

# **On Merits of Kim Il Sung in Accomplishment of Korean Revolution and Founding of DPRK**

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On September 9, 1948, the founding of the Democratic People's Republic of Korea (DPRK) was proclaimed. The peaceful construction of the state continued less than two years, and already in the summer of 1950, the DPRK had to withstand a long test of strength: the Fatherland Liberation War against the American aggressors began. The young socialist state and its people passed this test with honor, repelled the imperialist aggression and defended the Republic. The period of genuine construction of a new country had begun.

How did it happen that, in place of a “colony of the Japanese Empire”, a strong state emerged, with a proud people who chose the socialist path of development and were ready to defend it? After all, theoretically, some fragile states could arise with a puppet government, obedient to the “great powers” in everything. No, it could not because there was a socialist revolution in the northern part of Korea, prepared by decades of national liberation struggle. The Party came to power, supported by the people, hardened in this struggle. It was headed by an outstanding revolutionary and political figure, Comrade Kim Il Sung, who authored and implemented the ideas of independence—the Juche idea.

The armed struggle of Comrade Kim Il Sung against the Japanese colonialists began in his youth, when his father handed him two pistols. From that moment to the proclamation of the founding of the DPRK in 1948, decades of guerrilla activity passed, when the will to win was forged and the vitality of the revolutionary ideology of Juche was proved—the ideology that became the core of the socialist spirit of the DPRK people.

Safeguarding the independence of Korea has historically always been complicated by the fact that this relatively small country in terms of territory and population locates between large countries: aggressive Japan on the one side and vast territories of China and Russia on the other. Moreover, overseas imperialists—American, British, and German—were constantly poking their noses into the Northeast Asia region.

In the 1920s, the leaders of the Korean national liberation movement tended to seek support from other “great powers” that competed with Japan in East Asia in search of directions for the struggle for independence. Many such figures hoped that Korea would gain independence as a result of a clash of “great powers”. Some of them knocked on

the gates of American diplomats, others—of English diplomats, of Chinese diplomats, etc.

The hope for the help of the “great powers” was passed on to a part of the Communists at that time. However, unlike bourgeois-nationalist figures, the Communists looked with hope not at capitalist countries, but at the USSR. The Soviet Union was indeed ready to extend a hand of support to the Korean people, but this step was possible if the Korean workers themselves were ready to fight for their freedom.

Comrade Kim Il Sung brought out the understanding that the fight against the occupiers should rely on the support of the people and deploying the people’s war against the invaders by relying on their own strength. He firmly believed that the Korean people could achieve liberation only with their own hand. Even if we assumed that Japan would be weakened and defeated as a result of the struggle of the “great powers”, these “powers” would not give genuine independence to Korea, and the Japanese occupation would only be replaced by another form of dependence.

Comrade Kim Il Sung said.

**“There is no historical precedent for a major power to sympathize with a small country and give freedom and independence to the people of a weak country. The sovereignty of a nation can be achieved and preserved only through the independent efforts and indomitable struggle of that nation. This is a truth which has been proved through many centuries and generations.”**

Other leading cadres in the Korean Communist Party hoped that the wave of revolution, having begun in neighboring China, would automatically come to Korea. Based on this erroneous premise, such figures refused to work permanently in the midst of the masses of Korean people.

Comrade Kim Il Sung pointed out the depravity of such an approach, such political inactivity.

**“That’s nonsense. Some people say that if the Chinese revolution emerges victorious, the Korean revolution will triumph automatically. A revolution in a country has its own path and its own timetable. If the forces of one’s own country are not prepared, one’s revolution will not win of its own accord, no matter how the revolution in a neighbouring country may triumph. The communists of all countries must, therefore, struggle to effect revolutions in their own countries through their own efforts, instead of waiting for somebody else to help them.”**

If the peoples of other countries mainly had to carry out only social transformations during the socialist revolution, the struggle of the Korean people for socialism was closely intertwined with the national liberation struggle for the revival of statehood. At the same time, liberation from Japanese rule should not have been replaced by any other form of dependence on other countries. Under these conditions, Comrade Kim Il Sung formulated the ideas of independence of country and nation.

**“I keenly sensed in my heart, through the anti-‘Minsaengdan’ struggle and the**

**Dahuangwai meeting, the summary of the struggle, that independence is the lifeblood of the nation, and that in order to uphold and maintain this independence every member of the nation, pioneer elements in particular, must fight with self-sacrifice.**

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**All the activities of the Korean communists, therefore, had to be subordinated to this goal. We had to regard the defence of independence as vital in our way of thinking and in practice. We became ferocious tigers and thunderbolts in all battles for independence.”**

This is how the ideas of independence emerged, which became a platform for the construction of a socialist Korean state born in the revolutionary struggle.

Armed with the ideas of Comrade Kim Il Sung, the Korean people made a revolution, founded the Republic, defended it in direct confrontation with imperialist aggressors, and began to build socialism.

During the onset of the world reaction in the early 1990s, the independence of the DPRK became the armor against which the reactionaries’ weapons broke.

In the struggle for the victory of the line of independence, Comrade Kim Il Sung, even at the beginning of his revolutionary activity, had to defeat factionalists in the Party who continued to work following a dogmatic line. Actually, the latter did not even work, they rather were inactive only imitating the activity.

Comrade Kim Il Sung said.

**“Steeped in flunkeyism towards the major powers, the communists in the early years of the struggle had given no thought to organizing a party and fighting for the revolution by their own efforts; each faction claimed that it was the orthodox party and travelled about in order to gain recognition from the Comintern, carrying even seals engraved in potatoes with it.**

**I analysed the situations of the nationalist and communist movements in our country and decided that the revolution should not be conducted in that way.**

**I believed that the revolution in our country would emerge victorious only when it was undertaken on our own responsibility and by the efforts of our own people, and that all the problems arising in the revolution must be solved independently and creatively. This was the starting-point of the Juche idea, as it is known nowadays.”**

Comrade Kim Il Sung defeated the old dogmatic factionalists by uniting the young forces in the communist movement.

Comrade Kim Il Sung said.

**“I have always regarded the young people as the vanguard of the revolution. They were the vanguard, the main force, the backbone force which took the brunt of the revolutionary struggle and the social movement and shouldered the destiny**

of the future.

**Had we not pioneered the revolutionary movement independently, relying on the older generation and spending time doing just what they told us to do and following them passively, it would have been impossible for us to break with the trend of outmoded way of thinking in the darkest period of Japanese imperialist colonial rule, to blaze the trail for the Korean revolution, in the van of the nation united under the banner of the Juche idea, to found the anti-Japanese guerrilla army, and develop the anti-Japanese revolution on all fronts, centring on the armed struggle, in order to meet the requirements of the new age ”**

With this position of Comrade Kim Il Sung, an analogy can be drawn with the activities of V.I. Lenin in Russia at the beginning of the XX century. Then Lenin criticized the opportunist line of the old Menshevik Plekhanovites and created a new Bolshevik party out of the young Social Democrats.

Comrade Kim Il Sung rejuvenated the communist movement in Korea under new conditions.

It is no coincidence that the Democratic People’s Republic of Korea is called a “power with strong youth.” Comrade Kim Il Sung founded a state in which both the young and the older generations live in a single rhythm, and the older comrades do not lose the youth of the revolutionary spirit, and there is no open “conflict of generations”.

Comrade Kim Il Sung wrote in the early 1990s.

**“Even today, in my eighties, I do not change this view about the position and role of young people as the vanguard of the revolution.”**

Such an atmosphere contrasts sharply with the former socialist countries of Eastern Europe, where a “gerontocracy” was formed at one time, the old revisionists broke away from the life and moods of the younger generations and, as a result, lost to the new renegades.

A different picture was shown to us by the state founded by Comrade Kim Il Sung.

Comrade Kim Il Sung said.

**“At a time when young people and students in some countries have become the cause of social trouble and minions of counterrevolutionaries and are pulling down the towers which their grandfathers’ generation had built, our young men and women are reliably carrying on the revolutionary cause as a bulwark and shield pioneered by their revolutionary forerunners.”**

The ideas of Comrade Kim Il Sung, the ideas of independence, on the patterns of which the DPRK was founded, are today a guiding star for the peoples fighting for liberation from imperialist globalism.