on the army. The army is only the vanguard and shock force that makes a breach for advance at the head of the people and arouses the masses to a heroic struggle. The revolution and construction can successfully advance only when all the people turn out with the army in the lead in army-people unity.

94. What is army-people unity?

Army-people unity means the consensus of

ideas and fighting ardour of the army and the people based on the revolutionary soldier spirit.

95. What should be done to adhere to the principle of putting up the army as the main force of the revolution?

The army should be built up solidly into a revolutionary force equipped well with qualities and traits worthy of the main force of the revolution. And also, the army should be actively engaged and encouraged to set fine examples in the practical work of socialist construction. Further, the consensus of ideas and fighting ardour of the army and the people should be firmly maintained.

96. What is clarified by the Songun leadership system?

The Songun idea newly sheds light on the idea and theory of the Songun leadership system which embodies the principle of Songun. The Songun leadership system contains the Supreme Commander's monolithic system of leadership

and the system of state administration with the main stress on national defence.

97. What is the Supreme Commander's monolithic system of leadership?

It is a system of leadership under which all problems arising in the revolution and construction are solved in conformity with the Supreme Commander's thought and purpose, and all the Party, army and people act like one organism under his monolithic guidance and unconditionally accept and thoroughly carry out his intentions, orders and instructions.

98. What is the system of state administration with the main stress on national defence?

It is a state machinery and a state control system under which a state apparatus is set up with the National Defence Commission as its core to direct state and social life as a whole on the principle of setting down military affairs as the most important of all affairs in state administration and subordinating everything to them.

99. Where do the validity and vitality of the Songun idea find expression?

First, they find expression in the fact that the Korean people have crushed the aggression and war moves of the United States and its followers and defended their country and nation and socialism. It is a valuable fruit of the Songun idea that the Korean people have defended and glorified their country and nation and socialism in a showdown with the United States for more than half a century.

Secondly, they find expression in the fact that the revolutionary ranks have been more firmly united and that the single-hearted unity of the whole society has been further strengthened. The army and people of Korea have been more firmly united in a genuine comradely relationship and the political and ideological might of the Korean revolution has increased incomparably under the guidance of the leader Kim Jong Il. This is a precious fruit of the exertions to imbue the whole society with the Songun idea.

Thirdly, they find expression in the fact that a new turn has come about in the endeavours to build a powerful socialist nation. The People's Army took

the lead and all the people paved the way in a body for the building of a powerful socialist nation. This proves that advancing under the banner of Songun, the Korean people can attain the lofty goal of building a powerful nation without fail.

Fourthly, they find expression in the fact that a turning point was marked in the struggle for national reunification. In 2000 and 2007 historic inter-Korean summit meetings took place in Pyongyang, adopting the June 15 North-South Joint Declaration and the October 4 Declaration, which marked a turning point in the struggle for national reunification under the idea of “by our nation itself.” This is also a priceless fruit of the vitality of the Songun idea and Songun politics.

Fifthly, they find expression in the fact that the international prestige of Korea has risen higher and that enthusiasm of the progressive people of the world for independence is running very high. A change has taken place in the foreign relations of Korea, with West European and many other countries that were indifferent or hostile to her in the past coming to establish diplomatic relations with her while the world public recognizes the invinci-

bility of Korea that advances under the banner of Songun. The Songun idea and Songun politics deal hard blows at the imperialist aggressive forces on a worldwide scale, encourage the anti-imperialist forces of independence and give a forceful impetus to the human cause of independence.

100. What is the historical position of the Songun idea?

The Songun idea is a great revolutionary banner of the contemporary times that pioneers and guides the Songun era along the road of victory under the banner of the idea based on the Juche idea. It is a perfect revolutionary idea illuminating the revolutionary theory, strategy and tactics for advancing the people's cause of independence successfully in any conditions and circumstances. And it is a revolutionary idea that gives perfect answers to all theoretical and practical problems arising in defending socialism and building a powerful socialist nation amidst fierce confrontation with imperialism.

QUESTIONS AND ANSWERS
ON THE SONGUN IDEA

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