

# **THE GUIDING LIGHT OF DESTINY**

**Ko Pong**

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**Editor**

## CONTENTS

1. The thread of Ariadne .....	3
2. Thousands of Years of Groping for the Guiding Light of Destiny .....	6
3. “Man, Know Thyself!” .....	10
4. The Promethean Myth and the Independence of Man .....	14
5. Man Knows Why He Labours.....	17
6. Controversy between Makers of First Stone Implements and Producers of Robots .....	20
7. Advocates of “Human Crisis” .....	23
8. “The Myth of Sisyphus” .....	27
9. Man Cannot Be a “Donkey” .....	29
10. Robinson Crusoe and Children Reared by a Wolf .....	32
11. Social Collective and I .....	34
12. If Man Is to Play His Role .....	38
13. Dominator and Transformer of the World .....	39
14. The Law of the Domination of the World and Its Transformation and Development by Man .....	42
15. The Philosophical Principle of Love of and Faith in Man .....	45
16. Human Dignity and Value Raised to the Highest Level .....	49
17. An Induction Furnace Exploded .....	51
18. Omnipotence of Man, Materials and Weapons.....	55
19. The Secret of “Chollima” .....	58
20. The Voice of Man Is a Voice from “Heaven” .....	61

## Preface

If man is to lead a life worthy of humankind, he must set for himself a proper spiritual mainstay and make it his unvarying faith.

A man of right faith can move even mountains and leave his mark as he travels along the right path, however arduous it may be.

At the present time, at the beginning of the 21<sup>st</sup> century, faith and will are qualities that are to be highly appreciated.

History extracts due payment from those who abandon faith. This is proved by the present realities in the former Soviet Union and the socialist countries of Eastern Europe, where socialism, which was built at the expense of the blood, sweat and tears of preceding generations, crumbled overnight, leaving the people floundering in a society mired in unemployment, poverty, corruption, debauchery, crimes and narcotics. This is the result of their forsaking faith in the future, faith in the struggle to lead a life worthy of humankind.

Only if man relies on a scientific and revolutionary philosophy can he adopt a correct world-view and have the conviction that he will emerge victorious in the struggle to carve out his own destiny.

There has been a resurgence of interest in philosophy in recent times. This is because in the 1990s the limitations of Marxism-Leninism were exposed with the collapse of distorted socialism in the East European countries, and independent thinking was sought for a way out.

Now we have a philosophy complying with this requirement: the man-centred Juche philosophy, the political philosophy that “The People are my God.” The philosophical outlook of Juche is the faith that one must keep steadfast in the struggle for a society where people can lead a life worthy of humankind; it is also the torchlight of struggle that guides one to carve out one’s destiny.

Serving as the guiding light of human destiny, the Juche world-view elucidates the

great truth that man is the master of his own destiny and that he has the power to carve out his own destiny.

I would not like to give a full account of the principles of the Juche philosophy in this book. I only try to introduce it to the readers in the form of popular stories. There may be a lot that is missed out, but I console myself with the thought that it will be of some help for my contemporaries at the dawn of the 21<sup>st</sup> century to set up the right spiritual mainstay.

I hope many good suggestions will be forthcoming from the readers.

## **1. The thread of Ariadne**

There is a saying that there is only one path to truth although there are many paths one may take in the course of one's life.

It is common knowledge that only with the help of a compass can aeroplanes flying high in the sky and ships sailing in the vast oceans navigate and safely reach their destination.

Similarly, only if a nation or man has a correct world-view can it or he pursue the right course and live with national and human dignity. An erroneous world-view deviates a nation or man from the correct path; man or nation has to weather rough storms and difficulties and face ruin, like a ship adrift in the sea. If it or he finds the right path even after vicissitudes the destination can still be reached, despite making distant detours.

A Greek myth goes as follows. One day, the god of all gods, Zeus in Olympus, ordered the other gods to build a beautiful underground palace. The gods devoted all their wisdom and energy to building the palace. On being told that the palace was completed, Zeus ordered his most reliable subject to inspect the palace and report to him about it. But, although he waited long, the subject who had gone underground did not return. Angry at this, Zeus sent another subject, with the same result. Zeus was enraged, thinking that his subjects had betrayed him because the power of his lightning flashes did not reach underground. At last Zeus ordered Jejea, husband of his dear daughter Ariadne, to make a round of the palace and report on it.

Ariadne realized that those who had already been sent would not have dared to betray Zeus, the king of gods, in the face of his absolute power, and decided that there must be some other reason for their failure. She wound some thread round a spool, tied one end of the thread around her husband's body and held the other end in her hand. She let out the thread as her husband went down. Jejea entered the underground palace

and made a round of it, drinking in its beauty, before he started on his way back home. However, he came up against a blind alley on the path he took; he took another path, but was again faced with an impasse and could not find the way out. He was at a loss. While roaming here and there looking for the way out, he discovered the thread drawn behind him. He shouted for joy and came out of the labyrinth, following the thread. The gods who had gone underground before him had not betrayed Zeus but had died in the labyrinth, not able to find the way out.

That is why the world-view that guides one to the right path, the path of truth, is likened to the “thread of Ariadne”.

A correct world-view makes it possible for man to carve out his destiny, following the path of truth. If one does not have the right world-view, one is likely to wander about, losing one’s way and undergoing vicissitudes.

Philosophies of the exploiting classes in the past failed to give a correct world-view to nations and peoples, but indulged instead in doctrinairism.

Some people might say, “What is the use of philosophy? After all, we have lived so far without knowing any philosophy. Philosophers are not men of reality.” I would like to relate to them an anecdote involving Socrates, an ancient Greek philosopher.

Socrates was famous as a philosopher, but was indifferent to feeding his family. He paid no heed to his wife’s complaints about their hard life; her words, to him, were like “the sutras recited to an ox’s ears”. One day, as Socrates was explaining his philosophical ideas at the marketplace, with no one listening to him, his wife poured water all over him. The people thought this would anger Socrates. But instead he said, with a straight face, “What a sudden shower from the blue sky!” The people burst into laughter and his wife felt extremely ashamed.

Some people might say, “How can a man who cannot persuade his wife persuade others? What can be achieved if one indulges in philosophy alone, unconcerned whether one’s family starves or not? Philosophy is so far removed from our life, like a stale old story. What is the use of studying it?”

These are not questions raised against all philosophies. They are, presumably, criticisms directed against “philosophers” who, turning away from the stark realities of today, engage in explaining outmoded western philosophies and are obsessed with dogmatic Marxism-Leninism.



The philosophy of the past failed to show man how to shape his destiny. A philosopher wrote: “Some trends which are supposed to have roots in the western notion of value, introduced in modern times, require deep reflection. Hedonism, mammonism and egoism can be cited as the most general and important among them.” These are trends among people with distorted world-view, influenced by wrong philosophy.

If philosophy is to truly contribute to shaping human destiny, it must above all adopt this as its basic mission.

But, in the long history of world philosophy that dates back several thousand years, no philosophy set for itself the mission of shaping human destiny. The Juche philosophy, for the first time, formulated that the basic mission of philosophy lies in moulding human destiny and clarified the principles and methodology for achieving this.

Kim Jong Il said:

“The Juche idea established a man-centred outlook on the world by throwing a fresh light on the essential characteristics of man and his position and role in the world.”

Man lives in the world and his destiny is shaped in relation to the world. That is, man creates his living conditions and means of subsistence by remoulding nature to suit his needs; he extends his independent rights through social reform; he enhances his position and discharges his responsibility and role as master of the world and his own destiny by increasing his independence and creativity through a steady remoulding of himself.

The Juche philosophy formulates the position and role of man in the world as the basic question of philosophy. It discovered the philosophical principle of shaping destiny, which means that man is master of everything and decides everything.

This is the principle that enables philosophy to carry out its mission of imparting a world-view which indicates the path and way for moulding human destiny. It marks a milestone in the history of philosophical world-view and can be said to be a great contribution to opening up a new scientific and revolutionary world-view that serves as a genuine guide for shaping human destiny.

The Juche philosophy made clear for the first time that the essential attributes of

man are independence, creativity and consciousness, and elucidated a new view that the world is dominated and moulded by man, a social being with independence, creativity and consciousness.

It also made clear the philosophical methodology that everything must be geared to realizing the independence and interests of man and to enhancing his role, because man is the master of the world and the most powerful reformer in the world.

Today, nations and people, mankind as a whole, are taking the road of struggle towards a society in which man can lead a life worthy of humankind, on the basis of the principles and methodology illumined by the Juche philosophy.

## **2. Thousands of Years of Groping for the Guiding Light of Destiny**

There is a saying that when the truth is finally arrived at, it reveals itself as being quite evident, simple and ordinary.

The philosophical principle behind the Juche worldview, that one is responsible for one's own destiny and that one has the capacity for shaping one's own destiny is a clear, simple and universal truth.

What a great relief this simple truth will be to the people, who have so far thought that philosophical principles or truth are not comprehensible by ordinary people! Until this realization comes upon them, they fall prey to the influence of mysterious beings or heroes, and are obsessed with the fatalism that man is dominated by some superior being or power and that his fate is destined by it. Several thousand years had passed before the principle for shaping man's destiny was elucidated, shining like a bright guiding light on mankind. The masses of the people then raised a shout of joy, seeing the bright prospect before them, as if they were embracing the universe.

Kim Jong Il said:

“The former philosophical world outlook elucidated the principle of materialism, that the world consists of matter, and the principle of dialectics, that the world

ceaselessly changes and develops. This philosophical principle alone may clarify the general character of the material world but not the position and role of man in the world.”

The earliest philosophical thoughts of people focussed on what the world around meant to them. At first the minds of people were dominated by idealism. They believed that a “heavenly god”, a “sun god”, or some other superhuman being had created man and the world; and that man is powerless before them and has to follow his predestined fate. Idealism, which preached religious mysticism, was an ideological venom that induced people to give up their faith and will to shape their own destiny, fall back into fatalism and meekly obey the system of exploitation sanctified in the name of “God”. The reactionary exploiting classes called their leader “heavenly son” and said that those who disobey the orders of the “King, the son of God” will be punished by God.

The masses, who had no power or money and were ignorant, prayed to the “God” who decided the destiny of the world and its people to improve their lives and begged forgiveness for their supposed sins, but nothing changed.

A devout believer is said to have told his sons on his death bed, “There seems to be a God for the rich but not for us, the poor in this world. We prayed to God for help through generations, but God never cared for the poor.”

It would be another matter if one has the ability to strike off the list the “names of those destined to death”, or to make man live 600 years instead of the 60 years he is destined to live, as Sun Wukong did while going down to hell, as described in the Chinese novel *Journey to the West*.

Worship of animals or plants was extant among the ancient people, who were grateful towards nature for providing them with living conditions and food. They believed that there were spirits dwelling in animals and plants, like in men, which benefited mankind (animism).

With the differentiation of classes and formation of the state, the exploiting classes built temples and held all kinds of sacrificial rites to protect themselves and their state, in the name of ‘God’s will’. The city-states of Greece were formed around the temples where the citizens worshipped God. For instance, Delphi was formed around the Apollo temple, Ephesus around the Artemis temple, Cyprus around the Aphrodite

temple, and Athens around the Olympus temple for Zeus.

Another ideological trend in the attempt to understand the world is the world-view according to which the world is a product of “ego”, and history and human destiny are decided by “superhuman” will. It suffices to think of Napoleon, Hitler or the Japanese emperor, to judge what great damage has been done to mankind by the fantasy derived from such subjective idealism.

Contrary to the idealistic world-view, the materialistic world-view directed much of its attention to the origin of the world, and held that the world originated from water, fire, air, soil and other particles of matter. Later it developed to the view that the smallest of “atoms” are the origin of all matter. The materialistic view gradually progressed to modern materialism, according to which the essence of the world is an objective entity independent of human consciousness. The relations between matter and consciousness were explained scientifically by Marxism-Leninism, putting an end to the protracted controversy.

Before Marxism emerged, there had been materialistic philosophies that asserted the material character of the world, but they fell into idealism in dealing with social phenomena even while explaining natural phenomena on the basis of materialism. The establishment of Marxist historical materialism dealt a telling blow to idealism, and materialism achieved a crowning victory.

Marxism-Leninism proved that society does not develop by some mysterious factor or by “superhuman” will; it showed that material living conditions based on the mode of production of material wealth form the basis of society, and that society changes as the mode of production develops. This was a great philosophical discovery that brought about a radical change in the development of world-views. With the establishment of historical materialism, the Marxists evaluated, idealism, which had maintained itself on the strength of social phenomena, lost its last refuge. This was a right evaluation by Marxists of the significance of Marx’s discovery of historical materialism. But it was so only in the historical conditions of those days.

Even after the enunciation of historical materialism, idealism proved to be unyielding, and it put on a new guise in the era of imperialism. It revived mainly in the form of subjective idealism that distorted human nature, in the form of

human philosophy. This suggests another point of issue: that the principle for shaping the destiny of man, who lives in the world, must be based not only on an elucidation of the nature of the world but also on a scientific exposition of the essential attributes of man. Without elucidation of man's nature idealism cannot be finally destroyed.

In the era of imperialism idealistic philosophy attacked Marxism on the "nature of man", a virtual gap in Marxism. Existentialism, pragmatism, freudianism, personalism and other modern bourgeois philosophies are based on a distortion of man's nature and thereby available to justify colonial predatory wars, racist oppression, murder, rape, degradation, debauchery, pessimism, decadence, eroticity, mammonism, individualism and egoism. Philosophers had dwelt on the essence of human nature for several centuries but had failed to give it a scientific explanation. Pending this explanation, it was impossible to elucidate the principle of shaping human destiny.

Marxism, which considered man in his social relations, meant no more than an overall denial of the idealistic explanation of human being, for, it too failed to elucidate human nature. The principle of shaping one's own destiny, which clarifies the position and role of man in the world, can be established only when there is a scientific exposition of human nature.

Kim Jong Il said:

"The Juche idea expounded that man is a social being with independence, creativity and consciousness, and thus gave a perfect philosophical elucidation of man."

Man approaches the world in a revolutionary and active manner and remoulds it purposefully, because he is a social being with independence, creativity and consciousness. This being his real nature, man is entitled to the status of the most powerful being in the world and the only dominator and remaker of the world. How many nations and peoples have perished in the wars that trampled upon their independence!

Thus, several centuries of groping for the guiding light of destiny has at last come to an end.

### **3. “Man, Know Thyself!”**

An ancient Greek comedian once exclaimed, “How beautiful man will be when he is manlike!” This remark may be interpreted in different ways. Philosophically, it may be interpreted as ‘man must be worthy of man,’ that is, man must live true to his nature.

For man to lead a life worthy of humankind there arises, above all, the question, what is the meaning of man’s existence?

Socrates regarded man’s moral nature, his ethical values, as the focal problem of philosophy, and called upon people to follow the maxim, ‘Man, know thyself!’ This maxim, which was engraved on a column of the Apollo temple in Delphi, spurred philosophers, theologians and artists in all countries and ages to speculate, debate and research, expending enormous time and energy. But no one was able to give a correct answer to the question, what is man? That is why, perhaps, Rousseau said, “Of all knowledge, that about man is the most useful but the poorest one, I think.”

There goes a saying, “When one knows others and himself, one is ever victorious. When one does not know others but knows oneself, one scores one victory and one defeat. When one knows neither others nor oneself, one suffers defeat in every battle.” The tragedy of man not leading a life worthy of humankind is because man has lived without knowing himself.

The enigma of man’s existence was solved by the Juche philosophy.

A Japanese statesman has said:

“Man has a million year-long history but did not know himself. Man came to know his nature thanks to the intelligence of His Excellency President Kim Il Sung, genius of geniuses, born in the 20<sup>th</sup> century in Korea, and His Excellency Kim Jong Il, the representative of the future of mankind. All men, whether they live in the East or in the West, ought to tender their gratitude to them for elucidating the nature of man.”

When man lives true to his nature, he can be said to lead a life worthy of humankind. Living true to human nature serves as a yardstick to measure the level of beauty, value, happiness and justice in human life.

Man is neither an angel nor an animal. Therefore, neither the fatalistic life that one may lead, binding oneself to strict religious commandments or asceticism and finding mental comfort in resigned hope for after-death happiness, nor the impulsive life that one may lead, eating and drinking as one pleases and seeking only momentary pleasure, is the genuine human life. Neither the life of exploiters, those who live on others' blood and sweat, nor the slavish life of those who are meekly exploited by others is a life worthy of man.

From the failure to live true to his nature there arise all kinds of human tragedies, as evident in a slavish life, a beastly life or a parasitic life.

Human history, which is thousands of years old, is chequered with human tragedies. People have led a slave-like existence, subjected to humiliations, maltreatment and sufferings, and mired in the quagmire of fatalism. Some have turned to the joys of sex, regarding a dissipated life as the pleasure of human life; some others, who have been in power, have led brutish lives, plundering, killing and bleeding others white. These tragedies resulted from the lack of man's knowledge of himself.

Man has long been prey to fatalism and the mysteries of religion.

Christianity preaches that God Jehovah created the first man, Adam, with clay and the first woman, Eve, with ribs that were removed from Adam's body while he was asleep. To lend credence to the theory, Pope Gregory VIII of the Roman Catholic Church said that man was created in 5199 BC. An English theologian went so far as to indicate the time of human creation, 10 am on the 23<sup>rd</sup> of October, 4004 BC!

In India it is believed that God Yama had a twin-sister called Ami and that man was born through them who were possessed of both masculinity and femininity and the ability to split themselves.

No matter what the details of human origin are, occultism preaches, after all, that man was created by God, that he is a powerless being at the mercy of God's will, and that his is a fatalistic existence destined to entrust his destiny to God.

Other views about man, which have exerted a great influence on human life, are the biological and eroticist views. There are many varieties of these views, but their essence is that man as a being is dominated by his instincts. The pragmatist John Dewey said, "Man is an instinctive biological being which can maintain its life by adapting itself to the living environment." Pragmatism postulates that man is born

with immutable “acquisitive”, “bellicose” and “hiding” instincts, and that man acts according to the “selective taste” of these instincts. Thus it justifies aggression and plunder on the ground of human instinct. In effect, it lays the philosophical base for the “American way of life”.

The social psychologist Sigmund Freud said that “sexual instinct (libido)” is inherent in man and controls all human activity. Drawing upon the ancient Greek myth about Oedipus who killed his father and married his mother, not knowing that the latter were his parents, Freud named this unconscious sexual instinct in humans the Oedipus complex, and traced the motives of human action to it. Attributing all the causes of social evils to the suppression of the “sexual instinct”, Freudians preach that “sexual liberation” is the panacea for all such evils. Freud himself lived a dissipated life, touring various European countries and preaching “sexual liberation”. In the 1920s idle rich women in capitalist countries are said to have been so influenced by Freud that they believed they would be happy if they were embraced by him just once.

Another view about man that has exercised an evil influence on contemporary human life is the existentialist view. It qualifies man as an “individual isolated from all social relations” and characterizes the present age as that of “human crisis”. Existentialists say, “There is a cliff behind man and a dark abyss in front of him. Even the ground he is standing is giving.” Such being his situation, man is seized with uneasiness and fear of death. The only way open to him is that of sorrow, pessimism and degradation. A maniacal existentialist once said, “We are convicts of life who have been sentenced to death and are waiting for their turn.” Existentialism therefore advocates full enjoyment and hedonism, saying that it is in human nature to enjoy every moment: “Enjoy every moment while we are alive because we do not know tomorrow”; “Let’s eat and drink as we please instead of building, accumulating and endeavouring for society and posterity. Because we will die tomorrow”. It further says: “You and I are destined to die. Why should we strive to live and fight against others?”; “The only way to evade the horrible reality is not resistance to the reality but suicide.” After all, existentialism aims at paralyzing the spirit of independence among people and making them powerless beings, obsessed only with “death”, instead of being committed to the struggle for freedom and democracy. My advice to the miserable



existentialists, who regard considerateness and beneficence for others as of no good, would be to kill themselves first, if only to avoid the “pain of an isolated individual.” Then we would hail their “death” as a “paean to existentialism”. The height of ridiculousness!

There is, then, the philosophy of mammonism, which holds that egoism urges man to all his actions. This is a reactionary view that justifies the almighty dollar and the law of the jungle in capitalist society.

As a matter of course, there have also been some good theories that have been thrown up in the course of elucidating human nature philosophically. The following views express some of these: “Man is an animal with reasoning power”, “Man is a thinking being”, “Man is a being with speech”, “Man is a working being”. There is no doubt that thinking, language, labour and reasoning power are qualities that belong only to man. But these theories do not give an answer to the question of why man works and how man has acquired the powers of thinking, language and reasoning.

Kim Jong Il said:

“The question of man had been also discussed a great deal by preceding philosophies, but it was confined mostly to abstract views of man, outside the context of social relations.”

In the past the theory about the real nature of man could not be perfected on a scientific basis, because it was examined in the abstract, apart from his social relations.

The Marxist philosophy considered the question of the real nature of man in terms of his social relations for the first time. But it only underlined that man is a material being of society and did not clarify the essence of a social being as distinct from a natural being, and why man has to work and live forming social relations.

The Juche philosophy elucidated that man is a social being with the essential attributes of independence, creativity and consciousness. This was the first perfect scientific exposition of man in the long history of philosophy and put an end to the tragedy of man living without knowing himself.

It can be rightly claimed that the Juche philosophy has given rise to a history of man leading a life worthy of himself, knowing himself.

#### 4. The Promethean Myth and the Independence of Man

In the 1930s a song used to be sung in Korea:

*Man is born with the right to freedom*

*When man is named as such.*

*Man with no right to freedom is as good as dead.*

*Life may be given up, but not freedom.*

On close examination, the words of this song reveal a profound meaning: that it is in human nature to live freely, unbound by anything.

No one in the world wishes to live a life of subjugation and submission.

Independence, namely, the desire to live freely as master of the world and of one's own destiny, is essential to human nature. Independence is an essential attribute of social man, as distinct from animals which live by adapting themselves to the objective world. Therefore, to lose one's liberty and live subjugated to others means to lead an animal-like existence. That is why people who are aware of themselves as social beings defend their independence at the risk of their lives.

From ancient times, those who fought for freedom from subjugation and restrictions, were respected and worshipped as heroes and as real men.

The desire for independence is dear and common to all men, and this may be why enlightened intellectuals speak good of Prometheus mentioned in the ancient Greek myths. Prometheus stole fire for man, deceiving Zeus, the king of gods, for which he was punished by being bound to a rock on Mt Caucasus. Eagles flew down and pecked at him in the liver in the daytime and every evening he suffered the pain of new cells growing around the wounds. Zeus said to him, "If you repent your sin, I will spare your life." But Prometheus remained defiant against the unjust gods, and replied: "I hate all gods. I will not barter my sorrow for slavery under Zeus." Even today Prometheus is said to be protesting, enduring the pain. This shows that people hold their right to live

freely, without being subjected and shackled, dearer than their lives.

But in the past philosophers and philosophical ideas had failed to scientifically elucidate the independent nature of man.

This was done for the first time by Kim Il Sung and his theory was developed into a scientific system by Kim Jong Il.

Kim Jong Il said:

“Man is a being with independence, that is, an independent social being.”

Man is a social being whose essential attribute is independence, and he lives and acts in an independent manner.

What are the reasons for this?

The first is that independence is a quality that only man, a social being, has. Other living beings have only a biological need, that is, the instinctive need to live by adapting themselves to the environment.

Animals live by adapting their structure and form to the environment. This instinctive need is a need of biological individuality; so too, adaptation is a function of the need of biological individuality.

It is true that man, too, has physical organs and is influenced by the environment. But man lives and develops by breaking the fetters of nature and by remaking and harnessing it rather than by adapting himself to the environment. If man is viewed as merely a biological individual, he cannot have the desire for independence or demand that he be allowed to live free from fetters as the master of the world and his own destiny. Only a man who is aware of his being a member of society can demand independence.

He alone who realizes that he is a member of a socio-political community can understand the demand of the nation and the people for independence, and join their struggle for freedom and democracy, believing in their strength.

Those who consider themselves primarily as individuals, irrespective of the community they belong to, tolerate the servile life and at most remain onlookers of the struggle for independence.

The second reason is that independence is not an individual attribute but a fundamental quality manifested consistently in all human activity.

Independence is the basic motive of all human activity. All of man's actions begin

with his demand for independence, for living free from fetters. Through this he achieves the satisfaction of enlisting both his physical and mental energies. Human labour or a social revolutionary movement, activities peculiar to man, derive from his demand for independence, rather than instinct. These are activities to mould and harness the objective world, to reshape nature and society and subjugate them to him.

The third reason is that independence is an attribute that is the life and soul of a social being.

If man loses independence in society, he is as good as dead socially, although he may continue to live physically. The life of a man who tolerates the yoke, and has his human rights and right to existence trampled upon, differs little from the life of animals which simply eat food, digest it, excrete and breed.

The act of liquidating social fetters and achieving independence can be conducted only by a socio-political community. Only when man becomes a member of socio-political community can he conduct activities to achieve independence and lead a life worthy of humankind. Life as a member of a socio-political community means socio-political integrity. Therefore, only when man has socio-political integrity can he be a social being with independence.

How does independence manifest itself in practice?

Independence in relation to nature manifests itself in man breaking the fetters of nature and harnessing it. It is revealed in the remaking of nature to make it serve man by cognizing and using its laws and in the freeing of man from hard labour by making labour easy and effective.

Independence in relation to society is shown in the struggle to reform and dominate social relations and against the social yoke.

It is above all revealed in the struggle against national subjugation and repression and class exploitation and oppression, and in the fight for national and class independence.

After the Japanese occupation of Korea, Terauchi, the first Governor-General of Korea, uttered strong words, "The Korean people shall obey the Japanese law or shall die." The Korean nation responded by waging the anti-Japanese national liberation struggle and at last achieved national liberation by driving out the Japanese imperialists. This was a great victory for the Korean nation. The US army occupied

south Korea after the liberation of August 15, and have since exercised colonial rule there. On August 8, 1980, Wickham, commander of the US forces in south Korea, asserted: “The character of the south Korean people is like that of the lemming, so they will follow anyone who becomes their leader. Democracy does not suit the south Korean people.” The south Korean people waged the struggle for democracy against the US in protest. Wickham had mistaken the character of the Korean people. The struggle against the May 10 separate election (1948), the February 7 national salvation struggle (1948), the October popular resistance struggle (1946), the April 19 popular uprising (1960), the popular uprising in Kwangju (1980) and other struggles that the south Korean people waged after the liberation of August 15 were all struggles to not only oust the pro-Japanese and pro-US traitors Syngman Rhee, Chun Doo Hwan and Roh Tae Woo, but also for national independence, negating the US colonial rule.

Social independence manifests itself also in an active social life that is led according to a plan on the basis of cognition of the laws governing social development. Independence is also revealed in judging and deciding for oneself.

Independence is a quality of social man who progresses steadily. Man’s need for independent living steadily increases. When one requirement is satisfied, another is put forth on the basis of the strength and ability that has been built up, then still another after this one has been met, and so on.

Independence represents the position of man as the master of the world and of his own destiny.

## **5. Man Knows Why He Labours**

I would like to pose a question to the readers. “Why does man labour?” The question may seem evident and easy, but it is not so simple. Some would answer that man works in order to eat and live.

This may be an answer to why one should sell one’s labour to the capitalist and be forced to work for long hours in capitalist society but is not the proper

answer to the question why man works.

In an exploitative society there are exploiters and privileged men who disdain labour, wallowing in luxury and idling. It is in the nature of this society that if one does not sell one's labour one cannot support oneself and one's family, and that the products of labour become a means of domination over workers, not a means for their well-being.

Essentially, labour is a sacred and honourable human activity meant to provide man with convenient living conditions and bountiful means of living.

A society in which labour is despised, its essence distorted, and the products of labour misused as a means of dominating and exploiting the workers, is a distorted society.

Labour is an activity deriving from the nature of social man to realize his independence. This aim and mission of genuine human labour is distorted in an exploitative society because of its contempt for labour.

Only when one has a deep understanding of the essence and mission of human labour, can one realize why labour that tramples upon human independence is forced upon man, and wage a struggle to recover honourable and worthy labour, independent labour.

Exploiters despise and maltreat workers by saying:

Workers are inferior to the capitalists who are engaged in mental labour because workers do physical labour. The bodies of workers are crude because they have their muscles hardened through labour. The sons and daughters of capitalists are white, soft and beautiful from the top to the toes. Therefore, workers and capitalists fundamentally differ from each other. Capitalists are beautiful and superior and have the quality of eminent dominators, whereas workers are mean and inferior and are lowly beings, so they are poorly off.

The response to them is as follows:

Workers alone can have a sound and beautiful spirit, because they do not rob others of anything, and because they produce social wealth and help and cooperate with their colleagues, in the production of goods. The physique of workers is a manlike balanced physique with muscles hardened through labour. The physique of capitalists is not balanced because it is not hardened. The cast of their eyes is

that of those who lead a comfortable life at the expense of others' labour. They look pale. They do exercises to get rid of their extra flesh. Their mentality is depraved because they are not engaged in productive labour and only pursue profit. They are full of vanity, egoism and greed. To seek a beautiful and honest mind among capitalists is like seeking a pearl in a pigsty.

For genuine human labour, a beautiful and sound mental life and for the realization and defence of human independence, it is necessary to do away with the contempt for labour and with labour that tramples upon the independence of workers in a society where mammonism prevails. For this purpose, the perverted society should be put right.

Here is another answer: labour derives from human nature. There are quite a few "Marxists" around us who turn away from social injustices and stick to dogmatism. They say that labour presents the real nature of social man and thus confuse the correct understanding of man's nature. The tenet is that labour is the first step of social activity and created man himself.

In his work *The Role of Labour in the Process of Evolution from Monkey to Man*, Engels said that labour is the first step of the social activity of man, that the process of labour gave rise to thinking and language, and that in a certain sense labour created man himself.

Needless to say that labour, thinking and language are qualities that distinguish man from animals. But labour, the activity of social man, is a manifestation of the real nature of man, not the nature itself.

What, then, is the essence, aim and mission of labour?

Marxism clarified that labour, the social material activity of man, underlies all social relations. Thus it refuted all kinds of mystical views about social phenomena and established the principle of historical materialism. But it failed to clarify why man works and what is the aim and mission of labour, with man as its main agent.

Labour, in essence, is an independent activity to get rid of the yoke and fetters of nature. In aim and mission, it is social activity to realize the independence of man.

This independent nature urges man to labour. The aim and mission of labour is to occupy the position of the transformer and dominator of nature by creating independent living conditions and means of production.

Therefore, labour is the primary need of life for social man to fulfil his nature. As such, it is honourable and sacred. In a word, it is the activity by which man occupies the position of and plays his role as the master of the world and his own destiny. It is a genuine human activity that is necessary to lead a life worthy of man.

Only by adopting such a view of the essence, aim and mission of labour, can one make a correct analysis of the perverted reality and injustice of society and correctly define the orientation and the ways for activities aimed at building a society where man leads a life worthy of humankind.

A perfectly desirable society would be a society in which man enjoys ideal living conditions and a plentiful material life through labour, and where labour is regarded as honourable and sacred and as the primary need of life rather than obligatory.

## **6. Controversy between Makers of First Stone Implements and Producers of Robots**

Some people say that the “machine works”; others say, “man works.” Let us discuss whether it is man or machine that works.

The makers of stone implements say, “Man transforms nature to meet his needs and makes instruments needed for labour. Stone instruments are means of labour for man; they are an extension of his hand. Computers and robots, too, are means of labour made by man on the basis of the knowledge and experience he acquired in the process of labour activity. They are used according to the needs of human labour. Robots, in essence, are a developed version of stone implements.

The makers of Robots say, “Robots work in place of man. They control his activity. In the modern world with developed science and technology, robots have replaced man.”

The following old story will be helpful in settling this controversy.

Once upon a time there lived a landowner and a farmhand. One day the landowner scolded the farmhand, “You eat a bowlful of boiled rice but do very little work.”



Unable to endure the abuse, the farmhand replied, “I can’t work. I’m getting ill due to overwork.” Getting angry at this, the landowner drove the farmhand out to the field, saying, “You idiot! Is it you who works? It is the boiled rice that works”. On going to the field after a while, the landowner saw the farmhand lying down instead of working. He shouted at him, “Bugger you! Are you not working?” The farmhand replied calmly, “I’ve put the boiled rice on the furrow so that it can work a lot today.” Another day the farmhand was ploughing the field with yoked cattle. Making a round of the field, the landowner was satisfied. “The cattle are working well”, he said, and returned home. Going to the field the next day, the landowner was surprised to see the farmhand sleeping while the cattle were eating the crops. The landowner shouted in fury, “You rascal! Why are you sleeping? Why do you not work?” The farmhand replied composedly, “Didn’t you say that the cattle are working well? So I put the cattle on the field”.

The landowner fired the farmhand and hired another farmhand in his place. The landowner said to him, “Answer me. Is it cattle that do the work or man?” The latter replied, “Of course it is man”, and went away. The story spread to the village and the landowner could not employ any more farmhands and went to ruin.

This is an old story exemplifies a profound philosophical problem.

It is man who remakes nature, and all the tools of labour and technologies are only the means used by man; they have no creative ability of their own. In other words, tools of labour and scientific and technical means are not only created by man but also perform their function as a means of remaking nature only when they are associated with and used by man. Otherwise they are as good as scrap iron.

Distortion of the relations between the means of labour and their creator is the logic adopted by the exploiters who despise labour and incessantly exploit the labour of the working people.

Man employs his creativity to remake nature. It is because man has creativity as his essential quality, for attaining his independent needs.

Kim Jong Il said:

“Man is a being with creativity, that is, he is a creative social being.”

Creativity together with independence is essential attributes of the social man.

Independence is the basic source and motive of all human activity, urging man to

action and deciding its aim and orientation, whereas creativity is an attribute of social man and the driving force of his activity to transform the world and shape his own destiny purposefully and in conformity with his independent needs.

Other living beings can only use things just as they are in nature and maintain their existence by adapting themselves to nature. Animals, however developed they may be, can not transform things for usage.

Monkeys acquire food by using stones or sticks, and beavers build dams with logs of wood from trees that they cut down in order to protect their nest. How do we interpret their activity? These are not creative activities but instinctive acts developed in the course of adapting themselves to the environment. Animals which dig burrows to live in them do so now just as they did several thousand years ago. The same is the case with animals which live in nests. Monkeys use stones or sticks as they did ages ago, but they cannot make or remake these tools.

Man creates a favourable environment for himself by making new things through the remoulding of nature. Man can create favourable social conditions, realize his independence and progress only when he establishes new social relations by reshaping old social relations that are unsuited to his life.

The creativity of social man is manifested by his creative ability, which comprises the knowledge, techniques, skill, experience and physical strength accumulated by him socially and historically. Knowledge, techniques, skill and experience make it possible for man to grasp the essence of the objects to be transformed, the laws governing their development, and the methods to be employed in transforming them. Physical strength is the physiological basis of man's creative ability. Thus, science and technology combined with physical strength make up the creative ability in the social man.

A characteristic feature of the creative ability of social man is that it is used with a certain orientation and purpose, and in a conscious and rational manner.

Creativity is an essential attribute of social man for various reasons. First, it is the vital force that helps social man to shape the world and his own destiny. Man lives by transforming nature and creating anew, whereas animals adapt themselves to nature instinctively.

Man's creativity is part of the collective creativity of the community to which he belongs socially. It is an ability that is socially and historically accumulated, inherited

and developed. Animals develop in themselves the ability to adapt formed in the process of individual adaptation and transmit to posterity. Unlike the animals, however, man transmits the knowledge, techniques, skill and experience that he has accumulated historically, to posterity by social education.

Secondly, creativity is the basic quality manifested in every process of human activity. All human activity, in essence, is a creative endeavour towards realizing independence. The creative ability of man to reform society is seen in the modes of organizational and ideological cohesion of the people, whereas his creative ability to remake nature is a product of accumulated knowledge, techniques, skill, experience and physical strength.

The strength of the people who are banded together in a social community and united with one idea and purpose presents a great creative force which can break the resistance of old forces and reform society.

## **7. Advocates of “Human Crisis”**

In recent years, with the development of science and technology there has been a spread of “human crisis” theory over the western countries of the world.

Even as there is widespread automation of production and computerized economic management, and as the creative energies of man have found a way to conquer space and enter territories beyond this world, an alarm has been raised about “human crisis”.

It warns that the rapid development of modern industry not only causes air, water and earth pollution, which destroys the living environment of man, but also releases colossal amounts of carbon dioxide into the atmosphere, which is resulting in global warming. This threatens to thaw the vast icebergs in the polar regions, so that the globe could be submerged in a ‘second Noah’s flood’. Worse still, the destruction of the ozone layers might destroy all living substances on earth.

An American professor of genetics has said that the development of genetic engineering is a feature of “human crisis”. According to him, modern genetic

engineering, through its scientific modification of genes, has made a toad, which is nonreproductive, immobile and mute; when applied to man, it can convert him into a being that is aware of nothing but working without resistance, like a working bee, or fighting under the control of computer.

Advocates of the “new human machine theory” say that the automation of production has reduced man to being an accessory of machines and brought about a new, form of “alienation” of man wherein “machines dominate over people”, so that they become like “passengers in a shipwreck”.

With the development of atomic power, man came to possess a third kind of fire. At first, atomic power was developed for destructive purposes, for use as a weapon, which reduced to ashes the residential quarters of a country in an instant.

Further, nuclear testing in air and water threatens the earth with nuclear pollution.

There are many research institutes such as the “Futurology Society” and the “21<sup>st</sup> Century Committee” in the western world, but they are all engaged in preaching pessimism and decadence to future generations.

It is a fact that these phenomena that are a fall out of the development of science and technology do endanger the existence and development of man. However, these are not the essence of developing of science and technology. The “human crisis theory” reflects, rather, the uneasiness and despair of the reactionary exploiting class, who are futureless. It serves them as a means to leave the people uneducated and to rationalize low wages, long working hours and retrenchment.

The true meaning of science and technology can be defined only through a correct view of the world, that is, through the Juche-oriented outlook on the relationship between man and the world.

Knowledge is an intellectual means to reshape and dominate the world; scientific and technological means are tools for the creative activity of reforming the world. Scientific and technological knowledge and means represent man’s creative ability, his strength to shape the world and his own destiny. Their development increases his creative ability as much as it heightens his position and role as a dominator and reshaper of the world. Their development is an index of the extent of domination over and reform of the world by man, and the latter is inconceivable without the former.

The objective laws of progress and knowledge should not be ignored. Ignorance of

these laws leads to failure in the reformation of nature.

The problem is that scientific and technological knowledge and means are not used to realize the independence of man, but for other purposes. “Human crisis” is caused by the reactionary exploiting classes who abuse the knowledge and means at their disposal to bleed people white, to infringe upon the independence of peoples and nations, to get maximum profits out of them and to keep them uneducated.

When scientific and technological knowledge and means are used in accordance with their natural objectives, the position and role of man as the dominator and reformer of the world are enhanced.

Marie Curie said the following at the Nobel Prize award lecture of 1903: “Once in the hands of a criminal, radium becomes very dangerous. So I wonder whether it is good for man to know the secret of nature, or not, whether he or she is mature enough mentally to use it profitably.”

Leo Silas succeeded in establishing the first ever chain reaction of nuclear fission during World War II. His research was used to manufacture atomic bombs, which killed hundreds of thousands of people in Hiroshima and Nagasaki and reduced both cities to ashes. On hearing of the catastrophe he gave up his research work in physics.

In 1967 Robert Oppenheimer, who was in charge of the “Los Alamos Plan” for experimenting on the first atomic bomb, was agonized at the vast destructive capacity of the bomb which he himself had made. He said, “What we did has changed the sphere of man’s existence, but the use of the bomb, which has caused such a change is up to governments, not to scientists.”

In 1955 Albert Einstein and Bertrand Russell published the “Russell-Einstein Declaration”, in which they said, “We might be living in the final age of mankind. If so, the extermination of mankind will be due to science.”

A scientist must first be a deep humanitarian, with a love for mankind. Only then can his quest for scientific and technological knowledge contribute to the realization of man’s independence, and prevent infringement of man’s independence.

If scientists are devoid of love for mankind, they would help the reactionary exploiting classes to abuse scientific knowledge and means for encroaching upon man’s independence. Or they would merely remain indifferent to their practice. This would be a

grave crime against mankind. The reactionary exploiting classes try to bribe scientists who lack a patriotic mind with dollars, or coerce them into such criminal activity.

At the “Asia-Pacific Peace Conference” held in October 1952, John Hilton emphasized the role of a scientist in service of mankind: “I was directly involved in manufacturing the A-bomb which was first dropped on Nagasaki. Now I feel guilty about it and deeply ashamed of being part of a crime against mankind. When I think back on why I had been involved in producing the A-bomb, I realize it was because I believed in a wrong philosophy: “Science for science’s sake”. Owing to my mistake of separating science from social life and mankind, I was involved in making A-bombs during the war. I thought, “We, scientists, must be devoted to pure science. All other things but science are the business of technocrats and politicians.” I appeal to the American and Japanese scientists who are now engaged in manufacturing atomic and biological weapon ‘Think hard about what you are doing.’ ”

Hilton’s advice is a warning to scientists that they should have belief in the philosophy of love for mankind. It also teaches the lesson that, although science has no class character, they must be certain as to for whom science is used. Only when they have this certainty can scientists orient their research towards realization of the independence of the people, with patriotism and love for mankind. Scientific and technological knowledge and means have the strength to realize the independence of man. Since these are created and used by man, it must be ensured that they do not pose a threat to the people at large.

Today, the western powers of the world, including the US, have accumulated a large number of nuclear warheads, enough to exterminate the whole of mankind 30 times over. Progressive peoples must strengthen their anti-nuclear, anti-war struggle and conduct a vigorous fight to eliminate nuclear weapons throughout the world.

This is a matter of greater urgency with respect to Korea. Successive rulers of south Korea have increased the danger of nuclear war in the Korean peninsula. Ex-President Kim Young Sam did not hesitate to prattle that if during the June 25 war A-bombs had been dropped according to MacArthur’s insistence, unification would have been accomplished. “Human crisis” is brought about not by technological development itself but by reactionary rulers who turn their backs on the independence of the people and go against the progress of history.

“Human crisis” is to be blamed on these rulers, who swim against the tide of history, and also on scientists, destitute as they are of patriotism or love for their people, and obsessed as they are by the wrong philosophy of “science for science’s sake” and “pure science”.

## **8. “The Myth of Sisyphus”**

An aimless move or fruitless endeavour is often exemplified by the “myth of Sisyphus”.

According to this mythological story of ancient Greece, Sisyphus, the king of Corinth, was punished for his betrayal of Zeus, the king of the gods: he was forced to roll a big stone up a steep hill, but before it reached the top of the hill the stone would always roll down, and he was therefore doomed to rolling the stone forever.

The myth of Sisyphus illustrates that the heaviest punishment man can be subjected to aimlessly keep repeating a monotonous action, and that when a man loses his purposefulness and consciousness, he becomes a being inferior to an animal. There is a saying, “Even a beast avoids the trap into which it has once fallen”. But Sisyphus was ordained by fate to continually repeat his monotonous action without any resistance or search for a goal.

Why is it the gravest punishment for man to take away purposefulness and consciousness from him?

Man is a being with consciousness; consciousness enables him to be superior to and more powerful than all other beings, and is an attribute inherent in man alone.

Man is a social being who has independence, creativity and consciousness as his essential attributes.

Kim Jong Il said:

“Man is a being with consciousness, that is, a conscious social being.”

Consciousness is a function of the brain: conceptual consciousness in man is a means of reflecting the world, whereas ideological consciousness is an attribute of man that determines, controls and regulates all his endeavours. In a nutshell, ideological consciousness is an attribute of social man, which determines all his endeavours to

understand and reshape the world and himself.

On close observation, the skill of bees building hives or spiders spinning cobwebs would put the most competent architects and weavers to shame. However, even the clumsy skills of architects and weavers as reflected in their labour are far superior to the dexterity of bees and spiders.

Before weaving, a weaver thinks of the yarn's quality, the design and every weaving process and visualizes the goods to be produced from it. Similarly, when an architect builds even a humble house, he preconceives its structure, makes his design and foresees the outcome. Animals do not have the ability to conceive, design and foresee. Man's activity is purposeful and conscious, while that of animals is instinctive and unconscious.

The feature that distinctly differentiates man's actions from that of animals is the consciousness of man.

Of course, since man is also a living being, he has some instinctive needs, such as eating and sleeping. Animals act according to their instinctive needs, never able to repress these, but man, a social being aware of social relations and the demands of social life, controls his instinctive needs and activity.

Some say that animal acrobatics seem to be conscious acts. At the zoo, we can see the interesting antics of a chimpanzee. The chimpanzee sweeps the yard with a broom, brings a dinner table and bowls at the caretaker's bell, eats food with a spoon, removes the dinner table, bows to the caretaker or gets angry at amused spectators. However, these acts are neither purposeful nor conscious, but are no more than aimless behaviour prompted by the second nature or habit noticeable among trained animals, while the acts of bees and spiders are prompted by the first nature or instinct. An untrained chimpanzee would not use bowls and spoons even if they were placed near it.

The wonderful behaviour of animals at the zoo are all habitual acts, acquired through continuous training. Just a little alteration in the act's sequence, in the shape or colour of the tools and in the signals given, would be enough to make the animal utterly confused.

In what way does consciousness, the essential attribute of social man, find expression?

First, man subordinates all his activities to the aim of understanding his environment



and himself in order to realize his independent needs and interests.

Thus, unlike the behaviour of animals, human action has a conscious goal.

Second, human consciousness finds expression in determining man's will and ability to undertake practical activities.

Because he has consciousness, man can display persistence and courage throughout to attain his goal.

The will power and fighting capacity that are displayed in human activities are expressions of man's consciousness, based on the awakening of independent needs.

It follows, therefore, that the gravest of crimes against man would be to paralyze or emasculate his consciousness.

The greatest expression of love for man would be to awaken in him a sense of his independent demands and lead him to the struggle to live a life worthy of mankind, as master of his own destiny.

## **9. Man Cannot Be a “Donkey”**

The human brain can never have a blank.

Consciousness of independence or subordination, collective spirit or individualism or egoism—any of these constantly seize man's brain.

It is commonly acknowledged that ideological consciousness plays an important role in human activity.

It is the Juche idea that crystallized and developed this role as a theory of ideology.

In the history of philosophy, there have been many debates about the role of ideological consciousness. Idealism mystified the role of consciousness, and pre-Marxist materialism ignored it. According to Marxism, the social being determines social consciousness, and the latter reacts to the former.

The limitations in the Marxist understanding of the role of ideological consciousness are as follows. First, it regards this as a mere reflection of social material relations and thus hardly ever distinguishes the essence of the thought

from general knowledge. Second, it regards ideological consciousness as the relation between consciousness and the objective world.

The theory of ideology established by the Juche philosophy, first, separates thought, a reflection of man's needs and interests, from general knowledge, a reflection of the objective world.

Knowledge and thought differ from each other in their source and content.

The source of knowledge is objective phenomena, whereas that of thought is the social needs of man. The content of knowledge comprises the essence and laws of movements of phenomena, whereas that of thought is the interests of social man.

Second, the theory of ideology suggests a relation of ideological consciousness to human activity instead of to the objective world, and makes clear its role of initiative in human activity, instead of its "reaction" to the objective world.

The Juche idea elucidates that man is master of the world and takes his own decisions about everything. This idea plays a decisive role in enabling man to take the position of the master and to carry out this role fully and responsibly.

Some scholars insist that the theory of ideology is idealism; that "the idea decides everything" means that the idea decides the existence of the world and its movement and development. I cannot but laugh at their ignorance. They do not have the ability to understand that it is ideological consciousness which decides man's activity and that the theory of ideology clarifies the relation between ideological consciousness and man's activity rather than the relation between consciousness and the world.

Kim Jong Il said:

"Ideological consciousness determines and regulates all actions of man"

This is because ideological consciousness reflects the needs and interests of social man.

First of all, it determines the purpose and direction of man's actions, that is, realization of his needs and interests in life.

An egoistic man pursues only individual ease and selfish pleasures, and lives and acts regardless of his motherland or national independence.

A man who possesses an ideological consciousness that reflects the independent needs and interests of the social man aims at realizing the independence of the nation, and that of the people in general, in his life and actions.

Moreover, ideological consciousness helps man determine the means he should use and how to use it in order to achieve his aim.

Man conducts his creative activities using the means at his disposal and his physical and mental strength.

Since ideological consciousness reflects the requirements of and interests in life, it is a yardstick by which man chooses the means for gaining his object and it determines the style and method in which man exercises his physical and mental strength.

A man obsessed with egoism seeks only private ease and pleasure and employs even criminal methods by means of money to attain his goal: when he faces a critical situation he may give up his objective halfway, or change his colour. This is the mode of behaviour of egoists. An egoist considers it profitable to save his life even if he fails to gain his goal in the process. He can never possess a strong will and principles or fidelity.

People who have an independent ideological consciousness are aware that the most powerful means to realize the independence of the masses is not money or gold, but their creative power. They give full play to the creative strength of the masses and display a strong will in seeking solutions to any problem. They deem it an honour to devote their life to such a cause.

Pak Jong Chol in south Korea, who joined the fight against military fascism, sacrificed his life in the struggle for independence, democracy and reunification. He said “Even today the wheels of history are turning restlessly. But the relationship between history and me or that between the world and me differs in its meaning according to whether I regard myself as an active subject or a passive object. The masters of the world, that is, the subjects of history are none other than the popular masses.” He declared his conviction as follows. “They can by no means fetter my ideas and faith even though they have imprisoned me.”

The fact that ideological consciousness determines man’s actions means that it plays a decisive role in his struggle to shape his own destiny. The independent ideological consciousness reflects the independent nature of man, that is, his need to live as the master of the world and of his own destiny, free from all kinds of subjugation.

It is worthwhile noting that in class society, the ideological consciousness of

people assumes a class character, for their needs and interests in life are based on their class status. The interests of social collectives differ according to their class status, but the case is not the same for individuals. The individual's ideological consciousness is determined, in many cases, by the education and training he has received. Although it is based on his class status, it need not always be determined by it. History has shown many instances of men who belonged to the exploiting class devoting themselves to the struggle for the independence of the popular masses, vaulting over the barrier of their class, once they became aware of the reactionary nature of their class and accessed progressive ideas.

Flunkeys and traitors who would sell the nation's independence to outside forces in order to hold on to power, and the reactionary exploiting class that would trample upon the people's independence to gain personal profit, want only obedient slaves whose sole purpose is to eke out their living. In other words, they need only men who work themselves to death, like donkeys under the yoke. They call these slaves "diligent men" and "good people", even as they adopt every means and method to imbue them with egoism and non-resistance.

This is totally unacceptable to the masses of the people as their idea even if it is forced upon them, because it is an idea opposed to the inherently independent nature of man.

## **10. Robinson Crusoe and Children Reared by a Wolf**

If independence, creativity and consciousness are the essential attributes of man, the question arises as to how he comes to acquire them.

Here is an interesting story from real life. In 1920 two children were found living under the care of a wolf in the woods near Gotamuri village in India. One of them was estimated to be 8 years of age or so, the other was much younger. Perhaps they were raised on milk from the mother wolf, when they were babies. They were taken to an orphanage; the younger child soon died, but the older boy, named Garmara, survived. At the beginning his nature was similar to that of a wolf: he bit into food instead of

using his hands, in the daytime he either slept or sat around absent mindedly, but in the night he barked like a beast. He could not speak, nor understand what people said. He walked on all fours and was so fast in his movement that it was difficult to catch up with him. Even two years after he had been in the orphanage, if given a dead chicken to eat, he would take it to the woods and nibble on it. After five years he could just about stand on his two feet and say two or three words.

Garmara did not have any social attributes because he had lived his early years isolated from society even though he was born of human parents.

This story exemplifies that the essential attributes of man are neither god-given nor hereditary.

It goes without saying that man has a developed organism different from that of animals. However, a developed organism in itself does not give rise to social qualities. It is only the material context and biological conditions that enable him to acquire these.

It is wrong to believe that the social qualities of man are formed in the course of biological evolution. They take shape and develop in social relations.

Kim Jong Il said:

“Independence, creativity and consciousness are man’s social qualities which take shape and develop socially and historically.”

As he lives and grows up in society, man forms social relations, receives social education and acquires material and mental wealth accumulated by mankind. He also undertakes creative activity to realize his independence, using the material and mental wealth.

If man is completely isolated from society, he cannot have independence, creativity and consciousness.

Some may try to refute the above thesis with the story of Robinson Crusoe. The novel *Robinson Crusoe* by Daniel Defoe, is a fictional account of the adventures of Selkirk, who lived alone for many years in Tomago Island in the Caribbean Sea, then a desert island. In the novel Robinson Crusoe lives alone for 26 years, separated from the human world. He builds a hut, tames goats, makes clothes and shoes out of the skin of wild animals, cultivates crops and builds a boat with logs. In order not to forget his mother tongue, he gives names to things around him and speaks to himself. Evidently, he is a social man with independence, creativity and consciousness. How can his

actions be explained, in comparison to those of the wolf-boy Garmara. Robinson Crusoe's independent consciousness and creative ability were neither inherited when he was born, nor formed after he landed on the island. Before going to the island, he had already gained all kinds of knowledge and experience through social education; he carried a gun, gun powder and a knife; he was wearing clothes and shoes that were embodiments of social creative ability. He was a man with the independence and consciousness that society had given to him, though he lived all alone on an isolated island. That is why he was able to exploit the natural resources of the island in accordance with his needs of life, create the required living conditions and acquire daily necessities on the desert island and thus survive for long years. If he had not possessed social qualities but only instinctive adaptability, he could not have remained alive under such suddenly changed circumstances.

This is a point that needs to be emphasized. Although social qualities are formed in social relations, not all beings can acquire social qualities even if they are brought up in human society.

Many people in Europe breed dogs as pets. They squander huge sums of money on clothing them in shoes, caps and necklaces, on providing them with high-class beds to sleep on and special dishes to feed on, but the dogs remain dogs. They do not acquire social qualities. This is because dogs do not have the biological basis that helps them attain social qualities.

Man alone has the physical structure and biological basis that enable him to acquire social attributes and assume charge of social relations.

Independence, creativity and consciousness are social qualities that take shape and develop in social relations. Their content and level are determined by the level of social education man receives and by the practical activity he undertakes.

## **11. Social Collective and I**

The fact that man is a social being means that he is a collective being.

Man's essential feature is that he is a collective and social being with independence, creativity and consciousness.

When man is said to be a social being, it means that he is a being who lives in a collective, that is, he is a collective being.

There may be different kinds of tragedy in human life, but, of them, the greatest is to be forsaken by and isolated from society.

So it is said, "The most dreadful agony in the world is loneliness. It is like death."

Kim Jong Il said:

"Man alone in the world lives and conducts activity in social relationship. He maintains his existence and achieves his aim only socially."

A social being is a being who maintains his existence only by establishing social relations and who lives and conducts activities to achieve his aim only through social relations. In other words, a social being is a being who lives and acts to achieve a common aim through social cooperation.

A social being, above all, is a member of a social collective. A social collective is an organization of people united on the basis of common goals and interests. Therefore, when man is referred to as a social being, it means that he is a member of a social collective who makes the common requirements and interests of the collective his own. Man being a member of a social collective is his basic qualification, basic index to being a social man.

Some collectives outline the common requirements and interests of a collective based on consanguinity and put forward these requirements as the fundamental need of its members; some suggest national independence as the common need, setting its realization as principal need of each member. Other collectives raise the realization of class independence as their basic demand, with each member putting it up as a fundamental demand. However, a collective of people linked on the basis of egoism cannot be an organic group, because the egoistic demand of each member of the group is always raised as the primary requirement, and each member is integrated into or separated from the collective according to his egoistic demand, which varies according to circumstances.

If the common needs and interests of the collective do not accord with the basic ones of each individual, a social collective or human society cannot be formed.

A collective is not a mere crowd of people and just because a group of people are united socially, it does not become a collective. People at the market place cannot be called a social collective. They are socially linked through the activity of buying and selling goods, but they are not a collective of people organically linked by congruence of purpose and interests.

Also, a social being conducts activity to remake nature and renovate society, using the material and mental wealth accumulated by mankind. In other words, man cannot create material or mental means and living conditions by himself alone. He is a collective or social being who cannot live alone; he can only live in cooperation, by forming a collective.

Only by establishing social relationships and relying on the strength of social collectives, could man distance himself from the natural world and transform it favourably for himself.

Regarding the issue of how mankind was able to escape from and establish control over the natural world which threatened to overwhelm man with formidable force, anthropologists and historians cite such important landmarks in the progress of human beings as the discovery of fire and the manufacture of tools. But what is more important than these is the fact that man lived a collective life.

Man, in the course of his evolution, struggled against beasts and the formidable force of nature by forming social collectives. The fight against beasts was a very serious question of survival. There was no consciousness of "I" or of individuality in the original collectives of people formed in the course of the struggle against the strong forces of nature. Becoming a member of a collective was indispensable for their existence; the collective need was synonymous with the primary need for existence as individuals. Individuals who separated from the collective could not remain alive in the fight against nature. Only when human beings formed themselves into social collectives could they face the natural forces. They became social beings by transforming nature in accordance with their requirements, not by merely adapting themselves to it. This shows that man's collective and social life was the basic source of his divergence from and domination of the natural world.

In view of this, we should steer clear of wrong explanations about man as a social



being, and of wrong and harmful conceptions about man's real nature.

Explaining social living as "coexistence and symbiosis", a conservative scholar said: "The main aspect of the existence of human beings is coexistence with neighbouring people. That we exist in this world means that we all live together. Therefore, becoming a human being means existing together."

When we say that man is a social being, it presupposes that he lives in a neighbourhood. But this cannot be the defining feature of a social being. In the natural world bees and ants live in swarms and *Anomura* and *Actiniaria* are symbiotic.

"Coexistence and symbiosis" is a law of nature as well as "jungle law", and results from the instinctive adaptation of animals to their environment. Conservative theologians who point to "existing in a neighbourhood" and "coexistence and symbiosis" as the defining features of a social being, actually persuade people into putting up with exploitation and oppression, and master-servant relationships, while jabbering on about philanthropy.

However, conscientious religionists believing in "modern theology" insist that the salvation of individuals is realized by social "salvation" and that social "salvation" is attained through a radical change of the social system. Meanwhile, they say, one should not look at social communities and individuals as separate entities. Father Camilro Torres of Colombia, who died while fighting in the Che Guevara-led guerrilla unit, wrote in his book *Mission of Christians*, "I did not abandon my position as a priest. I participated in the revolution because of my Christian love for my neighbours."

Existentialism, which was once wide spread, erected an insurmountable barrier between the collective and the individual, separating one from the other and making them confrontationist. It said that "the human being is a semi-social individual", "a collective or collectiveness eliminates the individuality of human beings," and "a human being is born as an individual, lives as an individual and dies as an individual. If a human being is no more than an individual, he is only an incompetent biological being blindly obeying his surrounding environment."

## 12. If Man Is to Play His Role

If man is to play his due role in life, it is imperative for him to be part of a social collective.

The most essential criterion of man as a social being is that he regards the common needs of the social collective as his basic need and devotes himself to its realization. It can be said that from ancient times the man who devoted his life to the collective has been respected as a true human being.

When looked at from this angle, that is, if the man who upholds the common needs of the social collective, or the independent needs and interests of the popular masses, as his fundamental need and who undertakes activities for their realization is a genuine man, it is easy to see who is an inhuman being.

A Pharaoh of ancient Egypt, for example, forced 100,000 slaves to build 148 pyramids out of 6,000,000 tons of stones for 30 years in order to attain eternal bliss in “the other world” after death. Even today there exist similar people.

It is said that ex-Emperor Pu Yi of Manchukuo was a puppet in politics as well as in his private life. He would eat food and wear clothes with the help of others. Such parasites who revel in idleness cannot be men of creativity; they live off others’ blood. Parasitism is a property inherent among the privileged strata.

If man is to perform his mission as a social being, he has to enhance his independence, creativity and consciousness. If he does not make efforts in this direction, he cannot play his role as a genuine human being.

In a certain country the question was once raised: “Are you a man?” People would answer, “I’m a man.” But grammatically, it would be correct for a boy to answer in the future tense: “I shall be a man”, for a middle-aged person to respond in the present tense: “I am a man”, and for an old man to say “I was a man”, in the past tense. This involves a deeper meaning. It suggests that only when a man discharges his duty as a man, can he be said to be a man. How should man conduct his life in order to live up to his role?

He must fully perform his duties as a social human being with independence,

creativity and consciousness. Only then can he be said to be a genuine man.

If man is to devote himself to society, he must increase his independence, creativity and consciousness.

The man-centred Juche idea explains the history of the struggle for independence of the nation and of the popular masses and the lessons to be drawn from it, and casts light on the way for its realization. Only when man fully understands and adopts the Juche idea and the methods for its attainment, can he truly perform his mission and role.

Unless man enhances his own independence and ideological consciousness, he cannot fulfil the need for independence of the popular masses and readily come out to join the struggle for the realization of this independence. If he fails to acquire knowledge about the lawfulness of social change and the strategy and tactics to be adopted for it, he cannot fulfil his duty towards society and may be a liability, instead, in realizing the independence of a social collective.

When man increases his independence, creativity and consciousness through persistent cultivation and practice, he can lead a worthwhile human life and say proudly, "I'm a man."

### **13. Dominator and Transformer of the World**

Even today, there are many people in the world who have their fortunes told and rely on shamans to exercise evil spirits from their homes.

Such practices are no more than the self-consolation of those who are obsessed with the wrong conception that they can live only by relying on mysterious forces to relieve them of the agony of reality.

No other being but man can subordinate and dominate the world.

Kim Jong Il said:

"Man, a social being who has independence, creativity and consciousness, is the only dominator and remaker of the world."

The world is the object of domination and transformation by man—this is the Juche-oriented view on the world in relation to man.

The unscientific nature of idealism, which believes that a “god” or “heaven” dominates the world and that history and the destiny of man are decided by the will of some “superbeing”, has been proved by the Juche-oriented viewpoint of the world. At the same time, the limitations of materialism, which regards man as one of several material beings and says that his destiny is decided in accordance with the development of the objective material world, in particular, the laws of socio-economic development, have been overcome by the Juche view.

The world is filled with numerous and multifarious things and beings. However, in terms of a world view that is helpful in carving out the destiny of man, these may be divided into two categories—man and his environment. Consciousness is an attribute of man and is not an independent entity. Man acts in this world with consciousness to carve out his destiny.

First, because man is a social being with independence, he views the world in a revolutionary manner, not fatalistically. Natural phenomena do not have a conscious need for existence and do not undertake their substantial activities to realize it. They only act, depending on and restricting each other.

However, through his independent activity, man makes nature serve him and changes social relations in favour of himself.

There is no being in the world that can subordinate and dominate man.

Here is an anecdote.

Kurihara, daughter of the Japanese warder of Lushun prison, where the Korean martyr An Jung Gun was punished to death, built a shrine for him in her room and worshipped him for 31 years.

This was because, after An Jung Gun’s death her family’s condition became worse and worse: her elder sister died 30 minutes after she fell ill; her mother died unexpectedly while asleep; her eldest son suffered from dementia; her second son had trouble with lung disease; and her daughter, who had been married into an aristocratic family, returned home due to ill-treatment. Kurihara hoped, by her worship, to mollify the spiteful soul of An Jung Gun and save her family from continuing misfortune.

However, the misfortunes of Kurihara’s family were caused neither by An Jung

Gun's spiteful spirit nor any other mysterious force. By holding a service for the dead An Jung Gun, Kurihara acknowledged the crimes of the Japanese who had plundered and killed Koreans and that they would be punished by history.

Second, as man is a social being with creativity, he relates to the world as an active agent, not passively. He always acts on other things in the process of remaking the world in keeping with his needs. This is man's way of existence.

In the natural world, things and other beings act blindly and spontaneously; there is no entity among them that remakes other things purposefully.

Just as migrating birds, such as swallows and wild geese, maintain their existence by flying thousands of kilometres as the season changes to seek new nesting places, so other living creatures preserve their existence by adapting themselves to their surrounding circumstances. Therefore, the relationship between man and other creatures cannot but be one of domination and transformation by man.

Third, since man is a social being with consciousness, he remakes the world purposefully, not instinctively.

In nature, there is neither any being with the consciousness that functions as a controller of one's activity, nor conscious activity. The relationship between a conscious being and an unconscious being is thus inevitably a relation of domination and transformation.

In short, the relation between man and natural phenomena and other creatures of the world is that between an independent being and a dependent being, that between a creative being and a passive being, that between a conscious being and an instinctive being. Accordingly, the domination and transformation of the world by man is a relation defined by the essential characteristics of man.

In connection with this, one point needs to be stressed. When it is considered man is the single dominator of the world, it should by no means be taken to mean that man is at the centre of the world. The world is boundless in space and eternal in time. Therefore, the world cannot have any centre. In the natural sciences a relative spatial centre can be postulated for the purposes of studying the features of a thing, for convenience's sake, but philosophically, there can be no temporal or spatial centre.

The man-centred Juche worldview has no relation with the idealistic understanding which places man at the centre of the world and ignores the existence

of objective subjects; it runs contrary to the latter. The former elucidates the relations between man and his surrounding world on the premise of the objective existence of the material world and its lawful movement.

The multifarious things and phenomena that comprise the world form very complex and varied relations with each other; however, they do not exist in confusion or as accidents. The material world moves and develops in accordance with definite objective laws, and man remakes and dominates the world in keeping with his requirements, cognizing and using these laws.

The fact that the world is dominated and remade by man is an absolute truth proved through practice.

The destructive forces of nature which threaten the existence of man change into forces that serve man by the application of his labour and wisdom. Natural resources that have remained beyond man's reach so far are being prospected and developed by man's hands and converted into the means of life and productive means. Man also produces machines and equipment that nature does not have, and remakes nature itself, dominating the land, sky and sea.

Society too is dominated by man. This is revealed by the fact that the level of national and class consciousness of man is continually enhanced, and that social relationships which violate his independence are changed into relationships that ensure man's independence. Thus, both nature and society are remade and dominated by man; man's sphere of domination rapidly expands with the passing of time.

Indeed, the man-centred Juche view of the world overcame the limitation and one-sidedness of the philosophical conception which regards the world as the material circumstances controlling man, and clarified that the world is the object of domination by man and thus cast light on the way to carving out man's destiny.

#### **14. The Law of the Domination of the World and Its Transformation and Development by Man**

When man is said to be the sole dominator and remaker of the world, the problem

of what is the universal law of domination of the world by man and of its transformation and development is raised as an important matter of concern to people who rise in struggle to carve out their destinies.

The main point about the lawfulness of domination and development of the world by man is that firstly the world is converted into serving man only through man's own vigorous and active struggle.

Circumstances are not always favourable to man. But unfavourable circumstances can be changed into favourable ones through man's active efforts to change them. Waiting for the time when favourable circumstances will be created of their own accord is the attitude of slaves who adapt to given circumstances. Even favourable circumstances do not serve man for his benefit of their own accord. Only through man's persistent and active creativity, can favourable circumstances act on man beneficially and unfavourable ones be changed.

A poem written by Korean poet Ryang Sa On is relevant in this context.

*However high a mountain may be, it is under the sky.  
If man climbs and climbs, he can scale it,  
But without trying, he only says the mountain is high.*

The poem suggests that one's desire can be attained only with a purposeful and tireless effort and a strong will to overcome hardship and trial.

Nature is both the material source of human life and a phenomenon that restricts the independence of man. Society is also a necessary condition for human life, but it does not always benefit human life and sometimes serves as a restriction on the independence of man. Therefore, man struggles to conquer nature and transform the social relationships that restrict his independence. The road towards a new society opens up only when man fully displays creative activity and a strong will, aware that he is the master of revolutionary movement and casting off the attitude of a passive onlooker. This is a proven truth.

Another side of the law of domination, transformation and development of the world by man is that reform and development of the world is realized in the direction in which man's independence is achieved.

In nature, material movement has its own direction of developing from a lower stage to higher one, from simple to complex and from the inferior to the superior. This direction of material movement is one of spontaneous movement. Only when man's conscious and vigorous activity acts on this spontaneous action, does the movement achieve direction of its development.

Every action of man derives from his independent need to live as the master of the world. Independence is the basic source that urges man to act and is also the purpose of his activity. To ensure that nature and society serve him, man employs his creative ability to the full, aiming at the realization of his independence. He transforms and changes nature and society in accordance with his independent needs, weathering all kinds of trials and difficulties.

Today's domestic cattle evolved from wild animals about 10,000 years ago, and today's hens, from the wild hen called Bangkiba in India. Man makes vinalon or nylon from inorganic compounds such as limestone or crude oil by dissolving and synthesizing them, and converts natural energy into other forms of energy in order to meet his needs.

The long history of the development of productive forces, the history of development of social systems and the history of progress of science and technology prove that the transformation and development of the world by man take place in the direction in which his independence is realized more perfectly, more wholly.

A third aspect of the law of domination and transformation and development of the world by man is that the sphere of his domination and transformation expands ceaselessly.

Man has widened this sphere from nearby areas to gradually distant areas, from near seas to distant seas, from the surface of the earth to underground, and from the land to air. Today, he is extending this area of domination and transformation to spaces beyond the atmosphere and sphere of gravitation.

Man has also expanded his sphere of domination and transformation from the visible world to the invisible, microscopic world. Thus, man has discovered well over a hundred microscopic particles, and is researching the galaxy up to a distance of 18 billion light years.

Of course, at certain stages of historical development the sphere of domination and



transformation of the world by man is relatively limited, but this is due to the historical limitations of man's cognition and practical ability. Man's independence, creativity and consciousness will continue to ceaselessly develop in tandem with the infinite continuity of the human world; ultimately, there can be no sphere of the world that man cannot dominate and transform.

The law of the domination, transformation and development of the world by man provides people with the conviction that the cause of independence of the masses of the people will surely be achieved and shows them the strong will with which they must overcome the difficulties they will be faced with in the course of this. These trials are temporary and can be overcome through active struggle.

## **15. The Philosophical Principle of Love of and Faith in Man**

Like all the sciences, philosophy too is developed and systematized on the basis of its own basic principles.

By clarifying the essential features of man and elucidating that man is the sole dominator and remaker of the world, the Juche-based philosophy established the principle that gives an answer to the question of man's position and role in the world.

The principle of the Juche philosophy is that man is the master of everything and decides everything.

Kim Jong Il said:

“The philosophical principle of the Juche idea is the principle of man-centred philosophy which explains man's position and role in the world.”

That man is the master of everything explains man's position in the world; that man decides everything explains man's role in the world.

The man-centred philosophical principle is one of love of and belief in man.

First, the man-centred philosophical principle regards it as its main mission to carve out man's destiny and give answers about it.

The fundamental principles of any philosophy are directly related to its mission. Only when philosophy shows the way to shaping man's destiny can it be said to have established the fundamental principles befitting its mission.

The philosophies of the exploiting classes established their principles so that rule over the people could be rationalized. They philosophically rationalized the rule of the exploiting classes over the people. They sought to paralyze the independent consciousness of the people by talking about mysticism, which says that man's destiny is decided by mysterious, superhuman forces; about voluntarism, which preaches that man's destiny is determined by the will of a "superman" or an incarnation of "absolutism"; and about idealism, which holds that man's destiny is decided by transcendental and psychological factors.

The Marxist-Leninist philosophy elucidated the principle that the material relations of society decide history and the destiny of man; that matter determines consciousness. Marx and Lenin made the economic emancipation of the working class their mission and considered that economic emancipation amounts to human emancipation. Therefore, the Marxist-Leninist philosophy was developed and systematized with the fundamental principle that matter decides consciousness.

By elucidating that man is the master of the world and of his own destiny, and that he is capable of shaping his own destiny as the sole transformer of the world, the Juche philosophy laid down, for the first time in history, the principle of man carving his own destiny.

The greatest advantage of the philosophical principle of the Juche idea lies in the fact that it formulates love of man, respect for man and faith in man. Here, respect for man means that man is respected as the master of history and of his own destiny with everything else subordinated to him. Faith in man signifies that nature and society can be transformed and changed by the strength of man so as to realize his independence.

The reason why the Juche philosophy moves the hearts of people is that love of man, respect for man and faith in man underlie it, and it was evolved and systematized on the basis of these.

Generally, people think that a philosophical principle is complex and hard to understand, and that only philosophers will be able to understand and interpret it. But people sympathize with the principle of the Juche philosophy because it is a simple and universal principle which they can understand easily and realize in the course of their daily life and activity. The

people are aware that this principle opens up a bright road ahead of them.

The principle of love and belief is the principle of the Juche philosophy because it stipulates as its basic tenet that man carves out his own destiny.

Further, the tenet that “Man is the master of everything and decides everything” underlies the philosophical principle of love and belief because it clarifies the position and role of man in the world proceeding from his fundamental needs.

Man cognizes natural phenomena and transforms and uses them on the basis of his needs. The meaning, value and usefulness of things and phenomena themselves are based on the needs of man and are explained with man as the standard. Accordingly, the value of man vis-à-vis the world must be determined, from the Juche standpoint, in terms of the fundamental needs of man as a social being, and not from an objective standpoint.

Drawing from the main need of social man being the desire to live as the master of the world and his own destiny, the Juche philosophy formulated the position of man as the master of the world and his decisive role in the transformation of the world as its philosophical principle. In this respect it becomes the philosophy of love of and belief in man.

Moreover, the tenet that “Man is the master of everything and decides everything” constitutes the philosophical principle of love and belief in that it clarifies man’s position and role with his activity as a focal point of its evolvment.

Man is an active and decisive agent in the mutual interaction between man and the world; the objective world is only a passive and spontaneous phenomenon. The world changes in favour of human life through he active and purposeful action of man and thus man becomes the transformer and dominator of the world.

Since the Juche philosophy examines changes in and the development of the world with man’s activity at its centre, and stipulates the principle that man’s actions remake and dominate the world, it is the philosophical principle of love of and belief in man.

Kim Jong Il said:

“The clarification, by the Juche idea of the philosophical principle that man is the master of everything and decides everything, on the basis of the scientific explanation of man as a social being, was a philosophical discovery which brought about a new change in the world.”

In dealing with the issue of the destiny of man, all hues of ideologies in the historical past had sought to situate man outside the factors deciding man's destiny.

In this sense, it can be said that the principle of the Juche philosophy brought about a change in the orientation of philosophical study towards the philosophical theory that "The people are my God" by stressing that the factor determining man's destiny lies within man, not in anything outside man, and thereby defining man as the dominator and remoulder of the world.

From the historical point of view as far as the fundamental principles of the previous philosophies were concerned with regard to world-view, they were evolved by giving answers to the problem of the origin of the world, rather than the problem of man's destiny.

In this sense, too, the principle of the Juche philosophy put an end to giving answers to problems of matter and spirit and opened, instead, a new page in the history of ideology by elucidating the position of man as the master of the world and his decisive role in the remaking of the world.

Further, when looked at from the point of view of changes in the history of ideology, we see that even Marxism and Leninism were not based on a radical reform of the philosophical principle or the mission of philosophy; they only brought about a change in the framework of the principle, giving an answer to the problem of correlation of matter and spirit.

However, the Juche philosophy is a scientific exposition of a philosophical principle that befits the essence and mission of man's outlook on the world and which elucidates man's position and role in terms of the world and his own destiny. In this sense, the discovery of the principle of the Juche philosophy is a change in the basic framework of the history of ideology, or a revolution in the development of ideology. Herein lies the great contribution of Kim Il Sung and Kim Jong Il to the history of ideology and the cause of the emancipation of man.

There is no higher position in the world than being the master of history and of one's own destiny, and no greater role than that of deciding the development of history and one's own destiny.

The man-centred philosophical principle of Juche idea proves that there can be no force that can substitute the strength of the people in remaking the world and developing history, and that the strength of the people is the absolute force with which

to mould history and the destiny of humankind.

Indeed, the man-centred philosophical principle of the Juche idea theoretically denies exploitation and oppression and places the dignity and value of man at the centre, thus pumping the infinite vitality into the popular masses and inspiring them to building a society in which the emancipation of nation, class and man will be realized.

## **16. Human Dignity and Value Raised to the Highest Level**

The man-centred Juche philosophy raises human dignity and value to the highest level.

Kim Jong Il said:

“The Juche philosophy newly elucidated the essential features of man and his position and role as dominator and transformer of the world, and thus raised his dignity and value to the highest level possible. This is the great achievement of the Juche philosophy that no other philosophical thoughts have accomplished.”

In the past “heaven” was regarded as the absolute entity that dominated all changes in the world. So, emperors or kings called themselves “heaven-sent man”. And by saying that their intentions were precisely those of “heaven” and that if anyone betrayed these, he or she would be punished by God, they ruled the people.

However, the man-centred Juche philosophy put forth man as the dominator and transformer of the world, thus making the people absolute beings, like “heaven”, dominating and controlling the world; everything else was subordinated to the realization of the people’s independence. In this sense, the Juche philosophy may be called the philosophy based on the theory that “The people are my God.”

The Juche philosophy insists that man is the most precious being in the world.

In the past, too, it used to be said that man is the most precious thing in the world, not money, but this was often only words on the lips of philosophers and statesmen. It was no more than empty talk.

As long as the nature of man as a social being and his position and role as the

dominator and transformer of the world were not elucidated, this preposition could not be borne out politically and theoretically or be put into effect.

Of course, this does not mean that man alone has value. Things outside man also have value, but only in so far as they relate to man.

Things outside man came to acquire their value through the creative actions of man, with qualities of independence, creativity and consciousness, in the course of which they came to serve him. This means that only when things and phenomena of the world are helpful to the well-being of man or serve man, do they come to have any value.

A scientific cognition of the essential characteristics of things and phenomena is a prerequisite for estimating their value. The object of the estimation of value is things existing objectively without reliance on the needs of man. Things may be useful or not for man because of their own features.

Man is the subject of the estimation of value; at the same time, he is the object.

As man attains higher levels of independence, creativity and consciousness, and as he makes greater contributions to society, the nation and the popular masses, displaying all his creative wisdom, he becomes a more precious being in society.

National resources have their value, too, to say nothing of material and cultural means, including all kinds of tools.

The source of such means in the life of man lies in nature. Natural resources or social wealth that serve man are most precious.

However, these cannot be more precious than man himself, for they are but means serving the existence and development of man. Indeed, social wealth is a creation of man.

Everything in the world may serve as a means for man, but man cannot be a means for the existence of other things; he is, instead, the master who uses all such means for the realization of his independence.

Man is the sole being that is not subordinated to other beings or things and is not a means for them. For this reason, man is the most dignified and precious being in the world.

However, not all men necessarily have dignity and value.

Only men who live as men can have a sense of dignity and worth.

Men who have lost their independence, creativity and consciousness, the essential

attributes of man, cannot be said to live the life of man.

In the past, society fettered the independence of man. The slaves of ancient society are an example. They were sold and purchased like things. It is said that in Delos Island of ancient Rome 10,000 slaves were bargained for and sold in a day. In ancient Egypt a female slave was sold for 270 grammes of silver. In another country, slaves who resisted their masters were punished by cutting off the ears and tongue or tearing them apart, limb from limb. Slaves were buried alive with the master when the latter died. Platon, a philosopher of ancient Greece is said to have sent his thanks to “God” for granting him three good wishes, one of which was that he was not born as a slave.

Aristotle, the Greek philosopher who was spokesman of the slave-owners, did not treat as human beings the slaves who were engaged in physical labour, because he regarded it impossible to educate them. It would be right to say that they were not human beings, not because they did physical labour, but because they, despite being social beings, were alienated from society and failed to live like men.

When man loses his independence and is alienated from society, he cannot be a true human being living in accordance with his essential attributes.

If man is to live according to his essential nature, it is imperative for him to build a just and righteous society. Such a society is established by the strong will and struggle of the popular masses; it does not come into existence of its accord.

A man, who accepts the violation of the dignity of other men inevitable or acquiesces in dehumanization, cannot be said to be a man worthy of mankind.

Those who uncompromisingly resist an unjust and unequal society and stubbornly challenge the anti-people’s norms of society can be said to be true men living in tune with their essential nature, although they may be living in an inhuman society.

## **17. An Induction Furnace Exploded**

The Juche philosophy established a new worldview and attitude to the world on the basis of man’s position and role in the world.

A worldview presents the universal guidelines of action to cognize and transform the world and the principles to be observed in the course of human activity to shape one's own destiny.

What, then, is the worldview and attitude to the world established by the Juche philosophy?

Kim Jong Il said:

“The viewpoint and attitude to the world shown by the Juche idea are those with which the world is approached by focusing on man, the master of the world.”

The Juche-oriented outlook on the world, in short, approaches the world with man at the centre.

The Juche philosophy is a man-centred philosophy whose mission is to give an answer to the issue of man's destiny, by placing man at the centre of philosophical study. It elucidates the unique view that man is the dominator and remaker of the world, a view that sees man as the centre of the world.

The man-centred attitude to the world approaches the world from the point of view of man's interests. It enables man's interests to be materialized and everything else to serve him, as master of the world.

The Juche viewpoint also focuses on the actions of man, as the reshaper of the world. Man requires transformation of the world; only by his energetic activity, can the world be changed into one that benefits him and serves him. The Juche attitude to the world is the correct viewpoint because it makes it possible for man to transform the world purposefully and consciously, to meet his need of independence.

Kim Il Sung said:

“That man is placed in the centre of all thinking and everything is made to serve man is the universal methodology which must be followed in recognizing and changing the world.”

The man-centred attitude to the world stipulates that everything is considered in terms of man's interests, and is brought to serve the realization of his independence and that any problem is solved by enhancing his role. This constitutes a universal philosophical methodology to be followed in all of man's activities.

Some people dismiss philosophy by saying that it cannot produce even a lump of bread, because they do not understand the methodological role of a worldview and



therefore they negate the necessity of philosophy. Of course, philosophy itself does not provide one with bread or rice or knowledge useful in creating material wealth. Instead, it provides people with something of a higher dimension which cannot be given by the sum of all kinds of knowledge, that is, a methodology, a compass, a beacon for shaping one's destiny.

What, then, is the philosophical methodology that functions as the "thread of Ariadne"?

Human action undertaken to remake nature and society and shape man's destiny comprises the setting of a goal, the making of means to attain it, their efficient use, the struggle to overcome difficulties, and so on. So, the content of methodology boils down to how to define the goal, means and way.

First of all, the Juche viewpoint of the world makes it possible to correctly set the aim of human activity. That is why it is the most rational philosophical methodology. Human activity characteristically sets itself a goal and strives for its realization. Man sets a goal, estimating its consequence, before acting.

The goal of activity defines the object of cognition and transformation and the extent and depth of the object to be changed.

The main orientation of man's activity is determined in accordance with the purpose of his activity. The setting of an aim for man's action may either propel or hinder the shaping of man's destiny and the progress of history.

Only when the main target of human activity coincides with his need for independence and interests can man carve out his own destiny and advance history. If the aim restricts and infringes upon man's independence, it would be reactionary and a hindrance to the progress of history.

Here is a story that illustrates this point.

It is set in the days immediately after Korea was liberated from Japanese military rule, on August 15, 1945. In Kim Chaek City in the north of Korea, there was a Japanese-run high frequency steel works which had an induction furnace, two metres high and ten metres long. The furnace melted pig iron using electricity of 3,300 voltage. It lacked proper insulation devices. Because of electricity leakage, workers often lost their lives if their bodies happened to touch metal parts, or if, on rainy days, the leakage from high-tension wires underground spread to the narrow-gauge railroad. But,

although they knew that they were apt to lose their lives, they did not dare abandon the terror-stricken workplace because it was hard to get a job and make a living.

Every day, a number of workers lost their lives; one day the victims numbered up to 38. But the management of the company still did not make any arrangements for safety facilities and forced the workers to continue working at the induction furnace. The management had issued notices of death beforehand. This was in keeping with the colonial policy of the Japanese imperialists, who regarded workers' lives as cheaper than their profits.

Kim Il Sung saw the actual conditions and ordered that the furnace be exploded, saying that however urgently steel was needed for the building of a new country, workers' lives could not be bartered for it. He stressed that steel produced in such inhuman conditions was not necessary. What he meant was that although both steel production and the building of a new nation were necessary for the workers who had become masters of their country, the induction furnace that threatened their lives was not useful in this mission, however valuable it might be in the hard economic situation immediately after liberation.

This shows how the direction of one's activity changes according to the viewpoint that governs it: whether it is helpful to the independent needs of social man, or to the interests of a small number of the privileged strata.

Some people say that knowledge of the natural sciences is not for some people but for all of mankind. Naturally, the Pythagoras theorem or Newton's laws did not in themselves originate in keeping with the needs and interests of a social collective. However, the needs and interests of a social group are related to how they are used. For example, nuclear energy was first used to manufacture bombs for the massacre of people before it was used to better the material means or living conditions of independent human life.

According to the goal that is set, human action may be considered to be realistic or unfeasible or fantastic.

The socialism depicted in Thomas More's *Utopia*, and Campanella's *City of the Sun* and Fourier's *Phalanges* (communist village) only sympathized with those who had no property and wandered about in search of livelihood, and mirrored their desire in fantastic terms. It was an illusion that was removed from the real class relations in

society and could not be used as an aim of struggle to shape their destiny.

A certain country began to build a communist society immediately after the establishment of the socialist system, without taking into consideration the level of awareness of the popular masses, the main agent of society, and socio-economic conditions and therefore it suffered a serious setback on the way to building socialism. Obsessed with the illusion of “material prosperity” and bourgeois democracy of capitalism, Gorbachev of Russia spoke loudly of building “socialism with a human face” and ultimately brought about the ruin of socialism.

Man’s need for independence is a requirement for living as master of his destiny, free from all fetters and subjugation; his fundamental interests are formed in relation with the conditions for the realization of independence. Setting the goal for one’s actions based on the need for independence and interests means arriving at the right judgement of the needs for independence and the conditions for its realization.

The goal of action also defines the extent to which one actively participates in the work for its realization, aware of one’s position as master and displaying one’s creative ability.

Only when man’s action aims at realizing the people’s need for independence and interests can the broad masses of the people take an active part with the consciousness of being masters and fully display their creative wisdom and strength.

## **18. Omnipotence of Man, Materials and Weapons**

The Juche-based viewpoint of and standpoint toward the world explains a philosophical method, an “Ariadne’s thread” with which to carve out human destiny. It makes it possible to correctly define the means to achieve one’s aim.

Success or failure in man’s struggle for independence largely depends on the right setting of its aim and on the means employed to attain this. Various means are used by man in the practice of shaping his destiny. Material and technical means are

indispensable for this purpose, and the more powerful they are, the more easily success can be achieved. But material and technical means are in essence no more than the extension of an arm. The level of development of machines or equipment reflects the extent of growth of man's creative ability, and they can fulfil their function as a means for remaking the world only when combined with man; their value and efficiency are assessed according to how and what they are used for. Thus, they cannot be the basic means and motive force in the activity for shaping human destiny.

It is man who wages the struggle to shape his destiny. It is also he who invents, designs, manufactures and uses the means to achieve this. Man alone has the creative ability to shape his destiny and remake the world.

The basic means to remake nature is man's creative ability; his creative ability to remould society is in turn formed by the united force of enlightened and organized men.

The means used for action differ according to the aims of one's actions.

If man's aim is to realize the independence of social man, he will make his own creative ability as the basic means; otherwise, he will use material and technical means as the basic means.

Exclusive use of material and technical means is the methodology that belongs to mammonish society. In such a society, the dollar acts like an almighty monster with the power of magic, or like a "king". The dollar can make one a President or grant one the degree of Doctor. There exist two governments in the United States: one is the administration, the official government; the other is an invisible government that lords it over the people. It consists of financial monopolies, dollar kings. As the American newspaper *Washington Post* lamented: it is the dollar that acts as a king in the American society.

In a capitalist society where even persons have exchange value, the dollar, or gold, is an adjunct of honour, power, morality and conscience, because acquisition of wealth is man's primary aim in this society.

In days not long after capital appeared in the world, Shakespeare wrote as follows;

*Gold, brilliant gold!*  
*This alone turns a black thing white,*  
*An ugly thing beautiful,*  
*A wrong thing, right,*

*A humble thing noble,  
A red thing black,  
A coward into a brave man,  
It can assign even a thief to a high position  
And offer him title and honour and kowtow.*

“Mammonism” or “material omnipotence” defines the basic means and methodology for acquisition of wealth by the exploitative class.

In today’s world “machine omnipotence” and “technology omnipotence” have become modifications of “material omnipotence” and “mammonism”. They too are employed in the pursuit of the material prosperity and profits of the privileged class, negating the creative ability of man.

Furthermore, “machine omnipotence” and “technology omnipotence” often develop into “weapons omnipotence”. “Weapons omnipotence” serves the imperialists as a means for world domination. It also constitutes the main means to maintain hegemony over the world.

The man-centred Juche philosophy insists on the doctrine of “man omnipotence”, negating the reactionary doctrines of “mammonism”, “material omnipotence”, “machine omnipotence” and “technology omnipotence”.

It is man who develops science and technology, and makes effective use of them and manufactures machines and weapons. How to use these is also defined by man. The methodology of the Juche idea maintains that when man believes in the creative ability and strength of the people and relies on them, he can achieve anything. So increasing the creative ability and strength of the people is an essential requirement for success in shaping one’s destiny. In the struggle to remake nature and society and shape human destiny, one should consider human beings first before machines or economic conditions, or circumstances of social revolution. Considering people first means assessing the content and level of their need for independence, the level of their creative ability, especially their strength to carry out social revolution, and the level of their consciousness and organization.

To raise man to the level of a powerful being is the first step in remaking the world.

Waiting for favourable conditions and full preparation of material and technical

means is, in the ultimate analysis, an attitude of giving up one's position as master in the struggle to shape one's destiny. Through vigorous struggle, man should create favourable condition, turn unfavourable situations into favourable ones, and create the material and technical means. History shows that when people are united as one, they can defeat the worst of fascist dictators. Such was the case with Tiu of Vietnam, Lonnlol of Cambodia, Pafrahi of Iran, Somosa of Nicaragua and Marcos of the Philippines, and with the April 19 Popular Uprising, the popular resistance in Kwangju and the June popular resistance in south Korea.

The Juche-based philosophical methodology shows that man is an almighty being in the world and that when the people are united as one, they can overwhelm any force of nature, destroy any fascist dictatorship and bring about social change.

## **19. The Secret of 'Chollima'**

Another reason why the Juche-based viewpoint of attitude toward the world serves as a philosophical methodology, as effective as "Ariadne's thread", in shaping man's destiny is because it shows man the basic methods to solve all problems arising in the struggle for carving out his own destiny. Once the goal of man's action in shaping his destiny and the basic means to achieve this are defined correctly, success depends on what basic means are used. The use of means is related to the type of the means concerned.

A viewpoint that regards material and economic means as the basic means considers the development of productive forces to be the most effective way for shaping human destiny.

Some people regard material and economic stimulus as the basic means to enlist people and develop the economy.

As material and economic incentives meet the demands of man's right to a stable life, it may be a stimulant of human activity.

However, if it were the only solution to human problems, human beings would become egoistic and individualistic beings acting only for their selfish interests and comfort; such a society would be a society that is far removed from man's social attributes.

The Juche-based attitude toward the world considers that the basic method to solve all of man's problems is to display man's wisdom and strength to the fullest, for these are the basic means to achieve his aim.

Kim Il Sung said:

“There is no special trick in revolution and construction. Rather than make futile attempts to come up with a brain wave, we should throw our energy into political work to rouse the masses of the people, who are the makers of history.”

People's activity to bring about social reform aims at realizing the independence of the popular masses; the basic means to accomplish the aim is their creative ability and strength, which are formed and displayed by their ideological consciousness.

So primary attention should be paid to bringing up the masses to be powerful social beings and displaying their creative ability and strength to the full. This was proved by Korea's successes in the building of a new society and socialist construction after its liberation. A saying has it that one who does not believe in a miracle cannot make it.

The man-centred Juche viewpoint explains that if man has faith in the strength of the people he will inevitably win. He who does not have this faith is not qualified to be a revolutionary. Such “thinkers” and “agitators” finally slide into flunkeyism, and become dependent on foreign forces. They act in an ultra-left or supra-revolutionary way when the revolution is in full swing, but when faced by trials they fall into pessimism and defeatism and finally surrender or turn renegade. If man relies on the strength of the people, he can create a miracle; not otherwise.

Korea carried out socialist construction in very difficult circumstances after the war. It had not one undamaged brick and could not produce even a gramme of cement. Meanwhile, the Syngman Rhee clique of south Korea was clamouring for a “northward march”; and factionalists and flunkeyists were manoeuvring in

every way possible within the Workers' Party of Korea.

Kim Il Sung visited the Kangson Steel Works and talked one to one with the workers, informing them of the country's political and economic situation. He made an earnest appeal to them that if they produced 10,000 more tons of structural steel than planned, it would help the country greatly. He called upon them to break through the difficulties, saying, "I will trust you, and you'll trust me." In response to his appeal and unshaken trust in them, the workers miraculously produced as much as 120,000 tons of steel billets by a blooming mill with rated capacity of 60,000-tons. Thus, he ensured that the great upsurge of Chollima effected in socialist construction. (Chollima is a legendary horse which gallops 400 km in a day.) The Chollima movement was a full display of the independent ideological consciousness of the popular masses who made efforts to fulfil their responsibilities and role as masters of society, firmly united behind their great leader. It was a nationwide movement to do away with the old and the backward in all fields of the economy, culture, ideology and morality, and to accelerate socialist construction to the maximum. Through this campaign, Korea performed the miracle of fulfilling the difficult task of industrializing the country in the short span of 14 years, a task which had taken capitalist countries all of a century or several centuries. Thus, it came to be known to the world as the country of Chollima.

Korea is now stepping up the "Three Revolution Red Flag Movement" in keeping with a new, higher stage of the developing revolution.

Man, ideology and politics constitute the fundamentals of the revolution and construction.

The people are the masters of the revolutionary movement, which aims at realizing their independence. A revolutionary movement can emerge victorious only when their creative ability and strength are increased, and when political work to raise their ideological consciousness is successfully conducted.

The Juche viewpoint of the world shows that the best philosophical methodology that one should be true to the motto, "The people are my God," that one should devote everything to realizing the people's independence, and that one should rely on the people, to win all the time.



## **20. The Voice of Man Is a Voice from “Heaven”**

There goes a saying that the voice of the people is that of heaven. The Juche philosophy, which requires one to be faithful to the motto, “The people are my God,” shows that it is not a supra-natural God who dominates over all the things of the world, but that the people themselves are as powerful as the heaven. They are the most powerful beings in the world who remake and develop nature, society and man himself. It also explains that the mind and will of the people are those of heaven and the supreme order of history; that the needs and will of the people which are the source of action are the highest principle, to be adhered to persistently. It also indicates that everything should be directed to meeting the independent needs and interests of the people, and that the creative strength of the people is the basic means to solve all problems.

What, then, is the voice of Korea in the 21<sup>st</sup> century?

The south Korean people no longer want to live as colonial slaves but as independent people. During more than 50 years under the US imperialists, following over 40 years under the Japanese, they have bitterly experienced the wretched existence of colonial slavery. So now they demand the withdrawal of the US army and independence against US colonial rule.

The south Korean people no longer want to live under a fascist dictatorship.

Whenever such dictators went against the voice and will of the people, they were judged by history. The miserable ends of successive south Korean rulers show this. Dictators Syngman Rhee died unnatural death, and Chun Doo Hwan and Roh Tae Woo served prison terms. Kim Young Sam, the ruler of the civilian government, was branded as the first “failed president” in history, by receiving zero per cent support in the last year of his rule. Successive rulers of south Korea have failed to have their own philosophy or political theory. They adopted all kinds of West European theories and “philosophies” which are devoid of truth,

and thus were ruined all of a sudden. Such philosophies whose mission is obscure, make outcries with no echo, making fool of ordinary people.

The Juche-based philosophy shows that the way to meet the independent needs and interests of the Korean people who desire independence of their country is by achieving independent national reunification.

An African figure once said:

An ideal is neither a chemist's advertisement, nor an imported ready-made suit which could be shortened to be worn, nor a worn-out coin circulating from one pocket to another, nor a nickname for accumulated knowledge, not a part of any special knowledge. As knowledge itself cannot be an ideal, so too a scholar cannot be just a thinker. A true ideal is what can be a motive to and a guide in all my actions, and also what touches a chord in my heart to make me sympathize with and what the masses are crying for; that is, its expression can be our ideal.

What I cannot but live with, what I can lay down my life for if necessary, with nothing remaining to regret—I adhere to such an ideal. That is none other than the Juche idea, the acme of independent ideals recognized by the world's people.

An ideal of the times as recognized by the world's people is an echo of the times and the voice of heaven.

Robert Sharman, Honorary President and Professor of Nis University in France, said: "The Juche idea is a song of songs about the genuine human cause, a song of songs about man's dignity and value, and a song of songs about the genuine ideal and eternal prosperity of mankind."

The voice of heaven, the echo of man in our times, is a beacon showing the way to shape human destiny.

Today, Kim Jong Il brightly illuminates the way by holding up the beacon of human destiny; so, the cause of independence of the Korean people will surely be realized, and the historical advance toward a society where people enjoy a life truly worthy of mankind will be propelled along the road to independence.

I shall end this book with the following epic poem written by Ili Reza Cozyaster, chief of the Kimilsungism Study Group in Iran.

## **Long Live the Great Juche Idea!**

*I am not a poet.  
I have never put down my swelling heart in a poem.  
So, at this moment as I dare to hold a pen,  
I am afraid  
That I should be laughed at by poets,  
I should be put on trial by poets' groups  
For the use of formal words of logic.*

*However, today I put down  
My swelling heart,  
Without finding too many proper poetic words.  
Before ancestors, mankind and the world  
I give vent to the cry of my soul,  
Charmed by the great philosophical idea.*

*Man, who are you?  
With this unsettled question,  
Human history has flowed several thousands of years.  
How many philosophers and thinkers,  
Including Thales so called the founder of philosophy,  
Have dedicated their whole lives to the answer to this question.*

*I ask, human history  
What is the number of those who volunteered on the path of agony  
In search of that one truth?  
Boasting of history, ancient castles  
Still embrace the monuments of those days*

*Which had shone as the cradle of philosophy.*

*Even today worn-out books in the museum  
Convey the traces of agony of  
A great number of renowned people and philosophers.  
They were thirsty for truth,  
How many people have there been  
For one million years of human history?  
They said they would have nothing to regret  
Even if they died in the evening,  
If they found the truth in the morning.*

*But none of them found the truth.  
Carrying down the question through the passage of time.  
The history of philosophy  
Has been one of the agony of man to know himself.  
So, famous Socrates only shouted,  
“Oh, man, know thyself”  
And passed away without replying to this question,  
Only with the “undying soul”.*

*Mencius and Sunzius who in endless debates said  
The good fought the evil,  
Only flushed at this question.*

*Even the ardent Aristotle  
Who slandered his master Plato.  
In his longing for truth,  
Left this question unsettled, before dying.*

*Diogenes, who had shouted to Alexander the Great,*

*As he approached him,  
Not to shade him from the sunlight,  
Died giving no answer to this question.  
The ancient philosopher declared so fervently  
That he found himself.  
The human being he saw with joy  
Was an uncertain creature called an “undying fire”.*

*A modern philosopher, too,  
Sought human life, slandering “worship”,  
But did not find himself in the worship  
Until he died.*

*How much was man insulted  
By the “isms” and “doctrines”  
Which prevailed through the ages,  
Or the back of time.*

*Man seemed to be born to be laughed at  
As a slave of God at one time,  
As an animal obedient to power in other times,  
As a horror-struck being living in loneliness at still other times,  
As a slave instinctively clinging to existence.*

*Many philosophers,  
Numerous thinkers  
Raised to history the question  
Man, who are you?*

*O, Man, you are the master of the world,  
Juche replied*

*For the first time,  
To the question which had remained unsettled in philosophical history  
And to the acme of man's ideal.*

*An eternal spring  
For hearts thirsty for water,  
An unquenchable beacon,  
Juche casts a light  
On the way ahead for sufferers who go astray,  
Thus, it won the hearts of all people.*

*The great and holy Juche  
Declares truth, truth only  
–Man, your attributes are  
Independence,  
Creativity,  
Consciousness.*

*Man, you are  
The master of your own destiny  
The most powerful social being  
In the world.  
Thanks to the declaration of Juche,  
Man, deceived so much  
During long years of darkness,  
Has found himself  
For the first time in the world.*

*Thanks to the declaration of Juche,  
Man, who submitted to his inevitable fate,  
Giving ear to this or that theory,*

*Cast off the yoke of slavery.*

*Passed forever*

*The age of darkness when God was worshipped*

*As a representative of all rights.*

*Man who tried to find his own image in Heaven,*

*Losing all his entity*

*Has recognized the world for the first time.*

*Man who had been alienated,*

*Fascinated by the sweet words of Beneficent God.*

*Man who had been alienated,*

*Submitting to the merciless law of capital!*

*Head up, head up.*

*You are the master of the world.*

*You are controller of everything.*

*You are immediately this world.*

*Juche placed at the high position of master*

*Man, who was a slave of Providence,*

*Power and material*

*In the several thousand-year-long history of shackles.*

*Oh, the name of Juche*

*All people look up to*

*Is Kim Il Sung,*

*Kim Jong Il.*

*Juche—Kim Il Sung*

*Juche—Kim Jong Il.*

*The name echoes proudly*

*From every part of the world,  
Illuminating man's attributes  
Heralding the future of mankind.*

*If it were a name mankind took over  
As inheritance handed down from generation to generation,  
How could the whole of the world be vibrant with joy like this!  
The name is the ideal of a genuine life  
Established on the prayer of hundreds of millions of people.*

*The name is  
The everlasting banner of life  
Flying high on the peak of human love.  
The name is one  
Man keeps like his heart,  
Brimming over with pride  
Swelling to the limit.*

*The immortal Juche idea!  
It teaches man's attitude and attributes:  
Live, only with your own spirit.  
Breathe, only with your own soul.*

*Indeed, the Juche idea is  
The bible of the era of independence,  
The only teaching of a genuine life  
That enlightens all people  
That they are the masters of their destiny  
Without the penitence of atonement*

*The Juche idea is the spring song of 'Long live man!'*



*That shows man to love people truly,  
To believe in them as in Heaven.*

*The Juche idea is  
The quintessence of human philosophy,  
A light of life  
Burning out the mantle of darkness  
Which draped down heavily  
During the thousands of years of shackles  
With the advent of the great philosopher,  
The great statesman, spreading its light,  
The long human history bore witness to  
Man's ideal which was in confusion.  
Being established as "Juche".  
The great Juche idea  
Placed man on the throne  
In the majestic royal palace called the world.  
The echo of its truth rises louder and louder  
Booms forth from century to century.*

*Man, you are the master of the world.  
At the peak of this century  
With unexpected events  
The great Juche idea  
Shines more and more brilliantly.  
It illuminates the road ahead for  
Hundreds of millions of people,  
Lost in stormy winds and darkness.*

*Involved in a whirlwind of different hues of politics  
Politicians administered*

*With their own style, all kinds of philosophy.  
People were completely confused.  
At last, at the end of the 20<sup>th</sup> century,  
Mankind keenly felt the reality  
That the Juche idea alone can build a new independent world.*

*At the close of this eventful century  
Woven with years of struggle between ideas.  
The forts of revolution with a long history  
Turned into mud walls soaked in water one morning,  
So pillars under the same roof feebly fell in a moment.*

*On the land where they wanted to live separately  
Jabbering that unification is the source of war,  
Cliffs crumbled down of themselves.  
With the boom of guns in October  
Flames that swept the world  
Scattered into pieces  
At the ceaseless shower of “material civilization”.*

*On the other side of the earth,  
Huge missiles of the allied forces  
Were showered on a small land  
That country fell victim to the paradox of “power omnipotence”.  
This world-startling shock  
Caused a great vacillation in the outlook on value.  
“Material civilization” left the vacancy of the idea to mankind.*

*With the appearance of “power omnipotence”,  
The progress of “material civilization”  
Demonstrated its deformity*

*To mankind.  
“Material civilization” and ‘power omnipotence’  
Are rampant in the 20<sup>th</sup> century  
The distorted outlook on value  
Lorded it over the 20<sup>th</sup> century.  
Ignorant of what they are  
Many people were so distressed.  
That they could hardly find their true image.*

*Modern philosophers and thinkers,  
Were in agony about the outlook on value,  
However, observing the rapidly-changing situation at the close of this century,  
They have taken to the truth wholeheartedly,  
That Juche is one’s life and soul.  
Korea, advancing along the path of socialism  
Without the slightest vacillation in the tide of time,  
Showed its own outlook to be as strong as a castle,  
Attracting the eyes of all people.*

*Korea in the Orient defending socialism  
As an impregnable fort.  
It is the achievement of great Kim Jong Il,  
Who has united millions of people into one  
Under the rays of the Juche idea.*

*But for this great idea,  
How could mankind foresee the future  
In the midst of a whirlwind and dirty dust!*

*History entrusts the future to him,  
The holy man, who puts the people*

*On the highest peak in the world.  
Mankind sings a song of new life.*

*Glory to the road ahead for mankind  
About to usher in a new century  
Along the path of Juche,  
To the rushing flow of history.*

*Though I have said what I wanted to say,  
There still remains in my heart a story to be told.  
This endless song of mine, though I have sung and sung it again,  
Is the shout of my heart  
Fascinated by the great Juche idea.*

*This uncontrollable shout of my excited heart  
Is as endless as the truth of the Juche idea is eternal.  
Now I hear  
Hundreds of millions of people in the world  
Treading the earth,  
The sound of their footsteps advancing toward a new century,  
Upholding the unfurled banner of Juche.*

*Oh, I pray for eternal blessing  
On this planet of ours,  
Brilliant with the rays of Juche.*

*Today, struck with admiration,  
I sing this song earnestly,  
Though I am a poor singer,  
May this song flow into  
All hearts aspiring after independence.*