

WORKING PEOPLE OF THE WHOLE WORLD, UNITE!

KIM JONG IL

OUR LEADER IS A GREAT STATESMAN

Talk to Students at Kim Il Sung University
September 5, 1963

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While discussing the factors behind the significant successes our people have achieved in socialist construction, you should not simply refer to the victory in the revolution in general terms but detail the wise politics of the great leader Comrade Kim Il Sung. All the radical changes that have taken place in our country are a brilliant fruit of his wise leadership.

Politics plays a decisive role in social life. The destiny of a country and nation is determined by the type of politics administered there. Progressive and advanced politics leads to national prosperity and social progress, whereas reactionary and conservative politics results in national distress and breeds every manner of social evil. Referring to the people's miserable life, a recent publication in south Korea said that such poverty is a product of misguided politics.

Mankind have long yearned for genuine politics that serves the interests of the people, not politics as a means of realizing the interests of a privileged class, and for a statesman who serves the people alone, not a domineering statesman who oppresses them.

History records many national heroes and people's

leaders. But there is no record of such a great statesman as our leader who has performed immortal exploits for people-oriented politics. He is the pre-eminent statesman who has created a model of genuine politics that serves the interests of the people. The name of the leader, as a statesman who serves the people, is widely known around the world. The revolutionary peoples around the world admire him as the greatest of great men and an outstanding political figure born of mankind.

The greatness of a statesman is, first of all, founded on the greatness of his political ideology. The leader is a great statesman who authored an original political ideology by reflecting the interests of the people and has formulated scientific political theories.

It is a matter of course that the history of political thought and theory is very long. Ever since the remote times of ancient civilizations numerous political scholars and statesmen have debated a number of political issues, proposing different isms and doctrines.

The main topic of the political debate was the form of government and the mode of its activities. Whether it would be republicanism or monarchism, democratism or despotism was not merely an

academic issue but the focal point of political and class struggles which led ultimately to bloodshed. In the history of political theory there have been numerous assertions of monarchism and despotism, and some of republicanism and democratism. Before the appearance of the political theory of the working class, however, political theory in the exploiting society was still bound by idealistic views and was mainly reactionary in nature, aimed at justifying and consolidating political domination by the privileged class. The bourgeois political theory negated the class character of politics and advocated “republicanism” under the banner of “liberal democracy,” but it was nothing but camouflage designed to cover up the anti-popular nature of the capitalist politics of oppressing and exploiting the working masses.

The authors of Marxism-Leninism put political theory on a scientific footing on the basis of materialistic dialectics. They clarified the class character of politics and laid bare the falsity and deceitfulness of bourgeois political theory. They raised the question of whether it was bourgeois dictatorship or proletarian dictatorship, bourgeois democracy or proletarian democracy, and advanced theories on the proletarian revolution and proletarian dictatorship. The

preceding political theories of the working class had given a powerful impetus to the political struggle of the working class and brought about the triumph of the Socialist October Revolution. But they were, to all intents and purposes, political theories aimed mainly at defining the conditions for the class emancipation of the working class. So they failed to systematize the principles and methodology of politics which provides unified control over society.

To date, many political theories have discussed political issues in the context of the economy, not the people, considered issues with the focus on the interests of a certain class or special individuals and defined political relationships and political systems as the main content of political science.

Genuine political theory could enter a new stage of development thanks to the leader, the great mentor of mankind. Proceeding from the standpoint of Juche he gave a new definition of the fundamentals of politics and the system and methods for administering it.

Politics was born of the requirements of a social collective life. Politics is a requisite for the existence of the social collective and the development of society. It is the social function of combining the social collective with individuals and exercising unified

control and guidance over society. As the masses of the people are the creators of history and the motive force for social development, politics should be politics by the people and for the people. The leader's political principles and unshakeable political convictions are that the masses of the people are the masters of politics and politics should serve them. He regards it as the basic goal of his political activities to unite all the people into a great harmonious and unified family and ensure that they all lead a worthwhile, happy life.

To make politics by the people and for the people, the people should become the masters of power. As political supremacy, power is the key factor deciding the people's socio-political destiny. Viewing the relationship between power and the people as the most important issue of political science, the leader elucidated the basic principle that the people are the masters of power and politics, and solved the fundamental problems arising in political practice for applying this principle.

Political organizations are the major means of conducting politics. Politics is administered through political organizations within a certain political system. The leader gave a comprehensive definition of

political organizations, including the party and state of the working class and the working people's organizations, the correlation among them and the socialist political system. His idea on socialist political organizations and the political system is a scientific political idea which makes it possible for the masses of the people to be united into an integrated whole, and politics for the people to be administered properly.

He shed new light on the political methods for ensuring the independent activities of the masses of the people. People can be motivated by different methods. They may be tempted by money or material gain, or mobilized by authority. But such methods run counter to essential human nature. Humans are beings with ideological consciousness, so the main method of motivating people should be to inspire them ideologically. The mode of the activities conducted by the Party and the state, the strategy and tactics for the political struggle, and the art of leadership over the masses expounded by the leader are scientific methods of political struggle and political activities that guarantee the independent and conscious activities of the masses.

The leader's political theories constitute a new type of political science with an integrated system, and they

are genuine guiding principles for politics which guarantee happiness and prosperity for the people. The progressive peoples of the world express boundless respect and reverence for the leader as a great statesman who is leading the masses of the people to eternal happiness and prosperity.

The fame of the leader as a great statesman is directly associated with his wise politics. He authored a great political ideology and has administered truly people-oriented politics by applying his ideology in practice by dint of his remarkable organizing and political abilities and strong willpower.

His politics is politics of thoroughgoing independence.

People shape their destiny with the country and nation as the unit. Because there exist borders and distinctions among nations, and peoples live with the nation-state as the unit, the destiny of a people is unthinkable apart from that of their country and nation. Sovereignty is a sacred, inviolable right of each country and nation. The masses of the people can shape their destiny successfully in keeping with their aspirations and demands only when the sovereignty of their country and nation is fully guaranteed. The principle of independence in politics is a requisite for

defending the sovereignty of a country and nation. Even though it has its own government, a country cannot be called a truly independent and sovereign state if it does not maintain its independence in politics and instead plays into the hands of others. Independence is the lifeblood of modern politics.

The leader has fully applied the principle of independence in his politics, thus making our people the most dignified people in the world. Today, armed with independent consciousness, our people formulate lines and policies in keeping with their own interests and implement them by their own efforts.

The politics of the leader is both in name and in reality the politics of democracy.

This politics is what the people in all civilizations demand and empathize with. The freedom and rights of the masses of the people can be guaranteed only when democracy is applied in the management of society. The masses of the people, who for so long underwent every manner of misfortune and suffering under despotic and dictatorial rule, have been awakened and now reject such rule, and are struggling to defend their independent rights.

To look back through the pages of the political history of the world, there have been various kinds of

“democratic politics.” Many people have argued about democratic politics, preaching “equality for all” and “liberal democracy.” However, the democracy for the masses of the working people is not the slave-ownership democracy, nor is it the bourgeois democracy.

Genuine democratic politics for the people is the socialist democracy administered by the leader. Democracy is a form of power the masters of which are the people and which reflects their aspirations. The leader has provided the people with complete political freedom and rights so that the masses of the working people, including the workers, farmers and intellectuals, have become the masters of power and politics.

The politics of the leader is politics of love and unity.

His politics has gained the admiration of the revolutionary peoples around the world as it is the politics of love and unity which mankind had been yearning for but could not enjoy. It is the unanimous demand of all the members of society to live harmoniously helping and leading one another. Of course, political history records different types of politics—some claiming “governance by virtue,” not

“governance by law,” others advocating “fellowship” and “love for the people” and yet others opposing division and antagonism and asserting unity and cohesion. However, these were aimed at deceiving the people, and in some cases “unity” was achieved by means of violence and legal authority. There cannot be genuine love in any types of politics that is not based on collectivism. Democracy has been a political principle in progressive politics, but love has not been regarded as such.

From the early days of his revolutionary struggle the leader has considered unity as one of the most important aspects of the revolution and ushered in a new era of the politics of love and unity. Believing that every one of his people is the master of society and the revolution and a member of the collective in which everyone shares one destiny, he has administered politics of love, sharing weal and woe with the people and working with devotion for them. His humanity and revolutionary comradeship, so warm and ennobling, touch the heartstrings of all the people, and so they always respect and follow him. Thanks to his politics of noble love, the people in our socialist system are firmly united behind the Party and the leader, and all the members of society are living in

harmony, helping and leading one another.

Politics by the people enforced in our country and great successes achieved in the revolution and construction originate from the leader's great political ideology and leadership. There is a saying which goes that the sun gives light to all living things; similarly, the leader's great political ideology and leadership give light and pleasure to all the people. It is natural that the revolutionary peoples of the world praise him as the sun of mankind.

We students should take great pride and self-confidence in having him as our leader and strive to establish the Party's ideological system thoroughly.

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