

WORKING PEOPLE OF THE WHOLE WORLD, UNITE!

KIM JONG IL

THE LEADER OF THE WORKING CLASS PLAYS THE DECISIVE ROLE IN THE REVOLUTIONARY STRUGGLE

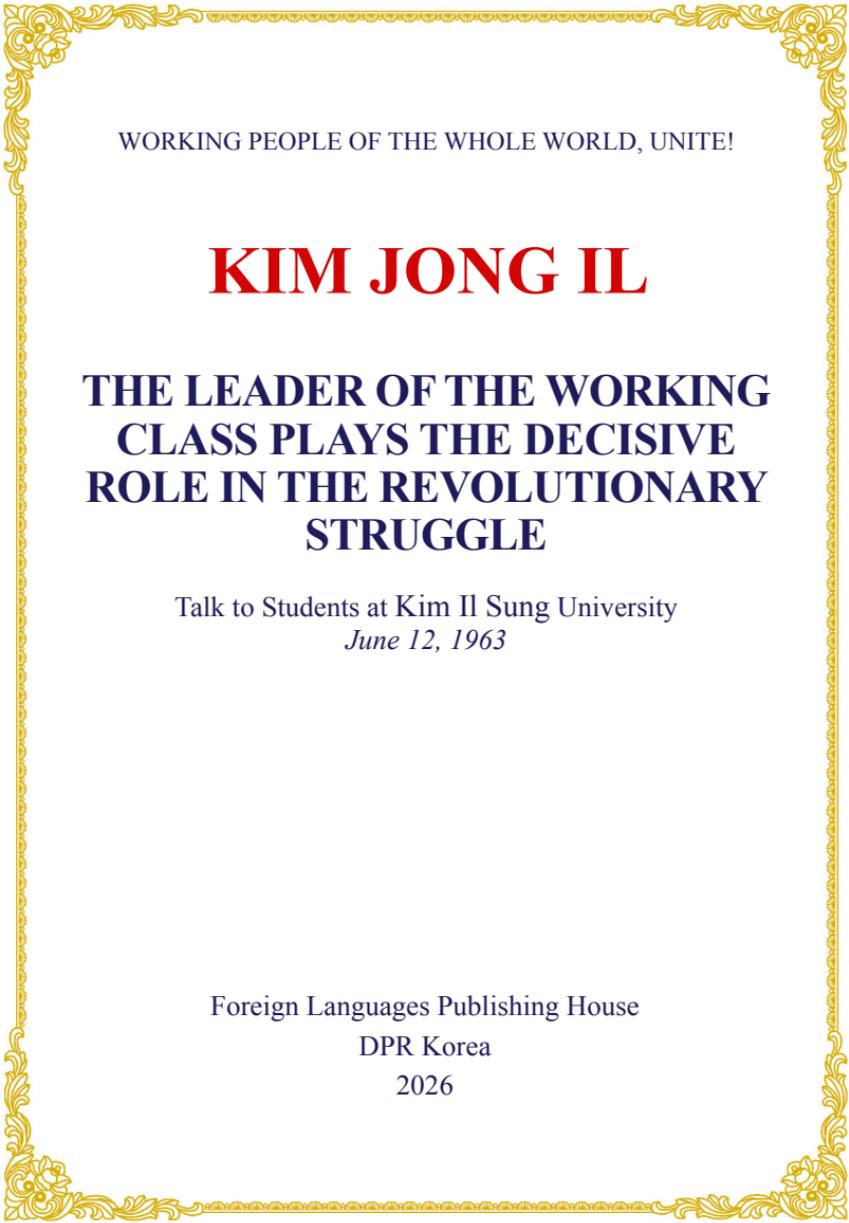
Talk to Students at Kim Il Sung University

June 12, 1963

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At a seminar about the key factor in our victory in the Fatherland Liberation War, the students argued that the wise leadership of the great leader Comrade Kim Il Sung was decisive; I think they are right.

In the course of the seminar one student asked how we should explain the relationship between the principle of the materialistic concept of history that the masses of the people play the decisive role in the development of history and the idea that the wise leadership of the leader was the decisive factor in our victory in the Fatherland Liberation War.

I think he broached this question because he regarded the leader as an outstanding individual. The materialistic concept of history elucidated in Marxism raises a question as to the respective roles of the masses and the individual in historical development. It holds that the masses, not the individual, play the decisive role in the development of history and considers the leader's role within the confines of the role of the individual. It cannot be called a correct view to consider the leader's role within the

framework of the role of an outstanding individual. In order to understand this, it is necessary to conduct a historical study of how this question was raised in Marxism. In the future we will have time to study this question, but for the moment I am going to speak about the essential elements of it.

Before the emergence of the Marxist materialistic concept of history even the materialists' view on society was based on idealism. Ludwig Feuerbach, the pre-eminent materialist before Karl Marx, as well as the French materialists of the 18th century who were known as the militant materialists, did not pass beyond the boundaries of idealism in their view on social history. They simply viewed the reasoning power and will of the people as the motive force for social development. In the days preceding the emergence of Marxism a subjective view on social history was predominant, which held that the hobbies, emotions and will of the individual constituted the key factor in social development, and that history would be shaped by outstanding individuals and heroes.

The Marxist materialistic concept of history defined the mode of production of material wealth as

the basis of social development, so it asserted that the masses of the working people, who are the producers of material wealth, play a decisive role in the development of history and that the individual serving the masses plays a positive role, whereas the individual going against the will of the masses plays a negative role in this regard. Thus it expelled idealism from the sphere of social history, its last haven, and put the view of social history on the track of materialism.

Even after the emergence of materialism, the populist faction in Russia continued to preach the positive theory on heroes and the passive theory on the masses. They persisted in resorting to the tactics of individual terrorism, with a negative impact on the combination of the labour movement with Marxism. They imagined that society would be transformed if they assassinated the bad ruler and seated a virtuous one on the throne.

Georgy Plekhanov, noted for his great contribution to disseminating Marxism in Russia, wrote a pamphlet on the role of the individual in the development of history as a counter to the influence of the populist

group. In this book he said that an outstanding individual would appear as a result of historical inevitability and it is accidental who that outstanding individual would be. He stressed that such an individual plays an important role in the development of history.

Such an idea had already been advanced by Engels; details were added by Georgy Plekhanov. Subsequent books on Marxist philosophy raised and explained the question of the roles of the masses of the people and the individual in the development of history, and considered the role of the leader within the boundaries of the role of the individual.

I think there is a problem in considering the leader's role as that of an outstanding individual. The role of the outstanding individuals who lived before a leader of the working class emerged may be considered in the previous way of explanation. They did not represent the interests of all the people but those of a particular class or social stratum; they played a leading role in the social movement for a certain period of time but they did not lead it in keeping with the demands of the masses. The

commanders of peasant armies in feudal society were content with replacing ruling dynasty after they seized power; the forerunners in the period of the bourgeois revolution became defenders of the interests of the capitalist class after they took power. But the leader of the working class is utterly different from them.

The leader of the working class is the supreme representative of the interests of all the people. Defending the interests of the working class means safeguarding the interests of all people; the leader of the working class is the leader of the people.

The leader occupies a prominent position and plays a distinguished role in the revolutionary struggle. As the revolutionary struggle is an undertaking for the masses of the people and of the masses themselves, the position and role of the leader in the revolutionary struggle are his position and role in his relationship with the masses of the people.

The leader is the brain in the relationship with the masses of the people. Just as the brain of an individual person is the centre that controls the actions of the living organism in a unified way, so the leader is the centre of unity and cohesion and the centre of

leadership. The masses of the people can form a unified body only with the leader as the centre; the masses of the people without the leader are the same as a living organism without the brain. If they are not united around the leader they will be torn apart and become impotent.

The leader plays the decisive role in the revolutionary struggle by guiding the masses. He awakens the masses of the people by equipping them with revolutionary ideas, organizes them by rallying them around revolutionary organizations and leads them to victory with his correct strategic and tactical guidance. The decisive role of the masses in the revolutionary struggle is firmly guaranteed only by the leadership of the leader. The decisive role of the masses of the people in the revolutionary struggle is precisely the decisive role of the leader.

The leader is born of the people. I think you must be well aware of the moving story of how our leader swept the yard at a poor peasant's house, saying that he, the commander, was a son of the people. In this sense the leader is the true son born of the people. On the other hand, it is only under the guidance of the

leader that the masses can be awakened and organized so as to become true masters of the revolution and shape their destiny properly. In this sense, the leader can be called the father of the people who trains them to be true masters of the revolution.

Today, the modern revisionists describe the leader as a mere individual and profane the people's loyalty to and trust in the leader as a "cult of personality." This is preposterous sophistry of attempts to pit the leader against the masses of the people.

The leader and the masses form a harmonious whole. Loyalty to the leader is for the masses of the people as a whole and also for oneself.

Our people's loyalty to their leader is based on their firm confidence that they can carve out their destiny only under his leadership.

The victories won by our people in the anti-Japanese revolutionary war and the Fatherland Liberation War would have been inconceivable apart from the seasoned leadership of the leader.

As the commander of the Korean People's Revolutionary Army, which the Japanese imperialists called a "drop in the ocean," he defeated the million-

strong Kwantung Army; he led the young People's Army and our people to repulse the armies of the US and its 15 satellite countries. He equipped our people and army with his great revolutionary ideology and repulsed the enemies which were superior both numerically and technically, by means of his outstanding strategy and tactics.

The progressive peoples of the world admire him as the greatest of great men and the brilliant commander who defeated two formidable imperialist powers in a single generation.

Under his leadership our people have become the most dignified people in the world and developed their country into a socialist country in the East.

The epoch-making miracles and changes that have taken place in our country would be unthinkable apart from his wise leadership.

We should be fully aware of the position and role of the leader in the revolutionary struggle and make positive efforts to support our leader loyally.

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