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## ON HAVING A CORRECT VIEWPOINT AND UNDERSTANDING OF THE JUCHE PHILOSOPHY

Talk to the Senior Officials of the Central Committee of the Workers' Party of Korea  
October 25, 1990

Recently I have read articles on the Juche idea, written by some social scientists, and found that they do not correctly explain the originality and superiority of the Juche philosophy in conformity with the Party's policy. This proves that they themselves still do not have a correct viewpoint and understanding of the Juche philosophy. In connection with this, I would like to speak about some problems arising in correctly understanding, explaining and propagating the Juche philosophy. First of all, we must correct the tendency to explain the superiority and originality of the Juche idea from the point of view of Marxist dialectical materialism. I once referred to the need to correctly understand the originality of the Juche idea because in the past some social scientists tended to explain this idea in the framework of Marxist dialectical materialism, but it seems to me that they still do not have a correct understanding of this problem. In order to prove the justice and superiority of the Juche philosophy, we must clearly

understand the limitations of the preceding philosophy and consider this philosophy in its correlation with the latter. Only when the Juche philosophy is studied in comparison with Marxist philosophy the limitations of which lie in the fact that it regards the development of all things as a process of the history of nature, can its superiority be clearly elucidated. Some people attempt to explain the fundamental principles of the Juche philosophy, including the essential characteristics of man, from the point of view of the general law of the development of the material world, instead of explaining them by clarifying the law of social movement. In the final analysis, this can be construed as being tantamount to trying to explain the Juche philosophy from the viewpoint of the development of Marxist dialectical materialism, not as a completely original philosophy. This makes it impossible to clarify the originality of the Juche philosophy correctly. Overcoming the limitations of the preceding theory, which regards the development of things as an objective process of the history of nature, presents itself as a very urgent requirement in the present revolutionary practice. At present bourgeois thinkers, revisionists and reformists are infusing people with spontaneity and the matter-first doctrine, considering all things and phenomena from the biological and evolutionary point of view and the vulgar materialistic viewpoint. In explaining and propagating the Juche philosophy, we ought to direct the spearhead of criticism to such a biological and vulgar materialistic outlook on the world. We must have a correct understanding of the law of the unity of opposites and the struggle between them. The fact that the Juche philosophy is considered largely in relation with Marxist dialectical materialism can also be seen in the explanation of this law. The main content of Marxist dialectical materialism is the principle of the unity of opposites and of the struggle between them. However, this is not a problem which should be considered simply from a scientific point of view. Like other theoretical problems of Marxism-Leninism, the law of the unity of opposites and of the struggle between them must be historically considered from the point of view of revolutionary practice. Importance was attached to this law in Marxist dialectical materialism. This is due to the fact that it was an important and historic task to elucidate philosophically the socio-economic

contradictions of the then capitalist society and the law of the class struggle. Therefore, I think that the principle of the unity and struggle between opposites elucidated by the Marxist philosophy has many unreasonable points in clarifying the law of the development of socialist society at present. That is why we did not mention this principle much when explaining the theory of the Juche philosophy. Today our country is confronted with an important revolutionary task of building socialism and reunifying the country. Under these circumstances we must think of what theoretical significance emphasis on the principle of the unity of opposites and of the struggle between them as an important philosophical problem will have and how it will affect the revolution and construction. If this problem is explained in a misguided way, this will give people the impression that we are engrossed in idle talk on a philosophical problem that does not suit real life and may exert an undesirable influence on those who are fighting for national reunification. We must never indulge in empty theories and talks which are not helpful to the revolution and construction nor must we try to follow the existing principles or the theories of others which do not suit us. Next, it is important to have a correct understanding of the essential characteristics of

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