Down with Korean revisionism!

1 - Introduction

Since the very beginning of communist movement, revisionist, opportunist and anti-socialist ideologies and deviations have always been a constant. Starting with Bernstein, and continuing with Trotsky, Tito, Khrushchev, Mao and many the others, opportunisms of all types were used by ruling exploiting and oppressive bourgeois-capitalist-imperialist classes in order to detach oppressed classes in general and proletarians and workers in particular from authentic socialist and communist ideology, to keep them away from Marxism-Leninism-Stalinism-Hoxhaism and to prevent them from acquiring a genuinely communist consciousness and to keep them eternally tied to bourgeois-capitalist ideology with the aim of eternal perpetuating world bourgeois capitalist-imperialist exploitative and oppressive system and formation. In this quest, exploitative classes have resorted to all kinds of deceptive tactics, and their ability to create more and more misleading strategies to inculcate anti-socialist ideas on workers’ minds has becoming increasingly clever as time passes, particularly since world exploiters have finally understood that explicit anti-communism is losing efficiency as the oppressive class interests it serves are exposed openly in front of labourers’ eyes. Of course, this constitutes a terrible handicap to the exploitative, oppressive, repressive wage slavagist classes, who were forced to adopt a different approach to this problem with the goal of finding a manner to keep working classes away from true communist ideology without denouncing their veritable class character. And they solved this obstacle through creating and promoting revisionisms which would appear to workers as being “Marxism-Leninism adapted to new conditions”, thus falsely convincing toilers that by embracing those revisionisms, they are supporting Marxism-Leninism and authentic socialism and communist theory and practice.

This situation was due to the fact that, specially after 1917 Great October Revolution in Russia, communist ideology had proved its scientific correctness in such an absolute manner, it had been so widely triumphant in showing world exploited the only way to their total and definitive liberation from slavery that most oppressive classes could no longer afford to appear as openly opposed to socialist and communist ideology. They knew that to do so would mean the deepening of the acquisition of a revolutionary Marxist-Leninist conscience by the labouring classes and the consequent emergence of a socialist revolution and of a proletarian dictatorship. Therefore, they had to find a way to avoid this by concealing the exploitative and oppressive nature of their state power and of its socio-economic-political order. That is how some exploitative classes started to develop a new strategy: if workers are plainly convinced to be already living in a country where supposed “socialism” is already being constructed, then the danger of seeing those workers making a socialist revolution and installing proletarian dictatorship in accord with Marxist-Leninist-Stalinist-Hoxhaist principles would be much more minimized, because there is no need to implement socialism if apparently “socialism” is already been implemented. Of course, this would involve the formation and utilization of “communist”
masks and of “red” disguises, like for example an apparently “socialized and planned” economy, an alleged “leading communist party”, etc. In this manner, the oppressive class nature of capitalist state and the reactionary exploitative character of productive and economic relations would remain unchanged and concealed under “socialist” cloaks and false “red” flags and slogans. An almost perfect solution to the exploitative, repressive, oppressive wage slavagist classes, who desperately want to accumulate and maximize profits without running the risk of being annihilated by an authentic socialist revolution. This gave origin to ruthless social-fascist regimes which were and still are “socialist” in words but fascists in deeds and where workers and proletarians are brutally exploited, oppressed and repressed by revisionist bourgeoisie. This was what happened and continues to happen in countries like revisionist Soviet Union after comrade Stalin’s death, in the so-called “popular democracies” of Eastern Europe (with the exception of comrade Enver’s socialist Albania) at the same epoch, in the revisionist countries of South-eastern Asia, in Maoist China, in those pseudo-“socialistic” states of Africa, in Castroist Cuba and also in North Korea. It is on this latter social-fascist state that this article will be focused. We will try to expose and unmask the veritable bourgeois exploitative class character of North Korean revisionist system and formation and of Kim Il Sungist ideology (also called the Juche Idea). This branch of revisionism has been developing in North Korea since even before the end of World War II and it has not only implemented there one of the most implacable and repressive social-fascist regimes that ever existed but has also been transformed into a weapon in the hands of world ruling classes in order to discredit Marxist-Leninist-Stalinist-Hoxhaist ideology in front of world toiling classes by treacherously equating it with North Korean revisionism and social-fascism.

In contrast to the revisionist ideology of Maoism which was completely unmasked through Stalinism-Hoxhaism and disproved by the historical reality of China as an aggressive imperialist superpower, the revisionist ideology of Kim Il Sungism was still inadequately unmasked and so far barely combated by means of the teachings of the 5 Classics of Marxism-Leninism. We must self-critically confess that this was a lack of our anti-revisionist struggle which made it possible for many revisionists in the world to run for cover under the ideological shield of Kim Il Sungism. But we don't let the revisionists get away! The complete unmasking of Kim Il Sungism is an urgent global task of the Comintern (SH) and its fulfillment is overdue. It is a matter of fact that Kim Il Sungism has become an ideology of retreat for the whole revisionist world, “an ace in the hole” thus in a time when the world capitalist crisis has also caused the crisis of the whole revisionist world. The phenomenon of Kim Il Sungism must be seen in relation to the present relative weakness of the communist world movement and the increasing counter-revolutionary efforts of the world bourgeoisie - namely to spread ideological disunity and to create theoretical confusion within the ranks of the revolutionary world movement. After the collapse of the social-fascist Cuba, the social-fascists of North Korea take advantage of the collapse of all the former revisionist countries. Its further survival (although its collapse is only a matter of time) underlines its alleged “strength” in comparison with all the other revisionist countries which are already unmasked and openly integrated in the world capitalist system and formation.
In this special situation, North Korea comes in the center of attention to all of those revisionists who strive for the restoration of revisionism. For North Korea these are good conditions to play its trump card as the alleged new “world center of the communist movement”, as the “last brave bastion of socialist countries”. And in this situation Kim Il Sungism becomes more and more a significance of global dimension. Indeed, from the very beginning of its creation, it was the intention of Kim Il Sung that his revisionist ideology would conquer the world one day. In times of the domination of the Soviet revisionism, this was totally impossible, and also in the times of the domination of Maoism. The “Marxist-Leninist” mask of the Soviet revisionists was doubtless far more brought to perfection than the “Marxist-Leninist” mask of Kim Il Sungism. Kim Il Sungism is easier to unmask than many the other revisionist branches. However, Kim Il Sungism is nearly the only remaining revisionist ruling ideology of the bourgeoisie which is still in revisionist state power. And this gives Kim Il Sungism a new predominant role in contrast to all the other ideological branches of revisionism which served revisionist countries that do not exist any more. Unmasking Kim Il Sungism is a great challenge for us Stalinist-Hoxhaists - namely to continue successfully the struggle of the 5 Classics of Marxism-Leninism against revisionism. Our powerful critique on Kim Il Sungism will have a devastating effect on the whole revisionist world.

Mainly radicalized elements of the petty bourgeoisie propagate Kim Il Sungism as their sheet anchor of the last nearly unmasked branch of modern revisionism. These petty-bourgeois elements are, of course, nothing but the obedient social bearer of the bourgeoisie for contaminating the revolutionary proletariat with revisionist rubbish. There are a lot of similarities between Maoism and Kim Il Sungism. The Mao Tsetung-“Ideas” and Kim Il Sung can be distinguished in the way we distinguish the bourgeois class in China from that in North Korea, especially their relationship during the time when these “theories” were created. Both “theories” include similar elements of centrist reconciliation with Leninism-Stalinism before the death of Stalin and with Soviet revisionism after the death of Stalin. However, additionally, Kim Il Sungism includes special centrist elements of reconciliation with Maoism – thus for the purpose of a “theoretical” balance with the upcoming Chinese influence of social imperialism in North Korea. The “theory” of Kim Il Sungism, as a “theory” of the small country, grants the “great” powers of China and Russia a certain amount of ideological concessions if the “independent” interests of the own bourgeoisie are respected to the same degree. This is also the reason why Kim Il Sungism was affiliated with Titoism and its “theory” of “non-aligned countries”.

Kim Il Sungism is an anti-communist ideology in the hands of the world bourgeoisie which is doubtlessly directed against the ideology of the world proletariat and the socialist world revolution. The social-fascist leaders of North Korea are suggestive of “David and Goliath”. Their shouting against US-imperialism is nothing but prestige advertising. The social-fascist ideology of North-Korea is only “anti-imperialist” in words but in the service of the imperialists in deeds. In contrast to the Chinese neighbors, North Korea is a small country surrounded by three “great” imperialist powers, and in first line, confronted with the US-Imperialists on South-Korean ground. Therefore, a lot of people, and in particular some elements within the anti-imperialist
youth, sympathize with North Korea and thus they contract easily the ideology of Kim Il Sungism. Kim Il Sungism matches demands of various anti-Marxist positions because it is characterized by many elements of centrism and eclecticism. This makes it difficult for the people to understand that the complete unmasking and destruction of influence of Kim Il Sungism is indispensably required for the liberation from imperialist/social-imperialist slavery.

The Comintern (SH) has noticed that different neo-revisionist world camps increasingly refer to reconciliation between Marxism-Leninism and Kim Il Sungism, in general, and between Stalinism-Hoxhaism and Kim Il Sungism, in particular. It is the aim of the neo-revisionists to call us Stalinist-Hoxhaists “traitors”, “sectarians” and “disrupters” within the anti-imperialist world front. Why? Because the revisionists want to dominate the anti-imperialist world front for the purpose to better defend world imperialism.

Therefore, we Stalinist-Hoxhaists must convince every anti-imperialist fighter that the revolutionary overthrow of world imperialism is impossible without the victory over revisionism, inclusively over Kim Il Sungism. Kim Il Sungism is an ideology which serves to the imperialists and not to the anti-imperialists.

Marxism-Leninism teaches that revisionists must be excluded from the anti-imperialist world front and all the more a social-fascist state like North Korea. Therefore the revisionists, on their part, aim to exclude us Stalinist-Hoxhaists from the anti-imperialist world front. However, we do not equalize neither confound our deep anti-imperialist solidarity with the people in North Korea with the solidarity towards the social-fascist regime.

The Stalinist-Hoxhaist struggle against Kim Il Sungism is in the interest of the whole world proletariat, in general, and in the interest of the proletariat in North Korea, in particular. We Stalinist-Hoxhaists say: You can only be a true anti-imperialist and anti-social-fascist fighter, if you unmask and struggle against Kim Il Sungism.

The tactics of the Comintern (SH) in the struggle against Kim Il Sungism are clear:

1. The defeat of the anti-Marxist ideology of Kim Il Sungism is the precondition of the defeat of the social fascist regime in North Korea. If we succeed in unmasking Kim Il Sungism than this ideology can be better defeated by the anti-revisionist fighters all over the world.

2. And with this we create better conditions for defeating all the supporters of Kim Il Sungism who are spread all of the world. If Kim Il Sungism is discredited, than, both the social-fascist leaders of North Korea and their supporters in the world, are discredited. Every weakening of the influence of Kim Il Sungism will strengthen the influence of the Stalinist-Hoxhaist world movement and weaken the revisionist camps in the world.
3. And last not least, our tactics is to hinder the neo-revisionists that they come to the aid of the social-fascists of North Korea. Those neo-revisionists who try to justify their defense and support of social-fascism in North-Korea by means of alleged “Marxist-Leninist” arguments, and those neo-revisionists who try to justify their defense of Kim Il Sungism by means of alleged “Marxist-Leninist” arguments - all these neo-revisionists must be treated like the North Korean social-fascists themselves – namely as enemies of the peoples, the world proletariat and the proletarian revolution.

This article is always based on the immortal and invincible lessons of the 5 Classics of Marxism-Leninism - Marx, Engels, Lenin, Stalin and Enver Hoxha – and its objective is precisely to destroy the lies and myths surrounding the Kim Il Sungist branch of revisionism that since many decades has been doing infinite harm to the cause of world socialism and of world communism. This document aims to be a powerful weapon in the hands of the world proletariat in general and of the Korean proletariat in particular against the social-fascist bourgeoisie and its counter-revolutionary ideology. It aims to be a heavy blow against the neo-revisionists who are the main danger in the today's Communist World Movement. The revisionists from all over the world cannot mask themselves behind North Korean social fascism any more. It is absolutely and totally necessary to unmask and discredit them all. Therefore, this article has the purpose of strengthening the ideological position of the Comintern (SH), its Sections and all Stalinists-Hoxhaists all over the world and also of being a principled guide-line of the Stalinist-Hoxhaist World Movement to combat against and to smoke out one of the last revisionist hideaways.

2 - Korea: from origins to partition

2.1 – Concise background history of Korea

In Korean native language, Korea means “land of morning calm”. However, taking a look at Korean history, we cannot avoid thinking that the name could not be less appropriate, as Korea has been anything but a land of “calm”. In first place, we must state that present division of Korean peninsula into two different states, fascist South and social-fascist North, is a total aberration from the point of view of Korean historic traditions. Korea was and continues to be one single nation and Korean people was and continues to one single people. In truth, Korea was a sole nation for at least around 1300 years, since the Silla dynasty managed to put an end to internal combats between different tribes and kingdoms reaching unity in 668 A.C Of course, Silla nobility didn’t manage to do this all alone. It relied on Chinese emperors, who in return for having contributed to its ascension to power in a united Korea forced Silla kings to recognize China as dominant over Korea and to pay them heavy tributes, taxes and dues. Through this, Chinese emperors collected great riches by exploiting Korea’s natural and human resources. However, they allowed that Korean people developed its own culture, traditions and art. But this situation begun
to change due to the oppressive feudal order imposed by Silla kings with the support of their Chinese bosses. Silla nobility and landowners lived in opulence while Korean serfs and slaves – who constituted the immense majority of population – lived in the darkest misery. This caused enormous social instability, with occasional revolts of those serfs and slaves. Finally, Silla dynasty was overthrown in 918 A.C and replaced by the state of Koryo (from which Korea’s present name derives). This new state was also based upon the power of feudal lords, who would frequently struggle among themselves as each of them wanted absolute power for himself. Of course, those feudal lords couldn’t care less about the well-being of the serfs and slaves who produced their immense wealth. And in fact, even more than in the times of Silla dynasty, the Koryo epoch was marked by many revolts of the exploited classes against feudal oppressors. Then, in the XIII century, Korean peninsula was invaded and occupied by Mongol forces led by Genghis Khan. At the time, Mongol armies were literally devastating Asia killing billions in search for lands to conquer and for wealth to accumulate in benefit of the interests of Mongol landowners, including Genghis Khan himself. Therefore, it was without surprise that Korean peninsula was also invaded and plundered. Mongol brutal reign only ended more than a century later, when the Yi dynasty was installed in Korea. This dynasty of Korean emperors was, of course, based upon feudal and slavery system and formation and it was one of the most ever lasting dynasties that ever existed, ending only in 1910 when Japanese imperialism occupied Korea. During its lifetime, Korean Yi dynasty was obliged to close itself to foreign world in order to repeal many attempts of invasion by both Chinese and Japanese emperors during the XVI and XVII centuries, who always saw Korean peninsula, and all its productive sectors, assets, income, wealth, resources, markets, means of production and workforce, as being a “natural” part of their kingdoms. Therefore, throughout history, Korean people fought for independence and dignity in face of almighty foreign powers. Indeed, besides this struggle, Korean laboring classes always had a great tradition of revolts and rebellions against not only imperialist aggressors and occupiers, but also against internal exploiters and oppressors, even when these attempted at adopting a “patriotic” mask.

Nonetheless, it is important to state that all these century-long dynasties and feudal kingdoms had one thing in common: they were all based upon the so-called “bone-rank” system and formation, that is, an order of hereditary bloodline from father to son that is very intrinsic to feudalism in general, and to Korean reactionary traditions in particular. It is important to note this, as it happens that the origins of certain features of future Korean revisionism can be found within these Korean millenarian traditions fabricated and imposed by the ultra-repressive monarchic feudal order that ruled Korean peninsula during more than 1000 years. Such is certainly the case with the monarchic hereditary features still nowadays used to determine who will be the next “eternal leader” of Korean social-fascist regime. Indeed, as we shall see, the times of Korean absolute monarchy based upon feudal nobility elites who implacably repress and exploit working classes in benefit of their class interests in search for enrichment didn’t end with the decline of Yi dynasty. On the contrary, in the state capitalist Northern part of Korea they are still eternal maintained nowadays under false “socialist” disguises.
But let’s return to Korea’s history. As we had already stated, Korean Yi dynasty had adopted a policy of isolationism regarding foreign world. But this definitively terminated in the second half of the XIX century, when imperialist powers like Russia, England, USA, France and particularly Japan started to pressure Korea with the aim of ensuring free reign over the land’s trade, human and natural resources and of exporting their capitals and establishing imperialist ties there. Due to the country’s geographical location, the most powerful and influent imperialist power in Korea at the epoch was Japanese imperialism, who always dreamt about seeing Korean peninsula incorporated in Japanese empire. And in face of Japanese imperialists’ enormous military and economic power, there was not much that weakened Yi monarchs could do. In 1876, the Japanese-Korean Treaty of Kanghwa was signed. This treaty was obviously fabricated to favour Japanese imperialist interests and it transformed Korean economy into a colonial appendix of Japanese imperialist economy in ascension. Korea would provide Japanese bourgeois imperialists with all kinds of cheap raw materials while absorbing Japanese manufactured products and capitals at much higher prices. It is true that the treaty still formally recognized Korea as a sovereign independent nation, but this was just a mere façade to a treaty whose clear purpose was to prepare the ground for Japanese imperialist-colonialist annexation of Korea that would occur later in 1910.

But before this, Japanese imperialists had to face the rivalry of all the other imperialist powers that aimed at dominating the world in late 1800’s and early 1900’s. Starting with hegemonic British imperialism without forgetting German, French and Russian imperialisms, all world imperialist great powers wanted to maximize profits through control, owning and exploitation of Korea’s productive sectors, assets, income, wealth, resources, markets, means of production and workforce. But Japanese imperialism ultimately managed to surpass all the other imperialisms and to establish itself as predominant over Korea. However, Japanese bourgeoisie didn’t achieve this through peaceful means, but only through bloody wars: the first one was fought in 1894-1895 and opposed Japanese imperialists to Chinese emperors. In truth, behind Chinese empire and supporting it were Western imperialisms, thus Japanese victory in this war meant in fact a tremendous defeat for Western imperialist pretensions in Eastern Asia. After this, in face of Czarist Russia attempts to also penetrate in Korea, Japanese imperialists didn’t loose time and also quickly crushed Czarist plans by defeating Russian imperialism in the Russian-Japanese war in 1904-1905.

In 1905, Japanese imperialists convinced American ones to recognize Japanese supremacy over Korean peninsula through the famous treaty of Portsmouth signed at New Hampshire in the Western Coast of the USA. With this, Korea became a de facto Japanese colony, though still “independent” in words. But Japanese imperialists were still not entirely satisfied. In 1907, they forced Korean emperor Sunjong (who by that time was nothing more than their puppet) to sign another treaty according to which Korean government would cease to be able to take any kind of independent decisions relatively to internal and external politics. Finally, three years later, Japanese imperialists got what they wanted through turning official Korea’s status as their colony. In August of 1910, the treaty of annexation was promulgated. From that moment and until the end of World
War II, Korean peninsula would be under Japanese imperialists’ ruthless colonial dominion.

At that time, things went very well for Japanese imperialists, who tirelessly claimed that their system and formication aggressive and invasions against the other Asian peoples were entirely justified by Japanese alleged “intrinsic racial superiority” over them. This racist “theory” was invented and developed by Japanese exploitative classes since the late XIX century, when they started to have imperialist ambitions. In accord with this absurd “theory”, Japanese people would be of divine descent (Japanese emperor himself would be a living god), contrary to the other Asian peoples, who would be of merely mortal blood. This “divine” condition would supposedly demand that “Japanese race” dominates all the other Asian peoples, thus Japanese expansionist and bellicist imperialist policies would be in fact the accomplishment of an “heavenly mission” which would only be fulfilled when Japanese occupied their “legitimate place” putting all the other Asians under their exclusive imperialist and colonial exploitative, repressive and oppressive tutelage/dominion. And if the other Asian peoples refused to recognized Japanese “innately divine and superior race” as their “only legitimate master”, then Japanese had the duty to use exterminist and genocidal policies against them, as Japan’s “divine superior race” had the right to ensure its “vital space”. All similarities with Nazism are not mere coincidence, as the “racial theories” fabricated by Japanese bourgeois dominant classes that aimed at convincing Japanese toilers of their “innate superiority” over all the other Asian workers also had the goal of dividing exploited classes, in this case preventing oppressed Japanese toilers from uniting with the other repressed Asian labourers against their common Japanese imperialist exploiters. At the same time, just like Nazism provided a “justification” to and encouraged German imperialism, also Japanese “racial theories” did exactly the same relatively to Japanese imperialism which was in its heyday during the first half of XX century. Once more and as always, in both cases, racism and anti-communism were used as ideological means to divide workers and to ensure profit maximization by imperialist exploitative classes, with the anti-Comintern-Pact of 1936 – which was primarily aimed against the Soviet Union – being one of the better examples of this.

When Japanese colonial rule over Korean peninsula was openly assumed, productive relations in Korea were still significantly more feudal than capitalist. Of course, the immense majority of the country’s producive sectors, assets, income, wealth, resources, markets, means of production and workforce were under Japanese imperialist control, but local economic relations had a markedly feudalist character. Despite this, some light industries related with paper and clothing began to develop in Korea, as well as some minor local banks, including Korean bank.

In their quest for profit maximization, Japanese imperialists transformed Korea into a slave labour camp. They took exclusive absolute control of all nation’s producive sectors, assets, income, wealth, resources, markets, means of production and workforce to their own benefit. Agriculture and trade were turned into anthe other source of wealth accumulation to Japanese landowners, who didn’t hesitate about subjecting Korean working classes to the harshest exploitation and to the most abhorrent destitution:
“As for Korea's countryside, the Japanese took over land and property, thus increasing poverty and homelessness among its peasants. The overwhelming majority of the big landlords (i.e., 81% of the landlords owning more than 200 hectares of land) were Japanese. Landless peasants accounted for some 80% of the farm households and over half of the total crop area was possessed by landlords who accounted for only 3% of farm households. The latter extracted from the peasants farm rents which amounted from 50% to 90% of their total yields. Colonial, feudal and capitalist oppression and exploitation often forced the destitute rural population - always on the verge of starvation - to migrate to towns or abroad.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

Indeed, in order to fulfil their purpose of turning Korean peninsula into a colonial economic appendix, Japanese imperialists initially prevented the development of any kind of heavy industry of means of production and they did their utmost to avoid the implantation even of light industry in Korea, thus forcibly keeping the nation’s economic relations in a feudal and agrarian level which should be fully dedicated to produce cheap raw materials (agrarian, mineral, etc.) for Japanese imperialist companies that would make colossal maximum profits through transforming those raw materials into manufactured products that would be sold in Korea and in the other places for much higher values. This situation only began to slowly change in the 30’s, when Japanese imperialists were preparing their future invasion and aggression against China and with that objective they decided to encourage the development of mining sector, of heavy military and of metallurgic industries in Korea:

“Korean manpower was mobilized in mines and factories, in both Korea and Japan, as effectively slave labor required for Japan's war efforts. Under close Japanese supervision there were 350,000 Koreans working in Korea’s mines in addition to 600,000 working in various factories throughout the country. Since 1910, some 700,000 Koreans were forcibly sent to work in Japan and, by 1940, the number of Koreans who had moved to Japan as economic immigrants reached over a million.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

Due to this, Japanese imperialists launched a propaganda campaign affirming that they were “modernizing Korea”. But reality was very different. It is true that some important infrastructures were built, including hydraulic facilities, industrial units and railroads. But all this was done in the exclusive benefit of Japanese imperialist corporations’ aim for profit maximization in all sectors. For instance, industry was located in the eastern border of Southern Korea because it was closest to Japan, and thus it allowed reducing the costs of transportation of materials, products and commodities to Japan. The totality of railroads were condemned to be virtually exclusively dedicated to military necessities, as Japanese imperialists’ war efforts increased in the late 1930’s. And we must also state that during the colonial rule of Japanese imperialists, more than 95% of Korea trade was made with Japan in highly unequal conditions that were invariably and clearly
advantageous to the Japanese side. Japanese imperialist bourgeoisie totally despised health and safety of Korean workers. For example, in the Korean city of Chongjin, there were industrial blast furnaces in which labourers were forced to operate under terrible work and hygienic conditions. In sum, Japanese imperialists’ so-called “modernization” only brought even more severe inequalities to a colonial economy which was already backward and dedicated to exportation. Moreover, as we have already mentioned, Japanese imperialist companies resorted to slave labour in mines and industrial centres, treating Korean workers literally like animals to whom they exploited and oppressed as much as they pleased. And if the situation of Korean workers in their native land was appalling, certainly the same could be said of those who were forcibly taken to Japan in sub-human conditions, where they were mainly employed like construction labourers, maids, waitresses, etc. and were subjected to the harshest exploitation and abuse at the hands of Japanese imperialist companies (indeed, even nowadays there are many thousands of migrant Korean workers in Japan that suffer all kinds of discriminations, oppressions and exploitations, even because the efforts of Japanese exploitative classes to spread legends about Japanese “superiority” over the other Asians did not end with WW II). Of course, this led to the emergence of some revolutionary focus in the biggest Korean industrial cities. Indeed, Korean workers' movement developed mainly by Japanese imperialism. Japanese Marxist-Leninists had supported the development of the communist movement in Korea. By the way, a Korean Labour Federation was founded in Tokyo in 1922 for thousands of Korean emigrant workers. The fact that Japanese imperialists introduced the first capitalist corporations in Korean peninsula also contributed to this phenomenon that we will analyse later in this article.

By that time, imperialist Japan was already allied with Nazi Germany and fascist Italy and these countries were actively planning the Second World War with the active help and complicity of Anglo-American imperialism, with which they shared exploitative and anti-communist objectives. Indeed, during World War II, using the above mentioned “racial theories” as pretext, Japanese imperialism didn’t stop at nothing to maximize its profits and it massively killed, massacred, stole, plundered, raped and pillaged everything on sight. After having colonized Korea, Japanese imperialists used it as a starting point to the occupation of the rest of Asia. They invaded China, Indochina, Indonesia, and all nations they were able to set foot on. Under Japanese imperialist war of occupation, repression against “inferior peoples” of Asia was so intense and bloody that many historians affirm that a prisoner of war had more chances of surviving to Nazi captivity in Europe than to Japanese captivity in Asia, as the conditions in which POW’s were kept by Japanese imperialists were harshest and represented a certain death sentence, such was the level of brutality. Of course, Asian communists and progressives were among the main victims of Japanese imperialist slaughter, as they were invariably the most efficient leaders of armed resistance against invaders. Encouraged by the glorious example of Stalinist Soviet Union which was successfully defeating Nazi-fascist aggression aimed at eliminating socialist construction in that country, also in Asia anti-Japanese guerrillas were organized, although these guerrillas (including Korean ones) were of bourgeois character and could not be considered as genuinely inspired on comrade Stalin’s Marxist-Leninist Red Army (nevertheless, every resistance against imperialism was valuable for the Soviet-Union and the anti-fascist liberation front in Asia).
As we had already stated, Korean oppressed and exploited working classes have a long tradition of resistance to internal and external exploiters. And this was proved even more since the late XIX century. Already in 1894, when Korea was still a formally independent country, Tonghak rebellion was directed against Japanese intervention in Korea and demanded better life and work conditions for Korean toiling classes. This rebellion was violently crushed by Korean dominant classes with the support of their Japanese masters. After Japan took explicit colonial domination over Korean peninsula, repression by Japanese imperialists against Korean attempts to reconquer independence only intensified more and more, reaching barbaric levels. Only in the first years of Japanese imperialist colonial rule, hundreds of thousands of Koreans were summarily executed for acts of anti-colonialist resistance.

In the meantime, Japanese imperialist companies utilized Japanese military and Japanese royal family as their puppets in their ideological efforts to convince workers that this bloodthirsty repression was “legitimate”, as Koreans (like all the other Asian peoples) were “inherently, naturally and racially inferior” and therefore they should not possess any of the rights afforded to “racially superior” Japanese. Following this, Japanese imperialists launched a campaign to erase Korean identity through forbidding the use of Korean language, of Korean surnames and toponyms (which were replaced by Japanese ones) and of any kind of acts which could involve aspects related with Korean culture. Teaching of Korean history and geography was prohibited and replaced by that of Japanese empire. Koreans were presented by Japanese imperialists as being “sub-human subjects of the empire” who should promptly abandon and forget their own identity in order to completely embrace Japanese one, thus eliminating all cultural distinctions between both nations at the expenses of disappearance of Korea as an identity. Furthermore, Japanese imperialists also resorted to sexual slavery by kidnapping 200,000 Korean women and girls that were forced to work as sex slaves for the members of Japanese military forces that were stationed in Korea to defend and eternal maintain colonial rule. With this, Japanese imperialist bourgeoisie aimed at humiliating and weakening ultra-exploited Korean working classes, thus turning them easy preys to their gluttony for maximum profits.

Although proletarians, workers and peasants were the most exploited and repressed classes under Japanese imperialist colonial rule, the truth is that not all Korean bourgeoisie profited equally from Japanese occupation. In fact, just like occurs in most of colonial and neo-colonial countries, also Korean bourgeoisie was markedly divided into two sections: the compradore section and the non-compradore national section. The compradore section of Korean bourgeoisie was constituted by the great industrialists and landlords who allied themselves with Japanese imperialist occupiers and who accumulated massive wealth through helping Japanese corporations exploiting Korea’s resources and workforce until the bone. On the other hand, the “national” section of Korean bourgeoisie was mostly compounded by small and middle capitalists and entrepreneurs whose life and business had been serious affected by both the dominion of Japanese imperialists and of the compradore bourgeoisie intimately linked with them. Indeed, it can be considered that this national bourgeoisie suffered a double oppression, what, of course, turned Korean “patriotic” bourgeoisie immensely unsatisfied with
Japanese colonial rule, not because this was exploitative and tyrannical, as all bourgeois factions including non-compradore “national” ones share this same characteristics (even because their common objective is to accumulate profits through exploitation of wage slaves), but because Japanese imperialists and their Korean compradore lackeys kept it away from main wealth sources, from most natural and human resources and from major produtive sectors, assets, income, wealth, markets, means of production, workforce, thus preventing it from accumulating as many profits as it would like. In face of this, Korean national bourgeoisie quickly understood that the only manner to surpass this situation was by achieving state power and by defeating Japanese colonial rule and the compradore bourgeoisie that supported it. But how could this be done? Korean “patriotic” bourgeoisie knew that it had to conquer Korean toiling classes to its side if it wanted to have some chance of ever defeating Japanese imperialism and the compradore bourgeoisie. Precisely, one of the main tactics that Korean national bourgeoisie started to use much before World War II was to exacerbate nationalist feelings among ultra-exploited Korean workers. The success of this tactic was ensured by the openly barbaric and degrading exploitative character of Japanese colonial domination, which caused Korean labourers to be seduced by the slogans of national bourgeoisie about “independence” and “national sovereignty” that would supposedly bring “a better life”. In fact: 

“The demand for national and economic independence put forward by the nationalist movement in the colonies is in fact a reflection of the needs of bourgeois development in these countries. The progress of indigenous productive forces in the colonies thus comes into sharp contradiction with the interests of world imperialism, since the essence of imperialism is its exploitation of the different levels of development of the productive forces in the different sectors of the world economy in order to extort monopoly super-profits.” (Fourth Congress of the Comintern, Theses on the Eastern Question, edition in English)

Indeed, bourgeois historian Bruce Cumings states in his book “The Origins of the Korean War” that brutality and humiliations which were intrinsic to Japanese colonial rule (whose goal was to ensure maximum profits to Japanese imperialist corporations) ultimately originated some kind of “national solipsism” that originated the idea of "untainted, self-contained community of Koreans". And as we will see later, it is not by chance that one of the main ideological features of Korean revisionism is precisely its ability to present anti-imperialism as being synonym of “socialist construction” and independence as being synonym of “socialism and communism”. In fact, Korean revisionism has its roots in Korean national bourgeoisie which struggled against Japanese occupation and its Korean compradore servants in search for a position where it would have free access to unrestrained profits through exploitation of nature and of human labour.

But much before resorting to “Marxist-Leninist” masks to attend its class objectives, Korean national bourgeoisie tried to put an end to Japanese occupation through organizing a peaceful (and, of course, failed) nationalist “revolt” that took place in 1919 and which reached enormous dimensions in spite of severe repression:
“(...) more than two million people from all walks of life were involved in about 3,200 demonstrations and revolts throughout the country during 1919. An additional force of 6,000 Japanese troops was thus dispatched to Korea: 7,509 Koreans were killed, with many thousands arrested, wounded and beaten. Many activists and nationalists were forced either to go underground or to carry on their struggle overseas. (...) At that time about 600,000 Koreans lived in southeastern Manchuria, about 200,000 in the Maritime Provinces and about 6,000 in Hawaii and the USA. The geographical dislocation of the various nationalists around the world, together with their internal disputes and differences about whether to use either peaceful, diplomatic means or armed force against Japan, soon led to the virtual collapse of the provisional government.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

This bourgeois-democratic movement was called the First March movement and its assumed purpose was to put an end to Japanese colonialism through peaceful resistance. Needless to say that it was condemned to fail from the very beginning. The movement was mainly composed by members of the Korean national bourgeoisie who were attempting at defeating compradore rivals and their respective Japanese imperialist-colonialist masters who were preventing “patriotic” bourgeoisie from accessing profits coming from exploitation of natural and human resources in the country. However, the pacifist character of this movement ultimately allowed Japanese imperialists and their Korean lackeys to implacably annihilate it without major difficulties, murdering thousands and imprisoning all those who were somewhat related with the movement, thus safeguarding their class interests.

In sum, bourgeois-democrat pacifist March First movement was a total failure, as it lacked the means and the ideology to understand, to face and to violently defeat fascist-like colonialist regime that Japanese imperialist corporations had imposed on Korea. Nonetheless, this frustrated movement had a very significant consequence: its defeat and brutal repression made Korean national bourgeoisie perceive that if it wanted to triumph over Japanese imperialists and Korean compradore bourgeoisie allied with them in order to have free reign over the nation’s means if production and sources of wealth, it would have to accomplish this through armed force and violence – the otherwise, it would remain an impossible dream, as the bloody repression of Korean national bourgeoisie’s attempt at achieving it by peaceful means proved beyond any doubts.

Indeed, one of the “arguments” used by supporters of Korean revisionism all over the world is that “North Korean is a socialist country where anti-socialist elements are repressed by force”. But what happens is that North Korean revisionist bourgeoisie is nothing more than the successor of the former Korean national bourgeoisie dressed with some “red” masks. It always repressed its opponents not because it aimed at construct socialism, but merely because it had learned very soon and in the harshest manner that it had to resort to force in order to eternal maintain and eternal perpetuate its exploitative oppressive social-fascist system and formation. The appearance of a “nation of revolutionary violence” that is utilized by so many Kim Il Sungists around the globe as pretext to affirm that North Korea is a “socialist country” where “proletarian
“dictatorship” has been installed is a mere façade born from the necessity of Korean national bourgeoisie to defend and safeguard its class privileges through armed force. And this comes precisely from the lessons learned by that national bourgeoisie from the defeat of March First movement, when Korean national bourgeoisie comprehended that in face of the external imperialist powers, the only manner in which it could ensure keeping of class positions, class interests, maximum profits and class privileges was through class armed violence; and this not only against compradore bourgeois elements, but also against workers and proletarians who struggled and continue to struggle for authentic socialism and for authentic proletarian dictatorship in Korea. Indeed, as we shall see, and just like occurred with many the other national bourgeoisie in small colonial and semi-colonial nations around the world, also this Korean national bourgeoisie will be obliged to abandon its initial plans of free and complete control and exploitation of the country in favour of becoming the submissive lackey of social-imperialism (that is, “socialism” in words but imperialism in deeds) with the goal of eternal maintaining at least some of its dominant class exploitative positions. So, in the end, also this Korean national bourgeoisie will be transformed into a compradore neo-colonial bourgeoisie. But this we will explain later. For now, we will only highlight that since the First March movement, Korean national bourgeoisie ceased all attempts at defeating Japanese imperialists by peaceful means and started adopting a much more efficient tactics that even allowed it to seduce great numbers of Korean workers to its side through promising “independence and freedom” by using “revolutionary” and “socialist” disguises. As the former Comintern accurately affirmed:

“Often, as the Second Congress of the Communist International pointed out, the representatives of bourgeois nationalism, exploiting the political and moral authority of Soviet Russia and adapting to the class instinct of the workers give their bourgeois-democratic aspirations a ‘socialist’ or a ‘Communist’ guise, in order – though they may not themselves be aware of it – to divert the first embryonic proletarian groups from the real tasks of a class organisation.” (Fourth Congress of the Comintern, Theses on the Eastern Question, edition in English)

2.2 – Development and shortcomings of communist movement in Korea

In 1919, by the time the national bourgeois March First movement emerged, the influence of the 1917 Great October Revolution had already begin to be felt in Korean peninsula. The victory of Russian working classes against Czarism and later in the civil war promoted by capitalist-imperialist world to destroy the newly born Soviet proletarian power encouraged Korean toilers to fight for genuine freedom and independence which can only be achieved under socialism and communism. It also led to intensification of anti-Japanese struggle among Korean labourers, as the spread of the Bolshevist ideology opened new horizons to Korean exploited classes and provided them with the possibility to acquire a truly revolutionary and communist conscience that would be able to definitively and totally liberate them from oppression and wage slavery:
“Under the impact of the 1917 October Revolution, Marxism-Leninism began to permeate Koreans, so that a variety of communist-oriented organizations emerged inside and outside the country. The first socialist organization, set up in 1918 in the Far Eastern Region of the Soviet Union, was the Korean Socialist Party. The party split three years later into the Communist Party of Koryo in Irkutsk and another Communist Party of Koryo in Shanghai. During the same time, the Proletarian Fellowship Society and the League of Men of Advanced Ideas merged into the Proletarian Union. The Union later joined with the Irkutsk organization, thus forming the Society for the Study of the New Ideas in 1923 (later renamed the Tuesday Society). There also existed the Seoul Youth Society (1921), the North Star Society (1923) among Korean students in Japan (later renamed the North Wind Association), and various the other radical associations and clubs. Labour organizations were established as well: the Workers' Mutual Aid Society of Korea, the Korean Federation of Workers and Peasants and the Korean Federation of Youth.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

These new organizations inspired by October Revolution quickly started to develop revolutionary events and gave a new impetus to anti-Japanese struggle that until then had remained solely under the leadership of the Korean national bourgeoisie:

“Between 1920 and 1925 mass struggles gained momentum in the country with the participation of about 27,000 workers in more than 330 strikes.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

In the middle 20’s, Korean communist movement achieved another success: some of the small groups mentioned above decided to unite and to form the Communist Party of Korea. Shortly before this, comrade Lenin even defined the perspective of the world revolution combined with the revolutions in the East which was also relevant for Korea in his time:

“The socialist revolution will not be solely, or chiefly, a struggle of the revolutionary proletarians in each country against their bourgeoisie-no, it will be a struggle of all the imperialist-oppressed colonies and countries, of all dependent countries, against international imperialism. Characterising the approach of the world social revolution in the Party Programme we adopted last March, we said that the civil war of the working people against the imperialists and exploiters in all the advanced countries is beginning to be combined with national wars against international imperialism. That is confirmed by the course of the revolution, and will be more and more confirmed as time goes on. It will be the same in the East. The period of the awakening of the East in the contemporary revolution is being succeeded by a period in which all the Eastern peoples will participate in deciding the destiny of the whole world, so as not to be simply objects of the enrichment of the others. The peoples of the East are becoming alive to the need for practical action, the need for every nation to take part in shaping the destiny of all mankind.
That is why I think that in the history of the development of the world revolution—which, judging by its beginning, will continue for many years and will demand much effort—that in the revolutionary struggle, in the revolutionary movement you will be called upon to play a big part and to merge with our struggle against international imperialism. You (The representatives of the communist organisations of the East) will have to base yourselves on the bourgeois nationalism which is awakening, and must awaken, among those peoples, and which has its historical justification. At the same time, you must find your way to the working and exploited classes of every country and tell them in a language they understand that their only hope of emancipation lies in the victory of the international revolution, and that the international proletariat is the only ally of all the hundreds of millions of the working and exploited peoples of the East.” (Address To The Second All-Russia Congress Of Communist Organisations Of The Peoples Of The East, November 22, 1919, Volume 30, edition in English)

Moreover, in 1926, the CPK was even accepted as a member of the Communist International, albeit in a provisional and temporary manner, as the CPK would be extinguished by 1928 in consequence of many errors and deviations.

In that epoch, Communist International was led by comrade Stalin, the leader of the CPSU (B) that was the vanguard of Soviet proletarian dictatorship during socialist construction in Soviet Union. Therefore, the former Comintern made a very sharp class analysis about the situation in Korean peninsula and also about the shortcomings of the CPK. The first of those problems was that in spite of the relative union represented by the CPK, there had always been a relentless struggle between the CPK and those factionalist groups who had refused to join it both before and after its formation. These strives caused many divisions and uncertainly within Korean communist movement. And as if this was not enough, the truth is that division came not only from external groups to the CPK. It came from within the CPK itself, where many different factions with anti-Marxist and anti-socialist positions fought against each the other in order to dominate the party, in a situation which was highly harmful for the implementation of communist ideology in Korea and for Korean workers’ class struggle against both external and internal oppressors and exploiters.

Anthe other of the fair criticisms made by comrade Stalin’s Communist International towards the CPK was related with it class composition. Far from being an authentically party of Leninist-Stalinist type with deep roots on working classes and composed mainly by workers and peasants always under proletarian direction, the CPK included mostly intellectuals and students. This factor was considered by former Comintern as being a serious handicap to the CPK’s affirmation as the vanguard of Korean proletariat, as the leadership of Korean toilers against Japanese imperialism and its local lackeys and for socialist revolution. This is not to say that an authentic Marxist-Leninist party could never include intellectuals and students among its ranks. On the contrary, revolutionary intelligentsia can give important contributions to the advancement of revolutionary cause if it is under a correct proletarian leadership and if refuses all bourgeois-revisionist-capitalist influences. But as we mentioned, elements coming from intelligentsia must be
conducted by the proletariat and not the opposite. The otherwise, the party would cease to be a party of Leninist-Stalinist type and would be reduced to be a mere bourgeois-intellectualist group distant from toiling classes and from genuine communist ideology.

But besides all this, the main criticism made by former Comintern against CPK was the willingness it displayed to confound the interests of Korean laboring exploited classes with those of Korean national bourgeoisie and to subject those first ones to these last ones. In a resolution of its Executive Committee regarding Korean situation, the Communist International remarked:

"The main line to be followed by the Communist movement in Korea in the present phase of development is ... to strengthen the proletarian revolutionary movement, to guarantee its complete independence with regard to the petty bourgeois national revolutionary movement ... The Korean communists must do their utmost to attract first of all industrial workers and also poor peasants, who have not given up their farming, into the Party. The Communists will be able to accomplish this great task only if they effect a sharp break with the old methods of organization of intellectual circles and undertake mass Bolshevik work, particularly in the factories and trade unions." (Resolution of the ECCI on the Korean Question, 1928, in D. Suh, Documents of Korean Communism 1918-1948, 1970, edition in English language)

As can be observed, the former Comintern warns Korean communists about the necessity to break with “intellectual circles organization” and about implementing party work among exploited laboring classes, both workers and peasants. But it also strongly remarks the necessity of ensuring the party’s total independence from the national bourgeoisie, of ensuring that the CPK will go along purely proletarian lines and ideology. Comrade Stalin’s Comintern understood very well the danger represented by the tremendous influence that Korean national bourgeoisie was achieving over the country’ working classes, about its ability to conquer them to its side and to be able to jeopardize the independence of the still feeble Korean communist movement (of all this resulted that, until now, there was never an authentically proletarian revolutionary communist party in the Korean peninsula). And the fears of the former Comintern were indeed justified. Korean national bourgeoisie contained the germens of future awful North Korean social-fascism (that is, “socialism” in words but fascism in deeds). Once more, the scientific class analysis from the former Comintern under comrade Stalin proved correct. After all, we cannot forget that the resolution mentioned above is from 1928, when communist movement in general and the Comintern in particular were still firmly following Stalinist ideological line and directives, when they were still not contaminated by Dimitrov’s revisionist theories preaching that communists must unite, collaborate and be subjected to bourgeois and exploitative classes. If this resolution was written after 1935, it would have necessarily lacked the totally accurate remark about the necessity of struggling against national bourgeoisie always avoiding ideological and organizational dependence on it. Fortunately, it was elaborated during the time of comrade Stalin’s correct proletarian leadership and so later opportunist infection did not reach it. But the CPK was obviously affected by revisionist opportunist deviations equivalent to those later promoted and advocated by Dimitrov in his “united front theories” which defended the alliance between
the revolutionary communist parties and the bourgeoisie supposedly “anti-fascist” forces with the alleged purpose of preventing fascism from expanding even more. Dimitrov’s “ideas” support alliance and coalition between the revolutionary Marxist-Leninist communist parties and the pro-capitalist forces which auto-qualify themselves as “anti-fascist” with the objective of misleading the oppressed and exploited proletariat and working classes about the true class character of the fascist form of bourgeois dictatorship. In fact, the anti-communist and pro-fascist nature of Dimitrov’s thesis can be concluded from the fact that fascism is a direct inevitable product of capitalism and it will never be totally and definitively defeated as long as the capitalist-imperialist exploitative and wage slavagist system and formation exists. Thus, Dimitrov defends that the communist parties should trust and rely on forces which, despite their fake “anti-fascist” appearance and phraseology, are at the service of the same political-social-economic-ideological order which gave birth to fascism in order to struggle against that same fascism! And this because the bourgeois and pro-capitalist forces with whom Dimitrov proposes that the communist parties should become allies are of the same nature of fascism itself; those bourgeois forces and fascism both inescapably derive from the same capitalist-imperialist oppressive system and formation. If fascism is a direct and unavoidable result of the bourgeois-capitalist order, the reasonable and principled solution would be that, in order to wage an efficient and fruitful combat against fascism with the goal of accomplishing the abolition of its inevitability, communist parties should struggle against all forces and influences which are related to the economical and ideological system and formation which originates fascism. And just like Dimitrov advocates a counter-revolutionary “union” with those false “progressive anti-fascist” (read: bourgeois) forces with the phony pretext of “defeating fascism”, CPK also embraced reactionary “union” with the Korean national bourgeoisie with the sham pretext of “defeating Japanese fascist imperialism” which ultimately opened the path to the establishment of social-fascism in the Northern half of Korea (therefore, by supporting forces and classes of the socio-economic system and formation that inevitably creates fascism, the CPK contributed to the defeat of Japanese fascism while fostering the emergence of future North Korean social-fascist bourgeois class).

In fact, the necessity of independence of communist party and movement relatively to national bourgeoisie in colonial countries like Korea to which the former Communist International is trying to call our attention gains even more urgency regarding Korean circumstances. And this because Korean national bourgeoisie was always particularly able to mislead workers through presenting its own class demands and aspirations as being “socialist” and, therefore, as also being workers’ own demands and aspirations. Since the beginning, and just like happens in all other countries and places, Korean “patriotic” bourgeoisie always tried to deprive communist ideology and movement of its authentic content in order to transform it in a weapon to deceive Korean oppressed classes. But just like occurs in any other nation, no matter how allegedly “progressive” and / or “national / patriotic” a bourgeoisie’s section may be, it will always be as utterly exploitative, oppressive, tyrannical, repressive, cupid, reactionary and anti-communist as any other part of the bourgeoisie. It is not possible to truly achieve genuine socialism and communism if all exploiters are not entirely and completely defeated and eliminated, and this includes, of course, the national bourgeoisie. In order to hide this simple truth from
the toiling classes, national “patriotic” bourgeoisie attempted in many occasions to disguise its wage slavagist and exploitative class nature behind fake “socialist”, “red” and even “Marxist-Leninist” cloaks. This happened because national bourgeoisie understood very well that if it openly assumed its purpose of replacing the totally exploitative oppressive rule of Japanese imperialists and their local compradore lackeys by its own with the same characarteristics, it would have never the support of the broad laboring classes. Instead, it adopted the cunning strategy of hiding its aims behind “communist” phraseology in order to conquer state power and class privileges, positions and maximum profits while pretending to be “constructing a socialist society”. This was what happened in Maoist China, in Castroist-Guevarist Cuba and also in Kim Il Sungist North Korea.

Of course, this is not to deny that during the stage of bourgeois-democratic revolution in colonial countries like Korea sometimes communists should be allied with the national bourgeoisie as both struggle against foreign imperialist domination and its internal servants. In many cases, in colonial and neo-colonial countries, before the stage of socialist revolutionary tasks comes the stage of bourgeois national-democratic revolutionary tasks. At least this was what occurred in the first phase of socialism in a “single country”. As we have already stated, in colonial and neo-colonial countries subjected to foreign imperialist rule, there are two sections of the bourgeoisie: the national one which bases its position on exploitation of industrial structures and the compradore section, which is closely linked with landowners and which relies upon its collaboration with the imperialist power oppressing the country to keep its class positions, class interests, class privileges and maximum profits. The compradore bourgeoisie is mostly dependent on speculative trade and unequal connections with the bourgeois corporations and companies which control the imperialist power dominating the nation. As comrade Stalin - the 4th Classic of Marxism-Leninism - once affirmed relatively to this division within the bourgeoisie in colonial and neo-colonial nations:

"It is splitting up in two parts, a revolutionary part (…) and a compromising part, of which the first is continuing the revolutionary struggle, whereas the second is entering a bloc with imperialism." (Stalin, The Political Tasks of the University of the Peoples of the East: Speech Delivered at a Meeting of Students of the Communist University of the Toilers of the East, 1925, in Stalin, Works, vol. 7, 1954, edition in English language)

And in September of 1928, the 6th Congress of Communist International also reached the same conclusion regarding the differentiated class interests and attitudes of both sections of colonial and neo-colonial countries’ bourgeoisie:

"One part, more especially the commercial bourgeoisie, directly serves the interests of imperial capital (the so-called comprador bourgeoisie). In general, they eternal maintain, more or less consistently, an anti-national, imperialist point of view, directed against the whole nationalist movement, as do the feudal allies of imperialism and the more highly paid native officials. The other parts of the native bourgeoisie, especially those representing the interests of native industry, support the national movement." (Theses on the Revolutionary Movement in Colonial and
Indeed, when the revolutionary tasks to be accomplished are still of a bourgeois national-democratic nature, then imperialist power and its compradore lackeys are the main class enemies to combat in order to achieve the national liberation of the country from the foreign rule. But when the revolution develops and the tasks to be fulfilled are now of a socialist character, then also the national bourgeoisie must be annihilated in order to achieve the complete seizing of power by the working class and the establishment of proletarian dictatorship. That is, during the fulfillment of bourgeois national-democratic tasks, national bourgeoisie can be an important revolutionary factor to advance the accomplishment of such tasks. On the contrary, during the fulfillment of socialist tasks, national bourgeoisie ceases from being a revolutionary and progressive factor and turns into a reactionary factor because being an exploitative class whose aim is to make maximum profits through holding political-economic-social-ideological power and through eternal perpetuating wage slavery, it follows that national bourgeoisie is inevitably and objectively against socialist revolution, and that it will do its utmost to prevent its triumph and to keep revolutionary tasks in their national-bourgeois stage. In spite of this, Marxism-Leninism-Stalinism-Hoxhaism teaches us that during the stage of bourgeois national-democratic tasks, the communist party must cooperate with national bourgeoisie having revolutionary objectives in that stage in order to unite all possible forces to facilitate the overthrow and defeat of foreign imperialist rule and of its local compradore lackeys:

"Temporary cooperation is permissible, and in certain circumstances even a temporary alliance, between the Communist Party and the national-revolutionary movement, provided that the latter is a genuine revolutionary movement, that it genuinely struggles against the ruling power, and that its representatives do not hamper the Communists in their work." (Theses on the Revolutionary Movement in Colonial and Semi-Colonial Countries Adopted by the Sixth Comintern Congress, 1928, edition in English language)

And also comrades Lenin and Stalin remarked this necessity:

“It is possible to conquer the more powerful enemy only by ... necessarily, thoroughly, carefully, attentively and skilfully taking advantage of every, even the smallest, opportunity of gaining a mass ally, even though this ally be temporary, vacillating, unstable, unreliable and conditional. Those who do not understand this fail to understand even a grain of Marxism.” (Lenin, Left-wing Communism: An Infantile Disorder, in: Selected Works, Volume 10, 1946, edition in English language)

“The Communist Party of each country must unfailingly avail itself of even the smallest opportunity of gaining a mass ally for the proletariat, even if a temporary, vacillating, unstable and unreliable ally.” (Stalin, Notes on Contemporary Themes, in: Works, Volume 9, 1954, edition in English language)
Of course, as the Classics pointed out, national bourgeoisie will always be an unreliable, unstable and absolutely temporary ally. And this because it will be only a matter of time until national bourgeoisie will start struggling against the revolutionary advancement towards the fulfillment of socialist tasks. As we have already stated, this is unavoidable due to the class interests of national bourgeoisie, which are completely incompatible with those of socialist construction. Indeed, in order to achieve political-economic-social power and to fully construct socialism and communism, working classes under the proletarian leadership of its Marxist-Leninist party vanguard must ruthlessly and implacably destroy and eliminate not only national bourgeoisie as a class but also all its ideological and cultural remnants. There is no the other possibility, contrary to what all kinds of anti-communists, revisionists and opportunists (including the Kim Il Sungists) affirm. In fact, the fight against national bourgeoisie will start as soon as it will do its utmost to prevent the advancement of the phase of bourgeois national-democratic tasks into the phase of socialist tasks, what means that national bourgeoisie will ultimately become inescapably counter-revolutionary. In face of this, working classes under their communist proletarian party vanguard must always firmly struggle for and hold in their hands the unshared and undisputed leadership of the revolution, even during the stage of bourgeois national-democratic tasks. And this because even at that stage, communists and their proletarian party must defend and eternal maintain absolute independence towards national bourgeoisie in all aspects in order to ensure a successful advancement towards the accomplishment of socialist tasks:

"The proletariat pushes aside the national bourgeoisie, consolidates its hegemony and assumes the lead of the vast classes of the working people in town and country, in order to overcome the resistance of the national bourgeoisie, secure the complete victory of the bourgeois-democratic revolution, and then gradually convert it into a socialist revolution." (Stalin, Questions of the Chinese Revolution, 1927, in: Works, vol. 9, 1954, edition in English language)

"The bourgeois-democratic revolution, consistently pursued, will be transformed into the proletarian revolution in those colonies and semi-colonies where the proletariat acts as a leader and exercises hegemony over the movement . . . In these countries the main task is to organize the workers and peasants independently in the Communist Party of the proletariat . . . and emancipate them from the influence of the national bourgeoisie." (Program of the Communist International Adopted at its Sixth Congress, 1928, edition in English language)

Only in this manner they can be victorious in ensuring their leadership of the revolution in all its possible phases and the defeat and elimination of all exploitative, oppressive and reactionary elements through the advancement of revolution towards the establishment of proletarian dictatorship and of socialist construction. Even during the phase of bourgeois national-democratic tasks when they might temporary cooperate with national bourgeoisie, the Marxist-Leninist party must never allow its ideological and organizational independence to be jeopardized. The otherwise, it will lose its proletarian and communist nature and will become a mere puppet of the national bourgeoisie in its quest for defeating its imperialist and compradore rivals and for taking the maximum
profits to itself. And this because contrary to what some revisionist and opportunist ideologies like Maoism and Kim Il Sungism affirm, revolution is an uninterrupted and continuous process even in cases where there is a pronounced stage of bourgeois national-democratic tasks:

“From the democratic revolution we shall at once, and precisely in accordance with the measure of our strength, the strength of the class-conscious and organized proletariat, begin to pass over to the socialist revolution. We stand for uninterrupted revolution. We shall not stop half-way.” (Lenin, Social-Democracy's Attitude toward the Peasant Movement, 1905, in: Collected Works, 1962, edition in English language)

One can never put a “Chinese wall” between the phase of bourgeois national-democratic tasks and the stage of socialist tasks; one of the main tricks used by Maoism, Kim Il Sungism and by the other revisionist currents to prevent advancement from bourgeois national-democratic revolutionary tasks to socialist revolutionary tasks is through presenting this second stage as being “utopian” and inaccessible and through covering bourgeois national-democratic revolution with “red” and even “Marxist-Leninist” slogans and phraseology only to deceive toiling classes by presenting bourgeois national-democratic revolution as being already a “socialist” revolution which would abolish exploitation and oppression, thus attempting at having working classes ceasing their class struggle for socialist revolution by convincing them that “socialist revolution” had already came. Indeed, this is what occurred and still occurs with so-called Korean “socialism”, which is nothing more than abject social-fascism aimed at keeping North Korean laborers subjected to the most ruthless wage slavery and misery.

Indeed, due to the fact that only socialism and communism can totally and definitively prevent imperialism and its origins, influences and consequences, the truth is that in cases when national bourgeoisie of small and poor nations manages to avoid socialist revolution preventing bourgeois national-democratic revolution to go forward and working class from achieving power and implementing proletarian dictatorship, it always happens that the national bourgeoisie in question sooner or later transforms itself into a new compradore bourgeoisie allied with foreign imperialism and social-imperialism. When the same happens with a national bourgeoisie of a country possessing certain geographical, demographical and economic features, then instead of being transformed into a new compradore bourgeoisie, national bourgeoisie of such countries turns itself into an imperialist or social-imperialist bourgeoisie oppressing, exploiting and subjugating world workers. The first situation occurred, for example, with Castroist bourgeoisie relatively to Soviet social-imperialist and later to Chinese social-imperialism. The last situation occurred with Maoist bourgeoisie in China. As we will further explain, future North Korean revisionist bourgeoisie falls into the first category.
2.3 – Ascension of Korean national bourgeoisie

Kim Il Sung, the main historical leader and founder of Korean revisionism, was born in 1912 in the small town of Mangyongdae, near Pyongyang, to a family of middle peasants. Later, even during Kim Il Sung’s lifetime, Mangyongdae would be transformed into a “sacred” place where Kim Il Sung’s house is treated like a holy temple where exploited and alienated North Korean workers are forced to pay cult to the revisionist leader who prevented them from achieving true liberation through socialism. The literally religious cult around Kim Il Sung’s house in Mangyongdae is so intense and shocking that defenders of Kim Il Sungism are obliged to find some ridiculous justifications for it, as well as for the whole hyperbolized personality cult that North Korean social-fascist bourgeoisie organizes around “the leaders” in order to alienate workers and to detach them from a truly revolutionary proletarian Marxist-Leninist-Stalinist-Hoxhaist conscience that would lead them in their quest to overthrow North Korea revisionist tyranny and to implement a genuine proletarian dictatorship towards socialism and communism. Indeed, this ridiculous personality cult and “leader’s divinization” are widely known all over the world as one of the main characteristics of North Korean social-fascist regime. Less known is the fact much more than being a mere “feature” of that regime, the truth is that personality cult is indeed one of the main instruments and weapons used by revisionist bourgeois class in North Korea to eternal maintain and to eternal perpetuate its exploitative anti-communist order. But we will further explain this issue later, during the chapter dedicated to the enumeration, exposal and unmasking of the ideological characteristics of Kim Il Sungist revisionism.

For now, we will only note that initially, during his youth, Kim Il Sung’s activities were not even nominally communists, but were instead of a purely anti-Japanese nature intended at struggling against colonial rule of Japanese imperialist companies over Korea that, once more, was thwarting Korean national bourgeoisie’s free development, ascension to power and access to resources, class privileges, positions and profits. Indeed, Kim Il Sung’s own family origins of middle peasantry put his roots as being very close to the interests of national bourgeoisie. After all, one cannot forget that in its striving for misleading working classes and to seduce them to the side of its exploitative class interests by painting them with “socialist” colors, national bourgeoisie from colonial and neo-colonial countries where peasants are a majority always attempted at convincing them with the aim of transforming the peasantry into an immense force serving the interests of the country’s national bourgeoisie. So, it is very significant that Kim Il Sung’s actions favored Korean national bourgeoisie since the very beginning.

Only a little bit later did Kim Il Sung’s organizations adopt a certain “communist” phraseology and naming:

“Kim Il Sung (…) formed the Down-With-Imperialism Union (DIU), whose goal was to defeat Japanese imperialism and achieve Korean liberation and independence. One year later Kim Il Sung reorganized the Dill into the Anti-Imperialist Youth League (AIYL) and also founded the Young Communist League (YCL), a vanguard youth communist organization. These two organizations,
together with the Peasants' Union, the Children's Pioneers and the other organizations, were clandestinely organizing the struggle against Japanese imperialism throughout Korea.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

But even this sudden embracement of communist-sounding designations by Kim II Sung’s organizations also serve the class purposes of Korean national bourgeoisie, who by that time understood that it would never have success in attracting oppressed classes to its side if it explicitly assumed its aim of replacing Japanese imperialism and bourgeois compradore as the nation’s main exploitative class force. On the contrary, as we already said, it perceived that the way towards triumph in this mission could be found in the ability to cover national bourgeois’ exploitative class goals with “red” and even “communist” disguises. The more perfected this disguise is, the more able it will be to deceive laboring classes and to make them confound the struggle in benefit of national bourgeoisie’s class purposes with the struggle for authentic socialist revolution and construction.

And Kim II Sung went on with his pro-national bourgeois operations. In late 1920’s, he led sabotaging activities against the construction of the Kirin-Hoeryong railway, a project aimed at facilitating the penetration of Japanese imperialists in the Chinese region of Manchuria, as by that time Japanese bourgeois were intensifying their plans to invade China. He started to become known to Japanese colonial authorities, and he spent some months in the prisons of Japanese imperialists, as both Japanese corporations and Korean compradore bourgeoisie recognized him as an enemy of their class interests. After having been liberated from prison, Kim Il Sung’s activities entered a new stage – that of organizing an anti-Japanese armed struggle:

“It was in Kuyushu on 6-7-1930 that the first unit of the Korean Revolutionary Army (KRA) was formed upon the initiative of members of the YCL and the AIYL. Small KRA groups were dispatched to various locations but especially in the countryside. However KRA bases could barely operate within Korean territory, for it was strictly controlled by Japanese authorities. They therefore decided to set up the armed struggles headquarters in the wooded area along the Tumangang river in East Manchuria, a region whose population was made up by nearly 400,000 Koreans (i.e., 80% of its total number).

The anti-Japanese armed struggle grew and developed through different and difficult stages. In September 1931, Japan launched its invasion in Manchuria, thus threatening the guerrilla bases and urgently prompting the formation of the Anti-Japanese People's Guerrilla Army (AJPGA) in Antu, Manchuria, on 25-4-1932. (…)

In March 1933 guerrilla units crossed the Tuman-gang river, advancing into the Onsong district on the northern border of Korea. A "people's revolutionary government" was set up in the liberated areas so that the ranks of the guerrilla army could considerably grow and strengthen. In March 1934 the AJPGA was
reorganized into the Korean People's Revolutionary Army (KPRA) with divisions, regiments, companies, platoons and squads, system and formationatically organized and placed under a unified organizational system and formation. Battles were fought against Japanese forces, as KPRA units were extending their operations into wider areas of Korea and North and South Manchuria. In the meantime, Japanese authorities were reacting by intensifying repression of these mounting popular struggles. According to official Japanese figures, in the period 1931-35 more than 900 strikes took place involving over 70,000 workers and during the same time more than 453,800 Koreans were arrested, imprisoned or punished. (…)

Various paramilitary organizations were also active in the guerrilla zones: the Red Guards (Anti-Japanese Self-Defense Corps), the Children's Vanguard, the Youth Voluntary Army and the Shock Brigade. Self-governing bodies and people's committees were created and, in order to increase popular support, on 5-5-1936 the Association for the Restoration of the Fatherland (ARF) was also founded. The creation of this anti-Japanese united front organization represented - according to Kim Il Sung - "an event of epochal significance in consolidating the mass basis of revolution." The ARF was, in fact, intended to unite all patriotic sections of Korean society, with the exclusion of pro-Japanese landlords, comprador capitalists and traitors to the nation. Its main aim was "to mobilize the entire Korean nation and realize a broad-based anti-Japanese united front in order to overthrow the piratical Japanese imperialist rule and establish a genuine people's government in Korea."

(N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

This development of things was not accidental. On the contrary, it coincided exactly with the aims and interests of Korean national bourgeoisie, which had been trying to organize an anti-Japanese armed struggle since the defeat of pacifist March First movement. Unsurprisingly, many of the “soldiers” of Kim Il Sung’s anti-Japanese guerrillas led by the national bourgeoisie were peasants. This was in full agreement with the usual tactic of national bourgeoisie: to manipulate impoverished peasantry’s aspirations in order to engage the peasants into an armed struggle against the state dominated by foreign imperialism and by its compradore lackeys with false pretexts of “achieving independence and socialism”. When the oppressed and ultra-exploited peasant classes finally overthrow imperialist rule and the bourgeoisie compradore, they might be able to understand that they only managed to contribute to the replacement a branch of the bourgeoisie by another one equally and totally exploitative, oppressive and anti-communist. But by that time, it will be too late: the national bourgeoisie will have its class power sufficiently consolidated and ensured to cope with peasants’ complaints. Only under proletarian leadership can peasantry play a genuinely revolutionary role. If it is does not operate under the leadership of the proletariat headed by its Marxist-Leninist party vanguard, then the peasantry will invariably fall under the influence of the bourgeoisie (in this case, of Korean national bourgeoisie), which will try to deceive peasant oppressed classes through all means in order to keep them away from proletarian leadership and from genuine communist ideology. And this because, as the Classics of Marxism-Leninism always taught, peasantry has not proletariat’s intrinsic revolutionary
character and is foremost a vacillating class. If it is not led by the proletariat, it will be only a question of time before the bourgeoisie manages to conquer it to its side and to put it under its total dominance through deceiving and empoisoning peasants with all kinds of anti-communist ideologies and falsehoods. This happened in Maoist China and also during the advent of Kim Il Sungism and of social-fascism in the Northern part of Korean peninsula. Understanding that peaceful demands would only find the bullets of Japanese imperialists as answer, Korean national bourgeoisie found in Kim Il Sung and in the other future members of North Korean social-fascism its best representatives against not only Japanese imperialists and their local compradore lackeys but also against oppressed classes’ aspirations to genuine socialism and communism. Korean national bourgeoisie had to create an ideological strategy that could allow it to defeat and conquer absolute dominant social-economic-political power but that could simultaneously also allow it to deviate Korean exploited toiling classes from the path of authentic socialist revolution and communist ideology. In synthesised terms, this was why Korean revisionism, i.e., Kim Il Sungism, was born.

Indeed, already at that early epoch, Kim Il Sung made clear that, according to him, anti-Japanese combat and the “policy for founding a Marxist-Leninist party” should be considered as synonyms:

"The aim and mission of the people's guerrilla army is to overthrow the colonial rule of Japanese imperialism in Korea and bringing national independence to the Korean people. The foundation of the AJPGA will open up a phase in implementing the line of the anti-Japanese united front and the policy for founding a Marxist-Leninist party.” (Kim Il Sung, On the Occasion of Founding the Anti-Japanese People's Guerrilla Army: Speech at the Ceremony to Found the Anti-Japanese People's Guerrilla Army, 1932, in: Works, volume 1, 1980, edition in English language)

As can be observed, Kim Il Sung is spreading the false idea that to struggle for what he calls “national independence” (which, by the way, was never truly achieved, as Korean national bourgeoisie later turned into a compradore bourgeoisie of revisionist type that sold North Korea to Soviet and Chinese social-imperialism) means automatically to struggle for “the founding of a Marxist-Leninist party”. And given the bourgeois nationalist nature of the anti-Japanese guerrillas led by Kim Il Sung, it not at all surprising that this promised “Marxist-Leninist party” proved to be nothing more than a social-fascist organization utilized by North Korean revisionist bourgeois class to repress and subject North Koran proletarians and workers to the worst kinds of exploitation and wage slavery: the future Kim Il Sungist “Workers’ Party of Korea”. In fact, one of the greatest services that Kim Il Sung made in favor of Korean national bourgeoisie was precisely to avoid the advancement of the movement coming from Korean exploited and oppressed classes’ aspirations to independence towards a superior socialist stage through embracement of truly Marxist-Leninist ideology and principles. Instead, thanks to Kim Il Sung’s zealous revisionist empoisoning during and after Japanese colonial rule / domination, it continued to be bourgeois because the national bourgeois anti-communist influences and elements which where predominant within Kim Il Sung’s guerrilla prevented it from reaching a higher level of struggle and conscience and from achieving a
really proletarian and communist discernment. In truth, those influences never allowed the creation and development in Korea of a genuinely Marxist-Leninist party. And once more, we note that Kim Il Sung is here attempting at covering national bourgeois pursue of “independence” (which is nothing more than the quest for the defeat of the rival bourgeois sections linked with Japanese imperialism in order to have free reign over Korea’s productive sectors, assets, income, wealth, resources, markets, means of production and workforce in search for maximum profits) with “red” and even “Marxist-Leninist” masks.

Korean national bourgeoisie’s class interests were as predatory, cupid, exploitative and anti-communist as that of any the other section of the bourgeoisie. That’s why Kim Il Sung and the other ideologues of Korean revisionism had to work hard to find a manner to manipulate Korean working classes’ aspirations to socialism and to prevent them from understanding the veritable class character and goals of these so-called “struggle for independence and founding of a Marxist-Leninist party” through covering it with “communistic” masks. If they failed to do this, then Korean national bourgeoisie could have never transform itself into a social-fascist bourgeoisie of compradore type, as laboring classes armed with truly communist ideology would have annihilated it without mercy from the inevitable moment it started to be an obstacle to the surpassing of the stage of bourgeois national-democratic tasks of the revolution and to the advancement towards the stage of its socialist tasks and of socialist construction. Therefore, to find a strategy which could avoid this to happen was a question of survival to Korean national bourgeoisie. It desperately needed to fabricate a bourgeois-revisionist social-fascist ideology like Kim Il Sungism in order to keep exploited and oppressed working classes away from socialist revolution / construction and to accomplish its later frustrated dreams of controlling Korea’s means of production and of exploiting Korean toilers in a totally free manner without having to give most of the profits to foreign imperialisms and to rival compradore bourgeois sections.

2.4 – Korea’s brutal division

But let’s return to historical events. While anti-Japanese bourgeois guerrillas led by Kim Il Sung continued fighting against the colonial rule of Japanese imperialist companies in favor of the interests of Korean national bourgeoisie (but always attempting at hiding this behind “red” cloaks), the Second World War broke out and Japanese imperialists entered the war as members of the Axis coalition. Shortly before this, in 1938, the Sino-Japanese war in which Japanese imperialists occupied China also emerged and this explosive situation in which Japanese colonialist forces had to face many war fronts caused the weakening of Japanese capacity to repress and counter-attack Kim Il Sung’s bourgeois-nationalist guerrillas, which took advantage of this context to intensify activities throughout Korean peninsula:

“After the outbreak of the Sino-Japanese war in July 1938, military and political activities against Japanese imperialism intensified in scope throughout Korea.
However, it was decided to postpone the creation of a new Korean communist party to a later date. Subsequent to Japan's forced mobilization of Korean men and women during the Second World War, extensive preparations were made for anti-Japanese revolts as a prelude to the KPRA's general offensive throughout the country. After Nazi Germany's unconditional surrender on 9-5-1945 and the subsequent Soviet declaration of war against Japan on 9-8-1945, KPRA units crossed the Tuman-gang river, rapidly advancing to the areas of Kyonghung and Kyongwon. The other units, in the meantime, landed at Unggi, Rajin and Chongjin. As the KPRA had successfully intensified its attacks and liberated many areas, the Japanese army was forced to surrender unconditionally on 15-8-1945, the day that marks the Korean people's final liberation from Japan's 35-year-long colonial rule."

(N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

Axis’ defeat in WW II left Japan literally in ruins, with millions dead, its former imperialist economy in relics and its colonialist bourgeois companies in very bad shape. Moreover, due to Hiroshima and Nagasaki bombs, great part of its population was suffering from severe health problems. Nonetheless, when American imperialists transformed the former enemies into allies, Japanese bourgeois corporations received a new life impetus to resume their exploitative activity, this time under the domination of American imperialism.

And the same could be said about the former pro-Japanese compradore bourgeoisie in Korea. Whereas before it had been serving the interests of Japanese imperialist companies, now it directly transferred its favours to the benefit of American imperialist companies. In what respects to Korean national bourgeoisie, it observed with desperation how Japanese imperialism was immediately replaced by American imperialism, specially after having fought for so long and having made so many efforts to attract working classes to its side in order to accomplish full control over Korean sources of income and means of production. When WW II ended and Japanese imperialism was torn into pieces, Korean national bourgeoisie thought that the time had come to achieve its old plans of conquering socio-economic-political power in order to obtain maximum profits without the rivalry and interference of foreign imperialisms and their local compradore servants. But all these dreams were eventually frustrated. Firstly, as we will see right now, Korean national bourgeoisie did not even manage to implement its class rule over the entire Korean peninsula but only in its northern part. Secondly, even in North Korea it did not manage to accomplish its initial utopian plans of independent bourgeois development, as it was transformed into a new compradore bourgeoisie which totally sold North Korea to Soviet and Chinese social-imperialisms.

Indeed, the time in which Japanese imperialism’s defeat in WW II determined the ending of its colonial rule over Korea was also the time when the artificial and forced division of Korean peninsula into North and South begun to be engineered by American imperialists and also by Korean national bourgeoisie and its social-fascist representative Kim Il Sung in face of their incapacity to impose, each of them, their own dominion over the entire country.
As we had already stated in the beginning of this article, Korea was a sole nation during more than millennium and no one, not even Mongol and Chinese invaders in the XII to XVII centuries, not even Japanese imperialists in the XX century ever doubted or questioned the until then unanimously recognized truth: Korea was a single and sole country. Even when foreign occupiers put Korea under their domination, they never made any attempt to divide Korea nor did they try to convince Koreans that their country was not a sole unity.

As later as in the early 40’s, just before WW II terminated, nobody ever openly disputed this. As we said, Korea was a single nation for much more than 1000 years – there are some historians who even affirm that the total historical period in which Korea must be considered as a united territory is around 5000 years, instead of the 1300 years usually considered. In their war conferences and treaties, Great-Britain, USA and comrade Stalin’s Soviet Union explicitly declared that their objective was to liberate Korea as a whole from Japanese rule. In all documents signed by them, Korea’s eternal maintenance as a single united country is always at least implicit. As we can conclude, even capitalist-imperialist “allies” UK and USA apparently agreed with this. However, from the three, only comrade Stalin’s Soviet Union had sincere intentions of preserving Korea as an undivided nation, because it is certain that UK and USA had already plans to conduct Korea’s partition in case of not being able to ensure their neo-colonialist domination over the entire peninsula, as indeed happened.

So, imperialist-caused World War II finally ended in 15 August, 1945, after 6 years of the most merciless and bloodthirsty war not only in far east but all over the world. Accordingly with the bilateral agreements between comrade Stalin’s Soviet Union and imperialist USA before the war ended, Northern Korea would be liberated with the help of Soviet Red Army while Southern Korea would be liberated by American imperialists. The definition of “Northern Korea” and of “Southern Korea” was established like this: the territory above the (now world famous) parallel 38º would be considered as Northern Korea while the territory under the same parallel would be considered as Southern Korea:

“The artificial division of the Korean peninsula and its people was a decision taken by the US State-War-Navy Coordinating Committee in Washington, DC, during the night of the 10-11 August 1945, four days prior to Korea’s final liberation. Assistant Secretary of War John J. McCloy directed two colonels, D. Rusk and C. H. Bonesteel, to decide - and they were given around 30 minutes in which to do so - where to draw a line of demarcation on Korea's map. The line was drawn along the 38th parallel so that the surrender of the Japanese army could be offered to Soviet forces (...) in the north and to American forces in the south. (...) By mid-1946, the cold war against the USSR (...) had soon emerged. In Korea as well, the USA was "in an ideological battleground upon which (America's) entire success in Asia may depend", according to President Truman himself.” (N. Steinmayr, *Long live Korean reunification and independence!,* 1999, edition in English language)
The mentioned agreements also stated that during a brief period of time, two administrative regions supervised by each one of the powers would be established in both parts of Korea, that is, Northern Korea would be temporarily under administration of comrade Stalin’s Soviet Union while Southern Korea would be allegedly also “temporarily” under American administration, in a situation which was relatively similar to that occurring with Germany at the same time. And those same agreements even defined a time-limit within which the forces of both comrade Stalin’s Soviet Union and imperialist USA should obligatory leave Korean peninsula: the year 1948. This date would mark the time in which “free elections” would supposedly be held and in which Korea would recover its ancient status of sole and united nation.

Of course, all these “agreements” and “timetables” were shamelessly frustrated. And in fact, it could not have happened anything else from the moment that American imperialists and Korean national bourgeoisie were each one doing their utmost to put the entire Korea under their absolute class tyranny. As it became more and more obvious to each one that it would not be possible to extend their exploitative rule over the whole Korea, each of them safeguarded their profitable interests in the best manner they could by establishing and consolidating their domination in the part of Korea over which each of them were able to impose their wage slavagist oppressive regime: Korean national bourgeoisie occupied the Northern half of Korea while American imperialists and their Korean compradore lackeys occupied the Southern half of Korea. The claims of North Korean social-fascist bourgeois class and of their defenders and supporters worldwide that “American imperialism and their South Korean fascist servants were the sole responsible for Korea’s partition” are false. For example, Portuguese revisionists from the anti-communist P “C” P shamelessly affirm that:

“The USA managed to impose Korea’s division in two zones: the North, above parallel 38º under the responsibility of Korean people and the South, under the domination of the American army supported by South Korean reactionary forces.”

(http://www.omilitante.pt/pt/325/Efemeride/808/Coreia-h%C3%A1-60-anos---O-armist%C3%ADcio-o-paralelo-38-a-grande-derrota-dos-EUA.htm, Coreia, há 60 anos - O armistício, o paralelo 38, a grande derrota dos EUA, July/August 2013, Avante!, translated from Portuguese language)

But this kind of lying masquerade doesn’t hold water. The truth is that, in their search for protecting their class interests, positions and maximum profits as much as they could, all of them (North Korean social-fascist bourgeois class and American imperialists and their South Korean fascist lackeys) are equally guilty and responsible for Korea’s brutal partition that has been painfully dividing Korean people since many decades. Indeed, the allegedly “temporary administrative zones” eventually became the future lines of Korean partition; they eventually became the boundaries of the two states in the one nation of Korea, the fascist North and the social-fascist South, that last for almost 70 years until this precise moment.

The only party which fulfilled its duties and compromises was comrade Stalin’s Soviet Union. When Bolshevik Red Army entered in Korea, it manager to play an essential role
in the country’s liberation from Japanese colonialism, as despite efforts by Kim Il Sungist propagandists to falsely present national bourgeois guerrillas as having carried on “heroic” and “outstanding” operations and of having “liberated Korea on their own without any help from outside”, the truth is that when Stalinist Red Army entered in Korea, the main Japanese military forces and units that were eternal maintaining colonialist dominion were still totally undefeated. It was comrade Stalin’s proletarian Red Army that waged a harsh war against these forces and units, ultimately decisively contributing to the liberation not only of Northern Korea, but of Korean peninsula as a whole, even because American troops only entered Korean territory three weeks after the war ended. Kim Il Sung’s national bourgeoisie guerrillas had only defeated some secondary Japanese forces and if comrade Stalin’s Red Army had not come, their capacity to defeat the strongest and well equipped main Japanese military units would be at least highly doubtable, not to say inexistent.

And this is presently admitted even by the most zealous defenders of Kim Il Sungist revisionism and of the myths invented by it to deceive oppressed classes. Juan Nogueira López, a Spanish Kim Il Sungist known for his close relationship with North Korean social-fascism and for his frequent trips to this revisionist country, often talks about this epoch and when referring to Red Army’s entrance in Korea he openly affirms that:

“Red Army defeated in Korea the main Japanese military forces and units (...).”
(Juan Nogueira López, La Educación en la RPD de Corea, Part I, translated from Spanish language)

So, as we can observe, the Kim Il Sungists themselves are the ones who explicitly admit that the legends tirelessly spread by North Korean social-fascist bourgeoisie about the supposed “Kim Il Sung’s heroic guerrillas that liberated the country totally on their own” are not to be believed by all those who are minimally informed about what truly occurred in the historical events that led to Korea’s division between social-fascist North and fascist South. The myth of Kim Il Sung’s supposed individual “genial” military capabilities that would have made that some relatively small guerrilla groups lacking adequate arming and training were able to defeat the powerful army of Japanese imperialist bourgeoisie on their own before the entrance in Korea of both comrade Stalin’s Soviet Red Army and of American imperialists is a shameful lie without any correspondence with reality. The spreading of such legends is indeed part of the “divinization” campaign of personality cult that North Korean social-fascist exploitative classes continue to promote and encourage to depict Kim Il Sungist revisionist social-fascism as being an “infallible” ideology in order to alienate North Korean ultra-exploited workers and oppressed classes and to prevent them from understanding to which class interests Kim Il Sungism serves and to keep them away from the path of authentic socialist and communist construction, from the path of genuinely revolutionary Marxism-Leninism-Stalinism-Hoxhaism. Totally submerged in their nauseating revisionism, Kim Il Sungists worldwide dare to affirm that:
“There is parallelism between (...) Korean guerrilla and Fidel’s Cuban guerrilla.”
(Juan Nogueira López, La Educación en la RPD de Corea, Part I, translated from Spanish language)

In our article “Down with Cuban revisionism”, we tried to reveal the veritable bourgeois-capitalist class nature and aims of Castroist-Guevarist Cuban intellectualist guerrillas. But the most amazing thing is that Kim Il Sungists explicitly affirm and assume the similarities between Kim Il Sung’s bourgeois anti-communist guerrillas and Fidel and Guevara’s bourgeois anti-communist guerrillas in a presumptuous tone, as if this was proof of their “socialist” character. In truth, if this proofs something, it is that even Kim Il Sungists themselves admit that Kim Il Sung’s guerrillas were of a totally bourgeois and anti-socialist nature, because if they insist that Castroist-Guevarist bourgeois-intellectualist guerrillas are parallel, that is, that they are similar and analogous to Kim Il Sung’s Korean guerrillas, then the obvious and consequent conclusion is that, just like Castroist-Guevarist guerrillas were of a bourgeois-capitalist-revisionist and anti-communist nature, also Kim Il Sung’s guerrillas deserve the very same qualification. Could there be a more open and explicit admission of Kim Il Sung’s guerrilla completely bourgeois, revisionist and anti-communist character? We must thank Kim Il Sungists for assuming, wittingly or unwittingly, the capitalist class base and origins of their social-fascist ideology.

In fact, the situation of Kim Il Sungist national bourgeois guerrillas that did not even manage to defeat the core of Japanese imperialism’s military forces was on the antipodes of that of the Albanian National Liberation Army led by comrade Enver Hoxha. Contrary to what occurred in Korea, where Kim Il Sung’s armed groups at the service of national bourgeoisie lacked any kind of truly socialist ideology, ANLA led by comrade Enver was based upon a truly proletarian Marxist-Leninist-Stalinist ideology, it was under the leadership of Albanian communists and of the CPA (later PLA), a party of genuine Leninist-Stalinist type. And the fact that between Kim Il Sung’s bourgeois guerrillas and Japanese almighty imperialist army there was an enormous disproportionality of forces is not a justification to the fact that, if it had not been for comrade Stalin’s Red Army’s contribution in the context of WW II, we dare to affirm that Kim Il Sung’s minor armed groups would have been eventually annihilated by the army of Japanese colonialist-imperialist bourgeoisie. In fact, in the beginnings of the National Liberation War in Albania there was also an accentuated disproportionality of forces. The nazi-fascist armies which invaded Albania had resources and armaments which were incomparably superior to those of the Albanian National Liberation Army organized by the Communist Party of Albania under the leadership of Comrade Enver Hoxha. And despite this, the Albanian communist forces were successful; they overcame all obstacles and defeated the Axis forces which wanted to subjugate and colonize Albania. The Albanian partisans went through unspeakable difficulties, many times they fought against their enemies in a state of total hunger and poverty. In the case of comrade Enver’s communist Albanian army, and in contrast to Kim Il Sung’s national bourgeois guerrillas, it is totally adequate and correct to say that, yes, Albanian Marxists-Leninists-Stalinists indeed defeated an infinitely stronger and better equipped and armed Nazi-fascist imperialist army without any substantial military or material help from the outside, neither from Stalinist Soviet
Union (which, by that time, was indeed absorbed in defending its own socialist construction and integrity against Nazi-fascist anti-communist invasion) neither from anyone else. And in spite of this, the Albanian partisans accomplished their aim of defeating the encircling forces, after which they launched the final offensive which would lead to the total destruction of the nazi-fascist forces and which opened the door to the implementation of the Albanian proletarian dictatorship with the PLA as its leading Marxist-Leninist party. Of course, Albanian communists could only achieve all this because their line was a totally correct Marxist-Leninist-Stalinist line, without opportunist or revisionist of any kind:

“Despite the innumerable difficulties we encountered on our road we scored success one after the other. We achieved these successes, in the first place, because the Party thoroughly mastered the essence of the theory of Marx and Lenin, understood what the revolution was, who was making it and who had to lead it, understood that at the head of the working class, in alliance with the peasantry, there had to be a party of the Leninist type. The communists understood that this party must not be communist only in name but had to be a party which would apply the Marxist-Leninist theory of the revolution and party building in the concrete conditions of our country, which would begin the work for the creation of the new socialist society, following the example of the construction of socialism in the Soviet Union of the time of Lenin and Stalin. This stand gave our Party the victory, gave the country the great political, economic and military strength it has today. Had we acted differently, had we not consistently applied these principles of our great theory, socialism could not have been built in a small country surrounded by enemies, as ours is.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

Indeed, in small countries like Albania and Korea, only an authentic workers’ communist army under a proletarian and Marxist-Leninist-Stalinist-Hoxhaist communist party leadership can successfully combat against and defeat ultra-powerful imperialist military armies and invasions. Moreover, on the antipodes of Kim Il Sung’s guerrillas led by the national bourgeoisie (and who didn’t have any kind of links to the communist movement led, at the epoch, by Stalinist Soviet Union), and despite the fact that most of its members were peasants, the ANLA was an authentic proletarian army, as it was Albanian socialist proletariat that, albeit tiny in numbers, effectively led it headed by its truly Marxist-Leninist-Stalinist Communist Party. This firm embracement of proletarian ideology maintained comrade Enver’s ANLA in a correct path throughout the war:

“The Albanian peasantry was the main force of our revolution, however it was the working class, despite its very small numbers, which led the peasantry, because the Marxist-Leninist ideology, the ideology of the proletariat, embodied in the Communist Party, today the Party of Labour, the vanguard of the working class, was the leadership of the revolution. That is why we triumphed not only in the National Liberation War but also in the construction of socialism.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)
Besides this, and in spite of occasional temporary alliances it had to accept in order to accomplish defeat of Nazi-fascist invaders, comrade Enver’s Marxist-Leninist-Stalinist army never made any ideological concessions nor did it ever renounced to its socialist nature and aims, not even in the most difficult war periods:

“We are not opportunists and we didn’t forget our long-term tasks. It is necessary to fulfill our immediate tasks: those of National Liberation struggle. (...) We are sure that if we always advance forward, the party will reinforce itself, we will destroy fascist invaders, our people will conquer its freedom and we will be ready to accomplish our long-term program.” (Enver Hoxha, *Oeuvres choisies*, Volume I, 1974, translated from version in French language)

But let’s return to Korea’s historical account. As we were saying, comrade Stalin’s Soviet Union was the only party that was ready to fulfill its compromises. And so it was. Despite knowing very well that Kim Il Sung’s “patriotic” guerrillas that ultimately achieved political-economic-social power in Northern Korea had absolutely nothing to do with genuine Marxism-Leninism and that they had a national bourgeois character, comrade Stalin never attempted at intervening in the internal affairs of Korean workers, and in 1948, all Red Army soldiers, officials and units had left Korean peninsula. As always, comrade Stalin’s actions were those of a genuine Marxist-Leninist. It belonged solely to Korean proletarians and workers the essential task of founding a genuine communist party, and of making the revolution advance towards the fulfillment of socialist tasks, of implementing proletarian dictatorship and of constructing socialism and communism. Of course, comrade Stalin’s Soviet Union tried to help Korean oppressed working classes to achieve this through its example and legacy of faithful embracement of Marxism-Leninism and of successful theoretical and practical development of it. But the victory of Korean exploited classes against all kinds of oppressors, be they foreign imperialists and their compradore lackeys or the “patriotic” national bourgeoisie, must always primarily be achieved by Korean laboring classes themselves under the leadership of the proletariat headed by its communist party. At least, this applied during the epoch of the first trend of the universal law of socialism: the first stage of socialism “in a single country”. The fact that Soviet Marxist-Leninists led by comrade Stalin clearly understood who Kim Il Sung truly was and whose class interests it represented did not mean that the task belonging to Korean workers of annihilating revisionist and social-fascist ideologies in favor of Marxist-Leninist purity had suddenly be transferred to the hands of Stalinist Soviet Union. This was what also occurred with Titoist Yugoslavia. Even today, there are still many who ask why comrade Stalin’s Soviet Union didn’t intervene in Yugoslavia to overthrow Tito’s degenerated bourgeois-revisionist clique and to replace it by the leadership of a truly Marxist-Leninist-Stalinist proletariat party. And also in Greece, there are great numbers of Greek revisionists who instead of blaming the shameful opportunist errors and deviations made by them during Greek Civil War (1946-1949) for the triumph of monarcho-fascist armies supported by English and American imperialisms, insist in attribute this reactionary triumph to “Stalin’s lack of support”, as they put it, affirming that if Stalin had sent troops to help them, they could have won the civil war. In the other words, revisionists and opportunists want comrade Stalin – the 4th Classic of Marxism-Leninism – to act like Soviet social-fascists in times of Khrushchev and Brejnev, the representatives of Soviet revisionist bourgeoisie who brutally invaded Hungary,
Czechoslovakia and many the other nations in order to overthrow pro-Western cliques by the other equally exploitative and anti-communist cliques which would be entirely faithful to their social-imperialist orders. But comrade Stalin was an authentic proletarian and communist leader and the CPSU (B) was a truly Marxist-Leninist party that had no imperialist interests to defend through military interventions. The only interest they had was that of advancing the cause of socialism and communism in the world, but the fulfillment of this task in each country could not be forcibly imposed by comrade Stalin’s Soviet Union neither by the CPSU (B). It was something that was mostly up to the workers of each country to accomplish. It is obvious that comrade Stalin’s Soviet Union should provide internationalist support and this support was indeed provided by it in various forms. But the crucial tasks concerning foundation of a party of Leninist-Stalinist type, of implementation of proletarian dictatorship and of socialist and communist construction had to be fulfilled by each country’s oppressed and exploited working classes under proletarian leadership and by no one else. At least, this was what occurred during the first stage of socialism “in a single country” and what also applied to the Korean situation which, by the way, was getting more and more explosive as American imperialists were intensifying their efforts to put the entire peninsula under their neo-colonial dominion.

In first place, it must be stated that during war, American imperialists never managed to set foot on Korea. Contrary to what many wrongly believe due to American imperialist propaganda, the first American troops only reached Korea three weeks after the war ended and not a single day before. Despite their total neglecting of Korean situation during the war, American imperialists had planned to transform it into their neo-colony as soon as possible. When comrade Stalin’s Red Army left Korea, it was becoming more and more obvious that Korean national bourgeoisie was managing to establish its own political-socio-economic in the Northern part of the nation. As we had already explained, its initial plans were to put the entire country under their class rule, and it was very close to do it thanks to the myths it created about the supposed “socialist” and even “communist” character of its struggle that attracted Korean ultra-exploited, impoverished, destitute, war-stricken and oppressed classes who aspired to socialist emancipation but who lacked the necessary ideological formation to know how to distinguish true Marxist-Leninist ideologies and organizations from national bourgeois revisionist ones. Indeed, the misleading work among Korean exploited classes made by national bourgeoisie and by its representative Kim Il Sung was so well done that American imperialists soon understood that if they wanted to have at least Southern Korean as their neo-colony, they could not resort to the façade of bourgeois “democracy”, as they feared that if they made truly free elections, the propaganda tricks, deceiving strategies and the phony “popular / democratic” slogans of Korean national bourgeoisie represented by Kim Il Sung would be superior to their own in convincing the miserable enslaved classes that would constitute the vast majority of the electors. Of course, American imperialists could not risk that their opportunity to exploit Korean productive sectors, assets, income, wealth, resources, markets, means of production and workforce at their own benefit would be frustrated by national bourgeoisie’s equal aims of exploiting Korea’s productive sectors, assets, income, wealth, resources, markets, means of production and workforce to its own benefit. In that moment, American imperialists desperately wanted to ensure at least the
Southern part of Korea as their neo-colony. Therefore, American imperialists used their South Korean puppets (mostly former pro-Japanese collaborators) to organize separated elections which were tools of the American propaganda of anti-communism. These elections were characterized by generalized fraud, martial law, pressures of all kinds, system and formationatic legalization of candidates and incarceration of opponents. It was in this same epoch that American imperialists created the famous South Korean National Security Law that aims at protecting their interests and those of South Korean pro-American bourgeoisie compradore by forbidding activities which are in any way supportive of North Korean national-bourgeois regime. Through innumerable deceits, the pro-American candidate, Sygmun Rhee, was declared as the “winner” of the “elections”:

“After partitioning the country, US imperialism established a fresh military occupation in South Korea, where it has imposed - for more than half a century - a secession of fascist or pseudo-democratic regimes congenial to American strategy and economic interests. American domination in the south immediately replaced Japanese rule (...) by establishing a ruthless military administration, by suppressing any democratic rights and denying national independence to the Korean people. Different developments soon began to unfold in the north and in the south. (...) the ROK was created with the installation of Sygmun Rhee as its dictator.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

Sygmun Rhee, whose complacency towards Japanese colonial rule was well known and who until then had been living in California, was chosen by American imperialists as their first fascist puppet of a long succession of them to govern South Korea in favor of the interests of USA imperialists and of their compradore lackeys. In fact, this situation will last in South Korea until nowadays (just like happens with social-fascism in North Korea), as the puppet regimes imposed by American imperialist bourgeois class until this moment have always been of a fascist or neo-fascist character. Indeed, in this aspect the Korean division somewhat differs from German partition which was also occurring sensibly at the same epoch. While in West Germany Anglo-American imperialism and the local bourgeoisie were able to fabricate a somewhat more deceitful phony façade of bourgeois “democracy” (with a fake bourgeois “parliament”, phony “elections”, etc. despite often explicitly fascist characteristics and actions - particularly the Ban of the KPD since 1956), in South Korea USA imperialists did not even bother trying to keep false appearances: they promptly imposed an openly fascist regime which could repress Korean workers and subject them to unspeakable exploitation and oppression in order to ensure American imperialist corporations maximum profits (these pro-American fascist compradore regimes adopted repressive methods which were even more severe than those used by Japanese colonialists. Just like during Japan’s colonial rule, when Japanese language was imposed as official language of administration and government, American neo-colonialists did the same with English language). The reason for this certainly had to do with the very different levels of communist conscience of German and Korean workers, which was much higher in the first ones due to factors like the experience that German proletarians had acquired not only concerning 1919 Spartakist Revolution but also concerning comrade Thalmann’s KPD correct and principled struggle
against Nazi-fascism. In this situation, Anglo-American imperialists and their servants did not dare to implement an openly fascist dictatorship, as if they did so in a destitute country destroyed by war, German workers’ level of communist conscience and experience would involve an acute risk of the development of the conditions to the occurrence of a genuine socialist revolution. On the contrary, Korean laboring classes lacked even minimal adequate Marxist-Leninist formation, even because since then until nowadays Kim Il Sungism has never stopped attempting to ensure that subjective factors to the advent of an authentically socialist revolution are never fulfilled among Korean workers and proletarians. Most of Korean workers had no contacts with truly communist ideology and experience. Therefore, American imperialist bourgeoisie felt at ease to install a more explicitly fascist form of bourgeois-capitalist dictatorship to better secure their predatory exploitative, repressive, oppressive, wage slavagist class interests. Indeed, Korean exploited and oppressed classes’ lack of information about Marxism-Leninism-Stalinism-Hoxhaism was a decisive factor that allowed not only the implementation of an openly fascist pro-American bourgeois anti-communist tyranny in the South, but also the eternal maintenance of a social-fascist bourgeois anti-communist tyranny in the North.

Anyway, during 12 years, Rhee will be the main symbol of an explicitly fascist dictatorship whose bloodthirsty compradore pro-capitalist nature will kill tens of thousands of Koreans suspected of what American neo-colonizers treachery call “communist sympathies” (when the truth is that there is not neither has ever been any genuine Marxist-Leninist party or organization in the entire Korean peninsula). Two of the worst examples of fascist repression in South Korea was the Cheju island massacre, in which around 30,000 “communist sympathizers” were summarily murdered by Rhee’s troops under the direct supervision of American military officials, and also the most recent Gwangju massacre in which tens of thousands were slaughtered by South Korean pro-American fascist regime (source: http://www.google.pt/imgres?imgurl=http://seoulunitedfc.files.wordpress.com/2011/05/img_37177_1382901_2.jpg&imgrefurl=http://seoulunitedfc.wordpress.com/2011/05/04/gwangju-gwangan-the-preview/&usg=__hT8Wa_PNMyEGsn5s9VCluEfbXrc=&h=657&w=962&sz=151&hl=pt-PT&start=17&zoom=1&tbnid=YmqCDbGiHUNjM:&tbnh=101&tbnw=148&ei=6VTVUdPtBKisS7AbL7YDIAQ&prev=/search%3Fq%3Drepression%2Bin%2Bnorth%2Bkorea%26hl%3Dpt-PT%26source%3Dpft-sob&tbm=isch&sa=X&ved=0CEsQrQMwEA, edition in English). Most of those “communist sympathizers” were in fact nothing more than bourgeois democrats / nationalists who supported Korean national bourgeoisie in the North, but their annihilation was necessary, as American imperialists and their Korean servants perceived them as a menace to their interests in eternal maintaining South Korea as a de facto American colony.

In the meantime, of course that Korean national bourgeoisie that had achieved political-economic-social power in Northern Korean did not stay quiet while in the South American imperialists and their fascist bourgeois compradore lackeys spent their time menacing about a “march towards the north” (this expression designated plans by South Korean pro-American fascist regime to invade and conquer Northern Korea). It quickly fabricated a clever plan to counter-attack Southern attempts to conquer the entire Korean
peninsula through military means in benefit of the American imperialists’ plans of having free exploitative reign over the entire nation. After all, Korean national bourgeoisie itself didn’t give up its goals of dominating the entire peninsula, and so it engineered a propaganda offensive who aim was to use fascist pro-American compradore rule in South Korea as a pretext to depict North Korea as being “opposite” to it, as being a “democratic and popular regime” (by that epoch, Kim Il Sungist references to “socialism” in North Korea were still not as common and widespread as they became later; but its ability to cover itself with “red” masks will be soon intensified, as we will see). With the objective of painting it as being “a truly democratic regime” in contrast with fascist South, North Korean bourgeoisie put in scene the following masquerade:

“During early 1948, the universal aspiration of the Korean people to national reunification was unanimously expressed at the Joint Conference of Representatives of North and South Korean Political Parties and Social Organizations, organized in Pyongyang in April 1948 and attended by 695 representatives of 56 different parties and organizations. Their resolution demanded the withdrawal of both Soviet and American troops from Korean territory, supported the establishment of a provisional government representing the whole of Korea, while rejecting American attempts to hold separate elections in the south. The resolution concluded as follows:

‘In order to prevent the split of the country and domination of the south Korean people by the US imperialists, we, both south and north Korean political parties and social organizations should pool our forces so that we can further develop a movement throughout the country to frustrate the separate elections in south Korea and to support the Soviet proposal on granting the Korean people the right to establish a unified democratic independent country by themselves by having foreign troops withdrawn from Korea without delay.’ (...)

His (Kim Il Sung) government stressed the urgency to reunify the divided country through the simultaneous withdrawal of Soviet troops from the north and American troops from the south. A few days later, on 9-9-1948, the SPA officially proclaimed the founding of the DPRK, "an epoch-making step forward in the struggle for the reunification and independence of the country and for its democratic development." (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language and Joint Conference of Representatives of North and South Korean Political Parties and Social Organizations in Pyongyang, Resolution on the Political Situation in Korea, 1948, quoted in Korea is One, Pyongyang, 1978, edition in English language)

The purpose of all this was to put Korean workers, both from South and from North, facing a false dilemma: accordingly with North Korean bourgeoisie, Korean toilers would have to choose between fascist South or “democratic popular” North, clearly pressing them to “opt” for this last one. As we stated, this is a false dilemma, as both Koreas are and have always been bourgeois-capitalist anti-communists dictatorships where working classes and the proletariat have always been implacably repressed, oppressed and
exploited by wage slavagist dominant classes. As time passed by, North Korean exploitative classes will improve this deceitful tactic much more through the use of “red” and “Marxist-Leninist” disguises which have unfortunately been more or less successful in deceiving great numbers of workers in Korea and all over the world. Anyway, already in the middle 40’s, it is possible to observe how North Korean bourgeoisie treacherously manipulated Korean working classes’ desires and aspirations for true independence, reunification and democracy (which, of course, can only be accomplished under proletarian dictatorship) in order to direct them towards very convenient objectives that were in total agreement with national bourgeoisie’s predatory exploitative, repressive, oppressive, wage slavagist class interests. Indeed, its appeals to “nation’s independence and reunification”, to “a government of the entire Korea” and to “democratic development” are nothing more than a propaganda strategy attempting at having and keeping Korean toiling exploited and oppressed classes at their side against American imperialists and the bourgeoisie compradore in the South that were and still are preventing it from obtaining maximum profits through the conquer and exploitation of the entire country. But North Korean ruling classes’ plans ultimately failed due to the intense repressive offensive that American neo-colonialist bourgeois and their fascist compradore puppets launched in South Korea since middle to late 40’s. American imperialists could not colonize the whole Korea, but Korean national bourgeoisie also failed to put the entire peninsula under its rule. Instead, it will have to limit its oppressive and exploitative class dominion to the Northern part of the nation, in which it was also organizing a wave of repression against proletarians and working classes that undoubtedly rivaled with that American imperialists and their fascist lackeys prepared in South Korea. This also demonstrates the falsity of the claims of world supporters and defenders of North Korean revisionist bourgeoisie that “American imperialists suffered total defeat in Korea”. In truth, both failed their ultimate aims of ensuring their respective class positions, class interests, maximum profits and class privileges over the whole Korean peninsula – until now none of them managed to accomplish this not even through harsh military means during and after the Korean War (1950-1953) that we will analyze further in this article.

By that time, after having ensured and consolidated its socio-economic-political power in the Northern part of the peninsula, Korean national bourgeoisie was already transforming itself into a revisionist bourgeoisie of social-fascist type, and Kim Il Sungism was steadily becoming its official anti-communist ideology. We will now analyze the main ideological features and contents of this abhorrent branch of revisionism.

3 – Kim Il Sungist ideology

3.1 – A revisionist, social-fascist and anti-communist “theory”

Comrade Enver Hoxha once genially and brilliantly synthesized the true nature and character of Kim Il Sungism in a single phrase about its founder:
“Kim Il Sung (...) is a pseudo-Marxist - vacillant, megalomaniac, revisionist.” (Enver Hoxha, Reflections on China, Volume II, August 21, 1975, Tirana, 1979, edition in English)

Indeed, Kim Il Sungism is the dominating ideology of the ruling bourgeoisie in North Korea, in particular, and an growing ideological branch within the revisionist world, in general. It first originated in the Korean peninsula (in a more complete form, it is called Kim Il Sungism-Kim Jong Ilism or the “Juche Idea”, but we will thereafter refer to it simply as Kim Il Sungism or as Korean revisionism for simplification reasons). The revisionists in many countries of the world propagate Kim Il Sungism to deceive the workers. In France there is an example of the so called “Parti Juche de France” (http://www.parti-juche.org/) which fully embraces and defends all social-fascist and anti-communist characteristics of Korean revisionism.

This branch of revisionism is a consequence of the Korean national bourgeoisie’s need to attract and mislead the proletariat and working classes through covering its class nature and interests behind somewhat “red”, “socialist” and even “communist” masks with the aim of paralising and neutralizing workers’ aspirations to genuine socialism and communism that would frustrate national bourgeoisie’s plans to freely own and exploit entire Korea’s productive sectors, assets, income, wealth, resources, markets, workforce and productive means in search for maximum profits. Korean national bourgeoisie knew that if it wanted to do this while minimizing the risk of occurrence of an authentic socialist revolution, it had to convince workers that “socialism” was already being constructed in North Korea. Moreover, after seeing its initial dreams of dominion over the entire Korean peninsula failing, as the South was falling under the control of American imperialists and of their fascist compradore lackeys, Korean national bourgeoisie had also to find a manner to defend the territory under its control in the best possible manner and, if possible, to continue attempting at conquering the entire country. Of course, an essential weapon to accomplish this is undoubtedly the ideological weapons smartly used by Korean national bourgeoisie in depicting North Korea as being “popular” and “democratic” in opposition to South Korea which is fascist and neo-colonial. If it is true that these last adjectives are correctly applied to South Korean regime, the same cannot be said about the first ones, as North Korean exploitative social-fascist bourgeois-capitalist-revisionist regime had never anything to do with true democracy neither with socialism and communism. Unfortunately, there are many workers, both inside and outside Korea, who still believe in the old fable of the “two Koreas with opposite system and formations”, when the truth is that both Koreas are and have always been capitalist countries intimately linked with imperialism and social-imperialism.

In what respects to the main ideologues of Kim Il Sungism, until now the main “theoric” contributors to it have been Kim Il Sung and his son Kim Jong Il. Both exercised functions as the social-fascist kings of North Korea and, therefore, as the main representatives of North Korean revisionist bourgeoisie. As we had already stated in the other articles, to qualify North Korean bourgeois-capitalist “great leaders” as social-fascist kings is indeed correct, as North Korea is a de facto monarcho-fascist state
submerged in the dark waters of the most dreadful revisionism and where workers and proletarians are exploited until the bone so that social-fascist bourgeoisie can have an opulent life while accumulating more and more profits at the expenses of North Korean toilers.

The traces of Kim Il Sungism lead back to the origins of the Korean philosophy. The predominant and typical features of eclecticism can be detected not only in the ideology of Kim Il Sung but also in the whole history of philosophy in the small Korea which was mainly influenced by bigger countries like China, Japan, Russia and also Western philosophers of the Enlightenment. But it would be wrong to only reduce Korean philosophy just as a “mixture of copied foreign philosophers”. Though the “Juche idea” is based on the application of different foreign political philosophers it was independently implemented to the particular demands in Korea. Based on this fact, “Juche idea” deserves the predicate of an own typical Korean political philosophy. Thus, the “Juche ideas” draw not at all a philosophical demarcation line between the philosophy of North and South Korea. In the contrary, it is a bourgeois ideology which has its roots all over Korea and must be combated by the proletariat of the whole Korea including the ideological support of the whole world proletariat – thus on the basis of the teachings of the 5 Classics of Marxism-Leninism. Until the fourteenth Century Buddhism was the dominant religion in Korea. And as historical materialists we have in mind that the Buddhists had also significant share in the economical development of the country – namely as the owners of the main means of production.

In the course of increasing class-struggle the small and middle seigneurs revolted against the dominating feudal aristocracy and waged their struggle against the Buddhist subjective idealism by means of the Chinese philosophical schools of the Sung-Dynasty. In the result, the feudal rulers rejected Buddhist subjective idealism in the end of the 14th Century and replaced it by the neo-Confucian school of Dshu Ssi as the dominating ideology. In the time of the fifteenth and sixteenth Century began the struggle against the neo-Confucian objective idealism by different materialist schools. In the 17th Century the materialist-philosophical school of Sirhak came up in Korea which influenced the country significantly until the beginning of the nineteenth Century. The struggle against the neo-Confucian scholasticism, patriotic ideas and ideas of social reforms were the most important mile stones in the history of materialist thinking in Korea.

In the second half of the nineteenth Century Korea entered the path towards capitalist development. The crisis of feudalism caused a peasant war from 1894 – 1895, which ended with the transformation of Korea into a Japanese colony (1910). This led to the development of the ideology of the national Korean bourgeoisie both in demarcation to the philosophical influence from Japan and Korean feudalism. This was the bourgeois “Age of Enlightenment” in the tradition of the School of Sirhak. It was simultaneously the awakening of Korean nationalism. In the end of the nineteenth and beginning twentieth Century, Korea got in contact with the Western philosophers (Darwin, French “Aufklärung”, Positivism and naming in first line Rousseau and Adam Smith). In the beginning of the 20th Century the neo-Confucian Schools split in a right and left wing. The rightist wing was influenced by the colonial ideology of Japanese imperialism and its Korean compradore bourgeoisie. The left wing combated the ideology of the Korean
feudalist rule and supported the uprising peasants. The Korean ideology of the Enlightenment was represented by the philosophers Pak Yn Sik and Sin Tschä Ho. The philosophy of Pak Yn Sik (1850 - 1926) was characterized by the “democratization of religion”, a kind of pragmatic reformation of Confucianism – for short: he paved the way of Korea to a bourgeois country. He said: “The moral of humanism and justice is only based on the clever and courageous men who are singled out while the ignorant, stupid, lazy and weak classes do not have such qualities.” (Pak Yn Sik, in: Sou, 1906). This helps us to understand the historical origins of the personal cult in Korea. Moreover, in contrast to Marxism, Kim Il Sungism is not a materialist but an idealist ideology in which the consciousness (of the “chosen one”) dominates the material life. And this is also rooted in the teachings of Pak Zn Sik. Conferred to the term of “power of the people”, he included the community with all its social shifts without any differentiation between the exploited and exploiters.

The other famous Korean philosopher was Sin Tschä Ho (1879-1936). Because of the economical backwardness in Korea, he could not reach the level of a materialist conception of history and did not acknowledge his ignorance of class struggle. Kim Il Sungism, however, ignores class struggle though it was familiar with Marxism-Leninism, moreover it banned the ideology of the proletariat – which turns it into a social-fascist ideology. In the opinion of Sin Tschä Ho, the driving force of social development would not be the classes but the people in a “classless” state. But he considered the classes as the driving force of the society and not the “intellectually gifted” personalities, as represented in the theory of Pak Yn Sik. Under the colonial rule of the Japanese imperialists, the progressive elements of the Korean philosophy lost their influence and degenerated in a bourgeois-aristocratic movement which was backed by the compradore bourgeoisie. Only the most progressive elements of Korean philosophers defended the Korean culture in the anti-imperialist struggle. In the first decade of the 20th Century the bourgeois intelligentsia of Korea withdrew from positivism. In the second decade the German sophisticated classical idealism became a temporary fashion, however without grave influence. In the same time the Korean class of the proletariat awoke and both the Socialist Great October Revolution and the “Movement of March 1, 1919”. When the Korean proletariat entered the stage of class struggle in Korea, the spreading of Marxism-Leninism in Korea began. However, this cannot be compared with many the other countries where the proletariat created strong communist parties. The weakness of the spreading of the proletarian ideology was mainly caused by the absence of a communist party – thus the carrier of the revolutionary ideology of the proletariat. The first known reference to Juche as a North Korean ideology was an anti-Stalinist speech given by Kim Il Sung on December 28, 1955. Titled "On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work", it was aimed at promoting a political purge of de-Stalinization.

The development of revisionism in Korea was at first mainly influenced by the Soviet revisionists, and then by the Chinese revisionists and last not least by Titoism as a kind of ideological buffer zone in demarcation of the Northern influence of Soviet revisionism and Southern influence of the Chinese revisionism. Summarized we can state that the obvious weaknesses of the bourgeois ideology of Korea are generally rooted in the
weaknesses of the national bourgeoisie of Korea while the weaknesses of the proletarian ideology in Korea is simultaneously rooted in the weaknesses of the proletarian class of Korea. For example: up to the present day, the teachings of the 5th Classic of Marxism-Leninism are totally unknown in Korea. Thereby Hoxhaism teaches the proletariat of a small country like Korea that even a proletariat of a small country, like Albania, can successfully establish the dictatorship of the proletariat and resist the capitalist-revisionist encirclement of world imperialism. However, without the destruction of the myth of Kim Il Sungism, it will be impossible for the Korean proletariat to overthrow the social-fascist dictatorship.

To accomplish this purpose, in first place, we must state that as the representative of the Korean national bourgeoisie, Kim Il Sung always did his utmost to prevent the stage of bourgeois national-democratic tasks from advancing towards the stage of socialist tasks. He was able to successfully serve the interests of Korean national bourgeoisie in this aspect because there was an absence of any truly communist party or Marxist-Leninist organization in Korea. In fact, there was never a Bolshevik Party in Korea which would lead the revolutionary proletariat. However, there were initiatives of different Korean comrades and groups who tried to implement the Leninist decisions of the Second Congress of the Comintern in their own country – namely to found a communist party in their country and fulfill the terms of admission of the Comintern. There were attempts of different Korean comrades and groupings to found a “KP Korea”, especially in the 20ies. In 1928 it was recognized as a Section of the Comintern by the decision of the VI. World Congress. However, within a couple of month it dissolved itself caused by factionalism and lack of a genuine Bolshevik line.

Even the feeble CPK and the other socialistic groups that had existed in the 20’s were so intensively permeated by national bourgeois ideology and were so willingly to put themselves under the dependence of this class that they were not at all in conditions of fulfilling the tasks of a genuine communist party in such conditions: to unite and educate Korean proletariat putting it at the head of Korean broad oppressed classes always under its Marxist-Leninist party vanguard. Moreover, as the Classics taught, it should have always strived to keep an absolute independence towards national bourgeoisie, even during the stage of bourgeois national-democratic tasks, in order to prepare the laboring classes and put them ready for the moment in which the stage of socialist tasks would inevitably come. But the small “communistic” groups that existed in Korea never did this in an adequate form and they were ultimately liquidated, letting Korean national bourgeoisie to take full ideological and organizational control of workers’ movement in Korean peninsula. Of course, the consequences were terrific – this situation enormously facilitated the future implementation of social-fascism in Northern Korea, as Korean workers and proletarians lacked the adequate ideological and organizational means to face and to defeat the menace that national bourgeoisie ultimately represent to the accomplishment of socialist revolution and construction.

When WW II ended and Korea was officially liberated from Japanese colonial rule thanks to the efforts of comrade Stalin’s Soviet Red Army, Kim Il Sung entered Pyongyang as a “war hero” (although his bourgeois guerrillas were not even close to
defeat Japanese imperialist armies and would have been liquidated by it if it was not for Red Army). In his speech at that occasion, after making some pompous and fake remarks, Kim Il Sung made an amazing statement. He asked for:

“Those who have strength, to provide strength, those with knowledge, to provide knowledge, and those with money, to provide money.” (Kim Il Sung cited by Juan Nogueira López, *La Educación en la RPD de Corea*, Part I, translated from Spanish language)

This was what “great communist” Kim Il Sung had to say. He appeals to the “ones with money” (that is, the national bourgeois-capitalist class) to provide him and his organizations with financial support. Firstly, this statement clearly reveals Kim Il Sung’s totally anti-socialist nature. An authentically socialist and proletarian leader would never do this. And we must note the kindly and gentile manner in which he asks bourgeois-capitalist classes to do so, it is as if he is begging them in a friendly way, it is as if Kim Il Sung is saying: “Dear bourgeois-capitalist class, please use the money coming from the exploitative profits you accumulated to support me and your the other representatives. We ensure you that you will not be repentant for this.” If Kim Il Sung was an authentic communist leader, he would never lose time “asking” the capitalists for money, even because they would never support the implementation of a genuinely Marxist-Leninist order. The very single fact that Kim Il Sung asked them for financial support is indeed an admission by Kim Il Sung himself that he and the other Korean revisionists were entirely on the side of the national bourgeoisie and would firmly serve its class interests. If Kim Il Sung was not sure that his wish for financial support would not be willingly fulfilled, he would have never said the statement mentioned above. This situation is on the antipodes of those of comrade Lenin and Stalin’s Soviet Union and of comrade Enver’s socialist Albania, where far from politely asking for financial support by the bourgeois-capitalists, the CPSU (B) and the PLA had to fiercely struggle against the pro-imperialist bourgeoisie compradore, the national bourgeoisie, the feudal-capitalist landlords and all the other exploitative and oppressive classes in order to liquidate them not only as classes but also all their reactionary ideological, cultural and socio-economic remnants that could jeopardize socialist and communist construction. In comrades Lenin’s and Stalin’s Bolshevist Soviet Union and in comrade Enver’s socialist Albania, socialist construction was led by genuine communist proletarian parties who faithfully followed and applied Marxist-Leninist principles and knew that one of the most essential steps to defeat and annihilate former exploitative dominant classes is to expropriate and socialize all resources and means of production, be they “private” or “public” (they are always under the ownership and control of the repressive, oppressive, exploitative wage slavagist classes) in a quick, efficient and violent manner (because exploiters invariably try to oppose resistance to a true socialist revolution that will deprive them of their wicked class privileges) and without giving them any kind of indemnizations because this would mean providing them with monetary means to destroy socialist revolution and to damage proletarian dictatorship. It is absolutely crucial not to give indemnizations to exploitative oppressive classes neither to capitalist owners, specially taking into account that in the initial stages of socialist construction the proletarian dictatorship is still not yet fully consolidated, Marxist-Leninist-Stalinist-Hoxhaist ideology has still not fully
dominance and there are still abundant bourgeois-revisionist anti-communist elements ready to take the first opportunity to aid their capitalist-revisionist-imperialist bosses to reconquer their former exploitative, oppressive, repressive wage slavagist rule and class positions, class interests, maximum profits and class privileges. And this because with the money they get through indemnizations, the members of the former exploitative oppressive classes would be able to offer class privileges in return for the help of anti-socialist elements to restore capitalist-imperialist-revisionist slavagist system and formation:

“The essential fundament of Albanian nationalizations was the deeply revolutionary method through which they were accomplished: the method of total and immediate expropriation without providing capitalist owners any kind of indemnizations. (…) Thus, in Albania we did not resorted to transitory neither to intermediary stages and we also always refused state capitalism. Obviously, we firmly rejected any attempts of total or partial indemnization towards the capitalist owners (…). To indemnify them and to accept cooperation with them – under any form – would mean allowing them to use their money and their privileged positions in order to achieve monetary accumulation.” (Documents of the Party of Labour of Albania (PLA), Etudes politiques et sociales, translated from version in French language)

Comrade Lenin always underlined that immediately after the victory of the Great October Socialist Revolution, capitalist owners (including landowners) were swiftly expropriated “without indemnizations”. (Lenin, L’économie et la politique à l’époque de la dictature du prolétariat, Oeuvres choisies, Volume II, translated from version in French language)

Indeed, it is very important that the proletariat can expropriate capitalist exploitative owners without indemnizations: in this way, workers led by the proletariat are able to understand that they are now absolutely free to exercise their class dictatorship, that they are not tied to any of the oppressive bondages which existed under capitalist-bourgeois wage slavagist rule.

This attitude is totally opposite to that of Korean revisionists, who besides their screaming about supposed “revolutionary expropriations” were in fact serving the interests of national bourgeoisie. Indeed, the only expropriations that ever occurred in North Korea were against the compradore capitalists and the compradore landowners. And even these were very far from having an authentically Marxist-Leninist nature, but they were solely intended at putting all productive sectors, assets, income, wealth, resources, markets, workforce and productive means under the control and ownership of the national bourgeoisie while covering this new exploitative, feudal, oppressive and repressive class rule with “popular” cloaks by pretending that those means of production were in fact “put under people’s control”:

“(…) more than 1,000 industrial establishments, railways, communications and banks (i.e., over 90% of all industries formerly owned by Japanese imperialism or by the comprador bourgeoisie) were brought under state ownership. This nationalization (…) did not liquidate capitalist ownership as a whole: the properties
belonging to the national capitalist class remained unaffected by this nationalization and were legally protected. The law protecting private ownership and encouraging capitalist private businesses was, in fact, approved on 4-10-1946. The state-ownership in the industrial sector, the small private peasant economy and the urban handicrafts economy could therefore coexist with the national capitalist sector, comprising private capitalist trade and industry in towns and rich peasants' economy in the countryside.” (N. Steinmayr, *Long live Korean reunification and independence!*, 1999, edition in English language)

Indeed, in North Korean case, just like also occurs with all kinds of revisionist, social-fascist and opportunist bourgeois-capitalist regimes, nationalizations and expropriations of properties belonging to Japanese imperialists and to the bourgeoisie compradore were everything but “democratic”, “anti-imperialist”, “anti-feudal” and “socialist”, they were a mere operation led by Kim Il Sungist bourgeoisie in order to definitively eliminate the last remnants of power and control that Japanese imperialists and their local lackeys still hold over North Korea in political-economic terms. Of course, contrary to what propagandists of Western capitalism-imperialism and to what Kim Il Sungists around the world falsely affirm, private property and private enterprise were never abolished in North Korea, they were merely transformed from their open type into the social-fascist state capitalist type – thanks to North Korean social-fascists, private owning over North Korean productive sectors, assets, income, wealth, resources, markets, workforce and productive means would be later transferred from the claws of Japanese imperialists to the claws of Soviet and Chinese social-imperialists. Today, it is no secret any more that many Western capitalist companies make increasingly profit in North Korea.

Contrary to what revisionists want us to believe, capitalism was perfectly eternal perpetuated in North Korea – it was never eliminated there, not even for a single second. Nationalizations and expropriations (in all economic sectors and in/of all means of production like industries, lands, banks, commerce, transports, etc.) are not in the least synonym of elimination of capitalism, let alone of socialist construction (indeed, scores of bourgeois-capitalist regimes like that of Nicaraguan Sandinistas, of Nkrumah, of Nasser, of Perón, of Vargas, of Sukarno, of Allende, of Sankara, etc. have also made expropriations and nationalizations with similar anti-socialist and pro-capitalist-imperialist purposes of those that took place in Kim Il Sungist revisionist, social-fascist and anti-communist North Korea). Expropriations and nationalizations can only be part of socialist construction if they are made under the firm leadership of an authentically Marxist-Leninist party and if the expropriated means of production are put directly in the hands of the working classes led by the proletariat. As in North Korea such a genuinely Marxist-Leninist party never existed and as Kim Il Sungist bourgeois-capitalist state (established in the middle 40’s) never represented proletarian power, then these so-called “nationalizations” and “expropriations” are nothing more than a ridiculous masquerade whose aim is to keep workers away from Marxism-Leninism-Stalinism-Hoxhaism through convincing them that they are living in a “socialist regime” and therefore there is no need to strive for things like the elimination of wage slavery, the implementation of workers’ rule, etc because all this has already been “accomplished” (and the same can be said about the fake “Marxist-Leninist” phraseology and the other “red” masks used by
ultra-reactionary North Korean social-fascism to hide its true bourgeois-capitalist-revisionist and anti-communist character).

But these kinds of social-fascist masquerades are totally natural given the aims and nature of North Korean revisionism. North Korean “revolution” was anti-communist from the very beginning.

Anyway, the opportunist character of Korean revisionism could be perceived since very early. Already in 1945, Kim Il Sung was trying to depict national bourgeois dominance with “democratic” clothes and to convince workers that it was in their best interest to calmly endure and support that new class rule. That’s how the Kim Il Sungist theory of the “progressive democracy” in Korea was born:

“To build a Democratic People’s Republic, a united front must be formed of all the patriotic democratic forces, including … the national capitalists.” (Kim Il Sung, On the Building of New Korea and the National United Front, in: Selected Works, Volume 1, Pyongyang, 1975, edition in English)

Here, we can observe how Kim Il Sungists are trying to use an old tactic that was also adopted by Maoist revisionism’s “New Democracy”: that of promoting the so-called “joint dictatorship” of all classes as a pretext to hide that not only it was in fact a dictatorship of the national bourgeoisie but also that this is indeed an ideological weapon used in order to prevent workers from implementing the proletarian dictatorship. So, for Kim Il Sung, the working classes and the national bourgeoisie, the exploited and the exploiters are all at the same level, they have no utterly conflicting and totally irreconcilable class interests, but on the contrary, they should be reconciled and united in the “united front”.

These Kim Il Sungist conceptions constitute a profound deviation from the Marxist-Leninist strategy in the colonial and neo-colonial of the eventual necessity of a temporary alliance between the proletariat and certain branches of the national bourgeoisie during the period of fulfillment of bourgeois national-democratic tasks before the stage of socialist revolution. As we had already explained, this strategy defends that, in these conditions, it may be beneficial to the proletariat and to the working classes to make alliances with non-proletarian and national bourgeois branches. Of course, these alliances must always be temporary, they can never be configured as an end in themselves and they should only be made in situations in which they can serve to fortify the positions of the proletariat striving for socialism. Moreover, the proletarian communist party must never make concessions in what respects to organizational and ideological Marxist-Leninist principles. Therefore, one of the aspects which differentiates Marxism-Leninism from Kim Il Sungism is that the genuine Marxist-Leninists never deviate from the principle that this kind of alliances are nothing more than temporary situations and the communist party must always persist in its objective of total annihilation of that national bourgeoisie since the moment it becomes deprived of the revolutionary content it may had during the stage of bourgeois national-democratic tasks and starts to be an obstacle to the successful accomplishment of socialist revolution and to the implementation of proletarian
dictatorship in accord with the teachings of the 5 Classics of Marxism-Leninism. As comrade Enver affirms:

“The ever more favorable conditions that are being created in the world for anti-imperialist and democratic revolutions to develop on a large-scale and for their leadership by the proletariat must be utilized in order to go on from the struggle for national independence to the other more advanced phase, to the struggle for socialism. Lenin teaches us that the revolution must be carried through to the end, by liquidating the bourgeoisie and its state power.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

And when the Democratic People’s Republic of Korea was officially established in North Korea in September 1948, it was defined by Kim Il Sungists themselves as a state based on the joint dictatorship of several classes, including the national capitalists. Indeed, even in more recent times, the ideologues of Korean revisionism explicitly assume that:


In first place, this Kim Il Sungist idea of the “united front of several classes” is in direct opposition to the teachings of the Classics. For example, comrades Lenin and Stalin affirmed that the dictatorship of the proletariat necessarily means that the proletariat is holding power alone, and despite being leading working and oppressed classes, it can never share power with the other classes:

“The class that took political power did so in the knowledge that it was doing so alone. That is intrinsic to the concept of the dictatorship of the proletariat. It has meaning only when one class knows that it is taking power alone.” (Lenin, *Speech Delivered at the All-Russia Congress of Transport Workers*, in: *Collected Works*, edition in English)

“The class of proletarians … does not and cannot share power with the other classes.” (Stalin, *Les Questions du Léninisme*, 1931, translated from the French edition)

Secondly, when Kim Il Sung affirms that national capitalists “participated”, he is hiding the fact that not only they participated, but they also effectively led the so-called “democratic” revolution that would eventually give birth to Korean social-fascism thanks to the efforts of Kim Il Sungists. And this because in such conditions, national bourgeoisie would inevitably install and impose its class dictatorship, as indeed happened.

In fact, according to Kim Il Sung, the “national capitalists” should be part of the “united front of the progressive democracy”. With this opportunist affirmation, Kim Il Sung is allowing that the revolutionary process can be guided by the national bourgeoisie, even because in the context of a bourgeois national-democratic revolution against feudalism
and colonialism, the national patriotic bourgeoisie can perfectly be considered as a “democratic class”. What Kim Il Sung is saying is that the proletariat should closely collaborate and put itself under the class dominance of the national bourgeoisie. The truth is that the political power belongs to the class who controls the means of production and the productive relations which form the material base of society, and because of that, in the genuine proletarian dictatorship, the proletariat leading exploited and oppressed laboring classes will refuse to even minimally share the power with the bourgeoisie, no matter if it is with the reactionary bourgeoisie or with the “progressive” national bourgeoisie. In an authentic proletarian dictatorship, the proletariat will never let the “progressive” national bourgeoisie lead the revolution; indeed, the main task of the proletarian dictatorship is to eliminate the entire bourgeoisie not only as a class, but also to eliminate all its ideological and cultural influences, because there is no the other way to assure the victory of socialism and communism. Contrary to the teachings of the Classics, Kim Il Sung explicitly eulogizes bourgeois “pluralism”, in what means that under Kim Il Sung’s “progressive democracy”, the national bourgeoisie will continue to exist as a class. If the bourgeoisie will continue to exist as a class, then it will certainly control the means of production in a manner detrimental to the proletariat, it will still eternal maintain the political-socio-ideological-economic power in its hands.

Kim Il Sung is apparently defending some kind of “third alternative”. Also Maoist “New Democracy” rejected both the “bourgeois dictatorship” and the “proletarian dictatorship”. And Kim Il Sung does the same when he defends the eternal perpetual existence of national capitalists, thus automatically refusing the implementation of a proletarian dictatorship in accord with the teachings of the Classics of Marxism-Leninism. So, just like Mao’s “New Democracy”, also Kim Il Sung’s “Progressive Democracy” will certainly be a political-economical system and formation in which the wage slavery will continue untouched, and in which the national and “progressive” bourgeoisie will exploit the broad working classes as it pleases in search for maximum profits in a manner as brutal, as greedy, as anti-communist and as inevitable as that of any the other bourgeoisie’s section. It is obvious that the hateful “Progressive Democracy” proposed by the Kim Il Sungists is equivalent to Mao’s “New Democracy”, that is, a bourgeois-capitalist oppressive dictatorship which tries to mislead the proletarians and all workers, giving them the false impression that the exploiters are “sharing power” with them while moving towards “socialism”. But these attempts by the Korean revisionists to keep the workers away from the path of the violent proletarian dominion, from the path of authentic socialism and communism will never succeed. When the world proletarian and socialist revolution finally comes, the end of the Kim Il Sungists will be as horrible and loathful as their own social-fascist disgusting ideology. The enraged world workers led by the world proletarians under the leadership of the Comintern (SH) will literally tear them into pieces, thus giving to these pro-capitalist social-fascist impostors the treatment they fully deserve. For example, supporters of North Korean social-fascism around the world like to talk about “the great agrarian reform made by Kim Il Sung in the 40’s”. In fact, North Korean national bourgeoisie put in scene this masquerade of “agrarian reform” pretending to “nationalize” and to “socialize” the land in order to convince North Korean oppressed workers and peasants with the wrong idea that the new regime was “popular”, “democratic” and even “progressive”. But reality was totally opposite to
Korean revisionists’ lies. Due to the fact that North Korean peasantry lack communist conscience and Marxist-Leninist ideological formation, it is not difficult to understand that North Korean peasants certainly had many hopes illusions about this fake anti-socialist “agrarian reform”. But the truth is that they ultimately were and are as much exploited by North Korean national “patriotic” landowners as they were by former Japanese imperialist bourgeoisie and by compradore landowners. In truth, this so-called “agrarian reform” not only merely affected the lands belonging to Japanese imperialists and to the former bourgeoisie compradore leaving national capitalist landlords untouched, but also enormously increased exploitation over North Korean peasants by subjecting them to harsh tax slavery in benefit of the national bourgeoisie that now ruled the country in search for maximum profits:

“A subsequent law on "agricultural tax in kind" required the peasants to pay the state 25% of their yields (…).” (N. Steinmayr, *Long live Korean reunification and independence!*, 1999, edition in English language)

Needless to say that “to pay the state” means in fact to contribute to the wealth accumulation and profit maximization of the national “patriotic” landowners and capitalists that effectively hold political-economic state power in North Korea. North Korean bourgeoisie used the already old trick adopted by all types of social-fascist wage slavagists of the world: pretend to “expropriate”, “nationalize” and even “socialize” the land in words while transforming it into private property of the new exploitative oppressive and repressive dominant classes in deeds. After all, what is an alleged “socialist agriculture” worth, if it starves the peasants?

This on the antipodes of what occurred in Bolshevist Soviet Union and in comrade Enver’s socialist Albania, where the state of proletarian dictatorship headed by its Marxist-Leninist party vanguard fully ensured that all means of production (including lands) were under the control of laboring classes.

At this point, it is important to notice that this “land reform” is an the other of the many myths invented by Korean revisionists, who - like many the other revisionists - try to present this as having been some kind of “peasant revolution”:

“The new Korea was not being architected in the urban centres by the proletariat, but in the northern mountains (that is, in the rural areas).” (Juan Nogueira López, *La Educación en la RPD de Corea*, Part I, translated from Spanish language)

Firstly, even if Kim Il Sungists were saying the truth, even if their pseudo-“revolution” had been indeed led by the peasantry, this would only confirm its anti-communist character. A veritable socialist revolution can never be led by the peasantry, but only by the proletariat. Peasantry has not proletariat’s inherent revolutionary nature and is foremost a vacillating and hesitant class. If it is not led by the proletariat, it will be only a question of time before the bourgeoisie regains its class power through deceiving and empoisoning peasants with its deceitful anti-communist ideologies and influences:
“Experience shows that the peasantry can play its revolutionary role only if it acts in alliance with the proletariat and under its leadership. The Albanian peasantry was the main force of our revolution, however it was the working class, despite its very small numbers, which led the peasantry, because the Marxist-Leninist ideology, the ideology of the proletariat, embodied in the Communist Party, today the Party of Labour, the vanguard of the working class, was the leadership of the revolution. That is why we triumphed not only in the National Liberation War but also in the construction of socialism.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

“The small number of the working class in Albania did not hinder it in the least from playing its hegemonic role because it had at the head its Communist Party, which was guided by the teachings of Marx, Engels, Lenin and Stalin. The correct line of our Party, which responded to the situation and the interests of the broad working classes, made it possible to achieve the great unity of the people around the working class in a single front under the sole and undivided leadership of the Communist Party. (…) In negating the hegemonic and leading role of the working class in the revolution and the construction of socialism, the Eurocommunists could not but abandon also the role and mission of the communist party, as it is defined by Marxism-Leninism and as it has been confirmed by the long history of the world revolutionary and communist movement.” (Enver Hoxha, *Eurocommunism is Anti-communism*, Tirana, 1980, edition in English)

This last quotation from comrade Enver is referring to the Eurocommunists, but its criticism is entirely and equally valid also for Korean revisionism and its supporters and defenders not only in Korea but all over the world. Moreover, in what respects to this issue, we must recall that one of the main weapons used by Korean revisionists to keep broad peasant classes at the side of the national bourgeoisie was through making some phoney promises about a supposed “peasant revolution” while totally spurning both peasants and the proletariat in favour of the national bourgeoisie which would give birth to the future North Korean social-fascist ruling classes. This is an aspect that Korean revisionism has in common with a lot of the other revisionist, social-fascist and anti-communist “theories” like Maoism, for instance. Indeed, it is not by chance that Kim II Sungism is often considered as not being an “independent” revisionist branch in itself but as a “derivation” of Maoism. On one side, Korean revisionism has some particular features that provide it with a formal external appearance that distinguishes it from the other revisionisms. But on the other side, we must acknowledge that Kim II Sungism and Maoism have a very equivalent attitude towards many issues. One of the subjects in which the similarities between Kim II Sungism and Maoism is visible is indeed their reactionary approach to oppressed peasant classes.

Therefore, contrary to the myths and lies spread by Kim II Sungists in Korean and all over the world, the false “agrarian reform” promoted by North Korean national bourgeoisie was very far from inaugurating some kind of “peasant paradise”. As we have already mentioned and explained, Kim II Sungist “agrarian reform” was nothing more than a simple redeployment of North Korea’s land in benefit of the class interests of
North Korean national bourgeoisie. As the new exploitative landowners they were, the new North Korean “patriotic” oppressive landlords did not think twice before starting to harshly exploit the peasant classes. So, in accord with the words of Kim Il Sungists, the North Korean “agrarian reform” allegedly meant “a peasant liberation” but in truth it only turned North Korean countryside into a gigantic slave labour camp where miserable peasants have to work ad nauseam in order to have something to eat after paying the exorbitant taxes and dues to new “patriotic” exploitative rulers. And we must remember that North Korean territory has a very harsh climate and unfertile soils. Contrary to what happens with South Korean warmer climate, North Korean territory spends great part of the year covered by snow due to the frozen winds coming from Siberia. These are very unfavourable conditions to agriculture and it is easy to understand that, in most cases, North Korean destitute peasants cannot manage to cultivate enough for them, let alone if they even have to give 25% of their crops to North Korean social-fascist bourgeoisie! And this awful state of things continues until nowadays, because after having transformed the country in a neo-colony of the social-imperialists, North Korean revisionist bourgeoisie turned the nation’s economy into a mere appendix, and its neo-colonial character subjected to Soviet social-imperialist diktats prevented the development of a self-sustained agriculture able to feed the entire people. This will originate terrible famines in North Korea after the disappearance of Soviet empire in the early 90’s, as we will see later.

In face of all this, we can surely conclude that the new North Korean exploiters couldn’t care less about peasants’ aspirations or well-being. They were only worried taking advantage of the fact that, due to its nature, the peasantry is a class relatively easy to mislead through the utilization of apparently “popular”, “democratic” and “progressive” slogans. Just like occurred with most of colonial and neo-colonial countries at the epoch, North Korean population was principally constituted by peasants, but even if this was not the case, even if there was a numerically relevant proletariat, North Korean national bourgeoisie would inevitably attempt to use peasantry as a means to advance its predatory exploitative class interests. And this because it is far more risky for national bourgeoisie to try to mislead the proletariat - who is an intrinsically revolutionary class that can easily acquire an authentic communist consciousness. Not only North Korean national bourgeoisie, but also many the other national bourgeoisie throughout the world were and continue to be totally aware of this. In our “Declaration of war against Maoism”, we noted that also Maoist ideologues and organizations defending the interests of national bourgeoisie in their respective countries did and do their utmost to keep peasants at their side in their struggle against the bourgeoisie compradore and foreign imperialisms, on one side, and against proletarian socialist revolution, on the other side. When national bourgeoisie has already sufficiently consolidated its political-economic state power, then the social-fascist and revisionist state of Maoist type displays its true face and implacably oppresses peasants together with all the other workers. And this was also the case with North Korean national bourgeoisie whose objective was to mislead North Korean peasants through treacherously seducing them with false promises of “land for all” in order to transform them into an instrument to establish and buttress its own exploitative, repressive, oppressive, wage slavagist class order: while it needed the support of peasants to buttress its class power against the bourgeoisie compradore,
against Japanese and American imperialism and also against proletarian socialist revolution, it literally invaded North Korean peasants’ minds with fake “pro-peasant” slogans. As North Korean peasants were tirelessly and brutally exploited by Japanese imperialist landowners and their local compradore lackeys, they ultimately adhered to the lies of North Korean national bourgeoisie in a quick and easy manner and took its side. But from the moment North Korean national bourgeoisie started to feel that its class control over the country was more or less ensured (in what was a completely erroneous presumption, as we will see), it also begun to show poor miserable war-stricken peasants its real nature by imposing prohibitive taxes and dues on them, thus turning North Korean countryside into a gigantic slave labor camp where North Korean peasants were and are exploited to the bone by the new dominant classes.

But let’s return to Kim Il Sungist “theories” of “progressive democracy” (which as we stated, bears frightening similarities with Mao’s New Democracy – whose purpose was to advance the interests of Chinese national bourgeoisie in its quest to transform itself into an imperialist bourgeoisie through fierce exploitation of Chinese and world workers in order to achieve maximum profits). They are indeed equivalent to the old anti-communist theory which says “nor capitalism, nor socialism” and which is still very used nowadays among the petty-bourgeois and “anarchist-libertarian” currents. Indeed, just like Mao, also Kim Il Sung pretends to reject either bourgeois dictatorship, either proletarian dictatorship while in fact defending and eternally perpetuating the first one:

“The democracy we aspire to is fundamentally different from that of Western capitalist countries, nor is it a slavish copy of that in a socialist country … Ours is a new type of democracy most suited to the reality of Korea.” (Kim Il Sung, On Progressive Democracy, in: Works, Volume 1, Pyongyang, 1980, edition in English)

Once more, the pretext of “what is most suitable to the country’s specific conditions” serves as an excuse to deny the most essential principles of Marxism-Leninism. Just like Mao did with his reactionary “New Democracy”, also Kim Il Sung tries to depict his anti-socialist “Progressive democracy” as being an alternative between bourgeois dictatorship and proletarian dictatorship, but this is a complete fallacy. There are no “third alternatives”: from the moment Kim Il Sung refused proletarian dictatorship, he is automatically defending bourgeois dictatorship; because from the moment Korean national bourgeoisie continued to control the major means of production and to exercise its dominance over the oppressed classes, there can be no talk about “preventing bourgeois dictatorship”. The establishment of proletarian dictatorship is the only way to avoid bourgeois dictatorship. Therefore, we repeat that to deny the first, inevitably means to support, promote and perpetuate the second.

This slogan of the “third alternative” that promotes “cooperation and collaboration with national bourgeoisie” embraced by Korean revisionists is in fact an ultra-reactionary ideology which serves to eternal perpetuate capitalism because, as it was already said, the economical and political power belongs to the class which owns the means of production, the class who controls the productive relations which determine the material base of society. While this control of the economical and material means of production is not
entirely and firmly conquered by the proletariat leading working classes through revolutionary armed violence, it will always belong to the bourgeois exploitative class, no matter if it is to its compradore section or to its national “patriotic” section. If we say “nor bourgeois dictatorship, nor proletarian dictatorship”, then we are automatically favoring and maintaining bourgeois dictatorship. This happens because the proletarian dictatorship is the only way to definitively eliminate bourgeois dictatorship and to successfully construct socialism and communism; therefore, if we deny the necessity of the dictatorship of the proletariat, we are serving and eternal perpetuating bourgeois-capitalist exploitative class dictatorship. Kim Il Sung treacherously considers that the bourgeoisie and the proletariat can “share” state and political-economic-social power. This is something totally impossible. It cannot exist a state in which both classes have state and political-economic-social power and “share” that power. Or it is the proletariat leading the workers who detains that power or it is the bourgeoisie and the exploitative and oppressive classes. There is no “third way” neither “progressive democratic alternatives” because what is not revolutionary is automatically reactionary. If Kim Il Sung’s “progressive democracy” does not defend the establishment of proletarian dictatorship and the accomplishment of socialism and communism is accord with the teachings of the Classics of Marxism-Leninism, then it is necessarily and inevitably a pro-capitalist, wage slavagist, reactionary and anti-communist theory which only serves to promote and eternal maintain the class dominion of the national bourgeoisie not only exploiting and oppressing laborers but also treacherously preventing them from advancing towards socialist revolution. All those who are not in favor of the proletarian dictatorship and in favor of socialist construction and of communist society are necessarily in favor of the bourgeois dictatorship and of the exploitative wage slavagist capitalist system and formation. The bourgeoisie and the proletariat are two antagonistic classes whose interests are totally irreconcilable and utterly opposed. By its own nature and origins, the bourgeoisie and the proletariat have historical missions and roles which are radically and absolutely irreconcilable. There is no possibility for these two classes to rule under a “joint dictatorship” as revisionists like Mao and Kim Il Sung advocate, because that “share of power” and “joint dictatorship” will invariably be in favor of the bourgeoisie, because no matter how allegedly “progressive”, “liberal” and “patriotic”, the bourgeois class has always an exploitative and reactionary character; until the establishment of the proletarian dictatorship, the bourgeoisie is the class which controls the economical power and controls the productive forces and means of production which determine every aspect of the human society, obviously including state and political-economic-social power. Exploitive classes and exploited classes can never share political power. Bourgeois “democracy” is based on capitalist oppression of the exploited classes.

And as if this was not enough, Kim II Sungist conception of “progressive democracy” equally served as a pretext to refuse and deny the implementation of proletarian power and the beginning of socialist construction under the excuse that it would be “premature”. Indeed, it was since then that Kim II Sungism started to depict itself as “Korean way to socialism”, thus officially becoming one more of those “national currents” so abundant in all continents, from the “French road to socialism” of the French revisionists, passing through the Trotsky-styled “Yugoslav socialism” of Tito, “Cuban socialism” of Castro and Guevara, all the numerous “national roads to socialism” of Africa, Asia, Middle East,
etc that are in truth nothing more than masquerades used by the social-fascists who invent
them in order to keep workers away from genuinely revolutionary Marxism-Leninism-
Stalinism-Hoxhaism which is the only ideology able to definitively and completely
liberate workers from capitalist-revisionist-imperialist exploitation and oppression. This
is the true purpose of all the so-called “national roads to socialism”, including that of the
Kim Il Sungist “Korean socialism”, which is mere social-fascism.

One of the main characteristics of this “Korean socialism” is the manner in which it
system and formationatically insists in putting together and in mixing socialist and
communist construction with patriotism and independence. One just has to recall an
affirmation coming from Kim Il Sung himself:

"Marxism-Leninism is not a dogma; it is a guide to action. We must learn to apply
Marxism-Leninism creatively to the realities of Korea today. Only through the
formation of a mass party can we win the victory of democracy. This victory is
essential for the complete independence of Korea. The complete independence of
Korea means precisely the victory of Marxism-Leninism in Korea." (Kim Il Sung,
On the Immediate Tasks of the Workers' Party: Concluding Speech Delivered at the
Inaugural Congress of the Workers' Party of North Korea, 1946, in: Works, volume 2,
Pyongyang, 1980, edition in English)

So, as can be concluded, Kim Il Sung tries to deprive Marxism-Leninism of its inherently
proletarian revolutionary content in order to transform it into a mere synonymous of
Korea’s independence. Thus, the fulfillment of Marxism-Leninism means the fulfillment
of “patriotic duties” and the country’s “total independence”. Of course, as we shall see,
this kind of shibboleths by Kim Il Sung have as only aim that of deceiving the workers,
convincing them that to defend the interests of Korean national bourgeoisie meant in fact
the support for Marxism-Leninism and for socialist construction. This is totally in
agreement with the class goals of Korean national bourgeoisie, whose class positions,
class interests, maximum profits and class privileges are under constant threat from South
Korean neo-colonial fascist bourgeoisie compradore and its American imperialist masters
who never gave up the plans of conquering North Korea, Korean national bourgeoisie
tirelessly used “independentist” and “nationalist” slogans in order to attract the broad
toiling classes to its side against those external enemies. It understood very well that only
if it managed to put workers under its ideological influence, could the Korean national
bourgeoisie be able to resist American imperialist pressures and blackmails and to keep
its socio-economic-political power (the North Korean proletariat is inseparable part of the
world proletariat and therefore an internationalist class which is stronger than every
national bourgeoisie inclusively the national bourgeoisie of North Korea). With that
objective, it strongly fostered enormous quantities of “nationalist” feelings (which with
time will become truly xenophobic and aimed at avoiding union between the proletarians,
workers and the other exploited and oppressed classes of North Korea with those of the
rest of the world) among North Korean laborers and to inculcate in their minds’ the false
idea that if they wanted to accomplish “socialism”, it had to implacably struggle for the
country’s “independence” against mostly American imperialists and their South Korean
compradore lackeys which are precisely the greatest enemies and rivals of North
Korean’s bourgeoisie’s eternal maintenance in power. And in what respects to “independence” in itself, it is true that during the first stage of socialism “in a single country”, a true Marxist-Leninist nation (even a small one) which is constructing socialism and communism under proletarian dictatorship headed by its party vanguard in accord with the teachings of the Classics was able to achieve true independence from world imperialist system and formation. One just has to recall the case of comrade Enver’s socialist Albania. However, the accomplishment of true “independence” was never seriously in the minds’ of North Korean bourgeoisie. This will be especially evident if we observe the colossal levels of external debts and dependence on social-imperialism that North Korea will endure since the country became a neo-colony of the Soviet social-imperialists after Khrushchev’s seizure of power. Just like had occurred with, for example, Castroist-Guevarist bourgeoisie in Cuba, also Kim Il Sungist bourgeoisie will accept becoming compradore neo-colony of Soviet (and later Chinese) social-imperialism in exchange for being kept at power enjoying from class privileges, maximum profits and positions coming from wage slavery. But in spite of the status of North Korean as a colony of social-imperialists, Kim Il Sungists will never give up their “nationalist” and “patriotic” phraseology in order to direct working classes’ combative forces towards convenient objectives of “nation’s defense” that decisively contribute to the eternal perpetuation of North Korean social-fascist exploitative order.

In fact, this fake “nationalistic” ideology will be reflected since the founding days of the Workers’ Party of Korea, one of the main instruments of North Korean revisionist exploiters:

“The WPK is supported by a number of related organisations: the Democratic Front for the Reunification of the Fatherland, the Committee for the Peaceful Reunification of the Fatherland, the General Federation of Trade Unions, the Kim Il Sung Working Youth League, the Union of Agricultural Workers, the Democratic Women’s Union, the General Federation of Literature and Arts Unions, the Journalists Union, the General Federation of Industrial Technology, the Buddhist Federation, and the others. Besides the WPK, there are also two the other political parties (whose free activities are guaranteed by the constitution): the Korean Social Democratic Party and the Chondoist Chongu Party. (…)

Imbued with considerable doses of nationalism, the Communist Party of North Korea (CPNK, renamed Workers' Party of North Korea in August 1946, and then Workers' Party of Korea) was officially founded on 10-13 October 1945. Besides the CPNK, the other parties and social organizations emerged during late 1945 and early 1946: the Democratic Party (mainly made up of small and middle class capitalists), the Chondoist Chongu Party (mostly peasants) and the New Democratic Party (made up mainly of middle peasants and intellectuals). Social organizations included the General Federation of Trade Unions, the Peasant Union, the Democratic Youth League, the Democratic Women's Union, the General Federation of Unions of Literature and Arts, the General Federation of Industrial Technology, the Buddhist Federation and the others. Representatives from all these parties and organizations - together with those from local committees – convened in Pyongyang.
on 8-2-1946 in order to establish the Provisional People's Committee of North Korea (PPCNK).

(...) neither the CPNK nor any the other party contemplated - during the period of the so-called progressive democracy - the transition from the bourgeois national-democratic stage into the socialist one. The decision was, in fact, taken on 28-8-1946 to merge together the CPNK and the New Democratic Party, thus creating the Workers' Party of North Korea (WPNK) (...)

Its democratic tasks were the following:

‘To confiscate the land of the Japanese imperialists and the landlords and distribute it among the peasants; to nationalize the industries, transport, communications, banks, etc., belonging to Japanese imperialism and the comprador capitalists and transform them into the property of the people; to introduce an eight-hour working day and a social insurance system and formation for factory and office workers; to grant women equal rights with men; to ensure the people freedom of speech, the press, assembly, association; to institute a democratic system and formation of public education and establish compulsory education; and to develop science, national culture and arts.’ (...)

During the 1946 summer the WPNK joined in coalition with the two the other existing political parties and with fifteen social organizations in order to set up the Democratic National United Front of North Korea (DNUFNK). Its purpose was to organize elections to the provincial, city, county, ri (Dong) and sub-county people's committees during November 1946 and early 1947. The elected representatives from these people's committees formed the North Korean People's Assembly on 17-2-1947. The NKPA thus became the country's supreme organ of power, with the North Korean People's Committee (NKPC) as its executive body.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language also citing Kim Il Sung, For the Establishment of a United Party of the Working Classes: Report to the Inaugural Congress of the Workers' Party of North Korea, 1946, in Kim Il Sung, Works, volume 2, Pyongyang, 1980, edition in English)

As can be concluded, in the WPNK’s program there is absolutely nothing related with socialism or with Marxism-Leninism, not even the slightest reference to it. And we must state that this program was elaborated already after the country’s liberation, when the path towards fulfillment of socialist revolutionary tasks should be at least prepared. But as North Korea was not under the leadership of a genuinely communist proletarian party, but of a national bourgeois organization that will soon adopt openly social-fascist characteristics, it is totally natural and comprehensible that there are not any kind of references to socialism, let alone to communism or to Marxism-Leninism. At that time, Kim Il Sung already occasionally used some “red-sounding” and “popular” shibboleths, but he had still not fully embraced a full “socialist” phraseology. Only later, in the 50’s, when North Korean bourgeoisie was forced to put itself under the neo-colonial social-imperialist domination of Soviet revisionists in order to keep its class positions, class
interests, maximum profits and class privileges against increasing pressures from American imperialists and their South Korean fascist compradore lackeys, Kim Il Sung declared that the WPNK program had been “a significant step towards transition to socialism”, when anyone who has access to the original program can easily conclude that it did not have even the smallest references to socialism neither had it as objectives the implementation of proletarian dictatorship neither the achievement of any kind of exclusively socialist aims.

By that time, Korean national bourgeoisie still thought that the ideological weapons and violent coercion were enough to keep its class dominance and to eternal maintain workers subjected to exploitation and oppression. The aim of Korean national bourgeoisie was to prevent that bourgeois national-democratic revolution could ever advance forward to its superior socialist phase, thus frustrating its plans of becoming Korea’s dominant class controlling and owning the territory’s productive sectors, assets, income, wealth, resources, markets, means of production and workforce in favor of maximum profits. Therefore, at that epoch, North Korean bourgeoisie still explicitly made some mere bourgeois-democratic demands like gender equality (which can never be fully accomplished under a wage slavagist exploitative bourgeois-capitalist-revisionist system and formation like that installed by North Korean national bourgeoisie, where the lower position occupied by women in social production and domestic life create the material basis that determines women’s exploitation and oppression), “free” healthcare, “free” education, “social insurance”, “free” culture (which under Kim Il Sungist dominion would inevitably assume a degenerated bourgeois character of, for example, praise for “the eternal leaders”, as indeed happened), etc. These kinds of bourgeois demands, which are totally confined within the boundaries of capitalist system and formation, serve to mislead the classes, making them forget socialism through replacing it and through equating it with some “popular” measures. In truth, this “welfare social system and formation” is even nowadays kept in North Korea as a mean to deceive workers convincing them that the fact that in North Korea there is an apparently “free” healthcare, “free” education, “free” culture, etc. automatically prove that theirs is a country where socialism is being built. As we have declared many times in the other articles, and contrary to what revisionists and opportunists of all types affirm, the existence of a “welfare state” does not at all mean that a certain country is socialist. There are many openly capitalist countries who also have a “welfare state”, and nearly all revisionist and social-fascist countries, both present and already extinct, have or had this “social system and formation” to deceive workers by hiding revisionist dictatorship’s capitalist and exploitative class nature behind some fake bourgeois alms given by social-fascist wage slavagists to detach workers and proletarians from the struggle for genuine socialism and communism. Such is also the case with North Korea. But we will develop this issue later.

Of course, besides demands for a bourgeois “social system and formation”, North Korean bourgeoisie never forgets about highlighting the necessity to expropriate the means of production belonging to Japanese imperialists and to compradore capitalists and to turn them into an alleged “people’s property”. Needless to say that this deceitful designation means nothing more that in North Korea what in truth occurred was that Japanese imperialists and compradore capitalists were indeed expropriated, but not by the workers
under proletarian leadership neither in their favor. On the contrary, they were
expropriated by the national bourgeoisie which was striving to replace their former class
rule by its own. Korean working classes ceased from being exploited by Japanese
imperialists and their compradore lackeys and started to be exploited by Korean national
bourgeoisie which, by the way, not even hesitated in installing a social-fascist regime in
order to defend and safeguard its predatory exploitative, oppressive, repressive, anti-
communist wage slavagist class interests.

And relatively to the typically bourgeois “freedoms” that North Korean revisionists are so
eager to embrace? Far from being a Marxist-Leninist program in which the
implementation of proletarian dictatorship and socialist and communist construction are
stated as the main objectives, the WPNK’s program is a totally bourgeois-capitalist
program which displays the true face of so-called “progressive democracy” of North
Korean national bourgeoisie and of their Kim Il Sungist lackeys. As can be observed,
Kim Il Sungists joyfully accept and embrace all repulsive bourgeois-capitalist concepts
about “freedom of speech, press, assembly, association”, etc…This kind of bourgeois
trash is entirely deceitful. If we follow and apply Kim Il Sungist revisionism, this means
to eternal perpetuate capitalism with all its inherent evils (oppression, exploitation,
alienation, wage slavery, etc.) and if we eternal perpetuate capitalism, things like
“freedom of expression”, “freedom of press”, etc… will exclusively promote the interests
of the dominant exploitative classes who control the mass media and are able to inculcate
their ideology deeply in the workers’ minds. On the other side, only those people who
defend bourgeois-capitalist wage slavagist order are permitted to have “free speech” in
these media. For an authentic Marxist-Leninist-Stalinist-Hoxhaist party, these kind of
“political and social freedoms” can never be granted to the exploitative bourgeois-
capitalist elements which are the only ones which are favored by opportunist and anti-
communist program’s like that of the WPNK. Under an authentic proletarian dictatorship,
there can be no “freedoms” of any kind neither to the capitalists neither to those who
support and defend them in any manner. The reactionaries will never have “freedom of
speech”, “freedom of expression” or “political and social rights” under proletarian power
constructing socialism and communism accordingly with the teachings of the 5 Classics
of Marxism-Leninism, because the otherwise this would seriously endanger the
construction of the propertyless, stateless and classless society. To give any kind of
“rights” or of “freedoms” to the reactionaries would be synonym of opening the path to
the restoration of capitalist-bourgeois wage slavagist totalitarianism.

And the Kim Il Sungists go even further with their anti-communist fever when they
happily agree on “freedom of religious practices and beliefs”, particularly of Buddhist
religion, which is until nowadays significantly influent in North Korea – mainly among
exploited and oppressed working classes. Buddhism is a totally false, reactionary, anti-
communist “theory” which has been widely used by Asian exploitative classes to explain
and to justify the deplorable life and working conditions of miserable workers through
inventing stories about supposed “former lives” which would determine the situation of
each person in present life. The fact that someone has means of production under his
control and uses them to make maximum profits by turning proletarians and laborers into
wage slaves, this does not mean that the person in question is a capitalist who must be
defeated and annihilated by armed workers under proletarian communist party leadership, but merely that he enjoys from alleged “superiority” and has behaved very well in a former life and that’s why the “karma” has provided him with all he has. On the contrary, Buddhist religion teaches that destitute workers and exploited, oppressed classes are the ones who brought all troubles, repressions, sufferings and miseries upon themselves because their desperate situation is the result of their supposed “inferiority” and of their wicked ways and actions in previous “lives”. According to Buddhism, exploited classes are entirely responsible by their situation and if they revolt against their exploiters, then their situation will only get worse, as revolution constitute a wicked action that will cause workers to endure even worse existences in following “lives”. The only manner for them to break this vicious circle is to remain totally conformed with world’s political-economic-social order in order to win “the favors of karma” and to have a better existence in the “next lives”. If the bourgeois live outrageously splendid lavish lives at the expense of exploiting working classes, this only means that the bourgeois behaved very well in previous lives while workers and the other exploited oppressed classes behaved very badly – each one’s situation is the result of each one’s actions in previous lives, is the result of each one’s own individual responsibility and therefore the oppressive socio-economic system and formation and the exploitative relations of production are never to blame.

Of course, one does not need to be a genius to understand the clear class content that is behind these main “theories” on which the entire Buddhist religion is based. Buddhism is one of the cleverest engines of ideological oppression ever to be fabricated, and Kim Il Sungists never hesitated in encouraging the practice of this depraved reactionary “spiritual theory” (what is not at all surprising, as Buddhist “theories” serve the interests of North Korean social-fascist bourgeoisie very well: if we adopt Buddhist points of view, the fact that in the early 90’s North Korean revisionist bourgeoisie partied and lived lavishly while 3,5 millions of North Korean workers were lying dead of hunger, accordingly to Buddhism that was because those North Korean workers behaved in wicked manners in previous lives while the revisionists bourgeois had behaved very well – undoubtedly a “spiritual theory” which North Korean bourgeoisie has all interest in promoting). In their official site, Korean social-fascist bourgeoisie openly affirms:

“During the Korean War, a huge number of temples in Pyongyang and the rest of the country were ruined. Thereafter, Kwangbop Temple in Pyongyang, Pyohun Temple at Mt. Kumgang, Pohyon Temple at Mt. Myohyang and the other Buddhist temples were rehabilitated (...).” (http://www.korea-dpr.com/religion.html, Religion in DPRK, version in English)

So, if there were still doubts about the social-fascist nature of the North Korean revisionists, this gives us the final answer. Buddhism is one of the most perverse, wicked, loathful and abhorrent examples of how the exploiting classes use workers’ miserable life conditions to manipulate them and to always keep them away from the scientific path of Marxism-Leninism-Stalinism-Hoxhaism; of how the exploiting classes invent “lives and karmas” whose “teachings” correspond exactly to their interests in keeping the workers in bondage, without questioning the exploitative socio-economic-political system and
formation and blaming themselves for their desperate situation. If it is Buddhist beliefs 
are still nowadays deeply inculcated not only in Korean workers’ conscience but also in 
many Asian workers’ conscience and that it can only be efficiently combated through a 
veritable Stalinist-Hoxhaist education and formation, it is also true that if Kim II Sungists 
were genuine communists, they would have struggled for their complete annihilation 
since the very beginning. It is inconceivable that such practices as Buddhism can be 
tolerated during the construction of authentic socialism and communism. Indeed, even 
before that, a genuine communist party must absolutely prepare the grounds for the 
removal of such practices after the proletariat establishes its class dictatorship. But the 
social-fascist Kim II Sungists were never veritable communists and therefore, they 
ensured the preservation of the influence of Buddhist religious reactionary drugs over 
Korean oppressed and exploited working classes, who unfortunately continue to search 
for “Buddhist relief” in face of the unspeakable like and working conditions which 
social-fascist bourgeois impose on them.

Moreover, we must undoubtedly underline the open manner in which Kim II Sungists 
reveal their anti-communist and bourgeois character when they allow the existence, 
functioning and activities of various bourgeois-capitalist parties (whose freedom of action 
is even granted by Kim II Sungist North Korean anti-socialist Constitution!) during an 
epoch in which, if they were genuine Marxists-Leninists, proletarian dictatorship would 
have been established. Korean revisionists, social-fascists and anti-communists thus 
joined in a series of opportunist coalitions and bourgeois-style elections with those 
mentioned parties in a situation that will be maintained until nowadays and that will 
remain untouched even when North Korean bourgeoisie intensified the use of “socialist” 
masks. The existence of various parties means in fact the existence of various classes 
with antagonistic interests, including of bourgeois-capitalist exploitative classes. And the 
existence of bourgeois-capitalist parties means not only the existence of such classes but 
also that these exploitative, repressive, oppressive wage slavagist classes managed to 
organize themselves and to create parties in order to defend and advance their interests. 
Such is the case with North Korea. Indeed, Korean revisionists affirmed that their regime:

“(…) is not a democracy for one class only, one political party, one organization.” 
(Kim Il Sung, On Progressive Democracy: A Lecture Given to the Students of the 
Pyongyang Worker-Peasant Political School, 1945, in Kim Il Sung, Works, Pyongyang, 
1980, edition in English)

This statement is incredibly similar to the others made by Mao that were denounced by 
comrade Enver Hoxha:

“Just as everyone should share what food there is, so there should be no monopoly 
of power by a single party, group or class.” (Mao Tsetung, Selected Works, vol. 3, p. 
235, Albanian edition)

And the other Chinese revisionists also affirmed that:

“We think that we should follow the principle of the (…) coexistence and mutual 
control between the Communist Party and the democratic parties and groups.”
Once more, just like Maoism, Kim Il Sungist revisionism goes against the most basic teachings of Marxism-Leninism by explicitly permitting the existence of several parties, forces and influences representing different bourgeois factions (indeed, the above statements also deny proletarian dictatorship as defined by the 5 Classics and which is characterized by the conquer of political-economic-social power by the proletariat who does not share that power with any the other class) that still nowadays count with their own anti-communist and reactionary deceitful press. As defenders of Korean revisionism explicitly admit:

“In North Korea can we create newspapers which are not affiliated (to the WPK)? Yes, in fact, some of the country’s main newspapers are not affiliated with it.” (Juan Nogueira López, Crónica de Un Viaje a Corea, translated from Spanish language)

In truth, from the moment bourgeois-capitalist parties exist, that means that the country in question could never be socialist, because the existence of several non-proletarian and anti-communist parties would never be possible under an authentic proletarian dictatorship moving towards socialism and communism, because their existence means that the proletariat and its communist party have not conquered political-economic-social state power, it means that bourgeois-capitalist anti-socialist ideology, views and order are still undefeated, it means that bourgeois dictatorship is still unbeaten and that working classes are still subjected to wage slavery. Of course, all this is unsurprising taking into account that WPK (just like the “Communist” Party of China) was and is a totally anti-communist, revisionist and pro-capitalist party which never had the intention of implementing proletarian dictatorship and socialist construction in North Korea. If proletarian dictatorship was never implemented in North Korea, then, as we had already explained, this inevitably means that political-socio-economic power necessarily continued to belong to some section of exploitative classes: in this case, to the Korean national bourgeoisie. Therefore, from the moment exploitative bourgeois-capitalist classes continue to dominate the country, it is an automatic consequence not only that both exploited and exploitative classes will go on existing but also that even within exploitative classes, there will be various factions fighting for their specific interests. Indeed, we can consider that Kim Il Sungist WPK represents the class interests of the revisionist, social-fascist anti-communist bourgeoisie which utterly owns and detains control over the country’s produtive sectors, assets, income, wealth, resources, markets, means of production and workforce, it is the party of North Korean social-fascist wage slavagist exploitative and oppressive rulers. On the other side, the other three bourgeois-capitalist parties that exist in the country represent petty-bourgeoisie factions and its intellectualists.

It is crystal clear that this is in total opposition to the teachings of the 5 Classics. In the state of the dictatorship of the proletariat, there can be only one party: the proletarian Marxist-Leninist-Stalinist-Hoxhaist party, the vanguard party of the working class which is leading repressed, oppressed and exploited proletarians and the other working classes
towards socialism and communism. To refuse the absolute and inevitable need of a monolithic single communist party of Leninist-Stalinist type in which Marxism-Leninism-Stalinism-Hoxhaism is the only permitted ideology and which is the exclusive vanguard of a sole class - the proletariat - is synonym of denying the possibility of socialist revolution, it is a totally anti-communist position. And by denying this necessity, we are also automatically and inevitably refusing all the subsequent steps: the accomplishment of proletarian dictatorship, the realization of socialist construction, the advancement towards communism, etc. because all these successive stages can never be accomplished without a socialist revolution. And a socialist revolution can never be fulfilled without an authentically communist proletarian party based on democratic centralism as configured by the Classics. The communist party of Leninist-Stalinist type is the crucial key to open the door towards the propertyless, stateless and classless society because it is the main instrument through which the proletariat is organized, trained and prepared for assuming its historical leading role in the socialist revolution. This is the reason why the Marxist-Leninist party is the only possible and necessary vanguard of this socialist revolution. The existence of an authentic Marxist-Leninist party is the yardstick for the implementation of proletarian dictatorship and, as a result, of victorious socialist and communist construction.

The communist party of Leninist-Stalinist type allows the proletariat to be tempered with steeled discipline and with a profound ideological formation which will permit that it will capably play its historical leading role as the vanguard of the socialist revolution, as the main architect of defeat and extermination of bourgeois-capitalist socio-economic-ideological order, as the only authentically revolutionary guide that can successfully lead all workers and oppressed classes towards a communist society. All those who, like the Kim Il Sungists, reject the inescapable necessity of a Marxist-Leninist proletarian party are inevitably refusing communist ideology in its entirety.

After the establishment and consolidation of the proletarian power, it’s unscientific and reactionary to admit and defend the existence of any the other parties representing non-proletarian classes. Only in bourgeois-capitalist societies can happen the existence of various parties [although not necessarily: as we know, the bourgeoisie can prefer also only ONE party in open fascism and in social-fascism], because each class has antagonistic interests that demand the formation of different parties to defend their interests. In bourgeois-capitalist societies, pluralism of different parties serves to eternal maintain the capitalist system and formation of the bourgeoisie for the only purpose to deceive the classes – thus to give the capitalist system and formation a “democratic” appearance as a bulwark against communism. Even reformist and revisionist parties can impossibly lead a capitalist society towards socialism. They are all “socialist” parties in words and capitalist parties in deeds. The democratic character of a state cannot be measured in the amount of its different parties. Decisive is the class-character of a party - whether it serves the exploiting or the exploited classes. Also the system and formation of a single party is reactionary, no matter whether it calls itself “communist” or not - if it is not guided by a Stalinist-Hoxhaist line. It is nothing but a capitalist party in the interest of the bourgeoisie – for example the WPK. No matter if there exist a “democratic” state with pluralism or with a single party; this state serves capitalism and not socialism. In
such a state there is democracy only for a rich minority. In contrast, in the dictatorship of the proletariat - only led by a genuine communist party - there is democracy for the workers and peasants.

In the state of proletarian dictatorship during socialist and communist construction, there can only be a single party representing the united interests of all workers under proletarian leadership in accord with Marxism-Leninism-Stalinism-Hoxhaism. The proletarian party must lead the exploited classes and it constitutes one of the main instruments through which the proletariat exercises its inevitable revolutionary armed violence against bourgeois exploitative, oppressive, wage slavagist and repressive classes. So, the communist principle that demands the existence of a single proletarian communist party is what permits that workers under proletarian leadership are able to prevent bourgeois-capitalist-revisionist and imperialist penetrations and pressures.

Comrade Stalin teaches that the absence of freedom for parties in the U.S.S.R. is not a symptom of the violation of the principles of democratism:

“As to freedom for various political parties, we adhere to somewhat different views. A party is a part of a class, its most advanced part. Several parties, and, consequently, freedom for parties, can exist only in a society in which there are antagonistic classes whose interests are mutually hostile and irreconcilable - in which there are, say, capitalists and workers, landlords and peasants, kulaks and poor peasants, etc. But in the U.S.S.R. there are no longer such classes as the capitalists, the landlords, the kulaks, etc. In the U.S.S.R. there are only two classes, workers and peasants, whose interests - far from being mutually hostile - are, on the contrary, friendly. Hence, there is no ground in the U.S.S.R. for the existence of several parties, and, consequently, for freedom for these parties. In the U.S.S.R. there is ground only for one party, the Communist Party. In the U.S.S.R. only one party can exist, the Communist Party, which courageously defends the interests of the workers and peasants to the very end. And that it defends the interests of these classes not at all badly, of that there can hardly be any doubt. (Loud applause) They talk of democracy. But what is democracy? Democracy in capitalist countries, where there are antagonistic classes, is, in the last analysis, democracy for the strong, democracy for the propertied minority. In the U.S.S.R., on the contrary, democracy is democracy for the working people, i.e., democracy for all.” (Stalin, Works, Volume 14, On the draft constitution of the USSR, 25 November 1936, edition in English)

If there is not a proletarian dictatorship, this automatically means that there must be a bourgeois-capitalist dictatorship. The existence of a single Marxist-Leninist-Stalinist-Hoxhaist proletarian party is one of the main conditions for the successful implementation and functioning of the proletarian dictatorship in any country. In the context of a genuine proletarian dictatorship and of a true socialist construction, there can be no space left for non-Marxist-Leninist ideologies. In Bolshevist Soviet Union of comrades Lenin and Stalin and in comrade Enver’s socialist Albania, Marxism-Leninism had absolute predominance and was successfully annihilating all kinds of bourgeois ideas
and mentalities. To inculcate Marxism-Leninism in the minds and hearts of all workers is the best way to assure the strengthening of the proletarian dictatorship and the successful edification of the socialist and communist society. Marxism-Leninism-Stalinism-Hoxhaism must be the only ideology allowed and encouraged in all spheres of life. All those bourgeois-capitalist-revisionist anti-communist elements, influences and forces which oppose this will be implacably and violently exterminated by the revolutionary armed workers under the leadership of the proletariat headed by its Marxist-Leninist-Stalinist-Hoxhaist party vanguard. That’s why nearly all kinds of revisionist and opportunist currents have system and formationatically refused the leading dominant role of the single Marxist-Leninist-Stalinist-Hoxhaist party during proletarian dictatorship and socialist and communist construction. In fact, contrary to what happened in all capitalist-revisionist states (including in North Korea), neither in Bolshevik Soviet Union, neither in comrade Enver’s socialist Albania was ever permitted any kind of “alliance”, “union” or “coalition” between the toiling classes and the bourgeoisie or the other exploitative classes, not even with the “radical” and “patriotic” faction of the bourgeoisie (after all, all bourgeois sections without exception are equally rapacious, no matter if they are explicitly reactionary and anti-communist or if they prefer to use “progressive”, “democratic” or even “popular/leftist” disguises). Being authentic Marxist-Leninist parties, the CPSU (B) and the PLA never allowed the penetration of bourgeois-capitalist-revisionist influences within the ranks of the working classes in general and of the proletariat in particular, because the otherwise communist conscience among laborers would be gravely endangered, proletarian dictatorship would be perilously damaged and the accomplishment of socialism and communism would be impossible, thus opening the path to all kinds of evils inescapably coming from capitalist-imperialist-revisionist restoration, including the inherent and inevitable return of wage slavery, exploitation, oppression, repression, alienation, etc. In attempting to justify this blatant treason and denial of key Marxist-Leninist principles, revisionists of all types resort to the same “argument” used by the supporters and ideologues of so-called bourgeois “pluralism”: that the existence of several parties is indeed proof of “democracy”. But comrade Enver Hoxha teaches that this is entirely false. On the contrary, the existence of a single communist party with exclusion of all the others is indeed a necessary sine qua non requisite for a true proletarian democratic dictatorship. One of the most fundamental teachings of the 5 Classics of Marxism-Leninism is that during proletarian dictatorship, socialist and communist construction, proletariat led by its communist vanguard party can never share power with neither make any kind of concessions towards any the other exploitative and oppressive classes, parties or forces – on the contrary, it must repress these last ones through revolutionary armed violence for the sake of the achievement of a propertyless, stateless and classless society.

Indeed, it is very instructive to observe how the genuinely Marxist-Leninist conceptions of Comrade Enver Hoxha regarding the leading role of the single communist party are in total contrast with those of Korean revisionists in general, and of Kim Il Sung in particular:

“Contrary to the anti-scientific theses of these enemies of communism, historical experience has shown that the undivided leading role of the revolutionary party of
the working class in the struggle for socialism and communism is absolutely essential.” (Enver Hoxha, *Yugoslav self-administration, capitalist theory and practice*, Tirana, 1978, edition in English)

“The revolution is a rupture with a whole world and a whole tradition. We should never forget that: the class struggle continues during the entire period of the edification of the socialist society and also while the communist society is still not completely secured. During all this time, the political parties express the interests of determined classes. Only an absurd opportunism can defend the presence of non-proletarian parties within the system and formation of the dictatorship of the proletariat, foremost after the edification of the economical base of the socialist system and formation. This evolution, far from constituting a violation of freedom, is in fact consolidating the authentic proletarian democracy. The character of a social order is not determined by the number of parties. It is determined by its economical base, by the class which controls the state power, by the state policy which is or not at the service of the broad classes.

The modern revisionists (…) deny the leading role of the proletarian party in what concerns the seizure of power and the edification of socialism. Their propaganda even argues that it is possible to achieve socialism having the bourgeois and the petty-bourgeois parties as the main leading forces. (…) This conception represents a total betrayal of the Marxist-Leninist principles and of the revolutionary cause of the working class.” (Enver Hoxha cited by Gilbert Mury in: *Enver Hoxha contre le revisionisme*, Paris, 1972, translated from French language)

And referring to the Democratic Front in Albania, Comrade Enver Hoxha explains that:

“This Front is not a political party, nor a coalition of parties: in our country, there are no the other parties besides the Party of Labour of Albania.” (Enver Hoxha cited by Gilbert Mury in: *Enver Hoxha contre le revisionisme*, Paris, 1972, translated from French language)

And in a country where authentic socialism is being constructed, as was the case of comrade Enver’s socialist Albania, it cannot be the otherwise. Actually, after the implementation of proletarian dictatorship, there can never be the other parties besides the proletarian and communist party, there can be no the other class interests besides the working class, the peasantry and the intellectuals born form these two oppressed classes always under proletarian leadership, and there can be no the other ideology besides Marxism-Leninism-Stalinism-Hoxhaism (this is not to say that bourgeois influences will not persist during some time, but the tendency must always be towards their inexorable and definitive disappearance, contrary to what happens in social-fascist Kim Il Sungist North Korea).

Of course, Kim Il Sungism rejects all this and proposes a “progressive democracy” made by “various classes” (read: the national bourgeoisie). This is on the antipodes of the basic Marxist-Leninist-Stalinist-Hoxhaism principles and teachings on the role that the proletariat and its vanguard communist party must play in any authentic proletarian
socialist revolution in order to totally eliminate even the least remnants of the bourgeois-capitalist system and formation and ideology.

So, as can be concluded, Kim Il Sung frontally denies the most basic principles of communist ideology. Indeed, Korean revisionists were among the first revisionists in power to openly proclaim “the struggle against leftist dogmatism”. Kim Il Sungists did this much before the ascension of Khrushchevism and of the other revisionist ideologies. Besides supporting the existence of the other parties representative of different petty-bourgeois sections with whom North Korean bourgeoisie of the WPK makes anti-socialist opportunist “alliances” and “coalitions” with the aim of better safeguarding its class goals in order to intensify the exploitation it exercises over working classes. The remarkable similarities between Maoism and Kim Il Sungism can be noted not only in the manner both defend the eternal maintenance of the national bourgeoisie as a class under “socialism”, but also how Kim Il Sungism follows Maoism in its support for the infiltration and dominance of bourgeois elements within the ranks of the supposedly “communist” party. This is a totally opportunist stand. Under authentic proletarian dictatorship, under authentic socialism, there cannot be “confrontation of ideas” as the bourgeois pluralist ideologues defend. On the contrary, there can only be one ideology: Marxism-Leninism-Stalinism-Hoxhaism; and this revolutionary ideology must have completely absolute and exclusive control and dominance over each aspect of workers’ life and conscience.

The social-fascist Kim Il Sung even reached the point of affirming that the “communist” party must be seen as a massive basket where all (Marxist-Leninists and non-Marxist-Leninists, proletarians and bourgeois) should be included. Already in the 40’s and 50’s, he used to openly affirm:

“Some think that only the Marxist-Leninists can adhere to the Workers’ Party of Korea and that only the Marxists-Leninists can participate at the main present tasks. This is a very dangerous example of “left” opportunism. (...) It is a grave error to consider that only the Marxists-Leninists should be allowed to do those things. We consider that all those who display a vibrant energy and patriotic love towards the edification of a democratic nation and assume the role of vanguard can adhere to the WPK even if they are not Marxists-Leninists. Therefore, all those who – not only among the workers, but also among the peasants and the intellectuals – bravely struggle at the head of the classes can adhere to the WPK.” (Kim Il Sung, Oeuvres choisies, Pyongyang, 1971, translated from French language)

In this statement, we even perceive embracement of the old Maoist “theory” which promotes the “various ideologies within the party which debate among each the other” as beneficial and which was already unmasked by comrade Enver as being anti-socialist and reactionary:

“The revisionist concepts of Mao Tsetung have their basis in the policy of collaboration and alliance with the bourgeoisie, which the Communist Party of China has always applied. This is also the source of the anti-Marxist and anti-
Leninist course of «letting 100 flowers blossom and 100 schools contend», which is a direct expression of the coexistence of opposing ideologies.

Such a course is alleged to be necessary for the development of Marxism, in order to open the way to debate and freedom of thought, while in reality, through this course, he is trying to lay the theoretical basis for the policy of collaboration with the bourgeoisie and coexistence with its ideology.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

Furthermore, the above affirmation from Kim Il Sung is staggeringly revisionist, anti-socialist and opposite to the teachings of comrade Enver Hoxha because he also tirelessly affirmed:

“The genuine Marxist-Leninist party is the party of the working class only and bases itself on the interests of this class. This is the decisive factor for the triumph of the revolution and the construction of socialism. Defending the Leninist principles on the party, which do not permit the existence of many lines, of opposing trends in the communist party, J. V. Stalin emphasized: the communist party is the monolithic party of the proletariat, and not a party of a bloc of elements of different classes».” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

As can be concluded, behind Kim Il Sungist anti-communist ultra-opportunist positions, one can perceive his fear towards everything related with genuinely proletarian organization and discipline that is intrinsic to a party of authentic Marxist-Leninist-Stalinist-Hoxhaist type. Kim Il Sung and his successors are frequently presented as “hard-line Marxists” and even as “Stalinists”. But this declaration completely negates this false image propagated by Western imperialism to discredit Stalinist ideology. Of course, taking into account the fact that there was never socialism in North Korea and that the North Korean bourgeoisie has been exploiting Korean workers more and more, it is easy to see that this “inclusion” of bourgeois exploitative elements who supposedly “love the country patriots” means in fact their ideological predominance within the party, thus making the establishment of proletarian dictatorship impossible. Kim Il Sung and his descendants are social-fascist, revisionist, anti-communist bandits of the worst kind. They are the most faithful defenders of the interests of North Korean bourgeoisie, and they do not spare their efforts to avoid the construction of genuine socialism and communism in Korea. They couldn’t care less about the fact that their country’s oppressive and wage slavagist bourgeois-capitalist regime is based on the painful division of an entire nation and on the savage exploitation of North Korean proletarian and working classes since the moment they can get class privileges and profits from it. In order to eternal perpetuate this state of things, they use their ultra-revisionist ideology to deceive the world workers in general and the Korean workers in particular. And these anti-communist criminals are called by world revisionists as being “great communist leaders”. All parties, organizations and individuals who dare to consider North Korean capitalist tyranny as “socialist” are totally submerged in the most nauseating reactionary anti-socialist waters, they are zealous enemies of the world proletariat and of all repressed, oppressed and exploited classes who aspire to world proletarian and socialist revolution.
Kim Il Sungist refusal of the single monolithic proletarian party of Leninist-Stalinist type as the vanguard of the proletariat that conquers political-economic-social state power leading the oppressed classes is, of course, closely related with the staunch rejection of proletarian dictatorship made by Korean revisionists. Indeed, anthe other of the main and most significant characteristics of Kim Il Sung revisionism is that it even frontally denies the necessity of the proletarian dictatorship as it was defined by the 5 Classics of Marxism-Leninism:

“Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other. To it there corresponds a period of political transition, in which the state can be nothing but the revolutionary dictatorship of the proletariat.” (Program of the Communist International, in: Jane Degras, The Communist International: 1919-1943, Documents, Volume 2, London, 1971, edition in English)

“The revolution will be unable to crush the resistance of the bourgeoisie, to eternal maintain its victory and to push forward to the final victory of socialism unless, at a certain stage in its development, it creates a special organ in the form of the dictatorship of the proletariat as its principal mainstay.” (Stalin, The Foundations of Leninism, in: Works, Volume 6, Moscow, 1953, edition in English)

According to Kim Il Sungism, the proletarian dictatorship is not applicable to Korea:

“Some people say that our people’s power is not one that exercises the dictatorship of the proletariat because it is based on a united front. This is a completely erroneous view. Today our people’s power is a state power that belongs in the category of the dictatorship of the proletariat.” (Kim Il Sung, For the Successful Implementation of the First Five-Year Plan, in: Works, Volume 12, Pyongyang, 1983, edition in English)

“The establishment of the power of the proletarian dictatorship by force (…) this was not necessary (in the northern half of Korea).” (Baik Bong, Kim Il Sung: Biography, Volume 2, Beirut, 1973, edition in English)

In the first quotation, as can be observed, Kim Il Sung uses a very clever tactic in order to hide his refusal of proletarian dictatorship. While many Kim Il Sungists openly denied proletarian dictatorship, thus clearly revealing their anti-communist nature, in earlier epochs, Kim Il Sung preferred to utilize anthe other deceitful strategy. Instead of explicitly denying proletarian dictatorship, Kim Il Sung treacherously affirms that in North Korea the dictatorship of the proletariat has been established, but he equates proletarian dictatorship with the social-fascist regime which serves the interests of North Korean revisionist bourgeoisie. Kim Il Sung attempts at misleading workers by presenting North Korean bourgeois-capitalist-revisionist order as being synonym of proletarian dictatorship. Of course, revisionists and capitalists can qualify their exploitative system and formations as they please. If Castroist Cuba can be qualified by them as “socialist”, then Kim Il Sungist North Korea also can certainly be qualified by
them as a “proletarian dictatorship”. What we call to a certain order does not alter its nature and content. If we adopt Kim Il Sung’s criteria, then we can qualify as “proletarian dictatorship” whatever we want, but the fact that Kim Il Sung falsely qualifies North Korean social-fascism as a “proletarian dictatorship” does not change the fact that in revisionist North Korea, relations of production are of capitalist exploitative and wage slavagist nature because the means of production and state power are firmly hold by the revisionist bourgeoisie. Indeed, it is very interesting to note that Kim Il Sung does this astonishing affirmation in 1983, therefore at a time when he and the other Korean revisionist ideologues had already embraced a more intense “communist” phraseology than during the time of “progressive democracy”.

And what about Kim Il Sung’s arrogant remark that those who correctly affirm that there was never a proletarian dictatorship in North Korea hold “erroneous views”? Korean revisionists submitted workers’ interests and aspirations to those of the exploitative classes by advocating an “united front” which would include the national bourgeoisie. As we had already explained, in this manner, through promoting the preservation of national bourgeois-capitalist dominion, Korean revisionists allowed oppressive classes to retain their political-economic supremacy by preventing toilers from ever achieving political-economic-socio-ideological power. After all, without eliminating capitalist productive relations and without establishing proletarian dictatorship, the bourgeoisie will always remain as the ruling class because it will remain as the class which controls the productive relations and the means of production which constitute the material base of society. Only through an authentic socialist revolution and through the implementation of proletarian dictatorship can workers expropriate the bourgeoisie and not only annihilate it as a class, but also eliminate all its ideological and cultural, etc. influences and remnants. This is the only manner to ensure the triumph of socialism and communism.

Through their denial of the necessity of a proletarian party of Leninist-Stalinist type and of a violent and fierce proletarian dictatorship able to exterminate all oppressors, exploiters and anti-communist enemies, Kim Il Sungists are in fact eternal maintaining exploitative capitalist system and formation alive, they are in fact rejecting the only manner to achieve socialism and communism. Their denial of the proletarian dictatorship as it was defined by the 5 Classics means in fact support for the eternal perpetuation of capitalist-revisionist repressive state. Without the accomplishment of the proletarian dictatorship, without a strong and fierce proletarian communist vanguard party leading the laboring classes, bourgeois-capitalist-revisionist exploiters will never be eliminated, their influences and interests will remain unscratched and it will be only a mere question of time before they reconquer their former class positions, class interests, maximum profits and class privileges, with all the inherent evil consequences for workers. A more or less long period of proletarian dictatorship is absolutely indispensable to definitively and completely destroy all exploiters and oppressors, to truly annihilate them in all senses. The otherwise, they will always be able to organize and reinforce themselves, to resist and to use the promise of bourgeois class privileges to corrupt workers and vacillant elements to their side. That’s why the untiring combat against former exploiters in ideological, cultural and social fields is also so imperative. To deny this means to refuse any possibility of ever achieving genuine socialism, means to reduce the historical
necessity of communism to a mere chimera. Indeed, this is precisely the goal of the Korean social-fascist bourgeoisie and of its revisionist ideologues.

A long time ago, comrade Lenin once said that the embracement or rejection of proletarian dictatorship is the main aspect that distinguished, respectively, true communists from revisionists. And this because comrade Lenin considered the question of proletarian dictatorship as being one of the most important – or even the most important - issues relatively to socialist and communist construction. Comrade Lenin used to state that those who are authentic communists are characterized by their unwavering defense of proletarian dictatorship – in opposition to social-fascists, opportunists, reformists and revisionists who refuse it. These claims from comrade Lenin are entirely applicable to Kim Il Sungists, who do not even mention the words “proletarian dictatorship” in their pro-capitalist constitution of 1998:

**“Article 1**

The Democratic People’s Republic of Korea is an independent socialist state representing the interests of all the Korean people. (…)

**Article 12**

The State shall adhere to the class line, strengthen the dictatorship of people’s democracy (…).”

As can be observed, Kim Il Sungists do not even attempt at hiding their anti-communism when they state that the DPRK “represents the interests of all Korean people” and that “the state shall strengthen the dictatorship of people’s democracy”. In fact, it is very interesting to note the reference to “Korean people” and to the “dictatorship of people’s democracy” (but never to the proletarian dictatorship!). This is an expression which deliberately refuses any kind of concrete class content and any reference to proletarian power, let alone to proletarian dictatorship (which, let us remember once more, is indeed rejected by Kim Il Sungist political-socio-economic-ideological bourgeois-capitalist, oppressive, tyrannical, exploitative, wage slavagist, pro-imperialist, revisionist, social-fascist and anti-communist system and formation). After all, within the expression “people” is possible to include whoever we want, even the exploitative and oppressive classes. Taking into account the origins, aims and character of Korean revisionism, it is not very difficult to understand that Korean national bourgeoisie is perceived by Kim Il Sungists as also being part of the “people” or of the “popular classes”, as the Korean revisionists love to say.

Indeed, as we have already mentioned, if only proletarian dictatorship can prevent the dictatorship of all kinds of oppressors and exploiters and if proletarian dictatorship and socialist revolution have never been accomplished in North Korea, then the exploiters (in this case, Korean national bourgeoisie) have seized social-economic-political power and
ensured class privileges through imposing its dictatorship to Korean proletarians and workers, subjecting them to the harshest slavery for many decades. In these conditions, the dictatorship of the proletariat is not even installed because proletarian dictatorship means proletarian power; but if the bourgeoisie was not deprived of its means of oppression and exploitation over the proletariat it is obvious that we cannot affirm that the dictatorship of the proletariat is being exercised, we cannot affirm that the oppressed and exploited classes are in power. Therefore, when Korean revisionists refer to “dictatorship of people’s democracy”, they mean in fact nothing more than the dictatorship of national bourgeoisie. This is the truth behind their “popular” disguises. After all, we can never forget that Korean revisionists reject the proletarian dictatorship because they are the most loyal defenders of the interests of the Korean national bourgeoisie, because they have always rejected the most basic principles of communist ideology.

Kim Il Sungist revisionist Constitution is totally irreconcilably opposite to comrade Enver’s socialist Albania’s bold Stalinist Constitution:

“**Article 2: The People's Socialist Republic of Albania is a state of the dictatorship of the proletariat, which expresses and defends the interests of all the working people.**”

* Article 2 of the Constitution of People’s Socialist Republic of Albania, December of 1976, edition in English)

Albanian Marxists-Leninists-Stalinists always made copiously clear that theirs was a state of proletarian dictatorship. And they declared this explicitly and proudly. This is visible even by the place occupied by the referred quotation declaring Albania as a state of proletarian dictatorship: in the beginning of the second article of Albanian 1976 Constitution. The first article of this Constitution states that Albania is a socialist republic (contrary to what happens with social-fascist North Korea, whose official name does not even contain any reference to socialism) and just after this, the country is declared as a proletarian dictatorship before everything else. Albanian comrades positioned things like this deliberately in order to contain a certain message: comrade Enver’s socialist Albania was first and foremost a socialist state and a proletarian dictatorship (by the way, all these affirmations that we are making concerning Albanian Socialist Constitution are also applicable to the socialist Constitutions of comrades Lenin’s and Stalin’s Bolshevist Soviet Union). And Korean revisionists also had definite intentions when they decided not to mention proletarian dictatorship in their Constitution. It had also its own significance: definitive and total repudiation of the main instrument aimed at breaking exploiters’ resistance, of the main instrument through which proletarians exercise their class power and destroy all the remnants of bourgeois-capitalist-imperialist order by violent revolutionary means, of the sole manner through which socialism and communism can be successfully accomplished. In the end, rejection of proletarian dictatorship is synonym of refusal of Marxist-Leninist-Stalinist-Hoxhaist ideology as a whole and of any possibility of ever achieving propertyless, stateless and classless society.
And this because proletarian dictatorship is something so essential, so crucial and vital to achieve the mentioned objectives that since the moment we reject it, we automatically and necessarily refuse everything related with communist ideology, we automatically and inevitably adhere to the side of world capitalists-imperialists-revisionists, to the side of world reactionaries and wage slavagists. If it is not possible to eliminate exploitation and oppression without the implementation of a violent armed proletarian dictatorship, then to refuse it means to embrace eternal perpetuation of exploitation and oppression – because everything which is not communist is automatically anti-communist. Such is the case with Korean revisionists, who always did their utmost to protect capitalist-bourgeois dominion; by repudiating proletarian dictatorship, they are refusing socialism and communism in their entirety, they are defending the eternal maintenance of exploitation, oppression, alienation, wage slavery, etc. This is the incontestable truth and sooner then later the world workers headed by the world proletariat under the leadership of the Comintern (SH) will know this and will give Korean social-fascist bourgeoisie and its Kim Il Sungist servers the treatment they fully deserve. They can try to hide the awfully exploitative and reactionary bourgeois-capitalist class nature of their revisionist ideology and regime as much as they like – in the end things are what they are: Kim Il Sungism = anti-communism.

The Classics of Marxism-Leninism teach us that the only way to the successful accomplishment of socialism and communism resides in the implementation of the proletarian dictatorship. And the proletarian dictatorship implies the fast, resolute, total, violent and complete expropriation and socialization of all means of production, because the class power of the bourgeoisie relies precisely in its possession of the means of production that constitute the material base of its system and formation of wage slavagist oppression. Therefore, if the proletariat does not expropriate and socialize the means of production which until then were in the hands of the capitalist exploitative class, that is equivalent to intentionally allow the bourgeoisie to keep its dominance because if the material foundations of its exploitative and oppressive class power remain untouched, the bourgeoisie, be it of the “patriotic” type or of the compradore type, will always retain its control and supremacy over the entire society, thus preventing the abolition of wage slavery, the implementation of proletarian dictatorship and the advancement towards socialism and communism. In Bolshevist Soviet Union of comrades Lenin and Stalin and in comrade Enver Hoxha’s Albania, Soviet proletariat and Albanian proletariat, in alliance with the peasantry and the soldiers, were led by genuine Marxist-Leninist parties which led them towards the implementation of proletarian dictatorship and socialist construction. And in both those countries, expropriations of exploiters were done in a relatively quick manner: for example, Albanian Marxists-Leninists-Stalinists began to expropriate the means of production belonging to the exploitative classes during Albanian Liberation War, thus even before they had conquered power. The most fundamental teachings and principles of Marxism-Leninism-Stalinism-Hoxhaism demand that expropriations and socializations must be as quick and efficient as possible and violently in the case exploiters try to resist, as inevitably occurs. Comrades Marx and Engels teach:
“The proletariat will use its political supremacy to wrest, by degree, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the state, i.e., of the proletariat organized as the ruling class; and to increase the total productive forces as rapidly as possible.” (Communist Manifesto, edition in English)

In what respects to the second statement, we must note that Korean revisionists claim that in North Korea, alleged “proletarian dictatorship” (which is in fact the dictatorship of national bourgeoisie, no matter how Kim Il Sungists decide to call it) was not established by force. On one side, taking into account the manner in which North Korean working class was repressed and mislead in order not to acquire a communist conscience and how North Korean countryside was turned into a slave labor camp were peasantry was literally submerged in exorbitant taxes and dues in benefit of the interests and profits of the new bourgeois-revisionist exploiters, it is crystal clear that the dictatorship of North Korean “patriotic” revisionist bourgeoisie was indeed established through a severe use of class violence – against the former compradore elements (as far as they could not be assimilated), but mostly against workers and peasants who constitute the immense majority of the population. But on the other side, the affirmation that “proletarian dictatorship” was not implemented by force is in itself a proof of the totally opportunist and revisionist nature of its authors, who are attempting at inculcating in toilers’ minds the false idea that it is possible to establish proletarian dictatorship without violence and that this was the case in North Korea. If genuine socialist revolution and proletarian dictatorship had ever been installed in North Korea (which was never the case), this would have necessarily and inevitably involve harsh revolutionary armed class violence exercised against all kinds of exploitative, oppressive and anti-communist elements by the working classes led by the proletariat which, by its turn, would be headed by an authentic communist party of Leninist-Stalinist type. There is no the other manner to successfully accomplish its implementation:

“The revolution (…) cannot triumph on the peaceful road. Lenin (…) always put the main stress on revolutionary violence, because the bourgeoisie never surrenders its power voluntarily.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

We can never forget that after socialist revolution and during proletarian dictatorship, the class struggle doesn’t end. On the contrary, it even increases its intensity and fierceness because reactionary anti-communist forces get desperate and launch their most lethal attacks against the new proletarian power:

“The proletarian dictatorship doesn’t mean the end of the class struggle; on the contrary, it continues through new ways. The proletarian dictatorship is the victorious class struggle of the proletariat which overthrew bourgeois political power. The bourgeoisie is defeated, but not destroyed nor extinct and continues not only to resist, but also to increase that resistance.” (Lenin cited by Stalin in Les Questions du Léninisme, 1931, translated from the French edition)
Socialism and communism can never be accomplished without proletarian dictatorship, and proletarian dictatorship can never be accomplished without seizure of political-economic state power by the proletariat:

“The first step on the revolution by the working class is to raise the proletariat to the position of ruling class, to win the battle of democracy.” (Karl Marx and Frederick Engels, Manifesto of the Communist Party, edition in English)

Of course, the proletarian dictatorship is not only some kind of abstract ideological victory over the bourgeoisie. No. We, Stalinists-Hoxhaists, know that it is always necessary to strengthen the proletarian dictatorship in order to smash the bourgeoisie and the oppressive classes and to totally destroy the foundations of the capitalist wage slavagist political-socio-economical-ideological system and formation. And it’s obvious that this process cannot advance without the use of revolutionary class violence by the workers and the proletariat against anti-socialist counter-revolutionary forces. Intensification of class struggle will only stop when communist society is absolutely ensured and the danger of capitalist-revisionist restoration is entirely surpassed. The proletarian dictatorship can only ensure the construction of socialism and the “superior organization of the productive work” (Lenin) through the effective, definitive and complete annihilation of the entire imperialist-capitalist-revisionist order and of all its remnants. To affirm the contrary means to defend capitulationism and anti-communism, it means to advocate the restoration of capitalist oppressive wage slavery in agreement with Khrushchevist theory according to which “socialism is irreversible”. This theory only safeguards the interests of world bourgeois class because it jeopardizes proletarian dictatorship and allows the penetration of bourgeois-capitalist-revisionist-imperialist wage slavagist anti-socialist forces, classes, influences and elements within communists’ ranks.

The truth is that the proletarian dictatorship necessarily implies bloody clashes between the revolutionary and the reactionary forces, it implies the complete destruction of the capitalist, bourgeois, social-fascist North of Korea and of the capitalist, bourgeois, fascist South of Korea (the Korean proletariat cannot take over neither the bourgeois state in the North nor in the South of Korea; the dictatorship of the Korean proletariat can only be build on the ruins of both the bourgeois states and the establishment of an own proletarian state all over the whole nation of Korea), it implies the complete and quick expropriation and socialization of the resources and means of production in favor of the proletariat and of the other working and oppressed classes, it implies the establishment of a centralized and planned economy, it presupposes an indomitable and fierce struggle against everything related with the old bourgeois-capitalist-imperialist exploitative system and formation. In his Critique of the Gotha Program, comrade Marx once affirmed that during the entire historical period of transition from capitalism to the classless, communist society, “the state can be nothing but the revolutionary dictatorship of the proletariat”. And comrade Lenin stated:

“(…) this period (the dictatorship of the proletariat) inevitably is a period of an unprecedently violent class struggle in unprecedently acute forms, and,
consequently, during this period the state must inevitably be a state that is
democratic in a new way (for the proletariat and the propertyless in general) and
dictatorial in a new way (against the bourgeoisie).” (Lenin, The State and the
Revolution, Collected Works, 1918, edition in English)

It is impossible to achieve propertyless, stateless and classless society without proletarian
dictatorship and without the use of revolutionary class violence which is intrinsic to it.

“Those who don’t understand the necessity of the dictatorship of every revolutionary class in order to achieve victory did not understood absolutely nothing about the history of the revolutions or don’t want to know nothing in what respects to this subject.” (Lenin, Le prolétariat et sa dictature, translated from French language)

Revolutionary violence is an indispensable instrument to advance socialist revolution in consonance with Marxist-Leninist-Stalinist-Hoxhaist teachings. Indeed, more than necessary and indispensable, it is something very positive because by exercising their armed class revolutionary violence, workers led by the proletarian communist vanguard party feel that they are now absolutely free to exercise their dictatorship, that they are not obliged by any of the oppressive burdens which existed under bourgeois rule. Workers’ revolutionary armed class violence is the expression of the proletarian dictatorship whose aim is to completely destroy and eliminate the very foundations of capitalist-imperialist-revisionist system and formation and of bourgeois-reactionary influences. Without revolutionary class violence, not only capitalism and imperialism can never be defeated and eliminated, but also the exploitative fundaments of their oppressive socio-economic system and formation and productive relations can ever be annihilated. To reject revolutionary violence is to turn impossible the effective implementation of proletarian dictatorship, with the logical consequence of abandoning any possibility of ever accomplishing socialism and communism. Revolutionary violence is the key which opens the doors of the future classless, stateless and propertyless society – that’s why world revisionists, world capitalists and world imperialists fear it so much.

The Classics of Marxism-Leninism always insisted that exploiters never surrender their class power and privileges in a peaceful and voluntary manner, therefore, proletarian dictatorship will be workers’ best weapon in the war against all exploiters who want to have wage slavagist order back. By refusing this, Korean revisionists become the greatest supporters of capitalist-imperialist class dictatorship, they become the greatest defenders of all kinds of oppression and exploitation.

And as if this was not enough, Kim Il Sung goes even further with his ultra-opportunist and reactionary anti-socialist theories. In fact, the other of the main characteristics of Kim Il Sungism is its defense of the revisionist principle that socialist construction can be successfully accomplished through the “peaceful remoulding of the national capitalists”. This entirely anti-communist and pro-capitalist theory advocates that national bourgeoisie will be an active contributor to socialism, as if it had no utterly opposite and totally irreconcilable interests to those of working and oppressed classes. Accordingly with
Korean revisionists, the national bourgeoisie will not only happily accept socialist construction but it will even help the workers in achieving it in a successful manner! It is difficult to imagine a more opportunist, revisionist and anti-communist idea than this one by the Kim Il Sungists. This is what they affirm:

“The entrepreneurs and traders of our country are fellow-travellers … not only in carrying out the democratic revolution but also in socialist construction.” (Kim Il Sung, On the Immediate Tasks of the People’s Power in Socialist Construction, in: Selected Works, Volume 2, Pyongyang, 1975, edition in English)

“From the beginning our policy in regard to the national bourgeoisie was not only to carry out the anti-imperialist, anti-feudal democratic revolution together with them, but also to take them along with us to a socialist, communist society.” (Kim Il Sung, Let Us further Strengthen the Socialist System and formation of Our Country, in: Selected Works, Volume 6, Pyongyang, 1975, edition in English)

“The national capitalists … came out in support of the Party’s line of the socialist revolution.” (Kim Il Sung, Socialist Transformation of Private Trade and Industry in Korea, Pyongyang, 1977, edition in English)

In truth, Korean revisionism’s positions relatively to this issue are closely related with Kim Il Sung’s denial of the existence of utterly opposite and totally irreconcilable class interests between the national bourgeois exploiters (which, just like happens with all the other kinds of exploiters, have intrinsic and inescapable wage slavagist and oppressive aims in its quest for maximum profits) and the exploited proletarians and workers by erasing class categorization and by replacing it with the mentioned expression “popular classes” to which anyone could belong since he or she embraced Kim Il Sungist anti-communist ideology and its fake chauvinist and nationalist shibboleths aimed at safeguarding the interests of North Korean bourgeoisie against American imperialists and their South Korean compradore lackeys while putting the country under social-imperialist neo-colonial dominion:

"In socialist society, all people are transformed into socialist working people, so everyone is a member of the classes of the people .... The basic criterion for deciding whether one is a member of the classes of the people or not is not one's social and class origin, but one's ideas. The ideological foundation on which to unite people from all walks of life into the classes of the people is not just the idea of socialism and communism. Anyone who loves the country ... is qualified to be a member of the classes of the people. From such a point of view, at every stage of the revolution, the great leader Comrade Kim Il Sung united everyone who was ideologically ready to serve the fatherland, the people and the nation into one revolutionary force, and he successfully carried out the revolution and construction. Our Party trusts people of different classes and strata who are interested in the revolution. It considers them everlasting companions, not chance fellow travelers, on the road to revolution, and it is leading them along the road to socialism and communism.” (Kim Jong Il, Socialism is a Science, Pyongyang, 1994, edition in English)
Kim Il Sungism denies the existence of classes and consequently the class struggle in North Korea. In contrast, we communists defend the fundamental pillar of the teachings of the 5 Classics of Marxism-Leninism – namely the class-struggle of the proletariat against the bourgeoisie to gain political power. Kim Il Sungism denies the essential importance that MLSH gives to class categorization:

“Classes are large groups of people differing from each other by the place they occupy in a historically determined system and formation of social production, by their relation ... to the means of production, by their role in the social organisation of labour, and, consequently, by the dimensions of their share of social wealth of which they dispose and the mode of acquiring it. Classes are groups of people one of which can appropriate the labour of another owing to the different place they occupy in a definite system and formation of social economy.” (Lenin, *A Great Beginning*, in: *Collected Works*, Volume 29, London, 1974, edition in English)

Of course, as we have already explained, from the moment national bourgeoisie, which is as exploitative, oppressive, tyrannical, predatory and anti-socialist as any the other exploitative class or bourgeoisie’s section, is not annihilated by the proletarian dictatorship led by its Marxist-Leninist party in accord with the teachings of the Classics, this necessarily and automatically means that national capitalists will always become the new ruling class by conquering political-economic-social state power, because the only manner to prevent this is precisely through installing an authentic proletarian dictatorship and this was never done in North Korea thanks to the efforts and manoeuvres of the Kim Il Sungists, who besides their “leftist” and even “socialist” phraseology always did their utmost to prevent North Korean workers from ever advancing towards a genuine socialist revolution.

Actually, Korean revisionists are defending that the proletariat and the workers should closely collaborate with the national bourgeoisie in the supposed “socialist construction”. It is obvious that to defend that the proletariat and the overall laboring classes should be dependent of the “help and support” of the national bourgeoisie to accomplish socialism and communism is a complete negation of the most essential principles of Marxism-Leninism-Stalinism-Hoxhaism (the 5 Classics always stressed that workers’ total, definitive and authentic emancipation can only be accomplished by workers’ themselves and by nobody else). We had already stated this many times, but we will say it once more because it is never too much: the political-economic-social power belongs to the class who controls the means of production and the productive relations which form the material base of society, and because of that, in an authentic dictatorship of the proletariat, the proletariat will never share power with the bourgeoisie, no matter if it is with the compradore bourgeoisie or with the national bourgeoisie. In an authentic proletarian dictatorship, the proletariat will never let this “progressive” national bourgeoisie lead and control the revolution; indeed, the main task of the proletarian dictatorship is to exterminate the bourgeoisie in its entirety, including all its compradore and national sections; it is to annihilate both the economical base of the ruling bourgeois class and its superstructure with all its ideological, social and cultural influences and
remnants, because there is no other way to guarantee to victoriously achieve propertyless, stateless and classless society.

It is indeed incredible how there are still parties and individuals who shamelessly consider Kim Il Sung as being “a great Marxist-Leninist”, when one just has to read some excerpts of his works in order to understand that he blatantly and openly denies the most crucial principles of communist ideology as it was designed by the Classics of Marxism-Leninism. Accordingly to Kim Il Sung, the proletariat, the workers and the communist party should depend and rely on the national capitalists’ “support” in order to…achieve socialism! This is totally illogical and counter-revolutionary from a Marxist-Leninist-Stalinist-Hoxhaist point of view because national bourgeoisie will never peacefully and gladly give up its plans of enjoying from class privileges and maximum profits through freely exploiting the country’s productive sectors, assets, income, wealth, resources, markets, means of production and workforce in favor of helping the workers construct socialism, that is, in favor of its own destruction because authentic socialist and communist construction involves the implacable eradication of ALL bourgeois and exploitative elements and classes (the bourgeoisie compradore, the great land owners, the petty-bourgeoisie, but also the national bourgeoisie, etc…).

But there is much more. Like Maoist revisionism, also Korean revisionism puts forward the ridiculous idea that national capitalists can surely leave behind their inherently exploitative, oppressive, tyrannical, wage slavagist and anti-communist nature by means of “peaceful education and persuasion”:

“The capitalist elements still remaining in town and country will have to be … remoulded along socialist lines, instead of expropriating them.” (Kim Il Sung, Every Effort for the Country’s Reunification and for Socialist Construction in the Northern Half of the Republic, in: Works, Volume 9, Pyongyang, 1982, edition in English)

“The socialist transformation of private trade and industry … proceeded in close combination with the remoulding of men, with the result that private traders and manufacturers were reshaped into socialist working people.” (Kim Han Gil, Modern History of Korea, Pyongyang, 1979, edition in English)

“Since our Party adopted a policy of transforming capitalist traders and manufacturers peacefully, instead of expropriating them, the form of class struggle could not but assume a specific character. Class struggle attendant on the socialist transformation of capitalist trade and industry was unfolded mainly by means of persuasion and education.” (Kim Il Sung, Socialist Transformation of Private Trade and Industry in Korea, Pyongyang, 1977, edition in English)

As we have been informing, in North Korea, national capitalists were never expropriated. It is Kim Il Sung himself and his ideologues who explicitly admit this, thus confessing that in North Korea the national bourgeoisie was never deprived of its class positions, class interests, class privileges and maximum profits and means to exploit, repress and oppress working classes, in what means that North Korean Kim Il Sungist social-fascist
never had absolutely nothing to do with true socialist construction. And we must observe that the quotations and excerpts presented above prove that the anti-communist conceptions of Kim Il Sungist revisionism were not limited to the first phases of the “Progressive Democracy”. Those conceptions were not momentary deviations or errors, but represent the veritable and definitive ideological foundations which constitute the main pillars of Kim Il Sungist bourgeois-capitalist, reactionary and anti-communist revisionist ideology.

Actually, the total opposition between authentic communist ideology and Korean revisionism can also be noticed in its assumption that the intrinsically exploitative character, nature and interests of the national capitalists can be peacefully eliminated and that this national bourgeois elements can be turned into inoffensive “socialist working people”. Moreover, we must state that in “communist” North Korea, national bourgeoisie continued to freely exploit the working classes through the “cooperative enterprises” created by the Kim Il Sungists to benefit the interests of the national capitalists and which were nothing more than a disguise to the social-fascist dictatorship of these same national capitalists, of whose wage slavagist interests which Kim Il Sung and the other Korean revisionists were the main promoters. We will further develop this issue later in this article.

This Kim Il Sungist “theory” flagrantly negates the most basic principles of Marxism-Leninism, but it is very far from being a new idea invented by Korean revisionists. On the contrary, Maoist revisionist leaders use to affirm something analogous:

“The bourgeois elements (...) are being transformed from exploiters into workers (...).” (Mao Zedong, *De la juste solution des contradictions au sein du peuple*, Textes choisis, Pékin, 1972, translated from the French language)

“In what respects to the national bourgeoisie, a great education effort can be made (...).” (Mao Zedong, *Sur la dictature populaire démocratique* — cited by Yu Hai in *Le rôle de la bourgeoisie nationale dans la révolution chinoise*, in *Cahiers du communisme*, August of 1950, translated from french language)

“If we have adopted the policy of the struggle in favor of the union towards the national bourgeoisie, that’s mainly with the purpose of educating the national bourgeoisie (...) the democratic groups and parties should represent this ideology and help it to reeducate itself.” (Liou Chao Chi, *Rapport politique du Comité central du Parti communiste chinois au VIIIe Congrès national du PCC*, Pékin, 1956, translated from French language)

This capitulationist idea that preaches “cooperation” between exploited and exploiters with incompatible class interests and aims with the purpose of convincing proletarians and workers that the national bourgeoisie is indeed their “indispensable ally in socialist construction” (and therefore, keeping them away from any willingness to eliminate it through proletarian communist Marxist-Leninist-Stalinist-Hoxhaist revolutionary armed violence) is closely related with the “theory” of the “peaceful transition” to socialism
which has been defended and promoted by revisionist ideologies of all hues, from Khrushchevism until Eurocommunist and Kim Il Sungism. Many times, the Eurocommunists and the social-democratic parties affirm their “total opposition” towards “North Korean Stalinist regime” in order to discredit Stalinist ideology, but workers should not be misled by this. Kim Il Sungism and Eurocommunism have the same bourgeois-capitalist class content and both aim at eternal perpetuating wage slavagist order by keeping workers away from Marxism-Leninism-Stalinism-Hoxhaism and from world socialism and world communism. In fact, this reformist idea of “humanizing”, “transforming” and “educating” capitalism attempts at inculcating in the minds of the toiling classes the false image of a possible “civilized” capitalism, when the truth is that it is not possible to peacefully reeducate the bourgeoisie, not even its national alleged “patriotic” and “progressive” section. The bourgeoisie doesn’t exist to be “peacefully educated” or “transformed”. It exists to be annihilated by the workers led by the proletarian communist party through armed revolutionary violence. Comrade Lenin once correctly said that the great problems of humanity were always solved through violence and this is primarily applicable to the extermination of the bourgeoisie and of all slavagist, exploitative and oppressive classes and anti-communist forces and elements, to the annihilation of the capitalist system and formation and to the successful construction of socialism and communism. Indeed, Korean revisionism’s support for “peaceful integration and inclusion of capitalism and capitalist elements within socialism” displays its similarities with another bourgeois current that was denounced by comrade Stalin a long time ago: Boukharinism. This opportunist and anti-socialist ideology is also based on the idea of the “joint government” of the bourgeoisie and the proletariat in order to undermine the edification of socialism through capitulation to bourgeois-capitalist-revisionist slavagist anti-socialist classes and non-proletarian influences, forces and elements. Totally irreconcilable antagonisms of class interests would disappear under socialism as even the exploiting, repressive, oppressive, slavagist, anti-communist classes harmoniously and peacefully come to embrace socialist and communist policies. But this revisionist theory is opposite to the most basic laws of economic and social development. As comrade Stalin stated:

"There have been no cases in history where dying classes have voluntarily departed from the scene. There have been no cases in history where the dying bourgeoisie has not exerted all its remaining strength to preserve its existence.” (Stalin, The Right Deviation in the CPSU(B): Speech Delivered at the Plenum of the Central Committee and Central Control Commission of the CPSU(B), 1929, edition in English)

Comrade Stalin always waged a firm, resolute and successful combat against the already mentioned Boukharinist theories which preach the “integration” of bourgeois-capitalist classes within socialistic society. The following criticisms made by comrade Stalin – the 4th Classics of Marxism-Leninism – against Boukharinism are entirely applicable to Kim Il Sungism:

“Until now, we Marxist-Leninists were of the opinion that between the capitalists of town and country on the one hand, and the working class, on the other hand, there is an irreconcilable antagonism of interests. That is what the Marxist-Leninist
theory of the class struggle rests on. But according to Boukharin’s theory of the capitalists’ peaceful growth into socialism, all this is turned upside down, the irreconcilable antagonism of class interests between the exploiters and the exploited disappears, the exploiters grow into socialism … One thing or the other: either Marx’s theory of the class struggle, or the theory of the capitalists growing into socialism.” (Stalin, The Right Deviation in the CPSU (B), in: Works, Volume 12, edition in English)

“But if the capitalist of the urban areas and of the rural areas; if the kulaks and the other bourgeois elements are integrated in the socialist system and formation, for what would serve the dictatorship of the proletariat? And even if it could serve for something, we have to wonder what would be the class it would repress.” (Stalin, The questions of Leninism, 1931, translated from French language)

“Boukharin’s greatest mistake is that he concedes that the kulaks and the other bourgeois elements (…) can be integrated within socialism. This theory is a total absurd! The capitalists, the kulaks, the representatives of the foreign imperialists can be integrated in socialist society, according to Boukharin. We certainly don’t want this kind of “socialism”. We will not adhere to Boukharin’s conceptions. We, Marxist-Leninists, we think that there are irreconcilable differences between the capitalists and the proletariat. This is the base of the Marxist theory of the class struggle. But the Boukharinist theory about the peaceful integration of the capitalist elements within socialism contradicts the most basic Marxist principles, it contradicts the inevitable opposition between the exploiters and the exploited because the exploiters are included within socialist system and formation.” (Stalin, The questions of Leninism II, 1931, translated from French language)

And there is much more.

Given the above explained anti-communist characteristics and positions that are inherent to Korean revisionism, it is not all surprising that Kim Il Sung does not hesitate in displaying his awful anti-Marxist, bourgeois idealistic views in his works. This is particularly visible from the moment Kim Il Sung starts to openly abandon Marxism-Leninism. In truth, during some time, Kim Il Sung tried to cover the exploitative and reactionary class nature of North Korean revisionist bourgeois regime by depicting it with some “red”, “communist” and “Marxist-Leninist” clothes. This was intended to convince Korean workers to give up struggle for genuine socialism and communism and to keep them away from Marxism-Leninism through putting in scene a “socialist” façade whose aim was to inculcate in workers’ minds the false idea that North Korea was really constructing socialism and communism and therefore, there was no more sense in searching and fighting for socialist construction. However, as time passes, North Korean social-fascist bourgeoisie started to have necessity of getting rid of the limitations that came from the use of Marxists-Leninists masks. This because the wage slavagist nature of North Korean revisionism was become more and more obvious and involved the risk of revealing the regime’s true nature in front of the workers’ eyes. North Korean reality was and is so opposite to Marxist-Leninist teachings that it risked being unmasked by the
most conscious workers able to perceive that North Korean reality had absolutely nothing to do with Marxism-Leninism, that it had absolutely nothing to do with socialism and much less with communism. In order to safeguard their social-fascist oppressive order from the danger of the occurrence of an authentic proletarian socialist revolution based on Marxism-Leninism, North Korean revisionist bourgeois class understood that it had to reorganize Kim Il Sungist ideology in order to free it from the limitations imposed by the utilization of Marxist-Leninist disguises and to make it even more suitable to the defence of their interests without however letting that its intrinsically anti-communist and anti-Marxist-Leninist character could openly emerge. This reorganization of Kim Il Sungist revisionism was specially made since the 50’s and it mainly involved the use of the term “Juche”. This word in Korean language means “self-reliance” (‘Europa World Year Book 1999’, Volume 2, London, 1999) and the purpose of Korean social-fascist bourgeois class in utilizing it is to present the “Juche Idea” as being an ideology which would have been “discovered” by the “great leaders” Kim Il Sung and his son Kim Jong Il and that would have not only supposedly replaced Marxism-Leninism, but more than that, it would be allegedly much superior to it, thus being the only true “new road to socialism” not only in Korea but throughout the world (with the inherent and inevitable pro-imperialist, exploitative, reactionary, wage slavagist, bourgeois-capitalist, oppressive, tyrannical, repressive, revisionist, neo-colonial, social-fascist and anti-communist results and consequences) - in spite of the fact that, until now, Korean Kim Il Sungist “Juche” revisionism and social-fascism were never applied anywhere in the world outside North Korea. Moreover, in North Korea, a new calendar of the “Juche Era” has been fabricated and imposed by social-fascist exploiting bourgeoisie in order to alienate, deceive and submerge workers in this dreadful revisionist theory even more. In fact, this is one of the features that turns Kim Il Sungists ridiculous. Their nauseating arrogance and presumptuousness reaches the point of all of them stating that the “Juche Idea” is "superior" to Marxism-Leninism:

"The Juche philosophy is an original philosophy which has been evolved and system and formationatized with its own principles. The historic contribution made by the Juche philosophy ... lies not in its advancement of Marxist materialistic dialectics (...). The Juche philosophy is an original philosophy which is fundamentally different from the preceding philosophy in its task and principles.” (Kim Jong Il, The Juche Philosophy is an Original Revolutionary Philosophy: Discourse Published in Kulloja, Theoretical Magazine of the Central Committee of the Workers’ Party of Korea, Pyongyang, 1996, edition in English)


As if an horrendous social-fascist ideology that contributes to the division of an entire people and that is exploiting North Korean working classes to the bone only to maximize the profits of North Korean bourgeois class and of its social-imperialist masters could ever be superior to Marxism-Leninism. And just like Maoists affirm that their ultra-
revisionist ideology constitutes “a superior stage”, also Kim Il Sungists declare the same about theirs. The purpose of both is to hide a very simple truth: Marxism-Leninism-Stalinism-Hoxhaism is unsurpassable, it is and will always be the only path towards authentic socialism and communism, it can never be replaced by anything, and much less by social-fascist bourgeois-capitalist oppressive and wage slavagist ideologies like Maoism and Kim Il Sungism. There is only one “stage”: that of MLSH and nothing more. This is also why it is so important that anti-communist rubbish like Maoism and Kim Il Sungism are unmasked from truly Stalinist-Hoxhaists positions.

But indeed, the pompous presumption of Korean revisionists that their social-fascist ideology and “great leaders” are “superior” to the Classics of Marxism-Leninism explains why North Korea any monuments, portraits or busts of any of the Classics are absent, and also why Marxist education was abolished, too. Already in the 50’s, comrade Enver Hoxha accurately noted the ludicrous anti-communist personality cult around Kim Il Sung and the consequent lack of any references to the Classics of Marxism-Leninism:

“On September 7 (of 1956) we arrived in Pyongyang. They put on a splendid welcome, with people, with gongs, with flowers, and with portraits of Kim Il Sung everywhere. You had to look hard to find some portrait of Lenin, tucked away in some obscure corner. (...) the revisionist wasp had begun to implant its poisonous sting there, too.” (Enver Hoxha, The Krushchevists, Tirana, 1980, edition in English)

Furthermore, in April 1992, the Constitution of the Democratic People’s Republic of Korea was amended:

“... in order to remove mention of Marxism-Leninism and to replace it with references to Kim Il Sung’s Juche ideology.” (Keesing’s Record of World Events, Volume 39, edition in English)

Article 3 of the new Constitution stated:

“The Democratic People’s Republic of Korea is guided in its activities by the Juche idea, a world outlook centred on people, a revolutionary ideology for achieving the independence of the classes of people.” (http://www1.korea-np.co.jp/pk/061st_issue/98091708.htm#Chapter%207:National%20Emblem,%20Flag,%20National%20Anthem%20and%20Capital, DPRK’s Constitution, 1998, edition in English)

Needless to say that this “Juche Idea” is a totally anti-socialist theory with an obvious class content that benefits the wage slavagist interests of North Korean revisionist bourgeoisie, as we will analyse right now.

In first place, the use of the term “self-reliance” (that is, Juche in Korean language) to describe North Korea’s overall policies is completely false, hypocrit and demagogical. Its aim is only to deceive North Korean oppressed and exploited classes, making them believe that theirs was a “prosperous independent socialist country” when the truth is that
theirs was a social-fascist neo-colony of world social-imperialism. Since the 50’s, when
the word “Juche” started to be more intensively used was precisely the epoch when North
Korea became a neo-colony of Soviet social-imperialists. And since then, revisionist
North Korea situation as a colony of world imperialism and social-imperialism has only
been deepened even more in recent times, as we will demonstrate. In a bourgeois-
capitalist country like North Korea, there can be no talk about authentic independence.
Only in a truly socialist country this genuine and complete independence can be
achieved, as only proletarian dictatorship and socialist construction in accord with the
teachings of the 5 Classics of Marxism-Leninism are capable of efficiently showing the
path to and ensuring defeat and removal of the exploitative spiders of world capitalist-
imperialist bourgeois class and of its wage slavagist corporations (at least, this was what
occurred during the first stage of socialism “in a single country”). This is the truth,
independently from the wishes of the “great leaders”. Neo-revisionists from “Alliance”
affirm that:

“Support of Korean reunification and independence must not imply political
support of "Korean socialism" under the banner of Juche.” (N. Steinmayr, Long live
Korean reunification and independence!, 1999, edition in English language)

But we, Stalinists-Hoxhaists, could never agree with such words. And this because
Korea’s true reunification and independence can only be accomplished through world
proletarian and socialist revolution in accord with Stalinism-Hoxhaism and necessarily
involving the overthrown and total annihilation of North Korean social-fascism. It is not a
question of support to Korean independence and reunification cannot be confounded with
support to North Korean revisionist monarchy – but genuine support to Korea’s
reunification and independence is impossible without the struggle for the defeat and
elimination of North Korean exploiting wage slavagist bourgeois class and of its dreadful
anti-communist ideology: Kim Il Sungism, because they enslave the country, turning it
into a neo-colony in benefit of the maximum profits of world imperialists, namely of
Soviet social-imperialists formerly and of Chinese social-imperialists recently.

Relatively to Korea’s independence, it is true that in the beginning, before North Korean
national bourgeoisie fell under the colonial dominance of Soviet and Chinese social-
imperialisms, Kim Il Sungist anti-communist revolution might had a certain
“independentist” side, because it aimed at limiting the dominance of Japanese and
American imperialisms over North Korea in benefit of North Korean national bourgeoisie
who wanted to have more freedom to exploit and to make maximum profits from the
country’s productive sectors, assets, income, wealth, resources, markets, means of
production and workforce. But, once more, we can never forget that a national bourgeois
anti-imperialist revolution can never be confounded with a genuine socialist revolution.
In the context of a bourgeois anti-imperialist revolution, national bourgeoisie whose class
aims are opposed to those of foreign imperialism and of its local lackeys can indeed play
a progressive role under certain conditions. But during the first stage of socialism “in a
single country”, a national bourgeois-capitalist anti-imperialist revolution can only be
transformed into a socialist revolution if there is a strong Marxist-Leninist proletarian
party to lead the working exploited and oppressed classes in the struggle to defeat and
annihilate not only foreign imperialism and its local servants, but also national “patriotic” bourgeoisie which only wants to get a bigger share of profits. The problem is that there was never a genuine Marxist-Leninist party in North Korea which could fulfill this vital task. Consequently, not only North Korean national bourgeoisie was never eradicated, but it also was later turned into a pro-Soviet and pro-Chinese bourgeoisie of typical compradore type. Thus, it is obvious that North Korean bourgeois “revolution” was never transformed into an authentic socialist revolution and North Korea ultimately became a social-fascist country and a neo-colony of imperialism and social-imperialism.

Returning now to the history of “Juche Idea”, the term “Juche” was used for the first time during the 30’s, but remained on the sidewalks for many years until North Korean bourgeoisie needed it as an ideological weapon to eternal perpetuate its exploitative rule against the desires and aspirations of North Korean working classes.

Already in June, 1930, Kim Il Sung was reported as having:

” ... explained the principles of the Juche idea at the Meeting of Leading Personnel of the Young Communist League and the Anti-Imperialist Youth League held at Kalun in June 1930.” (Kim Jong Il, On the Juche Idea, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

And Kim Jong Il, the second North Korean social-fascist “great leader” defines the “Juche Idea” in the following manner:

"The historical task of putting socialism on a new scientific basis was successfully solved by the great leader Comrade Kim Il Sung, who created the Juche idea and, on this basis, evolved an original socialist theory. The respected Comrade Kim Il Sung discovered the philosophical principle that man is the master of everything and decides everything. He explained a new law which governs social movement, the movement of the motive force, and he thus put socialism on a new scientific basis. The socialist and communist cause as clarified by the Juche idea is the cause of the popular classes for their complete independence. Socialism as scientifically system and formationatized by the great leader Comrade Kim Il Sung is man-centered socialism and socialism centered on the classes. Ours is a, socialism where the popular classes are the masters of everything, where everything serves them, and which is developing through their united efforts. The Juche-orientated theory of socialism scientifically clarified the essence of socialism and the law governing its development, by placing man at the centre. On this basis, the theory explained that if the building of socialism is to succeed, a vigorous struggle must be waged to occupy the two fortresses of socialism and communism, the ideological and material fortresses, and that here, absolute precedence must be given to the struggle to take the ideological fortress.... The Juche idea has given scientific definition of man's essential qualities, for the first time in history... Man is a social being with independence, creativity and consciousness. Here in lie his essential qualities.... Independent, creative and conscious activities constitute man's mode of existence.... Man transforms nature and society and develops history ... Man's life becomes
noble when he is loved and trusted by the social collective; it is worthless when he is forsaken by it. Man enjoys the love and trust of the social collective when he considers the interests of the social collective to be dearer than those of individuals and when he faithfully serves the social collective. In the final analysis, the greatest value and worth of man's life is to lead an independent and creative life, enjoying the love and trust of the social collective, while at the same time combining his own destiny with that of the social collective and serving it heart and soul. ... In our country, everyone regards and supports the leader as they would their own father. They trust and follow the Party, regarding its embrace as that of their own mother. The leader, the Party and the people form one socio-political organism, and share the same destiny. The whole of society overflows with communist morality.”

(Kim Jong Il, Socialism is a Science, Pyongyang, 1994, edition in English)

This statement is so nauseatingly paternalist, sentimentalist, anti-communist and anti-Marxist-Leninist-Stalinist-Hoxhaist that we could perfectly terminate this article right now given as proven that Kim Il Sungism and the “Juche Idea” undoubtedly rank among the most dreadful and reactionary revisionist ideologies that ever existed. In this declaration, Kim Jong Il openly embraces idealistic and metaphysical positions by defending in fact:

“… the primacy of spirit to nature.” (Friedrich Engels, Ludwig Feuerbach and the Outcome of Classical German Philosophy, in: Karl Marx: Selected Works, Volume 1, London, 1943, edition in English)

And this because the “Juche Idea” denies the most basic and essential teachings of the Classics of communist ideology. Briefly, what Kim Jong Il affirms is that:

“1. The popular classes are the subjects of history;
2. Society's historical development reflects the creative movement of the popular classes;
3. Human history is the struggle of the popular classes in order to implement their Chajusong, i.e., the spirit of liberty, independence and self-reliance;
4. the independent thought, consciousness and initiative of the popular classes perform their decisive role both in changing nature and in carrying out the revolutionary struggle;
5. it is the leader that interprets, and gives form to, the classes' aspirations while directing their efforts.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

It is crystal clear that these premises frontally refuse the ABC of Marxism-Leninism-Stalinism-Hoxhaism. Kim Il Sungist “Juche Idea” considers human beings and popular classes as “being able to determine history” and depicts man’s will as being capable of everything, as being the determinant force behind everything:
“It is not objective conditions but man that plays the decisive role in the development of history.” (Kim Song Il, On Some Problems of Education in the Juche Idea, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

“Unlike biological beings, man is the master and transformer of, master of the world. He shapes his destiny on his own by transforming the objective world to meet his needs.” (Kim long Il, Socialism is a Science, Pyongyang, 1994, edition in English)

“Man … is a social being with independence … whereas all the other material lives eternal maintain their existence through subordination and adaptation to the objective world. … On the strength of this quality, man throws off the fetters of nature.” (Kim Jong Il, On the Juche Idea, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

“Animals are part of nature and their destiny is determined by the natural laws of change and development, whereas man… is not a being which obeys the natural laws of change and development.” (Kim Song Il, On Some Problems of Education in the Juche Idea, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

“Unlike all the other living matter, which is subordinate to … the objective world, man dominates and transforms the world in accordance with his will and desire.” (Kim Jong Il, On the Juche Idea, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

These statements are completely on the antipodes of Marxist dialectic materialism, which firmly states that willingness, ideas, feelings, etc. are determined by existing reality, that is, their existence and configuration are determined by the material productive base of every society which, of course, are by their turn determined by economic and social laws that are independent of humans’ ideas, wishes or desires. As comrade Stalin affirmed:

“Marxism regards laws of science — whether they be laws of natural science or laws of political economy — as the reflection of objective processes which take place independently of the will of man. Man may discover these laws, get to know them, study them, utilise them in the interests of society, but he cannot change or abolish them. Still less can he form or create new laws of science.” (Stalin, Economic Problems of Socialism in the USSR, Tirana, 1979, edition in English)

Instead of this, the “Juche Idea” insists in highlighting human’s alleged “independence” relatively to “natural laws of change and development and to the objective world.” It depicts all the other beings as being subjected to the natural laws of the objective world, but the same would not happen with human beings, which would possess a somewhat divine and spiritual nature that would provide them with the ability to live entirely free from all kinds of social, economic natural objective laws that are considered by MLSH as acting independently of human’s volition and as ultimately deciding the configuration of
productive relations that determine the conscience of human beings. According to MLSH, it is productive relations decided by natural objective socio-economic laws that determine conscience. But accordingly with the “Juche Idea”, it is the exact opposite that happens.

Kim Jong Il, the former monarcho-fascist leader of North Korea, even dares to underline Marxism’s supposed “limitations” that would allegedly “prove” that ultra-revisionist, idealistic and theological “Juche Idea” would be “superior” to Marxism-Leninism:

“Marxism … represented the era when the working class had emerged in the historical arena and was waging a struggle against capital. … But the times have changed and history has developed, so Marxism has acquired inevitable historical limitations.” (Kim Jong Il, The Historical Lesson in Building Socialism and the General Line of Our Party, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

“The conditions and circumstances of the revolution ceaselessly change and develop.... Our Party has established its own guiding ideology and theory on the basis of a correct analysis of the historical limitations of their doctrines.... The great leader Comrade Kim Il Sung ... authored the Juche idea and blazed the trail for the independent development of our revolution. . . . The historical limitations of the preceding theories were overcome by the Juche Idea.” (Kim Jong Il, Respecting the Forerunners of the Revolution is a Noble Moral Obligation of the Revolutionaries: Discourse Published in Rodong Sinmun, the Organ of the Central Committee of the Workers’ Party of Korea, Pyongyang, 1995, edition in English)

"The major limitation of the materialistic conception of history is that it failed to correctly expound the peculiar law of the social movement and explained the principles of the social movement mainly on the basis of the common character of the motion of nature and the social movement in that both of them are the motion of material.” (Kim Jong Il, The Juche Philosophy is an Original Revolutionary Philosophy: Discourse Published in Kulloja, Theoretical Magazine of the Central Committee of the Workers’ Party of Korea, Pyongyang, 1996, edition in English)

"The theory of socialism in the preceding age ... did not regard the social and historical movement as a movement of the motive force, as a movement which begins and develops on the initiative and through the role of the popular classes, its motive force, but as a natural historical process which changes and develops due to material and economic factors ....In socialist society, the transformation of man, his ideological remolding, becomes a more important and primary task than that of creating the material and economic conditions of socialism ..... In the past, the founders of Marxism evolved socialist theory by putting the main stress on material and economic conditions.... Marxism defined man's essential quality as the ensemble of social relations.... the definition of man's essential quality as the sum total of social relations does not provide a comprehensive elucidation of man's own essential qualities..... The history of social development is, in the long run, the history of the
development of man's independence, creativity and consciousness. (...) In the past, the founders of Marxism evolved socialist theory by putting the main stress on material and economic conditions.” (Kim long II, Socialism is a Science, Pyongyang, 1994, edition in English)

So, accordingly with Kim Jong II, Marxism-Leninism allegedly “failed” because it would have put stress on material objective world, on natural socio-economic laws and on productive relations as being the decisive factors in which the entire base and configuration of human society can be found. On the contrary, the “Juche Idea” defends that it is human beings’ supernatural metaphysical power of desire and volition that determines world outlook. With this, the “Juche Idea” goes back to the ancient animist religions, which also underlined that the power of one’s ideas and desires are strong enough to change the world at one’s own will. For example, voodoo religion still nowadays affirms that it is possible to change the state of things as we please only though the forces of our mind, that is, only by desiring it with a lot of intensity. It is truly amazing to conclude that, far from being “great communist leaders”, Kim Il Sung and his son were nothing more than monarcho-fascist chiefs attempting at submerging North Korean workers in their theological metaphysical revisionism in order to keep them away from authentic socialist ideology which is the only ideology able to definitively liberate them from social-fascist dominion by teaching them how to know and use natural objective socio-economic laws that are the decisive factors determining human’s mind and conscience.

Furthermore, Korean revisionists also accuse MLSH of having wrongly provided primacy to material incentives over political and moral ones:

“In socialist society, the transformation of man, his ideological remoulding, becomes a more important and primary task than that of creating the material and economic conditions of socialism.” (Kim long II, Socialism is a Science, Pyongyang, 1994, edition in English)

Kim Jong II even affirms that the ascension of revisionism and social-fascism did not had absolutely nothing to do with the step backs suffered by communist movement and with capitalist restoration in former socialist countries (and he also said the same relatively to the collapse of the other revisionist regimes. So, besides misleading workers by qualifying social-fascist regimes as “socialist”, Kim Jong II also attempts at advising the other revisionists that their defeat was due to the fact that did not chose the “right” form of revisionism better able to keep oppressed exploited classes away from MLSH and from true socialism and communism – had they chosen the “Juche Idea” and things would have gone much better for them). Kim Jong II states instead that the main reason for that was the lack of moral incentives:

“The basic reason for the frustration of socialism in some countries is that they did not put the main emphasis on strengthening the motive force for building socialism and on enhancing its role.” (Kim Jong II, The Historical Lesson in Building Socialism

“The position of giving prominence only to the material incentive for labour can be attributed to the neglect of the communist character of socialist society. … Those who regard material incentive as the most important demand that the system and formation of material incentive be introduced into the whole economic framework. They claim that stimulating the working people materially is the most effective method for encouraging their enthusiasm for increasing production and developing the economy rapidly. They argue that even after the establishment of the socialist system and formation the remnants of the old ideology left over from the exploiter society remain to a large degree in the minds of workers. … This is anti-socialist and revisionist theory. … If we raise the question of which to lay emphasis on . . . the political and moral incentive should be stressed.” (Kim Jong Il, On Having a Correct Understanding of the Political, Moral and Material Incentives, in: Selected Works, Volume 1, Pyongyang, 1992, edition in English)

As can be observed, Kim Jong Il, the North Korean revisionist leader, the monarcho-fascist king which lived a lavish life while North Korean workers died of hunger, malnutrition and disease is wanting to give lessons on “anti-revisionism” to the Classics of Marxism-Leninism. But it’s the depraved bourgeois-capitalist idealistic theories of Kim Il Sungists that constitute a rejection of the principles of revolutionary socialism on distribution that were defended by the Classics during the lower phase of communist society (that is, socialism). During this phase, before the establishment of communist society, workers should be given the material incentive of payment according to the quantity and quality of work performed; “from which one according with his capacities, to each one according to his work”:

“What we have to deal with here is a communist society, not as it has developed on its own foundations, but on the contrary, as it emerges from capitalist society; which is thus in every respect, economically, morally and intellectually, still stamped with the birth-marks of the old society from whose womb it emerges. Accordingly, the individual producer receives back from society … exactly what he has given to it. What he has given to it is his individual amount of labour … The same amount of labour which he has given to society in one form, he receives back in anthe other.” (Karl Marx, Critique of the Gotha Programme, in: Selected Works, Volume 2, London, 1943, edition in English)

The above mentioned principle was triumphantly applied in comrade Lenin’s and Stalin’s Bolshevik Soviet Union and in comrade Enver’s socialist Albania. In its rejection by Korean revisionists we can detect the incapacity to conciliate economic development and material incentives with the strengthening of socialist conscience. These two apparently contradictory interests can only be harmonized in the context of an authentically socialist society where exploitative productive relations have been genuinely removed: under socialism, economic development and material incentives solely benefit workers (and not
to any kind of internal or external exploiters), thus contributing to the consolidation and buttressing of their love and loyalty towards collective property and communist ideology. As we had already referred, this harmonization was successfully accomplished in the Bolshevist Soviet Union of comrades Lenin and Stalin and also in comrade Enver’s socialist Albania. But Korean revisionists totally despise these basic laws of socio-economic development, and consequently they will never manage to resolve this contradiction for the simple reason that it can only be solved under true socialism and Kim Il Sungist social-fascist wage slavagist ultra-exploitative bourgeois-capitalist regime is completely anti-socialist and anti-communist.

According to MLSH, we will inevitably fall into metaphysical and idealistic ideologies if we don’t consider that human beings’ objective social situation is decided by the conditions of a certain existing social structure. And as dialectic materialism teaches us, relations and modes of production are the basic foundations of society that determine human’s minds. Comrades Marx and Lenin noted that modes and forces of production decide human conscience:

“The mode of production in material life determines the social, political and intellectual life processes in general. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.” (Karl Marx, preface to: A Contribution to the Critique of Political Economy, in: Selected Works, Volume 1, London, 1943, edition in English)

“Marxism pointed the way to an all-embracing and comprehensive study of the process of rise, development and decline of social-economic formations. People make their own history. But … what are the objective conditions of production of material life that form the basis of all historical activity of man; what is the law of development of these conditions — to all this Marx drew attention and pointed out the way to a scientific study of history.” (Lenin, Karl Marx, in: Selected Works, Volume 11, 1943, edition in English)

Comrade Lenin considered these principles as being:

“… the materialist conception of history.” (Lenin, Karl Marx, in: Selected Works, Volume 11, 1943, edition in English)

Without embracing metaphysical idealism, it is not possible to conceive human beings as “independent” from the social order determined by natural socio-economic laws and forces of production, it is not possible to depict human beings as abstract concepts possessing omnipotent willingness and divinized volition able to transform nature and society. Human beings must be contextualized in a diachronically and in a synchronically manner, both in history and in society. Only those who, like Korean revisionists, attempt at hiding their ultra-reactionary and exploitative class nature behind “communist” slogans can deny this:
"(...) the social movement is caused and developed by the volitional action and role of the driving force (the popular classes).” (Kim Jong Il, The Juche Philosophy is an Original Revolutionary Philosophy: Discourse Published in Kulloja, Theoretical Magazine of the Central Committee of the Workers' Party of Korea, Pyongyang, 1996, edition in English)

What the “Juche Idea” (which is considered as the main ideological pillar of the revisionist WPK) affirms is that natural socio-economic laws, objective conditions, modes of production and productive forces are not the determinants factors anymore, but they were magically replaced (Kim Il Sungism does not provides us with any decent explanation of how this “replacement” took place) but now human beings are the ones who play the decisive role in history and that can achieve everything in a manner which is completely independent from the above mentioned laws, conditions and forces.

Kim Il Sungist revisionism tries to hide its exploitative class nature at the same time it tries to convince workers that it is “superior” to Marxism-Leninism and that it is guiding them towards socialist construction with the goal of keeping them away from the authentic one. But MLSH states that the natural laws of science, economy and society as objectively operating independently of human wishes:

"In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.” (Karl Marx, preface to A Contribution to The Critique of Political Economy, in Marx and Engels, Collected Works, vol. 29, London, 1987, edition in English)

The “Juche Idea” recalls the anti-Marxist idealist and voluntarist conceptions of Durhing which were unmasked by comrade Engels long ago. In fact, comrade Engels always tirelessly stressed that working classes should not aim at freeing themselves of natural objective socio-economic laws, because that is simply impossible. Instead, they must learn how to leave behind “the kingdom of necessity” and to enter into the “kingdom of freedom” not through having as objective to “surpass” those laws but by knowing them in order to be able to use them in their favor:

"Freedom does not consist in any dreamt-of independence from natural laws, but in the knowledge of these laws, and in the possibility this gives of system and formationally making them work towards definite ends .... Freedom of the will therefore means nothing but the capacity to make decisions with knowledge of the subject. ... Freedom therefore consists in the control over ourselves and over external nature, a control founded on knowledge of natural necessity; it is therefore
necessarily a product of historical development. (...) Freedom is the appreciation of necessity. … Freedom does not consist in the dream of independence of natural laws, but in the knowledge of these laws, and in the possibility this gives of system and formationatically making them work towards definite ends.” (Engels, Herr Eugen Duhring’s Revolution in Science (Anti-Duhring), New York, 1939, edition in English)

“What can this ‘appreciation of necessity’ mean? It means that, having come to know objective laws (‘necessity’), man will apply them with full consciousness”. (Stalin: Economic Problems of Socialism in the USSR, in: Selected Works, Tirana, 1979, edition in English)

Therefore, contrary to what Korean revisionists affirm by presenting the “Juche Idea” as being a “great revolutionary discovery”, the truth is that it is a mere idealistic theory which aims at keeping working classes away from genuinely revolutionary MLSH that is the only ideology able to lead them towards socialism and communism. However, the “Juche Idea” distinguishes itself from the other revisionisms because of its theological features that affirm not only the divine omnipotence of “man”, but foremost of the “great leader” that will supposedly be “the decisive force that will allow the accomplishment of socialism”:

“When the Party is determined, we can do anything.” (Kim Jong Il, Our Socialism centred on the Classes shall not Perish, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

This idealist statement is also in line with Kim Il Sungist refusal of the principle that priority should be given to changing the objective conditions of society in order to accomplish socialism. But this is an entirely reactionary view completely opposite to the teachings of the Classics of Marxism-Leninism. Capitalism can never be annihilated and socialism can never be accomplished based on voluntarist idealistic notions that put human beings and “popular classes” as being above natural objective socio-economic laws and as acting independently of productive modes, relations and forces that decide the base of every social order; and much less based on the volitional desires of divinized “leaders” that would allegedly possess omnipotent super-natural powers to surpass and change those laws, modes, relations and forces. Capitalism can only be eliminated and socialism can only be successfully achieved if working classes acquire a genuine MLSH consciousness that can allow them to know, use and apply the objective natural socio-economic laws of development in a deliberate and calculated manner in their advantage and benefit. All those who, like Korean revisionists, defend and affirm something different from this truth are enemies of Marxism-Leninism-Stalinism-Hoxhaism, they are completely submerged in the darkest idealism, revisionism and anti-communism.

Throughout history, passing through all kinds of social formations that existed, from primitive community, slavery, feudalism, capitalism and until socialism/communism, there is one law that invariably applies: when material forces of production reach a certain level of development, they inescapably enter into conflict with the relations of
production, and consequently a stage of social revolution is inaugurated, a stage in which the former social order will be annihilated and replaced by a new one (as declared and proved by comrade Karl Marx). And of course, each social formation possesses particular characteristics which are related to the different historical epochs and advances that always implacably go forward towards the highest social system and formation: socialism (and later communism). For example, the main feature of feudalism is the serf’s situation of helpless bondage to the feudal lord and his consequent exploitation by this last one, in capitalism is the increasing oppression and exploitation of toiling classes by capitalists through wage slavery, etc. Common to slavery, feudalism and capitalism is the invariable existence of exploitation of man (slaves, serfs, proletarians and the other workers) by man (the slave owners, the feudal lords, the bourgeoisie), from what follows that to accomplish propertyless, stateless and classless society it is necessary to abolish exploitation and to implement proletariat dictatorship in accord with the teachings of the 5 Classics of Marxism-Leninism-Stalinism-Hoxhaism (the revolutionary ideology of the proletariat which appeared and expanded as it reflects and gives answer to the new necessities of the material base and configuration of society and which will assume itself as the dominant ideology during socialist and communist construction) and always recognizing and implementing natural objective socio-economic laws of development in favor of the interests of working classes.

If objective and material conditions do not allow socialist construction and if they are those who determine conscience, how can we hope that workers’ conscience can acquire a genuine socialist character? Unlike Korean revisionists, we, Stalinists-Hoxhaists, do not affirm that the ideological remolding of society and that human conscience and ideas must be regarded as abstract metaphysical concepts independent from objective material conditions determined by productive relations, forces and by socio-economic laws. On the contrary, we know that human conscience, wishes and ideas possess a class nature, even because the dominant ideas in a certain epoch are always those of the dominant classes totally controlling and owning the productive sectors, assets, income, wealth, resources, markets, means of production and workforce (comrades Marx and Engels).

Kim Il Sungist anti-communist revisionism and social-fascism tries to hide its exploitative class nature at the same time it tries to convince workers that it is “superior” to Marxism-Leninism and that it is guiding them towards socialist construction with the goal of keeping them away from the authentic one. Anthe other of the main characteristics of Korean revisionism is its social-fascist paternalism and its abhorrent personality cult towards the “great leaders” that would be laughable if it was not such a dangerous ideological weapon in the hands of North Korean bourgeoisie to eternally perpetuate its capitalist exploitative and oppressive rule. As we already mentioned, Korean revisionists arrogantly consider that reactionary “Juche Idea” should be applied in the entire world in order to efficiently detach world workers and proletarians from a genuine Marxist-Leninist-Stalinist-Hoxhaist path. With this purpose, already in the early 90’s, shortly after the end of Soviet social-imperialism and of its neocolonialist empire, weakened Kim Il Sungists tried to reinforce themselves and to extend the influence of “Juche Idea” to the other countries and parties by organizing a gigantic meeting in Pyongyang in April 1992 which was attended by all kinds of revisionist,
social-fascist and opportunist parties and organizations. From this anti-communist meeting, a “declaration” came out entitled “Let Us Defend and Advance the Cause of Socialism”. This entirely anti-socialist document was already signed by around 200 revisionist organizations and is based upon several opportunist and reformist stands which frontally deny the most basic teachings of Marxism-Leninism-Stalinism-Hoxhaism through equating genuine socialism and proletarian internationalism with alleged “independence” and “united solidarity”. In this article, we have already referred and explained that the depicting of socialist construction as being synonym of national independence is one of the ideological weapons used by Korean revisionists to deceive oppressed exploited classes and to prevent them from annihilating wage slavagist system and formation and from adhering to genuine communist ideology and movement. However, the Pyongyang Declaration of 1992 attempts at extending this revisionist treacherous misleading tactic to the rest of world exploited classes with the goal of avoiding that they destroy capitalist-imperialist-revisionist world order and achieve classless, stateless and propertyless society at a world / global / planetary scale. These kinds of anti-communist positions are underlined by social-fascist North Korean monarch Kim Jong Il:

"Although the socialist idea is the ideology of the working class, it does not represent the interests of one class alone; it is a universal idea for humanity which reflects the social nature of human beings ... which reflects the desire for independence of all nations and the whole of humanity ....The Pyongyang Declaration is infusing the revolutionary people of the world who aspire after independence with confidence in victory and a revolutionary fighting spirit. The internationalist unity and solidarity of the revolutionary parties must be achieved on the basis of independence... It is an important task for the revolutionary parties to form a united front with the democratic political parties and organizations in the struggle to accomplish the cause of socialism." (Kim Jong Il, On the Fundamentals of Revolutionary Party Building, Pyongyang, 1992, edition in English)

So, as can be observed, the Pyongyang Declaration not only equates socialism with independence but also embraces the “Juche Idea” and it insists in talking about a supposed “socialism” which would be created by the entire “humanity” and in equating socialism with independence. Therefore, accordingly with the Pyongyang declaration, things like the totally irreconcilable class interests of the exploited and the exploiting, the class nature of capitalist-imperialist system and formation and also of proletarian dictatorship and of genuine socialist construction and society are simply inexistent. And the “declaration” goes on saying:

"Ours is an era of independence and the socialist cause is a sacred one aimed at realizing the independence of the popular classes. Socialist society is, in essence, a genuine society for the people where the popular classes are the masters of everything and everything serves them ....The socialist movement is an independent movement. ...All parties should cement the ties of comradely unity, cooperation and solidarity among themselves on the principles of independence and equality.
International solidarity is essential to the struggle for socialism.” (Pyongyang Declaration, Let Us Defend and Advance the Socialist Cause, 1992, edition in English)

In first place, we see that those who agree with this “declaration” by signing it falsely affirm that they want to “advance the cause of socialism” while making no reference whatsoever to the 5 Classics of Marxism-Leninism: Marx, Engels, Lenin, Stalin and Enver Hoxha. As we, Stalinists-Hoxhaists know, it is absolutely impossible to successfully accomplish socialist revolution, proletarian dictatorship, socialism and communism without faithfully following the invincible teachings and principles put forward by these 5 Classics. There is no the other way, all the rest are mere pro-capitalist, revisionist and social-fascist attempts at eternal perpetuating exploitative oppressive wage slavagist tyranny thanks to which they accumulate maximum profits.

Secondly, besides reaffirming the usual Kim Il Sungist metaphysical anti-Marxist shibboleths of the “omnipotent classes”, the Pyongyang Declaration also attempts at denying, subordinating and replacing the solidarity between authentic communist Marxist-Leninist parties and forces around the world in the embracement of proletarian internationalism, in the accomplishment of socialist revolution and in the objective of substituting capitalist-imperialist system and formation with socialism and communism by an alleged “solidarity” between all kinds of revisionist and opportunist organizations with the supposed aim of “achieving independence by defeating imperialism” (this false pretense alleged “anti-imperialism” is used by Korean revisionists in a solely demagogical deceitful manner, as far from opposing world imperialism, Kim Il Sungists have in fact transformed North Korea first into a neo-colony of Soviet social-imperialists, and then into a neo-colony of Chinese social-imperialists).

But even if Kim Il Sungists were really worried about anti-imperialism and independence, the Pyongyang Declaration would continue to be opposite to Marxism-Leninism-Stalinism-Hoxhaism and would despise a very simple truth: our epoch is not merely the epoch of “anti-imperialist independence” but the epoch of world socialist proletarian revolution in accord with the teachings of the 5 Classics of Marxism-Leninism, that is, the time of complete and definitive destruction of world capitalist-imperialist-revisionist exploitative bourgeois formation and its violent armed replacement by world proletarian dictatorship towards complete construction of socialism and communism. World workers and oppressed exploited classes led by world proletariat always under the steeled leadership of the Comintern (SH) will fulfill their historical mission and will achieve all this, because the establishment of a stateless, classless and propertyless society at a world scale is much more than a possibility – it is a veritable, irreplaceable and unsurpassable historical necessity. Therefore, in order to attain this final goal, the working class fulfils its historical mission by carrying out the socialist revolution in its own country and thus offering greater support to the international revolutionary movement. True communist parties and forces can never equate neither reduce the revolutionary struggle for socialism and communism to the struggle for anti-imperialist independence, as to subordinate the first to the second constitutes a very dangerous and serious revisionist mistake that can jeopardize the entire struggle for the total emancipation and liberation of workers and oppressed classes in all aspects. Indeed,
during the first stage of socialism “in a single country”, there was never real anti-imperialist independence devoid of class content, as only struggle for authentic socialism in accord with Marxism-Leninism-Stalinism-Hoxhaism could entirely ensure and safeguard national sovereignty, freedom and independence. But Korean revisionists reject the ABC of communist ideology by attempt at denying this through absolutization of alleged “independence” and by presenting it as deprived of any kind of proletarian class content. In last consequence this serves the counter-revolutionary isolation and decoupling of the Korean proletariat from the entire world proletariat. They refuse the internationalist appeals made by the 5 Classics throughout their lives and instead they prefer to embrace bourgeois nationalist and “independentist” slogans very similar to those of the old opportunist Second International which advocated the abandonment of struggle for socialism and communism and its substitution by “patriotic” struggle in defense of the exploitative class interests of “nationalist” bourgeoisie of the oppressive capitalist and imperialist “fatherlands”.

The “Juche Idea” and everything related with it (including the Pyongyang Declaration) are entirely and inescapably revisionist and anti-communist. Even the concept of class struggle according to Juche is not class struggle in the Marxist-Leninist-Stalinist-Hoxhaist sense, but accordingly with Kim II Sungism the objective of class struggle objective is not to reinforce the political-economic-ideological power of the working class in the context of proletarian dictatorship, but to foster harmony and "cooperation" among all classes and members of society with the goal of accomplishing "unity and solidarity" under the banner of the “Juche Idea”. And it could never be the otherwise, from the moment there was never socialism neither a genuine state of proletarian power in North Korea. And Korean revisionists go on with their anti-communist delirium:

"(...) the class struggle in socialist society is a struggle aimed at achieving unity and solidarity, and is by no means a class struggle waged between the members of that society at war with each the other. In a socialist society the class struggle certainly exists, but it is carried on by means of cooperation for the purpose of achieving unity and solidarity." (Kim Il Sung, On the Questions of the Period of Transition from Capitalism to Socialism and the Dictatorship of the Proletariat: Speech Delivered to Party Ideological Workers, 1967, in Kim Il Sung, Works, volume 21, Pyongyang, 1985, edition in English)

Contrary to what Kim Il Sungists affirm, class struggle is indeed a veritable war – it is even the harshest form of war that exists, because it is a matter of life and death, exploiters have to be annihilated in all senses so that oppressed working classes can triumph. Therefore, those Kim Il Sungists stands concerning class struggle reject the MLSH concept of class struggle between antagonistic totally irreconcilable classes and ideologies. After all, only the state of proletarian dictatorship following and applying MLSH can truly ensure the necessary political, economic, and ideological requisites and conditions for achieving a stateless, classless and propertyless society. On the contrary, Korean revisionists falsely affirm that this ultimate purpose was already achieved in the DPRK by ideologically conforming everybody to a uniform prototype of conduct under the Juche Idea. In fact, Korean revisionists used the pretext of “developing collectivism”
in order to justify this denial of the most basic principles of scientific socialism through encouraging and defending a fusion merging of different classes and social strata to hide the fact that in North Korea, state economic-political power was always and continues to be in the hands of the exploiting, repressive, oppressive, bourgeois-capitalist wage-slavagist classes.

And Kim Il Sungists are very quick in abandoning their fake “collectivism” in exchange for a new instrument of oppression, exploitation and alienation of Korean toilers: paternalist social-fascist feudal servility towards the leader, Kim Il Sung and his descendants:

"At Party meetings no single person should be allowed to run a one-man show ... One of the important matters in Party organizational life is to harden the Party spirit... The Party spirit means, in short, loyalty to the leader and the Party... The members of the Party Central Committee must unite firmly around the General Secretary with one mind and one will. In this way they will say "A" if the General Secretary says "A" and they will say "B" if the General Secretary says "B". They must say the same thing and act in concert.” (Kim Il Sung, Let Us Meet a Revolutionary Upheaval Victoriously by Strengthening the Party, Governments Organs and People's Army and Carrying Out Great Socialist Construction More Efficiently: Concluding Speech at the 10th Plenary Meeting of the Fifth Central Committee of the Workers' Party of Korea, 1975, in Kim Il Sung, Works, volume 30, Pyongyang, 1987, edition in English)

This ultra-revisionist personality cult around Kim Il Sung and consequent nepotism around himself and his family and descendants has been reaching unthinkable proportions in North Korea until this precise moment:

“Political education centered almost exclusively on studying the life and works of Kim Il Sung and party members were required to spend, for this purpose, a minimum of two hours per day. In the meantime, between 1966 and 1970, several members of Kim Il Sung’s family were appointed to top party and government positions. At the WPK's 5th Congress in 1970, Kim Il Sung was officially described as "the great leader of the 40 million Korean people, peerless patriot, national hero, ever-victorious, iron-willed brilliant commander, one of the outstanding leaders of the international Communist movement and working-class movement, and General Secretary of the Central Committee of our Party." Furthermore, in order to prove Kim Il Sung’s personal legitimacy as successor of "a patriotic and revolutionary family that have fought from generation to generation for the independence of the country and the freedom and liberation of the people against foreign aggressors", official publications presented his genealogy as follows: his great-grandfather, Kim Ung U, was a patriot who led a revolt against the Americans in 1866; his grandfather, Kim Bo Hyon, and his grandmother, Li Bo Ik, were also patriots who fought against the Japanese; his grandfather on the other's side, Kang Don Uk, was an anti-Japanese fighter; his father, Kim Hyong Jik, was an outstanding leader of Korea's national liberation movement; his mother, Kang
Ban Sok, was an anti-Japanese revolutionary fighter too; his uncle, Kim Hyong Gwon, was a revolutionary fighter and communist; his uncle on the other's side, Kang Jin Sok, was an anti-Japanese fighter; his two younger brothers and his cousin, Kim Won Ju, were also revolutionary fighters and communist. Kim Il Sung became the DPRK's president in 1972, a position he held until his death in 1994. But a dynastic power succession plan had been drafted since the early seventies in order to settle the continuation of the Juche cause under the leadership of Kim Il Sung's son, Kim Jong Il. Evidence suggests that, in this instance, Kim Il Sung encountered opposition as more than 1000 political and military cadres were reported to have been purged. But by the WPK's 6th Congress, held in 1980, this opposition appeared to have been overcome as Kim Jong Il was elected as party secretary and was confirmed as his father’s heir successor. In a similar fashion to that accorded to his father, the 6th Congress described Kim Jong Il as the "dear leader", "endlessly loyal to the great leader, perfectly embodying the ideas, outstanding leadership, and noble traits of the leader, and brilliantly upholding the grand plan and intention of the leader at the highest level" and possessing "bright wisdom, deep insight, strong sense of revolutionary principles and strong will." A book, which was widely circulated in the DPRK in 1990, presented Kim Jong Il as "the giant of our times ... a unique person distinguished in all aspects - wisdom, leadership ability, personality and achievements." (N. Steinmayr, *Long live Korean reunification and independence!*, 1999, edition in English language)

In the same manner, at the first session of the 10th SPA, in September 1998, Kim Jong II was eulogized as "an outstanding thinker and theoretician, a distinguished statesman and a peerlessly brilliant commander . . . as the most intimate comrade, the most faithful helper of Kim Il Sung for more than 30 years." As we can conclude, in defense of North Korean monarcho-fascist order that serves exploiting interests so well, Kim Il Sungists never hesitated in using the harshest repressive means in order to put out of the way all those who opposed the dreadful nepotism of North Korean social-fascist bourgeois class. And as if this was not enough, Korean revisionists even attempt at presenting Kim Jong Il’s blood ancestry as “proving” his “outstanding qualities”:

"It was a brilliant dawn for the future of Korea that he (Kim Jong II) was born to General Kim Il Sung ... and the heroine of the anti-Japanese war Kim Jong Suk ... Not only his parents but also his ancestors had fought for generations for the independence of the country ... so, the blood of a peerless patriotic family runs through the veins of Secretary Kim Jong Il.” (Kim Gang Il, *The Leader Kim Jong Il*, Pyongyang, 1990, edition in English)

This “theory” from Kim Il Sungists remind us of the geneticist ideas which attempt at denying Marxism-Leninism by defending that everything depends on genetics and not material environment and socio-economic productive basis and laws. But this is false. Qualities such as genuine socialist revolutionary conscience, communist fierceness and proletarian wisdom and experience, etc. are independent from genetics, they are earned through an authentic communist education and MLSH ideological formation. And as neither Kim Jong Il neither any member of his family or of North Korean exploiting
capitalist, social-fascist wage slavagist and anti-communist bourgeois class possesses any of them, then we can say that Korean revisionists are attempting at misleading workers in a double manner. And they even try to present this nepotist hereditary succession of monarcho-fascist type – which is analogous to the old family dealings characteristic of Korea's ancient feudal dynasties - as a model of succession for the Juche cause (genuine Marxism-Leninism-Stalinism-Hoxhaism is incompatible with all kinds of nepotism!):

"In Korea, with the succession issue of the revolutionary cause successfully settled, the lever of the Juche idea authored by President Kim Il Sung has been inherited by Secretary Kim Jong Il, and the Korean people have laid firm groundwork whereupon to move ahead under the banner of Juche. It is now obvious that this event will dynamically function to put the world solidly on the Juche path and drive it towards the future of independence." (Inoue Shuhachi, Modern Korea and Kim Jong Il, Tokyo, 1984, edition in English)

Kim Il Sungists overemphasize paternalist attitudes and they encourage extreme forms of social-fascist sentimentalism towards the working exploited and oppressed classes. Kim Jong Il qualified this paternalist social-fascism as “the politics of love and trust” – an expression that had already been used by his father Kim Il Sung:

“Love and trust constitute the essence of politics in socialist society ... we call the politics of love and trust, benevolent politics ... If the politics of love and trust are to be exercised in socialist society, the socialist party in power must be built into a mthe otherly party ... the party should become a genuine guide and defender of the people ... just as the mthe other deeply loves her children and looks after them warmly ....It is a true feature of our society that all its members form a large harmonious family. They trust, love and help each the other... The Party loves and trusts people from all areas of society, without discrimination. In this sense, we call our Party's benevolent politics all-embracing politics. They are politics of invariable love and trust.” (Kim long Il, Socialism is a Science, Pyongyang, 1994, edition in English)

“Our Party is genuinely a maternal party. It leads the people and takes care of them, pursuing the politics of love and trust - benevolent politics.” (Kim Jong Il, Respecting the Forerunners of the Revolution is a Noble Moral Obligation of the Revolutionaries, Pyongyang, 1995, edition in English)

"The relations between the party and the classes are those between the leader and the led: between the giver and the receiver of life and between those who look after people's destiny and the people who entrust it. The relations between the party and the people can be firmest and strongest when the party values and takes the greatest care of the people as their mthe other ...We should continue to meet the essential requirements of our Party and ensure that it performs its duty as the Mother (with capital "M" in the original) Party better." (Kim Jong Il, The Workers' Party of Korea Organizes and Guides All the Victories of Our People, 1990, in Kim Jong Il, On Enhancing the Party's Leading Role, Pyongyang, 1992, edition in English)
As can be observed, Kim Jong Il tries to hide the lack of a genuine proletarian communist party leadership behind some absurd shibboleths about “the party mthe other” and “love and trust”. Of course, such depraved ideas do not, in any manner, replace or eliminate a very simple truth: nothing can ever substitute an authentic MLSH class conscience inculcated in workers’ minds during the process of the implementation of proletarian dictatorship and of socialist and communist construction under the firm leadership of a true communist proletarian vanguard party.

Kim Il Sungism’s anti-communist and ultra-reactionary feudalist characteristics become even more visible when we take into account the role and concept of the “great leaders” in North Korean social-fascist regime (which are frighteningly similar to those of the “heroic leader” and of the “superman” in Nazi-fascist theories). In fact, these monarcho-fascist “great leaders” act as if North Korea is their feudal domain and as if North Korean laborers are their serfs by demanding “total and unconditional trust” from the “popular classes” (Kim Il Sungists are allergic to the word “class” and even more allergic to the word international class of the proletariat which will be their final, unavoidable grave-digger!), and in return they allegedly love the people in an "unfailing" and "boundless" manner. The “great leaders” also attempt at deviating workers attention and forces from acquisition of a genuine communist conscience by demanding “unity” around them, and this “unity” must be accomplished through “union” between classes with totally irreconcilable class interests. This in the context of a bourgeois-capitalist-revisionist anti-communist regime like that of North Korea can only mean subjugation of the oppressed working classes to the interests of the social-fascist exploiting bourgeois class. This anti-socialist paternalist reactionary “unity” is fundamentally reinforced sentimentally and emotionally: "love and trust" - and not political and ideological consciousness - are supposed to saturate all aspects of political and social life. According to Kim Jong Il, "the art of moving people lies in the heart." Therefore, the DPRK is now a veritable theocracy, where the leader's "legendary and supernatural" actions and “guidance” are supposed to determine everything. As we can conclude, we are infinitely far from genuine Marxism-Leninism. With the aim of discrediting and denigrating communist ideology, the ideologues of Western imperialism affirm that North Korea “is a communist monarchy”. But this only proves that North Korea could never be a truly socialist country, because if its is true that the manner in which the title of “great leader” is inherited from father to son in North Korea undoubtedly expresses the existence of an regime of monarchic and dynastical features, it is also equally true that genuine MLSH ideology is totally opposite and incompatible with all kinds of monarchic or dynastical leaderships, it could have never anything to do with North Korean monarcho-fascist exploitative, oppressive and wage slavagist bourgeois-capitalist anti-communist totalitarianism.

Furthermore, accordingly to Kim Il Sungism, North Korean regime functions has a collective family: the bourgeois-capitalist party WPK plays the role of “the mthe other” while the “great leader” is “the father”. Together, they supposedly take care of their “children”, that is, of North Korean “popular classes”. The purpose of this utterly abhorrent paternalist social-fascism is undoubtedly to keep North Korean laborers in bondage, eternally tied to their revisionist “parents” which keep them alienated through
extreme forms of collective “familiar” sentimentalisms so that North Korean bourgeoisie can easily and freely exploit them. Indeed, when one sees the manner in which North Korean toiling classes are harshly repressed and left without means of subsistence so that social-fascist bourgeoisie can keep living in luxury accumulating maximum profits and stealing billions of dollars to European banks, one could hardly guess that North Korean monarcho-fascist “great and dear leaders” and the WPK are “caring adorable parents”, but that they are instead ultra-exploitative wage slavagist tyrants.

Kim Jong Il made some remarks which are particularly revealing:

"The unity and cohesion of our Party developed into the unity of the entire Party in ideology and purpose, reinforced by morality and loyalty, based on the leader's idea and centering on the leader.” (Kim Jong Il, The Workers' Party of Korea is the Party of the Great Leader Comrade Kim Il Sung, Pyongyang, 1995, edition in English)

“The leader … plays the decisive role in shaping the destiny of the popular classes… Loyalty to the leader is the highest expression of the party, working-class and people-oriented spirit.” (Kim Jong Il, On Some Problems of Education in the Juche Idea in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

“The revolutionary struggle is conducted under the guidance of the leader and in accordance with his ideas and will... The more we are faithful to the leader’s ideology and will … the more worthy a life … we shall enjoy.” (Kim Jong Il, On Establishing the Juche Outlook on the Revolution, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)

"The leader is the centre of unity and cohesion ... He is the great revolutionary leader who defends the independent demands and interests of the popular classes; he has an unusual gift of foresight, is all-powerful in the leadership art and noble in personal virtue, and leads the people wisely in their struggle.” (Kim Jong Il, Our Socialism Centered on the Classes Shall not Perish, Pyongyang, 1991, edition in English)

"Loyalty and dutifulness to the leader are the highest expression of the good qualities of Kim Il Sung's nation." (Kim Jong Il, On Preserving the Juche Character and National Character of the Revolution and Construction, Pyongyang, 1997, edition in English)

"The essence of ideological and spiritual qualities of communist, revolutionary workers is the true loyalty and devotion to the leader, which never change no matter what the circumstances.” (Kim Jong Il, Let Us Further Enhance the Role of Intellectuals in the Revolution and Construction: A Speech Delivered to the Senior Officials of the Central Committee of the Workers' Party of Korea, Pyongyang, 1990, edition in English)

“The party’s line and policies, strategy and tactics, are put forward by the leader... The leader is the supreme controller of the party, and the party’s leadership is
precisely his leadership. Remaining unwaveringly loyal to the leader … is a natural communist obligation.” (Kim Jong Il, The Workers’ Party of Korea is a Juche-type Party, in: On Carrying Forward the Juche Idea, Pyongyang; 1995, edition in English)

"Loyalty to the leader is the highest expression of the sense of revolutionary obligation...Carrying forward the cause of independence of the popular classes, the cause of socialism, means none the other than the continuation of the cause of the leader .... The communist morality of our people finds its highest expression in their unqualified respect for and absolute allegiance to the great leader Comrade Kim II Sung." (Kim Jong Il, Respecting the Forerunners of the Revolution is a Noble Moral Obligation of the Revolutionaries: Discourse Published in Rodong Sinmun, the Organ of the Central Committee of the Workers’ Party of Korea, Pyongyang, 1995, edition in English)

"We must realize that the greatest value and worth of life exist in faithfully implementing the revolutionary tasks set by the leader by trusting in him as a strong moral support at all times, and we must prove ourselves unfailingly loyal to the leader through our revolutionary activities to implement his ideology and will. Party leadership implies guidance by the leader, and the concept of and attitude towards the party are, in essence, identical to the concept of and attitude towards the leader.... We must value and respect the party organization as the parent body of our integrity. We refer to the leader as the fatherly leader and to the Party as the otherly Party because the Party organization with the leader at its centre is the parent body of our socio-political integrity.... To hold the fatherly leader in high esteem and to be loyal to him is a moral obligation for all Koreans.... We call loyalty to the leader the highest expression of communist morality.” (Kim Jong Il, On Establishing the Juche Outlook on the Revolution: Talk to the Senior Officials of the Central Committee of the Workers’ Party of Korea, 1987, in Kim Jong Il, On the Juche Idea, Pyongyang, 1989, edition in English)

Of course, all this is in complete opposition to and is totally incompatible with the teachings of the Classics of Marxism-Leninism. For example, comrade Lenin said about this subject that:

"Our morality is entirely subordinated to the interests of the proletariat's class struggle. Our morality stems from the interests of the class struggle of the proletariat." (Lenin, The Tasks of the Youth Leagues: Speech Delivered at the Third All-Russia Congress of the Russian Young Communist League, 1920, edition in English)

It is crystal clear that genuine communist morality, which is an inherent part of MLSH, has absolutely nothing to do with the theological personality cult of which both Kim Il Sung and his descendants Kim Jong Il and Kim Jong-un enjoy in North Korea. On the contrary, it plays the role of an alienating creed which detaches North Korean working classes from reality and from their sufferings and miseries at the hands of the exploitative social-fascist bourgeois class that rules the country. By directing workers’ forces and attention towards a dement theological bourgeois-individualist cult around the “great
leaders”, North Korean bourgeois aim at deviating their attention from the exploitative wage slavagist class nature of the social and productive relations in revisionist North Korea, where neither proletarian dictatorship neither socialist construction have ever been established. The personality cult made around the leaders serves as an instrument for North Korean bourgeoisie to keep workers in eternal perpetual bondage, safeguarding its outrageous maximized profits, class privileges and interests by directing workers’ thoughts and concentration towards very convenient and inoffensive targets. The mentioned emphasis on the absolute loyalty to the leader is incompatible with the pillars of genuine communism, which must be accomplished after a more or less long process in which working classes under proletarian dictatorship and headed by a vanguard Marxist-Leninist party are engaged in an all-front class struggle for it. The megalomaniac exaggeration of the role of the “great leaders” over everything else and allegedly absolutely embodying and personifying the party is also reflected in the anti-socialist functioning of the WPK. Accordingly with this party’s own statutes, its supreme organ is the National Party Congress which should be held every five years. However, between 1948 and 2013 it only reunited 6 times and the social-fascist, bourgeois-capitalist-revisionist and pro-imperialist WPK has been without convening its supreme organ during a time space of around 33 years (!), in what clearly reveals Korean revisionists’ despise for collective decisions. In truth, even the few “party congresses” they held solely serve to Kim Il Sungist social-fascist bourgeoisie’s reaffirmation of its exploitative, repressive, oppressive wage slavagist class rule and dominion. North Korean workers and oppressed classes are utterly excluded from these phoney “congresses” and “conferences” in which revisionist bourgeois class has the sole word). Obviously, genuine democratic centralism and authentic proletarian discipline can never properly function in such a bourgeois-capitalist anti-communist party like the “W” PK, which blindly follows the despotic orders of an “infallible leader” which governs the country in consonance with the interests of the revisionist exploitative classes that control him and which possesses a divinized status and, therefore, already knows everything and does not need any kind of advises or of lessons coming from the “inferior beings” he guides (and that, because of all this, is the maximum stereotype and example of the so-called “Juche-type party”). Of course, that is why there is no need for a party of Leninist-Stalinist type. And indeed, why would this “perfect leader” need such things as party meetings and congresses if workers must unconditional follow him (which, by the way, could not be more opportune to the wage slavagist class interests and purposes of the social-fascist bourgeoisie - of which the “supreme leader” is a mere marionette)? As can be noted, the practice conducted by Korean revisionists according to which bourgeois-capitalist leaders of the Kim Il Sungist party must have total freedom of action to exercise and impose their tyrannical authority serving the interests of social-fascist bourgeoisie and of its imperialist and social-imperialist masters without being bthe othered and without being dependent on anyone else. And indeed, this is what occurs within the so-called “Workers’” Party of Korea: the leadership around Kim family does not have any type of contacts with workers and with toiling classes in general, governing through totalitarian methods and taking into account only what is better for the interests of their imperialist and social-imperialist bosses in order to continue enjoying from their class positions, class interests, class privileges and maximum profits.
And as if this was not enough, North Korean personality cult around the leaders also provides a weapon for world imperialist-capitalist bourgeoisie to discredit socialism by presenting this abhorrent revisionist and social-fascist phenomenon as being intrinsic to communist ideology, when the truth is that personality cult is a direct and inevitable product of revisionism and social-fascism (whose aim is to keep proletarians, workers and the other oppressed classes in eternal exploitative, oppressive and repressive bondage through all means in order to ensure profit maximization to their capitalist-imperialist masters) – never of MLSH. This was proven in comrade Stalin’s Soviet Union and in comrade Enver’s socialist Albania, where disguised revisionists fabricated a personality cult around the 4th and the 5th Classics of Marxism-Leninism only to be able to betray them and deny their teachings in a more efficient manner through using this “personality cult” invented by them as a supposed “proof” of comrade Stalin and comrade Enver “totalitarian and dogmatic character” and of alleged “violations of Marxist-Leninist teachings” for which only the revisionists were to blame! Thanks to this strategy, revisionists put in practice a program of destroying socialism under the false pretext of “liberalization” and of phony supposed “return to true socialism”. In socialist Albania, revisionists had to wait until after comrade Enver’s death in order to fabricate a personality cult, because comrade Enver never allowed neither admitted this while he was alive. In comrade Stalin’s Soviet Union, revisionists also attempted to fabricate a personality cult towards comrade Stalin, who always firmly rejected it denouncing its inevitable anti-socialist character:

"You speak of your 'devotion' to me. Perhaps it was just a chance phrase. Perhaps ... But if the phrase was not accidental I would advise you to discard the "principle" of devotion to persons. It is not the Bolshevik way. Be devoted to the working class, its Party, its state. That is a fine and useful thing. But do not confuse it with devotion to persons, this vain and useless bauble of weak-minded intellectuals.” (Stalin, Letter to Comrade Shatunovsky, 1930, edition in English)

"Individual persons cannot decide. Decisions of individuals are always, or nearly always, one-sided decisions... Never under any circumstances would our workers now tolerate power in the hands of one person. With us personages of the greatest authority are reduced to nonentities, become mere ciphers, as soon as the classes of the workers lose confidence in them, as soon as they lose contact with the classes of the workers.” (Stalin, Talk with the German Author Emil Ludwig, 1931, edition in English)

But adherences to authentic MLSH principles and to genuine socialist construction were never in the intentions of North Korean social-fascists, who are eager to break even their own rules in order to safeguard their interests by eternal maintaining North Korea’s monarcho-fascist dynasty in power. Indeed, when Kim Il Sung died, there were many doubts and reservations among Korean toiling classes whether Kim Jong Il should succeed to his father as the country’s leader (by that time, Kim Jong Il had already affirmed himself as the next in North Korean revisionist monarcho-fascist dynasty by surpassing all his siblings and half-siblings who rivaled with him for ascension to North Korean social-fascist throne). But for North Korean revisionist bourgeoisie, working
classes should not have any opinions besides blindly following the “great leader”. That’s why the legal rules of the WPK’s statutes to choose the general-secretary were system and formationally despised:

“In October 1997, Kim Jong Il was inaugurated as WPK general secretary, simply by means of a statement jointly produced by the WPK Central Committee and the Central Military Commission. But the procedure employed for the appointment violated the party charter, which calls for the election of the top party position in a full session of the WPK Central Committee.” (N. Steinmayr, *Long live Korean reunification and independence!* 1999, edition in English language)

The pretext to this flagrant violation of party rules was justified with Kim Il Sung’s personal wishes that his son succeeded him after his death:

"Comrade Kim Jong Il carries out at all costs what he regards as necessary for the sake of the country and the people. Particularly, he makes every possible effort to please me by implementing what I wish and am worried about.” (Kim Kyong Hui, *A Model of Loyalty and Filial Devotion*, The Pyongyang Times, 1997, edition in English)

A Saudi absolute monarch would not say anything different! We learn that Kim Jong Il acted not in favor of working classes’ wishes, but solely concerned with pleasing his father. Of course, these are ridiculous stories intended to further mislead and alienate oppressed exploited classes. And since Kim Jong Il ascension as general-secretary of the bourgeois-capitalist-revisionist WPK, the personality cult only intensified more and more:

“In conjunction with Kim Jong Il's appointment as the WPK's leader in 1997 (Kim Jong Il had replaced his father as KPA supreme commander in late December 1991), the DPRK's media reported that "legendary stories about (Kim Jong Il's) affection for the people are on the lips of the people and meritorious deeds and miracles are reported daily in socialist construction": He was now presented as the Lodestar for Sailing the 21st Century." “Moreover, "a new age calls for a new leader, and the age advances under the leadership of an outstanding leader... Today, mankind is convinced that the thinking and theory of Kim Jong Il are the guiding thought for the 21st century, and is vigorously studying and disseminating them on a worldwide scale...The esteemed name of Kim Jong Il, the leader of the 21st century acclaimed by history and mankind, is the banner for and blessing of the 21st century. Finally, Kim Jong Il was appointed as the WPK general secretary on 8-10-1997 (...).”(N. Steinmayr, *Long live Korean reunification and independence!* 1999, edition in English language)

Even more disgusting are the legends invented by Kim Il Sungist social-fascist, pro-imperialist, exploitative, reactionary, slavagist, bourgeois-capitalist-revisionist and anti-communist propagandists and ideologues at the service of North Korean bourgeoisie to inculcate in workers’ minds the absurd idea of the divine and super-natural nature of the
“great leaders”. Kim Il Sung is described by North Korean social-fascist anti-communist ideologues and propagandists in the following terms:

“The national histories of all countries tell of celebrated heroes and leaders. Looking through them all, it is hard to find any record that compares with such a national hero and outstanding leader as Comrade Kim Il Sung, who has rendered such distinguished service to the revolution of his own country and to the world revolution... Where else in history can you find another leader like him?... Where is there any such leader equipped with all these qualities, an outstanding leader with such rich experience that has performed the greatest revolutionary exploits even during the hurricane of the long-drawn revolution, to compare with our Comrade Kim Il Sung, equipped with the wisdom of genius and indomitable fighting spirit and stamina, profound revolutionary theory?” (Baik Bong, Kim Il Sung: Biography, Volume 2, Beirut, 1973, edition in English)

“Kim Il Sung is the great thinker and theoretician, outstanding genius of leadership, boundlessly benevolent teacher of the people, and the great man of the century.” (Choe In Su, Kim Jong Il: The People’s Leader, Volume 2, Pyongyang, 1991, edition in English)

And victory against Japanese imperialist occupiers is exclusively attributed to the alleged “military merits” of Kim Il Sung:

"The brilliant victory of the anti-Japanese armed struggle was ascribable only to the sagacious guidance of the respected and beloved leader Comrade Kim Il Sung, a gifted revolutionary, great thinker and theoretician, ever-victorious iron willed brilliant commander, and outstanding military strategist. All the factors in victory of the anti-Japanese armed struggle could be formed just by his ingenious organization and guidance... The brilliant victory of the anti-Japanese armed struggle could be possible thanks to the identity of thought and will and revolutionary unity of the revolutionary ranks with the great leader Comrade Kim Il Sung as the pivot. ... The steel-strong unity of thinking and will and revolutionary cohesion of the revolutionary ranks could be achieved because the revolutionary thought and theories of the respected and beloved leader Comrade Kim Il Sung were correct and great and his guidance was sagacious. And nothing could break that unity and cohesion.... The victory of the anti-Japanese armed struggle was the brilliant victory of the superb military strategy and guerrilla tactics of the great leader Comrade Kim Il Sung.” (Kim Han Gil, Modern History of Korea, Pyongyang, 1979, edition in English)

All this at a time when even supporters of North Korean social-fascism around the world openly admit that Kim Il Sung’s bourgeois guerrillas didn’t manage to defeat Japanese imperialist armies, that they would have been annihilated by them and that only comrade Stalin’s Red Army fully ensured Korea’s definitive liberation from Japanese imperialism. In Bolshevist Soviet Union and in comrade Enver’s socialist Albania, victories (of military kind and also of all the other types) against class enemies were never attributed
exclusively to the “genial merits” of this or that leader. The role of the leader was recognized and acknowledged, of course, but it was never regarded as being able to replace the essential decisive contributions and efforts of the exploited and oppressed masses headed by the working class in the struggle for socialist revolution and construction always under the steeled leadership of an authentic communist proletarian Marxist-Leninist-Stalinist-Hoxhaist party. And we must notice that, contrary to what happened with Kim Il Sung, whose bourgeois guerrillas were never able to represent a true challenge to the Japanese imperialist forces, in Bolshevist Soviet Union and in comrade Enver’s socialist Albania, workers’ armies led by its proletarian communist party vanguard indeed defeated almighty class enemies on their own. So, without having any kind of basis to do so, Kim Il Sung always arrogantly and shamefully presented his role and actions as being the exclusive reason behind the defeat of Japanese imperialists, thus denying the utterly crucial indispensable and irreplaceable role played by comrade Stalin’s Red Army and by the exploited and oppressed labouring classes of Korea. Undoubtedly, comrade Enver Hoxha knew very well what he was saying when he affirmed that Kim Il Sung is a megalomaniac. This adjective could not be more appropriate.

Supporters of Korean revisionism around the world attempt at excusing this aberrational practice by saying that “when North Koreans talk about their leader, they are in fact talking about their revolution”. However, this “argument” is simply unconceivable. Of course, a genuine socialist revolution in which broad working classes led by the proletariat and by its vanguard communist party in accord with MLSH can never be reduced to equivalence to a single person. But even in what respects to bourgeois revolutions, they also cannot be absolutely centered and attributed to a certain individual, as classes and masses are the ones who write history – of course, always within the boundaries fixed by natural objective socio-economic laws and by relations and forces of production. Anthe other “argument” used by them is that personality cult around social-fascist “eternal leaders” cannot be considered as degenerated neither revisionist because it would be due to the:

“(…) relevant role that Asiatic culture assigns to the leaders.” (Juan Nogueira López, *Quinta Crónica de Un viaje a Corea*, translated from Spanish language)

But as we explained, this kind of ridiculous “arguments” does not hold water anymore. Everything which is opposed to MLSH and to socialism is inevitably and totally reactionary, exploitative, oppressive, repressive and anti-communist - no matter if it is in accord with certain “culture(s)” or not.

Moreover, the propagandists of Korean revisionism declare that “great leaders” have super-natural and divinized powers and that when Kim Jong Il was born, this “was foretold by a swallow, and heralded by the appearance of a double rainbow across the sky over the mountain and a new star in the heavens.”

And by occasion of his ascension as general-secretary, they astonishingly declared that:
"Wonderful natural phenomena have been witnessed on Mt. Paektu, the time-honored place of the revolution, in Korea. It was dawn on September 21 when the South Phyongan Provincial Party Conference was held to discuss the agenda item on recommending General Kim Jong Il as General Secretary of the Workers' Party of Korea. The day before, it snowed and rained on Mt. Paektu as usual till mid-day. In the evening, its temperature abruptly increased more than 10 degrees centigrade higher than the average. And the north-western wind and northeastern wind, the typical winds on Mt. Paektu, disappeared and the southwestern wind blew. At night, high and low clouds completely disappeared. As the new day was breaking, the eastern sky of orange and yellowish brown colors turned red and a bright sun rose above Mt. Paektu. This grandiose sunrise continued several days. Meteorological observations in this area say that on Mt. Paektu, the sunrise has never occurred for three consecutive days, it showered in the dry season, the sun rose in the rainy season and that cloud and sunshine appeared by turns every one or three days and even hourly. However, in the emotional period when the great general Kim Jong Il was elected as General Secretary of the Workers' Party of Korea, the sunrise continued for 25 consecutive days, spreading grandiose landscape. A more mysterious natural phenomenon was observed on the afternoon of October 8. At around 05:10 when the special communiqué informed the people of the election of general Kim Jong Il as General Secretary of the WPK, a colored cloud appeared on Mt. Paektu. This cloud slowly moved from the sky; above Janggun Peak toward the Hyangdo Peak. The ground color of the cloud of big parachute type was white and its rims were dyed with seven colors. It was all the more wonderful that the cloud stayed low above Hyangdo Peak for a long time before moving toward Janggun Peak. The moment, mysterious sounds reminiscent of cheers and applause came from surface of Lake Chon and a strong whirlwind rose which carried piles of snow into the sky and dropped them onto the ground, adorning the sky on Mt. Paektu in various colors. Witnessing these wonderful natural phenomena, its inhabitants said that nature also celebrated Kim Jong Il's election as WPK General Secretary.”

(KCNA, Pyongyang, 20-10-1997, edition in English)

We know that this quotation was a little bit long, but we found useful to have it literally published because we consider it as an excellent example the kind of dement paternalist theological social-fascist garbage in which North Korean workers are submerged and which is treacherously presented by world imperialist-capitalist bourgeois class as being synonym of “socialist ideology” and even of “Stalinist ideology”.

Of course, all this has a very clear purpose that is indispensable to clarify. Kim II Sungism and the “Juche Idea” promise much to workers. They promise them a false but appellative absolute freedom through ability to surpass natural objective socio-economic laws that dictate productive forces, relations and modes. They promise them that nothing is impossible for them, that they can change and transform nature, society and the laws, forces, relations and modes simply through their wishes and desires. But all these possibilities are dependent of a very convenient condition: blind, unconditional and unrestricted loyalty and unity towards the “great leader”, to whom toilers and exploited oppressed classes must follow without hesitating and behind whom they must unite as
one. This “great leader” would be a veritable god under whose “infallible” volitional leadership workers would be capable of achieving literally everything. It is obvious that as representatives and members of North Korean social-fascist bourgeois class, these monarcho-fascist “great dear leaders” will always direct classes’ forces and attention towards what is more benefic to the wage slavagist predatory class interests of North Korean revisionist bourgeoisie in search for maximum profits while the awful “personality cult” fabricated around this divinized leader will play a theological role alienating exploited classes and keeping them away from the only ideology which can truly liberate them from all kinds of oppression, exploitation and alienation: Marxism-Leninism-Stalinism-Hoxhaism. This is the truth behind Kim Il Sungist so-called “benevolent politics of love and trust”. And not even the fake “arguments” used by supporters of Korean revisionism around the world that “Asian culture provides leaders with a special role” in order to justify this social-fascist superstitious theological paternalism are able to hide this truth. In social-fascist North Korea, the worship of an idealized “super leader” has always served to alienate workers and the oppressed classes making them forget not only that capitalist exploitation and wage slavery remain unscathed in North Korea despite Kim Il Sungist “revolutionary”, “red”, “democratic-popular” and “socialist / communist” masks and disguises, but also to avoid that they can note the total non-existence in North Korea of any kind of authentic proletarian party of MLSH type that is the indispensable tool to achieve true socialism and communism. As can be noticed, the lot of Korean revisionism is in full agreement with bourgeois-capitalist aims.

And Korean revisionists are also among the staunchest opponents to the foundation and development of a new Communist International:

“Times have changed and the days are gone forever when the communist movement needed an authoritative international centre. … This provides no room for the existence of any international ‘centre’. … Therefore, declared Comrade Kim Il Sung, no such relationship should be permitted to arise within the international communist movement.” (Baik Bong, Kim Il Sung: Biography, Volume 2, Beirut, 1973, edition in English)

And they openly despise the undeniable Marxist-Leninist accomplishments of the former Communist International of comrades Lenin and Stalin:

“The time is long past when there was one centre in the international communist movement and individual parties acted as its branches. … In the past … the parties of some socialist countries did great harm to the development of the international communist movement by failing to rid themselves of the customs of the Communist International. The party of a certain country claimed to be the ‘centre’ of the international communist movement and ordered the other parties to do this or that. It acted without hesitation to put pressure on the other parties and interfere in their internal affairs if they refused to follow its line, even though it was a wrong one.” (Kim Jong Il, The Historical Lesson in Building Socialism and the General Line of Our Party, in: On Carrying Forward the Juche Idea, Pyongyang, 1995, edition in English)
Of course, a god-like “great leader” whose “perfect” leadership is able to surpass human biological limitations and natural objective socio-economic laws not only has absolutely nothing to learn from anyone, but also will never accept to receive instructions from anybody. But foremost, Kim Il Sungists still tremble when they remember the times of the glorious former International of comrades Lenin and Stalin, when Marxist-Leninism-Stalinism was faithfully embraced and applied by towards the proletarian communist Marxist-Leninist-Stalinist-Hoxhaist armed violent revolutionary implementation and eternal maintenance of proletarian dictatorship, of socialism and communism not only in Soviet Union but in the entire world. Unfortunately, the former Comintern was eventually liquidated by the revisionists, but the souvenirs of its brilliant Marxist-Leninist achievements remain until nowadays and still haunt the minds of all types of reformists and social-fascists. And Kim Il Sungists are no exception. That’s why they insist in allegedly and supposedly “informing” us about the supposed “great harms” caused and “wrong lines” followed formed by former Comintern. Surely, the glorious Comintern of comrades Lenin and Stalin did indeed great harms; they did enormous harms to all types of revisionists, opportunists, social-fascists, reformists and anti-communists around the world. Through its correct Marxist-Leninist proletarian line, the former Comintern gave a decisive contribution to the advancement of world proletarian and socialist revolution. If it was not for revisionist treason since 1935, the Comintern of comrades Lenin and Stalin would have been a veritable decisive force behind its accomplishment. Before 1935, during the time when Stalinist line and directives were applied, the Comintern was an implacable and invincible enemy of world imperialism, which recognized in it a formidable foe incorruptible by revisionist disease and bourgeois penetration. If North Korean social-fascist regime had existed during the epoch of Leninist-Stalinist Comintern, Kim Il Sungist revisionists, social-fascists anti-communists would have undoubtedly been unmasked and annihilated as what they really are: the best servers of the class interests of North Korean social-fascist bourgeoisie. In former glorious Leninist-Stalinist Comintern, there was no place for monarcho-fascist “great leaders” who insinuate their alleged “divine” nature in order to keep workers far from genuine communist ideology and conscience while eternal perpetuating their bourgeois-capitalist-revisionist tyrannical order and while accumulating colossal maximum profits and living an opulent life of class privileges at the expenses of the destitute wage slaves they wildly exploit. That’s why nowadays they still feel terrified only to hear the name of the glorious Leninist-Stalinist Comintern and the demonize and denigrate it in order to do their utmost not to have it back. And their claims that the Comintern was born from an authoritative claim of a certain party from a country to be the “centre” are totally false. The Comintern was formed by multiple sections, each one corresponding to the genuinely communist and workers’ parties of Leninist-Stalinist type of each country. No section ever claimed to be its “centre” or tried to interfere, to pressure or to impose its despotic will on the internal affairs of the other sections, not even the CPSU (B) which, by the way, was – together with the PLA – one of the most principled and successful parties of Leninist-Stalinist type that ever existed and who gave the most and best help for the matter of the world proletariat. All sections exercised revolutionary communist vigilance over each the other in order to avoid penetration of bourgeois-capitalist-revisionist elements and influences and the sections worked together for the great cause of world socialism and world communism in accord with the teachings of the Classics under the leadership of the
directive organs of the Comintern, which also exercised functions of revolutionary communist vigilance and whose general directives were applicable to all sections – at least, this was what occurred before 1935. It is the bourgeois-capitalist WPK which exercises pressures over Korean and world workers through spreading lies and calumnies about one of the main weapons of the world proletarians and workers in the struggle against world capitalism-imperialism: the former Comintern of Lenin and Stalin. And it is astounding to see how Kim Il Sungist paternalist social-fascists dare to affirm that the glorious Leninist-Stalinist Comintern which unwaveringly embraced and followed the teachings of those who were the 4 existing Classics of Marxism-Leninism at the epoch adopted a “wrong line”! North Korean revisionists are the ones who condemn North Korean workers to a totalitarian and endless exploitative repressive rule and who cover it with “red” slogans which bring discredit to communist ideology worldwide. Unfortunately for them, the Comintern (SH), the only true successor of the former Comintern in the conditions of nowadays’ globalization, will lead world proletarians, workers and oppressed classes towards the proletarian communist Marxist-Leninist-Stalinist-Hoxhaist armed violent revolutionary implementation and eternal maintenance of world proletarian dictatorship, towards world socialism and communism always in accord with the teachings of the 5 Classics of Marxism-Leninism. And when world proletarian and socialist revolution comes, Kim Il Sungists and the degenerated monarcho-fascist despotic wage slavagist system and formation which they defend will be torn into pieces; they will be the ones whose days will be “gone forever”.

And what about those who qualify North Korea as being “the last Stalinist country in the world”?

These qualifications are completely false. Kim Il Sungism and the “Juche Idea” are a totally revisionist, anti-communist and social-fascist ideology which don’t have absolutely nothing to do with Marxism-Leninism-Stalinism-Hoxhaism, neither with socialism or with communism. In North Korea, proletarian dictatorship was never established; in this country, political-economic state power was never on the hands of the workers led by the proletarian communist vanguard party. In fact, there are uncountable attempts by world revisionists and neo-revisionists to “reconciliate” Korean Kim Il Sungism and “Juche” revisionism (just like they also constantly attempt to do with Maoism and with all other types of revisionism, social-fascism and anti-communism) with the teachings of comrade Enver in order to discredit authentically revolutionary, proletarian and communist MLSH ideology (even because to deny, discredit and denigrate the teachings of one Classic of Marxism-Leninism - through attempting at reconciliating them with revisionism and social-fascism - means in fact to deny, discredit and denigrate the teachings of all them in their entirety, because the teachings of the 5 Classics of Marxism-Leninism form a single whole, they are interdependent and inseparable among themselves). One of them is to present the documents about the apparently “friendly” relations between North Korea and comrade Enver’s socialist Albania until the early 70’s as an alleged “proof” of supposed “similarities” and “compatibilities” between Korean revisionism and Marxism-Leninism-Stalinism-Hoxhaism (of course, those revisionists and neo-revisionists carefully keep total silence relatively to the subsequent utter criticism made by comrade Enver and the other
Albanian communists towards Kim Il Sungism and “Juche” social-fascism. Indeed, relatively to the documents about the relations between socialist Albania and North Korea in the 60's and early 70's, they seem to be entirely normal and comprehensible. North Korean revisionists always had the ability to hide the most obviously opportunist aspects of their ideology in order to give themselves an "anti-revisionist" and even "Stalinist" appearance that is able to mislead world workers until nowadays. And we must take into consideration that if today many of Kim Il Sung's writings are already available to non-Korean readers, in the 60's and early 70's this did not happen at all - like also occurred with Maoism. Comrade Enver once affirmed that lack of Mao's writings available to non-Chinese readers had decisively contributed to the delay of PLA’s criticism against Maoism. If it had not been for this, comrade Enver would have made such criticism much earlier. And the same can be said about Kim Il Sungism. Indeed, only recently the texts of this revisionist current started to be distributed outside North Korea. And for someone who does not live in the country and who is not in constant direct touch with North Korea's reality (as was the case with comrade Enver and the other Albanian Marxists-Leninists-Stalinists), Kim Il Sung's texts are one of the main sources that can denounce Kim Il Sungism's social-fascist character. If they are not available, then to understand and to expose Kim Il Sungism's opportunist nature becomes infinitely more difficult. Therefore, nothing more could be demanded from comrade Enver. The apparently friendly relations between socialist Albania and revisionist North Korea were clearly due to lack of information caused by the Kim Il Sungists about North Korean socio-political reality. And we must take also into consideration that Korean revisionists adopted a very treacherous stand towards Khrushchev: they falsely affirmed to be "unconditionally opposed" to Soviet revisionism (while hiding the fact that they were putting themselves under Soviet social-imperialist colonial rule more and more). This is also the base of the somewhat "anti-revisionist" image that Kim Il Sungists still use to deceive world proletariat and to keep it away from Marxism-Leninism-Stalinism-Hoxhaism. But they will fail. Indeed, we must state that comrade Enver's merits as the 5th Classic of Marxism-Leninism are more than obvious when we read those above mentioned documents. And this because despite the enormous lack of information, despite Kim Il Sungist's lies and schemes to keep a "socialist Marxist-Leninist" and "anti-revisionist" appearance, despite all the trickeries used by them to conceal their social-fascist anti-socialist nature, comrade Enver and the other Albanian Marxists-Leninists-Stalinists were strong and firm enough to put an end to the ideologically friendly relations that they eternal maintained with Kim Il Sungists until then in the name of Marxist-Leninist purity and of anti-revisionist struggle, they were strong and firm enough to understand that Kim Il Sungism is a revisionist, social-fascist and anti-communist ideology, that Kim Il Sung is a "pseudo-Marxist" (these are the exact words from comrade Enver) and that North Korea was always a capitalist country. And we must never forget that even when socialist Albanian eternal maintained those relations with North Korea, Albanian Marxists-Leninists-Stalinists never allowed that Kim Il Sungism influences deviated Albania from its genuinely socialist path. In fact, comrade Enver is the 5th Classic of Marxism-Leninism also because of his genial capacity to totally break with all kinds of revisionist branches as soon as he realized their true nature. After all, the Marxist-Leninist anti-revisionist world movement was not formed in a single day. It needed time to develop, to organize its struggle and to launch its offensive.
Before openly combating Khrushchevism, comrade Enver was also forced to keep "normal" relations with Khrushchev during some years because of tactical reasons. If these tactical reasons had not been respected, comrade Enver and the other Albanian Marxists-Leninists-Stalinists would not be sufficiently prepared to face Soviet revisionists' fierce and brutal attacks and would have been overthrown and defeated without having the opportunity to further develop their anti-revisionist struggle - in that would be an immense tragedy to all genuine communists around the world. And comrade Enver also generally supported Maoism once, but as soon as he realized its anti-communist reactionary nature, he promptly refused it in an unconditional manner. Indeed, one of the last letters from the documents we mentioned above is from 1973, more or less from the same time when Albanian Marxists-Leninists-Stalinists-Stalinists headed by comrade Enver were also making final conclusions about Maoism's anti-communist nature that would lead to rupture with it. And in fact, Korean revisionism and Maoism are two revisionist ideologies with a lot of similarities. Consequently, it seems obvious that final conclusions, denouncement and refusal of Kim Il Sungism and of Maoism made by comrade Enver occurred more or less at the same time.

With all this, we want to say that the historical development towards social-fascism roots in the anti-Marxist-Leninist line of Kim Il Sungism. Comrade Enver Hoxha cannot be blamed for the revisionist way which North Korea had chosen to go, contrary to what world revisionists, neo-revisionists and anti-communists from all hues affirm. However, we MUST explain the different situation of then and now. The crucial point is the situation of today:

If we would both uphold the banner of comrade Enver Hoxha on the streets and places in North Korea, then the social-fascist state would send the police to us within 10 minutes, charge us and imprison us - even if we would uphold the friendly picture of Enver Hoxha together with Kim Il Sung.

If we are asked why we call North Korea a social-fascist state, then we give exactly this example as the best concrete answer:

A country which calls itself "socialist" is social-fascist, if the propagation of Enver Hoxha (and of the 4 other Classics of Marxism-Leninism!) is forbidden and prosecuted as a criminal act.

Therefore, we think that those apparently "friendly" relations between socialist Albania and North Korea in the 60's and early 70's are not relevant. The only thing that matters is the posterior positive evolution made by comrade Enver and by the Albanian Marxists-Leninists-Stalinists in the middle 70's through completely refusing Kim Il Sungist ideology and by exposing its revisionist and anti-communist nature. Comrade Enver, the 5th Classic of Marxism-Leninism, started the principled revolutionary communist struggle against Kim Il Sungism. Now, it is up to us, Stalinists-Hoxhaists, to further develop and, if possible, to complete and finish it in accord with the teachings of our invincible proletarian and communist Marxist-Leninist-Stalinist-Hoxhaist ideology.
So, there is no reconciliation possible between them, because there is no reconciliation possible between, respectively, capitalism-imperialism and socialism and communism, between the ideology of the exploiters and oppressors and that of the exploited and oppressed, between social-fascism and Marxism-Leninism-Stalinism-Hoxhaism, between revisionism and authentic socialist and communist ideology. The attempts of supporters of Korean revisionism around the world to “reconcile” Kim Il Sungism with MLSH are nothing more than attempts at corrupting the only genuinely revolutionary and communist ideology with the virus of social-fascist Kim Il Sungism in order to defeat MLSH with the aim of eternal perpetuating world capitalist-imperialist exploitative slavagist bourgeois system and formation. Revisionists and neo-revisionists around the world (from Russia, Great-Britain, etc.) do their utmost to sanitize Kim Il Sungist social-fascism by even stating that this social-fascist ideology is in agreement with Marxism-Leninism. For example, the opportunist organization “Communist League” tries to reconcile Kim Il Sungism with Marxism-Leninism by shamelessly affirming that:

“Kim Il Sungism is fully in accord with the Marxist-Leninist principles (...)”
(http://ml-review.ca/aml/China/KoreaNS.htm, Bill Bland, The Workers’ Party of Korea and Revisionism, Communist League, edition in English)

And why do the revisionists from “Communist League” say such a falsity? Because, accordingly to them, Kim Il Sungism would be in accord with Marxist-Leninist principles of the revolutionary process in colonial-type countries. And this due to the fact that Kim Il Sungism declares that the revolutionary process in such countries consists of two stages: that of bourgeois national-democratic revolution and that of socialist revolution; and that during the first stage national bourgeoisie must be included in the proletariat’s and workers’ allies. It is true that in many colonial and neo-colonial countries, this could indeed have occurred. And it was in accord with Marxist-Leninist principles since the moment the workers led by the proletariat and headed by its communist party vanguard never loose sight of their ideological and organizational independence in face of all the other forces, including of those of the national bourgeoisie, which will inevitably turn itself into a reactionary class as it will be inescapably opposed to the advancement of the revolution towards the fulfilment of socialist tasks. But if at first sight, this might seemed indicate that Kim Il Sungist positions on the issue are Marxist-Leninist, a closer look will reveal that this is indeed an anti-socialist revisionist stand, as Kim Il Sungists wrongly present this as being an unavoidable and unsurpassable law, as if the path towards the victory of socialist revolution is forcibly bounded to pass through a stage of development of national-bourgeois capitalism. But this is false, this is a complete hammer. What Marxism-Leninism does is to establish principles and parameters of ideological correctness that must be fulfilled in case of such a two-staged revolution takes place in a colonial or semi-colonial country. But it is not obligatory that things happen like this. Also in this, Kim Il Sungists adopt Maoist opportunistic tactics of presenting the development of the national bourgeoisie and of capitalism as being determinant to the triumph of supposed “socialist revolution”, that is, they present the national-bourgeois stage of revolution as being indispensable to achieve the following socialist stage. As we have already explained, Kim Il Sungists’ aim with this stand is to put an inexpugnable wall between the national-bourgeois capitalist stage of the revolution and its socialist
stage in order to always keep it in its first capitalist stage without chances of advancing towards the second, thus eternal perpetuating bourgeois-capitalist exploitative oppressive wage slavagist system and formation.

For example, in the cases of Bolshevist Soviet Union and of comrade Enver’s socialist Albania, both these countries had backward political and economical backgrounds with feudal and neo-colonial characteristics. Albania was also even a small country, like Korea. However, nor Lenin, nor Stalin, nor Enver Hoxha ever thought of reschedule socialist revolution simply because the national-bourgeois stage and their country’s national bourgeoisie and capitalism were still not sufficiently developed. To defend the contrary is nothing more than abandoning the quest for the establishment of the dictatorship of the proletariat and for the construction of socialism and communism.

As the Party of Labour of Albania correctly understood:

“The level of development of capitalism in a certain country cannot be considered as the decisive factor or the determinant factor in what concerns the victory of the socialist revolution.” (Parti du Travail d’Albanie, *Histoire de la construction socialiste en Albanie*, Tirana, 1988, translated from French language)

As Comrade Enver Hoxha significantly said:

“The Albanian experience proves that even a small country with a backward material and technical base can experiment a great and general economic and cultural development, can grant its independence and can also defeat the attacks of world capitalism and imperialism if that country is conducted by a veritable Marxist-Leninist party, if that country is decided to fight until the end for its ideals having confidence in their achievement.” (Enver Hoxha, *Report to the VIII Congress of the PTA*, Tirana, 1981, translated from the French language)

Indeed, far from having waited for the bourgeois national-democratic revolutionary stage and for the development of national bourgeoisie’s capitalism, Albanian communists started to apply their Marxist-Leninist ideology even before the complete Liberation of their country, when they expropriated the cereals’ depots in the areas that they liberated from the control of Axis Nazi-fascist imperialist forces during WW II. Less than two years after the Liberation, nearly all Albania’s industries and means of production were nationalized, and also the great landowners were expropriated and their properties were given to the landless peasants. Some years later, this process of socialization of means of production was totally completed and agriculture was collectivized and socialized. During the entire process of struggle for liberating the country, for establishing the bases of proletarian dictatorship and for the construction of socialism and communism (before, during and after the Liberation War), Albanian Marxists-Leninists-Stalinists never let that national bourgeoisie (not even its apparently alleged “radical” and “leftist” wing) could penetrate, undermine and much less lead that struggle, in what allows us to present the struggle of Albanian communists as being the only example of a genuinely correct and principled Marxist-Leninist-Stalinist struggle outside Bolshevist Soviet Union (thus fully
rejecting the ultra-opportunist and ultra-revisionist theories of the “united front” between proletarian, working and the other oppressed classes and communist forces with the bourgeois-capitalist-revisionist-imperialist social-fascist - and all the other kinds of - exploiters and oppressors put forward by Dimitrov at the 1935 Congress of the Comintern). Albanian communists faithfully followed the lessons of comrades Lenin and Stalin and it was this ideological steadfastness that permitted that comrade Enver’s socialist Albania could struggle and survive to the imperialist-capitalist-revisionist encirclement. At a time when social-fascist and revisionist states were openly restoring capitalism, the new bourgeois classes were ensuring and consolidating their power there and exploiting the people under “socialist” cloaks weakening and annihilating the dictatorship of the proletariat, in comrade Enver’s socialist Albania the collectivization and socialization of the economy in general and of the agriculture in particular was increasingly intensifying, the proletarian dictatorship was strong and implacable with the enemies of socialism, giving them the treatment they deserved (contrary to what happened in the revisionist countries, where bourgeois “humanism” was undermining the use of revolutionary armed class violence against the reactionaries), socialist democracy was more healthier than ever, the living conditions were exponentially improved, etc. In a word, comrade Enver’s socialist Albania was successfully constructing socialism.

Revolution in Albania also had various phases: that of the liberation of the country and seizure of the state political-economic power by the proletariat headed by its communist party vanguard; that of the edification of the economical basis of socialism, etc. Its three stages had been (1) the people's liberation war against the fascist occupation (2) the establishment of people's power through the people's revolution against the ruling classes and the destruction of all their ruling superstructure (3) its transition to the dictatorship of the proletariat, the destruction of the capitalist-feudalist relations of production, the socialization of the productive forces, the creation of the socialist relations of production and the construction of socialism (the “cultural-revolution” was not schematically a separated, independent “third phase” of the socialist revolution in Albania, but, in fact, permanently developed by the PLA during all phases of the socialist revolution – thus, the cultural-revolution was always an immanent part of it. It is not this way: “firstly = state power”, “secondly = socialist construction” and after that, “at third = every 10 years a cultural-revolution” - like the Maoist model). So, these phases are very different from the stages defended by the Kim Il Sungists or by Mao. While the latter completely separate and divide the national-bourgeois stage from the socialist stage (neither Mao neither the Kim Il Sungists adequately explain how the bourgeois national-democratic stage will be turned into the socialist stage), the three phases of the Albanian revolution, far from being separated by a gigantic wall (as they indeed are in Maoist and Kim Il Sungist revisionist, opportunist, social-fascist and anti-communist “theories”), are closely touching each the other, they are interdependent. The phase of the country’s liberation included elements of the socialist economical edification, while this second phase could not be accomplished without the conquer of political-economic state power by the proletariat, and finally, the ideological and cultural revolution cannot be fulfilled without the referred two phases and it contributes to ensure and consolidate both the second stage and the liberation and independence of the country. What this means is that there was only one revolution in Albania, and these three phases merely indicate the most important
tasks in each revolutionary period (respectively: seizure of political-economic state power, socialist construction and cultural revolution in accord with Marxist-Leninist-Stalinist principles and teachings). The three “phases/stages” of the Albanian socialist revolution are deeply and inextricably fused among them.

This has absolutely nothing to do with the Maoist and Kim Il Sungist anti-communist conceptions and theories about the revolutionary process in colonial and neo-colonial nations in which the national bourgeoisie and capitalism should be obligatory developed during an endless period of time in which the cooperation and collaboration between the proletariat and the workers, on one side, and the national bourgeoisie and its parties, on the other side, are seen as a definitive aim and as an end in itself.

Kim Il Sungist North Korea always was and is totally anti-communist, pro-capitalist and pro-imperialist. It always was and is a bourgeois and social-fascist regime where workers were and are savagely exploited and oppressed. Once more, it has absolutely nothing to do with Marxism-Leninism-Stalinism-Hoxhaism. Indeed, the presentation of social-fascist tyrannies like that of revisionist North Korea as being “socialist countries” only contributes for the discredit and denigration of communist ideology and to the deceiving of world proletarians and workers relatively to what genuine socialism and communism truly are, aim and represent.

Indeed, the underserved fame that North Korean revisionists would supposedly be “perilous Stalinists” and that Kim Il Sung and his successors would be “Bolshevist tyrants” was intentionally encouraged by the ideologues of Western imperialisms in general and of American imperialism in particular with the aim of validating their actions against Kim Il Sungist North Korea. This type of ludicrous and false propaganda was spread among USA’s anti-communist allies (thus inciting them to take part in the quest of American imperialists and their South Korean fascist lackeys to have the profits they made through exploitation of North Korean productive sectors, assets, income, wealth, resources, markets, means of production and workforce back through overthrowing North Korean revisionist social-fascist bourgeoisie). Nonetheless, it seems clear that American monopolist companies and their South Korean servers also had another purpose with this: to depict revisionist North Korea (where peasants live in slave labor camps and where workers are savagely exploited, oppressed and treated like rubbish) as an example of a “socialism country”. As time passed, American imperialism and its South Korean lackeys intensified their campaigns to denigrate socialism and communism through presenting social-fascist North Korea as being a “communist hell”. With this, its purpose was to prevent world workers in general and world proletariat in particular from adhering to the glorious Marxist-Leninist-Stalinist-Hoxhaist ideology; and indeed, if we believe that such a awful, repressive and exploitative regime as the Kim Il Sungist North Korean one is “socialist”, our eagerness to follow and to struggle for socialism will thoroughly disappear. No peasants, no workers, no soldiers, no proletarians will ever want to combat for the implementation of such a despotic pro-imperialist, exploitative, reactionary, wage slavagist, bourgeois-capitalist-revisionist, oppressive, tyrannical, repressive, neo-colonial, social-fascist and anti-communist order like the one which is brutally ruling North Korea since the middle 1940’s. The strategy of American imperialist bourgeoisie and of South
Korean fascists is precisely to use North Korean Kim Il Sungist bourgeois-revisionist regime as an instrument to discredit and demonize communist ideology and movement, thus eternally eternal perpetuating capitalist-imperialist totalitarian wage slavagist world order (and obviously, this same strategy was rapidly adopted by all types of anti-communists).

But of course that we can never forget that Korean revisionists are as blameworthy and deceitful as USA imperialists and their South Korean fascist servers and lackeys, because they themselves willingly contribute to this kind of anti-socialist propaganda, campaigns and machinations owing to the character and features of their own bourgeois-capitalist, social-fascist, anti-communist, wage slavagist ideology and regime.

And of course, we must take into account that North Korean revisionist anti-socialist tyranny turns the revolutionary task of spreading our Marxist-Leninist-Stalinist-Hoxhaist ideology and of promoting the acquisition of a genuinely communist consciousness among proletarians and workers much more difficult. For example, on one side, we have Kim Il Sungist social-fascist tyranny, with its “red” masks whose goal is making North Korean labourers believe that the totalitarian bourgeois-capitalist tyranny which is oppressing them is “socialism”. Taking into account that most (not to say all) of North Korean workers never experimented genuine socialism, that they do not have adequate information about Bolshevik Soviet Union neither about comrade Enver’s socialist Albania, that they lack any kind of Stalinist-Hoxhaist ideological formation, we have to admit that the lies and slanders of the North Korean revisionists about “socialist construction in North Korea” have good probabilities of successfully convincing North Korean proletarians and workers. In these conditions, it is normal that North Korean toilers see supposed “socialism” as a repressive, oppressive and exploitative order that denies them freedom, while Western-type capitalism appears as a “system and formation of liberty” (although their enthusiasm quickly disappears when they discover the gigantic chasm that exists between what Western imperialism affirms to be and what it truly is). American and South Korean imperialist propaganda also contributes to the spreading and promotion of this false image. This is the reason of the attraction and enthusiasm that many North Korean workers feel relatively to Western type capitalism. Consequently, it can be more difficult for us to convince North Korean workers about the rightness of our Marxism-Leninist-Stalinist-Hoxhaist ideology, because first we have to show those workers that we are defenders of genuine socialism and not of Kim Il Sungist anti-communism; that North Korean revisionist exploitative oppressive tyranny has absolutely nothing to do with authentic socialism and communism and that we are indeed in opposition to North Korean social-fascist and want its total and definitive extermination.

Furthermore, Kim Il Sungism openly rejects proletarian dictatorship, defends class reconciliation with the exploiters, causes fascist-type nationalism, refuses Marxist laws of nature and society and much more. And all this is admitted by Kim Il Sung himself in his writings! In face of this, it is incredible how there are so-called "communists" that continue to say that Kim Il Sungism is a socialist ideology. Kim Il Sungist revisionism was intended to mislead North Korean proletarians and workers, making them believe that socialism is being built in North Korea, thus hampering the
establishment of proletarian dictatorship in the country. These illusions had the purpose of making North Korean laboring classes support North Korean national “patriotic” bourgeoisie in its quest for consolidating and safeguarding its power against its main rivals: American imperialism and its South Korean fascist compradore lackeys. Therefore, the truth is that Kim Il Sungism is nothing more than an ideological instrument fabricated and used by one section of the Korean exploitative, oppressive, repressive wage slavagist classes against American imperialism and the other sections of those same classes at the expenses of the Korean proletariat and working classes.

3.2 – A revisionist, social-fascist and anti-communist practice

“The leadership of the Communist Party of China has betrayed (socialism). In Korea, too, we can say that the leadership of the Korean Workers’ Party is wallowing in the same waters.” (Enver Hoxha, Reflections on China, Volume II, Tirana, 1979, edition in English)

Besides Korean revisionism’s anti-communist theory, there is also an equally anti-communist practice of defense of bourgeoisie-capitalist social-fascist rule within North Korea and of neo-colonial dependence on and subservience to imperialism and social-imperialism outside North Korea. Already in late 40’s and early 50’s, North Korean bourgeoisie – together with American imperialists and their South Korean lackeys – originate one of the most bloody historical episodes that ever occurred on Korean soil: the Korean War (1950-1953), which opposed social-fascist North to fascist South under the aegis of American imperialism. The Korean War was an attempt by each side to revert the situation of de facto Korea’s division and to extend its exploitative class dominion over the entire Korean peninsula, and not just over one half of it. Indeed, in spite of the establishment of the boundary between North and South on the 38th parallel, the truth is that situation there was never pacific. Almost since the end of WW II and after Stalinist Red Army left Korea, clashes and combats between the forces of North Korea and of South Korea were daily events. Already at that time, Korea internal boundary was among the most heavily armed frontier in the world, where military violence was something usual. Both North Korean social-fascist national-bourgeois regime and South Korean fascist compradore pro-American regime never hesitated in savagely attacking each the other, many times with dearly costs to the workers living close to the border between two Koreas, as many were killed in the confronts between social-fascists and fascists. For example, on May, 1949 South Korean fascist forces launched an attack against Kaesong, murdering 4,000 North Korean soldiers, 22 South Korean soldiers and about 100 civilians (mostly toilers). Indeed, as usually happens, the vast majority of soldiers who died in the clashes between the two states of the Korean peninsula both before, during and after Korean War came from working class and proletarian backgrounds and they were used as living munitions by both the ruling classes of social-fascist North Korea and of fascist South Korea in their quest to defend and advance their exploitative wage slavagist interests for control and ownership over the
productive sectors, assets, income, wealth, resources, markets, means of production and workforce of the entire Korea.

And the situation at Korean internal border was becoming more and more explosive each passing day. American imperialists were training, equipping and providing South Korea bourgeois compradore fascist forces with large amounts of war materials and soldiers coming from many countries like USA, Britain, Japan, Australia and Turkey (Turkish soldiers represented one of the greatest non-Korean contingents because in an attempt to obtain the support and approval of Western imperialisms, Turkish fascist bourgeoisie forcibly put thousands of soldiers coming from Turkish exploited and oppressed classes at the disposal of fascist South Korea during Korean War). In the meantime, North Korea’s People Army was also being prepared to war by North Korean social-fascist bourgeoisie. Chinese Maoist armies also agreed to support and to give assistance to North Korean social-fascism, because in its quest for becoming an imperialist bourgeoisie, it promptly saw the coming war as an opportunity to turn North Korea into a future compradore neo-colony, as indeed would happen. In the first months of 1950, Korean internal border was considered as “the world’s most dangerous place” and it was only a mere question of time before open war was declared. There is much discussion about what side inaugurated open war. South Korean fascist compradore bourgeoisie and Western imperialisms in general still nowadays affirm that North Korean armies who despised the boundaries established and invaded South Korea, in what they describe as a “communist invasion from the North”, which was not communist at all, since North Korea always was and continues to be a revisionist, bourgeois-capitalist and anti-communist country. On the other side, defenders of North Korean social-fascism advocate that Korean War had its formal beginning with an attack from the South on June, 1950 against the locations of Haeju, Kumchon and Cholwen. But the question of what side formally begun the Korea War is irrelevant, as it was inevitable given the context of tension and predatory aspirations to absolute dominion over whole Korea on the part of both social-fascist North and fascist South. The truth is that the war in Korea was waged by world imperialism against the danger of advancement of the Stalinist world camp, in general, and of rolling back the growing influence of the Soviet Union in the world by means of the strategy of increasing its imperialist encirclement, in particular. Of course, the fact that South Korea was an American neo-colony which was being used as a puppet state for opening the path to American imperialist companies’ rule over Korea also contributed to the outbreak of the deadly Korea War, which lasted three years, left millions of dead and transformed great part of Korea in ruins:

“From June to early September 1950, the US-led UN forces were pushed back to the small south-east area of Pusan. On 15-9-1950 the American landings at Inchon (just south of the 38th parallel) forced the NKPA into retreat and facilitated a UN breakout from Pusan. In November, the rapid advance of the UN forces towards the Yalu river prompted a massive Chinese intervention, causing a UN retreat on all fronts. Hasty UN evacuations took place by sea from Hungnam and Wonsan in North Korea. By January 1951 the UN retreat halted north of Taejon in South Korea and, after a three-month UN counter offensive, the confrontation stabilized around the 38th parallel until the armistice line was finally agreed upon on 27-7-
1953. According to the terms of the armistice, the exchange of prisoners also took place: 77,000 North Korean and Chinese soldiers against 12,700 UN personnel, including 3,597 Americans and 945 Britons. The 1950-53 war against the Korean people produced about four million deaths with many more men, women and children wounded, mutilated, traumatized (perhaps ten million dead and wounded altogether) (...)” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

American imperialists affirmed that their intervention in Korean War was “a fulfillment of UN’s requirements” but this is completely false. Indeed, American imperialist intervention was illicit even accordingly with the UN’s formal rules:

“(…) the decision to involve the UN in the Korean War had not been a UN initiative, but a decision of the USA. Because of the USSR’s temporary boycott in the Security Council (that is, in the absence of a Soviet veto), the US imperialists could secure three Council resolutions authorizing UN intervention in Korea (resolution n. 82 of 25-6-1950, n. 83 of 27-6-1950 and n. 84 of 7-7-1950). It is also important to consider that 1. the first resolution n. 82 did not contemplate UN military intervention in Korea; 2. the USA took military action before UN authorization had been given; and 3. the USA has continued to station its own forces in South Korea under the name and flag of the UN in line with the Security Council resolution n. 84. But considering that the UN charter requires unanimous approval by the permanent members of its Security Council, resolution n. 84 establishing the "UN Command" in the south can have no legal effect since - in the absence of the USSR, a then permanent member nation - it was adopted without the participation of all the Security Council permanent members.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

Therefore, we can conclude that on occasion of Korean War, American imperialists instrumentalized UN in favor of their imperialist gluttony and of their quest to defeat and overthrow North Korean social-fascist bourgeoisie in order to transform the entire Korea into its neo-colony. As the above quotation mentions, at that time comrade Stalin’s Soviet Union was boycotting UN’s Security Council in protest against the transformation of UN in a mere weapon in the hands of American and Western imperialisms whose purpose was to annihilate workers’ aspirations to socialism in order to eternally continue accumulating maximum profits through relentless exploitation and fostering of reactionary anti-communist forces in all countries. But with their actions before the Korean War, American imperialists proved that UN’s own rules were only intended to be observed if they were beneficial to their interests – the otherwise, they should be despised and ignored, as they were. American imperialists desperately wanted to ensure maximum profits through total control over the whole Korea against the pretensions of North Korean revisionist bourgeoisie. In their quest for achieving these objectives, they couldn’t care less if their intervention was “legal” or not.

Finally, 1953, after 3 years of relentless bloodthirsty war, both sides signed an armistice to put an end to military aggressions (although a peace treaty was never signed between
both Korean states, so they have been and continue to be in a state of war until nowadays). We can consider that there were no victors in Korean War, because neither social-fascist bourgeoisie from the North nor fascist bourgeoisie and its American imperialist bosses from the South managed to accomplish their purposes: to impose dominion over the entire Korean peninsula. But despite having terminated open war, both sides have continued to be in a state of de facto war against each other until this moment, with a second Korean War being imminent in the Korean peninsula. This occurred because social-fascist North and fascist pro-American South never abandoned their plans of ruling the entire Korea, and therefore, a peace agreement between the two Koreas was never signed. North Korean bourgeoisie tried to weaken American imperialist presence in South Korea in order to facilitate future attempts of conquering the whole peninsula by including the withdrawal of all foreign troops from Korea in the armistice treaty, but these kinds of attempts were in vain. American imperialists continue to enjoy a heavy presence in South Korea until this moment and they have surrounded the attempts by North Korean social-fascism to have them out of Korea. They accomplished this through signing a “defense agreement” with South Korean fascist regime in 1953 that allows American imperialist forces to remain in South Korea freely exploiting its productive sectors, assets, income, wealth, resources, markets, means of production and workforce as long as they please. This is bad news to North Korean bourgeoisie, who perceives American presence in South Korea as a major obstacle to its pretensions of domination over the entire Korea, as in case of war, American imperialism’s almighty forces and armies would have good chances of making North Korean badly armed social-fascist forces in relics. That is why North Korean social-fascists and their supporters worldwide still scream against American imperialist presence in South Korea:

“American imperialists insist in maintaining their military presence in South Korea.” (Documents of the “W”PK, Erklärung Kim Il Sungs Zur Wiedergeburfl des Japanischen Imperialismus, 1984, translated from German language)

Moreover, even during Korean War, Kim Il Sungists not only never abandoned their bourgeois-capitalist-revisionist positions but even intensified them even more. When war violence reached its peak, instead of urging armed Korean workers to unite themselves under proletarian leadership headed by a genuine communist vanguard party that would lead them in the war effort, ultra-opportunist Kim Il Sung defended “union of all patriots, regardless of political opinion”. This anti-communist stand had terrible consequences. As proletarian dictatorship was never installed in North Korea, there were many bourgeois-capitalist anti-communist political parties besides the WPK (which was and is also a bourgeois-capitalist anti-communist party, of course) which operate freely in North Korea and which exercise unrestrained influence over laboring classes:

“In the DFRF, in fact, members of the Workers' Party of Korea (WPK) were working in close contacts with those of the Chongu Party and the Democratic Party. But during the period September-November 1950 - as the NKPA had temporarily retreated and US-led UN troops had occupied most of the north - some reactionary forces in the north re-organized themselves under American protection. Members of the Chongu and Democratic parties joined the newly-formed reactionary
organizations and some of them even murdered WPK members and their families.”
(N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

As can be observed, such was the result of Kim II Sungist opportunist and revisionist politics. Far from living in a country where genuine socialist construction was taking place and where a fierce proletarian dictatorship and a strong Marxist-Leninist party were in power, the truth is that North Korean workers lived (and still live) in a bourgeoisie-capitalist-revisionist country whose social-fascist leaders fostered the emergence and activities of the worst kinds of reaction. It is obvious that those new reactionary organizations paid by American imperialists and their South Korean fascist lackeys knew very well that WPK was not a true communist party, but they attacked its members and attempted at destroying it because it was a major instrument in the hands of North Korean bourgeoisie, who is the main obstacle to the domination over the whole Korea by American imperialists and their South Korean fascist compradore neo-colonial lackeys/servers. So, while forcing North Korean peasants to starve by demanding exorbitant taxes and dues from them and while harshly repressing Korean workers who struggle for genuine socialism, North Korean social-fascist bourgeoisie was very indulgent towards those reactionary elements. The attitude adopted by Kim II Sung relatively to these elements demonstrates behind any doubt not only Kim II Sungism’s utterly revisionist nature, but also that in social-fascist North Korea class violence is exercised only against workers and true communists while reactionaries of all hues have free reign to do whatever they please. When faced with the murderous activities of those reactionary organizations, Kim II Sung promptly gave orders forbidding everybody from qualifying such organizations and parties as “reactionary”, as they should be considered as being “friendly parties”! And he affirmed the following:

"(...) the united front can never be formed through coercive measures. Coercion will only provoke antipathy. We must influence the members of the friendly parties through education and persuasion and get them to support us wholeheartedly and be determined to stand by us to the last.” (Kim II Sung, On Improving the Party's Organizational Work: Concluding Speech at the Fourth Plenary Meeting of the Central Committee of the Workers' Party of Korea, 1951, Pyongyang, 1981, edition in English)

Therefore, Kim II Sung is making a defense of the most abhorrent bourgeois “humanism” and “pluralism” whose only aim is to keep proletarians, laborers and all the other oppressed, repressed and exploited classes away from the path of authentic proletarian dictatorship, socialism and communism through safeguarding and eternally perpetuating bourgeois-capitalist anti-communist elements, influences and forces, as we have already explained in this article. These ultra-revisionist positions from Kim II Sung are very similar to those of Mao, and they were unmasked by comrade Enver:

“Mao Tsetung says, «...it is a dangerous policy to prohibit people from coming into contact with the false, the ugly and the hostile to us, with idealism and metaphysics and with the thoughts of Confucius, Lao Tze and Chiang Kai-shek. It would lead to mental deterioration, one-track minds, and unpreparedness to face the world...».
From this Mao Tsetung draws the conclusion that idealism, metaphysics and the bourgeois ideology will exist eternally, therefore not only must they not be prohibited, but they must be given the possibility to blossom, to come out in the open and contend. This conciliatory stand towards everything reactionary goes so far as to call disturbances in socialist society inevitable and the prohibition of enemy activity mistaken.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

If Kim Il Sung would be a true Marxist-Leninist and if North Korea was a country in which true socialism was being constructed, then the fierce proletarian dictatorship would immediately annihilate such dreadfully anti-socialist forces and elements through revolutionary force and violence. This is one of the main functions of proletarian dictatorship in accord with the teachings of the Classics. That’s why anti-communists of all hues hate and fear proletarian dictatorship so much. For example, both in comrade Lenin and Stalin’s Soviet Union and in comrade Enver’s socialist Albania, revolutionary vigilance was spread throughout society and armed workers led by the proletarian communist party never hesitated in eliminating all those bourgeois-capitalist-revisionist-imperialist slavagist anti-communist forces, classes and elements who attempted at preventing socialist and communist construction. Indeed, such was the case even within the CPSU (B) and the PLA, as revolutionary armed vigilance must be exercised in all spheres, and even more within the communist party which is leading socialist construction and within which capitalist-revisionist infiltration would cause unthinkable damages to proletarian dictatorship and to socialist construction. Consequently, in Bolshevist Soviet Union and in Socialist Albania, armed workers led by their proletarian and communist party vanguard never hesitated in constantly purifying the party and the whole society through repeated purges intended at denouncing and exterminating the anti-communist reactionary elements which were acting not only outside but also even within the party and which were jeopardizing socialist and communist construction. This occurred in comrade Stalin’s Soviet Union in the late 30’s (Great Purges against pro-fascist and pro-capitalist forces) and with comrade Enver’s socialist Albania in the middle 70’s (against Baluku’s group who wanted to surrender socialist Albania to the revisionists), among many other similar examples and situation that constantly occured in these genuinely socialist countries. Contrary to Mao’s and Kim Il Sung’s bourgeois concerns about “not using coercive methods”, in Bolshevist Soviet Union and in comrade Enver’s socialist Albania, anti-communist bandits and criminals received the treatment they fully deserved. Some of them were interned in prisons and camps specially prepared for them in which they were prevented from causing more damages to proletarian dictatorship and to socialist construction. But there were also many the other cases in which, due to their serious, constant and systematic actions and treason activities, armed workers headed by the proletarian communist party reasonably decided that physical elimination of anti-communist bandits would be more adequate to protect and safeguard the interests of socialist cause. And it cannot be otherwise. During the entire period of proletarian dictatorship and communist construction, class struggle intensifies more and more and there can be no mercy towards those tiny minorities who attempt at making billions of workers return to their former situation as enslaved labor commodities whose function was to ensure that capitalist-revisionist-imperialist exploiters can have
maximum profits. In Bolshevist Soviet Union of comrades Lenin and Stalin and in Socialist Albania of comrade Enver, state power was held by armed workers under the leadership of their proletarian Marxist-Leninist party, therefore there was no space left for “humanist” and “pluralist” revisionist ideologies which only provide opportunities for anti-socialist elements and forces to reach their reactionary objectives of restoring capitalist-imperialist-revisionist exploitation, repression, oppression and slavery.

What a tremendous contrast with the indulgent and even encouraging attitudes that were adopted towards pro-American reactionary elements in Kim Il Sungist North Korea! Capitalist-imperialist system and formation kills zillions of members of the exploited and oppressed classes every single day through wars, famines, poverty, etc only to grant maximum profits from world imperialism, but the Korean revisionists are only concerned that “coercive methods should not be used” against it. Enough of this revisionist garbage! But let’s be frank, what could we expect from an entirely revisionist country which continues to subject working classes to the wildest exploitation, repression and slavery? The truth is that those pro-American reactionary organizations and parties are ideological twins of the Kim Il Sungists. All them are bourgeois-capitalist organizations who objective is to eternal perpetuate wage slavagist oppression and exploitation: while the first defend the interests of American imperialists and of their South Korean fascist bourgeois compradore lackeys, the second defend the interests of North Korean revisionist, social-fascist, anti-communist bourgeoisie.

But Kim Il Sungist revisionist practice can also be observed in the manner it fostered, encouraged and consolidated the development of capitalism in North Korea under the phony mask of “establishing socialist relations of production”. Accordingly with the lies of Korean revisionists, the socio-economic transformations which took place during the mid-fifties in major sectors like agriculture and industry led to the establishment of socialist relations of production by 1958. But reality was very different from revisionist masquerades. In no moment socialist relations of production were ever established in North Korea. Instead of forcibly and violently expropriating owning exploitative classes, Kim Il Sungists safeguarded their class dominion by covering it with “red” disguises by affirming that landlords and national capitalists were being “educated”, “persuaded” and “remolded” supposedly to be “transformed” into “socialist working people”. In this article, we already analyzed this characteristic of Kim Il Sungist revisionism and concluded that these policies of "persuading" and "remolding" rich peasants and capitalists with the treacherous purpose of “turning them into socialist workers” has absolutely nothing in common with authentic Marxism-Leninism-Stalinism-Hoxhaism.

We will only add that this pretense peaceful “education” and “transformation” of the exploiters serves to mislead workers hiding the fact that socialism was never constructed in North Korea. And Kim Il Sungists attempted at deceiving laborers even more by establishing capitalist “cooperatives” to which rich landlords and peasants joined “voluntarily”:

“Our Party adopted the line of transforming capitalist trade and manufacturing along socialist lines and saw to it that the capitalist traders and manufacturers were
drawn into diverse forms of cooperative economy in strict observance of the voluntary principle.” (Kim Il Sung, *Let Us further Strengthen the Socialist System and formation of Our Country*, Pyongyang, 1975, edition in English)

“The important demand of the voluntary principle is … to strictly guard against coercive methods in cooperativisation and conduct this movement according to the free will of private traders and manufacturers.” (Kim Il Sung, *Socialist Transformation of Private Trade and Industry in Korea*, Pyongyang, 1977, edition in English)

“The voluntary principle and the principle of mutual interests were observed in the cooperative transformation of capitalist traders and manufacturers.” (Baik Bong, *Kim Il Sung: Biography*, Volume 2, Beirut, 1973, edition in English)

"The rich peasants were remolded into socialist working people by (…) educating them with patience, instead of expropriating them .... The voluntary principle was strictly adhered to in the finishing stage, too . . . agricultural cooperation was completed at last in August 1958.” (Kim Han Gil, *Modern History of Korea*, Pyongyang, 1979, edition in English)

"In agricultural cooperativization the voluntary principle was applied not only to the middle peasants but to all-sectors of the rural population, including the rich peasants. . . Our Party adopted the policy of gradually remolding rich peasants as the cooperative movement developed (…) the majority of rich peasants joined the cooperatives voluntarily." (Kim Il Sung, *Report on the Work of the Central Committee to the Fourth Congress of the Workers' Party of Korea*, 1961, Pyongyang, 1983, edition in English)

And the same revisionist “principle” which, as we have already analyzed, denies the most essential principles of Marxist-Leninist-Stalinist-Hoxhaist ideology (including of the totally irreconcilable interests between exploited and exploiting classes, the inescapable need of workers’ revolutionary armed violence against exploiters and of the total annihilation of all kinds of oppressors) was equally applied to industrial capitalists, who, accordingly with Kim Il Sungists, would supposedly be “educated” and “transformed into socialist laborers” without suffering any kind of expropriations and while completely retaining the means and instruments to exercise and eternally maintain their wage slavagist exploitative, oppressive and repressive anti-communist class rule (just like the landowners and all other exploitative and oppressive classes):

"We intend to carry out the revolution not by expropriating the capitalist merchants and manufacturers, but by transforming them on socialist lines by drawing them into various forms of cooperative economy.” (Kim Il Sung, *On the Nature of the Revolution in Our Country at the Present Stage and the Basic Direction of the First Five-Year Plan: Concluding Speech at a Meeting of the Political Committee of the Central Committee of the Workers' Party of Korea*, 1954, Pyongyang, 1982, edition in English)
"Our Party should form a solid united front with the entrepreneurs and merchants." (Kim Il Sung, On Strengthening United Front Work: Concluding Speech at the Seventh Plenary Meeting of the Central Committee of the Workers' Party of Korea, 1953, Pyongyang, 1981, edition in English)

"The capitalist elements still remaining in town and country will have to be remolded, step by step, on socialist lines." (Kim Il Sung, Every Effort for the Country's Reunification and Independence and for Socialist Construction in the Northern Half of the Republic: Theses on the Nature and Tasks of Our Revolution, 1955, Pyongyang, 1982, edition in English)

What a great “socialism” Kim Il Sungists propose! So, the class reign of the national capitalist landlords and industrialists will be protected and ensured under “socialist masks”. Besides enjoying from the continuation of their exploitative rule, North Korean landlords and national capitalists also enjoy from the guarantees given by a revisionist regime which keeps workers away from genuine socialist construction through convincing them that “socialism” is already being constructed through encouraging the development and fostering of national capitalism. A major proof of Kim Il Sungist anti-socialist character was the nature of so-called “cooperatives” established in North Korea. It was totally contrary to that of the true socialist cooperatives of Bolshevist Soviet Union or of comrade Enver’s socialist Albania, whose purpose was to really establish socialist productive relations in the countryside abolishing exploitation of man by man through violently annihilating all kinds of oppressive exploitative enslaving classes, forces and elements that could jeopardize socialist and communist construction. Moreover, in Bolshevist Soviet Union and in socialist Albania of comrade Enver, cooperatives were a mere transitory form of productive organization before the stage of their transformation into property of the socialist state. And the transition of the property of the cooperatives into people's state property is characteristic for the transition from socialist relations of production to communist relations of production. Indeed, an example of the ideological correctness that characterized the actions of the PLA is that, for example, even in the first phase of the agrarian reform, Albanian Marxists-Leninists-Stalinists always kept in mind that the small property was nothing more than a temporary stage, that their true objective was the collectivization and socialization of all lands. And even when the countryside was already organized in socialist cooperatives, Albanian communists never stopped their militant activity in favor of the transformation of the cooperatives into property of the socialist state, because during socialist construction the cooperative form of socialist property is solely a temporary stage, and only its transformation in property of the entire socialist state is compatible with communism. The problem with the cooperativist form of property is that it does not totally eliminate the problem of the sense of private property and of bourgeois individualism, because the cooperative is property of the workers of a certain geographical area, it is not property of the entire state of the dictatorship of proletariat. Therefore, this can cause situations in which the workers may feel tempted to benefit the interests of their regional cooperative in detriment of the interests of the whole proletarian socialist state. Unfortunately, the revisionist seizure of power in Albania occurred before the Albanian Marxists-Leninists-
Stalinists could completely transform all cooperatives into property of the socialist state, but the application of these genuine Marxist-Leninist principles in comrade Enver’s socialist Albania is in total contrast with Kim Il Sungist and Maoist opportunist and pro-capitalist conceptions:

“A rich peasant economy will be allowed in the rural areas.” (Mao Zedong, New Democracy, January of 1940, edition in English)

"In the socialist revolution, it (the WPK) did not eliminate rich peasants and capitalist businessmen and entrepreneurs; it admitted them into the cooperative economy on the principle of voluntary participation and led them to be transformed into socialist working people. Our Party has been leading all these transformed people to socialism and communism by trusting them as its lasting companions, rather than as temporary fellow travelers, no matter which class or stratum they came from." (Kim Jong Il, Our Socialism Centered on the Classes Shall not Perish: Talk to the Senior Officials of the Central Committee of the Workers' Party of Korea, Pyongyang, 1991, edition in English)

Here we can perceive the anti-socialist character of both Maoist and Kim Il Sungist revisionist ideologies. In fact, Korean revisionists astonishingly affirm that intrinsic oppressive wage slavagist ideologies of the bourgeoisie to accumulate maximum profits through workers’ exploitation can be removed and that bourgeois elements can be turned into inoffensive proletarian elements living “through their own workforce”. In truth, the pro-capitalist anti-socialist kind of “cooperatives” implemented by Korean revisionists only favored the interests and profit accumulation of the exploitative oppressive bourgeois elements: in Kim Il Sungist cooperatives, what happens is that means of production are privately owned and income (that is, profits) are distributed according to the amount of investment which had been previously made to the cooperative. As Korean revisionists admit, in such pro-capitalist “cooperatives”, the principle of:

“(…) distribution according to the amount of investment was applied.” (Kim Han Gil, Modern History of Korea, Pyongyang, 1979, edition in English)

So, national capitalists could freely pursue their quest for profit maximization, as income return was ensured. In fact, as the national capitalists were the ones who were in conditions of investing large sums in the “cooperatives”, they were consequently the ones who would receive the lion share of income and profits. If they invest 50, they receive 5000. Even Kim Il Sungists affirm that in these anti-socialist “cooperatives”, national capitalists obtain:

“(…) reasonable dividends upon the investments.” (Kim Il Sung, Socialist Transformation of Private Trade and Industry in Korea, Pyongyang, 1977, edition in English)

Therefore, it is unsurprising that by August 1958, just 5 years after the end of Korean War:
“… the ratio of private traders and industrialists who joined cooperatives stood at …100%.” (Kim Il Sung, Socialist Transformation of Private Trade and Industry in Korea, Pyongyang, 1977, edition in English)

On the contrary, poor Korean peasants who spend their lives literally starving and who have no means to invest in the cooperative do not receive almost anything. And the position of the national capitalists is favored and strengthened due to the fact that their so-called “investment” does not involve any business risk, as North Korea revisionist state controlled by them heavily subsidizes cooperatives with financial assistance coming from exorbitant taxes and dues imposed to toilers and from the wage slavagist surplus value stolen to workers, so when things go bad and profitable dividends are not those expected by Korean national capitalists, social-fascist regime controlled by them is always there to grant them the expected maximum profits. All this covered with “red” and “socialist” phraseology with the aim of deceiving oppressed classes while discrediting authentic communist ideology in a deplorable situation that lasts until nowadays in all of North Korea’s economic sectors (agriculture, industry, etc.). After all, Kim Il Sung once said that the mere act of joining a cooperative necessarily, inevitably and automatically transforms a national capitalist into a socialist worker:

“By joining the producers’ cooperatives, the entrepreneurs and traders ... were transformed into socialist working people.” (Kim Il Sung, The Democratic People’s Republic is the Banner of Freedom and Independence for Our People, Pyongyang, 1975, edition in English)

With this, we see that Kim Il Sungist revisionist, social-fascist and anti-communist depravation and degeneration know absolutely no limits:

"In transforming private trade and industry along socialist lines, the Party closely combined the change of economic forms with the remolding of people. Joining the producers' cooperatives, the entrepreneurs and merchants completely broke with their former life based on the exploitation of the others, they have been changed into socialist working people who produce material wealth by their own labor. This has also speeded up their ideological transformation." (Kim Il Sung, Report on the Work of the Central Committee to the Fourth Congress of the Workers' Party of Korea, 1961, Pyongyang, 1983, edition in English)

“The people's government supports the legitimate business activities of entrepreneurs and traders ... it opens the way to a new life for them by gradually turning them into socialist working people through voluntary membership in various cooperatives and by the other methods." (Kim Il Sung, On the Immediate Tasks of the People's Power in Socialist Construction, 1957, Pyongyang, 1982, edition in English)

As if national capitalists’ and landlords’ inherent exploitative and wage slavagist nature could be magically surpassed and “legitimized” through mere entrance in a Kim Il Sungist cooperative. Of course, Korean revisionists boast that “national capitalists
entered the cooperatives voluntarily”, but this only proves that those “cooperatives” could never be truly socialist neither able to efficiently remove the foundations of bourgeois-capitalist system and formation of exploitation and wage slavery. The otherwise, national capitalists would never accept them neither join them as gladly as they did in North Korea. They would never happily embrace genuine socialist cooperatives in the context of an authentic proletarian dictatorship which deprive them from their class privileges and profits in benefit of socialist construction. In describing their pro-capitalist anti-communist “cooperatives”, Korean revisionists declare that they are:

“(…) popular in the cooperation of capitalist trade and industry. It was a rational form which was readily acceptable to capitalists because it applied distribution according to the amount of investment.” (Kim Han Gil, Modern History of Korea, Pyongyang, 1979, edition in English)

But if national capitalists and bourgeois exploitative elements accepted and joined Kim Il Sungist cooperatives without complaining, this merely demonstrates the totally pro-capitalist, reactionary, wage slavagist and anti-communist character of those same “cooperatives” which are in fact nothing more than instruments in the hands of North Korean bourgeoisie to intensify oppression and exploitation against workers.

And Korean social-fascists even dare to make ridiculous auto-eulogizes such as:

“The policy of our Party and the Government of our Republic towards the private traders and manufacturers is being appreciated even by people who are not communists. A great many visitors to our country from capitalist countries say that they support and approve socialism in Korea.” (Kim Il Sung, Korean Merchants and Manufacturers in Japan Must Make a Strong Contribution to the Patriotic Work for Their Homeland and Nation: Talk to the Second Group of Korean Merchants and Manufacturers from Japan on a Visit to Their Homeland, 1973, Pyongyang, 1986, edition in English)

Of course anti-communists “approve” and “support” Korean “socialism”. They do this simply because supposed Korean “socialism” is not socialism at all. On the contrary, it benefits greatly the interests of Korean national capitalists through granting them free reign over North Korea’s productive sectors, assets, income, wealth, resources, markets, means of production and workforce while harshly repressing working classes and inculcating in toilers’ minds the false idea that “socialism is indeed being constructed in North Korea” in order to make them abandon the struggle for genuine socialism and communism. Indeed, that’s why in a matter of few years, Kim Il Sungists declared that socialism in North Korea was already “completed”. In September 1958, socialist relations of production were said to have been entirely established in all major sectors of the economy. Thus, an allegedly socialist society, free from exploitation, repression and oppression had been accomplished in North Korea:

“Thanks to the correct policies of the Party and the Government and to the devotion and efforts of our working people, we have already made tremendous achievements
in socialist construction. (...) As a result of this policy by the Party, entrepreneurs and tradesmen in our country started to transform themselves into socialist workers. Thus, today (in September 1958) the socialist transformation of private trade and industry has already been completed in our country ...Our Party ... fulfilled this task very smoothly in only three or four years after the war.” (Kim Il Sung, Report at Celebrations Marking the Tenth Anniversary of the Founding of the Democratic People's Republic of Korea, 1958, Pyongyang, 1983, edition in English)

"The socialist transformation of production relations has now been completed in the urban and rural districts of our country. Thus, our society has become a socialist one, free from exploitation and oppression.” (Kim Il Sung, Against Passiveness and Conservatism in Socialist Construction: Speech at a National Meeting of Production Innovators, 1958, Pyongyang, 1983, edition in English)

Of course, this is completely false. Socialist relations of production, socialist construction and proletarian dictatorship were never established in North Korea, but on the contrary, the Northern half of the Korean peninsula had become a national bourgeois social-fascist tyranny which exploited and oppressed workers while covering its enslaving class character behind “red” masks. The development of national capitalism promoted by Korean revisionism means in fact the eternal perpetuation of it. North Korean economy and economic productive relations were never socialist. The truth is that North Korean national bourgeoisie could not have dreamt about an ideology who could better serve its predatory class interests than Kim Il Sungism. And this because Kim Il Sungism allowed that national bourgeoisie could exploit the workers and proletariat in a “peaceful” and “controlled” manner while hiding behind “socialist”, “popular” and “revolutionary” masks. Undoubtedly, one of the main reasons why North Korean national bourgeoisie has always supported Kim Il Sungism is because of its somewhat “leftist” external outlook which misled Korean working classes. We can affirm that Kim Il Sungism ensured Korean national bourgeoisie with a certain “safety”. Kim Il Sungism is the best instrument that Korean national bourgeoisie could have found in order to neutralize the revolutionary feelings which might exist among the North Korean proletarians and workers. Instead of sitting idle seeing Korean exploited oppressed classes embracing authentic Marxist-Leninist ideology and developing a genuinely revolutionary conscience in order to accomplish socialist revolution, to implement proletarian dictatorship and to construct true socialism and communism, North Korean “patriotic” bourgeoisie created its own apparently “revolutionary” ideology and accomplished its own phony “socialist revolution”. Of course, this bourgeoisie could never reveal that this fake “socialist ideology” was simply a disguise to hide the implementation of its exploitative, repressive, oppressive, wage slavagist class dictatorship, because otherwise it would never attract North Korean exploited oppressed classes. Korean national bourgeoisie solved this problem in a very cunning way. It dressed its own bourgeois ideology with “Marxist-Leninist” clothes and with “popular” phraseology with the purpose of winning the exploited oppressed classes to its side. Korean national bourgeoisie used the mask of “socialism” and of “Marxism-Leninism” in order to hide its exploitative and reactionary class interests and to conquer social, ideologic, economical and political state power
while safeguarding itself against the possibility of the happening of a true socialist revolution.

In order to justify this anti-Marxist and bourgeois-capitalist course that is on the antipodes of that followed in Bolshevist Soviet Union of comrades Lenin and Stalin and in comrade Enver’s Socialist Albania, Korean revisionists attempt at using the old trick of reiterating “each country’s specific features”, an “argument” that has long been used by revisionists of all types to excuse their rejection of authentic communist ideology. Indeed, also Kim II Sungists always put the main emphasis on Korea's specific particularities and that “Korean national revolution should not copy foreign models” (during the 50’s, Kim II Sung defended the interests of North Korean bourgeoisie in ideological misleading by expelling from the WPK all those who refused “Juche” revisionist-nationalist path and who, accordingly to him, wanted to “cause factionalism”, to “copy foreign methods” and to prevent that “Juche Idea” was applied in party work), when the truth is that genuine Marxist-Leninist universal irreplaceable and invincible internationalist principles are never “factionalist”, neither “sectarian”, neither “foreign”, but on the contrary, they are always universaly applicable in the entire world, at least in what concerns main aspects. Of course, there can be certain national particularities which will dictate some specificities of socialist construction. But the 5 Classics of Marxism-Leninism always underlined that those specificities are always limited to minor and secondary aspects of socialist construction and can never be extended to its essential characteristics, because socialist and communist construction must follow a certain and invariable line in accordance with the teachings of those Classics, regardless of the place in which socialism and communism are being built. The 5 Classics of Marxism-Leninism struggled always for world socialism and world communism in first line, and the first stage of socialism “in one country” was thus only an unavoidable step for achieving this higher goal. And also the anti-socialist justification often used by supporters of Korean revisionism worldwide that “in Korea, the majority of the population was peasant” does not hold any water because this excuse does not convince who has the minimum knowledge about socialist revolution construction in Bolshevist Soviet Union of comrades Lenin and Stalin and in comrade Enver’s socialist Albania. In fact, as we already repeated many times, in both these countries, the peasantry also represented the vast majority of the population. But this did not prevented communist parties in both nations from establishing proletarian dictatorship which - in alliance with the oppressed peasants and soldiers – defeated, overthrew and expropriated the exploitative oppressive classes, socialized lands and all means of production and started to walk the glorious path to socialist and communist construction. It is obvious that this was an utterly opposite course to that embraced in revisionist North Korea, where Kim II Sungists always rejected and denied the fundamental Marxist-Leninist-Stalinist-Hoxhaist principle of proletarian leadership in the revolution (and indeed, what could we expect if North Korea’s Kim II Sungist bourgeois-capitalist-revisionist “revolution” was never intended to be socialist?). Because of the place it occupies relatively to the means of production, due to its working and living conditions, the working class (that is, the proletariat) is the only revolutionary class. It is the only class which is able to get rid of bourgeois-capitalist prejudices and ideas in order to acquire a truly communist conscience:
“One of the greatest merits of Marxism is that it saw in the proletariat not just an oppressed and exploited class, but the most progressive and revolutionary class of the time, the class which history had charged with the mission of the gravedigger of capitalism. Marx and Engels explained that this mission stems from the socio-economic conditions themselves, from the place which the proletariat occupies and the role which it plays in the process of production and socio-political life, from the fact that it is the bearer of the new relations of the future socialist society, that it has its own scientific ideology which illuminates its way has its own leading staff — the communist party. Despite the changes which have occurred in the development of the economy and the social composition of capitalist society, the overall conditions of the existence, the work and the life of the proletariat today remain those which Marx analyzed. No the other class or social stratum can replace the proletariat as the main and leading force of the revolutionary processes for the progressive transformation of society.” (Enver Hoxha, Eurocommunism is Anti-communism, Tirana, 1980, edition in English)

During all their lives, the 5 Classics of Marxism-Leninism tirelessly stressed the necessity of proletarian leadership for an authentic socialist revolution. For example, comrade Enver Hoxha always did his utmost to apply this basic principle of Marxism-Leninism in Albania, even though this was a country in which the overwhelming majority of inhabitants were peasants by the time Albanian Marxists-Leninists-Stalinists-Stalinists achieved power. During the National Liberation War in Albania, the few proletarians that existed had already been leading the revolutionary war activities against nazi-fascist and Anglo-American imperialist invaders, as well as the first measures taken to overthrow and annihilate all kinds of exploiting oppressive anti-communist classes, forces and elements in the country. However, in most situations, Albanian working class was so scant that they tended to be practically “inexistent”. But Enver knew that proletarian leadership in the revolution is vital to the success of socialist and communist construction (in Albania and elsewhere) and therefore he was never intimidated by the fact that Albanian population was mainly peasant. Therefore, Albanian comrades headed by Enver developed a plan which is a lesson of revolutionary willpower to all genuine communists around the word: with the internationalist help of comrade Stalin’s Soviet Union, Albanian communists strengthened/led the Albanian proletariat towards its turning into a powerful class. In fact, they initiated the development of the heavy industry of means of production to ensure the country’s complete independence and simultaneously with this they also encouraged the formation of a strong Albanian working class which never stopped increasing in numbers until 1985. The number of Albanians working in industry was about to surpass the number of those working in agriculture by the time of comrade Enver’s death. For a country whose economy in 1945 was virtually constituted solely by the agricultural sector, this represents an absolutely extraordinary and prodigious advance. And this situation would have been certainly deepened if revisionism had not ultimately conquered power in Albania. This is model and lesson to all those repulsive revisionists who, like Kim Il Sungists, try to hide their rejection of this essential teaching of Marxism-Leninism by arguing about “countries’ particular conditions” and that “in our country, it is not possible to fulfill the principle of proletarian leadership because there is no proletariat whatsoever” (indeed, this kind of phony “arguments” and “reasons” used
by bourgeois-capitalists, revisionists and social-fascists of all types is also a pretext not to
develop the heavy industry of means of production, thus preventing their respective
countries from becoming truly independent and keeping them in neo-colonial
exploitative, oppressive subservience in order to maximize the bloody profits of world
imperialists). Currently, it is very difficult to find a country where proletarian classes are
lacking as much as they were in 1945 Albania, but even if this is the case, Albanian
Marxists-Leninists-Stalinists showed us that there can be no false justifications for not
applying this key principle: if there is no revolutionary proletariat, then we, Stalinists-
Hoxhaists, will strengthen it and will put it leading the revolution towards authentic
socialism and communism (although we must state that nowadays, and contrary to what
occurred during the first stage of “socialism” in a single country, this “principle” is not
needed any more, because meanwhile the situation changed in favor of the proletariat,
thus the world proletariat is nearly everywhere present and developed in the course of
capitalist globalization – all countries of the world became already capitalist countries
equipped with a bourgeoisie and an rapidly increasing amount of millions of proletarians.

The task of us Stalinist-Hoxhaists is to revolutionize the proletarians all over the
world for leading them to world socialism and world communism by means of the
socialist world revolution. As part and vanguard of the working class, we communists
do not “create” the revolutionary proletariat, we only create the necessary conditions and
requirements for its revolutionization - thus as the carriers of the teachings of the 5
Classics of Marxism-Leninism which we combine in the proletarian class-struggle).

On the other side, Kim Il Sungist revisionism always put main stress on the peacefully
and "voluntarily" “education” of the national capitalist class and the encouragement to
the development and reinforcement of this exploitative class, either through their
domination in the cooperatives, either through direct participation in government. But as
we had already explained, from the moment that any kind of bourgeois-capitalist anti-
communist elements are allowed to retain its class positions, class interests, maximum
profits and class privileges and to accumulate profits through exploitation of workers’
labor, it is inevitable that proletarian dictatorship has not been established, and if
proletarian dictatorship has not been established, that is because we are still under a
bourgeois-capitalist wage slavagist dictatorship. After all, if something does not
efficiently defend proletarian dictatorship and socialism, then it necessarily defends
bourgeois dictatorship and capitalism. We hope that the above quoted references can
prove that North Korean false "socialism" has absolutely nothing to do with genuine
socialist revolution and construction (the national capitalist class was never overthrown
and disempowered neither expropriated), neither with the establishment of the
dictatorship of the proletariat. Indeed, as we had already referred, Kim Il Sungist
revisionists solved the subject of proletarian dictatorship by simply presenting the social-
fascist national bourgeois regime in North Korea as being synonym of an authentic
dictatorship of the proletariat as defined by the Classics of Marxism-Leninism). As we
tried to show, in “socialist” North Korea, national bourgeoisie continued to exploit the
working people through the pro-capitalist “cooperatives” which are nothing more than a
disguise to the true class nature of North Korean bourgeois social-fascist class tyranny of
which Kim Il Sungists are the best servers.
Anthe other aspect of Korean revisionism is its adoption of the so-called “Songun politics”:

“Songun politics is rooted in the military-priority ideology that embodies the Juche idea.” (http://www.korea-dpr.com/songun.html, Songun Politics, edition in English)

This social-fascist concept designates military as the “supreme repository of power” and defends the politics of giving absolute priority to martial issues under the slogan “military first”. Accordingly with Kim Il Sungists themselves, ‘military first politics’ dominates North Korean political system and formation, ‘a line of military first economic construction’ acts as an economic system and formation, and ‘military first ideology’ serves as the orientating ideology. They affirm that in North Korea (which has the 4th biggest army in the world), the Korean People's Army is granted the primary position in the North Korean government and society, determining domestic policy and international relations. The Songun politics have been officially implemented and intensified since 1994, after the death of Kim Il Sung and are anthe other characteristic revealing the anti-communist nature of Korean social-fascism. In first place, the “Songun politics” deny one of the most essential principles of Marxism-Leninism: proletarian leadership in the revolution. Indeed, Kim Il Sungists affirm that “it is the army which must play the predominant role in the revolution”. Of course, North Korea was never a country in which genuine socialism was being built and its fake “revolution” had never anything to do with Marxism-Leninism. Therefore, a bourgeois-capitalist “revolution” such as that of North Korea is condemned to be led and dominated by the national bourgeoisie. The problem is that Korean revisionists insist in trying to falsely present it as being a “socialist revolution” allegedly “led by the military”. Even if this was truth, it would suffice to prove that North Korean “socialism” is revisionist to the bone and is opposite to MLSH, because only the proletariat headed by its vanguard communist party is able to play the dominant leading role in any authentic socialist revolution and construction. One of the main principles of Marxism-Leninism is that a truly socialist revolution can only be led by the armed proletariat. If this is not the case, then this automatically and inevitably means that the revolution in question is not socialist. The Classics of Marxism-Leninism underlined many times that only the proletariat could efficiently lead a truly socialist revolution. As comrades Lenin and Enver state:

"The proletariat . . . alone is able . . . to retain power sufficiently long to suppress completely all the exploiters as well as all the elements of disintegration.” (Lenin, The Immediate Tasks of the Soviet Government, March-April 1918, edition in English)

“The denial of the existence of the proletariat as a class in itself, as the most advanced class of society, charged by history with the glorious mission of eliminating the exploitation of man by man and building the new, truly free, equal, just and humane society, is nothing new. The various opportunists were preaching it at the time when Marxism was emerging as a philosophic doctrine and a political movement. Marx and Engels refuted these views and gave the proletariat weapons and arguments to fight not only these, but also the other lackeys of the bourgeoisie, the future apologists of capitalism, such as the modern revisionists today. (...) The
stand towards the working class and its leading role has been the touchstone for all revolutionaries at all times. Abandonment of the hegemony of the proletariat in the revolutionary movement, pointed out Lenin, is the most vulgar form of reformism.”

(Enver Hoxha, *Eurocommunism is Anti-communism*, Tirana, 1980, edition in English)

The communist party of Leninist-Stalinist type permits that the proletariat can be tempered with a thoughtful ideological formation and steeled discipline which will allow it to proficiently play its historical inevitable leading role as the vanguard of the socialist revolution, as the main causer of defeat, overthrown and extermination of exploitative, repressive, oppressive, bourgeois-capitalist socio-economic-ideological wage slavagist anti-communist order, as the only truly revolutionary guide that can successfully lead all workers and oppressed classes towards a stateless, classless and propertyless society. All those who, like the Kim Il Sungists, deny the necessity of a MLSH proletarian party by replacing it with militaristic social-fascist concepts are automatically rejecting communist ideology in its totality. In fact, here we can perceived an the other similarity between Maoism and Kim Il Sungism when Korean revisionists affirm that “the army is in first place”, i.e., that the army commands everything else including the party. But as we have already referred in many occasions, what determines everything is the class who detains political, economic, social and military power. And in social-fascist North Korea, the class who controls all these aspects is the bourgeoisie (and just like happens in all the other bourgeois-capitalist-revisionist regimes, the army was and is always one of main instruments used by the bourgeoisie to repress the toiling classes and to eternal perpetuate its exploitative, oppressive, wage slavagist, anti-communist class rule). Therefore, also military power and the army are totally in its hands – they are never “independent”, as the pro-capitalists pretend. Thus, in, revisionist North Korea, bourgeois, anti-socialist, pro-capitalist and pro-imperialist army is surely above the “Workers”’ party which is very far from being a genuine communist party.

These kinds of Kim Il Sungist “theories” reveal a total absence of a truly Marxist-Leninist world outlook and are in total opposition to what occurred in Bolshevist Soviet Union and in comrade Enver’s socialist Albania, where armed struggled was firmly led by a genuine communist proletarian party of Leninist-Stalinist type and where:

“The guns belonged to the proletariat and were commanded by the Bolshevist party and not the other way round.” (Documents of the Comintern (Stalinists-Hoxhaists), *Neo-revisionism or Leninism?*, 2004, edition in English)

But besides this, the truth is that Kim Il Sungist deceitful qualification of North Korean bourgeois-capitalist army as “the heir of anti-Japanese resistance forces” (indeed, already at the time of Japanese colonialism, the anti-communist Kim Il Sung’s guerrillas which were the antecessors of North Korean monarcho-fascist army and they were indeed the armed force of Korean national bourgeoisie in defense of its free and utter access to the country’s produtive sectors, assets, income, wealth, resources, markets, means of production and workforce) it talk about “military first politics” is nothing more than a disguise to the fact that not only North Korean bourgeoisie at the service of world imperialism and social-imperialist exercises its dreadful wage slavagist rule over Korean
workers and oppressed classes, but also that through “Songun politics”, it is intensifying and perfecting the repressive abilities of one of its main instruments to keep North Korean social-fascism alive: the army. It is not by chance that North Korean revisionist bourgeoisie created one of the largest armies in the world, composed of around 25% of the entire North Korean population. It do this because it aims at having this colossal army as the best armed wing and protector of its bourgeois-capitalist anti-communist system and formation of maximum profit accumulation through exploiting workers and stolen the surplus value they produce. In fact, North Korean social-fascist rule itself is openly recognizing this truth. Sergey Kurbanov, a specialist in North Korean issues and chief of the Institute of Korean Studies of University of Saint Petersburg, has described the manner in which (during his frequent trips to North Korea) the members of the North Korean revisionist bourgeoisie have admitted to him their willingness to defend the “Songun military first politics” in order to secure their profits and wealth:

"North Korean wealthy people actively want to eternal maintain and safeguard the system and formation of Songun in order to protect and keep their incomes and properties.” (http://dailynk.com/korean/read.php?cataId=nk00300&num=43319, 2007, translated from Korean language)

So, as can be concluded, behind Kim Il Sungist fake “red” and “revolutionary” masks, there is nothing but a typically bourgeois-capitalist wage slavagist dictatorship which does not hesitate in using military fascist means with the purpose of repressing exploited oppressed classes to ensure their class positions, class interests, maximum profits and class privileges.

But unfortunately for North Korean social-fascist bourgeoisie, this situation can easily be turned against it because the immense majority of the soldiers composing North Korean massive army come from the exploited and oppressed classes (including from the proletariat), and therefore they will be among the main action targets of the future North Korean Section of the Comintern (SH) with the aim of making them acquire an authentic communist conscience and adhering to the only truly revolutionary ideology: Marxism-Leninism-Stalinist-Hoxhaism. Long time ago, in his brilliant book “Eurocommunism is Anticommunism”, comrade Enver Hoxha reflected about this issue and made a very accurate affirmation that serves as an ideological guide-line not only for North Korean army but also to all bourgeois-capitalist-imperialist-revisionist armies in the world:

“The principles, laws and organizational structures in the bourgeois armies are such that they allow the bourgeoisie to exert control over the army, to eternal maintain and train it as a means to suppress the revolution and the peoples. This shows the markedly reactionary class character of the bourgeois army and exposes the efforts to present it as «above classes», «national», «outside politics», «respecting democracy», etc. Regardless of the «democratic traditions », the bourgeois army in any country is anti-popular and destined to defend the rule of the bourgeoisie and to carry out its expansionist aims. However, the bourgeois army does not constitute a compact mass; there is not and cannot be unity in it. The antagonistic contradictions between the bourgeoisie, either capitalist or revisionist, on the one hand, and the
proletariat and the classes, on the other, are reflected in the armies of these countries, too. The classes of soldiers, made up of the sons of workers and peasants, have interests diametrically opposed to the character of the army and the mission the bourgeoisie charges it with. Like the workers and the other working people, the classes of soldiers are interested in the overthrow of the exploiting order, and that is why the bourgeoisie shuts it up in barracks and isolates it from the people, turning the army, as Lenin pointed out, into a «prison» for millions of soldiers. This is the basis of the conflict which grows constantly deeper between the soldiers, who are the sons of the people, and the commanding body, the officers, who are the executive hand of the capitalist bourgeoisie, trained and educated to serve the interests of capital zealously. The work of the Marxist-Leninist party aims to make the soldier revolt against the officer, so that he does not carry out the orders, does not observe the discipline and the laws of the bourgeoisie, and sabotages the weapons in order to prevent them from being used against the people. Lenin said, «Not a single great revolution has ever taken place, or ever can take place, without the 'disorganization' of the army. For the army is the most ossified instrument for supporting the old regime, the most hardened bulwark of bourgeois discipline, buttressing up the rule of capital, and preserving and fostering among the working people the servile spirit of submission and subjection to capital. » Of course, the methods, forms and tactics to bring about the disorganization and disintegration of the army are many and varied, depending on the concrete conditions. The conditions are not identical in every country today and, therefore, the tactics of the Marxist-Leninists differ from one country to another. There are countries where fascist dictatorships and terror have been established openly, and there are the others where those few legal forms of bourgeois democracy can and must be utilized. In general, however, personal work with individual soldiers, both inside and outside the barracks, the stern struggle of the workers, the continual strikes, demonstrations, rallies, protests, etc., play an important role, both for the mobilization of the classes and for the disorganization of the bourgeois army. «All these, so to say, test battles and clashes,» pointed out Lenin, «are inexorably drawing the army into political life and consequently into the sphere of revolutionary problems. Experience in the struggle enlightens more rapidly and more profoundly than years of propaganda under the other circumstances.» Work must be done with the soldier, the son of the people, before he joins the army, and later, when he is carrying out his military service, which is the most decisive phase, and finally, when he completes his service and becomes a reservist. Work with the lower ranking officers, in order to separate them from the caste of senior officers and to convince them not to raise their hand against the people, must not be excluded either. Of course, political work in the army is as dangerous as it is important. Whereas the worst that can happen to you for political activity and propaganda in the ranks of the trade-unions is to be dismissed from your job, in the army where political work and propaganda are sternly prohibited, the punishment could be to face the firing squad. However, revolutionary communists have never lacked the spirit of sacrifice, or the conviction that without working in this sector the way to the revolution cannot be opened. At the same time, the disorganization of the bourgeois army is a component part of the strategy aimed to ruin the warmongering plans of the capitalist bourgeoisie, to sabotage its predatory wars and
transform them into revolutionary wars. This is how the Bolsheviks acted with the czarist army in the time of Lenin. The overthrow of Kerensky and his government which wanted to continue the imperialist war, Lenin's policy on peace, on the agrarian question and the distribution of the land among the poor peasants, etc., brought the soldiers over to the side of the revolution, while the officer caste remained with the White Guards, on the side of the counter-revolution. The Leninist strategy and tactics of struggle against the bourgeois army make it easier to encourage and mobilize the working class and the peoples for the revolution, for the anti-imperialist and the national liberation wars. The world revolutionary movement has rich experience of work in the ranks of the bourgeois armies. In the czarist army in Russia in 1905, revolutionary committees of soldiers were created under the leadership of the Russian Social-democratic Party, of which Lenin was the leader. In the February Revolution of 1917, and especially in the October Revolution, party cells and soviets of soldiers and sailors were formed in the detachments and units of the czarist armed forces, and these played the decisive role in taking the bulk of the bourgeois army over to the side of the revolution. During the Anti-fascist National Liberation War in Albania, the Communist Party of Albania worked in deep illegality within the ranks of the army, and even in the gendarmerie, police, etc., in order to paralyze those weapons and to bring about disorder in and desertions from their ranks. This compelled the enemy to distrust, and in some cases, to intern whole detachments of the old Albanian army which was in the service of the occupier. At the same time, many military men from the old army went over to our National Liberation Army. (...) This is an experience which proves that the army and the police, however numerous and well armed, cannot stop the revolution when the people rise in a united bloc, when careful work is done for the demoralization and disintegration of the bourgeois army and police. The Marxist-Leninist parties, however, without neglecting the other directions of the struggle, regard the struggle for the unity of the working class and the disintegration of the bourgeois army as two directions of decisive importance for the triumph of the revolution. «Of course, » said Lenin «unless the revolution assumes a mass character and affects the troops, there can be no question of serious struggle.» The purpose of the work of the Marxist- Leninists in the ranks of the bourgeois and revisionist armies is to draw the military men into conscious revolutionary activity, and not simply to organize coups d’état. Marxist-Leninists have never regarded the overthrow of the capitalist order as a question of putsches and military plots, but as a result of the conscious activity and active participation of the classes in the revolution.” (Enver Hoxha, Eurocommunism is Anti-communism, Tirana, 1980, edition in English)

Now changing of subject, a recent issue that put revisionist North Korea on the headlines of the world is that of the atomic bomb that is in possession of the country’s social-fascist bourgeoisie. American imperialism and its South Korean fascist compradore lackeys scream against North Korean nuclear program, which they qualify as a “world threat”. American Defence Secretary Robert Gates stated that “We will not stand idly by as North Korea builds the capability to wreak destruction on any target in Asia – or on us.” He also warned that the DPRK’s nuclear program is a “harbinger of a dark future.” Obama,
the representative of USA imperialism, also hypocritically condemned North Korea’s “belligerent provocative behaviour” as posing a “grave threat.” In June 2009, the UN Security Council unanimously passed a US-sponsored resolution ratcheting up the financial, trade, and military sanctions against the DPRK. And also South Korean fascist leaders made several statements against North Korean atomic bomb. Of course, American imperialists and their servers worldwide could not care less about “global safety”. They are solely concerned with their imperialist interests. They don’t hesitate in launching bloody wars and coups anywhere their predatory interests are at stake. American imperialists provided the Nazi-fascist state of Israel with the atomic bomb so it could continue its genocidal policies against oppressed exploited Palestinian people in a more effective manner. Their problem with North Korean nuclear weapons is that it provides North Korean bourgeoisie with a major force and deterrent motive to American imperialists’ and South Korean fascists’ ambitions of conquering the entire Korea through military means annihilating social-fascism in the Northern half of the peninsula and replacing it with pro-American neo-colonial fascist dominion. This is even more true if we take into consideration that bourgeois-capitalist-revisionist anti-communist compradore North Korea is a neo-colony and client state of Chinese social-imperialism – American imperialists main rival for maximum profits through total and exclusive dominion over world’s productive sectors, assets, income, wealth, resources, markets, means of production and workforce. Therefore, American imperialism gets desperate each time North Korean military nuclear arsenal gets stronger, because it difficulties its plans of overthrowing North Korean social-fascism. If North Korean military forces were weak, American imperialists and their South Korean lackeys would safely launch a martial attack of great proportions against the country in order to remove its revisionist regime and to substitute it by another one entirely loyal to their greedy interests. This would be indeed a good manner to weaken Chinese social-imperialist power and influence over Eastern Asia. But from the moment North Korea possesses the atomic bomb, American imperialists and their fascist lackeys will always think three times before launching such attack, because its consequences would be unknown. On the other side, supporters of North Korean revisionism around the world try to mislead world workers through advocating that fabrication of nuclear weapons by North Korean bourgeoisie would be “defending socialism”. But this is entirely false. Not only has North Korea never had absolutely anything to do with socialism neither with authentic communist ideology, but also the true objectives of North Korean bourgeoisie in fabricating a nuclear arsenal is to avoid the overthrow of their anti-communist regime (and the end of their class privileges, positions, maximum profits and wage slavagist bourgeois-capitalist exploitative order) through relying on the fear caused by the perspective of an atomic war to originate a deterrence policy in order to discourage American imperialists and their allies around the world from attacking North Korea:

“From its lonely and precarious perch the North cannot help feeling vulnerable. Consider the intimidating military threat it faces. The DPRK’s outdated and ill-equipped army is no match for the conventional forces of the United States, South Korea, and Japan. The United States eternal maintains a large attack base in South Korea. As Paul Sack reminds us in a recent correspondence to the New York Times, at least once a year the US military conducts joint exercises with South
Korean forces, practicing a land invasion of the DPRK. The US Air Force eternal maintains a “nuclear umbrella” over South Korea with nuclear arsenals in Okinawa, Guam, and Hawaii. Japan not only says it can produce nuclear bombs within a year, it seems increasingly willing to do so. And the newly installed leadership in South Korea is showing itself to be anything but friendly toward Pyongyang.

The DPRK’s nuclear arsenal (...) may cause US officials to think twice before cinching a tighter knot around the North (...) the Pyongyang leaders are convinced that the best way to resist attack is by developing a nuclear arsenal. It does not really sound so crazy. (...) the United States does not invade countries that are armed with long-range nuclear missiles (at least not thus far).”

(http://www.michaelparenti.org/NorthKorea.html, Michael Parenti, North Korea: Sanity At The Brink, 2009, edition in English)

Some time ago, Kim Jong Il stated that North Korean revisionist tyranny would never “even think about giving up its nuclear weapons”. And after Kim Jong Il died in December, 2011 and his son Kim Jong-Un (by that time, Kim Jong-un had already affirmed himself as the next in North Korean revisionist monarcho-fascist dynasty by surpassing all his siblings and half-siblings who rivaled with him for ascension to North Korean social-fascist throne), the “great heir”, had replaced him in the North Korean monarcho-fascist dynastical throne, he reaffirmed the intention of continuing developing nuclear arsenal, as this corresponded to North Korean exploiting dominant classes’ best interests. Indeed, the current North Korean social-fascist monarch Kim Jong-Un has underlined his unwavering loyalty as the most visible representative of North Korean exploitative bourgeoisie by underlining embracement of all revisionist and anti-communist features of North Korean revisionist system and formation:

“In what concerns me, I will be a worthy companion (...) on the path of the sacred Songun revolution and I will be faithful to Kim Jong II’s recommendations.” (Kim Jong-un, Luttons Ferme Pour La Victoire Final en Portant Encore Plus Haut L’Etendard Du Songun, 2012, translated from French language)

“Kim Il Sungism and Kim JongIlism are the coherent system and formation of thought, theory and method of Juche (...) We must build and develop our country in accord with the ideas and purposes of the two leaders.” (Kim Jong-un, Menons A Un Brillant Achèvement L’œuvre Révolutionnaire Juche En Honorant Le Grand Camarada Kim Jong Il Comme Secrétaire General Eternel De Notre Parti, 2012, translated from French language)

So, we can observe that North Korean exploiting classes are firmly proclaiming their goal of keeping North Korea under their wage slavagist, pro-imperialist, oppressive and repressive sway while eternal maintaining the country’s oppressed classes in a state of total exploitative enslavement and of revisionist monarcho-fascist alienation.
Indeed, another characteristic that North Korean social-fascist regime shares with all the other revisionist states (past and present) is the existence of enormous social inequalities (which are inherent and inevitable due to the bourgeois-capitalist exploitative, oppressive and anti-communist nature of political-social-economic-ideological formation and relations of production in such states) between the exploiting Kim Il Sungist social-fascist slavagist bourgeoisie and the destitute oppressed, repressed and exploited working classes. While North Korean workers live as slaves of the social-fascist bourgeoisie, the members of this last one enjoy from luxury lives at the expenses of toilers’ exploitation. It is a well known fact, admitted even by close collaborators of North Korean revisionist tyranny, that North Korean “great leaders” and the other members of the country’s bourgeoisie have a lavish lifestyle which rivals with those of Western corporative billionaires in what respects to opulence and class privilege. For example, Kim Jong Il had very expensive tastes. In October 2006, Reuters published that “no one enjoys from more luxury products than Kim Jong Il, who boasts of having the largest wine cellar in the country, with more than 100,000 bottles. Kim prefers luxury foods like caviar coming from Iran, French wine and champagne, sea crayfish and the best sushi that is brought from Japan to him in private planes” (source: http://archives.tcm.ie/irishexaminer/2006/10/14/story15779.asp, edition in English). He and the rest of North Korean revisionist, social-fascist and anti-communist bourgeois class are also very fond of luxury materials like elephant ivory, reaching the point of promoting the dealing of this product in Africa’s black markets (source: http://www.dailymail.co.uk/sport/worldcup2010/article-1258109/WORLD-CUP-2010-North-Korean-workers-drafted-help-construction-stadiums-South-Africa.html, edition in English language).

Moreover, CNN also informed that Kim Jong Il’s annual expenditures on cognac from the Hennessy trademark (Kim Jong Il’s favorite) reached around US$700,000, while average North Korean earns an annual salary of around US$900 (source: http://edition.cnn.com/2003/US/01/08/wbr.kim.jong.il/, edition in English). Kim Jong Il’s former Japanese chef Kenji Fujimoto affirmed that Kim Jong Il often sent him around the world to purchase a variety of foreign delicacies to please the tastes of monarcho-fascist “great leader” (source: http://web.archive.org/web/20050311193942/http://english.chosun.com/w21data/html/news/200406/200406270015.html, edition in English). According to Fujimoto, Kim Jong Il used to send his many servants/slaves taking a plane to Beijing only to bring him hamburgers from world famous American capitalist-imperialist corporation McDonald’s. Fujimoto also revealed that opulent parties lasting all night and including large amounts of alcohol and sex are very frequent among North Korean social-fascist bourgeois class. This practice was inherited from Kim Il Sung’s times, and him and his descendants Kim Jong Il and Kim Jong-un were often seen heavily drunk. He informed that North Korean revisionist bourgeoisie possesses an harem where girls under 16 years who were kidnapped from their families are kept as sex slaves to be utilized by the members of social-fascist bourgeois class (source: http://www.em jornal.xl.pt/detalhe/noticias/internacional/mundo/os-segredos-mais-obscene-de-kim-jong-il, translated from Portuguese language). Because of increasing poverty and penury which are innate to the capitalist, exploitative, wage slavagist and
anti-communist character of Kim Il Sungist repressive, social-fascist pro-imperialist bourgeois-revisionist society, prostitution is indeed a phenomenon widely spread in North Korea (and also throughout capitalist-imperialist-revisionist world).

Moreover, Kim Jong Il’s birthdays are called “Days of the Sun”, and during his lifetime there were always sumptuous feasts and parties exclusively for North Korean bourgeois class on these days. Annually, it is estimated that North Korean government spends the equivalent to around 31,7 millions of euros in the anti-communist personality cult to the “great leaders” (source: http://www.dn.pt/inicio/globo/interior.aspx?content_id=2930619&seccao=%C3%81sia, translated from Portuguese language) of the Kim dynasty that we have already analyzed in this article. Moreover, Kim Jong Il also has contacts with various wealthy celebrities from all over the world and he dedicated significant periods of time to a sport which is considered as one of the more elitist due to the prohibitive costs of materials and infrastructures that allow its practice: golf. North Korean state media openly admitted this and even reported that Kim routinely shot three or four holes-in-one per round (source: http://www.worldtribune.com/worldtribune/WTARC/2004/ea_nkorea_06_16.html, edition in English).

Furthermore, North Korean fugitives also revealed that each “great leader”, as the maximum representative and one of the most preeminent members of the country’s revisionist, social-fascist and anti-communist bourgeoisie, has 17 different palaces and residences all over North Korea, including a colossal private luxury resort near Baekdu Mountain, a seaside lodge in the city of Wonsan, and Ryongsong Residence, a gigantic palace complex northeast of Pyongyang surrounded with multiple fence lines, bunkers and anti-aircraft batteries (source: http://www.dailynk.com/english/read.php?cataId=nk02300&num=83, edition in English). What a strange “socialism” (which in fact is not socialism, neither communism, neither Marxism-Leninism at all) that Kim Il Sungists have founded in North Korea!

And there is much more.

During their social-fascist reign, the “great leaders” and the rest of North Korean revisionist bourgeoisie amassed a colossal wealth coming from the harsh wage slavery they impose on proletarians and workers. Profits made through selling North Korean to foreign imperialism and social-imperialism and through exploiting oppressed classes by appropriating the surplus value produced by toilers’ labor in the country’s state capitalist enterprises. In fact, according to the Sunday Telegraph, were discovered in Luxembourg Banks deposit accounts in the value of US$ 4 billion (which surely represents only a tiny part of the incalculable wealth accumulated by North Korean revisionist, social-fascist, anti-communist, exploitative and oppressive bourgeoisie) belonging to Kim Jong Il, what suffices to turn him in one of the wealthiest men in the world and proves the real class character behind Kim Il Sungist “mthe otherly socialism” masks and “love and trust” ridiculous shibboleths (source: http://www.telegraph.co.uk/news/worldnews/asia/northkorea/7442188/Kim-Jong-il-keeps-4bn-emergency-fund-in-European-banks.html, edition in English). Accordingly to
the sources, this money is to be used by Kim Jong Il and his successors in case they need to exit North Korea; unfortunately to these social-fascist “great leaders”, when Korean and world workers under the leadership of the Comintern (SH) conquer power at a world / global / planetary scale, there won’t be any places where North Korean monarcho-fascist bourgeoisie can escape the fury of world proletariat’s communist anger. Moreover, Luxembourg, one of the pillars of the capitalist-imperialist anti-communist “European Union” which boasts of being a “center of freedom” while harshly repressing all those who fight for genuine communism and while serving indeed as protector of the colossal wealth stolen to workers by the most awful social-fascist tyrants, who submerge their countries in blood in order to make maximum profits and to enjoy limitless class privileges through exploiting toiling classes to the bone. “Center of freedom” in words, defender of all kinds of bourgeois-capitalist exploitative, oppressive, repressive, anti-communist dictatorships in deeds! And what have the revisionists to say about such “discoveries”? They simply pretend they don’t exist. When Mobutu’s and Suharto’s accounts were found or when Pinochet’s deposits were revealed, Kim II Sungist revisionists came out hypocritically screaming against “the cleptocratic dictators imposed by American imperialism”. But when it comes to the wealth that bourgeois-capitalist anti-communist tyrants of revisionism / social-fascist kind (who are as exploitative, oppressive and anti-communist as all the others) steal their respective countries’ workers and to the immense class privileges they enjoy, then Kim II Sungist revisionists, social-fascists, anti-communists shamelessly ignore and despise it. Such is the case not only with North Korea, but also with many the other former and present revisionist countries. For example, Kim II Sungists always praised the lavish life enjoyed by the anti-communist bourgeoisie of social-fascist countries like revisionist Soviet Union, East Germany, Poland, Czechoslovakia, etc. and they did the same relatively to the even more extreme case of Ceausescu’s social-fascist depraved bourgeois-capitalist tyranny which subjected Romanian destitute oppressed workers to the wildest levels of exploitation, slavery and turned Romania into a neo-colony in favor of world imperialist banks and corporations while Ceausescu, his family and his clique enjoy from all kinds of luxuries, from yachts, to mansions, palaces, armies of servants, jewels, haute-couture clothes, art galleries and everything else they could desire, just like happens with the members of North Korean monarcho-fascist bourgeois class (indeed, the “Juche Idea” and Kim II Sungism were greatly supported by Ceausescu, who ordered the translation of its books to Romanian language, undoubtedly a proof of how social-fascists anti-communists recognize the identity of their enslaving exploiting repressive capitalist predatory class interests). We, Stalinists-Hoxhaists, struggle for world proletarian and socialist revolution, for world proletarian dictatorship and for authentic socialism and communism all over the world in accord with the teachings of the 5 Classics of Marxism-Leninism. We fight for the defeat, overthrow and elimination of capitalist-imperialist-revisionist wage slavagist system and formation, of all types of plundering, repression, exploitation and oppression and of all kinds of bourgeois dictatorships, no matter if they are of “democratic” and “popular” façade, of fascist kind or of social-fascist kind.

And those who might think that all this was something exclusive from Kim II Sung’s and from Kim Jong II’s monarcho-fascist reigns are totally mistaken. In 2012, Business Insider reported that "Signs of a rise in luxury goods have been creeping out of North
Korea since Kim Jong-un took over as last year. Just recently, Kim's wife Ri Sol-Ju was photographed holding an expensive Dior handbag, worth almost $1,594 – more than an average year's salary in North Korea" (source: http://www.businessinsider.com/kim-jong-uns-love-for-luxury-2012-10, edition in English). According to diplomatic sources, "Kim Jong-un likes to drink and party all night like his father and ordered the [imported sauna] equipment to help him beat hangovers and fatigue” (source: http://english.chosun.com/site/data/html_dir/2012/08/22/2012082201264.html, edition in English). Kim Jong-un is also known by his addiction to plastic surgeries, and he was recently interned in a luxury clinic in North Korea to receive one more in order to modify his facial appearance (source: http://www.telegraph.co.uk/news/worldnews/asia/northkorea/9822936/North-Korea-hits-out-at-sordid-Kim-Jong-un-plastic-surgery-rumours.html, edition in English).

But as we said, the opulent lives of the members of North Korean revisionist exploiting anti-communist bourgeoisie were already present during Kim Il Sung’s epoch. Even today, despite the absence of figures, North Korea is certainly one of the most unequal countries in the world, and these inequalities reached dramatic levels during the 90’s, when the country was ravaged by many serious famines that left 3.5 million dead (sources: http://www.iie.com/publications/wp/99-2.pdf and http://onlinelibrary.wiley.com/doi/10.1111/j.1728-4457.2012.00475.x/pdf, editions in English), mostly poor laborers, workers, proletarians and members of all other exploited oppressed classes. Contrary to what the propagandists of Western imperialism love to say in order to discredit communist ideology, these famines were not due to “the failures of socialism”, but they were caused by the anti-socialist and anti-communist policies of North Korean bourgeoisie, who transformed the country into a compradore neo-colony entirely dependent on and subservient to world imperialism and world social-imperialism. During the epoch of Soviet social-imperialist domination over North Korea, Kim Il Sungist bourgeoisie transformed North Korea’s economy into a mere neo-clonial compradore appendix of Soviet revisionist empire’s predatory interests for maximum profits, providing Soviet Union with a few cheap raw materials and importing all the other products from it at exorbitant prices that had very negative effects on the lives of North Korean toilers, but which gave stupendous profits to Soviet imperialists (and later to Chinese imperialists) and their North Koreans social-fascist anti-communist neo-colonial compradore lackeys. Problems started to arise when social-imperialist Soviet Union and most of its revisionist colonies collapsed in the early 90’s. As supporters of Korean revisionism admit, one of the main causes of the 90’s famines was:

“(...) the disappearance of most of North Korea’s commercial partners.” (read: of the imperialist powers that turned it into a neo-colony) (Juan Nogueira López, La Educación en la RPD de Corea, Part I, translated from Spanish language)

With a typically compradore neo-colonial economy, North Korea was not able to satisfy the food needs of its population, and moreover most of nations refused to trade with the country due to sanctions imposed by Western imperialism in an attempt to overthrow the revisionist regime and to extend imperialist dominion over the entire Korea (even nowadays, many Kim II Sungists around the world attempt at depicting this embargo as
having been the exclusive reason for the famines, thus trying to hide that it is on the neo-colonial character of the country’s economy imposed by Korean revisionists and their imperialist masters that famines’ chief causes are to be found). North Korean bourgeoisie tried to buy products from social-imperialist China at prohibitive exploitative prices (Chinese imperialist bourgeoisie profited greatly from this situation), but it was worthless. For some time, China filled the gap left by the Soviet Union’s collapse and ensured North Korea’s food supply. By 1993, China was supplying North Korea with a staggering 77 percent of its fuel imports and 68 percent of its food imports. Thus, North Korea replaced dependence on the social-imperialist Soviet Union with dependence on social-imperialist China, thus eternally maintaining North Korean economy’s neo-colonial compradore nature. But in 1993, China faced its own grain shortfalls and need for hard currency and so it sharply cut trade with North Korea (sources: Haggard & Noland, *Hunger and Human Rights*, edition in English and Demick, Barbara, *Nothing to Envy: Real Lives in North Korea*, Granta Publications, UK, 2010, edition in English). From this moment, famine reached unspeakable levels and terrible times awaited from North Korean workers, stuck in the regime’s anti-communist disastrous policies. During the 90’s, “the so-called better-off parts of the country were so hungry that they ate the maize cobs before the crop was fully developed” (source: Hungry for Peace: Hazel Smith, *International Security, Humanitarian Assistance and Social Change in North Korea*, 2005, edition in English). Moreover, pregnant and nursing women faced severe difficulties in staying healthy; maternal mortality rates increased to approximately 41 per 100 (!), while simple complications such as anemia, hemorrhage and premature birth became common and deadly due to vitamin deficiency. Understandably, "undernourished mothers found it difficult to maintain exclusive breast-feeding, and no suitable alternative was available” (sources: UNICEF, *Situation of Children and Women*, 1999, edition in English and Dilawar Ali Khan, *Democratic People’s Republic of Korea: Improving the Quality of Basic Social Services for the Most Vulnerable Children and Women*, UNICEF, April 2001, edition in English). And these figures are those provided by the North Korean bourgeoisie, the real ones are surely much higher in what was a veritable hell on earth, to which Kim Il Sungist revisionist pro-imperialist anti-socialist policies condemned North Korean workers. And the Songun policies of “military first” even worsened the already deplorable situation of North Korean exploited oppressed laboring classes, as large amounts of food were deviated in favor of the army so this could be always ready to defend the sumptuous lives that the country’s bourgeoisie continued to have even during famines thanks to the alms given to it by their Chinese imperialist masters in exchange for the zillions of profits they make with North Korea’s cheap raw materials and enslaved workforce (sources: [http://www.cfr.org/china/china-north-korea-relationship/p11097](http://www.cfr.org/china/china-north-korea-relationship/p11097) and [http://www.worldcrunch.com/world-affairs/is-north-korea-moving-toward-a-post-totalitarian-regime/-china-communism-disney-dprk-kim-il-sung-kim-jong-un-le-monde-north-korea-pyongyang-south-korea/c1s9278/#_UJfpNG8e6So](http://www.worldcrunch.com/world-affairs/is-north-korea-moving-toward-a-post-totalitarian-regime/-china-communism-disney-dprk-kim-il-sung-kim-jong-un-le-monde-north-korea-pyongyang-south-korea/c1s9278/#_UJfpNG8e6So), editions in English). In 1999, when famine had already supposedly been “surpassed” and “put under control”, the situation in North Korea was still catastrophic:

“The economic situation has now reached a critical point, particularly highlighted by severe food shortages. Standards of living are better in the capital – with shops mainly selling biscuits, drinks and dried fish - but they are appalling in the
countryside. Although the current ration of rice (mid-1998) amounts to 450 grams per person per day, it can be less in some areas especially damaged by natural disasters. (…) malnutrition is evident in the countryside as people wander around rivers and fields in search of fish or grass. Peasants toil on the land with very rudimentary tools, having to walk for long distances without cycles or the other means of transportation. Agricultural machinery and tractors are now visible only in the Three-Revolution Exhibition in Pyongyang. Interruptions to electricity and water supply are frequent and the transport system and formation is very inefficient.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

If North Korea had been a genuine socialist country, during the first stage of “socialism in a single country”, it would have correctly applied the teachings of the Classics of Marxism-Leninism in order to reach total and true independence from world imperialism instead of becoming a neo-colony of it – in order to avoid the horrendous consequences to the nation’s exploited oppressed classes, who perished by the millions. In fact, the Classics of Marxism-Leninism have always stressed that, during socialist construction, absolute priority must be given to the heavy industry of means of production in order to ensure total independence from world capitalist-imperialist-revisionist system and formation. But faced with 90’s awful famines, Korean revisionists did just the opposite:

“It was concluded that three years of economic adjustments would be necessary, with priority now being given to the development of agriculture, light industry and foreign trade. The grave economic situation, increasingly worsening until today, has significantly decreased people's living standards, particularly in the countryside.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

Contrary to what many anti-communist ideologues affirm, the North Korean famine of the 90’s could have never been caused by genuinely socialist and Marxist-Leninist policies. On the contrary, it is one more crime committed by bourgeois-capitalist-imperialist-revisionist system and formation against working classes and one more proof of the unsurpassable necessity of unmasking social-fascist states like North Korea whose exploitative and murderous wage slavagist order hides its class nature behind “red” disguises which only gives weapons to world imperialists to demonize communist ideology and practice by falsely depicting revisionist countries like North Korea, where the bourgeois class lives in the most fabulous luxury while oppressed and working classes die of hunger, malnutrition and disease, as being “socialist states”.

But the terrible situation faced by North Korean oppressed classes constituted no major worry for social-fascist bourgeoisie. On the contrary, they entirely despised workers situation when, in 1992, when the country was already submerged by the first wave of severe famine, revisionist bourgeoisie attempted at deviating toilers’ grievances towards alienation around the “great leader”. With this purpose, they organized pompous celebrations on occasion of Kim Il Sung’s 80th anniversary:
“The 1992 celebration of Kim Il Sung’s 80th birthday required many working days of preparation by thousands of people, young and old, and lasted well into May. The cost was estimated to be almost $1 billion, including many millions spent on some 3,000 performing artists from eighty different countries.” (Pong S. Lee, The North Korean Economy: Challenges and Prospects, in: Sung Yeung Kwack (Ed.): The Korean Economy at a Crossroad: Development Prospects, Liberalisation and South-North Economic Integration, Westport (USA), 1994, edition in English)

Therefore, while North Korean workers were literally starving, 1 billion of US$ were spent on the celebrations of this birthday. This might sound unbelievable, but it was true. Korean revisionism’s total depravation and degeneration know no limits and only intensify as times passes. And it is such abhorrent social-fascist wage slavagist tyranny that many capitalist and revisionist ideologues around the world aim at presenting as “socialist”. Indeed, defenders of Korean revisionism all over the planet affirm their preference by North Korean social-fascist bourgeoisie because it is supposedly “more faithful to the principles of socialist economy” than the other revisionist cliques such as those of Cuba or of China, for example. World Kim Il Sungists declare this because in North Korea, state capitalism was preserved during a longer period of time. In spite of its recent establishment of so-called “special economic zones” which are indeed slave labour camps where North Korean labourers are exploited directly by world imperialist corporations, the truth is that North Korean bourgeoisie still exercises its oppressive rule and sells the country to world imperialism under the masks of state capitalism which provide North Korean bourgeois tyranny with a more deceitful “red” appearance able to make exploited oppressed classes believe that there is no need to struggle for socialism and communism because they are allegedly already being build thanks to the existence of state capitalism, even because there are large numbers of Korean and world workers that confound the existence of state capitalism and of the so-called “public sector” (which as nothing to do with true socialism and is nothing more than private property of the bourgeoisie) with genuine socialism, wrongly considering the firsts as being synonym of the last. As comrade Enver Hoxha accurately affirmed:

“As very lengthy experience has already proved, state capitalism is supported and developed by the bourgeoisie, not to create the foundations of socialist society, (…), but to strengthen the foundations of capitalist society, of its bourgeois state, in order to exploit and oppress the working people more. Those who run the «public sector» are not the representatives of the workers, but the men of big capital, those who have the reins of the whole economy and the state in their hands. The social position of the worker in the enterprises of the «public sector» is no different from that of the worker in the private sector; his relationship to the means of production, to the economic management of the enterprise, the policy of investments, pay, etc., is the same. The bourgeois state, i.e., the bourgeoisie, appropriates the profit of these enterprises.” (Enver Hoxha, Eurocommunism is Anti-communism, Tirana, 1980, edition in English)

Kim Il Sungist North Korea never followed anthe other path besides that of capitalism (no matter the attempts of Western, American and South Korean capitalist-imperialist
ideologues and bourgeois class to present North Korean state capitalism as being “socialism” or even “communism” with the aim of keeping world workers away from genuine socialism and communism: on one side, by inculcating in the workers of state capitalist social-fascist countries the false idea that they are living in a “socialist society”, they make those workers give up the struggle for authentic socialism because supposedly it has already been achieved; and on the other side, by presenting state capitalist social-fascist tyrannies as being examples of “socialism” and even of “communism”, they discredit and demonize authentic socialism and communism in front of world workers, laborers, proletarians and of all other exploited, repressed, oppressed classes from the world, thus preventing them from embracing MLSH and keeping capitalist-imperialist-revisionist order alive. As can be concluded, these two objectives are intimately linked between them and they complement each the other being interdependent).

And this is far from being the only myth that exists about bourgeois-capitalist, social-fascist, revisionist, anti-communist North Korea.

3.3 - North Korean social-fascism: from demagogical “independence” to open and utter neo-colonial subservience towards imperialism and social-imperialism

As we have already noticed, North Korean economy was never a socialist economy, it was never a planned economy in accord with the principles of Marxism-Leninism-Stalinism-Hoxhaism. As every Stalinist-Hoxhaist knows, only through such a planned and socialized economy can the proletariat and the workers fully dominate socio-economic laws, thus firmly and definitively establishing and consolidating their class power through putting production in general and agreeing productive relations and forces in particular at the total service of socialist and communist construction and of socialist and communist society. The existence of such a planned and socialized economy is an essential condition for the complete and definitive elimination of the exploitative, oppressive, tyrannical, repressive, reactionary, monopolist, slavagist, capitalist-imperialist bourgeois system and formation, it is a crucial requisite for accomplishment of true political-socio-economic independence and to the defeat of all kinds of anti-communist foes.

Kim Il Sungist propaganda talks much about supposed “national independence” and its depiction as being synonym of socialist and communist construction:

“The WPK's main goals are: achieving independence in politics, self-sufficiency in the economy and self-reliance in national defense. In the WPK's program, major stress is placed on independence which - according to Juche equates with socialism and communism.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)
But the truth is that North Korea has been a veritable compradore neo-colony of social-imperialism since the middle 50’s, when Korean social-fascist bourgeoisie understood it had no the other remedy besides giving up its former plans of free and total reign, owning and control over North Korean productive sectors, assets, income, wealth, resources, markets, means of production and workforce in favor of putting the country under the neo-colonial dominance of Soviet social-imperialists if it wanted to keep at least some of its class positions, class interests, maximum profits and class privileges. And this because after Korean war, Kim Il Sungist bourgeoisie understood that without adequate protection and sponsorship, North Korean social-fascism would be quickly defeated and overthrown by American imperialism and by its South Korean lackeys. Indeed, Korean revisionists barely managed to prevent South Korean forces and its American imperialist bosses from achieving domination over the entire peninsula during the Korean War, and when the war ended, North Korea was entirely devastated and its national bourgeois-capitalist army was completely destroyed and would have never been able to face anthe other effort like that of the Korean war during many years. Contrary to this, American imperialists had never abandoned their dreams of having the whole Korea as its neo-colony exercising total reign, owning and control over its productive sectors, assets, income, wealth, resources, means of production and workforce and they would certainly prepare the other manners of accomplishing this objective through all means. This together with the economic and political pressures and difficulties resulting from a wage slavagist policy turned the situation of Kim Il Sung bourgeoisie desperate. And we have to remember that American imperialism was at that time the most powerful in the world in political-economical-military terms and it was decided to conquer North Korea under its exploitative oppressive sway. In these circumstances, Kim Il Sung bourgeoisie was forced to make a vital option: or it capitulated to American imperialism (whose gaining of neo-colonial control over North Korea in search for maximum profits would be unavoidable sooner or later) or it sided with someone who could provide it efficient safeguard and security against USA imperialists. At that epoch, Soviet revisionists were already restoring capitalism within Soviet Union, they were engaged in imperialist policies outside the country and they were the only ones in capitalist-imperialist-revisionist world able to efficiently provide such safety against American imperialism. That is how and why revisionist North Korea started its path as a neo-colonial of revisionist, social-fascist and social-imperialist Soviet Union. It is obvious that when opting for putting itself under the dominion of Soviet social-imperialism, Kim Il Sungist bourgeoisie understood very well that it would have to give up its former plans of freely exploiting North Korean workers, means of production and resources to its own exclusive benefit, but it had no choice: if it insisted in facing American imperialism and South Korean almighty fascist forces armed by it on its own it would rapidly be overthrown and would loose its political-economic-social-ideological class positions, class interests, maximum profits and class privileges and any possibility of collecting even the least amount of profits and class privileges, while if it put itself under the control of Soviet social-imperialism, perhaps it could continue receiving some small share of profits as alms given by Soviet social-imperialists.

The truth is that such situation was inevitable from the moment North Korea was never a country where socialism was genuinely constructed: Kim Il Sungist bourgeoisie
established a capitalist regime, and so it had to eternal maintain its class dictatorship against the will of North Korean laborers. And the truth is that during the first stage of socialism, small countries like Albania can only successfully rely on their own forces if they are following an authentically socialist path, if laboring and all other exploited and oppressed classes annihilate all exploiters, concentrate all means of production in their hands and are led by the proletariat and by a genuine Marxist-Leninist-Stalinist-Hoxhaist party which implements proletarian dictatorship towards socialism and communism. Only in such conditions a small country like Albania or Korea resisted all kinds of imperialist invasion, pressures and attacks during the first stage of socialism “in a single country”. Comrade Enver’s socialist Albania was able to do this because it followed a accurate socialist path. On the contrary, Kim Il Sungist North Korea could have never done this because it remained a capitalist nation which was inevitably and intrinsically subjected to imperialist penetration. During the epoch of socialism “in a single country”, if Kim Il Sungist North Korea would have been an authentically socialist nation, it could have been able to defend itself and to maintain its socialist socio-economic system and formation only by relying on its own forces, as Bolshevist Soviet Union of comrades Lenin and Stalin and socialist Albania of comrade Enver did. But as it never followed a genuine socialist path, it could not escape becoming a neo-colony of social-imperialists.

And of course, one of the issues around which Kim Il Sungist bourgeoisie and Soviet social-imperialists were in total agreement was that of the “socialist” and “red” disguises utilized by Korean revisionists to mislead, oppress and exploit North Korean workers. This was fully in accord with the desires of Soviet revisionists, because Kim Il Sungist bourgeoisie had already embraced all the trickeries used by Soviet revisionists not only in their own country but also in the other nations under their sphere of influence and whose aim was to pretend that socialism continued to exist there (“communistic” phraseology, a spurious “centralized” and “collectivized” economy, an apparent “Marxist-Leninist” party, etc.). Soviet social-imperialists knew that this false “socialist”, “communist” and “Marxist-Leninist” facade was essential to the preservation and extension of their sphere of influence, because it permitted to deceive many workers who believed that Soviet Union was still the genuine socialist country that had been under comrades Lenin and Stalin. Soviet social-imperialists also knew that a vital condition to keep world proletarians, workers, laborers, toilers and all other exploited oppressed classes convinced about those lies was that it had to support countries that had also a “communistic” appearance to pretend that Soviet neo-colonialist sphere of influence was truly “socialist”. In this manner, they obtained the support of many parts of working classes against the other rival imperialisms and they were also able to prevent genuine socialist revolutions within countries under their sway, because if the camp of Soviet imperialism was already “socialist”, then proletarians of those nations included in that camp who believed this would never think about doing a genuine socialist revolution or about establishing an authentic proletarian dictatorship. And this because it would not make any sense, since “socialism” and “proletarian dictatorship” were already allegedly “implemented” there, thus eternally eternal perpetuating Soviet imperialists’ inherently and totally capitalist, exploitative, reactionary, monopolist neo-colonialist, oppressive, monopolist, slavagist, anti-communist and tyrannical bourgeois class rule, empire and sphere of influence. Thanks to this, they were able to endlessly maximizing profits
through merciless exploitation, oppression and repression of world proletarians, laborers, workers and all other exploited and oppressed classes and through total and exclusive control over world’s income, productive sectors, assets, wealth, resources, markets, means of production and workforce. This situation was very convenient to Soviet social-imperialists because it allowed that the necessity of the only thing that could put a definitive end to their bourgeois-capitalist-imperialist order was perceived by the workers has having already been entirely surpassed. Of course, Soviet social-imperialists experienced increasing difficulties in keeping workers away from authentic Marxism-Leninism as time passed due to the development of anti-revisionist movement. Anyway, when Kim Il Sungist bourgeoisie turned North Korea into a Soviet neo-colony – in the middle to late – anti-revisionism was still adapting itself to the new conditions, and therefore the mentioned lies of Soviet social-imperialists were still efficient among world proletarians and workers.

Therefore, thanks to Kim Il Sungist regime’s phony “socialistic” appearance, Soviet revisionists could affirm that they were “aiding a fraternal socialist country”, thus justifying and legitimizing North Korea’s economy total submersion in Soviet imperialist oppressive, enslaving, exploitative “credits”, “loans” and “aids” (exactly like Chinese imperialists would do later) – all this under the cover and use of false “red” slogans and phraseology. Comrade Enver once affirmed that:

“The Soviet revisionists are disguised capitalists. They betrayed socialism. The Soviet revisionists provide “aid” to the other countries, but they do this from imperialist positions, while a socialist country is always inspired by Marxism-Leninism and by fair internationalist reasons when helping the others.” (Enver Hoxha, Conversation with a delegation coming from the Popular Republic of Congo (Brazzaville), October 1970, edition in English)

“Soviet social-imperialism even conceals its expansionist aims under the slogan of «aid for the proletarian revolution.»” (Enver Hoxha, Reflections on China, volume II, Tirana, edition in English)

And in truth, consequences of Soviet imperialist domination over North Korea were utterly noticeable in the fact that it only intensified inequalities of North Korean economy and of its neo-colonial unilateral character:

“North Korea, in fact, is necessitated to import petroleum, chemicals, grains and cereals, cooking coal, machinery and capital equipment, while it exports metals.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

So, North Korea was transformed from a national-bourgeois country into a typically neo-colonial compradore country whose economy was and is nothing more than an appendix solely intended to maximize the profits of world imperialists and world social-imperialists – a situation that is eternal maintained until nowadays. Indeed, the complete subjection of North Korean social-fascist bourgeoisie to Soviet (and later Chinese) social-
imperialists was inevitably accompanied of an equally complete ideological subjection to it in spite of occasional false “anti-revisionist” claims that only served to deceive workers not informed about Kim II Sungism entirely opportunist and reactionary character.

In his works, comrade Enver Hoxha noted that Kim II Sung initially claimed to be opposed to the “new course” proclaimed after the XX Congress of the CPSU with the purpose of advancing and promoting his own branch of revisionism, but that he had give up these aims in face of the joint pressures exercised by Soviet and Chinese revisionists. Comrade Enver also noticed the spurious nature of this “anti-revisionist” opposition from Kim II Sung because if he was really opposed to revisionism, then why did North Korea become a neo-colony of Soviet revisionists by accepting its integration within the bourgeois-capitalist, exploitative, reactionary, repressive, tyrannical, oppressive, social-fascist, neo-colonial, reactionary, revisionist and anti-communist sphere of influence of Soviet social-imperialism and being allies of all the other neo-colonial revisionist and social-fascist nations under social-imperialist bondage like Cuba, Vietnam and all the others? (Sources: Documents of the “W”PK, Kubanisch-koreanisches Kommunique and Gemeinsamer Kampf gegen der USA-gressionskrieg, translated from German language)

Kim II Sung had affable relationships with all kinds of social-fascist and ultra-revisionist neo-colonial puppets of Soviet social-imperialists (for example, Kim II Sung was even friend of the ultra-opportunist Allende. The absurd anti-socialist theories of Salvador Allende and of the other Chilean revisionists that supposedly socialist revolution and construction can be accomplished through peaceful means within the legal framework of bourgeois-capitalist political-socio-economic-ideological order were among the main causes of Chile’s subjection to the fascist form of bourgeois dictatorship during almost 20 years. Undoubtedly, pro-fascist Allende and social-fascist Kim II Sung have everything in common!).

And of course, all this neo-colonial subservience towards world imperialism and social-imperialism was also heavily reflected in the foreign policies of revisionist North Korea. Indeed, since very early that Kim II Sungist bourgeois-capitalist social-fascist and anti-communist clique embraced system and formationatic practice of military support and intervention in the other foreign countries – always at the side and in defence of some of the most reactionary and anti-socialist forces. This situation increased at the same time that North Korea’s neo-colonial dependence and compradore subservience towards world imperialists and social-imperialists also increased. Indeed, just like occurs with the other revisionist and social-fascist small countries – like Cuba, for example – also monarcho-fascist North Korea was largely used by them as a neo-colonial compradore puppet and as a toll to accomplish their predatory belicist imperialist aims of absolute and exclusive dominance over the entire world in all aspects in search for maximum profits. In fact, until the fall of Soviet social-imperialism, the foreign policies of Korean revisionism were mostly instrumentalized in benefit of the class interests of Moscow’s social-imperialist bourgeoisie (and also, to a lesser extent, of Chinese social-imperialists), namely through turning North Korea into a puppet of the social-imperialists. Indeed, just like happened with the other social-fascist and anti-communist countries like Cuba, also social-fascist North Korea was utilized by social-imperialists as the lackey and executor of their predatory maximum profit-centered policies and purposes in many parts of the
world. This saved social-imperialists time and efforts, as thanks to such faithful servers like the Kim Il Sungists, they were able to extend and consolidate their colonial empire throughout the globe:

“Since the mid-1960s, North Korea has been an ardent and increasingly resourceful supplier of military equipment and expertise (...). Military assistance has been provided in the form of equipment transfers, in-country training, and advisory groups.

Beginning in the early 1970s, Pyongyang decided to use military assistance programs as an instrument of foreign policy. (...) Although its small economic base limits the scale of its involvement in external military assistance, North Korea is nevertheless relatively active. Foreign military assistance efforts concentrate on comparatively inexpensive training programs. The true extent of North Korea's involvement in providing military assistance may never be known (...). By 1990 North Korea had provided military training to groups in sixty-two countries--twenty-five in Africa, nineteen in Central and South America, nine in Asia, seven in the Middle East, and two in Europe. A cumulative total of more than 5,000 foreign personnel have been trained in North Korea, and over 7,000 military advisers, primarily from the Reconnaissance Bureau, have been dispatched to some forty-seven countries. As of mid-1993, military advisers from North Korea were in approximately twelve African countries. North Korea is a convenient alternative to the superpowers for military assistance. (...)

In the mid-1970s, amounts of military equipment were supplied and training was provided to governments or revolutionary groups operating in Angola, Benin, Burkina Faso, Congo, Ethiopia, Ghana, Madagascar, Mozambique, the Seychelles, Tanzania, Uganda, Zambia, and Zimbabwe. In South America and Central America, Pyongyang provided financial aid, military training and arms to groups operating in Argentina, Bolivia, Brazil, Chile, Guatemala, Mexico, Nicaragua, Paraguay, Peru, and Venezuela during the 1970s. Documents seized during the United States 1983 military intervention in Grenada also revealed plans for North Korean military assistance there, to include small arms, two patrol boats, and ammunition. Military relations with the Sandinista government in Nicaragua included the transfer of patrol boats and the other unconfirmed aid. In April 1986, North Korea sold rifles to the government of Peru. There are indications that North Korean advisers were involved in actual military operations in the Middle East, including reports that North Korean pilots flew Egyptian aircraft during the October 1973 War. North Koreans also are alleged to have operated Libyan tanks during the 1977 Egyptian-Libyan conflict, although North Korea has never admitted that its advisers participated in combat overseas. Reliable reports suggest that as many as 100 North Korean pilots and air crews were in Libya training pilots on Soviet-supplied aircraft beginning in 1979 and continuing for several years and in some cases were actually involved in operational activities.”

“(…) this security assistance from North Korea took the form of military training with an occasional modest cash payment. In most cases the training took place in North Korea at bases constructed especially for this purpose. However, the last ten years have seen more and more North Korean advisors going abroad, particularly to Africa, the Middle East, and Asia. Military advisors and air force personnel from North Korea have remained in Libya. Korean instructors have been active in Libya, training Colonel Khaddafi famed female bodyguards in martial arts and the use of small weapons (…) Both Iraq and Iran have received DPRK advisors, though now Pyongyang is heavily committed to the Khomeini regime in Iran, with Iran making up a large percentage of North Korea's total weapons sales abroad. In addition, Syria, North Yemen, and South Yemen also have had large contingents of North Korean military advisors, especially South Yemen where North Korean instructors have trained terrorists and guerrillas from the region over the last several years, including radical Muslim extremists. It is estimated that North Korea has sent some 8,000 military advisors, instructors, and actual combat troops to some thirty-five different countries over the last fifteen years. With the surprise discovery of North Korean troops in Grenada, it may be assumed that these estimates are probably on the low side.

Current Status of North Korean Military Presence Abroad (October, 1983)

Country Status
South Yemen 140 military personnel
East Libya 240 military technicians
Iran 300 military technicians
Algeria 38 military personnel
Syria 27 artillerymen 16 arsenal technicians
Uganda 35 military instructors
Angola military technicians (number unknown)
Tanzania 30 military personnel
Benin 5 military instructors
Zambia 10 military personnel
Somalia 10 military personnel
Mozambique 50 military personnel
Zimbabwe 134 military instructors
Malagasy 35 military instructors
Sudan 3 military instructors
Pakistan 15 military personnel
Nicaragua 33 military instructors
America 24 military advisors (expelled)
Malta 6 military instructors
Total of 19 countries 1,151 men. (…)
A large number of Latin American groups received training in guerrilla and paramilitary operations in North Korea during the past decade. According to reports by North Korean defectors, a sophisticated training facility designed especially for foreigners was constructed near Pyongyang in the early 1970s. Since 1971, groups from the Sandinista regime in Nicaragua have attended courses in terrorism and guerrilla warfare lasting from several weeks to two years. Cuba has even sent a small number of its instructors to North Korea to learn guerrilla warfare tactics. (...) It is believed that members of the Japanese Red Army received instruction in weapons and demolition in North Korea. (...) North Korean terrorist training has victimized even the United States and Europe. It is believed that the West German Baader-Meinhoff gang and the more militant elements of the Italian Red Brigades have made clandestine trips to North Korea to receive terrorist-type training. Groups in the United States, like the Black Panthers, have had contact and received instructional material from the North Koreans. (...) North Korea consistently uses terrorism as a means of pursuing its foreign policy. The past thirty years provide innumerable examples of North Korean acts of sabotage, espionage, infiltration, and murder resulting in the deaths of hundreds of South Koreans. The 1968 attack in Seoul by communist commandos, the seizing and detention of the USS Pueblo in 1968 with the death of several American crewmen and the brutal murder of two officers in the neutral zone along the DMZ are but a few of the most flagrant North Korean acts of terrorism. However, nowhere is the official policy of North Korean terrorism more evident than in the recent bombing of the Martyr's Mausoleum in Rangoon, Burma, which left seventeen Koreans dead."

So, as can be concluded, revisionist, social-fascist and anti-communist North Korea never hesitated in actively supporting and assisting all kinds of anti-communist forces, from the African social-fascists in Libya, Angola, Uganda, Egypt, Zimbabwe, etc. who were striving to transform their countries into Soviet colonies to the blatant revisionists and anti-socialists of Latin-America (the Nicaraguan Sandinists, etc.) and of Middle East, who were all struggling for the same aim under “socialist” and “red” masks. North Korean Kim Il Sungist monarcho-fascists even reached the point of even defending, supporting and assisting medieval exploitative anti-communist Islamic fundamentalists! With all this, besides revealing that in their quest to safeguard and advance the interests of their imperialist and social-imperialist bosses, Kim Il Sungists do not stop before absolutely nothing, they also actively contribute to the eternal perpetuation of world capitalist-imperialist system and formation through discrediting, demonizing and denigrating authentic communist movement and ideology worldwide through their defense, support and assistance to all kinds of terrorist, gangster and anti-communist groups and states such as those mentioned in the quotations. Comrade Enver once correctly stated that:
“(…). terrorism and gangsterism, which are assuming extensive proportions in the capitalist and revisionist countries, have nothing in common with the revolution, either. Daily facts prove that the groups of anarchists, terrorists, and gangsters are used by reaction as an excuse and a weapon for the preparation and the establishment of the fascist dictatorship, to intimidate the petty bourgeoisie and to make it a tool and a hotbed of fascism, to put pressure on the working class and keep it bound with the chains of capitalism under the threat that it will lose those few crumbs which the bourgeoisie «has given it». All these currents and groups are disguised behind alluring names, such as «proletarian», «communist», «red brigades», and the other labels which sow total confusion. The activities of these groups have no links with Marxism-Leninism, with communism. In its propaganda, the bourgeoisie accuses the communists, those who are genuinely for revolution and socialism, for the overthrow of the rule of the bourgeoisie, of being terrorists, anarchists and gangsters, and tries to build up opinion against the genuine revolutionary organizations of the proletariat and its vanguard. This is one of the main purposes for which it incites terrorism and gangsterism (...). The Marxist-Leninists always take account of these maneuvers and tricks of the bourgeoisie and struggle to expose and defeat them. They reject the attacks, accusations and slanders of the bourgeoisie and its lackeys who call the illegal activity of the Marxist-Leninist parties terrorism and gangsterism.” (Enver Hoxha, Eurocommunism is Anti-communism, Tirana, 1980, edition in English)

Even nowadays, defenders of North Korean monarcho-fascist bourgeoisie shamelessly affirm that “North Korea’s foreign policy was always determined only by ideological socialist motives in a completely independent manner”, but this is a complete lie. In first place, there was never socialism in North Korea, therefore its foreign policy could have never been motivated by “socialist objectives”. And in second place, unfortunately for the Kim Il Sungists, reality is clearly opposite to the reactionary myths they concoct. And the image of Kim Il Sungist North Korea acting independently is precisely that: a fake myth. Kim Il Sungist “arguments” that “North Korea’s foreign policies had never anything to do with Soviets neither to anybody else because they were independent” are utterly false. On the contrary, the massive extent of North Korean assistance and support to allies and neo-colonies of social-imperialists worldwide reveal the incredible intensity of the neo-colonial exploitative subservience of North Korea towards world social-imperialism. Kim Il Sungists were so deeply involved in fulfilling the orders of social-imperialist that they functioned as a detachment at their service at a world / global / planetary scale, promptly intervening in zones where their interests were in risk. In this manner, they won social-imperialists’ favors through their readiness to defend the expansion, consolidation and enrichment of these social-imperialists’ capitalist exploitative empire in an automatic and immediate way (and in what respects to the so-called North Korean militar “advisers”, it is a well known fact that they were used the exploitative, social-fascist, bourgeois-capitalist, neo-colonial, compradore regimes enjoying from their “help” to organize repression against proletarians, toilers and the other exploited oppressed classes. Those “advisers” are inherent part of Kim Il Sungist pro-imperialist policies of undermining exploited oppressed classes combat for authentic independence and socialism and of intervening in foreign countries contributing to the subjection of its working classes to
despotic anti-communist regimes which only serve the interests of world social-capitalists-imperialists).

One of the regions where the pro-imperialist neo-colonial intervention of monarcho-fascist North Korea is more intense is in Africa. This is unsurprising because African continent have always been a privileged soil for inter-imperialist rivalries. Since the beginning of so-called “decolonization movement” in the late 50’s, both American imperialism and Soviet social-imperialism (and later also Chinese social-imperialism) were engaged in expelling the last traditional colonialists in order to replace them by their own neo-colonial dominion. Imperialist superpowers wanted to overcome each the other in order to become Africa’s new absolute and unconditional sovereign. In face of this, it is unsurprising that social-imperialists demanded that their Kim Il Sungist lackeys sent thousands of troops in defense of their expansionist goals in Africa. Revisionist North Korea always hold very friendly relations with the African social-fascist neo-colonies of the social-imperialists, which had expelled their former colonialists only to fall into the hands of the new imperialist superpowers. Indeed, most of these countries were completely dependent on social-imperialism (mainly on Soviet one) in political, ideological, economic and social aspects (just like North Korea) – a situation that is fully maintained until nowadays with other imperialisms and social-imperialisms. In these nations, exploitative productive relations and capitalist rule always remained untouched, despite the “popular”, “leftist”, “non-aligned” and even “socialist” shibboleths used by its bourgeois-revisionist leaders to mislead workers, thus preventing genuine socialist revolution. Furthermore, in those African satellites of world social-imperialist, North Korean social-fascists took the opportunity to spread their anti-communist ideas and also to defend the interests of their Soviet social-imperialist masters in extending their bourgeois-capitalist, neo-colonialist, wage slavagist, social-fascist, reactionary, exploitative, oppressive and anti-communist sphere of influence with the aim of maximizing their profits.

In Africa (just like in the rest of the world), monarcho-fascist North Korea intervened neo-colonially determined by and in defense and eternal maintenance of the class interests, positions, maximum profits and privileges of them and foremost of their social-imperialist masters:

“Africa is also an area of North Korean involvement. Some twenty nations--including Angola, Mozambique, Uganda, Zimbabwe, Seychelles, Algeria, Tanzania, and Somalia--have had not only North Korean advisors and instructors in residence but active combat troops as well. The number of advisors in Africa grows appreciably when it also includes the large numbers of trainers and advisors who have operated with guerrilla forces in Angola, Zimbabwe, Mozambique, and Tanzania.”

(\text{http://www.mongabay.com/history/north_korea/north_korea-relations_with_the_third_world.html#mh7EBmLdKMIv0pM.99}, Guy M. Hicks, 1984, edition in English language)

For example, North Korean revisionists intervened in Angola in support for the pro-Soviet social-fascist and anti-communist FAPLA’s:
“The Angolan armed forces were equipped, trained, and supported almost exclusively by communist (read: revisionist, anti-communist and social-fascist) countries. The Soviet Union provided the bulk of FAPLA's armaments and some advisers, whereas Cuba furnished most of the technical assistance, combat support, and training advisory services. Cubans also participated to a limited extent in ground and air combat. The other countries, particularly Czechoslovakia, the German Democratic Republic (East Germany), Hungary, the Democratic People's Republic of Korea (North Korea), Poland, and Yugoslavia, also furnished arms and related aid.”

However, there was one African country where North Korean intervention was particularly intense: Zimbabwe.

“North Korea's highest profile military advisory activity was in Zimbabwe. (…) North Korea equipped and trained the Zimbabwean army's Fifth Brigade for counterinsurgency and internal security duties. Pyongyang provided almost all the equipment and about US$18 million worth of small arms and ammunition.”

“After the collapse of the Ian Smith government in Rhodesia, North Korean instructors remained to train Zimbabwe's army. The DPRK also has trained revolutionary groups from all over Africa at a terrorist camp located just outside of Tabora in Tanzania. Large radical contingents from the PLO, Angola, Uganda, Zaire, Somalia, and even Lebanon have spent a great deal of time in intense training at various bases around Pyongyang.”

Supporters and defenders of Kim Il Sungism worldwide always attempt at presenting this as an alleged “proof of North Korea’s concerns and efforts in favor of the liberation of African peoples from colonialism and racism”, as if Kim Il Sungist assistance to Zimbabwe’s social-fascists and anti-communists of the ZANU-PF could be synonym of a truly socialist and internationalist policy. It is true that through assisting, supporting and equipping ZAZU-PF, Kim Il Sungists were apparently opposing former Rhodesia’s white supremacist regime, but this does not mean that North Korean foreign policy has some kind of “socialist” goals. On the contrary, what happened is that this coincided with the interests of the social-imperialists. Rhodesian explicitly racist regime was a pro-Western, pro-American and pro-British puppet regime, it represented Anglo-American / Western imperialist interests in the region. Consequently, if Soviet (and also Chinese) social-fascists / social-imperialists wanted to control that same region, they would have to defeat
Rhodesian regime because that would mean the weakening and declining of Western imperialism in general and of Anglo-American imperialism in particular in Southern Africa (and of course, from this, the path would be open to exclusive absolute dominance over the entire African continent by Moscow’s and Beijing’s social imperialists and capitalists). If their social-imperialist interests demanded that Rhodesian racist regime had to be supported, then social-imperialist bourgeois class would have not hesitated in supporting it – they are “socialist” in words but imperialist in deeds, and everything depended on what was more benefic to the expansion and consolidation of bourgeois-capitalist, neo-colonialist, wage slavagist, social-fascist, exploitative, reactionary, oppressive and anti-communist sphere of influence and on what was more favorable to the maximization of their profits. And due to its unspeakable levels of neo-colonial compradore subservience towards world imperialism in general and towards Soviet social-imperialism in particular, monarcho-fascist North Korea had no the other choice besides serving its bosses. Therefore, if their social-fascist and social-imperialist masters had ordered them to combat at the side of Rhodesian white racist troops, they would have surely done it. Kim Il Sungists would have fought in favor of whoever was more beneficial to social-imperialist interests. It merely occurred that in the context in question, the most advantageous to social-capitalists and social-imperialists was to defeat and weaken Rhodesian regime in order to expel their greatest rival in the region – Western / Anglo-American imperialism. Therefore, North Korean mercenaries necessarily joined the efforts of Soviet revisionists to accomplish this. Still nowadays, North Korean monarcho-fascists and their supporters worldwide love to affirm that they “fought for the cause of liberation, freedom and justice through contributing to the liberation of Africa from colonialism, oppression and racism”. But this is a lie. On the contrary, they helped social-imperialists to impose their own colonialist, exploitative and oppressive rule over not only African continent but over the entire world. For example, thanks to their assistance and support to ZANU-PF and to Zimbabwe’s social-fascist army, Kim Il Sungists significantly contributed to the buttressing of a social-fascist tyranny that still nowadays kills, steals, abuses and exploits both black and white Zimbabwean proletarians, workers and the other exploited oppressed classes. And even in what respects to struggle against racism, North Korean monarcho-fascists have nothing to boast about. On the contrary, in Zimbabwe, the social-fascists paid by world social-imperialism and supported by North Korean revisionists and anti-communists encouraged division between white and black workers just like occurred during the epoch of white supremacy. The purpose of these attempts at dividing Zimbabwean exploited oppressed classes accordingly to race is to make Zimbabwe’s black proletarians (who constitute the country’s immense majority) forget that they are being as much oppressed and exploited under Mugabe’s pro-imperialist compradore tribal tyranny as they were under former white supremacist order – the only difference between both bourgeois-capitalist, pro-imperialist and anti-communist regimes was that they served different imperialist masters - in order to direct Zimbabwean workers’ grievances towards convenient scapegoats in order to deviate their attention and forces from authentic MLSH struggle against all kinds of exploitation, oppression and repression with the purpose of promoting the predatory interests of their imperialist masters. In face of all this, no wonder that the bourgeois-capitalist, pro-imperialist, exploitative, reactionary, repressive, tyrannical, oppressive, social-fascist, neo-colonial, reactionary, revisionist and anti-communist ideologies of
ZANU gave birth to such a appalling thing as it is the totalitarian social-fascist bourgeoisie which is still currently ruling Zimbabwe. As time passed, the ZANU transformed itself into an openly fascist party. During former pro-Western imperialism white rule, the ZANU’s leaders hypocritically screamed a lot against western imperialism, but they were not authentically anti-imperialists. They were just waiting for their opportunity to contribute to the replacement of Western imperialism by Soviet and Chinese imperialism and to benefit from exploitative, oppressive, slavagist, repressive capitalist class positions, class interests, maximum profits and class privileges (for more information on this issue, please read our “Declaration of war against Maoism”).

But Kim Il Sungists couldn’t care less about this, they were only concerned about granting the satisfaction of their social-imperialists masters as a mean to keep their exploitative class reign over North Korean workers – all the rest was irrelevant to them. Consequently, they didn’t mind about openly supporting fascist Mugabe, whose compradore neo-colonial capitalist anti-communist clique savagely repressed and continues to repress Zimbabwe’s proletariat, since it could contribute to the eternal maintenance in power of Kim Il Sungist bourgeoisie. So, it is crystal clear that North Korean social-fascists are responsible for having contributed to the turning of Zimbabwe into a neo-colony of world imperialism which has been invaded by Soviet and Chinese social-imperialists with their bloody weapons, obnoxious “investments” and predatory capital penetration whose goal is to put under their exploitative absolute and exclusive control not only Zimbabwe but the entire world.

So, as can be concluded, there is no reason to glorify what does not deserve to be glorified. Revisionist, social-fascist monarchic Kim Il Sungist North Korea was the lackey of Africa’s colonization by the social-imperialists. And, let’s repeat, contrary to their fake claims, Kim Il Sungists couldn’t care less about the oppression exercised by white Rhodesian capitalists over the country’s proletarians, workers and the other exploited oppressed classes. In fact, they were intervened there in order to save their own skin – if they failed from doing this, they would be exposed to the anger of both imperialist superpowers and they would be annihilated by them. American imperialism continued trying to destroy Kim Il Sungist regime and to extend its dominion over the entire Korean peninsula; and if North Korean revisionists refused to advance social-imperialists’ goals, then they would loose their support that was indispensable to the eternal maintenance of their social-fascist order against American and South Korean attacks and pressures. Thus, Kim Il Sungist bourgeoisie had no option besides supporting world social-imperialism if it wanted to keep its exploitative and oppressive power and class positions, class interests, maximum profits and class privileges. And it is obvious that Kim Il Sungists did their utmost in favor of the success of social-imperialist expansionism in Africa and all over the world. After all, social-imperialists are not sentimentalists; if social-fascist North Korea had failed providing them with adequate assistance and because of this they had lost any chance of dominance over Africa, Kim Il Sungists would have been in serious troubles. Social-imperialists would have feel tempted to replace them by anthe other clique of servants more able to satisfy their needs in their imperialist adventures. Kim Il Sungists knew this very well, they knew that they had to do their utmost so that their social-imperialist bosses were successful in their quest
for hegemony over Africa – the otherwise, it was Kim Il Sungist bourgeoisie’s own rule and class profits and privileges that would be seriously endangered.

Taking advantage of African workers’ aspirations to real emancipation and to socialism, Kim Il Sungists intervened in Zimbabwe and in the other African nations as pro-Soviet and occasionally also as pro-Chinese mercenaries using “red” and “socialist” disguises in order to conquer the support of those countries’ laboring classes and of all the other African proletarians, workers and all other exploited and oppressed classes through making them believe that North Korean-Soviet social-fascist intervention would set them free from the harsh oppression and exploitation they had been suffering for centuries. In truth, the presence and assistance of not only North Korean revisionists, social-fascists and anti-communists but also of many the other revisionists, social-fascists and anti-communists (like Cuban Castroists) was essential to allow that American imperialisms’ attempts to control African continent could be defeated, thus permitting its transformation into a gigantic colony of the social-imperialists which would ensure their interests in extending their neo-colonial empire at a world / global / planetary scale. As comrade Enver accurately stated:

“As a means to penetrate into Africa and elsewhere, the Soviet revisionists employ and spread slogans of a socialist color in order to deceive the peoples who aspire to liberate themselves, to liquidate oppression and exploitation, and who know that the only road to complete national and social liberation is socialism. The Soviet Union also involves its allies, or better, its satellites in its interference. We are seeing this concretely in Africa, where the Soviet social-imperialists and their Cuban mercenaries are intervening on the pretext that they are assisting the revolution. This is a lie. Their intervention is nothing but a colonialist action aimed at capturing markets and subjugating peoples. The intervention of the Soviet Union and its Cuban mercenaries in Angola is of this nature. They have never had the slightest intention of assisting the Angolan revolution, but their aim was and is to get their claws into that African country which had won a certain independence after the expulsion of the Portuguese colonialists. The Cuban mercenaries are the colonial army dispatched by the Soviet Union to capture markets and strategic positions in the countries of Black Africa, and to go on from Angola to the other states, to enable the Soviet social-imperialists, too, to create a modern colonial empire. Under the cloak of aid for peoples' liberation the Soviet Union and its mercenary, Cuba, are intervening in the other countries with armies equipped with artillery and machine-guns, allegedly to build socialism, which does not exist in either the Soviet Union or Cuba. These two bourgeois-revisionist states intervened in Angola in order to help a capitalist clique seize power, contrary to the aims of the Angolan people who had fought to win their freedom from the Portuguese colonialists. Agostinho Neto is playing the game of the Soviets. In the struggle against the other faction, in order to seize power for himself, he called in the Soviets to help him. The struggle between the two opposing Angolan clans did not have anything of a people's revolutionary character. The fight between them was a struggle of cliques for power. Each of them was supported by different imperialist states. Agostinho Neto emerged the winner from this contest, while socialism did not triumph in Angola. On the contrary,
following the intervention from abroad, Soviet neo-colonialism has been established there. Social-imperialist China, too, is making great efforts to penetrate into the former colonial and semi-colonial countries.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

“The Soviets are predominant in Ethiopia. They send there weapons and Cuban mercenaries who are fighting to occupy the territory of Ogaden and possibly the whole of Somalia. Somalia was formerly under the wing of the Soviets, but the United States of America intervened, of course indirectly, and Somalia let the Soviets down and occupied the provinces of Ogaden and Harar. Fierce fighting is going on there now (...). The Cuban army has now become a "Foreign legion" of the Soviet Union and is being used as a mercenary army especially in Africa, in Ethiopia against Somalia. There the Cuban mercenary troops are leading the Ethiopian troops and, at the same time fighting to liquidate Somalia, in other words, to create a new Soviet colony there. They achieved this in Angola, where the Cubans, assisted by the Soviets, supported Neto, brought him to power, and maintain a considerable number of mercenaries there to this day to fight Neto's opponents, that is, the tools of the Americans and the other former colonizers, in order to firmly establish the Soviet influence in that country and turn it into a Soviet market. Similar situations are developing in Rhodesia, Zambia, and in the Sudan. The use of mercenaries has become fashionable today. World capitalism uses mercenaries to fight the peoples who rise to win their freedom and national independence, to throw off the yoke of foreign imperialist exploiters and their local allies. The mercenaries are described as liberation armies that "defend" the sovereignty and freedom of the respective peoples.” (Enver Hoxha, The Superpowers, 1986, edition in English)

These words from comrade Enver utterly confirm our affirmations. They may be referring to Cuban Castroist intervention in Angola and Ethiopia at the service of Soviet imperialism, but they are totally and equally applicable to North Korean Kim Il Sungist intervention in Angola, in Zimbabwe and in other countries also in defense of the exploitative, oppressive, repressive, enslaving and anti-communist interests of social-imperialist bourgeois class. And it is important to note how comrade Enver was never misled by the lies of Soviet social-imperialists and of their neo-colonial compradore servants (North Koreans, Cubans, etc.) about supposed “internationalist solidarity towards African revolution”. He always saw these social-imperialist interventions and activities exactly as they were: nothing more than neo-colonial attacks aimed at defeating the influence of rival imperialisms in order to grant profit maximization to the social-capitalists-imperialists through using the help of revisionist and social-fascist mercenaries, including of North Korean ones. And of course, they also had the goal of preventing African proletariat from embracing genuine communist ideology which would allow it to become truly free and independent. After all, African workers can only achieve authentic and definitive freedom and independence if they unite with all the other world workers in the struggle for world proletarian and socialist revolution and for the implementation of world proletarian dictatorship towards world socialism and world communism always under the steeled leadership of the Comintern (SH) and in accord
with the principles of Marxism-Leninism-Stalinism-Hoxhaism. There’s no the other way. Kim Il Sungists try to impose bourgeois ideological deformations of the history of the African liberation movements into the heads of world workers in general, and of African workers in particular to convince them about their false “progressive” and “socialist” nature. The class struggle of the African proletariat and the solidarity of the world proletariat write the history of liberation – and nobody else. The only country in the world which really supported the liberation struggle in Southern Africa was Socialist Albania and the Marxist-Leninist World Movement with comrade Enver Hoxha at the head and not social-fascist North Korea. Once more, we repeat that Kim Il Sungist monarcho-fascist anti-communist North Korea was one of the main lackeys of Africa’s colonization by the social-imperialists. To affirm the contrary is synonym of trying to hide the bourgeois-capitalist, neo-colonialist, pro-imperialist, tyrannical, wage slavagist, exploitative, reactionary, repressive, oppressive, anti-communist and social-fascist nature of revisionist North Korea.

Moreover, it is obvious that, just like necessarily happens with all imperialist and neo-colonial policies, also those followed by the social-imperialists and by their North Korean compradore neo-colonial servers have profit maximization as the final objective. And one of the main means to achieve it was through the trading of weapons in the context of multiple imperialist-fostered wars. If during the times of Soviet imperialism, North Korean social-fascists were adverted not to sell weapons neither to give assistance to countries not belonging to Soviet revisionist empire (although Kim Il Sungists occasionally did this to Chinese imperialism and its neo-colonial satellites), as time passed such limitations disappeared. Let’s see:

“External military assistance also includes weapons agreements. Equipment transfers in the 1980s alone totaled nearly US$4 billion. In Asia economic, technical, and military aid was channeled to Hanoi during the Vietnam War (...). Pakistan was sold basic ground forces equipment in the late 1970s and early 1980s. By the 1980s, many of North Korea's defense industry limitations had been overcome, and by the early 1990s North Korea was capable of supplying a much wider range of weapons and training. (...) Arms sales to the Middle East garner North Korea hard currency, alternative oil sources, and access to restricted technology. Military equipment transfers have been expanded to include high value-added military equipment such as Scud missiles, antitank guided missiles, tanks and armored vehicles, self-propelled and towed heavy field artillery, and naval vessels. For the decade ending in 1987, the United States Arms Control and Disarmament Agency estimated that North Korea earned US$3.9 billion from arms transfers to over thirty countries in Africa, the Middle East, and Central America, and spent some US$2.8 billion on arms imports from China and the Soviet Union. Purchases included aircraft, missiles, trucks, radars, and command, control, communications, and intelligence equipment. Exports to Iran of approximately US$2.8 million comprised 71 percent of total weapons exports. Arms sales during the peak year 1982 represented 38 percent of North Korea's total exports. Arms exports between 1981 and 1987 averaged around 27 percent of exports annually, with a 1981 high of 40 percent and a 1986 low of 14 percent. The Middle East is the major market for
North Korean arms, with most sales going to Iran and Libya. The other Middle East clients include Syria, the People's Democratic Republic of Yemen (South Yemen) (...). Sales to Iran peaked in the first three years of the Iran-Iraq War when Iran ordered almost US$1 billion worth of arms from North Korea; by the end of the war, some US$2.8 billion worth of arms had been purchased. The first Iranian arms agreement in late 1980 covered light infantry weapons and ammunition. Follow-on orders, however, quickly expanded the scope of purchases. These arms transfers also became the basis for cooperation in military production, particularly in short-range ballistic missiles. North Korea also trained the Iranians on Chinese mobile surface-to-air-missiles and the Iranian Revolutionary Guards in unconventional warfare. After the end of the Iran-Iraq war, continuing cooperation indicated that technology transfers were still going on. North Korean-Egyptian cooperation continues to grow. The two nations are believed to have cooperated on each the other's battlefield ballistic missile programs. Agreements with Egypt involve replacement parts for Soviet equipment and cooperative efforts in missile technology. In 1980 Egypt signed a US$40 million arms agreement for various ground system and formations. In 1984 the two countries signed a joint agreement for the development of the Egyptian variant of the SA-2b/Guideline missile. The two countries also may have cooperated on the Egyptian Eagle/SAKR-80 and the BADR-2000/Condor II missile programs. Training and advisory groups remain an important part of the military assistance policy. In 1988 South Korean sources estimated that North Korea was offering a wide range of military and unconventional warfare training at thirty facilities for anywhere from three to eighteen months. Advisory groups were active in thirty-four countries in 1988, mostly in Asia and Africa. (...) Arms exports remain technologically backward, but by offering system and formations at comparatively low prices and showing little concern about the buyer, Pyongyang has gained a niche in markets where compatible Soviet equipment dominates.”

“North Korea is now a leading arms exporter (...). North Korean military hardware worth $800 million has been shipped to Iran, accounting for over 40 percent of that country's total foreign military purchases. Pyongyang has shipped some $400 million in arms to Zimbabwe, along with training and advisors in increasing numbers. Though there have been complaints about the reliability and servicability of North Korean military equipment sold to the Third World, arms transfer has become one of the most important sources of foreign currency for the Pyongyang regime. (...) a main source of hard currency for North Korea has become the manufacture and sale of light infantry and artillery weapons, such as rifles, handguns, ammunition, mortars, light howitzers and cannons. (...) In addition to the twenty-four military advisors found in Grenada, North Korea has trained units from Nicaragua, Cuba, and Guyana. North Korean pilots have operated in

Nicaragua in support of Nicaraguan military flights in the region. Though the use of trainers and advisors is the primary means of providing security assistance, North Korea has recently increased its sales of military arms and materiel abroad. During the Grenada operation, U.S. troops seized official government papers outlining a treaty between the newly installed Marxist government of Grenada and North Korea which would have provided for the purchase of $12 million worth of automatic weapons and ammunition over the next several years. Paralleling North Korea’s numerous arms sales in the Middle East and Africa, the radical regime of Iran’s Ayatollah Khomeini has been a major purchaser of North Korean light infantry and field artillery weapons for use in its war against Iraq. Though the Iranians have complained to North Korea that a large number of these weapons are of an inferior quality, sales to Iran have continued. North Korea has also acted as a middle-man channeling a number of sophisticated weapons, including tanks and modern aircraft, from China as part of a $1.3 billion agreement worked out between the two countries in April 1983 in Beijing. North Korea has also sent shipments of weapons to Syria, Egypt, and the PLO. Zimbabwe has recently been the purchaser of some $400 million worth of arms from the DPRK, and hosted advisors and instructors to accompany the equipment. North Korea sells weapons strictly for profit and has concentrated its sales on those regions of the globe that are the most unstable and apt to be involved in military conflicts. Hence, Iran, like the other renegade nations, has found a willing supplier of arms with which to continue its war with Iraq when more responsible nations had refused arms sales for fear that the war would spill over into the other Middle Eastern nations. The North Koreans view such trouble spots as potential markets to be exploited. Pyongyang has a direct financial interest in ensuring that conflicts of this nature continue.”

(http://www.mongabay.com/history/north_korea/north_korea-relations_with_the_third_world.html#mh7EBmLdKMJYv0pM.99, Guy M. Hicks, 1984, edition in English language)

As can be concluded, trade and dealing of weapons and of military equipment constituted one of the most important means to accomplish the purposes of profit maximization which are inherent to all imperialist policies. Indeed, North Korean bourgeois-capitalist compradore clique made colossal profits through selling weapons and war material to the other uncountable satellites of social-imperialism (mostly of Soviet one) around the world. Subsequently, these profits would go to the pockets of Soviet imperialists, either directly, either thanks to the neo-colonial character of North Korean economy, as the assets would be directed towards the branches of North Korean economy which would be more profitable to social-imperialists (exactly like occurs with Chinese imperialist bourgeois class nowadays). And at the same time, the providing of weapons and military material to pro-social-imperialist neo-colonies and puppet movements also advanced the interests of world social-capitalists-imperialists in extending their world empire through defeating their imperialist rivals (particularly USA imperialism) in the countless wars and conflicts, both open and hidden, that take place in order to decide which imperialist superpower deserves to accomplish world hegemony. In this way, we see how weapons dealings and military-political defense, support, intervention and assistance by North Korean monarcho-fascists are in fact fostering imperialist expansion and profit
maximization by their social-imperialist masters. It is literally impossible to conceive a more subservient position and policy towards world imperialism in general and world social-imperialism in particular than the one embraced by Korean revisionists.

Korean revisionists were always promptly ready to “condemn” the expansionist imperialist bellicist predatory policies of those who rivaled with Soviet imperialists (which also practiced policies deserving these very same qualifications) for accomplishment of exclusive and total dominion over world income, productive sectors, assets, wealth, markets, resources, means of production and workforce, that is, of Anglo-American imperialism and its allies while praising the expansionist bellicist predatory policies of Soviet social-imperialism (and later, of Chinese social-imperialism). A genuine anti-revisionist opposition from authentic Marxist-Leninist-Stalinist-Hoxhaist positions (like that embraced by comrade Enver and by the other Albanian Marxists-Leninists-Stalinists against Khrushchevism and against the other kinds of revisionism, social-fascism and anti-communism) it is necessarily a truly Marxist-Leninist opposition that can never be limited to denouncement in words while embracing revisionism and social-imperialism in deeds. While pretending at “opposing revisionism”, Kim Il Sung always denied that revisionist Soviet Union had an imperialist and bourgeois character, thus detaching opportunism from its economic material base and presenting it a being a mere conscience issue. In the meantime, Kim Il Sung continued to occasionally pretend to “combat revisionism” not from true Marxist-Leninist positions – as comrade Enver’s socialist Albania was doing – but merely because it aimed at promoting the revisionist, pro-imperialist, reactionary, colonial, monopolist, enslaving, oppressive, repressive, exploitative, bourgeois-capitalist, social-fascist, theocratic-metaphysic-idealistic, anti-communist “Juche Idea”. Of course, this spurious “anti-revisionist struggle” never prevented Kim Il Sung from being on his knees before Soviet social-imperialists, doing whatever they ordered him including serving as itinerant ambassador of Soviet revisionism in social-fascist countries like China, Algeria, Bulgaria and Titoist Yugoslavia! In exchange for being kept at power enjoying from some class privileges, positions and profits while selling their country to Soviet imperialists and capitalists, Korean revisionist, anti-communist and social-fascist bourgeois class was willing to suffer even the worst humiliations at the hands of Soviet anti-communists, revisionists, social-fascists and social-imperialists (also exactly like occurs with Chinese imperialist bourgeois class nowadays):

“From a number of reliable sources, we are hearing what occurred in Moscow with the delegations of China, Korea and Vietnam, which had gone «to celebrate» the great anniversary of the Revolution with the «Soviet brthe others» and «to assist the Soviet comrades». It is said that these delegations were humiliated by the Soviet revisionists. The same arrogant and humiliating behaviour with the Korean delegation, too, indeed with it he cut down the time of the meeting, because the Vietnamese had taken up fifteen minutes more than Mr. Kosygin had deigned to reserve for them.” (Enver Hoxha, Reflections on China, Volume I, Tirana, 1979, edition in English)
Moreover, in 1980, together with hundreds of representatives of bourgeois-capitalist-revisionist world, Kim Il Sung attended Tito’s funeral, who Korean revisionists have always admired and continue to admire as a symbol of revisionist treason:

“(…) the press and news agencies in Korea and China are every day carrying out propaganda exalting revisionist Yugoslavia and its president, the renegade Tito. The objective of all these agencies is to propagate openly that Yugoslavia is allegedly a country which is «successfully» building socialism on the basis of «self-reliance», that it is allegedly a progressive country, etc. This is a big fraud on a world scale but from one aspect we think it is good that this is happening because the genuine Marxist-Leninists, honest people who have followed all the many aspects of the development of the Yugoslav state, will understand what ideology is guiding the Korean Workers' Party and the Communist Party of China and will reach the conclusion for themselves that the ideology guiding both these countries is revisionist. As it seems, these two countries are preparing their internal opinion for an eventual visit of Tito to Korea and Peking.” (Enver Hoxha, Reflections on China, Volume II, Tirana, 1979, edition in English)

In his books, comrade Enver entirely unmasked and denounced the totally pro-capitalist and anti-communist nature of Titoist revisionism. Thus, Kim Il Sungist support for this depraved reactionary ideology reveals a lot about the character of North Korean social-fascist revisionism. During a meeting with Yugoslav revisionists, Kim Il Sung reached the point of shamelessly declaring:

“Yugoslavia and Korea are non-aligned and socialist countries.” (Kim Il Sung, Reception in Yugoslavia, 1984, translated from German language)

In truth, both countries were and are indeed ruled by anti-socialist and anti-communist exploiting, wage slavagist and oppressive classes that are zealously aligned with world imperialist bourgeois totalitarian profit-centred order.

And North Korea’s economic and military subjection to Soviet social-imperialist intensifies more and more. By 1984, Soviet social-imperialists had a colossal credit over North Korea that involved its whole economy, had established military bases there and had the right to free access to the country’s naval units. In order to please its Soviet imperialist masters even more, Kim II Sungists were constantly making trips visiting and praising all kinds of social-fascist client-states of revisionist Soviet Union in Eastern Europe, from Poland to the GDR. And Korean revisionists also made multiple visits to imperialist Soviet Union. In the lasts of these visits before the collapse of Soviet revisionist empire, Kim Il Sungists encountered Gorbachev, who promised them even more neo-colonial exploitative credits, “loans” and “aids” that would serve to increase North Korea’s situation as a Soviet neo-colony where social-fascist bourgeoisie lived in luxury while workers starved. And Korean revisionists were never tired of eulogizing ultra-opportunist Gorbachev. When Kim Il Sung visited the Soviet Union in October 1986, he expressed support for the revisionist socio-economic reforms that fostered the fall of Soviet empire and its disintegration in favour of rival American imperialism:
“This new change now taking place in the Soviet Union is unthinkable apart from the energetic activities of Comrade M. S. Gorbachev, a staunch Marxist-Leninist.”


So, according with Kim Il Sung, ultra-opportunist Gorbatchev is “a staunch Marxist-Leninist”. This statement reveals the total lack of accuracy of the famous declaration from Russian revisionist leader Nina Andreyeva in 1995 that the fake “anti-revisionist struggle” of WPK had been more profound and mature than that of comrade Enver’s PLA. When reading Nina’s statement, one might think that it is a joke, but in fact she said that seriously and many supporters of Kim Il Sungism still use her phrase as a “proof” of Kim Il Sung’s “anti-revisionism”. Of course, Kim Il Sungist fake spurious “fight against revisionism” could never be more profound and mature than that led by comrade Enver’s PLA due to the simple fact that it was non-existent. WPK never combated any kind of revisionism, on the contrary it always supported world revisionism in general and Soviet revisionism in particular. So, let’s compare. In the early 60’s, comrade Enver at the head of Albanian Marxists-Leninists-Stalinists were waging a stern, consistent and genuine fight against Soviet Khrushchevist revisionism:

“Following his advent to power, Khrushchev and his revisionist group had worked out a complete plan: Marxism-Leninism would be negated and all those trends and persons that had been unmasked, attacked and defeated as anti-Marxists, or who had been liquidated by Marxism-Leninism in action, were to be rehabilitated … This meant that both Lenin and Stalin had to be attacked … Today it has become even clearer that these intriguers, liars, opportunists and revisionists are doing all these things openly … Our Party is fully convinced that such monstrous accusations and slanders were brought against Stalin to discredit both him as a person, and the work of this great Marxist-Leninist … Khrushchev and his group are on a revisionist course.” (Enver Hoxha, Closing Speech at the 21st Plenum of the CC of the PLA (December 1960), in: Selected Works, Volume 3, Tirana, 1980, edition in English)

In total opposition to these brave principled Marxist-Leninist-Stalinist positions from Albanian comrades, Korean revisionists were shamefully on knees relatively to Soviet revisionists and they even admitted:

“… ‘complete identity of views’ between the Soviet and North Korean leaders on questions relating to the international communist movement.” (Soviet-Korean Joint Communiqué (10 July 1961), in: Keesing’s Contemporary Archives, Volume 13, edition in English)

And as if this was not enough, the WPK openly accepted the Khrushchevite-led ultra-revisionist and social-imperialist Communist Party of the Soviet Union as:
“… the universally recognised vanguard of the world Communist movement.”
(Soviet-Korean Joint Communiqué (10 July 1961), in: Keesing’s Contemporary Archives, Volume 13, edition in English)

Of course, this “universal recognition” only existed in the depraved minds of Kim Il Sungists, as Albanian Marxists-Leninists-Stalinists from comrade Enver’s PLA together with all genuine communists around the world refused such “recognition” to revisionist and social-fascist “C”PSU. But what could we expect from someone who had transformed its own country into a Soviet neo-colony and who was entirely stuck in enslaving debts to Soviet imperialists and capitalists? Already in 1977, comrade Enver remarked:

“(…) Tito is going to Korea to carry out negotiations on behalf of American imperialism with Kim Il Sung and not to get credits, because there are no strong-rooms in Korea from which Tito can get them. Korea is so deeply in debt itself that it is unable to meet its repayments.” (Enver Hoxha, Reflections on China, Volume II, Tirana, 1979, edition in English)

By 1986, social-imperialist Soviet Union represented the vast majority of North Korea’s commerce. Since always, North Korean commercial balance suffered from chronic and system and formationatic debts. At that time, North Korean economy had already an entirely neo-colonial compradore nature and had become nothing more than an appendix of Soviet imperialist economy serving the predatory class interests of Moscow’s imperialists just like comrade Enver described:

“(…) Soviet Union is implementing a typically neo-colonialist policy. The economies of these countries (Soviet satellites) have been transformed into appendages of the Soviet economy. (…) The revisionist-imperialist «theories» on «the socialist community», «the socialist division of labor», «limited sovereignty», «socialist economic integration», etc., also, serve this neo-colonialist policy.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

In 1976, North Korean external debt (most of which towards social-imperialist Soviet Union’s neo-colonial credits) was of 1.2 billions of US$. In 1979, only three years later, it was already of 2 billions. In the 80’s, a “reform of planning” (as it was called by Kim Il Sungists, although there was never any kind of authentically socialist economic planning in social-fascist North Korea, where economic efforts are solely intended at maximizing the profits of the revisionist bourgeoisie and of its Soviet and later Chinese social-imperialist masters) was adopted in which North Korean bourgeoisie allowed breaches in its state capitalism masks by authorizing direct ownership by foreign imperialism over North Korean productive sectors, assets, income, wealth, resources, markets, means of production and workforce (however, until the 90’s, when Chinese social-imperialist domination replaced that of Soviet social-imperialists, Kim Il Sungists continued to hide their innately bourgeois-capitalist exploitative wage slavagist economic system and formation behind “socialistic” and “red” masks, namely by developing state capitalism even during the time Soviet Union was already obviously replacing state capitalism by
open capitalism, despite the fact that North Korean bourgeoisie was forced to limitedly adopt this same course in the late 80’s). In truth, even if Kim Il Sungists abandoned state capitalism, this would not represent any concessions of principle due to the simple fact that they would be merely transforming one form of capitalism to the other. The option between state capitalism and classical capitalism has been made by all bourgeois regimes in accord with their class interests at a determined moment. And it does not represent any substantial dilemma – there are occasions when a given bourgeoisie takes more advantages of practicing an alleged “planned” capitalism and there are the other occasions when it takes more advantages from a more open type of capitalism. In truth, we must clarify that the decisive difference of classical capitalism and state capitalism is not the factor of “planning” but the partition of the capitalist property at the means of production – thus either in the hands of individual capitalists/capitalist associations or in the hand of the state/state property in the hands of the capitalists (or mixed forms of partition) – nevertheless, they are all based in capitalist relations of production – thus exclusively in the hands of the capitalists. However, in times of comrade Lenin's NEP, state capitalism was indispensable in the hands of the ruling working class (thus capitalism under the full control of the workers' state, to better overcome the period of a still not existing or not restored industry after the First World War and the Civil War in Russia. In the imperialist states, industry is already fully developed, so that it is “no” problem to socialize it and put it immediately in the service of socialism – Lenin: “state capitalism as the instantaneously transition of capitalism to socialism.” Today, thus because of already globalized relations of production, world capitalism will be instantaneously transformed into world socialism by means of the dictatorship of the world proletariat, the proletarian world state.

And we can never obliterate the fundamental class question: everything depends on what class detains power through control of the means of production. While the bourgeoisie is not defeated by a socialist revolution and by the implementation of a genuine proletarian dictatorship, then socio-economic system and formation will always be exploitative and oppressive.

It is irrelevant if the bourgeoisie in question chooses to follow a “planned” state capitalism or a more “liberal” capitalism. The bourgeoisie and its state-forms are unavoidably subordinated under the objective laws of capitalism. The nature of capitalism is anarchy of production, thus “planless”. This concerns also state capitalism, of course. The capitalist relationships of production hamper well-planned development of the productive forces.

Comrade Engels affirmed: “It is the compelling force of anarchy in the production of society at large that more and more completely turns the great majority of men into proletarians; and it is the classes of the proletariat again who will finally put an end to anarchy in production” (and not “decisions” of the Kim Il Sungists):

“The modern state, no matter what its form, is essentially a capitalist machine, the state of the capitalists, the ideal personification of the total national capital. The more it proceeds to the taking over of productive forces, the more does it actually
become the national capitalist, the more citizens does it exploit. The workers remain wage-workers — proletarians. The capitalist relation is not done away with. It is rather brought to a head. But, brought to a head, it topples over. State ownership of the productive forces is not the solution of the conflict, but concealed within it are the technical conditions that form the elements of that solution.” (Engels, Anti-Dühring, 1878, edition in English)

The class-character of the state determines the political and social content of property.

“The Soviet state, comrade Enver Hoxha said, «manages the means of production in the name of the interests of the new Soviet bourgeoisie – namely as the collective capitalist. Socialist common property is changed into state capitalism of a new type.” (Enver Hoxha, Report to the 6th Congress of the PLA, page 229, Albanian edition)

Last not least, it is unimportant for the proletariat – either in North Korea or in South-Korea – whether the property is in the hands of private hands, in the hands of individual capitalists or in the hands of the state in form of the state-monopoly. In the one or the other case, it is the same exploitation, no matter if it is individual capitalist exploitation or collective capitalist exploitation.

Therefore we have to condemn those revisionists and social-fascists like the Kim Il Sungists who try to present “planned” and state capitalism as being “positive” or even as being “socialism” and capitalism of unmasked type as being “negative” and “reactionary”, because all kinds of capitalism are invariably and inevitably exploitative, oppressive, alienating, repressive and slavagist. This utterly applies to Kim Il Sungist North Korea, because laws governing its economy had always been and continue to be the laws of capitalism. However, contrary to what occurred with the other revisionist countries, until the 90’s Kim Il Sungists did their utmost to avoid replacement of state capitalism by open capitalism, and even after that, North Korean monarcho-fascists managed to keep their state capitalist sector covered with “socialist” masks in a more deceitful manner than that embraced by the revisionist bourgeoisie of the other revisionist countries past and present. North Korean bourgeoisie does this in benefit of its own interests, as they have notion that to weaken state capitalism would mean the weakening of their “red” cloaks that deceive Korean and world workers keeping them away from authentic socialism and communism.

The consequence of imperialist penetration in North Korea was immediate: North Korean debt reached 4 billions in 1987! Therefore, we ask: what remains from the “anti-revisionist combat” of Korean revisionists? Nothing besides an empty pseudo-revolutionary phraseology! Still nowadays, Kim Il Sungists worldwide attempt at blaming the deadly famines that ravaged North Korea in the 90’s on the international blocus against the country, but this is not true. The real causes of the famines can be found in the compradore neo-colonial structure of the country’s economy – totally subservient towards world imperialism and world social-imperialism. In the same manner, it is totally impossible to agree with Korean revisionists when they affirm that with its neo-colonial economy, North Korea was “advancing forward on a socialist path”,

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unless we consider its transformation in a typical neo-colonial country of compradore type totally dependent on foreign capitals and under absolute subservience towards world imperialism and world social-imperialism (Soviet, Chinese, etc.) as “socialist advancements forward”. A country literally invaded and occupied by exploitative oppressive enslaving imperialist credits, “loans” and “aids” with a systematic deficit in its commercial balance can never be a genuinely socialist country. Bolshevist Soviet Union of comrades Lenin and Stalin and socialist Albania of comrade Enver Hoxha always had a positive commercial balance at all times.

An authentic socialist country can never have any kind of debts. Comrade Enver always stressed that a socialist country can never owe anything to capitalist-imperialist-revisionist world. If a determined nation has debts towards capitalist-imperialist-revisionist countries, companies or institutions, then this automatically and necessarily means that the nation in question is not socialist. And if a country which has been constructing socialism accepts to be indebted towards the bourgeois world, then this means that this country has ceased to be socialist. That is why Bolshevist Soviet Union of comrades Lenin and Stalin and socialist Albania of comrade Enver never accepted any kind of “credits”, “loans”, “aids” or had any kind of debt(s) towards capitalist-imperialist-revisionist world. As comrade Enver accurately explains:

“The provision of such credits ensures the bourgeoisie markets for the sale of goods, the capitalists make colossal profits from the high interest rates charged, while the debtors are bound hand and foot to the creditors and the capitalist firms. (…) Apart from the extraction of capitalist profits, these credits, this «aid» and loans also have political objectives. The states which accord the credits aim to support and consolidate the political and economic power of particular cliques, which defend the economic, political and military interests of the creditor country. As the agreements on such credits are concluded between governments, they make the economic and political dependence of the debtor on the creditor even greater. The ruling cliques of the so-called socialist countries, like the Soviet Union, Czechoslovakia, Poland, etc., and now China, too, allow foreign capital to flow into their countries, because this capital serves the ruling cliques, while it is a heavy burden on the peoples. The Comecon countries are up to their necks in debt.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

“Capitalism never makes investments, provides loans, or exports capital to the other countries without first calculating the profits it will realize for itself. (…) There are also the other forms of according credits, like those practiced with those pseudo-socialist states which are trying to disguise the capitalist course on which they are proceeding. These are large credits provided in the form of trade credits which, of course, must be repaid within a short time. These are provided jointly by many capitalist countries, which have calculated in advance the economic as well as political profits they will draw from the recipient state, taking into account both its economic potential and ability to pay. In no case do the capitalists provide their credits for the construction of socialism. They provide them to destroy socialism. Therefore, a genuine socialist country never accepts credits, in any form, from a
capitalist, bourgeois, or revisionist country.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

And as North Korean economy was of an utterly compradore neo-colonial subservient nature towards world imperialism and world social-imperialism, the principle of “reliance on one’s own forces” was never nothing more than an empty shibboleth to Korean revisionists. As comrade Enver explained:

“Let us take, for example, the question of the economic construction of the country, the development of the socialist economy relying on one's own forces. This principle is correct. Every independent, sovereign socialist state must mobilize the entire people, and define its economic policy correctly, must take all measures for the proper and most rational exploitation of all the wealth of the country, and administer this wealth thriftily, must increase it in the interest of its own people and must not allow it to be plundered by the others. This is a main, basic orientation for every socialist country (...) If (...) relations among states are based on the exploitation of small, economically weak states by big and powerful states, then such «aid» must be rejected, for it is enslaving.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

And we must never forget that in the only true socialist countries that ever existed (in Bolshevist Soviet Union of comrades Lenin and Stalin and in comrade Enver’s socialist Albania), the key principle of “relying on one’s own forces” was never reduced to exportations being superior to importations. Capitals invested in economy always came entirely from the country’s own accumulation funds (with the exception of that brief period in late 1940’s/early 1950’s when Enver’s Albania received supplementary internationalist aid from Stalinist Soviet Union. And this never affected socialist Albania’s independence in the least, because comrade Stalin’s Soviet Union was also a country genuinely constructing socialism. Socialist countries can perfectly receive aid from other socialist nations because this internationalist aid has not an exploitative and oppressive nature, it cannot engender capitalism and contributes to the strengthening and advancing of socialism). On the contrary, social-fascist North Korea was and is constantly invaded by exploitative oppressive neo-colonial enslaving imperialist credits, “loans”, “aids” and capitals coming from capitalist-revisionist imperialist powers. This alone shows that Kim II Sungist North Korea can never construct genuine socialism, and much less genuine communism.

North Korea’s situation as a Soviet neo-colony remained until the early 90’s when Soviet revisionist empire collapsed and an official announcement that the traditional Soviet-North Korean ties had been finally severed came from Russian President Boris Yeltsin in June 1992, as he confirmed that the 1961 treaty of friendship, cooperation and mutual assistance between Pyongyang and Moscow was no longer effective. Nor would Russia any longer provide financial or military support to the DPRK. This left North Korean neo-colonial compradore economy which was entirely dependent as an appendix of Soviet imperialism in a desperate situation that forced North Korean social-fascist bourgeoisie to find another imperialism which could replace Soviet social-imperialism.
and provide it with protection against the pressures of American imperialism and of its South Korean fascist compradore neo-colonial lackeys.

In North Korea, private property and exploitative relations of production were never abolished at all. Workers and peasants continued to be subjected to wage slavery and oppression at the hands of the new social-fascist exploiters. But still nowadays, Kim Il Sungists and their supporters around the world treacherously insist in refusing that North Korea was and is indeed a neo-colony by affirming that “neither the Soviets neither the Chinese ever possessed a single mean of production in the country.” But this is just a deception intended to deceive world proletarians, laborers, workers and the other exploited oppressed classes about the veritable neo-colonial compradore and anti-socialist character of North Korean bourgeois-capitalist revisionist tyranny. Soviet imperialism (and later Chinese imperialism) not only indeed possesses means of production in North Korea – in fact, it possessed all means of production in North Korea without exception. And this because the bureaucratic “administrators”, “commissioners” and “officers” of “state enterprises” - the members of Kim Il Sungist social-fascist bourgeoisie - fiercely exploited (and continue to exploit) the productive sectors, assets, income, wealth, resources, markets, means of production and workforce of North Korea and transfer the maximum profits made from it directly to the hands of Moscow’s capitalists and imperialists (today, they do exactly the same in favor of Chinese social-imperialists who substituted soviet social-imperialists as the new imperialist bosses of social-fascist, anti-communist, bourgeois-capitalist North Korea), who had and continue to have de facto absolute and exclusive control over North Korea in all aspects (political-socio-economic, etc.) even because Kim Il Sungists were entirely dependent on Eastern bloc’s markets and on Soviet military assistance to resist American and South Korean imperialist hostilities.

As we have already stated many times, this catastrophic situation in North Korea was due to the neo-colonial exploitative subservience towards social-imperialism. This is a consequence of centuries of imperialist and social-imperialist exploitation and dominance which shaped North Korean economy in benefit of their gluttonous interests for profit maximization. In fact, Kim Il Sungist North Korea never had true economic independence and the qualitative structure of its economy remains until nowadays basically the same of the openly Japanese colonial period: North Korea remained an archetypical neo-colonial monoculture compradore country, that is, an exporter of raw materials (mainly metals) while it is forced to import nearly all the equipment, consumption commodities and everything else, in what originates and promotes an utter and ever increasing economic neo-colonial compradore dependence, subjugation and subservience towards its external “partners”, and particularly towards the exploitative oppressive colonial enslaving imperialist credits, “loans” and “aids” mainly granted first by revisionist, social-fascist and social-imperialist Soviet Union and later by revisionist, social-fascist and social-imperialist China. It is on the domination of Chinese imperialism over North Korea that we will now focus our attention.

In first place, we can never forget that Kim Il Sungist North Korea suffers from a general absence of developed, diversified and socialized heavy industry of means of production
which is, by the way, the most indispensable sector to construct authentic socialism together with a developed, diversified, mechanized and socialized agriculture, whose laboring classes remain under the sole undivided leadership of the proletariat and of its vanguard Communist party during socialist and communist construction in accord with the teachings of the 5 Classics of Marxism-Leninism. In fact, North Korean agriculture remains underdeveloped and its production levels remain very low while North Korean industry is mainly directed towards the extraction and transportation of the mineral resources that constitute the raw materials provided by North Korean bourgeoisie to its imperialist masters. This situation is on the antipodes of that of Bolshevik Soviet Union and of comrade Enver’s Socialist Albania during the first stage of socialism “in a single country”, where absolute priority was given to the establishment and development of a diversified industry of means of production able to ensure these countries’ total and true independence in face of capitalist-imperialist-revisionist encirclement, attacks and pressures. And this because the 5 Classics of Marxism-Leninism teach us that this development of the heavy industry of means of production is also essential because through preventing capitalist-imperialist-revisionist economic infiltration, it is at the same time avoiding capitalist-imperialist-revisionist political, ideological and military infiltration. But as Kim Il Sungist North Korea had never anything to do with real socialist and communist construction, after the fall of Soviet social-imperialist empire, it turned to the other imperialist powers in order to keep its neo-colonial compradore pro-imperialist economy alive.

After the collapse of Soviet revisionist empire, North Korean bourgeoisie passed through a very difficult situation. Besides the mentioned and explained serious economic problems, Korean revisionists also had to continuing facing the international embargo and military pressures ordered by American imperialists, as Kim II Sungist bourgeoisie always refused American imperialists’ demands for accomplishing exclusive and absolute control over entire Korea, as this would involve an acute risk from it of being speedily overthrown from power with the inevitable and subsequent loss of class positions, class interests, maximum profits and class privileges. Consequently, Kim Il Sungist bourgeoisie soon had to face the same quandary that had formerly forced it to subservience towards Soviet social-imperialism: it continued to be a target for USA imperialists because they never quitted neither abandoned their dream of having North Korea under their absolute dominion in order to make maximum profits through exploitation of the productive sectors, assets, income, wealth, resources, markets, means of production and workforce of the entire Korea. After all, we must take into account that South Korean fascist compradore neo-colonial bourgeoisie is kept ready by its American imperialist bosses to occupy the whole Korean peninsula from the moment they are able to put North Korean social-fascist bourgeoisie out of the way. In the early 90’s, North Korean economy is being affected by lack of essential goods and from a system and formationatic deficit in state capitalist enterprises. In this context, North Korean social-fascists had to find a manner of deal with this ruinous situation. But given social-fascist North Korea’s economic, political and ideological characteristics that were already indicated, it would be impossible for Kim II Sungists to set themselves on an truly independent course based on North Korea’s own forces, even because North Korean revisionist economy was and is of typical capitalist and neo-colonial compradore type. In
face of all this, already in the early 90’s, Kim II Sungist bourgeoisie started looking for the other capitalist-imperialist powers which could provide markets to North Korean raw materials and which could sell manufactured goods to it while providing the country with a protection analogous to that formerly given by Soviet social-imperialism. This was how Kim II Sungist North Korea was eventually obliged to put itself under the domination of Chinese social-imperialism which, not by chance, had replaced Soviet Union as the world’s social-imperialist superpower. Indeed, this rapprochement with emergent Chinese imperialist power had even anthe other advantage: it permitted that Kim II Sungists could eternal maintain their “socialist” masks, even because Chinese social-imperialists take great advantage of holding control over a country still using “red” disguises, as this also provides Chinese social-imperialism with a more “progressive” and “popular” cloak in front of the eyes of those world workers who still believe Kim II Sungist North Korea is really a socialist country and that, consequently, if Chinese social-fascists are supporting it, that’s because China is also a true socialist country. Of course, as we have already explained in the other articles, despite its fake “progressive” and even “socialist” masks, Chinese social-imperialism not only is innately and totally capitalist, reactionary, exploitative, neo-colonialist, oppressive, monopolist, slavagist, anti-communist and tyrannical (like all the other imperialisms) but also has the same objective of any other imperialism, colonialism, neo-colonialism (as the last stage of monopolist capitalism like was defined by the 5 Classics of Marxism-Leninism): profit maximization through full and exclusive control over world income, productive sectors, assets, wealth, resources, markets, means of production and workforce and through ruthless exploitation, oppression and repression of world proletarians and workers [following the example of Soviet social-imperialists, also Chinese social-imperialists may encourage the formation of foreign loyal cadres and servants (which can help them taking maximum profits from neo-colonies) and provide certain countries with some credits for the construction of a few infrastructures. But there is nothing “progressive” and much less “socialist” about this. On the contrary, this constitutes a mean of incentive the development of commercial relations with those nations and of direct investment in order to open the path towards complete neo-colonialist dominion over them. Long time ago, comrade Lenin had already noted that the exportation of capitals is a mean to encourage the exportation of commodities and merchandises. Nowadays, the exportation of Chinese imperialist capitals mainly aims at promoting commercial relations with China as a prologue to imperialist absolute and exclusive rule by Chinese social-fascist, revisionist, state monopolist capitalist imperialist bourgeoisie with the aim of expanding its bourgeois-capitalist, colonialist, reactionary, social-imperialist, social-fascist, wage slavagist, exploitative, oppressive, tyrannical and anti-communist bourgeois class rule and sphere of influence (a situation which is already in effect at this moment)].

Thus, since the early 90’s that Chinese social-imperialists are tightening their claws over North Korea in their quest for profitable markets and for neo-colonial areas of influence and control with the open complicity and support of Kim II Sungist bourgeoisie. One of the first demands made by Chinese social-imperialists was to have direct ownership and control over North Korea’s produtive sectors, assets, income, wealth, resources, markets, means of production and workforce. Chinese imperialist financing is already promoting there both the search for new mining and energy sources and the construction of
infrastructures (roads, railways, oil pipers, gas pipers, harbors, etc.) with the aim of facilitating Chinese social-fascists’ and social-imperialists’ profit maximization. In face of this, Kim Il Sungist compradore neo-colonial social-fascist, revisionist and anti-communist bourgeoisie had no the other option besides putting aside its state capitalist “perfect and red” disguise in order to please its new imperialist masters:

“Coping with such an acute and deep crisis the government (…) has also allowed provisions for greater foreign investments into the country. It was during the early nineties that the DPRK decided to introduce new measures in a number of areas of economic management: 1. in management development, (…) 2. in trade liberalization (…); and 3. in direct foreign investment and joint ventures. With the aim of encouraging foreign investments in the country, the constitution was supplemented in 1992 in order to safeguard the rights and profits of foreign companies operating in the DPRK. Three sets of laws were subsequently approved in order to permit joint ventures with foreign companies (…). Wholly owned foreign enterprises are also allowed to operate in the country. In this case, foreign companies alone can invest in the DPRK and carry out management on their own account. Such enterprises operate, in fact, in the Rajin-Sonbong Free Economic and Trade Zone in the north-east of the country, where a variety of benefits are granted to foreign companies, including exemption from enterprise income tax. Total foreign ownership on investments is therefore now permitted for the first time in the DPRK's history. According to a survey by the Korea Trade and Investment Promotion Agency (KOTRA) in Seoul, in 1995 DPRK's trade with Japan totaled $594.6 million, representing 29% of $2.05 billion in total foreign trade. Trade with China was $549.8 million, or 26.8% of the total trade. The comparable figures were 6.2% for India, 4.1% each for Russia and Hong Kong, 3.9% for Germany and 3.0% for Thailand. DPRK's economic relations with South Korea have steadily developed as South Korea's firms can maximize their profits by employing cheap North Korean labor through joint ventures or production on commissions, and by importing cheap North Korean minerals and steel products. Though through third countries, the DPRK's trade with the South totaled $287.3 million in 1995, compared with $194.5 million in 1994 and $111.3 million in 1991, according to KOTRA.” (N. Steinmayr, Long live Korean reunification and independence!, 1999, edition in English language)

As can be noted, commercial neo-colonial dependence was transformed in financial neo-colonial dependence and Kim Il Sungist social-fascist, neo-colonial, compradore, revisionist and anti-communist bourgeoisie is doing everything to win the favors of Chinese social-imperialists, in whom Korean revisionists rely to keep them in power against the plans of American imperialism and of its South Korean fascist neo-colonial coprdadore lackeys. Nonetheless, specially since Chinese imperialists dominate North Korea as their neo-colony and started to cause breaches in North Korea’s state capitalist sector which Kim Il Sungists always so cunningly utilized to deceive Korean and world workers in order to hide their anti-communist nature presenting North Korean state capitalism as a indisputable proof that North Korea is indeed a socialist country, it seems more and more obvious that North Korean social-fascism will ultimately collapse just
like occurred with Soviet revisionist empire also due to foreign imperialist penetration and colonization. Relatively to the infiltration of American imperialism in revisionist, anti-communist and social-fascist Soviet Union, comrade Enver accurately predicted that:

“It (American Imperialism) will exploit the Soviet Union, will draw fabulous profits from it, which will serve to strengthen its world empire. Besides this, the introduction of American capital into the Soviet Union (…) will bring about the dismantling of the Soviet Union as a union of republics. This is the objective of American imperialism (…)”. (Enver Hoxha, Reflections on China, Volume II, 1979, Tirana, edition in English)

And these words from comrade Enver are also utterly applicable to the situation of anti-communist, revisionist and social-fascist North Korea, which since the 50’s has been a veritable neo-colony of archetypal compradore type completely invaded and dominated by world imperialism and social-imperialism. And this is entirely comprehensive, even because imperialist penetration and domination over North Korea is fostered by the fact that “market” economy (which is inevitably controlled by bourgeois-capitalist and pro-imperialist anti-communist dominant classes) was never abolished in North Korea, contrary to what must occur during the construction of genuine socialism and communism. It is true that in the first phases of socialist edification, it can happen that some minor “markets” still persist. But that should not be something definitive. On the contrary, these minor “markets” which continue to exist after the proletarian socialist revolution will disappear gradually but firmly with the edification of socialist and communist society. Decisive is the absolute control through the existing dictatorship of the proletariat. And even in the first stages of socialist construction, the minor “markets” should never be allowed to constitute a form of exploitation and of bourgeois-capitalist restoration; they should be subjected to total control by the proletarian state which must always keep in mind that the final objective is the elimination of even those minor “markets”. In the late 40’s and early 50’s, Comrade Enver noted that Albania was the country in which the proletarian nationalizations were accomplished more quickly and in which the internal “market” was more reduced. Comrade Enver Hoxha frequently remarked that one of the causes of the success of socialist implementation in Albania was the fact that in that country the internal “markets” were reduced to a minimum and that the PLA was struggling for their total suppression simultaneously with the advance and intensification of socialist edification. But in revisionist, anti-communist, social-fascist North Korea, the opposite occurred. Kim II Sungist bourgeoisie never wanted to eliminate “markets”. On the contrary, it promoted and reinforced the country’s “markets” with the purpose of exploiting North Korean proletariat and working oppressed classes and to buttress its repressive, exploitative, oppressive wage slavagist class power and dominion.

Under Chinese imperialist control, Kim II Sungist bourgeoisie is confirming its role as a typical pro-imperialist compradore exploitative class and is being forced to increasingly open its doors to Chinese imperialist penetration. Some claim that it was Kim Il Sung’s successors that are promoting this path, and that they are some kind of Korean Deng Xiaoping. There are certain Kim II Sungists who insist in presenting Kim II Sung’s times
as being an epoch of “genuine socialism” in opposition to the epoch of his dynastical successors which would be “revisionist”. This reasoning is equivalent to that of “orthodox” Maoists who also claim that fascist Deng Xiaoping allegedly “betrayed Mao’s truly socialist path”. But this is not true. There is no substantial difference between Kim Il Sung and his familiar successors just like there is no substantial difference between Mao and Deng Xiaoping. Deng Xiaoping only continued Mao imperialist bourgeois-capitalist-revisionist course, just like Kim Jong Il and Kim Jong-un only continued the pro-imperialist bourgeois-capitalist-revisionist course already taken by their father and grandfather. And as we have been observing throughout this article, anti-socialist and pro-capitalist-imperialist policies have been always followed by North Korean social-fascists and the country’s transformation into a pro-Soviet and later pro-Chinese bourgeois-compradore neo-colonial country started when Kim Il Sung headed North Korean regime. Indeed, the policies of Kim Jong Il and Kim Jong-un only serve to confirm the capitalist-revisionist, pro-imperialist and anti-communist path which had been initiated many years ago with Kim Il Sung.

However, we must note that in spite that those mentioned breaches in North Korea’s state capitalist sector did not represent any change in the fundamental characteristics of North Korean social-fascism, as it continued to be as tyrannical, as reactionary and as anti-socialist as ever, they impelled Kim Il Sungists to find manners how to keep their “socialist” disguises intact while pleasing and fulfilling the interests of their imperialist bosses – because from the moment they don’t please them, then imperialists and social-imperialists are everything but sentimentalist: Kim Il Sungist bourgeoisie would be promptly overthrow and replaced by anthe other bourgeois-capitalist compradore clique more able to serve their predatory profitable interests. And since North Korean social-fascists exchanged neo-colonial subservience towards Soviet imperialism by neo-colonial subservience towards Chinese imperialism, this situation has only been intensified, particularly with the new “special economic zones” inaugurated by Korean revisionist bourgeoisie in benefit of the interests of their Chinese social-imperialist masters. Indeed, the pro-capitalist and pro-imperialist depravation of North Korean social-fascist bourgeoisie goes as far as having published in their official site that:

“IKBC, the International Korean Business Centre, is a comprehensive one-stop service for worldwide companies and individuals interested to trade and explore opportunities with the DPR of Korea. IKBC has its main headquarters in Pyongyang and external offices in Thailand and Spain. IKBC is an official DPRK organization, not an agent. The business center is composed by DPRK Government Officials, with more than 15 years experience and experts in the fields of foreign relations, international trade and banking. We have a comprehensive assistance and financial network inside and outside the DPR of Korea backed by the highest Ministries and Embassies of the Republic. Our focuses are imports, exports and Joint Ventures in any economical field. (...) The DPR of Korea (North Korea) will become in the next years the most important hub for trading in North-East Asia due to having the lowest labor cost in Asia, (...) education, housing and health service is provided free to all citizens. As opposed to the other Asian countries, workers will
not abandon their positions for higher salaries once they are trained.”
(http://www.korea-dpr.com/business.html, Business in DPR Korea, edition in English)

This statement is truly astonishing. Not only North Korean bourgeois proudly assume that they maintain their country as a veritable slave labor camp, where workers receive even less than their Chinese and Indian homologues (“lowest labor cost / lowest cost of labor force / lowest costs of production in Asia”) (in what reveals the situation of abhorrent misery and exploitation to which Korean toiling oppressed classes are subjected in benefit of the maximum profits of world imperialists and of their Kim Il Sungist bourgeois-capitalist, social-fascist, revisionist, anti-communist, compradore, pro-imperialist, neo-colonial lackeys), but they also attempt at displaying the true face and objectives of so-called North Korean “social system and formation”: to detach workers’ from revolutionary struggle against external and internal oppressors and exploiters through giving them some ridiculous alms intended at preventing the acquisition of a genuine communist conscience by them. They use their pro-capitalist “social system and formation” to “prove” to world imperialists that they do not need to be worried because Kim Il Sungists will do their utmost so that North Korean workers continue to be totally mislead about the true class nature and character of their country’s social-fascist bourgeois regime and therefore they should not be concerned about losing any profits because “workers will not abandon their positions for higher salaries”, they are supposedly ready to be exploited until the bone without complaining or resisting because North Korean monarcho-fascists organized a reactionary “welfare social system and formation” entirely paid by those same workers. Of course, Kim Il Sungist “social system and formation” main aim is to prevent the occurrence of an authentic socialist revolution and construction there. But North Korean Kim Il Sungist bourgeoisie is completely mistaken. No bourgeois-capitalist anti-communist “welfare system and formation” and “red” masks can deceive proletarians and workers forever. Inevitably, the day will come when Korean workers will overthrow and annihilate all their exploiters and oppressors, both internal and external, and will join the proletarians and workers of all the other countries towards world proletarian dictatorship, world socialism and world communism under the steel leadership of the Comintern (SH).

So, the false character of statements that the WPK’s “Juche” policy is one of promoting “independence and self-reliance” is entirely demonstrated precisely by its capitalist and pro-imperialist policy of explicitly promoting foreign investment, joint ventures with foreign capital, imperialist “credits, aids and loans” and the establishment of those already mentioned ‘special economic zones’:

Article 37 of the Constitution of the DPRK declares:

“The State shall encourage institutions, enterprises or associations of the DPRK to establish and operate equity and contractual joint venture enterprises with corporations or individuals of foreign countries within a special economic zone.”
(http://www1.korea-np.co.jp/pk/061st_issue/98091708.htm#Chapter%207:National%20Emblem,%20Flag,%20National%20Anthem%20and%20Capital, DPRK’s Constitution, 1998, edition in English)
This open encouragement of imperialist penetration and domination expressed in the North Korean pro-capitalist, pro-imperialist, neo-colonial and anti-communist Constitution:

“…encourages foreign investment and guaranteed the rights and profits of foreigners operating in North Korea.” (Keesing’s Record of World Events, Volume 39, edition in English)

Moreover, the Standing Committee of the Supreme People’s Assembly approved Korea’s first law on foreign investment in October 1992:

“The new law permitted foreign investors to establish equity and contractual joint ventures within the country, and to set up and operate wholly foreign-owned enterprises in special economic zones. Foreign companies would be able to remit their profits abroad.” (Keesing’s Record of World Events, Volume 38, edition in English)

Then, in 1991,

“… the government announced the creation of a special economic zone (SEZ) totalling 621 square kilometres . . ., expanded in March 1993 … to 742 square kilometres, … A spate of additional laws followed, establishing the legal framework for foreign firms operating in North Korea.” (Marcus Noland, Prospects for a North Korean External Economic Opening, in: Thomas H. Henriksen & Jongryn Mo (Eds.): North Korea After Kim Il Sung, Stanford (USA), 1997, edition in English)

“About 80 joint ventures have been established in North Korea.” (Dae-Ho Bryn, North Korea’s Foreign Policy: The Juche Ideology and the Challenge of Gorbachev’s New Thinking, Seoul, 1991, edition in English)

So, while North Korean oppressed classes starved until death, Kim Il Sungist bourgeoisie were spending enormous amounts of money to facilitate and prepare the intensification of imperialist neo-colonial domination over the country which, by its turn, would aggravate and foster the anti-communist policies that originated the famines and which would worsen them even more during the 90’s. Furthermore, as can be noted, Kim Il Sungist positions are in total and utterly irreconcilable opposition to those of a genuinely socialist state. For instance, Albanian comrades always had the concern of not letting any kind of foreign “investments” or “credits, loans and aids” coming from imperialist-capitalist-revisionist countries penetrate in socialist Albania, because they correctly understood that:

“Through these so-called credits (…), the big capitalist concerns and the states to which they belong bring great pressure to bear on the recipient states and peoples, and keep them under control. (…) On the other hand, these credits, which the big monopolies provide (…) are links of the imperialist chain around the necks of their
own peoples.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

This is the reason why Albanian communists led by comrade Enver decided to clearly state in Albanian 1976 Constitution that:

“The granting of concessions to, and the creation of, foreign economic and financial companies and the other institutions or ones formed jointly with bourgeois and revisionist capitalist monopolies and states, as well as obtaining credits from them, are prohibited in the People's Socialist Republic of Albania.” (Article 28 of the Constitution of People’s Socialist Republic of Albania, December of 1976, edition in English)

This article 28 of the Albanian 1976 Constitution has already been cited by us many times in the other texts, but we always find it to be absolutely essential. In fact, the presence within Albanian 1976 Constitution of this article is an irrefutable sign of its genuinely Marxist-Leninist-Stalinist character. On the contrary, the revisionist Constitution of social-fascist North Korea not only does not include any article like this, but it even openly encourages foreign imperialist colonial penetration in the country. The social-fascists, revisionists, anti-communists which rule North Korea not even try to hide their complete allegiance and subordination to world imperialism, on the contrary, they gladly and openly assume it in their own bourgeois-capitalist-revisionist Constitution.

The proletariat of any nation who authentically aims at constructing socialism can never despise the necessity of putting into practice the basic principle contained in the article 28 of Albanian Socialist Constitution. The otherwise, capitalist restoration would be a mere matter of time because since capitalist-imperialist multinationals are permitted to freely dominate a country’s economy, they will inevitably also dominate its socio-political system and formation. And it is obvious that revisionist social-fascist anti-communist companies and corporations are not there to protect socialism, they will do their utmost to destroy it and to reinstall wage slavery, oppression and exploitation over working classes.

Of course, Kim Il Sungist revisionists, social-fascists and anti-communists could have never upheld and much less include such a truly Marxist-Leninist principle in their degenerated Constitution they were not and are not concerned about defending socialism against imperialist penetration and encirclement firstly because there was never socialism in North Korea, secondly because Kim Il Sungist social-fascists are the best servers and defenders of social-imperialist occupation, control and domination over North Korea.

Chinese imperialist neo-colonial dominion over North Korea is reaching outstanding levels. Already in 1990, trade volume amounted to 88.2 million US$ (source: [http://fx.sauder.ubc.ca/etc/USDpages.pdf](http://fx.sauder.ubc.ca/etc/USDpages.pdf), edition in English). Nowadays, annual two-way trade is estimated at around $6 billion, making revisionist, social-fascist, social-imperialist and anti-communist China North Korea's biggest trade “partner” (read: colonial, imperialist, anti-communist exploiter, oppressor and dominator). China provides about half of all North Korean imports and received a quarter of its exports. China's
major imports from North Korea include mineral fuels (coal), ores, woven apparel, iron and steel, fish and seafood, and stone. North Korea's imports from China include mineral fuels and oil, machinery, electrical machinery, vehicles, plastic, and iron and steel. China is a major source for North Korean imports of petroleum. In 2009, exports to the DPRK of mineral fuel oil totaled $327 million and accounted for 17% of all Chinese exports to the DPRK. Here it is an account of the evolution of neo-colonial trade between China and North Korea (remember that the referred values correspond mostly to Chinese exports of overpriced manufactured goods to North Korea and to North Korea’s exports of cheap raw materials to China, in a typical colonial situation):

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<td>Trade turnover (millions)</td>
<td>549.646</td>
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<td>656.021</td>
<td>407.750</td>
<td>370.356</td>
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<td>1,973.974</td>
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Currently, the extreme level of North Korea’s indebtedness towards world imperialists in general and Chinese imperialists in particular can be observed in the value of the country’s external debt: around 20 billion of US$ (what gives us an idea of how many zillions world imperialist financial bourgeois class surely profits only thanks to the debt and correspondent prohibitive spread rates and interest rates owed to it by North Korean social-fascist revisionist bourgeoisie - more than half of the country’s total GDP (sources: http://english.chosun.com/site/data/html_dir/2012/01/19/2012011900864.html and https://www.cia.gov/library/publications/the-world-factbook/geos/kn.html, editions in English).

Moreover, social inequalities and the luxuries enjoyed by monarcho-fascist exploiting classes are becoming more and more evident, as one recent Chinese visitor who said North Korean wealthy classes preferred to ride in Mercedes Benz cars, wore fancy watches and spent hundreds of dollars on mobile phone bills each month. All the top members of the North Korean regime are really engaged in business and commerce with Chinese imperialists, that is, they are engaged in making maximum profits through turning North Korea into a Chinese neo-colony (source: http://www.reuters.com/article/2013/04/15/us-korea-north-china-insight-idUSBRE93E16P20130415#, edition in English). North Korea's efforts to woo Chinese imperialist colonizers, spearheaded by the country's investment office in Beijing, have grown more fervent since Kim Jong-un took over from his late father at the end of 2011, as reported by Hong Kong's Phoenix Weekly. The Investment & Development Group, controlled by Jang Song-thaek, vice chairman of the National Defense Commission and uncle to Kim Jong-un, organized a high-profile economic forum in July last year to
promote “business opportunities” in the country. The group subsequently announced alongside China Overseas Investment, the establishment of a 3 billion yuan (US$480 million) fund for investment projects in North Korea, thus never stopping intensifying the process of North Korea’s subservience and dependence towards Chinese neo-colonialism and social-imperialism. The fund, sponsored by Chinese business groups and venture capital firms, will invest in North Korea's mining industry, real estate, and port operations, said the Phoenix Weekly, citing news reports. Currently, the Investment & Development Group is soliciting Chinese investment for over 20 projects, including 17 in the field of mining, and the others in the infrastructure, processing and service industries. According to data compiled by China's Ministry of Commerce, by the end of 2010 more than 200 Chinese companies had invested approximately US$290 million in North Korea, mainly in the mining industry (source: http://www.wantchinatimes.com/news-subclass-cnt.aspx?id=20130423000068&cid=1102, edition in English)

According with official reports, imperialist China is now North Korea's biggest trading partner, and main source of food, arms, and fuel, thus being the main supporter of the social-fascist regime of Kim Jong-un – its colonial lackey. Bilateral trade between China and North Korea reached nearly $6 billion in 2011, according to official Chinese data. A January 2010 report from the U.S. Congressional Research Service notes that Chinese exports of luxury goods to North Korea averaged around $11 million per month in 2009. Pyongyang is in a state of total economic dependence on China, which provides most of its food and energy supplies. Nicholas Eberstadt, a consultant at the World Bank, says that since the early 1990s, China has served as North Korea's chief food supplier and has accounted for nearly 90 percent of its energy imports. By some estimates, China provides 80 percent of North Korea's consumer goods and 45 percent of its food. North Korea's neo-colonial compradore economic dependence on revisionist, imperialist, social-fascist and anti-communist China continues to grow, as indicated by the significant trade imbalance between the two countries. Snyder notes that in 2008, Chinese imports amounted to $2.03 billion, while exports to China including coal and iron ore totaled $750 million (source: http://www.cfr.org/china/china-north-korea-relationship/p11097, edition in English).

But what most tempts Chinese imperialist corporations about North Korea is the mining. An agreement was signed in September between the Chinese Overseas Investment Federation and the JVIC so as to jointly launch the “Special Funds for North Korea Investments,” backed by 3 billion RMB ($480 million) from China’s domestic fund institutions and consortia. Kim Tiezheng, the Vice-Chairman of the JVIC pointed out that North Korea needs significant capital investment in infrastructure construction in telecommunications, transport, commodity markets, power plants, and cement factories. Not only will these investments be particularly welcome and supported by the government, the investors will also enjoy preferential treatment over the enterprise income tax, as well as tariff exemption in business equipment and raw materials import. At the same time, the Chinese Ministry of Commerce and North Korea’s investment-seeking arm also held a joint Investment Explanation Session in Beijing to promote the Rajin-Sonbong, Rason and Kaesong Special Economic Zones, as well as the Hwanggumpyong and Wihwa Islands Joint Free Trade Area, established between
China and North Korea in 2010. Chen Jian, the Chinese Vice Minister of Commerce, said that the RMB and the Korean yuan will be circulated in these two special economic zones with the establishment of the two countries’ banking institutions to meet the settlement needs of investors. The Rason Economic Zone, located at the extreme northeast of the Korean Peninsula, near the borders of both Russia and China, will focus in developing six industries in the raw material, equipment and high-tech sectors. The Hwanggumpyong and Wihwa Islands Joint Free Trade Area will focus on IT, modern agriculture facilities, tourism, culture, creative industries, and garment processing factories. Li Tieshi, the Vice Chairman of the People’s Committee of Rason, said the investment incentive measures include the duty-free import and export of goods, the free expatriation of profits from the business operation, and various corporate income tax reductions. “The investors will have the final say whatever happens,” Li said, “Whether it’s a joint-venture, a cooperation or if the business is wholly-owned by the investors, the foreign investors can choose their own mode of management and operation.” In addition, those who invest in the state-encouraged industries can enjoy priority in leasing better land plots as well as preferential land rental (source: http://www.worldcrunch.com/business-finance/china-eyes-big-investment-opportunities-in-north-korea/north-korea-jvic-commerce-investing/c2s10050/, edition in English). The brand new investment group Daepung, which is hoping to attract foreign funds, is a symbol of the current transformation. It is directly linked to the National Defense Commission – one of the State’s supreme organs, which was lead by Kim Jong-il – and is autonomous enough to “combine political principles and economic imperatives,” says its vice-president, Ju Kuang-cho. “Let’s just say we are flexible.” (North Korean capitalists qualify as “flexibility” the most perverse forms of neo-colonial pro-imperialist compradore submission and anti-communism) (source: http://www.worldcrunch.com/world-affairs/pyongyang-postcard-first-cracks-appear-in-north-korea-s-wall-of-ice/c1s4416/#.UJfpDW8e6So, edition in English).

In what respects to transportation, Chinese imperialists are not wasting time in surrounding North Korea with their submissive projects. One of the main is a 223-mile, high-speed rail link to the North Korean border and to this country’s slavagist, anti-communist, neo-colonial, social-fascist, pro-capitalist, revisionist, pro-imperialist “special economic zones”. The $6.3 billion project is one of three planned high-speed railways designed to bring North Korea closer into China’s economic neo-colonial sphere of influence (source: http://www.nkeconwatch.com/?cat=3, edition in English).

This new management system and formation, as it was with the July 2002 “adjustments” which granted more autonomy to state-run companies and initiated salary deregulations The army is financially independent and receives funding from factories, agricultural cooperatives and trade houses (which are in charge of arms and mining exports). The military benefited from the underground economy, which has been much developed. After North Korea’s public delivery system and formation crashed during the 90’s famines, the population’s survival depended on the black market. This black market underground economy is difficult to measure but is believed to account for 50% of North Korea’s total supplies. It has caused the further enrichment of the exploiting oppressive slavagist bourgeoisie and the growth in corruption (source: http://www.worldcrunch.com/world-affairs/is-north-korea-moving-toward-a-post-
Relatively to the black market above mentioned, in North Korea it reaches indeed colossal proportions in a situation which is typical from neo-colonial pro-imperialist dependent countries. This issue is a cause of growing inequalities within Kim Il Sungist society, with commercial intermediaries, service providers, bureaucrats and “managers” (which are the true owners of state capitalist means of production), etc. spectacularly enriching themselves while impoverished North Korean workers endure the harsh effects of Kim Il Sungist pro-capitalist, pro-imperialist and anti-socialist policies. There is an increasing gap between North Korean workers employed in the still existing state capitalist sectors, whose life conditions are of destitution, and the members of the revisionist monarcho-fascist bourgeoisie who exploit them and who enrich themselves through serving the interests of imperialist penetration and of capitalist-bourgeois multinationals operating in the country. Bourgeois-revisionist social-fascist neo-colonial pro-imperialist compradore anti-communist North Korea is also a very clarifying example of how corruption and nepotism are inevitably intrinsic to imperialist-capitalist-revisionist system and formation. Indeed, social inequalities are experiencing an exponential increase due to the emergence of more bourgeois elements linked to the penetration of imperialist capitals and to international commerce and financial bourgeois class. Of course, the fact that North Korea’s external debt towards capitalist-imperialist world bourgeois class is nowadays of over 20 billions of US$ is also one of the main reasons determining the unprecedented growth of poverty among North Korean workers, proletarians and exploited and oppressed classes. Of course, all this has a very positive side, because it allows North Korean proletarians, laborers and all other exploited oppressed classes to see Kim Il Sungist exploitative bourgeois dictatorship as it actually is, because it allows them to acquire an authentic socialist conscience and to be aware of the unsolvable and intensifying contradictions that are inherent to capitalist-imperialist-revisionist order.

And despite subservience to Chinese imperialists (who aim at achieving total and exclusive control over Korea and over the world) being predominant, also American imperialists have been penetrating deep in North Korea through their South Korean fascist neo-colonial compradore lackeys. Social-fascist North Korea owes its Southern fascist neighbor a colossal debt that buttresses revisionist North Korea’s situation as an incurable neo-colony of world imperialism. North Korea is required to pay back to South Korea a total of $875.32 million. South Korea sent the North a message on June 15, 2013 that it was supposed to have paid back US$5.83 million in the first installment of a 2000 food loan worth $88.36 million by June 7. So, North Korean workers starve and are brutally exploited with the objective of enriching world imperialist corporations and financial bourgeoisie which have colonized North Korea. In 2007 and 2008, the North repaid some debt with $2.4 million worth of zinc ores. After the two Koreas held their first-ever summit in 2000, South Korea provided the North with a total of US$720 million in loans until 2007. Including interest accrued on the loans, the North is required to repay billions of US$ (source: http://www.nkeconwatch.com/?cat=3, edition in English).
In military terms, China is organizing the installation of military bases that besides serving the belicist and expansionist interests of Chinese imperialist bourgeois class also serve to provide North Korean social-fascist regime with weapons and repressive means in order to suppress the country’s exploited and oppressed labouring classes (just like Soviet social-imperialist bourgeois class had done before). With this purpose, on 23 November 2009, Chinese Defense Minister Liang Guanglie visited Pyongyang (source: Associated Press, *China’s Defense Minister Travels to North Korea*, The China Post, 23 November 2009, edition in English).

It is to these kinds of policies and of shameful neo-colonial subservience towards world imperialism in general and Soviet and Chinese social-imperialisms in particular that Korean revisionists are referring when they ridiculously say that their depraved anti-communist monarcho-fascist ideology has "fully demonstrated its truth and viability through the successful advance of the cause of independence in the world"?

In fact, despite the tremendous intensification of Chinese social-imperialist neo-colonial dominance over North Korea in recent times, the truth is that ideology to rapprochement between Chinese social-imperialists and North Korean social-fascist bourgeois class exists since long time ago, despite of the increasing contradictions between China and North Korea which serve to the socialist world revolution. Due to geographical proximities between China and North Korea, Kim Il Sungists attempted at ensuring the sympathies of Chinese revisionist bourgeoisie (which was by that time in the process of turning itself into a monopolist state capitalist bourgeoisie with imperialist ambitions) towards them. Comrade Enver noted:

“(…) Korea wants to have two strings to its bow, the Soviet Union and China. It wants to get big credits from the Soviet Union, but also from China.” (Enver Hoxha, *Reflections on China*, Volume II, Tirana, 1979, edition in English)

In order to accomplish this, Korean revisionists never hesitated in openly defending and supporting Maoist social-fascism. Relatively to the so-called Great Cultural Proletarian Revolution, they affirmed that:


This statement by Kim Il Sungists is so reactionary and anti-communist that we will let the 5th Classic of Marxism-Leninism answer it by us. In fact, comrade Enver knew very well that Maoist GCPR:

“(…) was neither a revolution, nor great, nor cultural, and in particular, not in the least proletarian. (...) the main thing was the fact that neither the party nor the proletariat was in the leadership of this «great proletarian revolution». This grave situation stemmed from Mao Tsetung's old anti-Marxist concepts of
underestimation of the leading role of the proletariat and overestimation of the youth in the revolution. (...) what attracted our Party's attention most was the Cultural Revolution, which raised a number of major questions in our minds. During the Cultural Revolution, initiated by Mao Tsetung, astonishing political, ideological and organizational ideas and actions came to light in the activity of the Communist Party of China and the Chinese state, which were not based on the teachings of Marx, Engels, Lenin and Stalin.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

In our *Declaration of War against Maoists*, we analyzed the true causes, character and consequences of the Maoist GCPR, which was nothing more than a dispute between the different bourgeois factions within the “C”PC in which each one of them wanted to conquer power and class privileges for itself. It had absolutely nothing to do with socialist construction neither. Therefore, we wonder to what “better accomplishment of socialism” and to which “remarkable results” are Korean revisionists referring to. Of course, if we consider consolidation of Chinese bourgeois class’s social-fascist, revisionist anti-communist dictatorship and its colonialist imperialist ascension as being “socialism” and as being “remarkable results” then yes, perhaps we can agree with Kim II Sungists when they made their ridiculous praises to the anti-communist GCPR which was long ago denounced and unmasked by comrade Enver.

And as if this was not enough, monarcho-fascist North Korea was also part of the bourgeois-capitalist anti-socialist “non aligned movement” controlled by the Chinese revisionists and Kim Il Sung also tirelessly proclaimed that:

**“Korea belongs to the third world.”** (Documents of the “W”PK, *Präsident Kim Ir Sen: Korea gehört zur Dritten Welt*, 1974, translated from German language)

In the other texts, we had already reflected about the utterly anti-communist, pro-capitalist and pro-imperialist nature of the “non-aligned” and “third world” movements. In many of his brilliant books such as “Imperialism and the Revolution”, “Reflections on China”, “the Superpowers”, etc. comrade Enver stated relatively to this issue that:

**“The terms «third world», «non-aligned states» or «developing countries», create the illusion among the broad classes fighting for national and social liberation that a roof has allegedly been found under which to shelter from the threat of the superpowers. These terms conceal the real situation in the majority of these countries, which, in this or that manner, politically, ideologically, and economically, are bound to, and depend on, the two superpowers and the former colonial metropolises. The Yugoslav revisionists champion the idea of «non-aligned countries». According to them, falling within this group are those countries which have not aligned themselves through military treaties with the big imperialist and revisionist powers, mainly with NATO and the Warsaw Treaty. But without formally participating in these two military blocs, many of these countries are so completely aligned with the superpowers and the big capitalist countries through a series of treaties and agreements, that the word «non-aligned» has a very hollow**
sound to it. This situation of the «non-aligned» movement was borne out by the Colombo Conference. With difficulty it managed to cover up the divergences and the opposing political aims which individual countries and groups of participating states are pursuing. This time nobody spoke out against or openly attacked the United States of America and the Soviet Union by name and opposed their aggressive and war-mongering policy and activity. (...) Many states which pretend to be non-aligned have concluded among themselves defensive and aggressive military treaties in which imperialist powers take part, too. None of the participants have denounced these treaties. Soviet social-imperialism is trying to set up the «Asian Security Treaty», tomorrow a similar treaty on «African Security», etc. All these are different forms of organization intended to turn an allegedly non-aligned country into a country enslaved from every viewpoint. The slogan of «non-aligned countries» gives the false impression that a group of states which have the possibility of «opposing» the superpower blocs is being created. It gives the impression that these countries, all of them, without exception, are anti-imperialist, opposed to war, opposed to the dictate of the others, that they are «democratic » and even «socialist». This helps to strengthen the pseudo-democratic and anti-popular positions of the leading groups of some states which participate among the «non-aligned», and creates the impression among the peoples of these countries that when their chiefs establish or dissolve relations of any kind and nature with the imperialists and the social-imperialists, openly or in secret, they do this not only in the capacity of «popular governments», but also in the capacity of a group of states «with which even the superpowers must reckon». Our Party is of the opinion that the peoples must be told openly about the situations, because it is only thus that their true unity, the unity of the truly anti-imperialist and progressive states and governments is aided. In order to unite the peoples in the fight for freedom, independence and social progress, against any oppression and exploitation by whomsoever, first, it is necessary to establish the dividing line, to make clear who is their chief enemy, against whom they must fight, and with whom they must unite.”

(Enver Hoxha, Report To The VII Congress Of The PLA, November 1976, Tirana, 1977, edition in English)

“Anti-Marxist capitalist ideology prevails in the "non-aligned" states. The non-aligned world (...) is the aim and activity to quell the revolution, to stop the proletariat and peoples from rising in insurrection to overthrow the old capitalist society and establish the new society, socialism.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

“Indeed this policy, if it can be called a policy, is a fiction, a castle built on sand, but not without definite purposes. It is a modus vivendi invented by world capitalism to preserve its neo-colonialist empire by deceiving the peoples that allegedly the policy pursued by the leaders of these countries which are called "non-aligned" but which, in fact, willingly or unwillingly are all satellites (...) of American imperialism and the other capitalist powers, is an "independent policy outside blocs. (...) All these countries and their states are hopelessly in debt hence their economy is a sick appendix of big world capital which makes the law in these countries, dictates their
policy, eternal maintains or brings down the cliques which lead them, according to the needs and the policy of joint companies of big finance capital.” (Enver Hoxha, The Superpowers, 1986, edition in English)

“After the triumph of the October Revolution, Lenin and Stalin said that in our time there are two worlds: the socialist world and the capitalist world, although at that time socialism had triumphed in only one country. Lenin wrote in 1921:

« ...there are now two worlds: the old world of capitalism, that is in a state of confusion but which will never surrender voluntarily, and the rising new world, which is still very weak, but which will grow, for it is invincible».

This class criterion of the division of the world is still valid today, regardless of the fact that socialism has not triumphed in many countries and the new society has not supplanted the old bourgeois-capitalist society. Such a thing is certainly bound to happen tomorrow.” (Enver Hoxha, Imperialism and the Revolution, Tirana, 1979, edition in English)

“The theory of «three worlds» is against the proletarian revolution, and replaces it with the bourgeois-democratic revolution. This anti-Marxist theory eliminates the decisive leading role of the proletariat in the revolution, lumps all the forces together under one umbrella or in one bag, calling them the «third world» and giving them that role and those attributes which these forces do not possess, and with this «world» denies the socialist world. (…) According to this theory, to be an undeveloped country means to be a socialist country. This theory is simply anti-Marxist and reactionary, it means to consider all the undeveloped countries with bourgeois capitalist system and formations as socialist countries.” (Enver Hoxha, Reflections on China, Volume II, Tirana, 1979, edition in English)

After having been founded by the Titoites, the “non-aligned movement” was ultimately put under the control of Chinese revisionists who added Mao’s chauvinist, anti-socialist and reactionary “third world theory” to the movement and used it as an instrument in benefit of their interests in strengthening their influence with the aim of transforming China into an imperialist superpower – as they indeed managed to do. In what respects to the “non-aligned” movement to which North Korea claims to belong, comrade Enver sharp affirmations in the above quotations are entirely correct: countries belonging to the so-called “non-aligned third world movement” are not “independent” or “non-aligned”. They were and are mere neo-colonies of imperialist powers that use their adherence to this anti-communist movement to mislead workers and oppressed classes about the reactionary and anti-socialist bourgeois-capitalist compradore nature of the regimes ruling these countries.

And North Korean social-fascist bourgeois class insists in being part of NAM’s masquerades and pretenses until nowadays. Indeed, anthe other issue relatively to which the NAM displayed once more its anti-communist character was that of imperialist globalization – which is defended by the NAM. It is known that we, Stalinists-Hoxhaists,
do not consider globalization as being nothing more than a harmful occurrence which exclusively benefits imperialism. Far from being a merely pro-imperialist phenomenon, globalization is the key which allows the world proletariat to open the door of the world proletarian and socialist revolution and of world proletarian dictatorship towards world socialism and world communism. As the Platform of the Comintern (SH) states:

“Are we for or against globalization?

We are against capitalist globalization, however, absolutely for socialist globalization (strengthening the second trend of the universal law of socialism).

Our anti-capitalist struggle is not limited in the struggle against most extremely abuses of globalized capitalism. We are world-revolutionaries and not world-reformists! We fight in first line for the destruction of capitalism, not for capitalist reformism, neither on a global scale, nor on a national scale. (...)

As Stalinists-Hoxhaists we differ fundamentally from all the other opponents of globalization, namely that we fight against the inevitability of capitalism. That's a huge and basic difference.” (Documents of the Comintern (SH), Platform – world programmatic declaration, 2009, edition in English)

To say that globalization is something purely negative is to embrace petty-bourgeois reactionary nationalistic anti-communist positions which are in total opposition to the genuinely revolutionary Stalinist-Hoxhaist ideology. But to support rotten imperialist globalization today is an equally reactionary and bourgeois anti-communist stand. Marxists-Leninists should never limit and reduce the entire revolutionary process to a struggle in benefit of national bourgeoisie pretensions at freely and completely controlling their country’s productive sectors, assets, wealth, income, markets, means of production and workforce without interference of imperialist bourgeois class and neocolonialist plunder. Comrade Lenin stated many times that the anti-imperialist, national-liberation revolution must not be stopped half-way, but carried through up to the end by totally annihilate the bourgeoisie and its state power in order to achieve true freedom, independence, sovereignty and socialism. In the Marxist-Leninist, internationalist program, national liberation is inseparably connected with social liberation: that is, the termination of the exploitation of one nation by anthe other becomes part and is interdependent with the end of the exploitation of man by man. Workers’ unity both against external exploiters and oppressors, such as world imperialism-capitalism, the transnational corporations and the bourgeoisie compradore and against internal exploiters and oppressors, such as local capitalism (and even local imperialism if the country in question is an imperialist power or superpower), reaction and the “national” bourgeoisie must be accomplished mainly from below, among the oppressed exploited laboring classes who are victims of a double exploitation - by external imperialism and by their local national bourgeoisie. Of course, this unity has nothing in common with the unprincipled unity advocated by NAM, which is now openly calling for the developing countries' integration into imperialism globalization at an epoch when transnational corporations are maximizing zillions of profits through
imperialist globalization at the expense of growing unemployment, poverty, destitution, hunger, and the other hardships in the developing countries.

For instance, during the NAM's 12th Summit in September of 1998, an explicit appeal was made for coexistence and cooperation between world imperialist exploitative and oppressive system and formation and exploited and oppressed world proletarians, workers, laborers and all other exploited and oppressed classes. The summit's final document did not in the least challenge present imperialist globalization. On the contrary, it openly affirmed that:

"We agreed that the central focus of international development efforts should be in the creation of an enabling environment where developing countries would be able to acquire the requisite capacities to successfully enter, compete and benefit from globalization.” (The Final Document of the 12th Summit of the Non-Aligned Movement, 2-3 September 1998, Durban, South Africa, edition in English)

So, accordingly to this statement, everything could be solved through “international efforts” (including the imperialist superpowers, of course) to allegedly create an “environment” so that everybody can supposedly “benefit” from predatory imperialist globalization which exclusively aims at providing the exploitative oppressive wage slavagist world imperialist system and formation of the tiny minority of the world bourgeoisie with endless profit maximization. Thus, it is obvious that the cause of genuine independence, freedom and socialism can never consistently and efficiently supported by anti-communists bourgeois-capitalist opportunist pro-imperialist NAM and by Korean revisionism and social-fascism. It is by opposing all various forms of revisionism, opportunism and anti-communism and by struggling for authentic world socialism and world communism though accomplishment of world proletarian and socialist revolution and of world proletarian dictatorship always in accord with the 5 Classics of Marxism-Leninism and under the steeled leadership of the Comintern (SH). In this manner, socialist globalization will authentically be the inevitable path towards oppressed working classes total and definitive emancipation from all kinds of repression and exploitation in order to achieve a propertyless, stateless and classless society at a world scale.

In what respects to the “three world theory”, this is an entirely reactionary and pro-capitalist “theory” which tries to extinguish workers’ struggle for socialism. Accordingly with the Maoists, this “third world” is “the main revolutionary force of the present epoch”, it is this “third world” which is “advancing the revolution”. Of course, this is nothing more than a direct denial of the proletariat as the key revolutionary force. Indeed, this division of the world in three has the purpose of stopping the class struggle, of keeping the oppressed exploited peoples in bondage. Even today, the Maoists are still using this “theory” and continue to claim that only the countries which are included in what they understand by “third world” are truly progressive. With this, they openly deny the revolutionary character of the proletariat and of the oppressed exploited classes in the countries of the “second” and of the “first world”. With this, they openly assume that they are against the world proletarian revolution and in favor of fascist “class
cooperation”. With this, they clearly show the anti-Marxist and pro-capitalist character of their depraved ideology.

The Maoists and all supporters of “third world theory” (like Kim Il Sungists) deny that there is class struggle in every “world” invented by them. And they do this because they are anti-Marxist, and therefore they are not able to understand that the proletariat is invariably the main motive force of the revolution, whether in the “first”, “second” or in the “third world”. They try to depict the countries of the “three world” as “progressive”, “revolutionary” and even “socialist” in order to thwart peoples’ struggle against their internal and external exploiters and oppressors. In fact, if we follow the “three world theory”, we will easily reach the conclusion that this theory leads us towards the more abject cooperation and conciliation with the more reactionary and anti-communist branches of the bourgeoisie. Through this “three world theory”, the Maoists try to justify the “peaceful coexistence” between the proletariat and the bourgeoisie, because they defend that from the moment a certain state is included in the so-called “third world”, that state is automatically qualified as “revolutionary”, “anti-imperialist” and even as “socialist” and therefore, the proletariat and the bourgeoisie of that state should allegedly unite with the objective of struggling against imperialism. So, what the Maoists propagate is that the union between the bourgeoisie and the proletariat within a determined “three world country” is something “progressive” because it will supposedly contribute to the defeat of the superpowers. It’s hard to imagine a more counter-revolutionary and pro-capitalist “theory” than this one. In truth, the Maoists are condemning the revolutionary actions that the proletariat must undertake against its internal and external oppressors because, in the Maoists’ view, that would undermine the “necessary” union between the branches of the bourgeoisie and the proletariat:

“The theory of «three worlds» advocates social peace, class conciliation, and tries to create alliances between implacable enemies, between the proletariat and the bourgeoisie, the oppressed and the oppressors, the peoples and imperialism. It is an attempt to prolong the life of the old world, the capitalist world, to keep it on its feet precisely by seeking to extinguish the class struggle. But the class struggle, the struggle of the proletariat and its allies to take power and the struggle of the bourgeoisie to eternal maintain its power can never be extinguished.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

“It (three world theory) keeps the peoples away from the veritable struggle against American imperialism and soviet social-imperialism and to paint the reactionary leaders who serve imperialism and neocolonialism as “progressives” and “democratic”.” (*VIIIe Congrès de l’Union des Femmes d’Albanie*, Tirana, 1978, translated from French language)

Indeed, we observe that in the countries of the “third world” it is frequent that worker’s exploitation is exercised in a very high degree, because these countries are ruled by reactionary, anti-communist and pro-imperialist compradore cliques which do their utmost to serve the maximum profit accumulation of their foreign imperialist bosses while brutally repressing their respective peoples’ aspirations for freedom and socialism,
exactly like happens in monarcho-fascist North Korea. What the Maoists mean with this fake “three world theory” is that a bunch of countries which are mainly governed by backward anti-communist forces and which are closely linked with imperialist bourgeois interests can be considered as “the main motive force of the revolution”:

“How is it possible in the present epoch of social development, which has at its hub the most revolutionary class, the proletariat, to call a grouping of states, the overwhelming bulk of which are ruled by the bourgeoisie and the feudal lords, indeed, even open reactionaries and fascists, the motive force? This is a gross distortion of Marx’s theory.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

Through the ultra-opportunist “third world theory”, Chinese revisionist bourgeoisie aimed at imperialist goals seduced the reactionary leaders of the “third world” with the purpose of attracting them to their sphere of influence and to cover them with “anti-imperialist” disguises in order to deceive the workers and oppressed classes of those “third world” nations and to keep them in a state of slavery through the eternal maintenance and eternal perpetuation of the capitalist-imperialist system and formation and of the reactionary compradore cliques which were ruling those countries. We can never forget that if exploitation is not eliminated within a certain country, then that country will sooner or latter start to have commercial relations with more powerful capitalist countries, and, with time, these commercial relations will change their nature and will be transformed into relations of economical subjugation towards those the other capitalist countries – just like happens with all the revisionist countries who (like North Korea and Cuba) lack geographical dimension and socio-economic-demographical conditions to become imperialist powers, and therefore are condemned by their own anti-communist policies to become neo-colonies of world imperialism and social-imperialism. This was predicted by comrade Marx, the 1st Classics of Marxism-Leninism, who explained that this phenomenon will inevitably happen because of the contradictions between production and consummation within the internal market, and also because of the different productive degrees inside social work. This means that the more powerful capitalist countries, which are able to take profits of the selling of great quantities of merchandises which were produced at a very low cost, will inexorably dominate the weaker capitalist countries as long as capitalist exploitation continues to exist. Consequently, all the theories of “non-alignment”, of “fair trade”, are nothing but a big hoax fabricated by the revisionists to prevent world proletarian and socialist revolution. In present globalized conditions, only world proletarian and socialist revolution in accord with the teachings of the 5 Classics of Marxism-Leninism and under the steeled leadership of the Comintern (SH) is able to prevent the inevitability of the existence not only of all types of imperialism and social-imperialism but also of all types of fascism, social-fascism, revisionism, neo-revisionism, colonialism, neo-colonialism, imperialism, social-imperialism, capitalism and of all kinds of exploitation, slavery, alienation, repression, oppression, etc.
So, as can be noticed, Kim Il Sungist defense of “third world theory” and of the “non-aligned movement” only prove the totally pro-capitalist, pro-imperialist and anti-communist character of Korean revisionism.

But let’s return to historical events concerning Chinese imperialist conquer of North Korea. In 1978, Chinese opportunist reactionary leaders Hua Guo Feng and Deng Xiaoping visited North Korea. Also during the 80’s Sino-Korean mutual visits were frequent, although everything was carefully made by Korean revisionists in order not to upset Soviet social-imperialists who rivaled with the emergent Chinese social-imperialists as the leaders of world revisionism and social-imperialism. However, as at that time Soviet imperialism was considerably stronger than Chinese one (which was by then still consolidating itself), and so Kim Il Sungists decided to remain at the side of who was in better conditions to keep them in power and to protect them against the attacks of Western imperialism and from its South Korean fascist neo-colonial compradore servers. In this manner, until the collapse and disappearance of Soviet revisionist empire, Chinese imperialists never had the chance of invading North Korea and of turning it into their neo-colony.

So, as we can conclude, contrary to what the propagandists of Western imperialism affirm, social-fascist North Korea is far from being an “isolationist” country. Those pro-American ideologues use this kind of lies with the purpose of struggling against the competition of Chinese social-imperialism which is now the main supporter of the North Korean bourgeois regime. As we have already observed, far from being “isolated”, revisionist, social-fascist and anti-communist North Korea is totally integrated in the mechanisms of the globalized capitalist-imperialist exploitative oppressive anti-socialist system and formation, order and formation. In fact, at least in the bourgeois-capitalist-imperialist sense, North Korea is indeed and was always absolutely “open”: open to capitalist exploitation and oppression, open to bourgeois-capitalist-revisionist class tyranny which condemns North Korean proletariat and workers to a miserable existence, open to all kinds of bourgeois-capitalist degeneration, open to enormous social inequalities, open to absolute predominance of monocultural and parasitic activities which only increase revisionist North Korea’s colossal debts towards world finance capitalists, open to the supreme and unlimited rule of imperialist and social-imperialist corporations/multinationals in all aspects (political, economic, social, ideological, etc.), open to the absolute control of world imperialism, open to neo-colonial exploitative subservience towards imperialism and social-imperialism, etc. World capitalists-imperialists adore such stands of “openness” by the Kim Il Sungists which are on the antipodes of the positions adopted by all genuine communists. Indeed, relatively to Albania’s situation, comrade Enver used to declare that:

“The bourgeois and revisionist world think that we are an isolated country. This is the capitalist-revisionist view of things. The imperialists and revisionists consider that country which has closed its doors to the invasion of their decadent culture and degeneration through enslaving credits, tourists and spies, as isolated. From this point of view we really are, and intend to remain, an isolated country.” (Enver Hoxha, Report to the VII Congress of the PLA, 1976, edition in English)
These principled Marxist-Leninist stands are in remarkable contrast with those of North Korean monarcho-fascists, who always did and do their utmost to keep their country closed to authentically communist ideology which is able to put workers on the path of veritable socialist and communist construction. And until now, the efforts of the North Korean revisionists, social-fascists and anti-communists have been relatively successful: there was never an authentically proletarian Marxist-Leninist-Stalinist-Hoxhaist party in North Korea. But we are sure that this situation will soon change. Not even the most cunning lies of the North Korean revisionists, social-fascists and anti-communists will be able to eternally mislead world proletarians, laborers, workers and exploited and oppressed classes in general and North Korean proletarians, laborers, workers and exploited and oppressed classes in particular.

To say that North Korea is a socialist/communist country, that is “the last Stalinist state in the world” means to blatantly insult Marxism-Leninism-Stalinism-Hoxhaism, it means to try to discredit communist ideology with the aim of eternally maintaining and perpetuating imperialism-capitalism’s exploitative, bourgeois-capitalist-revisionist, reactionary, oppressive, repressive, tyrannical, reactionary, monopolist, slavagist, colonial, social-fascist, pro-imperialist, anti-communist and totalitarian world order, rule, system and formation. Today there are no socialist states in the world.

3.4 – The deceitful legend of North Korean “social welfare system and formation”

One of the main “arguments” used by supporters of social-fascism in North Korea and all around the world to mislead world proletarians, laborers, workers and exploited oppressed classes in general is the one which presents the existence of a so-called false alleged “social system and formation” (which is part of the monarcho-fascist anti-communist North Korean regime) as being an alleged “proof” that socialism is really being constructed in that country. This is nothing new and much less exclusive of Kim Il Sungism/Korean revisionism. All kinds of revisionists in power have, since always, attempted at utilizing the social-fascist “social system and formations” that might exist in their countries in order to inculcate in the workers’ minds the false idea that the existence of a bourgeois-capitalist “welfare social state” is synonym of genuine socialist and communism construction. In the other articles, we had already denounced this falsehood, and we will unmask it once more, this time relatively to North Korean social-fascism.

In first place, we must understand that Korean revisionists do their utmost to spread those kinds of false theories which are archetypal from bourgeois political economy. Kim Il Sungists are never tired of screaming about the supposed “social rights” enjoyed by North Korean workers because they was to limit the perception of world workers and proletarians to mere exterior and shallow facts. We, Stalinists-Hoxhaists, defend that trustworthy conclusions about the true nature of revisionist North Korea (and also of any the other political-socio-economic formation around the world) cannot only be
accomplished through reflecting about the development of capitalist exploitative productive relations and forces and by thoroughly analyzing the veritable bourgeois-capitalist class nature of Kim Il Sungist bourgeois-capitalist, revisionist, monopolist, pro-imperialist, social-fascist, slavagist, compradore, neo-colonial anti-communist tyranny. Solely in this manner can we prevent being condemned to believe in bourgeois-reformist Kim Il Sungist myths which try to present pro-imperialist compradore capitalism as being socialism, only in this manner can we reach reliable conclusions in accord with Marxist-Leninist-Stalinist-Hoxhaist ideology that can permit us to objectively understand the causes, origins, fundamentals, characteristics and consequences of Korean revisionism. In order to avoid that world workers comprehend these simple truths, Korean revisionists aim at fulfilling the heads of world proletarians with myths and ridiculous stories about social-fascist North Korea being a “socialist country”. But just because a certain regime/system and formation or a certain ideology qualifies itself as “socialist” or uses some fake “red” masks and slogans, that does not mean that the regime/system and formation in question truly merit those credentials.

Just like happens with the other social-fascist states, Korean revisionists try to center workers’ attention on Kim Il Sungist rotten false alleged “welfare social system and formation” with the goal of covering with silence the true political-socio-economic-ideological fundaments that determine if a certain country is genuinely constructing socialism and communism or not. That is why they make endless articles and write gigantic tomes flattering Kim Il Sungist health, education and “social-security” system and formation in order to avoid the world proletariat from making an efficient and accurate class analysis about material socio-economic bases and foundations of North Korean social-fascist regime. They promote abstraction and alienation from concrete tangible socio-economic reality that reigns in North Korea, where under “socialistic” disguises capitalist-imperialist productive relations and forces were kept intact in agriculture as well as in industry and in all the other sectors which could never have a socialist nature because exploitative and oppressive productive relations and forces were never abolished in revisionist, social-fascist and anti-communist North Korea.

In fact, Kim Il Sungists are never tired of boasting about the false alleged “welfare state, system and formation” of bourgeois social-democratic type they established in North Korea (they even reach the point of using it to hide their social-fascist and pro-imperialist actions with “humanitarian” masks through sending a handful of doctors, etc. to Africa and to the other places, when the truth is that world workers do not need North Korean “help” for nothing. They are able to solve their problems by themselves without intervention from monarcho-fascist anti-communist revisionists. But this is quite natural. Just like they do in North Korea, also all over the world Kim Il Sungists aim at misleading workers and the other oppressed classes through giving them some ridiculous alms). Indeed, these are strategies widely used by them. They always use this tactic in order to deviate workers’ attention from the reactionary and anti-communist nature of North Korean social-fascist state and from the pro-capitalist and anti-socialist character of Kim Il Sungism. They even depict North Korea as an example to be followed. Obviously, Kim Il Sungists are fulfilling their anti-communist purposes by trying to inculcate in porletarians’, workers’, laborers’, and all other exploited and oppressed
classes’ minds the false idea that the existence of an healthcare and a teaching system and formation is equivalent to socialist construction, that to have access to bourgeois “social-security” is equivalent to socialism. With this, they aim at keeping them away from authentic anti-revisionist ideology by convincing them that they just have to implement a social-democratic “welfare state” in their countries to live in a “socialist society”. Accordingly with this theory from Kim Il Sungists, there is no need to annihilate exploitative, oppressive socio-economic productive relations neither to struggle against bourgeois-capitalist-revisionist influences, neither to destroy the resistance of the bourgeois exploiters through violent revolutionary means, neither to socialize the means of productions, neither to establish a proletarian dictatorship under the leadership of a genuinely Marxist-Leninist party, etc... For Kim Il Sungists, to “construct socialism” it suffices to implement a “social security” system and formation paid by the workers’ extremely heavy taxes and dues and “contributions” (which are stolen from laboring classes by social-fascist pro-imperialist bourgeoisie under the false deceitful pretext of “being needed to construct socialism”) which will extinguish their revolutionary flame and communist conscience in order to eternally perpetuate capitalist, imperialist and revisionist exploitative reign. This is one of the most dangerous characteristics of Kim Il Sungist revisionism, whose fundaments are very similar to those of European pro-capitalist and anti-socialist “social-democracy”.

We must never forget that under a pro-imperialist, compradore bourgeois-capitalist-revisionist system and formation such as that of North Korea, the alleged so-called “social rights” and this “welfare state” have the purpose to deceive North Korean exploited oppressed classes about its social-fascist and exploitative character through providing those exploited oppressed classes with some ridiculous “social alms” that do not interfere with profit accumulation of Kim Il Sungist bourgeoisie and of its imperialist and social-imperialist bosses. From the moment costs with “social system and formation” reach levels of values that interfere with this referred accumulation, then Kim Il Sungists couldn’t care less with North Korean working classes’ welfare. However, we must notice that contrary to what occurs in the other revisionist, social-fascist and anti-communist countries, like Castroist Cuba, North Korean revisionists, social-fascists and anti-communists are trying not to abandon the “red” disguises of their “social system and formation” in spite of Kim Il Sungist totally exploitative, bourgeois-capitalist-revisionist, reactionary, oppressive, repressive, tyrannical, monopolist, slavagist, compradore neo-colonial, social-fascist, pro-imperialist, totalitarian and anti-communist policies which promote direct and indirect owning and property by world imperialists and social-imperialists over North Korea in all aspects: over productive sectors, assets, income, wealth, resources, markets, means of production, workforce, etc thanks to their North Korean neo-colonial compradore revisionist, social-fascist, anti-communist bourgeois class; and which promote the creation of a massive external debt towards world finance bourgeois class that imperils North Korea’s economic equilibrium and inevitably condemns this country to bankruptcy. North Korean social-fascists are doing their utmost to keep the essential features of their “welfare system and formation” because this corresponds to the best manner how to safeguard their class interests, maximum profits and privileges. They know very well that their adoption of “classic” capitalism destroys the “revolutionary” and “socialist” disguises which are absolutely vital to deceive
proletarians and workers and make them believe that socialism is really being constructed in North Korea. However, this is becoming increasingly difficult, because as time passes the exploitative, bourgeois-capitalist-revisionist, reactionary, oppressive, repressive, tyrannical, monopolist, slavagist, colonial, social-fascist, pro-imperialist, totalitarian and anti-communist predatory nature of Kim Il Sungist political-socio-economic-ideologic regime, order, system and formation is becoming more and more evident and even social-imperialists who have North Korea as their neo-colony will not hesitate in demanding the destruction of Kim Il Sungist “social system and formation” from the moment it starts to interfere with their quest for maximum profits.

But returning to North Korean much propagandized “welfare system and formation”, we understand that perhaps North Korea can appear as an “example” to many workers of impoverished neo-colonial nations due to the existence of a relatively accessible healthcare, widespread alphabetization, a more or less developed “social security system and formation”, access to bourgeois-capitalist-revisionist, social-fascist, pro-imperialist and anti-communist “culture”, etc. Indeed, Korean revisionists use this “social welfare system and formation” as a mean to exercise attraction over South Korean workers, because in fascist South Korea, oppressed exploited classes are virtually without any “social rights” and so many of them wrongly think of the “social system and formation” implemented by Kim II Sungists in the Northern half of the peninsula as being a veritable “paradise” (in fact, compared to South Korean extremely exclusive, social-Darwinist healthcare and education system and formation directly inherited from Japanese colonialism, North Korean bourgeois-reformist healthcare and education system and formation can perhaps look as “socialist”, but this is just mere pretense).

But this does not justifies the misleading demagogy of North Korean social-fascist, revisionist, anti-communist bourgeois leaders, ideologues and propagandists when they depict these factors as being equivalent to genuine socialism n as being “proofs” that in North Korea “socialism is being constructed”:

“In North Korea, health and education are entirely free. (...) And sincerely, this is only possible under socialism. (...) North Korea is able to eternal maintain an efficient free system and formation of feeding, health, education (...). The requirement that makes this possible is union around socialist project.” (Juan Nogueira López, *Crónica de Un Viaje a Corea*, translated from Spanish language)

Indeed, what about North Korean supposed “free healthcare”, “free culture and education”, “free” social system and formation, etc.? Are they really “free”, as Kim Il Sungists worldwide affirm? Besides the claims of Korean revisionists that their “social system and formation” attained some results in healthcare and education, we must conclude that, in fact, this treacherous “welfare state” is endured by the proletarians, workers, laborers, and all other exploited and oppressed classes themselves, as North Korean social-fascists simply finance this “social system and formation” through taking significant values from workers salaries. Korean revisionists affirm that “in North Korea, taxes and dues were abolished” in order to give themselves an aura of “genuine application of socialist principles” but this is false from the moment North Korea was
never a country where authentic socialism was constructed. What Korean social-fascist bourgeoisie does is instead of taking the values correspondent to taxes and dues and “contributions” after having paid the salary to workers, they do it before paying the salaries to workers. That is the only difference. As we attempted at demonstrate throughout this article, in North Korea wage slavery and exploitation were never abolished, search for maximum profit accumulation was always and remains untouched and oppressive classes and their intrinsically exploiting ideologies and influences were never annihilated. Therefore it can there be no talk about a genuine “tax free” system and formation devoid of any kind of oppression and exploitation as existed in comrade Enver’s socialist Albania. Tax system and formation is an inherent part of exploitative oppressive capitalist-imperialist-revisionist order, and it can only be removed during socialist construction. As in North Korea socialist construction never took place, then this necessarily means that tax system and formation could never be truly abolished there, but only hidden through use of its indirect form (just like occurs in the so-called capitalist “tax-free paradises” where imperialist corporations hide the maximum profits they stole through exploitation, oppression, alienation and bloody repression of world workers and proletarians). Consequently, far from being “free”, Kim Il Sungist “social system and formation” (just like all losses and investments in North Korea predominantly state capitalist economy, who are also paid by oppressed classes while profits go directly to the pockets of the monarcho-fascists and foremost of their social-imperialist masters) is in fact paid by workers’ extremely heavy taxes, dues and “contributions” (just like also happens in many capitalist-imperialist-revisionist developed countries in Europe, North America and elsewhere), thus allowing imperialists and capitalists to preserve and maximize their class positions, class interests, class privileges and maximum profits while making proletarians, workers and exploited oppressed classes believe that capitalist state was substituted by a “democratic” and “popular” state allegedly concerned about workers’ “welfare” and “social rights”. In countries with bourgeois-reformist “social welfare state” (thus also in social-fascist North Korea), workers pay great amounts of their salaries in order to be misled and alienated by the bourgeois-capitalist state with the help of its revisionist lackeys. But workers should never be mistaken about this. Through establishing “welfare social system and formation”, capitalists are only concerned about avoiding socialist revolution by extinguishing communist conscience among the proletariat and workers by making them believe that Marxist-Leninist-Stalinist-Hoxhaist theory about the exploitative, oppressive, reactionary, tyrannical, enslaving and anti-communist class character of capitalist-bourgeois state is not applicable, and so there is no need to overthrow it neither to install a proletarian dictatorship towards socialism and communism. By implementing tax system and formation, whether direct/open (like occurs in most cases) or indirect/hidden (like occurs in North Korea) capitalist-imperialist-revisionist leaders display their cunningness: while keeping workers away from truly authentically revolutionary and communist ideology (thus eternally perpetuating capitalist-imperialist-revisionist world predatory wage slavagist anti-communist order, regime, system and formation), they can continue to accumulate and maximize their greedy bloody profits without being bothered. While the state is not a state of proletarian dictatorship acting in accord with the principles Marxism-Leninism-Stalinism-Hoxhaism, it will always be an oppressive, tyrannical, repressive, exploitative, reactionary, tyrannical and predatory bourgeois-capitalist anti-communist state. This is
the truth which also wholly applies to Kim Il Sungist North Korea, because capitalist productive relations were never abolished there and the state always kept its bourgeois-capitalist character. Indeed, as we explained in the other texts, the final utopian purpose of revisionist currents like Kim Il Sungism is to construct a supposedly “equilibrated” and “perfect” capitalism under which there would be no class struggle neither insolvable class antagonisms and contradictions because its “socialistic” mask would be so well done that workers would firmly believe that they were “advancing towards communism”. Wage slavery and exploitative capitalist relations of production are hidden behind a supposedly “state-controlled economy” and a political system and formation supposedly dominated by a fake “communist party”. The “socialistic” and “communistic” outlook and phraseology of this kind of system and formation reaches the point of inculcating in the proletarians and workers the false conviction that they are already living in a “socialist society”. Workers, laborers, proletarians and all other exploited and oppressed classes no longer struggle against capitalism for the simple reason that apparently capitalism has already been eliminated! This is undoubtedly the ultimate revisionist aim and dream. Indeed, the creation of such an impossible capitalist society is the final purpose not only of Kim Il Sungism, but also of many the other revisionist currents. Of course, one of the essential features that this “capitalism with a socialist face” must display to better deceive the workers and the exploited and oppressed classes is a wide variety of so-called “social and human services” like “free” health care, “free” education system and formation. These “social and human services” are to be presented by the revisionist and social-fascist bourgeoisie as “incontestable proofs of socialism”. As if socialism is nothing more than education, health care, etc. as if socialism is limited to some ridiculous alms given by the social-fascist-revisionist bourgeoisie to the proletarians and workers it oppresses and exploits (which, let’s repeat, are not even truly free because the oppressive tax system and formation continues to always exist, in open or hidden forms, in this kind of capitalist-revisionist system and formation, and therefore those “free” services are actually paid by the workers themselves).

Defenders of North Korean revisionism claim that before their ascension to power, great part of North Korean population was analphabet and lacked access to healthcare but that after Kim Il Sungists seized power, North Korean workers’ life conditions improved. As we have been stating, this is not exactly truth, because Kim Il Sungist “social system and formation” functions at the expenses of North Korean workers’ tears, sweat and blood and it has a lot of shortcomings. And this because accordingly with revisionists, “socialism” is limited to things like general healthcare, education, etc. If we adopt this same criterion, then we could also succeed in calling Kim Il Sungist North Korea a country of socialist ideologies. But contrary to what North Korean revisionists claim, there is no reason to get ecstatic over a detestable bourgeois-reformist-capitalist wage slavagist revisionist and oppressive “social system and formation” which only exists to eternally prevent laborers from making the socialist revolution, from implementing proletarian dictatorship and from achieving communism. Kim Il Sungist “welfare state” and all the other “social system and formations” that generally exist in revisionist countries have the same fundaments, origins, functions and objectives of the famous North European “welfare state” And in truth, if bourgeois-capitalist classes from Sweden or Denmark used some fake “red socialist” slogans, if they adopted state capitalism and if
they hide themselves behind the façade of a phony “communist party”, the resulting exploitative anti-socialist political-socio-economic-ideological order would be very similar to that of social-fascist Kim Il Sungist North Korea or even of the “social rights” defended by bourgeois-capitalist “social-democracy” or even by the ultra-reactionary pro-fascist “Christian Democracy”. In fact, all these pro-capitalist, pro-imperialist and anti-communist currents fancy to implement a so-called “social market system and formation” that eternal maintains and eternal perpetuates capitalist-imperialist world system and formation while finding manners to avoid that proletarians, workers and oppressed classes in general can adhere to communist ideology through depicting and presenting capitalism as a “democratic”, “popular”, “progressive” and even “socialistic” order, regime, system and formation. This is the reason behind Korean revisionist screams about the alleged “humanitarian character” of Kim Il Sungist bourgeois-capitalist-revisionist, social-fascist and anti-communist regime. And of course, Kim Il Sungist leaders themselves do their utmost to promote this false picture, and they frequently claim that “the most democratic and human part of Korean peninsula is its Northern half”, but this is false. Both fascist South Korea and social-fascist North Korea are equally bourgeois-capitalist, neo-colonial, pro-imperialist, exploiting, oppressive, tyrannical, repressive, pro-imperialist, slavagist, totalitarian, reactionary and anti-communist.

Kim Il Sungist revisionism never had anything to do with communism, it was always a bourgeois-capitalist ideology. And in what respects to “North Korea’s humanism and democracy”, North Korean workers and proletarians who are imprisoned in the country’s slave labor camps where they suffered the harshest tortures and sufferings and who are exploited by Kim Il Sungists and forced to work as slaves for the imperialist multinational companies colonially invading and occupying North Korea surely have a different view and opinion. After all, Kim Il Sungist “social system and formation” cannot mislead workers forever. One day, it will be demolished by the world proletariat.

Moreover, if we qualify social-fascist North Korea as being a “socialist” country, then we will have to apply this same qualification to a lot of the other openly bourgeois-capitalist states which sometimes also give a few “social welfare alms” to workers to deviate them from true socialism and communism. Proletarians, laborers, workers and all other exploited and oppressed classes don’t need phony alms provided by the capitalists to eternal perpetuate wage slavery, even because those alms are in fact paid by workers themselves (once more, capitalists-imperialists are giving what is not theirs to give). Nowadays, only in the most backward neo-colonial countries subjected to the rule of world imperialism workers still suffer from widespread lack of conditions of access to healthcare, education, etc. Modern bourgeois-bourgeois regimes extinguish these kind of reformist-capitalist “social rights” and “welfare state” only when imperialism is already at its terminal stage, only when its economy is collapsing (as it is occurring nowadays with world capitalist crisis) with the intention of diminishing the cost of workforce through all means. Comrade Marx, the 1st Classic of Marxism-Leninism, once noticed that capitalism necessitates proletarians and workers enjoying from high qualifications and from good health in order to maximize exploitation’s and wage slavery’s profitability. And as the “social system and formation” that provides healthcare,
education, access to bourgeois-capitalist-revisionist, social-fascist, pro-imperialist and anti-communist “culture”, etc. is exclusively paid by workers, capitalists can only take advantages from this.

World toilers headed by world proletariat cannot be deceived by Kim Il Sungist, bourgeois-reformist, revisionist, social-fascist, anti-communist and social-democratic conceptions which present socialism as being a mere “redistribution of social product” (which, as a matter of fact, never truly took place in revisionist North Korea, where Kim Il Sungist bourgeoisie always lived splendidly serving its social-imperialist and imperialist bosses while destitute North Korean workers pay for Kim Il Sungist “redistributive social system and formation” with their own sweat, blood and labor, usually risking deaths by hunger and related/various diseases). Just because in social-fascist countries (both past and present) like Cuba, North Korea, etc. and in certain capitalist-imperialist nations there are some “social rights”, this does not at all mean that socialism is being constructed in these countries. On the contrary, if this proves something, it is the correctness of comrade Marx’s affirmation that within imperialist-capitalist class societies, salaries and “social benefits / alms” tend to increase with the development of productive forces because exploiters are able to ensure that if salaries increase, they will nonetheless increase at a rhythm which is much slower than the rhythm at which profits taken from workforce and labor’s productivity increase. Consequently, in these conditions, the share of income that is given to working classes constantly diminishes in spite of the rising of salaries and of “social benefits / alms” -what means that wage slavagist exploitation increases exponentially. And this increase of exploitation provides an enlarged social base to all hues of revisionisms, reformisms and opportunisms - Karl Marx’ theory of “relative and absolute pauperization” is especially valid in social-fascist, revisionist and anti-communist North Korea.

In Bolshevist Soviet Union of comrades Lenin and Stalin and in comrade Enver’s socialist Albania, socialism was never limited to some phony alms neither to bourgeois-reformist “social welfare rights”. In these countries, capitalist productive relations were really abolished, wage slavery and exploitation were eliminated and the means of production were in the hands of workers’ state headed by the proletariat and under the leadership of an authentic Marxist-Leninist party. But this does not at all means that Soviet and Albanian Marxists-Leninists-Stalinists despised workers’ well-being. Both in Russia and in Albania before socialist revolutions, working classes lived as in middle age, suffering from all kinds of diseases (malaria, tuberculosis, etc…) and from total lack of decent living and working conditions. But Soviet and Albanian workers knew an extraordinary increase in their well-being thanks to the accomplishment of proletarian dictatorship and to authentic socialist construction. It was only after revisionists seized power in both countries destroying Marxist-Leninist parties and restoring capitalism and all the evils inherent to it that workers’ living conditions gravely worsened again. And for example, in comrade Enver’s socialist Albania and in Bolshevist Soviet Union of comrades Lenin and Stalin, the prices of consumer goods never ceased from diminishing and salaries were steadily increasing, what represented a fantastic improvement of the living conditions of Albanian working classes – a situation which is on the antipodes of that happening in North Korea, where the interests of world imperialism and the
correspondent neo-colonial policies of its North Korean social-fascist lackeys condemned the country’s oppressed exploited classes to terrible shortages of essential goods, including of food with several millions of workers dying from hunger, malnutrition or from diseases directly related with them. Such is the true and ugly face behind Kim Il Sungist social-fascist false claims about the “free welfare feeding system and formation” and “workers’ social rights” that would supposedly exist in North Korea, but that doesn’t exist in the country and serves only to manipulate non-Korean workers, providing them with a false image of North Korean reality and of the country order’s monarcho-fascist bourgeois-capitalist, compradore character. In revisionist, neo-colonial and anti-communist North Korea, the only “right” and “freedom” workers have is the “right” and the “freedom” to die of hunger and disease while social-fascist bourgeois class lives splendidly while its imperialist masters accumulate outrageous profits.

Just like Soviet and Albanian comrades, also we, Stalinists-Hoxhaists, know that it is totally false to depict and present “socialism” as being synonym of bourgeois-capitalist “social system and formation” / “social rights” and of access to healthcare, to alphabetization, to bourgeois-capitalist-revisionist, social-fascist, pro-imperialist and anti-communist “culture”, etc. Socialism is infinitely more than that: socialism means the definitive abolition of capitalist exploitation, it means the abolition of private property and capitalist exploitative, oppressive, tyrannical, totalitarian, reactionary, repressive and enslaving relations of production, it means the total and definitive annihilation, elimination and destruction of the tyrannical bourgeois class society under which workers are subjected to wage slavery and its replacement by a society which is in accord with the principle: “From each one according with his/her capacities, to each one according to his/her work”. But socialism also means the implementation of a new mentality; because socialism cannot be completed and cannot give place to communism without the complete revolutionarization of social, moral, family relations, etc… Therefore, socialism is synonym of destruction of everything related with the old exploiting capitalist socio-economic-ideological order through the use of harsh revolutionary armed proletarian violence always under the steeled leadership of a truly MLSH communist party. As comrade Enver observed:

“True, PLA’s general-line struggles for the country’s industrialization, the development of cooperative agriculture, the extension of education services (...). However, no matter how important these objectives are, they will never be an end in themselves, because they are just means to achieve a higher purpose: the material and spiritual emancipation of the working classes (...).” (Enver Hoxha quoted by Gilbert Mury in Enver Hoxha contre le révisionnisme moderne, Paris, 1972, translated from version in French language)

What a tremendous contrast between this principled Marxist-Leninist-Stalinist position of comrade Enver Hoxha and the utterly depraved pro-imperialist, reformist, pro-capitalist and anti-socialist theories defended by North Korean revisionists, who present socialism as being synonym of a bourgeois-capitalist-revisionist anti-communist “welfare state”!
Contrary to what Korean revisionists pretend, the essence of things won’t change, independently of the qualifications and names we insist in giving them. We can switch over the names of capitalism and socialism as much as we want, because this can never prevent each of them from being what they are. In the end, everything remains the same: capitalism remains an innately and inexorably exploitative and oppressive system and formation and socialism remains an innately and inexorably anti-exploitative and anti-oppressive system and formation. The repressive, exploitative, oppressive, alienating, capitalist, anti-socialist and anti-communist character and nature of enslaving capitalist productive relations in revisionist and social-fascist North Korea won’t be changed only because Kim Il Sungists affirm them to be “socialist”. North Korean social-fascism will never be “socialism” merely because Kim Il Sungists insist in calling it as such to keep the proletarians away from the combat for authentic socialism. In this context, we must also refer to the excellent Theory of Realization which was created by comrade Karl Marx. Comrade Lenin wrote:

“that Marx, in both the second and third volumes (of the CAPITAL”), stressed the contradiction, inherent in capitalism, between the unlimited expansion of production and the limited consumption on the part of the classes of the people” (…) “a contradiction that 'fully corresponds to the historical mission of capitalism and to its specific social structure: the former' (the mission) 'is to develop the productive forces of society (production for production); the latter” (the social structure of capitalism) “precludes their utilisation by the mass of the population”.” (Lenin, Once more on the theory of realisation - paragraph 8, Volume 4, edition in English)

“The scientific value of Marx’s theory is its explanation of the process of the reproduction and circulation of the aggregate social capital. Further, Marx’s theory showed how the contradiction, inherent in capitalism, comes about, how the tremendous growth of production is definitely not accompanied by a corresponding growth in people’s consumption.” (Lenin, Once more on the theory of realisation - paragraph 8, Volume 4, edition in English)

This applies also to North Korea.

Capitalist production in North Korea serves exclusively the goal of gaining capitalist profits. In socialism, production serves exclusively to the wishes and demands of the socialist people as Stalin defined:

“The main features and requirements of the basic economic law of modern capitalism might be formulated roughly, in this way: the securing of the maximum capitalist profit through the exploitation, ruin and impoverishment of the majority of the population of the given country, through the enslavement and system and formationatic robbery of the peoples of the other countries, especially backward countries, and, lastly, through wars and militarization of the national economy, which are utilized for the obtaining of the highest profits.”
“Instead of maximum profits - maximum satisfaction of the material and cultural requirements of society; instead of development of production with breaks in continuity from boom to crisis and from crisis to boom - unbroken expansion of production; instead of periodic breaks in technical development, accompanied by destruction of the productive forces of society - an unbroken process of perfecting production on the basis of higher techniques.” (Stalin, Economic Problems of the USSR, 7. The Basic Economic Laws of Modern Capitalism and of Socialism, edition in English)

In genuine socialism – in contrast to North Korea – the growth of production will correspond with the growth in people's consumption (at least “nearly”, because complete harmony is only possible in the second stage of communism – thus, inequalities will still exist in socialism because of the remains of capitalism).

The North Korean bourgeoisie claims that its “nation” (while it is only one of the two states within the Korean nation which is completely based on capitalist production and reproduction) would function as a “self-determined body” which satisfies all the national demands of the people. This is not true. It is nothing more than an idealistic abstraction of the “Juche idea”.

The revisionists say that they would have already “overcome” the capitalist contradiction between production and consumption. However, the reality in North Korea creates a different impression: The growing riches of the bourgeoisie correspond unavoidably with the even faster growing misery of the proletariat. In the other words, the Korean workers and toilers suffer under the crises of the capitalist-revisionist process of production and reproduction and in consequence under the chains of capitalist relations of distribution.

Karl Marx: “The so-called distribution relations, then, correspond to and arise from historically determined specific social forms of the process of production and mutual relations entered into by men in the reproduction process of human life. The historical character of these distribution relations is the historical character of production relations, of which they express merely one aspect. Capitalist distribution differs from those forms of distribution which arise from the other modes of production, and every form of distribution disappears with the specific form of production from which it is descended and to which it corresponds.”

“Whenever a certain stage of maturity has been reached, the specific historical form is discarded and makes way for a higher one. The moment of arrival of such a crisis is disclosed by the depth and breadth attained by the contradictions and antagonisms between the distribution relations, and thus the specific historical form of their corresponding production relations, on the one hand, and the productive forces, the production powers and the development of their agencies, on the other hand. A conflict then ensues between the material development of production and its social form.” (Karl Marx, Capital, Revenues and their Sources, Vol. III Part VII, Chapter 51. Distribution Relations and Production Relations, edition in English)
And this conflict, that Karl Marx has described, will unavoidably ensue between the material development of production and its social form in the capitalist-revisionist, social-fascist, anti-communist state of North Korea – thus will unstoppably cause a social revolution.

4 – Conclusions

"At these important moments for the destinies of revolution, none of the Marxist-Leninists and the world proletariat can remain silent and idle in the face of what is happening in the revisionist countries. Proletarian internationalism demands that all the revolutionaries raise their voices and wage a principled struggle through to the end for the destruction of the revisionist cliques in power and give all support to the working class and to the peoples that are today under the revisionist rule, to overthrow these treacherous cliques and to raise again the banner of revolution and socialism. (...) The revival and fanning of the flames of the proletarian revolution in the revisionist countries is the «sine qua non» of the road of salvation." (Enver Hoxha, The Working Class In The Revisionist Countries Must Take The Field And Re-establish The Dictatorship Of The Proletariat, Zëri i Popullit, 1968, edition in English)

This crucial statement from comrade Enver Hoxha quickly became one of the main slogans of the anti-revisionist Marxist-Leninist world movement. In this declaration, comrade Enver excellently synthesizes the main objectives and tasks that Marxist-Leninist forces have to fulfill in countries where revisionists took power in order to put those countries back into the path of genuine proletarian dictatorship, of socialism and communism. This statement was written in 1968, during the first stage of socialism “in a single country”. But it retains its full validity and is entirely applicable also nowadays, in the epoch of the globalized socialist revolution led by the Comintern (SH). Therefore, it is suitable to the situation existing in the still remaining revisionist countries of the globe, including to monarcho-fascist, revisionist, anti-communist North Korea, of course. And this because the Korean people fought for the liberation and reunification of their country, for their independence and socialism, but they were deceived by their social-fascist leadership, with the Dynasty of Kim Il Sung at the head, and were not led on the genuine road to socialism.

Comrade Enver once said that it is necessary to topple the phony myths and legends. And that is precisely one of the mains purposes of this article: to annihilate the false myths and legends surrounding Kim Il Sungist “Juche” pro-capitalist, pro-imperialist and anti-communist revisionism and social-fascism. Indeed, Korean revisionism is doing a very serious damage to the noblest cause of all times: that of authentic scientific socialism and communism. In North Korea (and in all social-fascist and revisionist states both past and present without exception), proletarians, workers and all other exploited and oppressed classes constantly suffer from savage exploitation, oppression, alienation, repression and unfortunately, most of them erroneously think that the unspeakable evils they bear are due to “socialism”, as the vast majority of them do not know how to distinguish true

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socialism from the totally and intrinsically pro-imperialist, exploitative, reactionary, slavagist, bourgeois-capitalist, oppressive, totalitarian, tyrannical, repressive, monopolist, revisionist, compradore neo-colonial, dynastic-monarcho-social-fascist and anti-communist order, regime and political-economic-socio-ideological system and formation under which they are living. Indeed, in North Korea and in all the other revisionist states both past and present, when this is advantageous to them, social-fascist, wage slavagist, revisionist-capitalist anti-socialist bourgeoisie use the false pretext of “defending the socialist state” (which, in truth, never existed in these countries) to ruthlessly repress authentic communists (and what uncountable quantities of them have always been slaughtered in such countries and throughout anti-communist world!). World proletarians, workers, laborers and all the other exploited and oppressed classes must be enlightened about Kim Il Sungist revisionist deceptions, even because many of them are still misled by North Korean social-fascism’s “orthodox red, Stalinist, socialist and communist” disguises that Kim Il Sungists managed to eternal maintain until now. That’s why Korean revisionism can be dangerously able to convince workers about its supposed “socialist” nature, as it is insisting in state capitalism and in the legend of the “communist party” more than the other kinds of revisionists. Kim Il Sungist “Juche” theory and practice always attempted to hide their true totally and inherently pro-imperialist, exploitative, reactionary, monarcho-dynastic, slavagist, bourgeois-capitalist, monopolist, totalitarian, oppressive, tyrannical, repressive, revisionist, compradore neo-colonial, social-fascist and anti-communist inherent class nature, character and order in front of the eyes of world workers, proletarians and all the other repressed, oppressed and exploited classes. One just has to recall all the sorts of myths and legends invented by them – some of them truly ludicrous – in order to falsely depict North Korea as a “socialist country” under the “infallible” leadership of a “great leader” (who in fact is a mere social-fascist monarch occupying North Korean throne at the expenses of suffering exploited oppressed working classes) who has even features of “divinity” such as having been able to “defeat the army of Japanese imperialists on his own”. Korean revisionists have also fabricated all kinds of anti-socialist “theories” like the “Juche Idea” in order to keep Korean and world workers away from the only authentically revolutionary and communist ideology that exists: Marxism-Leninism-Stalinism-Hoxhaism. And unfortunately, they still manage to deceive large numbers of world workers, proletarians, laborers and all the other exploited and oppressed classes thanks to their pretenses of keeping a somewhat “orthodox socialist” masks that has efficiently convinced workers that North Korea “is the last socialist country in the world”, when the truth is that since revisionist takeover in Albania there are no truly socialist countries on this planet.

North Korean revisionists do their best to hide their capitalist enslaving nature and their subservience towards imperialism and social-imperialist behind “revolutionary”, “red” and even “communist” disguises, but not even their cleverest misleading will be able to deceive world proletarians and world workers forever. World oppressed exploited classes should have not the slightest illusions about North Korea: Kim Il Sungist North Korea was never a country moving towards socialism; North Korean social-fascist bourgeoisie always eternal maintained the old exploitative class relationships and wage slavery while treacherously proclaiming that socialism is being constructed in the country. As representatives of the only genuine revolutionary and communist ideology, it
is we, Stalinists-Hoxhaists, that must unmask all these falsehoods and to denounce North Korean social-fascism as what it really is without subterfuges: an anti-communist ideology serving the interests of world capitalists, imperialists and social-imperialists in keeping workers away from authentically revolutionary Marxism-Leninism-Stalinism-Hoxhaism, thus contributing to the eternal maintenance and eternal perpetuation of world capitalist-imperialist exploitative and oppressive slavagist order.

Indeed, one of the main strategies used by Korean revisionists and by their supporters around the world to mislead exploited oppressed classes is to depict Korea’s division as a “life and death combat between capitalism and socialism”, with North Korea playing the role of an encircled socialist country permanently facing the pressures and threats of South Korean compradore neo-colonial fascist bourgeoisie and of its American and Japanese imperialist masters. For instance, Portuguese revisionists from the social-fascist P “C” P falsely declare:

“In the North, the workers, the Korean people led by working class and by its party – the WPK – managed to accomplish revolutionary transformations (...). In the South, capitalists kept in their hands the companies, banks and lands. Also American monopolies conquered the main economic sectors and South Korea turned into an American colony.”

(http://www.omilitante.pcp.pt/pt/325/ Efemeride/808/Coreia-h%C3%A1-60-anos---O- armist%C3%ADcio-o-paralelo-38-a-grande-derrota-dos-EUA.htm, Coreia, há 60 anos - O armistício, o paralelo 38, a grande derrota dos EUA, July/August 2013, Avante!, translated from Portuguese language)

This fake affirmation was already fully unmasked throughout this article. However, it shows how, with the help of their defenders and supporters worldwide, Kim Il Sungists attempt at presenting Korean situation and partition in the following manner: Korean revisionists aim at convincingly depicting themselves as being “the socialist Korea” in total and utterly irreconcilable opposition to South Korea, a fascist regime entirely dominated by American and Japanese imperialisms:

“In contrast with the situation in the North, in South Korea, an American neo-colony, the impoverished and miserable population suffers under the fascist domination of American imperialism and of its lackeys of the Jung Hi Pak.”

(Documents of the “W”PK, Rede des Ministerpräsident der Massenkundgebung in Pjöngiang, 1970, translated from German language)

And also defenders of Korean revisionism around the world try to force workers to support North Korean social-fascism by presenting it as “socialism”, thus qualifying those genuine communists who oppose it as being “anti-socialists” and “reactionaries”. That is why they try to make all kinds of false and demagogical affirmations in order to inculcate in workers’ minds a false impression of “unsolvable difference and opposition” between social-fascist North Korea and fascist South Korea, which in truth are both equally, intrinsically and totally pro-imperialist, exploitative, reactionary, slavagist, bourgeois-capitalist, fascist, monopolist, oppressive, totalitarian, tyrannical, repressive,
compradore neo-colonial and anti-communist regimes, orders, systems and political-socio-economic-ideologic formations ruled by cliques fully deserving these same adjectives. If it is true that in South Korea fascist type of bourgeois dictatorship is indeed exercising power at the service of world imperialism in general and of American imperialism in particular turning the country into a compradore neo-colony, it is utterly and equally true that in neo-colonial, anti-communist compradore North Korea is the social-fascist kind of bourgeois dictatorship under the absolute colonialist domination and aegis of Chinese social-imperialism that is present. Both are essentially equal and in both halves of Korea “the impoverished and miserable population suffers under the fascist domination”, be it covered with “socialist” and “red” masks or not. The fact that there are some South Korean workers fed up on fascist brutality and constant, system and formationatic, ruthless exploitation, slavery, oppression and repression who look up to North Korea (and to its anti-communist, social-fascist, bourgeois-capitalist-revisionist false “social system and formation”) with naive fascination and illusions does not change this fact, even because their enthusiasm rapidly dies when they discover the enormous abyss that exists between what North Korean social-fascism affirms to be and what it really is, when they discover that the evils they suffered from in South Korea are exactly the same they have to endure in neo-colonial, compradore, social-fascist, revisionist, anti-communist North Korea. And the same can be said about those North Korean workers who dream about the supposed “freedom” existing in South Korea only to discover that Southern half of Korea is occupied by a fascist neo-colonial pro-American compradore bourgeoisie and that there are no fundamental differences between social-fascist North Korea and fascist South Korea. The famous “dilemma” between the Northern and the Southern parts of Korea is false: both are barbarous capitalist regimes. The stories about the “fundamental differences” between North and South Korea fabricated by Kim Il Sungists are nothing more than an abject lie. We, Stalinists-Hoxhaists, know that true communists and true proletarian internationalists must fight with all their forces for the total and definitive elimination of North Korean revisionism and social-fascism in particular and of all kinds of revisionism and social-fascism in general, even because fascism and social-fascism are both totally and equally bad, as their content and all its consequences for the working class are utterly and equally negative. What can happen is that the unmasking of social-fascism is more difficult for the working class because it is disguised fascism - thus hidden behind the mask of "socialism". That is also why a Stalinist-Hoxhaist organization is indispensable for the working class, for the necessary purpose of the total unmasking of social-fascism. The socialist revolution is the only alternative for the abolition of the inevitability of all kinds of fascism, inclusively the forms of social-fascism. There is no pure form of fascism and no pure form of social-fascism. They are historical phenomena and always changing there forms accordingly to the development of the subjective and objective factors of the particularities of a capitalist society (particularities of the crisis of the bourgeoisie) - however, most important is: in essence, in character, in nature - they are all identically - thus the expression of the counter-revolutionary character of the brutal bourgeois dictatorship. Both the changing from "democracy" to fascism and the change of different forms of fascism ( and vice versa) depends on many objective and subjective factors - last not least on the level of the consciousness of the working class and its actual, objective strength as a revolutionary class. The experiences with periods of different forms of
fascism help the working class to draw more easily its conclusions about the general nature of fascism and the meaning of the inevitability of fascism as long as the bourgeoisie is in power. The only alternative for the abolition of the inevitability of fascism - no matter of its different appearances - THAT IS THE SOCIALIST REVOLUTION OF THE WORKING CLASS!

Kim Il Sungist North Korea had never, has not and will never have absolutely anything to do with socialism and much less with communism (and so, it could also never be the supposed “new center of communist movement”, as world revisionists and neo-revisionists pretend). Kim Il Sungism is an inherently and totally exploitative, totalitarian, oppressive, tyrannical, compradore neo-colonial, wage slavagist, reactionary, social-fascist, pro-imperialist, capitalist-revisionist and anti-communist ideology. With this article, we aim precisely at informing world proletarians, workers, laborers and all other exploited and oppressed classes about the anti-socialist, exploiting and reactionary nature of North Korean social-fascism. Our purpose is to denounce Korean revisionism in accord with Stalinism-Hoxhaism and to destroy the legends and myths invented by Korean revisionists in order to hide that capitalist productive relations and wage slavagist oppression, repression, alienation and exploitation remain untouched in North Korea with the revolutionary weapons provided to us by the 5 Classics of Marxism-Leninism. In this article, we attempted to reflect not only about the historical background of Korean revisionism even before Korea’s division and of its seizure of power in the Northern half of the peninsula, but also about the major characteristics of Kim Il Sungism. Moreover, we also tried to analyze the manner in which social-fascist, revisionist, anti-communist North Korea has become a country of typical compradore type by transforming itself into a neo-colony of Soviet and Chinese social-imperialisms (after all, the internal and external policies of monarcho-fascist North Korean bourgeois class are always invariably and inevitably determined by the aims of defense and eternal perpetuation of its class interests, positions, maximum profits and privileges and foremost of the class interests, positions, maximum profits and privileges of their absolute imperialist and social-imperialist neo-colonialist masters and dominators) and we equally made efforts to denounce the opulent lives enjoyed by North Korean bourgeois class, whose luxurious extravagances and colossal wealth and assets are accumulated through the maximum profits stolen from the surplus value taken (that is, brutally stolen) from workers’ exploitation are entirely unknown to the broad classes of North Korean laborers living in the most abhorrent misery and risking death by hunger and diseases thanks to Kim Il Sungist neo-colonial, compradore, bourgeois-capitalist-revisionist, tyrannical, oppressive, exploitative, repressive, monopolist, totalitarian, slavagist, alienating, social-fascist, pro-imperialist, anti-communist policies. Of course, there is nothing surprising about this situation: it is an inevitable consequence of the pro-capitalist and pro-imperialist neo-colonial compradore nature of North Korean social-fascist, monarcho medieval, anti-communist order, regime, system and formation. Nonetheless, the bourgeois-reactionary ideologues are deceitfully taking advantage of this in order to keep world proletarians, workers and exploited oppressed classes away from MLSH and from authentic socialism and communism by saying to them: “You are always complaining about the fact that there are a lot of inequalities under capitalism, but the truth is that there are also huge inequalities under socialism. Just take a look at North Korea, where the wealthy elites
live in the most outrageous opulence while working classes starve. Therefore, you should not waste your time struggling in favor of impossible utopias because you will have exactly the same problems under socialism that you have under capitalism.” That is also why it is so important to elucidate world proletarians and workers about the fact that North Korean monarcho-fascist, anti-communist, revisionist, exploitative, oppressive, alienating and repressive regime established there since the middle 40’s has absolutely nothing to do with proletarian dictatorship, with socialism and much less with communism. As we have already referred, many of them unfortunately continue to believe that all the crimes and horrendous exploitations committed by North Korean revisionist bourgeoisie against oppressed exploited classes are inherent to and synonym of “Marxism-Leninism” and of socialist and communist construction, thus leading them to repudiate anything that can be associated with Marxist-Leninist ideology, with socialism and communism – this is also how Korean revisionists defend the exploitative predatory class interests of world imperialist bourgeoisie in search for eternal perpetuation of the socio-political-economic system and formation which ensures them endless profit maximization through keeping proletarians, workers, laborers and all the other exploited oppressed classes away from genuine socialism and communism, namely, through detaching them from the only authentically revolutionary proletarian and communist ideology that exists: Marxism-Leninism-Stalinism-Hoxhaism. We sincerely hope that this article can be a useful contribution to this important objective in order to put world proletarians, workers, laborers and all the other exploited oppressed classes back into the path of authentic proletarian dictatorship and of authentic socialism and communism always in accord with the invincible teachings of the 5 Classics of Marxism-Leninism and under the steeled invincible leadership of the Comintern (SH).

As referred many times, we, Stalinists-Hoxhaists, have the concern of correctly informing world workers about the true character and nature of North Korean social-fascist neo-colonial compradore bourgeoisie. We are not like those neo-revisionists from “Expresso Stalinist” who widely publish all kinds of bourgeois-capitalist-revisionist garbage with the aim of keeping world proletarians, laborers, workers and exploited oppressed classes away from accurate Marxist-Leninist-Stalinist-Hoxhaist information about Korean revisionism (those capitalists-imperialists-revisionists sources promoted by neo-revisionist “Expresso Stalinist” insist in presenting social-fascist North Korea as being a “socialist” country allegedly ruled by a “Marxist-Leninist” government. World imperialism have been qualifying the North Korean capitalist-revisionist compradore bourgeoisie as “communist” and as “Marxist-Leninist”, when the truth is that it never had absolutely anything to do with socialism, with communism or with Marxism-Leninism-Stalinism-Hoxhaism or with anything related with them. Indeed, as time passed, North Korean social-fascist bourgeoisie even put aside many of the former “socialist” and “Marxist-Leninist” masks, replacing them by references to the ultra-opportunist revisionist, social-fascist and anti-communist Kim Il Sungist “Juche Idea”. And world imperialists and their lackeys know all this very well. However, through claiming that North Korean regime is “communist” allows them to denigrate and demonize Marxism-Leninism and true socialist and communist ideology by depicting North Korean social-fascist wage slavagist bourgeois-capitalist pro-imperialist and anti-communist dictatorship and all the horrendous crimes and savage exploitation which it exercises over
ultra-oppressed and ultra-exploited North Korean proletarians and workers as being synonym of “socialism”, of “communism” and of “Marxism-Leninism”. The purpose of this is, let’s repeat, to discredit, denigrate and demonize Marxism-Leninism-Stalinism-Hoxhaism and genuine communist ideology and construction in front of the eyes of world proletarians, workers, laborers and exploited oppressed classes and with the aim of detaching them from the only way to their total and definitive liberation: struggle for the accomplishment of world proletarian and socialist revolution, of world proletarian dictatorship and of world socialism and world communism always in accord with the immortal and invincible teachings of the 5 Classics of Marxism-Leninism and under the steeled invincible leadership of the Comintern (SH) – the only authentically revolutionary communist organization and world proletarian vanguard party – as it must necessarily and inevitably be during the second trend of the universal law of socialism, that is, during the second stage of socialism: that of globalized socialism at a world / global / planetary scale). That’s why they use such dreadful anti-socialist and pro-imperialist sources like The Economist, The New York Times, The Guardian, the official newspaper of the “Communist” Party of Great Britain (“Marxist Leninist”), of the “Revolutionary Communist” Party of Britain (“Marxist Leninist”), of the New “Communist” Party of Britain and of the “Communist” Party of India (“Marxist”) (source: http://espressostalinist.wordpress.com/2012/03/10/media-on-north-korea/, edition in English). In their site, the neo-revisionists from “Expresso Stalinist” hypocritically declare that “just because we publish these sources, that does not mean we endorse them”. Yes, of course, supposedly they don’t endorse them but they are willing to publish them anyway. Obviously that in spite of their fake claims about “non-endorsement”, the truth is that they objectively promote and spread them and all the anti-communist bourgeois-capitalist-imperialist-revisionist venom and lies they contain. And it could not be the otherwise, as “Expresso Stalinist” is an utterly neo-revisionist site (namely “anti-revisionist” in words and revisionist in deeds).

Indeed, it is also our desire to use this text as a condemnation of the neo-revisionist organization “Alliance”, whose defense and embracement of North Korean monarcho-fascist dictatorship reached the point of expelling the Comintern (SH) from the ISML because the anti-communists from “Alliance” could not stand our principled position relatively to monarcho-fascist North Korea neither relatively to Kim Il Sungist revisionism. But in spite of all their blatant neo-revisionism (that is, “anti-revisionism” in words and revisionism in deeds), provocations and subsequent expulsion of our organization, they did not manage to keep the Comintern (SH) away from its authentically communist path. The Comintern (SH) could never abandon its absolutely correct stands. As the only genuinely revolutionary and communist organization of the world that truly upholds the immortal banner of world proletarian and socialist revolution of the 5 Classics of Marxism-Leninism, the Comintern (SH) remained firm and unwavering in its staunch refusal of North Korean social-fascist neo-colonial compradore bourgeoisie and of all its revisionist and anti-communist theories; and we, Stalinists-Hoxhaists will never make any kind of concessions in this issue in spite of the blackmail and pressures coming from neo-revisionist anti-socialist sects like “Alliance”. To defend social-fascist, revisionist, anti-communist North Korea means to defend capitalism and imperialism, means to defend eternal maintenance and eternal perpetuation of
exploitation and oppression against proletarians, workers, laborers and all other exploited oppressed classes. We, Stalinists-Hoxhaists, are the only authentic revolutionary force which criticizes and struggles against Kim Il Sungist exploitive tyranny – namely guided by the teachings of the 5 Classics of Marxism-Leninism. All the other false “anti-Kim Il Sungists”, from defenders of classic capitalism to “left” revisionists, are in fact supporters and eternal perpetuators of social-fascism in general, and of North Korean social-fascism in particular; because phenomenons like social-fascism and social-imperialism are inherent to world wage slavagist bourgeois-capitalist-imperialist order, regime, system and formation of profit maximization. Consequently, the only manner to prevent the inevitability of such things like social-fascism and social-imperialism is through total and definitive destruction of that same exploitative capitalist-imperialist global order. There is no alternative. Dreadful wage slavagist oppressive anti-communist regimes like that of Kim Il Sungist North Korean will only be irrevocably, totally and definitively eliminated and annihilated when global capitalism-imperialism-revisionism is also irrevocably, totally and definitively eliminated and annihilated. They will only be definitively and completely eradicated when world proletarian and socialist revolution triumphs and when world workers led by world proletariat establish global proletarian dictatorship towards world socialism and world communism – all this under the steeled invincible leadership of the Comintern (SH), the only truly faithful defender of the teachings of the 5 Classics of Marxism-Leninism. All the other stands besides this one are in fact defending the existence and eternal maintenance of North Korean social-fascist revisionist totalitarianism whose only purpose was, is and will always be to maximize the profits of Kim Il Sungist bourgeoisie and foremost of its imperialist and social-imperialist masters.

This article hopes to be a significant help for the world proletariat and for the Stalinist-Hoxhaist World Movement in the context of the preparation of the socialist world revolution. Today, there is only remaining the possibility of openly supporting the world-revolutionary, anti-revisionist attitude of the Comintern (SH) or of openly supporting North Korean counter-revolutionary social-fascism. All attempts of reconciliation between both these contrary hostile positions will be unmasked as support of the world-bourgeois line against the world-proletarian line in the context of the struggle between the ideological camp of the socialist world revolution and the ideological camp of the world's counter-revolution. Through elaborating this article, we attempted at making a deep and comprehensive criticism on social-fascist North Korea. We hope that this document, whose significance has historical character, will be welcomed by all true revolutionaries all over the world and that it accomplishes its objectives of being a theoretical contribution to the socialist world revolution. It aims at strengthening the Comintern (SH) and the Stalinist-Hoxhaist World Movement in the struggle against all revisionist and neo-revisionist forces all over the world who defend social-fascist North Korea, of being an effective demarcation-line on the basis of the teachings of the 5 Classics of Marxism-Leninism, of being a proof that we have gained a victory against the world bourgeoisie at the ideological front which heralds the victory of the coming socialist world revolution and last not least of being a help especially for the socialist revolution of the Korean proletariat. And we also hope that this article will attract all those inside and outside Korea who struggle against Kim Il Sungist tyranny from authentically Marxist-Leninist positions and who strive for the construction of true
socialism and communism in this country and all over the world. North Korean workers, peasants and soldiers are fed up of millennia of capitalist-imperialist-revisionist oppression at the hands of various exploiters who have always denied them true freedom and independence. Moreover, this text also aims to be a useful contribution so that world proletarians, workers, laborers, and all the other repressed, oppressed, exploited classes in general and Korean proletarians, workers, laborers, and all the other repressed, oppressed, exploited classes in particular can get rid of all kinds of illusions and lies invented and spread by Kim Il Sungists, it aims to be an ideological help for the struggle in favour of world proletarian and socialist revolution and of the dictatorship of the proletariat not only in Korea but throughout the world. Furthermore, this text would have fulfilled its objectives if it could contribute to the creation of a Section of the Comintern (SH) in each one of both Korean states. Korean Stalinists-Hoxhaists have a massive challenge waiting for them. They must be prepared to be harshly tortured, repressed and to sacrifice their own lives in both halves of their divided country: in social-fascist North they will be persecuted because they are authentic communists struggling for the total and definitive elimination and annihilation of oppression, repression and exploitation and in fascist South they will be persecuted because they are authentic communists struggling for the total and definitive elimination and annihilation of oppression, repression and exploitation. We will not make predictions about which of the two Korean states will be first to have a Section of the Comintern (SH). But no matter if this will happen first in the North or in the South: the Section of the Comintern (SH) that first appears in Korea has the duty to promote the development and formation of an analogous Section in the other half of the peninsula. The existence of a North Korean Section of the Comintern (SH) and of a South Korean Section of the Comintern (SH) must necessarily be a temporary and transitory phenomenon, because both Korean Sections will ultimately merge between them when Korea will be a single entity again. In the meantime, Korean Stalinists-Hoxhaists, in the North as well as in the South, must launch a tireless campaign with the objective of elucidating Korean workers about the veritable, equally, totally and intrinsically pro-imperialist, exploitative, fascist, monopolist, reactionary, slavagist, bourgeois-capitalist, monopolist, oppressive, totalitarian, tyrannical, repressive, revisionist, compradore neo-colonial and anti-communist class character of both social-fascist North Korea and of fascist South Korea, including, of course, extended expositions unmasking Kim Il Sungist reactionary ideology. It is true that, as we have already said, tasks waiting for Korean Stalinists-Hoxhaists are specially complicated, but Korean Stalinists-Hoxhaists should never get downhearted by the particularly difficult conditions that exist in partitioned Korea. They are not alone in their complex struggle, but they count with the unconditional and unreserved support of all world proletarians and workers and with the reliable leadership of the Comintern (SH). They can also learn from the teachings of former similar experiences in which Marxists-Leninists struggled for true socialism and communism in the other countries formerly divided between a fascist part and a social-fascist part, like happened in Germany, where while Western Germany developed fascism with the help of the Western / US-imperialists, social-fascists seized power in Eastern Germany with the help of the Soviet imperialists. In social-fascist GDR, German Marxists-Leninists struggled in deep illegality and their party was eventually destroyed by the STASI-GESTAPO in the course of the 80ies, with many of them being imprisoned, tortured or even murdered. And already during the first
half of the XX century, German communists had to struggle against the social-fascism of the Weimar Republic, when communists were murdered by the social-democratic government ("Bloody Sunday" in Berlin, 1929) and after that against Hitler-fascism (which seized power with the help of the social-fascists. All revolutionary organizations of the working class were destroyed and Ernst Thälmann and hundreds of thousand of communists were murdered. So, as can be noticed, German communists had to struggle in manifold conditions against a lot of different forms of open and hidden fascism which have changed by different historical conditions of class struggle which are complement and which can also be replaced by one anthe other. All these historical experiences of struggle against different forms of fascism in Germany are very instructive for communists and for the working class in general, and for Korean communists and working class in particular, due to the historical similarities that exist between former German situation and present Korean situation – in which consistent communist fight against different forms of fascism is not only an historical matter, but also a current urgent task for the revolutionary Marxist-Leninist-Stalinist-Hoxhaist movement in Korea and worldwide. In Germany, reunification was indeed accomplish, but due to the betrayals, deviations and sabotages of revisionists of all hues, German reunification was not made under the auspices of authentic socialist revolution as it should have been, but instead under the auspices of Western imperialism and fascist reaction. But we have to take into account that nowadays conditions are different and we, Stalinists-Hoxhaists, have learned with the failures of the past and will strive with all our might so that Korean reunification is made at latest under the aegis of world proletarian and socialist revolution in accord with the teachings of the 5 Classics and under the steeled invincible leadership of the Comintern (SH).

Marxism-Leninism-Stalinism-Hoxhaism is the ideology to which future belongs – no matter how difficult circumstances are or how misleading revisionism and social-fascism can be. Korean Stalinists-Hoxhaists will have to struggle against both fascism and revisionism in power within the same country (within the two states of one nation), and we must take into account that both North and South Korea have become typical compradore states and neo-colonies of, respectively, social-imperialism and imperialism. And Korean Stalinists-Hoxhaists must always bear in mind that Korean workers have not only right to freedom, independence and socialism – they have also right to reunification of their country through defeat of both exploitative, repressive, oppressive social-fascism in the North and of exploitative, repressive, oppressing fascism in the South through revolutionary armed violence and implementation of proletarian dictatorship in the whole Korea in accord with the teachings of the 5 Classics of Marxism-Leninism towards authentic socialism and communism. Indeed, one thing is for sure: a reunified Korean proletariat is stronger than a divided proletariat. Therefore it is a revolutionary slogan in the spirit of proletarian internationalism to support the reunification of the Korean proletariat for the struggle of the “free, united, and independent socialist Korea!”

But the only manner through which Korean proletariat can achieve this in a granted way is by fully embracing Marxism-Leninism-Stalinism-Hoxhaism and by fighting for the world proletarian and socialist revolution in order to establish world proletarian dictatorship towards world socialism and world communism. And this because in the
context of nowadays’ capitalist-imperialist globalization, the stage of socialism in a single country is surpassed (in Korea and in all the other nations). Today, we Stalinists-Hoxhaists know that only socialism and communism at a world / global / planetary scale can prevent the inevitability of capitalist-imperialist-revisionist restoration that permanently existed during the epoch of socialism in a single country and which determined the destruction of former Stalinist world camp and also of comrade Enver’s socialist Albania (and consequently, this is also the only way to abolish the inevitability of social-fascist revisionist regimes like that of Kim Il Sungist North Korean). To achieve a stateless, classless and propertyless society at a world / global / planetary scale, it is necessary to destroy world capitalist-imperialist-revisionist system and formation, it is necessary to totally and definitively eliminate, annihilate and abolish its exploitative, repressive, oppressive relations of production based wage slavery and to annihilate all its ideological, cultural and spiritual influences. And this can only be fulfilled if world workers (thus also including North Korean toilers) are led by a world proletarian communist party faithful to the immortal and invincible teachings of the 5 Classics of Marxism-Leninism: Marx, Engels, Lenin, Stalin and Enver Hoxha. Such party is the Comintern (Stalinist-Hoxhaist), which will lead world proletarians, workers, laborers and all other exploited oppressed classes towards their total and definitive liberation from all kinds of oppression, repression, alienation and exploitation towards accomplishment of world proletarian socialist revolution, world proletarian dictatorship, world socialism and world communism.

The Democratic People's Republic of Korea is neither democratic nor a people's republic. North Korea is not at all a state of socialism – it is state capitalism. The social-fascist dictatorship of the North Korean bourgeoisie brutally exploits and oppresses the working-class and the toilers. In recent times, it is becoming more and more obvious that a second Korean War is in preparation, as the Korean bourgeoisie prepares the bloodshed of the Korean people. The preparation of the second Korean war is of the responsibility of both the social-fascist bourgeoisie from the North (supported and backed by Chinese social-imperialism which is now about to surpass American imperialism as the world’s mainly dominant and strongest imperialist superpower) and of the fascist bourgeoisie from the South [supported and backed by American / Western imperialists (which includes the Japanese one)] which, just like Chinese social-imperialists, aim at total, absolute and exclusive control over the productive sectors, assets, income, wealth, resources, markets, means of production and workforce of the whole Korea in order to achieve profit maximization) which, by their turn and throughout decades, have been system and formationally organizing it in search for maximum profits through conquer of exclusive, absolute and total dominance over the productive sectors, assets, income, wealth, resources, markets, means of production and workforce of the entire Korean peninsula, and not only over one half of it. Besides the bellicist and aggressive attempts of South Korean bourgeoisie and of its American imperialist masters, also the North Korean bourgeoisie attempted at controlling entire Korea. And confirmations of this do not come from Japanese/Western/ American imperialists or from their neo-colonial compradore lackeys but from former secret archives of the East German revisionist, social-fascist and anti-communist bourgeois class – which was always a close ally of North Korean revisionist, social-fascist and anti-communist bourgeois class. In 1975, Kim Il-sung even
visited Beijing in an attempt to solicit support from China for a military invasion of South Korea, as Soviet imperialists had already refused him support in this with fear of losing everything they had profited and accumulated through their predatory neo-colonial policies if they suffered defeat in confrontation with stronger American imperialism and its South Korean servers – the same motives that caused Chinese revisionists to also deny support to Kim Il Sungist bourgeoisie at that epoch (source: http://www.wilsoncenter.org/publication/nkidp-e-dossier-no-7-east-german-documents-kim-il-sung%E2%80%99s-april-1975-trip-to-beijing, edition in English).

The Comintern (SH) supports the revolutionary slogan of the struggle against the foreign troops which are garrisoned on the territory of the Korean peninsula. “Amis' go home!” is an old slogan of the revolutionary world proletariat. It was valid in the Korean War and is still valid today: “The First War of the USA-imperialists in Korea must be the LAST War in Korea!”. And we simultaneously struggle against all the other military interventions against the Korean people, inclusively that of the (not less) dangerous Chinese social-imperialists. - All foreign troops have immediately to leave Korean ground! “Superpowers – Hands off Korea!”

The second Korean War would be no war between a socialist and a capitalist state, because both Korean states are capitalist states. This war would be an unjustifiable, thus a reactionary war of the counter-revolution of the ruling classes and not a revolutionary liberation war of the exploited and oppressed classes. The Korean proletariat must turn this reactionary war into a revolutionary armed civil war – according to the teachings of the 5 Classics of Marxism-Leninism! It is the task of the proletariat of North Korea to lead the people to the victory of the socialist revolution, to overthrow the dictatorship of the North Korean bourgeoisie and to establish the dictatorship of the proletariat in North Korea. Simultaneously, it is the task of the proletariat of South Korea to lead the people to the victory of the socialist revolution, to overthrow the dictatorship of the South Korean bourgeoisie and to establish the dictatorship of the proletariat in South Korea. The proletariat of South Korea supports in solidarity the socialist revolution in North Korea, and the proletariat of North Korea supports in solidarity the socialist revolution in South Korea. In the possible case that the socialist revolution would not prevent Korea from a war, then the war must be turned into a revolutionary civil war with the aim of the overthrow of the bourgeoisie in both parts of Korea, with the aim to destroy both the capitalist states, to establish the dictatorship of the proletariat for the construction of a reunited, independent socialist Korean nation. A war in Korea would have inevitably a global dimension because both Korean states are part of the state-system and formation of world imperialism. Both the bourgeoisie of South- and North Korea are lackeys of the imperialists, especially of both the super powers USA and China. So this war could escalate into a war to gain (or eternal maintain) hegemonic rule over the whole world. The most dangerous warmongers are both the super powers: the imperialist USA and the social-imperialist China. As long as these super powers exist, also their lackeys in North - and South Korea exist.

It is therefore a matter of the whole world proletariat and all peace-loving peoples all over the Korean people from war. This is a matter of the victorious
global, revolutionary, struggle of the anti-imperialist forces, against all the forces of the imperialist wars. There will only be peace in Korea and all over the world, if the world proletariat and its allies have defeated world imperialism by the socialist world revolution.

The socialist world revolution will prevent further imperialist wars.

In the case, if an imperialist war would break out before the victory of the socialist world revolution, then the anti-imperialist world war of the world proletarian army would unavoidably lead to the victory of the socialist world revolution.

The inevitability of imperialist wars can only be abolished by the world revolutionary overthrow of world imperialism and the establishment of the dictatorship of the world proletariat.

The division of North- and South-Korea is a betrayal at the national interest of the whole Korean people. The Korean people demand and struggle for the re-unification of their nation, for the overthrow of both its oppressive and enslaving capitalist states. There is the escalating rivalry between the bourgeoisie of the Southern and the Northern part of Korea - for the purpose: to strive for the dominant power over the whole Korea (at least for status quo - eternal maintaining two separated bourgeois states).

It would be possible that the Korean people achieve its own re-unification without influence of the foreign imperialist powers, however this cannot at all be guaranteed. As long as world imperialism exists, every liberated country would be encircled by the imperialist-revisionist world. Guaranteed liberation of all countries over the world is only possible by means of the victory of the socialist world revolution of the world proletariat - thus on conditions of the dictatorship of the world proletariat. It is most probable that the social-fascist state of North Korea will collapse - sooner or later. In this case, the bourgeoisie of South Korea would occupy North Korea and establish its dictatorship over the whole country. This would be a capitalist “re-unification”, forced by the armed Southern bourgeoisie and thus on the back of the people, especially on the back of the people of North Korea. We do not support a capitalist unification of the bourgeoisie against the proletariat. We want neither a fascist nor a social-fascist rule over the whole Korea.

What we need is a united, independent, SOCIALIST Korea under the dictatorship of the whole Korean proletariat.

Only in a socialist Korea can the Korean people be free and really re-united.

Korean revisionists and their supporters around the world will never be able to avoid world proletarian and socialist revolution. It is the duty of the Korean Stalinists-Hoxhaists in particular and of the world Stalinists-Hoxhaists in general to struggle against Korean revisionism and to establish in Korea new, authentically Marxist-Leninist-Stalinist-Hoxhaist Sections of the Comintern (SH) free from all kinds of anti-communist,
opportunist, revisionist and social-fascist venoms which loyally follow and apply the teachings of the 5 Classics of Marxism-Leninism and which should not only constitute the leadership and the vanguard of Korean revolutionary proletariat, but it should also incentive the formation of the Korean detachment of the world proletarian red army towards the total and definitive defeat, overthrow and annihilation of the globalized bourgeois-imperialist-capitalist world system and formation, towards the accomplishment of the dictatorship of world proletariat and finally, towards the successful realization of world socialism and world communism.

In order to attain this, Korean Stalinists-Hoxhaists and Korean proletarians, laborers, workers and all the other exploited and oppressed classes can entirely rely on the sincere and honorable support of the Comintern (SH), the only trustworthy defender of Communist proletarian ideology.

World proletarians, workers, peasants and soldiers - unite!

Help and support Korean laboring exploited oppressed classes in their heroic combat for true freedom, independence, reunification and socialism!

Don’t be deceived by the lies and myths of the North Korean revisionists!

Unmask the social-fascist, revisionist, anti-communist “Workers” Party of Korea!

Fight against Kim Il Sungists, who are the lackeys of world imperialism and world social-imperialism!

Theocratic-revisionist North Korean is a social-fascist, anti-communist, tyrannical state which savagely represses, exploits and misleads working classes!

Overthrow and exterminate both North Korean social-fascism and South Korean fascism –which are equally and totally reactionary and anti-communist!

The aim of Kim Il Sungism is to eternal perpetuate the tyranny of world bourgeois class!
Kim Il Sungists help world capitalist-imperialist bourgeoisie to maximize their bloody profits through savage exploitation of world workers in general and of North Korean workers in particular!

Don’t hesitate before using armed revolutionary violence which is vital to accomplish the annihilation of world slavagist, totalitarian, neo-colonialist, exploitative, repressive, alienating, anti-communist and oppressive capitalist-imperialist bourgeois class!

Death to all kinds of revisionism and fascism in general and to North Korean revisionism and social-fascism in particular!

Under the leadership of the Comintern (SH), world proletariat will implacably destroy North Korean Kim Il Sungists and their perverse social-fascist, revisionist, anti-communist totalitarian order!

Workers, peasants and soldiers from all over Korea!

Turn your revolutionary rifles against all reactionary and imperialist warmongers in Korea and all over the world!

Korean people shoot not at Korean people!

Death to the social-fascist leaders of North Korea!

Death to the fascist leaders of South Korea!

Death to Kim Il Sungist revisionism, social-fascism, anti-communism!

Long live Korea’s reunification and independence under socialism!

Long live the socialist revolution all over Korea!

Long live the dictatorship of the whole Korean proletariat!

Struggle for a reunited, independent and socialist Korea in a socialist world!

Fight for the immediate foundation of the Korean Sections of the Comintern (SH)!
There can be no socialism in Korea without a Korean Section of the Comintern (SH)!

There can be no world socialism or world communism without the Communist International (SH)!

Long live workers, laborers and all the other exploited oppressed classes from all over the world!

Long live world proletariat!

Long live world proletarian and socialist revolution!

Long live world proletarian dictatorship!

Long live world socialism and world communism!

Long live Marxism-Leninism-Stalinism-Hoxhaism!

Long live the Comintern (Stalinist-Hoxhaist)!
5 – Gallery of images

5.1 – Kim Il Sungism: a totally and inherently reactionary anti-communist ideology

Image taken from the site: http://www.worldatlas.com/webimage/countrys/asia/koreanpn.gif

Here we have the two Korean states: the capitalist one and the capitalist one.
The war arsenal at the availability of each Korean state.
North Korean monarcho-fascist “eternal great dear leaders” (from left to right): Kim Jong Il, his father Kim Il Sung and his son Kim Jong-un. The same revisionists and neo-revisionists from all over the world who love to hypocritically present themselves as being “anti-monarchic” and “anti-nepotists” are the same ones who are never tired of praising North Korean revisionist, social-fascist, anti-communist dynasty. For example, the ultra-opportunist Nicaraguan Sandinistas, who until nowadays scream against the former fascist dynastic regime of the Somoza family backed by imperialist USA, do not hesitate in eulogizing and in having very friendly relations with North Korean monarcho-fascist bourgeois class. Only we, Stalinists-Hoxhaists, are effectively and totally against all kinds of corruption and nepotism without exception, no matter if they are covered with false “red” and “socialist” disguises or not.
North Korean revisionists had friendly meetings with all kinds of bourgeois-capitalist-revisionist-imperialist anti-communist garbage. In this photo we see Kim Il Sung with Khrushchev: two representatives of modern revisionism, two fierce enemies of world proletarian and socialist revolution who dedicated their lives to serve the interests of world capitalist-revisionist-imperialist bourgeois class. It was during Khrushchev’s times that Kim Il Sungist bourgeoisie transformed North Korea into a typical compradore neo-colony completely dependent on world imperialism and on world social-imperialism. Korean revisionists were always faithful supporters of Soviet revisionism, social-fascism and social-imperialism.
Kim Il Sung with the ultra-opportunist Gorbachev, whom Korean revisionists qualified as a “staunch Marxist-Leninist”. Kim Il Sungists call “Marxist-Leninist” to an agent of American and Western imperialism who aim was to destroy Soviet revisionist, social-fascist (“socialist” in words but fascist in deeds), social-capitalist (“socialist” in words but capitalist in deeds) and social-imperialist (“socialist” in words but imperialist in deeds) empire and sphere of influence in order to benefit his American imperialist masters, bosses and dominators.
Here we see Kim Jong Il greeting, respectively, social-fascists Putin and Medvedev, the representatives of Russian imperialist bourgeois class which is the direct heir of Soviet revisionists, social-fascists and social-imperialists.
Kim Il Sung with Chou En-lai, Mao Zedong and the other Chinese revisionists, social-fascists and social-imperialists: these representatives of, respectively, North Korean and Chinese social-fascist bourgeoisie have the same goal, that is, to prevent world proletarian, laborers, workers and all the other exploited oppressed classes to embrace genuine communist ideology. Both Maoism and Kim Il Sungism (just like all the other kinds of revisionism and opportunism, social-fascism and anti-communism) openly reject proletarian dictatorship, defend class reconciliation with the exploiters, cause fascist-type nationalism, refuse Marxist laws of nature and society and much more. And the other striking similarity between Mao and Kim Il Sung is that they both admit all this in their own writings! In face of this, it is incredible how there are "communists" that continue to say that such social-fascist tyrants like Kim Il Sung and Mao Zedong are “socialist leaders” and that anti-communist garbage such as Kim Il Sungism and Maoism are socialist ideologies – this is even an insult to all those who struggle for authentic communism in accord with the only truly socialist ideology: Marxism-Leninism-Stalinism-Hoxhaism.
Kim Il Sung and Deng Xiaoping greet each the other. Chinese social-imperialists always wanted to have North Korea as their neo-colony, but they had to wait until the disappearance of Soviet social-imperialism to fulfill their purposes and to extend their revisionist, social-fascist and social-imperialist empire and “sphere of influence” over Korea and over the whole world.
Kim Jong Il with Hu Jintao and Kim Jong-un with the other representatives of Chinese monopolist social-imperialist bourgeoisie which eventually replaced Soviet social-imperialist bourgeoisie and nowadays it holds utter dominance over North Korea, which has become an archetypical neo-colonial compradore country.
Kim Il Sung with Carter, the representative of American capitalist-imperialist bourgeois class and of its multinational corporations that rule American empire and “sphere of influence”. Korean revisionists were always ready to embrace all kinds of imperialists and social-imperialists and to maximize their profits through turning North Korea into a typical neo-colonial compradore country.
Kim Il Sung with Fidel Castro. Both these representatives of their respective country’s social-fascist, exploitative, oppressive, repressive bourgeoisie aim at keeping world working classes away from genuine socialism and communism in accord with the 5 Classics of Marxism-Leninism and under the steeled leadership of the Comintern (SH). But they will inevitably fail and will be torn into pieces together with their anti-communist “theories” (for more information about Castroist-Guevarist revisionism, please read our article: “Down with Cuban revisionism!”).
Images taken from the site: http://www.reuters.com/article/2013/07/17/us-panama-northkorea-idUSBRE96F0N120130717

North Korean ship "Chong Chon Gang" was caught with Cuban missiles and weapons at the Manzanillo Container Terminal in Colon City (Panama-channel) on July 16, 2013 (source: http://www.reuters.com/article/2013/07/17/us-panama-northkorea-idUSBRE96F0N120130717, edition in English). It is obvious that Cuban revisionist, social-fascist and anti-communist bourgeoisie is actively encouraging and participating in the belicist policies that North Korean revisionist, social-fascist and anti-communist
bourgeoisie and their exploitative, repressive, oppressive total absolute imperialist and social-imperialist bosses, dominators and masters launch in order to expand their neo-colonial “spheres of influence” and to maximize their profits against the interests of the proletariat, workers, laborers and of all the other exploited and oppressed classes of Korea and of the rest of the world.

Kim Il Sung with Guevara. Far from being true communists, both these social-fascists were indeed among the most dangerous and deceitful enemies of genuine communist cause and among the most efficient and faithful servants of world capitalist-imperialist system and formation.
Kim Il Sung with Ho Chi Min, two dreadful foes of authentic socialism and communism and the founders of, respectively, Kim Il Sungist revisionism, social-fascism and anti-communism and of Leduanist revisionism, social-fascism and anti-communism whose aim is to eternally eternal perpetuate capitalist-imperialist oppression and exploitation at a world / global / planetary scale.
Kim Il Sung with Iranian medieval ecclesiastic feudal lords who subject Iranian proletarians, workers and the other oppressed classes to middle age exploitation while they accumulate maximum profits — unquestionably, the Ayatollahs and the Korean revisionists have everything in common!
Kim Il Sung with social-fascist Robert Mugabe, who has been exercising the most harsh repression, oppression and exploitation over Zimbabwean proletarians, laborers, workers and all the other oppressed exploited classes in order to enrich his murderous clique and foremost to maximize the profits of his Chinese social-imperialist bosses. And this because Chinese revisionism, social-fascism and social-imperialism has Mugabe’s clique as its most faithful lackey in turning Zimbabwe as its absolute and exclusive neo-colony. Already at the times of ZANU-PF, this opportunist and anti-socialist organization promoted and continues to promote division between black and white Zimbabwean workers and happily accepted help and assistance from Kim Il Sungist social-fascist wage slavagist bourgeois class, which has been exploited and oppressing its country’s proletarians, workers and the other oppressed classes to the bone for many decades (for more information about this issue, please read our “Declaration of war against Maoism”).
Kim Il Sung with Sukarno: while affirming to be “non-aligned” and “independent” in words, both these anti-socialist pro-capitalist leaders were subservient lackeys of world imperialism and of world social-imperialism in deeds.
Einen herzlichen Händedruck wechselt Genosse Kim Il Sung, Generalsekretär des ZK der NKD und Präsident der KDBR, mit Genosse Veselin Džumanovic, dem Vorsitzenden des Präsidenten der SFRJ.
Kim Il Sung with Tito and with the other Yugoslav social-fascists, the social-fascist founders of sadly famous Yugoslav revisionism which, even before Khrushchev, prepared the ground for capitalist-imperialist restoration in former socialist world camp of comrade Stalin. In his brilliant book “Yugoslav self-administration, capitalist theory and practice” (and also in the other works), comrade Enver literally demolished this awful anti-communist ideology and practice.

Kim Il Sung with Honecker. North Korean revisionist and monarcho-social-fascist bourgeois class were always among the most firm allies of East Germany’s exploiting revisionist and social-fascist classes which condemned East German proletarians, workers, laborers and all the other exploited oppressed classes to desperate misery and repression. Both wage slavagist cliques accumulated colossal profits, wealth and assets stolen from toiling classes and contributed to their countries’ brutal divisions. After the fall of Soviet imperialism and of East German social-fascism, Kim Il Sung personally invited revisionist, social-fascist, anti-communist Honecker to receive medical treatment.
in North Korea. Of course, Kim Il Sung and Korean revisionists couldn’t care less about the fact that East German Marxists-Leninists and proletarians, workers, toilers and all the other oppressed exploited classes might also have health problems – if not before, then they certainly got them after spending decades in social-fascist prisons and slave labor camps subjected to the harshest tortures, exploitation and mistreatments. But unsurprisingly, they never received personal invitations from Kim Il Sung. North Korean revisionist bourgeois class: always at the side of social-fascist oppressors and exploiters and against authentic communists and world exploited and oppressed laboring classes.
Social-fascist tyrants Ceausescu and Kim Il Sung. In the last photo, they are shown dancing together during a meeting. These two staunch anti-communists were richly paid, financed and supported by world imperialist bourgeois corporations with the objective of keeping world proletarians and workers subjected to wage slavery and endless exploitation, oppression, repression through demonizing, discrediting and denigrating of Marxist-Leninist ideology. Anyway, this image does not need further commentaries – it illustrates perfectly the unspeakable level of depravation and ridiculousness which revisionists are capable of reaching.
Starving North Korean children during the famines of the 90’s. The pro-capitalist, compradore neo-colonial, pro-imperialist, revisionist, social-fascist and anti-communist policies of Korean revisionist bourgeoisie murdered and continue to murder many millions of North Koreans from the exploited oppressed classes. And this situation is getting even worse thanks to the deviation of many millions to pay the atomic bomb that North Korean monarcho-fascist bourgeois class and its imperialist and social-imperialist total absolute bosses, masters and dominators see as a guarantee of eternal perpetuation of their class positions, class interests, maximum profits and class privileges in face of the pressures and attacks from American/Western/Japanese imperialisms and their South Korean fascist neo-colonial compradore lackeys (source: http://www.google.pt/imgres?imgurl=http://i.telegraph.co.uk/multimedia/archive/01413/nkorea_pool_1413562c.jpg&imgrefurl=http://www.telegraph.co.uk/news/worldnews/asia/northkorea/5413447/Leaders-live-in-luxury-while-North-Koreans-starve-to-pay-for-nuclear-bomb.html&usg=___MDOg5DC152BTwyJLLAG7z7BgvCQ=&h=287&w=460&sz=41&hl=pt-PT&start=55&zoom=1&tbm=isch&itbs=1&sa=X&ved=0CEcQrQMwDjgo, edition in English).
Here it is the true face of North Korean “social system and formation”. Here are the appalling consequences of revisionist and social-fascist rule which condemns working exploited and oppressed classes to the most abhorrent misery while outrageously enriching the exploitative classes and their imperialist and social-imperialist masters. This photo is from North Korea, but it could be from anywhere around current capitalist-imperialist world. The living conditions of North Korean workers and of the other exploited oppressed classes are so appalling that they are forced to migrate to the other countries (like for instance: Japan, Kuwait, South Africa, etc.) where they are subjected to the harshest oppression, slavery and exploitation in the lowest paid jobs (civil construction, etc). For example, on occasion of the 2010 World Cup in South Africa, it was reported that 1000 North Korean workers had been employed in the construction of
While North Korean workers and their children die of starvation and famine-related diseases, social-fascist bourgeois class wastes billions in belicist Nazi-fascist-type military parades of North Korean bourgeois-capitalist army whose goal is to repress the country’s exploited classes and to prevent them from embracing MLSH and from efficiently struggling for genuine socialism and communism. And striking similarities between the military parades of Korean revisionists and of Hitler’s fascism are not mere coincidences: in 1994-1995, North Korean social-fascists friendly received delegations from neo-nazi parties and organizations from Europe and provided them with support and financial assistance, as they all have the same objective of preventing workers’ liberation from oppression and exploitation and the accomplishment of world communism.
Completed Construction

Pyongyang Great Theater Hall
Internal and external aspects of palaces and hotels in Pyongyang: while literally starving North Korean laborers live in barracks, North Korean bourgeois class and their revisionist, social-fascist, anti-communist guests from all over the world live in sumptuous palaces and colossal hotels and mansions like these, where they have magnificent feasts and parties paid by the scandalous colossal profits they get through stealing surplus value coming from the sweat and toiling of the country’s workers.
Here we can observe Kim Jong Il’s (and now, Kim Jong-un’s) housing palace with its respective luxurious and private Olympic-size swimming pool (among many the other sumptuous extravagances typical of the class positions, class interests, maximum profits and class privileges enjoyed by North Korean revisionist social-fascist neo-colonial compradore bourgeois class) which reminds us of the houses of American billionaires in Beverly Hills. In terms of relentless implacable workers’ exploitation, surplus value accumulation and profit maximization, world revisionists and social-fascists don’t loose to anybody. And there are still many revisionists around the world who shamefully affirn that “North Korea is a socialist country”, like for example the ones from KFA (Korean Friendship Associations that exist in many countries) who openly defend North Korean monarcho-fascist exploitative, oppressive and wage slavagist totalitarianism. These revisionists were the same who, in the early 90’s, partied with Kim Il Sung, his son and the other members of the North Korean monarcho-fascist bourgeoisie in the opulent parties and magnificent feasts they prepared on occasion of the meetings of the ultra-opportunist 1992 Pyongyang Declaration. The representatives of the revisionist and neo-revisionist parties were luxuriously received there while North Korean workers were perishing by the millions due to the famines whose causes we mention and explain in this article. And these representatives of the revisionist and neo-revisionist parties are capable of shamelessly affirming without that North Korea is a “country which is constructing communism”. Shame on them!
The propagandists of world imperialists treacherously affirm that North Korea [where a totally, inevitably and intrinsically dynastic-monarcho-social-fascist, pro-imperialist, exploitative, reactionary, slavagist, bourgeois-capitalist, monopolist, totalitarian, oppressive, tyrannical, repressive, revisionist, compradore neo-colonial and anti-communist ruling, dominant bourgeois class (that totally controls North Korea in all aspects in the sole benefit of the profit maximization of its total, absolute, exclusive colonialist, imperialist and social-imperialist masters and dominators) accumulates colossal wealth and allows profit maximization by its imperialist and social-imperialist masters, enjoying from an outrageously lavish life while North Korean and world proletarians, workers and the other oppressed classes perish of utter total poverty, destitution, dearth, misery, paucity, famine, disease and malady] is “the last Stalinist state in the world” in order to denigrate and discredit the glorious Stalinist ideology and to detach workers from it. Throughout this article, we demonstrate that North Korean social-fascism not only has nothing in common with glorious Stalinism, but it is strictly opposed to it, thus Stalinist ideology could have never had anything to do with the crimes and exploitations constantly committed by . They try to present North Korean depraved capitalist-revisionist tyranny as being a synonym of “Stalinism” only to discredit and demonize comrade Stalin’s legacy in front of eyes of world proletarians, laborers, workers and all the other exploited oppressed classes in order to keep them away from it. They discredit, denigrate and demonize Stalinism through hiding its truly proletarian and communist nature by equating it with such a dreadfully pro-capitalism, pro-imperialist and reactionary ideology as Kim Il Sungism. In this outrageous manner, all exploitative and oppressive characteristics of Korean revisionism, anti-communism and social-fascism are automatically attributed to the glorious teachings of comrade Stalin. But defenders of world imperialists are the ones who do their utmost to prevent world proletarian and socialist revolution and world communism, they are the ones who have everything in common with North Korean Kim Il Sungist revisionism. Indeed, they have to serve their world bourgeois bosses as best as they can through convincing world workers in general and Korean workers in particular that Stalinism is synonym of the despotic repressive and abusive totalitarianism which is ruling North Korea since the middle 40’s. If world proletarians and workers believe that North Korean social-fascism = Stalinism, then they will certainly loose any willingness to embrace Stalinist ideology because they look at revisionist North Korea and they only see exploitation, wage slavery, oppression, suppression, autocracy, totalitarianism and cruelty towards oppressed exploited classes. And from the moment they think so and reject Stalinism, accomplishment of world proletarian and socialist revolution, of world proletarian dictatorship, of world socialism and of world communism will be impossible, as none of these things can be achieved without resolute adherence and unwavering defense of the brilliant revolutionary teachings of comrade Stalin, the 4th Classic of Marxism-Leninism. Comrade Stalin’s fearless proletarian rule was an uninterrupted sequence of superb achievements; from the struggle against Trotskyist attempts to destroy socialism in the USSR to the outstanding laudable manner in which comrade Stalin and the other Soviet Marxist-Leninists led the processes of industrialization and of collectivization of all the means of production in/and of all sectors; not to speak about the victory over Nazi-fascism - of which the CPSU guided by Comrade Stalin was the main architect. Contrary to what world capitalists-imperialists, social-fascists, revisionists and anti-socialists
affirm (including Korean revisionists), Stalinist period was an era in which Soviet formerly exploited and oppressed classes enjoyed great freedom, they were living in a genuine proletarian dictatorship liquidating and annihilating all kinds of exploitative, oppressive and anti-communist class enemies and they were successfully constructing socialism and communism. Stalinism represents an irreplaceable and inestimable development of the Marxist-Leninist theory, and to deny Comrade Stalin’s contribution means to deny socialist revolution in itself. Stalinist CPSU (B) was an invincible Marxist-Leninist-Stalinist proletarian and communist party which always kept Soviet proletarian and labouring classes away from deviations, opportunisms, anti-communisms and revisionisms of any kind and which managed to effectively solve the national question in the country – all this and much more thanks to the correct application of the Marxist-Leninist-Stalinist principles of authentic communist proletarian ideology. Stalinism is the essential and decisive factor which permits the victorious implementation and survival of the proletarian dictatorship. Consequently, to refuse it is synonym of choosing the side of world capitalism-imperialism, of world reactionarism, of world anti-communism, of world bourgeois class, is synonym of striving to condemn workers to endless subjugation to wage slavagist totalitarian, anti-socialist, oppressive and exploitative bourgeois capitalist-revisionist-imperialist order, regime, system and political-socio-economic-ideologic formation. To refuse Stalinist ideology means to deny the possibility of successful socialist revolution; and the negation of the possibility of successful socialist revolution is synonym of considering communism as an impossible utopia because the accomplishment of communism is dependent on the success of the socialist construction and on the revolutionary fierceness of proletarian dictatorship.
Gigantic placards and statues of Kim Il Sung and his son Kim Jong Il (the last two were on occasion of their respective funerals). While North Korean workers die of hunger and repression, social-fascist bourgeois class spends dozens of millions per year in the anti-socialist “personality cult” around the “great eternal dear leaders” only to alienate North Korean exploited, repressed and oppressed classes and to keep them away from MLSH and from genuine socialist and communist construction.

During the funerals of the monarcho-fascist dynastic “great leaders”, North Korean bourgeois class forces people to cry. If they don’t do this or if they criticize revisionist nepotism, then they and their families are sent to slave labor camps, where they are brutally exploited, oppressed and repressed (source: Daily NK, translated from German language).
Moreover, throughout North Korea, there are uncountable alienating megalomaniac monuments dedicated to Kim Il Sungist and to “Juche” revisionism, social-fascism and anti-communism.
KimIlSungia and KimJongIlia: these flowers were renamed after North Korean exploitative, bourgeois-capitalist-revisionist, dynastical-monarchic, reactionary, oppressive, repressive, tyrannical, monopolist, slavagist, colonial, social-fascist, pro-imperialist, totalitarian and anti-communist “great dear eternal leaders” and throne. It is truly shocking to see the unspeakable levels that monarcho-theocratic “personality cult” reaches in revisionist, social-fascist, anti-communist North Korea.
Buddhist temple in North Korea. The country’s workers may not have anything to eat, but they have plenty of Buddhist reactionary drugs provided and promoted by the social-fascist bourgeois class to alienate them.
Members of a Korea family cry when they reencountered each the other after been separated for decades, as part of the family was in the North and part in the South. When Korean peninsula was partitioned, many Korean families got themselves in this desperate situation. Even nowadays, Koreans cannot travel freely within their own country, and they cannot even send money to their relatives in the other half of Korea. Korea’s division in social-fascist North and fascist South has brought unspeakable sufferings and hardships to Korean exploited oppressed classes. And in spite of occasional fake claims for “reunification”, both Korean bourgeoisies and their respective imperialist and social-imperialist masters will only accept reunification if they are able to ensure complete and absolute domination for each of them over whole Korea. South Korean compradore neo-colonial pro-American fascists affirm many times that they want “a reunification of German style”, but North Korean compradore neo-colonial social-fascists, revisionists, anti-communists are not stupid. They will never freely consent in a reunification of German style that will deprive them and their imperialist and social-imperialist masters of their class positions, class interests, maximum profits and class privileges in benefit of their South Korean fascist bourgeois compradore rivals and of their American, Western and Japanese imperialist bosses. This awful situation can only be definitively and totally surpassed when world proletarian and socialist revolution and communist construction at a world / global / planetary scale always in accord with the teachings of the 5 Classics.
and under the steeled invincible leadership of the Comintern (SH) effectively prevent the inevitability of all types of fascism, social-fascism, revisionism, neo-revisionism, imperialism, social-imperialism, colonialism, neo-colonialism, capitalism and of all kinds of exploitation, slavery, alienation, repression, oppression, etc.

Heavily armed frontier guards exercise their vigilance over Korea’s internal border. From time to time, each Korean exploiting bourgeois class accuses the other of being preparing the construction of a Korean wall that would divide the country alongside its internal border, but until nowadays, no wall was built. But even without wall, this is considered by many as being the most dangerous frontier in the world, with systematic provocations and tensions between neo-colonial compradore social-fascist, revisionist anti-communist North Korean bourgeoisie and neo-colonial compradore fascist anti-communist South Korean bourgeoisie which are under the total absolute colonial compradore domination of, respectively, Chinese social-imperialism and American / Western / Japanese imperialism in all aspects. Uncountable Koreans have lost their lives trying to pass this border to reach the other half of their divided country. But those who managed to do it quickly understood with disillusion that they had seriously risked their lives only to find that in both halves of Korea proletarians, workers, laborers and all the other exploited oppressed classes are equally and totally exploited, oppressed, alienated and repressed.
The image shows the South Korean boat Cheonan, which sank off the country's west coast near Baengnyeong Island in the Yellow Sea on 26 March 2010, killing 46 seamen. American imperialists and their South Korean neo-colonial compradore lackeys promptly affirmed that the incident had been caused by North Korean social-fascist bourgeois class, which supposedly had sunk Cheonan by using a midget submarine to launch a torpedo against it. Of course, North Korean bourgeoisie denied this and was backed by Russian and Chinese imperialists (source: http://en.wikipedia.org/wiki/ROKS_Cheonan_sinking, edition in English) who are, not by chance, among the greatest rivals of American and Western imperialists for exclusive utter dominance over the world in search for profit maximization. The truth is that Cheonan sinking could have been planned and caused by any of the two Korean exploiting bourgeois-capitalist wage slavagist cliques with the help and support of their imperialist and social-imperialist masters, as none of them ever abandoned their dreams of total and exclusive control over entire Korea.
This deceitful poster from the “Parti Juche de France” says: “Against capitalism, the Juche Idea”. It attempts at inculcating in the workers’ minds the false idea that North Korean utterly revisionist and social-fascist “Juche Idea” is in opposition to capitalism. But as we explained in this article, the truth is that far from being contrary to capitalism, the “Juche Idea” aims at eternally eternal perpetuating capitalism with all its inevitable and inherent evils (all types of fascism, social-fascism, revisionism, neo-revisionism, imperialism, social-imperialism, colonialism, neo-colonialism, capitalism and all kinds of exploitation, slavery, alienation, repression, oppression etc.).
5.2 – The struggle of Korean working classes against North Korean social-fascist, revisionist, anti-communist bourgeois class
미친개는 몽둥이가 대한민국어버리

Kim Jong-un OUT!

Regime Change!
The history of the period of Kim Il Sungist social-fascist rule in North Korea is not least also a history of the North Korean class struggle of the proletariat and the workers against North Korean bourgeoisie on most difficult illegal conditions, and conditions of the absence of a genuine Marxist-Leninist Party. Therefore, the liberation movement of the proletariat at the head of the mass resistance movement (against the own bourgeoisie and against imperialism) and its progressive role in Korean history could not go unmentioned in this article, even because we, Stalinist-Hoxhaists, must pay tribute to the progressive role of the working classes.

Since Kim Il Sungist bourgeoisie conquered power in North Korea, the country’s workers tried to escape from social-fascist oppression and exploitation by emigrating to South Korea, Japan, USA, etc, where they organize frequent rallies and demonstrations against Kim Il Sungist tyranny, like those shown in the images above. Here, we see them denouncing social-fascist repression and the fabrication of atomic weapons by North Korean revisionist, neo-colonial, compradore, social-fascist, anti-communist bourgeois class. Unfortunately, the movement of many of those oppressed and exploited North Korean workers who migrated to South Korea, Japan, USA, etc are infiltrated and corrupted by the agents of Japanese and of Western/American imperialists, who don’t hesitate in instrumentalizing their anti-Kim Il Sungist fight in favour of their own greedy predatory class interests. That’s why this kind of photos witnessing North Korean laboring classes’ struggle against revisionist tyranny are usually found in anti-communist sites dominated by American, Japanese or South Korean bourgeoisie which scream about “human rights violations in North Korea”. Of course, American imperialists, their allies and their South Korean compradore neo-colonial fascist lackeys are not in the least concerned about “human rights” (which, by the way, is an entirely bourgeois-capitalist-revisionist concept apparently deprived of class content but which indeed serves to eternally perpetuate a dreadful system and formation fabricated by a tiny global imperialist bourgeois class which ruthlessly kills billions of workers for maximum profits behind hypocritical concerns for “human rights”) they couldn’t care less if North Korean workers suffer unspeakable horrors under social-fascist repression. The purpose of American imperialists and of their lackeys is to get Korean labourers’ support for overthrowing North Korean neo-colonial compradore social-fascist regime, thus establishing their absolute exclusive colonial yoke over the whole Korean peninsula. But workers inside and outside North Korea will not be misled by the treacherous manoeuvres and strategies of American imperialists and of their Japanese and South
Korean servers. In the future, Korean workers will faithfully follow Marxism-Leninism-Stalinism-Hoxhaism in their path as a valiant armed detachment of world proletariat towards the victory of world proletarian and socialist revolution, of world proletarian dictatorship, of world socialism and world communism.


Until now, all images that we showed were from the resistance of North Korean working classes against North Korean social-fascism outside the country. But this and the following photos are some of the extremely rare images relatively to anti-Kim Il Sungist labourers’ resistance inside North Korea. The terrorist and fascist measures practiced by North Korean social-fascist bourgeoisie against proletarians, laborers, workers and all the other exploited oppressed classes are inherent to the capitalist character of North Korean revisionist tyranny; they persist until nowadays and they will always inevitably exist until North Korean workers (together with the rest of world proletariat) achieve world proletarian and socialist revolution and world proletarian dictatorship under the steeled invincible leadership of the Comintern (SH).

This photo is a satellite image taken from Hoeryong ("camp 22"), the largest of the many slave labor camps that exist throughout North Korea (where an immense proportion of proletarians, workers, laborers and all the other oppressed exploited classes are incarcerated in the uncountable prisons and slave labor camps of the exploitative, totalitarian, oppressive, tyrannical, repressive, social-fascist and anti-communist
bourgeois class). More than 50,000 men, women and even children coming mostly from North Korean exploited oppressed classes are imprisoned here by Kim Il Sungist bourgeoisie under barbarous conditions and sufferings, including tortures, beatings, massacres in gas chambers. Rape of female prisoners by social-fascist guards is frequent and the children born are promptly killed (source: http://www.guardian.co.uk/world/2004/feb/01/northkorea, edition in English).

In fact, slave labour camps in North Korea are used by Kim Il Sungist social-fascist bourgeoisie as repressive instruments to exercise its exploitative class dictatorship over North Korean proletariat, laborers, working classes and all the other exploited oppressed classes. And this is not surprising. Since always, endless imprisonment has been one of the many means used by North Korean revisionist tyranny to terrorize North Korean workers who dare to question the repressive and exploitative nature of social-fascist bourgeois class. Since always, Korean revisionists organized gory sessions of torture and summary executions with the aim of forcing North Korean proletarians, workers, laborers and all the other oppressed exploited classes to accept their system and political-socio-economic-ideologic formation of wage slavery and of bourgeois-capitalist-imperialist oppression and exploitation and to stop combating for authentic socialism and communism. Moreover, during the systematic harsh social-fascist repressive waves, many North Korean toilers are injured and murdered, although there is no exact information about the numbers of how many Korean workers have been imprisoned and perished during the fight against North Korean social-fascism, as Korean revisionists always do their utmost to hide the existence of workers’ anti-Kim Il Sungist resistance inside North Korea. Contrary to what Bill Bland and the other neo-revisionists from “Alliance”, who pretend to “criticize” Korean revisionism without ever mentioning its social-fascist character a single time, insinuate (source: http://ml-review.ca/aml/China/KoreaNS.htm, edition in English), we Stalinists-Hoxhaists know very well that North Korean bourgeois class is “socialist” in words, but fascist in deeds, using pro-capitalist, pro-imperialist and anti-communist strategies and methods that would be surely envied by the European Nazi-fascist bourgeois-capitalist anti-communist regimes of the first half of the XX century.

But class-struggle of the Korean workers and peasants (including of the youth) against Kim Il Sungist’s social-fascist, revisionist, anti-communist exploitation and oppression can never be stopped. In spite of the attempts of the revisionist, social-fascist, anti-communist bandits to bloodily suppress labourers, there is nothing they can do to prevent the inevitability of Korean workers’ reunification and liberation through accomplishment of world socialism and world communism always under the banner of MLSH and of the steeled leadership of the Comintern (SH).
Here we see how Korean revisionists have turned North Korea into an immense slave labor camp in which proletariat, laborers, working classes and all the other exploited oppressed classes are harshly repressed in order to accept the savage wage slavagist exploitation with which Kim Il Sungist bourgeois class represses oppresses North Korean laborers in order to endlessly maximize the profits of its imperialist and social-imperialist bosses, dominators and masters.

As can also be noticed, in North Korea, proletarians, workers, laborers and all the other oppressed exploited classes are at the total mercy of social-fascist, revisionist, anti-communist totalitarianism, they are merely slaves without any rights. So-called “trade-unions” are mere puppets in the hands of the revisionist Kim Il Sungist bourgeoisie to exploit, repress and oppress proletariat, laborers, working classes and all the other exploited oppressed classes even more. About this issue, comrade Enver once affirmed that:

“While infiltrating the existing trade-unions, the Marxist-Leninists never descend to the trade-unionist, reformist, anarcho-syndicalist, revisionist positions, which characterize the leadership of these trade-unions. They never become partners with the revisionists and the other bourgeois and opportunist parties in the leadership of trade-unions. Their aim is to expose the bourgeois character and reactionary role which the trade-unions, in general, have today in the capitalist and revisionist countries, to undermine these organizations in order to open the way to the setting
up of genuine proletarian trade-unions.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

Therefore, in order to establish a genuine communist trade-union in the country, Korean Stalinists-Hoxhaists must follow the principled glorious and invincible teachings of the 5 Classics of Marxism-Leninism. They should not be afraid of breaking social-fascist, revisionist, anti-communist repressive “laws”:

“In their activity, the Marxist-Leninists are not worried about breaking and violating the bourgeois Constitution, laws, rules, norms and order with their revolutionary actions. They are fighting to undermine this order, to prepare the revolution. Therefore, the Marxist-Leninist party prepares itself and the classes to cope with the counterblows the bourgeoisie may strike in response to the revolutionary actions of the proletariat and the popular classes.” (Enver Hoxha, *Imperialism and the Revolution*, Tirana, 1979, edition in English)

Of course, North Korean workers like those of this image have already understood the veritable nature of North Korean social-fascism, revisionism, anti-communism they have already saw the reality behind Kim Il Sungist fake “red” slogans and disguises. Sooner than later, and despite all anti-communist repressions, a Korean Section of the Comintern (SH) will be created. And when the Korean Section of the Comintern (SH) seizes power all over the country, both North Korean pro-imperialist, exploitative, reactionary, slavagist, bourgeois-capitalist, monopolist, totalitarian, oppressive, tyrannical, repressive, revisionist, compradore neo-colonial and anti-communist social-fascists and South Korean dynastic-monarcho-social-fascist, pro-imperialist, exploitative, reactionary, slavagist, bourgeois-capitalist, monopolist, totalitarian, oppressive, tyrannical, repressive, revisionist, compradore neo-colonial and anti-communist fascists will have to face the implacable communist anger of world proletariat, laborers, working classes and all the other exploited oppressed classes in general and of Korean proletariat, laborers, working classes and all the other exploited oppressed classes in particular. When this time comes, North Korean prisons built by Kim Il Sungist revisionist wage slavagist pro-imperialist anti-communist totalitarian order will serve to incarcerate Kim Il Sungism bourgeoisie and all its supporters. Today, ultra-exploited and ultra-repressed North Korean proletarians, laborers, workers and exploited oppressed classes are slaughtered and murdered by North Korean bourgeois social-fascist ruling classes and by their exploitative imperialist and social-imperialist masters. Tomorrow, when Marxism-Leninism-Stalinism-Hoxhaism totally and definitively triumphs at a world / global / planetary scale, it will be the contrary to happen.
5.3 – Caricatures
In Nordkorea, hat Diktator Kim Jong-il den letzten Paradies auf Erden, werden wieder einmal die Hungerausbrüche knapp…
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