

**Juche Idea and the alteration process
in Kim Il-Sung's works:
A study on how to read Kim Il-Sung's works**

Kwang-Shick Kang
The Academy of Korean Studies

1. Introduction

Nowadays in the North Korea 'Juche-Sasang'(Juche Idea) passes for the best idea and at the same time the moral standard determining the guiding principles for the people in every field of a society and it also plays a role of religion distinguishing right and wrong.

Kim Il-Sung is revered as a founder of Juche Idea, and therefore the *Kim Il Sung Jeojakjip* composed of his speeches and writings is now used as a text-book for studying Juche Idea. However it is remarkable that until *the Kim Il Sung Jeojakjip* was born it has been written, rewritten, revised, and enlarged innumerable times in an effort of making it a sacred book. Therefore in this sense in the study of the North Korea, it must be borne in mind that we have to do something to confirm its academic credibility and to understand its characteristic structure of political discourse in it.

The purpose of this essay is two-fold: one is to examine the academic credibility of Kim Il Sung's works, and the other is to develop how to read out the political discourse in the works. For this purpose, this essay aims at examining the alteration processes of Kim Il Sung's works which stands for the officially published documents available in the light of observing how the Juche Idea has been formed and systemized.

2. The appearance of Juche Idea and the alteration processes of Kim Il Sung's works: an analysis on the aspects of the correction-revision

In the North Korea the establishment of 'Juche' was introduced firstly in the 28th of December, 1955 when Kim Il Sung was making a speech in front of the workers of propaganda-instigation on the subject of <About driving away the dogmatism & formalism from the ideological activities and establishing a 'Juche'>. But it was in December of 1962 it was presented in the name of Juche Idea in the circumstances of Sino-Soviet split. At that time Juche Idea that stood for establishing the independent line, was engaged in seeking an independent way of developing national economics and it was regarded as the strategy for survival of the North Korean Socialism for the solution of international and domestic demands confronting them.

And it transformed from the revolutionary thought of the Party that had laid a stress on collectivity to the Kim Il Sung's revolutionary one which meant Kim Il Sung's monopoly and it went from the Marxism-Leninism to the universal

Kim-Il-Sungism.(Lee 1995: 69) Therefore North Korean leaders are supposed to define the Juche Idea as the most exact Marxism-Leninism in 1968 and tried to make the chieftain ideology absolute through proposing of the 'revolutionary chieftainship' in 1969,, and finally they formally proclaimed it as Kim-Il-Sungism in 1974. At the same time it goes without saying that these series of events came to reveal their own entities through the editing and systemizing the Kim Il Sung's works.

Kim Il Sung's works has been systematically published through some reediting processes. They were all collected from what had been written down sporadically in the various publishing issues in the days immediately after the Korean Liberation of August 15, 1945 and they edited *the Kim Il Sung Seonjip*(1st edition) after the Korean War,, followed by *the Kim Il Sung Seonjip*(2nd edition), *Kim Il Sung Jeojakseonjip* and finally *Kim Il Sung Jeojakjip*.

In this process, his speeches and writings were ceaselessly looked over and corrected, and there some contents of them were revised, enlarged, and if necessary eliminated. Therefore in order to have a total perception of the Kim Il Sung's works it is necessary to look over previously what and how they have been corrected and revised in editing process.

In this context the differences between the alteration processes of the Kim Il Sung's works before the coming of the Juche Idea and those after its coming and especially the gradual changes of Juche Idea in their systemizing process are to be compared and examined.

2.1. In case of *the Kim Il Sung Seonjip*(1st edition)(1953-54)

The Kim Il Sung Seonjip(1st edition)(used for *Seonjip(1)* below) which began to be published in May, 1953 around the end of the Korean War contains 134 documents of Kim Il Sung's speeches and conversations expressed from December of 1945 to May of 1953. Here owing to the abolition movement of Chinese characters derived from the works of crusade against the illiteracy and ideological teaching in the year 1949. All the previous works transferred from being written in Korean and Chinese to being written only in Korean. Referring to the substances of the contents two points were corrected as follows: they made an interesting contrasts with those published after the coming of Juche Idea.

Firstly, there appeared a stress on the international line of proletariat and a disregard of national independent line. According to the special revision of *the Seonjip(1)* they showed their support for the international line toward China and Soviet Union and they intentionally used an expression totally different from the original one they used before. For instance, shown in the case of document named <A report on the 2nd anniversary of the 8.15 National Liberation carried in the city of Pyongyang>(Aug. 14, 1947), the expression of "the peoples of the allied powers of Soviet Union,, the United States, and the United Kingdom" in the original text written in *the Chosun Jungang Yonkam*(1949) was changed to the expression of "Soviet people and their greate leader Generalissimo Starlin."*(Seonjip(1): 381)*

Secondly, there appeared a reduction of the Southern Workers Party's guerilla activities. In particular the guerilla activities of the South-Korean Workers Party's partisans who had acted during the Korean War in the whole district of Mountain-Jiri were reduced a little.*(Seonjip(1), 3: 204)*

2.2. In case of *the Kim Il Sung Seonjip*(2nd edition)(1960-64)

The Kim Il Sung Seonjip(2nd edition)(used for *Seonjip*(2) below) published between 1960-64 contains Kim Il Sung's 124 documents, of which 31 documents were selected from *the Seonjip*(1). Here according to the editor's statement that there is something seemingly revised, but the individual works were substantially a little bit revised and supplemented,(*Seonjip*(2): introduction) and the precious words and sentences were made more refined and at the same time its substances were largely added and modified in consideration of entire systems of the book as follows.

Firstly, there appeared the arrangement of documents for the legitimacy of Kim Il Sung's regime. According to *the Seonjip*(2) its contents and editing are characterized by the 31 re-included documents and newly added documents. They are also systemized as to get the legitimacy of Kim Il Sung's regime. Among them, newly added documents concerning the political activities such as <Our tasks for the construction of new democratic nation> were considered valuable as the grounds for the legitimacy of Kim's regime And what the expressions of "free independent nation" shown in the original text of the documents re-included such as <The 20 policy-creeds>(March 23, 1946) was changed into "completely independent nation" seemed to be considered their stands toward South Korea. And in addition the persons of the Yeonan faction as well as the persons of anti-Kim Il Sung faction such as Mr. Kim Doo Bong involved in the sanction strife accidents in August of 1956 were all omitted from *the Seonjip*(2).

Secondly, there appeared the formal raise of the Kim Il Sung's fighting activities against Japan and appearance of `Juche' conception. While the Juche Idea was being formed as mentioned a little above, it is true that *the Seonjip*(2) firstly raised Kim Il Sung's fighting activities against Japan as the most essential instance. This fact was not to be seen in any book before but appeared at first in *the Seonjip*(2) in which they edited the document named <On the immediate political situation in Korea and the organization of the North Korean provisional people's committee>(Feb. 8, 1946) added the expression that early in 1930s by furiously fighting against Japan the Korean people showed up an indomitable spirit for the independence of Korea and Kim Il Sung's armed fighting has been formally made a historical phenomenon and at the same time a national instance of the revolutionary tradition.(*Seonjip*(2), 1: 42) And in addition it is remarkable that they formally confessed the establishment problems of `Juche' from the ideological point of view. As a concrete example it is notable that the document named <About driving away the dogmatism & formalism from the ideological activities and establishing a `Juche'>(Dec. 28, 1955) was added in this edition. Through this measure North Korean leaders tried to seek an way for the national independent line in the midst of Sino-Soviet split and they sought to find a good reason why they should clean up the Russian factionalists & the Yeonan factionalists.

Thirdly, there appeared a careful appraisalment of Soviet Union's role for Korean independence. Concerning the revision about the external policy not a few documents praising highly of Soviet Union and Stalin were written in *the Seonjip*(1) and no less than 21 documents were crossed out of *the Seonjip*(2). Among these the documents such as <A letter to Generalissimo Stalin>(Sep. 21, 1948) in which Stalin was plainly and unconditionally praised were totally eliminated This was understandable in consideration of then degradation movement against Stalin in the Socialist camps.

2.3. In case of *the Kim Il Sung Jeojakseonjip*(1967-87).

As mentioned above 1967 brought about a drastic change to Juche Idea and in this year the cult of Kim Il Sung became wholly active and by the making of system-establishment what is called monotheism by dint of the requirement of the North Korean political power the Juche Idea was running up to the Kim-Il-Sungism and it is needless to say that this was reflected to making how *the Kim Il Sung Jeojakseonjip*(used for *Jeojakseonjip* below) was edited.

The Jeojakseonjip that began to be published from 1967 re-included 46 documents selected from *the Seonjip*(2) and they were added by the new documents published after 1960's, and there 202 documents were included in all. Among them the number of documents which was edited continually after *the Seonsjip*(1), including the 6 selected documents, amount to no more than 15 documents in all. They had been published through several steps: the volumes 1-4 which had been edited mainly around the documents related to the Supreme-People's Assembly and the Party Conference produced in the year of 1967-68 was published ahead,, and then the volumes 5-9 was published by the new kind of editing system covering systematically all the fields of entire society since 1972 which was regarded as the theorizing-step of the Juche Idea. Besides the special point of whole editing plans the remarkable revisions of the substances are to be summed up as follows.

Firstly, there appeared the systematic advocacy of the independent line. In order to understand the remarkable revisions in *the Jeojakseonjip* the documents edited in it is to know that they were carefully chosen after the exact examinations of them. This is why the distinguishing characteristic of the whole composition of editing has been examined before. Only the documents extremely limited to those published before 1960 were mentioned to have been regathered before in *Seonjip*. And the documents published after 1960 had no exceptions in determining the selection standards. The standards were based on how the Peoples' Committee had acted and how the Workers Party had worked. That is what is called independence in doing activities with which "Revolution" and "Construction" are linked on principle.(Kim 1993: p.29)

Secondly, there appeared the intention for so-called the 'Unitarian System of Kim Il Sung.' One of the distinguishing points coming from the revisions of *the Jeojakseonjip* is that the independent line seen above shows the intention to set up the Unique System of Kim Il Sung. For example 47 documents in *the Seonjip*(2) show all but the result of Kim Il Sung's contributions, and most documents derived after the year 1950 were mainly about the outcome of the economic building brought about under the guidance of Kim Il Sung and they showed the peculiar interests in letting the people see the result of revolution and construction done under his leadership. And this circumstance increased until 1974 when there was an announcement of <10 principles to establish the systems of unitarianism> and owing to this indication of all the documents, speeches, reports and discourses were to quote always with civility the Kim Il Sung's teachings and their substances were ordered to be under the basis of the documents made by Kim's instructions, as a result of which they were made more solid and deep.

2.4. In case of *the Kim Il Sung Jeojakjip*(1979-92)

The Kim Il Sung Jeojakjip(uded for *Jeojakjip* from now) was systemized by the guidance of Kim Jong Il to the effect of the Juche-Idealization of all society.(*Jungang Yonkam* 1986: 245) Therefore *the Jeojakjip* began to be produced again in 1970 and

so *the Kim Il Sung Jeojakjip*(5-9) was edited according to the picture of system of Juche Idea. *The Jeojakjip* contains 1,228 documents in all and among them there were re-edited about 309 documents of Kim Il Sung's speeches and talks which included in *the Seonjip*(1)(2) and *the Jeojakseonjip*. Here of all these documents re-edited, 202 documents gathered from *the Jeojakseonjip* were all regathered, but the 28 documents omitted out in the course of editing *the Seonjip*(2), and a document omitted out in *the Jeojakseonjip* were excluded here. And here now that the editing system in itself in separably related to the system of Juche Idea the documents as possible as they can cover all the fields for 'the Revolution & Construction of the North Korea.' Therefore in *the Jeojakjip* much more documents were to be newly added.

The most remarkable thing is that the intentions of raising the Kim Il Sung's anti-Japanese activities as a revolutionary tradition appeared systematically. As mentioned above, 20 documents on what was said to be carried, between 1930s and 1940s, by Kim Il Sung himself about his armed fighting activities against Japan were newly included. The mentions on the Kim's anti-Japanese activities of course firstly appeared in *the Seonjip*(2) but they were no more than a few lines were inserted in it, and here in order to prove them a historical fact some twenty documents were newly gathered. This fact that reveals their intentions to bring on revolutionary tradition, has very important implications in conjunction with the systemization of Juche Idea. It is shown in the documents, for instance, <The manifesto of the Independence-Council for fatherland> and <The duties of the Korean communists: the Korean revolutionists should have good notice> which were known to be written by Kim Il Sung in 1930's.(Lee,1982: 14; Kim 1993: 31; Suh 2001: 30-31)

Secondly, it is remarkable that the Kim Il Sung's monotheism was diffused and deepened systematically here. What is better in relation to the systemization of the Juche Idea is that the monopoly of the quotations was available only in *the Jeojakjip* which regulated that what was called the theoretical framework of the socialist thoughts came only from the sources of Kim Il Sung's works. As for *the Jeojakjip*, when necessary to mention the framework of theory. In the Stalin's works or the Lenin's works took the form of annotation and have to make a long story short they quoted only the Kim's works. What is remarkable here is the editing intention of *the Jeojakjip* which tries to point the monotint of the monotheism of Kim Il Sung but the intention didn't go farther than expected like this. To begin with any other name than Kim Il Sung was thoroughly prohibited in writing the history of revolution and construction.

Thirdly, it is remarkable that a stress on 'a literary-style of Juche' and an evaluation for the Non-Alignment Independent line. In view of the systemization of Juche Idea when we call the name of everything we speak in the form of saying about the Juche Idea. The loan words such as 'commintern,' 'anti-grupa' and etc used in *the Jeojakseonjip* were all changed into Korean words 'gugje-gongsandang'(international communist party), 'bandangpa'(anti-party traitor) and etc, and to express the meaning of working men the words 'the labors' and 'peasants' were used instead of using the class-ideological words like 'workers' because they were supposed suitable to the Juche Idea.

3. The systemization of Juche Idea and the alteration aspects of Kim Il Sung's works: an analysis on the aspects of making sacred

As observed above, the alteration process of the Kim Il Sung's works originally

goes on the same way with the systemization process of the Juche Idea. In accordance with the requirement of the Juche Idea the revision of the books were done and at the same time the Juche Idea was systematically arranged through this process and so did the Kim Il Sung's works naturally and at last what we call Kim's monotheism. For instance the Kim Il Sung's works are of the important contents of Kim's monotheism and by means of the revolutionary chieftainship it has become a sacred book. And it is certain that the systemization of monotheism has been made successful by making the Kim's works of the absolute good.

In this context the next step is to see the systemization of Juche Idea, and as well is to pay attention to the work to make sacred the Kim's works showing the new mechanism and normative meanings.

3.1. The systematic deepening of the Juche Idea and the aspects of making sacred of the Kim's works

The Jeojakjip that began to be published in 1979 was the concluded syntheses of Kim Il Sung's works, a collection of Juche Idea and the result of revolution which were greatly revered by the people. This fact is to be proved clear by the prospectus of *the Jeojakjip*: "this book is specially published in memory of Kim Il Sung's 70th birth day by the peoples' strong demand and new request of the revolutionary development. Therefore all the members of the Party and workers should study this book concretely and get armed strongly with Juche Idea and revolutionary theories, by means of which they endeavor to do the historical works of making the entire society into the Juche Idea."

In the light of quotations above, the Kim Il Sung's, works, which is to be all cited at once in the peoples' daily-life of conversations including their public meeting, has become an original text-book of the thought and theory for the revolution & construction in North Korea.

The efforts of making the Kim's works into the revolutionary norms in the North Korea were made complete by compiling *the Dictionary of the Political Terminology*(1970), *the Dictionary of Philosophy*(1970), and in *the Dictionary of Politics*(1973) that were published in the early 1970's. Above all, the two dictionaries, published in April of 1970 were made to build themselves on the ideological basis of Kim Il Sung's unitarianism, which was announced in the 5th anniversary of the North Korean Labors' Party(November of 1970), which has been institutionalized through the Socialist Constitution in 1972

Firstly, viewed from the introduction of the former(*the Dictionary of the Political Terminology*), this dictionary was published "for the purpose of making highly of chieftain comrade Kim Il Sung's teaching and of helping the members of the Party to learn." And secondly, the latter says "this is published for the purpose of propagandizing and teaching the excellent philosophical ideology of the genius Marxist-Leninist comrade Kim Il Sung to the high ranking members and all the workers be armed with the Kim Il Sung's great ideology for revolution and by giving the basic principles of Marxism-Leninism of becoming a strong revolutionists, the faithful communists."

We can recognize how well was going the efforts of making sacred Kim's every bit of speeches and phrases by examining the publishing objects of the reference books such as *the Indexes of Comrade KimIl Sung's Laborious Works*(1972) and *the*

Terminology Dictionary of the Great Chieftain Comrade Kim Il Sung's Laborious Works(1981)

The former concentrates its attention to the thematical classification of the Kim Il Sung's conversations that were published until then and clarifying their sources while the latter as shown in the introduction of the publications "Let's let whole society be suitable to Kim Il Sung's revolutionary ideology and in order to arm strongly the Party members and laborers with the revolutionary ideology of the Chieftain and to make them grasp the basic thoughts and their substances and to read every bit of sentences so hard as to accept the meaning of his speech, it was published.

As examined above, the Juche Idea which has passed by the systemization process in 1970's underwent a qualitative change in the course of the 6th anniversary of the Party. Here, Kim Il Sung formally declared that he would accept only Juche Idea, but he would not permit any other thought. There originally the Juche Idea which had implied anti-worship of the powerful, self-defensive political orientation began to be refracted in 1967. And in 1970 the Juche Idea was adopted as a 'Formal Ideology' and it was formed fixed 'the Unitarian Ideology' in 1980's. But in North Korea until the Juche Idea was formally declared to be 'the Unitarian Ideology' which was supposed to surpass Marxism-Leninism, to it the series of theorization work were necessary. The most essential work to do was to accent the historical determinism: it was the historical viewpoint of 'the Revolutionary Chieftain.'

Owing to *the Dictionary of Philosophy*, the Chieftain is defined as "a distinguished and excellent leader of Party and revolution who plays a decisive role in revolution and construction." And at the same time, his position is defined as inviolable and absolute" as the most highly revered boss of the mass-people, the center at the unified unity". In this context it goes so far as to "Chieftain is absolute and he should be unconditionally raised" and defines that they are "the duties of the revolutionary fighter."

To be brief, the chieftain's conversations became estimated 'absolute.' His being revolutionary chieftain and at the same time the work of making him absolute is epistemologically becoming structured by trying to make chieftain's conversations absolute.

Here this paper has examined what is meant by the view of revolutionary chieftain which is written in *the Dictionary of Philosophy*(1985). The North Korean leaders began to manipulate the North Korean people's consciousness to have them do as they would do by means of the political manipulative works done by them. In such a context, a revised edition of *the Dictionary of Philosophy* published in 1980 is supposed to be very significant, because it ideologically not only formalizes Kim Il Sung's monotheism but also the theoretical structure of the unitarian ideology was finished up at this time. In *the Dictionary of Philosophy* of 1985, even the indirect quotation of Marxism-Leninism disappeared, because they might be self-evident passages.

3.2. The linguistic symbolism of the Kim Il Sung's works and its normative functions

In order to confirm the characteristic contents of the exact alterations concerned, let us here examine the Kim Il Sung's special way of political discourse of which his works are composed.

Firstly his special colloquial was seen so often in his conversation and it was that

he is repeatedly using a popular and hackneyed expressions.

Secondly his conversation has not any mistake. His conversations and speeches published in his writings got examined so exactly as not to make any mistake. Through the continual work of correction, the unrefined or awkward expressions, words or sentences were eliminated from the first time. His monopoly of quotations was made theoretically and logically justified by means of the writings of chieftainship.(Jeon 2001: 37)

In fact this paper is to keep on eye on is that any mistake in his speech was covered by making an abstract and metaphorical expressions.

To avoid the mistakes of his speech the special method of colloquial study are used: his conversations given to the people in the form of 'Chieftain's Teaching' are not to make any error. For example when he says "Man is an animal" he never gives the concrete definition of what he has said. When only necessary he lets his hearers interpret it saying something like 'Man is an emotional animal.'(Kang 2001: 258)

Thirdly this paper points out that the structure of his conversation is characterized by the mythological symbol--a sort of the political mythology. It is to be summed up as follows.

"For thousands of years of history the people deprived of freedom and creative power have endured the long days of darkness. The people were regiven freedom and creative power by the help of our great leader Kim Il Sung and at last the glorious and hopeful world has come back to the people again by the creation of Juche Idea which would bestow glorious splendour on the people. In this hopeful and happy days the people were made the masters of the world who can manage their own destiny freely. What we are to define as follows the hero of mythology who has given us a New World."(Kim 1992: 1)

It is natural that belief in ideology comes from the appeals to the human reason but here it shows a special way to appeal to the instinctive and emotional conviction of the masses to have the solid belief in ideology and this goes to the distinguishing marks of mythological structure of thinking. Likewise, the linguistic structure of the Juche Idea as a mythological symbolic system rather a subjective and metaphorical features. In this case, the words Juche Idea are likely to give a suggestive and diverse comprehension. As said briefly before the essential unit conception of the Juche Idea came the word, 'Juche' implied the subject of the philosophical recognition and at the same time people's sovereignty of the socio-historical subject or national sovereignty from toadyism while it has got a meaning to maintain independence and creativeness which are essential core of 'Juche.' And so it has various suggestiveness

Here to make matters better in the 6th Congress of the Party in 1980's as 'what is called 'Juche-Idealization. of the entire society' was decided to become a goal-culture of the North Korean system. The Juche Idea has not become an object of judgement but become its references as such. And at the same time as the 'Juche' was made to rank with the 'Chieftain' the mythology of hero has come into being.

As observed in the summary and quotation the Juche Idea which considers itself to be the revolutionary ideology was combined with the revolutionary tradition against Japan to become a mythological system for the foundation of a country. Here the first step that constitutes the mythology implies that Kim Il Sung is a person actually living in the contemporary history, and secondly, the form of mythology is characterized by the courteous praises of Kim Il Sung and thirdly,, the mythological concept is the creed of Juche Idea which the North Korean system has made as an indigenous to it, and finally, the result of the mythological significance is the very sacred Kim Il Sung himself.

The basic structure of the mythologic system which is included inside the Juche Idea has been examined above. In this basis the Juche Idea declares itself to be the most scientific and revolutionary image of leadership, leading theory and leading way of fighting for the working class and for the independence of the people but it compels people to believe in it paradoxically and unconditionally.,

Therefore today in North Korea Juche Idea surpasses Marxism-Leninism so much that North Korean people worship that better than this. So the Juche Idea passes for the only formal ideology in North Korea and it has been so repeatedly and so long a time taught to the people that North Korean people can be brought into contact with only Juche Idea and at the same time they have lost any criterion and standard by which they can criticize it.

4. Concluding remarks

Now in the North Korea Juche Idea passes for the most revered ideology giving the guidance to the people in the fields of politics, economics, educations and etc. It gives also the standing rule of the people's every day life. And it even plays a role of religion distinguishing right from wrong.

The Jeojakjip as examined above is covered almost with the Juche Idea and passes for a collection of the Juche Idea which contains a basic ideology of politics, economics, socio-culture, military affairs and etc and it passes for a text-book for the revolution and construction of North Korea.

However, in this case until *the Jeojakjip* has been made it is necessary to note that there has been not a few revisions and enlargements and at the same time not a little endeavors to make it sacred. Therefore in the study of North Korea under the basic data of this, there are what we should keep in mind. The one is to confirm the academic credibility of the book as a science and the other is to know how to read the discursive structure of the books.

As examined above The Kim Il Sung's works were published several times one after another: they have been systemized through these several processes especially owing to the requirement of Juche Idea. Therefore the documents appeared before 1970 when the Juche Idea emerged as an official ideology of the Party in the North Korea need to be referred to the documents before they were corrected. Otherwise it did so as the credibility problems of the documents were presented. To be brief the Kim Il Sung's works, especially earlier documents were published before the coming of the Juche Idea, which needs to be compared with the original texts, in *the Rodong Shinmoon* or *the Chosun Jungang Yonkam* and when the comparison is possible they are to be acknowledged as the credibility of the academic data.

However it is remarkable that Kim Il Sung's works issued in the later days after 1970's no revisions were to be seen. This means that the focus of the alteration of the Kim Il Sung's works was moved to the different points. As observed above, here whole making the necessary documents adjusted to the systematically deepened systems of Juche Idea of the Kim Il Sung's works was totally patterned and made the collection of Juche Idea or the 'Text-book of Revolution' sacred and tried to make the documents different from them. To make a long story short the alteration work of the Kim Il Sung's works exceptionally transformed from the simple work of correction or revision to the big one such as total patterning of it or making it sacred. Accordingly through the documents collected in *the Jeojakjip* in the study of North Korea, except for the confirming of the data credibility of the above mentioned documents there are

required what is called a literary style of chieftain, special way of speech and a special way how to distinguish the documents data outward the discursive structure. And in this context what is more important is that through the official publications in North Korea we are to know only the leading principles of the Juche Idea which has got the power to lead North Korea. Repeatedly speaking we must confuse the blue print of the chieftain's own drawing for the socialist revolution and construction with the empirical fact which constructs the objective reality of North Korea. It is reasonable that it will become natural very soon owing to the Juche Idea or the chieftain's plan. And here it is remarkable that methodological speaking this fact assuredly shows in North Korea what is the task to overcome in the internal approach through the official publications. For the academic objectivity or relevancy, which the elementary tasks to do in the study of North Korea corresponds to, can be obtained only through the systematic examinations of the objective realities. In the study of North Korea examining the 'normative realities' is of course not unimportant, but it is to satisfy the practical purpose effectively only under the conditions of due understanding about the 'objective realities'

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