

JUCHE IDEA:  
ANSWERS TO  
HUNDRED QUESTIONS

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## **1. What is the Juche idea?**

The Juche idea is, in a word, an ideology that the masses of the people are the master of the revolution and construction and they have the strength to push them. In other words, it is an ideology that man is the master of his destiny and he has the power to carve out his destiny.

## **2. How was the Juche idea established?**

The Juche idea was established by President Kim Il Sung (1912-1994), founding father of socialist Korea.

He set out on the road of struggle to liberate Korea from Japanese military rule (1905-1945) in the mid-1920s and found the truth that constituted the starting points of the Juche idea in the process of exploring a new path for the Korean revolution.

He established the idea on the basis of experiences and lessons in the revolutionary struggle at the meeting of leading personnel of the Young Communist League and the Anti-Imperialist Youth League held in Kalun in June 1930.

### **3. What are the starting points of the Juche idea?**

One of the starting points of the Juche idea is that the master of the revolution is the popular masses and the revolution can emerge victorious when they are educated, organized and mobilized.

The other one is that one should carry out the revolution according to one's faith and on one's own responsibility, not with someone's approval or directive, and solve all the problems arising in the revolution in an independent and creative way.

### **4. How was the Juche idea developed?**

The Juche idea was developed comprehensively by leader Kim Jong Il.

He defined that the Juche idea mainly consists of the philosophical principle, the socio-historical principle and the guiding principles. As he systematized the Juche idea into an integral whole and enriched it with profound principles and propositions it is widely accepted as the great ideology guiding the cause of independence for humankind.

### **5. What does the Juche idea indicate in the philosophical principle?**

In the philosophical principle the Juche idea sheds light on its basic principle and the intrinsic features of man and explains his position and role in the world. On the basis of it, it elucidates the man-centred outlook on the world, standpoint and attitude to the world.

### **6. What is the fundamental question of philosophy raised by the Juche idea?**

The Juche idea puts forward man's position and role in the world as the fundamental question of philosophy.

As the origin of the world was explained materialistically by Marxism, the Juche idea newly raises the relationship between the world and man, the position and role of man in the world, as the fundamental question of philosophy and gives a scientific answer to it.

### **7. What is the basic principle of the Juche idea?**

The basic principle of the Juche idea is that man is

the master of everything and decides everything.

All the systems and contents of the Juche idea are based on the philosophical principle that man is the master of everything and decides everything.

### **8. What does it mean that man is the master of everything?**

That man is the master of everything is the principle that refers to the position man takes in the world.

It means that he is the master of both the world and his destiny.

That man is the master of the world means that he is the dominator and transformer of the world who makes it serve him according to his will and demand, not being subject to the world that surrounds him.

That man is the master of his destiny means that he is a being who is responsible for his destiny and shapes it in the way he wants.

### **9. What does it mean that man decides everything?**

That man decides everything is the principle that explains the role man plays in transforming the world.

It means that he plays a decisive role in transforming the world and carving out his destiny.

That man plays a decisive role in transforming the world means that man is a key factor among those that affect the transformation and development of the world.

That man is very instrumental in shaping his destiny means that his role is a decisive factor among those that influence his destiny.

### **10. What is the relationship between the principles that man is the master of everything and he decides everything?**

The principles that man is the master of everything and decides everything are closely interrelated as they define the position of master man takes in the world and the decisive role he plays in transforming and developing the world.

Man's position in the world as its master is guaranteed by his role in transforming and developing the world and his decisive role in transforming and developing the world is decided by his position as the master of the world.

As man is the most developed and powerful being

who takes the master's position in the world he plays a decisive role in transforming and developing the world and as he is a decisive actor in transforming and developing the world he steadily enhances his position as the master of the world and expands his control of the world.

### **11. What is the social being clarified by the Juche idea?**

In philosophical consideration of man the Juche idea starts from the fact that man is a social being.

That man is a social being means that he is a being who forms a social group and lives and works in the social relationship.

In the Juche idea the term social being is an original meaning that defines the intrinsic features of man.

### **12. What are the intrinsic features of man defined by the Juche idea?**

The Juche idea has newly defined the intrinsic features of man from a point of view that man is a social being.

The intrinsic features defined by the Juche idea



are independence, creativity and consciousness.

These are the qualities peculiar to man that no other material beings can have.

### **13. What is independence?**

Independence is an attribute of social being who wants to live and develop as the master of the world and his destiny.

With independence man opposes all sorts of restrictions and subjugation in nature and society and makes everything serve him.

Man does not resign himself to the restrictions of nature and social subjugation but opposes them. He wants to live free from them and works to this end.

He harnesses nature to create conditions needed for his life and changes natural things and phenomena into means useful for his livelihood. He also transforms society to make it serve the life of community better.

### **14. Why is independence the life and soul for man?**

Independence is the life and soul for man.

When independence is referred to as man's life

and soul it means the social and political integrity. The physical life is what keeps man alive as a biological organism, whereas the social and political integrity is what keeps him alive as a social being.

For man, a social being, the social and political integrity is more precious than the physical life. If he is deserted by society and loses political independence, he is like a dead man as a social being even though he is alive physically.

### **15. What is creativity?**

Creativity is an attribute of social being who transforms the world and shapes his destiny purposefully and consciously.

By dint of creativity, man transforms nature and society to make them more useful and beneficial to him by changing the old into the new.

Man breeds new varieties of animals and plants, invents new machines and instruments, develops new ideas and knowledge and establishes a new social system by transforming things and phenomena in the world that surrounds him on the basis of understanding them. New things and happenings come into being by the activities of man who changes

the old into the new.

He makes not only quite new things but what is needed for his life by transforming nature and society on the level he has already reached. In other words, he changes the useless and harmful things in nature and society into the useful and beneficial ones and makes what is less useful and beneficial more useful and beneficial.

Creativity is not the special quality of some individual persons, but a mode of activity peculiar to man, a social being.

## **16. What is consciousness?**

Consciousness is an attribute of social being that determines all his activities to understand and reshape the world and himself.

By means of consciousness man understands the world and the law that governs its movement and transforms and develops nature and society in line with his demand.

Man conceives the plan of his action through thought before starting cognition and transformation. Conceiving and planning are the first process of all the activities to cognize and transform and are a key

factor that ensures the purposeful cognition and practice. In other words, the cognition and practice of man are the process of conceiving an idea and making a plan and putting them into practice. This shows that all the activities conducted by man are consciously controlled actions.

When man encounters a series of the problems and situations in the course of cognition and transformation he neither sits idle nor goes on with what he is doing without proper measures. He copes with them positively and adjusts and controls all his activities so that he can achieve the goals of his activities.

### **17. How are independence, creativity and consciousness interrelated?**

Independence, creativity and consciousness, the intrinsic features of man, are closely related with each other.

Independence is a factor that brings into play creativity. Man transforms the world and carves out his destiny purposefully and consciously because he wants to live and develop as the master of the world and his destiny free from the restrictions and

subjugation of nature and society.

Creativity ensures the realization of independence. Man can translate independence into reality as he has creativity. The fuller he gives play to creativity the better he can put independence into practice.

Consciousness is a prerequisite for independence and creativity.

It ensures the display of independence and creativity. It regulates all the moments and processes of human activities and governs the level and degree of the exhibition of independence and creativity.

### **18. Why are independence, creativity and consciousness called social attributes?**

Independence, creativity and consciousness are the social attributes that are formed and developed in the socio-historical course.

They are not given to man by nature. They are unthinkable apart from man's highly developed organism, but the organism itself does not produce them.

Independence, creativity and consciousness did not exist in any embryonic form before society came into being. Man could possess them in the course of

forming a social community and living in it. They are the requirements and reflection of social life and social practice.

They develop constantly as social life and social practice do.

### **19. What is the essence of the world defined by the Juche idea?**

The Juche idea has newly provided a man-centred outlook on the world.

The essence of the world the Juche idea has expounded is that the world is dominated and transformed by man.

### **20. What does it mean that the world is dominated by man?**

That the world is dominated by man means that nature and society are the objects which are in the service of translating his demand for independence and interests into reality.

Man is a special being who is superior and the most powerful in the world. There is no relation of dominating and being subject to between all the material beings that comprise nature and society, but a

simple one of being dependent on and restricting each other. The relationship between man and the surrounding world, however, is not the one of being simply dependent on and restricting each other, but that of dominating and being subject to.

That the world is dominated by man does not necessarily mean that all the things and phenomena in the world are actually dominated by man. There are still myriads of things and phenomena in the world that are out of human domination. More and more of them will be put under human control as the demand for independence and creative ability of man grow with the development of human history.

## **21. What does it mean that the world is transformed by man?**

That the world is transformed by man means that the world becomes the object that is transformed and used in line with man's demand by his purposeful and conscious activities.

The transformation of the world by man is not the change of the world in general but the development of the world that man carries out himself in line with his demand for independence and interests. Only man has

a creative capacity to transform the world and the world is transformed and developed into the one that serves man only by man's positive action and role.

That the world is transformed by man does not mean that all the changes in the world are actually made by man. There are an awful lot of motions and changes of material beings in the world that happen spontaneously free from human action. The scope of man's transformation of the world, however, steadily expands as man develops into a more powerful being and his role is enhanced.

## **22. What is the law that guides the change and development of the world defined by the Juche idea?**

The Juche idea has newly defined the law that guides the change and development of the world with man as the central factor. The Juche idea-defined law guiding the change and development of the world is that of domination and transformation of the world by man. It means that the world is transformed by man's positive activities in the direction of serving him and in line with the way he develops.



### **23. What does it mean that the world is transformed by man's positive activities?**

It means that the world is developed into the one for man by his independent, creative and conscious activities. This has indicated a factor of the change and development of the world.

The world is transformed by man's positive activities, for man is the only transformer of the world.

The world does not change into the one for man on its own and any being except man cannot transform the world. Only when man correctly understands and exploits the essence of the world and the law governing its movement and transforms the surrounding world in keeping with his demand can the world develop into the one for him.

### **24. What does it mean that the world is transformed in the direction of serving man?**

It means that the world is transformed in such a way as to serve man's independence better. This has specified the direction of the world development.

The reason why the world is transformed in the direction of better serving man's independence is that

to realize independence is the basic purpose of human activities and man's demand for independence continues to grow.

The direction of the world transformation is determined by the aim of activities of man, the only dominator and transformer of the world. The key goal of human activities is just to put independence into reality. So all the human activities to transform the world are conducted in the direction of achieving such a basic purpose.

### **25. What does it mean that the world is transformed in the way man develops?**

It means that the level and tempo of the world transformation always keep pace with those of human development. This has referred to the level and speed of the world development.

The reason why the world is changed in keeping with human development is that man develops further and enhances his role higher in the process of transforming the world.

Man transforms nature and develops society and himself at the same time. While man's role grows bigger in transforming the world by developing

himself, the level of the world transformation gets higher and its speed gets faster.

**26. What are the standpoint and attitude towards the world specified by the Juche idea?**

The Juche idea has newly defined the man-centred standpoint and attitude towards the world. The standpoint and attitude towards the world explained by the Juche idea have two contents: one is those towards the world that started from the interests of man and the other is those towards the world development that are based on human activities.

**27. What does it mean that the world is approached by starting from human interests?**

It means approaching the world with a view to making the world serve man better.

The standpoint and attitude towards the world that stem from human interests are those that analyze, appreciate and deal with all the things and phenomena with human interests as criterion.

Man's cognition and transformation of the world are not for their own sake but are intended to meet his interests. So in all the processes of cognition and

practice a wide range of things and phenomena in the world should not be seen only as objective beings but be analyzed, appreciated and dealt with with human interests as standard.

**28. What is the fundamental requirement in approaching the world by starting from human interests?**

The standpoint and attitude of approaching the world starting from human interests contain two basic requirements.

One is that defending man's independent rights and interests in all the activities should be put forward as the supreme principle and the other is that all the problems arising in cognition and practice should be subordinated to translating man's independent demand and interests into reality.

**29. What does it mean that the development of the world is approached on the basis of human activities?**

It means approaching the world development from a viewpoint of positive activities of man who transforms the world purposefully and consciously in

accordance with his will and demand.

The standpoint and attitude of approaching the world development on the basis of human activities are those of viewing the world in the light that the world can develop into the one for man only by his positive activities.

The world can never be transformed to the benefits of man apart from his positive activities. The world transformation can only be possible by his positive activities. So man's positive activities are very fundamental in viewing the world development.

### **30. What is the basic requirement in seeing the world development on the basis of human activities?**

The standpoint and attitude of seeing the world development on the basis of human activities have two basic requirements.

One is that training man to be a more powerful being should be regarded as the first process in all the activities to transform nature and society and the other is that all the problems arising in cognition and practice should be solved in such a way as to enhance man's creative role.

### **31. What does the Juche idea indicate in its socio-historical principle?**

The socio-historical principle of the Juche idea defines the essence of society, the driving force of history, the essential characteristics of the socio-historical movement and the leader's position and role in the socio-historical movement.

### **32. What is society and what does it consist of?**

The Juche idea has shed new light on the essence of society with man as the central figure.

Society, in a word, is a community of people. It is a community in which people live with social wealth by forming social relationship.

Society, too, is a realm of the world that exists objectively along with nature. But it is a special realm of the world different from nature. The fact that society is a community of people is its fundamental characteristic distinct from nature.

Society consists of man, social wealth and social relationship.

### **33. Why is man a main component of society?**

Man is a main component of society.

Society was formed along with human emergence. There had been only nature in the world before the birth of man. The appearance of man added society to the world. All the social happenings that are distinct from natural ones are generated by man and they are detailed expressions of human life and activities. Without man society can neither exist nor develop.

### **34. What is social relationship and why is it an essential condition for the existence and development of society?**

Social relationship is the way in which people are connected in social life. People are connected with each other in a form of relationship starting from their demand for shaping their destiny. The connection between people is just social relationship.

The reason why social relationship is an essential condition for the existence and development of society is that society, a community of people, can be formed and developed only in social relationship. Only when people live and work with social connection can they form society and develop it by

displaying the might of community.

### **35. Why is man the master of social wealth?**

Man is the master of social wealth.

It is because social wealth is created by man and serves him.

Social wealth is created by man. As a matter of fact, he is restricted by the existing material and spiritual wealth. He can lead a material life as social being when he has means of production and other material wealth. He can also enjoy an ideological and cultural life peculiar to social being when they possess social ideologies, science and other spiritual assets. All this social wealth is made by man. Without man no social wealth can be created.

### **36. Why is man the master of social relationship?**

Man is the master of social relationship.

It is because social relationship is established and developed by man.

Man forges social relations on his own initiative and transforms them constantly for his existence and development. Of course, social relationship has a



great effect on human life and activities. Man, however, does not simply adapt himself to social relationship but transforms it to satisfy his demand.

### **37. What is the driving force of history defined by the Juche idea?**

The issue of the driving force of history is the question of the performer who starts and pushes the socio-historical movement purposefully and consciously.

The Juche idea has defined that the driving force of history is the popular masses, giving a scientific solution to who the driving force of the socio-historical movement is.

That the popular masses are the main agent of history means that they are at the centre of history and the social movement is conducted by them. In other words, they are the performers of the socio-historical movement.

### **38. What are the popular masses?**

The popular masses are a social group formed with the working people as the core on the basis of the commonness of demand for independence and

creative activities.

A main component of the popular masses is the working people. They are the classes and strata that substantially contribute to social development through creative activities. In this sense, the popular masses are called the working people. The class composition of the popular masses does not remain unchanged but changes in the process of socio-historical development.

The main criterion for determining whether he or she is a member of the popular masses is not his or her social and class background but his or her ideology. The ideological basis that integrates people from all walks of life into the popular masses is socialist ideology and the idea of loving the country, the nation and the people.

### **39. Why are the popular masses the makers of history?**

The popular masses are the makers of history because all the socio-historical movements are started and carried out by them.

It is them who advocate social development and push it in any era. Motivated by their intrinsic need to

live as the master of the world and their destiny free from all sorts of subjugation and restrictions, they start the socio-historical movement to put independence into reality in all the fields of social life. As they have inexhaustible creative strength—wisdom, talents and a rich wealth of experience—they can push ahead with the socio-historical movement.

#### **40. What is the independent driving force of history explained by the Juche idea?**

If the popular masses are to take the position and play a role as the main agent of history they should be an independent driving force of history.

The independent driving force of history is the popular masses who carve out their destiny independently and creatively.

The driving force of history and the independent driving force of history have similarity in that both are the creators of history and performers of historical development, but they are distinguished from each other with regard to whether they shape their destiny independently and creatively or not.

The popular masses, the main agent of history,

develop uninterruptedly along with socio-historical development and become the independent driving force of history in a certain stage of socio-historical development.

**41. What is an important condition for the popular masses to evolve into the independent driving force of history?**

The emergence of the progressive working class is an important condition for the popular masses to evolve into the independent driving force of history.

The working class is a class that has put forward a high demand of providing complete independence for the popular masses and has a strong revolutionary ability to translate it into reality.

Its demand is to lead an independent and creative life free from all sorts of subordination and restrictions and its historic mission is to provide complete independence for not only workers but all other members of society, the popular masses. The working class is endowed with a high sense of collectivism and is strong in respect of unity, sense of organization and revolutionary character. So the popular masses could emerge as the independent

driving force of history since the working class appeared in history.

**42. What is an essential guarantee for the popular masses to evolve into the independent driving force of history?**

The popular masses should be integrated into a whole with the revolutionary army as the core and mainstay. This is an essential guarantee for them to evolve into the independent driving force of history.

Their struggle to advance history and carve out their destiny is a process of standing face to face with hostile forces including the reactionary rulers and a fierce face-off between the revolutionary and counter-revolutionary armed forces. That is why a revolutionary party and people must have the revolutionary armed forces that can destroy the counter-revolutionary violence.

Only when the popular masses unite with the revolutionary armed forces can they keep their existence, overthrow the outdated state and social system that rely on the counter-revolutionary force, establish an advanced state and social system and defend it firmly.

After all, when they are united as one with the revolutionary army as the core the popular masses can take the position and play a role as the independent driving force of history.

**43. What is the key factor for the popular masses to be the independent driving force of history?**

The key factor for the popular masses to be the independent driving force of history is the leadership of a prominent leader and a revolutionary party.

The popular masses are the maker of history. But only when they are led correctly can they hold the position and play a role as the main agent of the historical development. How the popular masses are awakened in a revolutionary way and united into the organized force and how they take their responsibility and fulfil their mission depend on whether they are led properly or not. Only under the correct leadership of a party and leader can they be the independent driving force of history who shapes history and their destiny independently and creatively.

**44. What is the essential characteristic of the socio-historical movement explained by the Juche idea?**

The Juche idea has defined the principle that the popular masses are the main agent of social history. On the basis of this it has delineated the principle that the socio-historical movement is the independent, creative and conscious movement of the popular masses. This is the essential characteristic of the socio-historical movement defined by the Juche idea.

**45. What does it mean that the socio-historical movement is the independent movement of the popular masses?**

It means that the socio-historical movement is a movement the popular masses launch by themselves to defend independence and put it into reality. In other words, it is the movement of the popular masses to free themselves from all sorts of subordination and restrictions and live and develop independently as the master of the world and their destiny.

#### **46. Why is the socio-historical movement called the independent movement of the popular masses?**

The reason why the socio-historical movement is the independent movement of the popular masses is that they are the independent beings for whom independence is the nature.

The popular masses want to live independently free from all sorts of subjugation and restrictions. Independence is the life and soul for them and defending it is their vital right not to be deprived of. So they do not tolerate their independence to be infringed upon or restrained but fight ceaselessly in all the spheres of social development to defend it and translate it into practice.

#### **47. Why is human history called the history of the struggle of the popular masses for independence?**

Human history is the history of the popular masses' struggle for independence.

The popular masses have struggled consistently throughout human history to free themselves from social subjugation and natural restrictions. The socio-historical movement of the popular masses is



conducted in various forms in different historic periods and its contents vary. Though the socio-historical movement has been conducted in various and complicated forms and it has been a process with a great many events of different characters, all this is intended to defend independence of the popular masses and translate it into reality.

**48. In what form is the independent movement of the popular masses conducted?**

As the movement of the popular masses is a struggle to provide them with conditions for leading an independent life it is launched in the three sectors of human activities—transformations of society, nature and man.

Their struggle should be carried out in an all-round way in all the realms of society, nature and human transformations.

**49. What is the struggle to transform society?**

The struggle for society transformation is a striving of the popular masses to provide themselves with social and political conditions for leading an independent life free from class and national

subjugation.

If they are to live and develop independently, they must overthrow the outdated social system which rides roughshod over independence. Only when they replace the old social system with the one that provides them with independence can they become the master of society and their destiny and live independently.

### **50. What is the struggle for transforming nature?**

The struggle to transform nature is an endeavour of the popular masses to create material conditions for an independent life free from the restrictions of nature.

If they are to live and develop independently, they must work to produce material wealth by harnessing nature. Only when they transform and conquer nature can they free themselves from its restrictions and prepare material conditions for an independent life.

### **51. What is the struggle to remould man?**

It is the struggle of the popular masses to create ideological and cultural conditions for leading an

independent life free from the fetters of the outdated ideology and culture.

Only when they are free from the shackles of outdated ideology and culture and possess independent ideological consciousness and sound culture can they carve out their destiny by themselves and live and work as genuine independent beings.

## **52. What order does the independent movement of the popular masses have?**

The independent movement of the popular masses is conducted in historical order according to the stage of social development.

The primary question arising in their independent movement is the society transformation for translating their socio-political independence into reality.

To put their socio-political independence into practice means to make the popular masses the master of state and society free from all sorts of social fetters. If man is socially subjected and his socio-political independence is infringed upon he is destined to be a slave with his dignity and value encroached upon. So the question of paramount importance arising in the struggle for independence is to realize socio-political

independence.

In socialism where the society transformation has been carried out the issue of transforming nature and man comes to the fore and is translated into reality.

**53. Why does the struggle of the popular masses for independence assume an international character?**

The struggle of the popular masses for independence assumes an international character.

It means that it is waged on an international scale. In other words, their struggle for independence is a process in which all the countries, nations and peoples in the world launch the struggle for independence jointly in firm unity.

The reason why their struggle for independence has an international character is that the imperialists are allied internationally with the common interests in trampling down their independence and that the oppressed nations and peoples in the world have similarity in the historic status and interests.

**54. What does it mean that the independent stand should be maintained in the revolution and construction?**

As the socio-historical movement is the independent movement of the popular masses the independent stand should be adhered to in the revolution and construction to defend their independence.

It means that the popular masses should deal with the problems arising in the revolution and construction according to their own judgment and decision and solve them by their own efforts.

**55. How is the independent stand exhibited?**

The independent stand is exhibited in exercising the right and taking responsibility as the master of the revolution and construction.

That the popular masses exercise the right as the master of the revolution and construction means that they tackle all the problems arising in the revolution and construction according to their own independent judgment and decision and in line with their own interests.

That they take responsibility as the master of the

revolution and construction means that they take responsibility for all the problems arising in the revolution and construction and resolve them by their own efforts.

**56. What does it mean that the socio-historical movement is the creative movement of the popular masses?**

It means that the socio-historical movement is the movement through which the popular masses transform and change nature and society actively with their own creative wisdom and efforts. In other words, it is the struggle through which the popular masses do away with all the old things encroaching upon and restricting independence and develop the new with their creative ability.

**57. Why is the socio-historical movement called the creative movement of the popular masses?**

It is because the popular masses are the creative beings with creativity as their nature.

They want to remove all the old and create the new. Their demand comes from their aspiration after independence. They conduct creative activities for

transforming nature and society uninterruptedly to achieve their demand for independence. Also, as they have creative ability to transform nature and society they can successfully launch the creative activities for nature and society transformations. So the socio-historical movement is carried out by creative activities of the popular masses.

### **58. Why is human history called the popular masses' history of creation?**

Human history is the history of creation of the popular masses.

It means the history in which new social wealth is increased and socio-historical changes and progress are made by creative activities of the popular masses.

Since the beginning of human history the popular masses have tried to conquer nature and made things needed for their existence and development with creative labour and achieved social progress by their creative activities that change the old.

All of progress and changes made by humankind throughout its history are the fruition of their creative struggle.

### **59. What are the characteristics of the creative movement of the popular masses?**

One of the characteristics of their creative movement is that it accompanies struggle.

Their creative activities are a struggle to wipe out the old and make the new in line with their demand. Only their struggle can do away with the old and create the new. In particular, the process of replacing the old social system with a new one accompanies a fierce class struggle.

The other characteristic of their creative movement is that it is a process of developing themselves into more powerful beings.

The process of their creative struggle is a course in which they transform nature and society and at the same time raise their creative ability.

### **60. What does it mean that the creative stand should be maintained in the revolution and construction?**

As the socio-historical movement is the creative one of the popular masses they should always adhere to the creative stand in their efforts to transform nature and society.



Maintaining the creative stand in the revolution and construction means that all the problems arising in the revolution and construction are solved by making the most of creativity of the popular masses and in accordance with the actual conditions of their country.

**61. What does it mean that the socio-historical movement is the conscious movement of the popular masses?**

It means that the socio-historical movement is pushed by the conscious struggle of the popular masses. In other words, it is the movement through which they conduct creative activities purposefully and consciously to meet their demand for independence.

**62. Why is the socio-historical movement called the conscious movement of the popular masses?**

It is because the popular masses are conscious beings with consciousness as their nature.

Activities conducted by a social being as the dominator and transformer of the world are ensured by consciousness. Man conducts all his activities to

understand and transform the world and himself purposefully and consciously in line with his demand and objective law. The activities the popular masses conduct to cognize and transform nature and society are just the expression of their consciousness. Therefore, the socio-historical movement is started and pushed by their conscious struggle.

### **63. Why is human history called the history of the conscious struggle of the popular masses?**

Human history is the history of the conscious struggle of the popular masses.

In the initial periods of human history the people's ideological and cultural level was very low and accordingly spontaneity was mostly predominant in the socio-historical movement.

The popular masses have steadily raised their ideological, conscious, scientific, technological and cultural levels in the long process of conquering nature and developing productivity. In the course of this, the scope of spontaneity has diminished gradually and the scope of purposefulness and consciousness has widened in the socio-historical movement.

**64. What role does independent ideological consciousness play in the socio-historical movement?**

Independent ideological consciousness reflects the intrinsic demand of the popular masses. It is the consciousness of man as the master of his destiny and the will to carve out his destiny by himself.

Independent ideological consciousness plays a decisive role in the socio-historical movement and the revolutionary movement.

It means that independent ideological consciousness is a key factor that determines all the people's roles in the revolution and construction.

It enables the people to fight for victory in the revolution with a correct class standpoint and display a strong will and fighting spirit.

**65. What does it mean that the people's ideology should be regarded as the key factor in the revolution and construction?**

As the revolutionary movement is a conscious movement the people's ideology should always be regarded as fundamental in the revolutionary struggle and construction work.

Considering the people's ideology as the key in the revolution and construction means solving all the problems by attaching paramount importance to the ideological factor and enhancing the role of ideological consciousness.

To attach paramount importance to the ideological factor is to pay primary attention to the people's ideology and make all the conditions affecting the revolution and construction ripe by relying on the ideological factor.

Solving all the problems by raising the role of ideological consciousness means dealing with all the problems arising in the revolution and construction by way of stimulating the people ideologically, not in technical, businesslike or administrative way.

## **66. What is the position and role a leader takes and plays in the socio-historical movement?**

The Juche idea has newly delineated the position and role a leader takes and plays in the socio-historical movement, the revolutionary movement.

According to it, a leader holds the absolute position and plays a decisive role in the development

of history and the revolutionary struggle.

**67. What does it mean that the leader takes the absolute position in the development of history and the revolutionary struggle?**

It means that he, as the centre of the driving force of revolution and a socio-political organism, is in a special position that nobody can take the place of.

**68. What is the absolute position a leader takes in the development of history and the revolutionary struggle?**

It, in a word, is the centre of socio-political organism.

The leader is the centre of unity that integrates the party, the army and the people together into a socio-political organism. In other words, he is the centre of ideological cohesion, organizational unity and moral obligation-based unity of the party, the army and the people.

He is the centre of leadership that commands the activities of a socio-political organism in a unified manner. As the centre controlling the living activities of an individual is the brain the centre ensuring the

living activities of the socio-political organism that consists of a host of people is the leader, the top brain of it.

**69. What does it mean that the leader plays a decisive role in the development of history and the revolutionary struggle?**

It means that he plays a decisive role in carving out the destiny of the popular masses, the driving force of revolution.

**70. What is the content of a decisive role played by the leader in the development of history and the revolutionary struggle?**

The leader establishes and develops the guiding ideology of the revolution and indicates the path of the revolution to the popular masses.

He leads the revolution to victory by building up the driving force of the revolution and enhancing its role steadily.

He also solves the issue of his successor correctly to make it possible to achieve ultimate victory of the revolution.

**71. What does the Juche idea teach in its guiding principles?**

The Juche idea has explained the guiding principles to be maintained in the revolutionary movement in a comprehensive way. Its guiding principles refer to maintaining the independent stand, applying creative methods and putting main emphasis on ideology in the revolution and construction.

**72. What is the principle of maintaining the independent stand?**

The principle of maintaining the independent stand helps the popular masses take the position as the master of the revolution and construction.

It requires establishing Juche in ideology, pursuing independence in politics, achieving self-support in the economy and adhering to self-reliance in national defence.

**73. What does the establishment of Juche in ideology mean?**

The principle of establishing Juche in ideology is the guiding principle of applying independence to the sector of ideology.

Establishing Juche in ideology means ensuring that the popular masses are aware that they are the master of the revolution and construction, think about and do everything with the revolution in their country at the centre and take the standpoint and attitude of solving all the problems with their own wisdom and efforts.

#### **74. Why does Juche have to be established in ideology?**

The reason why Juche has to be established in ideology is that the revolution and construction are the activities the people conduct consciously.

Only when Juche is established in ideology can it be established in all the fields including politics, the economy and national defence.

This also helps the party and people in each country carry out not only the revolution in their country but the world revolution successfully.

#### **75. What should be done to establish Juche in ideology?**

To establish Juche in ideology the popular masses should arm themselves with independent



revolutionary ideology and the lines and policies of their party.

They also must be well versed in their own things. This means that they should be well aware of their country.

It is important to have a high sense of national dignity and revolutionary pride in establishing Juche in ideology.

It is also imperative to develop national culture and raise the cultural and technical level of the popular masses.

Flunkeyism and all other outdated ideologies should be rejected.

## **76. What does it mean to maintain independence in politics?**

Maintaining independence in politics is the guiding principle of translating independence into politics.

Maintaining independence in politics means administering politics that defends national independence and sovereignty and the interests of the people and relies on the strength of the people.

### **77. Why does independence have to be maintained in politics?**

Politics is very important in social life.

Political independence is the first symbol and the foremost life of an independent sovereign state.

And the revolutionary struggle is, first of all, to provide political independence for the popular masses.

### **78. What should be done to maintain independence in politics?**

To adhere to independence in politics a government for the people should be established.

Only when the popular masses have the government that serves them and become the genuine master of state and society can they achieve political independence and lead an independent and creative life.

To hold fast to independence in politics one's own political force should be built. To this end, it is imperative to strengthen the party, the guide of the revolution, achieve unity between the leader, the party, the army and the people and rally all the people closely around the party and the leader with the

revolutionary army as the core.

It is also important to adopt one's own guiding ideology, work out lines and policies independently according to one's own decision and put them into practice.

Complete independence and equality should be exercised in foreign relations.

### **79. What does it mean to enhance self-support in the economy?**

Achieving self-support in the economy is the guiding principle of applying independence to the economic sector.

Carrying out the principle of achieving self-support in the economy means building the self-supporting national economy. To build the self-supporting national economy means to construct the economy that does not rely on others, but develops on its own.

### **80. Why does the self-supporting principle have to be maintained in the economy?**

The self-supporting economy makes it possible for a country to consolidate its independence, live

independently, establish Juche in ideology, maintain independence in politics, achieve self-reliance in national defence and provide the people with an affluent material and cultural life.

It also helps it get rid of national inequality, achieve its comprehensive development, promote economic cooperation with other countries on the principle of complete equality and mutual benefits and provide against the economic plunder by the imperialists.

### **81. What should be done to build the self-supporting national economy?**

The construction of the self-supporting economy necessitates adherence to the self-reliant principle in the economic construction.

The economy should be developed in a diverse and comprehensive way.

It is also important to provide latest technologies for the economy and train a great number of technical personnel.

Bases that produce raw materials and fuel with locally available resources should be built.

**82. What does it mean to carry out the principle of adhering to self-reliance in national defence?**

Holding fast to self-reliance in national defence is the guiding principle of applying independence to the sector of national defence.

To carry out the principle of maintaining self-reliance in national defence means to defend the country with one's own efforts. In other words, it means that each country has to build the strong military power with which to defend the country with its own efforts and solve all the problems arising in the construction of national defence and military activities in line with the interests of the people and the actual conditions of the country.

**83. Why does the principle of maintaining self-reliance in national defence have to be carried out?**

Self-reliance in national defence is one of the main symbols for an independent sovereign state. As long as imperialism exists the country without the self-defensive military might cannot actually be a completely sovereign state.

Self-reliance in national defence is a military guarantee for the country's political independence and economic self-support. Only when a country adheres to the self-reliant principle in national defence can it repulse imperialist aggression and intervention, achieve political independence and economic self-support and defend the social system and the people's safety.

#### **84. What should be done to carry out the principle of self-reliance in national defence?**

It is essential to build the self-defensive armed forces to carry out the principle of self-reliance in national defence.

It is also important to establish an all-people and nationwide defence system. To this end, it is necessary to turn the whole army into an army of cadres, update it, arm the entire population and make the whole country a fortress.

It is imperative to give full play to the political and ideological superiority of the revolutionary armed forces.

The self-reliant defence industry should be built and the rear should be strengthened.

### **85. What are the creative methods?**

The creative methods are to rely on the popular masses and do things in accordance with the actual conditions.

The methods make it possible to step up the revolution and construction remarkably by giving the fullest play to the people's role, revolutionary enthusiasm and creative initiative.

### **86. What does it mean to rely on the popular masses?**

To rely on the popular masses means to solve all the problems arising in the revolution and construction by relying on their strength and making the most of their creativity.

### **87. Why do the revolution and construction have to be pushed by relying on the popular masses?**

It is because the popular masses are a key player in pushing the revolution and construction.

It is the popular masses with an inexhaustible creative ability who play a decisive role in carrying out the revolution and construction. Only when one

relies on the popular masses can one solve any problem successfully and push the revolution and construction.

**88. What is important in carrying out the revolution and construction by relying on the popular masses?**

An important thing in carrying out the revolution and construction by relying on the popular masses is to work out lines and policies by representing the demand and aspirations of the masses and make them their own affairs that they have to deal with.

The other one is to rally the popular masses into a political force.

It is also necessary to oppose all sorts of the old that hampers innovation.

It is important to conduct mass movements on a large scale.

Revolutionary methods of work should also be established.

**89. What does it mean to do things in accordance with the actual conditions?**

It means solving all the problems creatively in



accordance with the actual situation that changes and develops and the specific conditions of the country.

**90. Why do the revolution and construction have to be carried out in line with the actual conditions?**

It is because the revolution and construction are carried out in different periods and in specific environment of each country.

In the revolution and construction there is no right way that suits both all the ages and all the countries.

Therefore, all the problems should always be solved creatively in keeping with the actual conditions by starting from the reality.

**91. What is important in carrying out the revolution and construction in line with one's own specific situation?**

An important thing in pushing the revolution and construction in line with one's own actual conditions is to take subjective and objective conditions in the revolution of one's country into full consideration and work out lines, policies, strategies and tactics according to them.

It is also important to approach the established theories properly. When approaching prepositions and formulas of the previous theories one should study what requirements of the times they reflected and from what premises they came and apply them to meet one's own specific reality according to one's own characteristics.

It is also necessary to explore new principles and ways to carry out the revolution and construction in line with the historical conditions of the times and one's own specific situation.

It is important to approach other's experience critically and creatively.

## **92. What is the principle of placing the main stress on ideology?**

Giving priority to the ideological transformation and political work constitutes the principle of placing the main emphasis on ideology.

The principle guarantees the principles of maintaining the independent stand and applying the creative methods in the revolution and construction.

**93. What does it mean to give priority to the ideological transformation?**

It means placing above all other work the training of people into genuine social beings by transforming their ideological consciousness.

**94. Why should priority be given to the ideological transformation?**

Because it is essential in remoulding the people into genuine social beings.

The ideological transformation is also more difficult than the improvement of material life and the cultural and technical development.

The ideological transformation is a serious revolution.

**95. What does it mean to give precedence to political work?**

It means arming the popular masses with the party's lines and policies ahead of other work and arousing their revolutionary enthusiasm so that they wage the revolutionary struggle and construction work successfully with a high degree of consciousness and positiveness.

## **96. Why does precedence have to be given to political work?**

It is because political work is an indispensable need for successfully pushing the revolution and construction.

As the revolution and construction are carried out by people their success depends on how work among people is conducted.

Work among people is, in essence, political work and work with people's ideology.

So, priority should be given to political work that stimulates the people's ideology in order to carry out the revolution and construction successfully.

## **97. What is important in applying the principle of giving precedence to political work?**

It is important to properly combine the administrative, technical and economic affairs with political work while giving precedence to it.

Main emphasis should be placed on political and moral incentives and material incentive should be combined with them properly.

Political work should be relied on scientific and revolutionary methods.

It should be conducted by way of persuasion and education and in diverse forms and methods.

It should also be conducted by the popular masses themselves.

It should be closely combined with revolutionary practice.

### **98. What is the historic position of the Juche idea?**

The Juche idea is a perfect revolutionary idea that has reached the highest stage in the development of revolutionary ideas.

Fundamentally different from other previous philosophies, the Juche idea is based on the man-centred philosophical principle and shows the most correct way for carving out man's destiny.

It explains all the contents of the revolutionary outlook on the world comprehensively and perfectly.

It is a great idea that represents the present age and the whole historical period.

It gives perfect answers to all the problems arising in revolutionary practice at present when the popular masses are fighting for national liberation and class and human emancipation after emerging as the master

of history and their destiny.

It also deals with the issues of future society where independence of the popular masses will have been fully provided throughout the world.

### **99. How have the study and dissemination of the Juche idea been conducted over the world?**

Teachers and students at a teacher training college in Mali formed a group for studying Comrade Kim Il Sung's works, the first Juche idea study group in the world, in April 1969.

Since then national and regional organizations for studying the Juche idea had been formed throughout the world. Against this background the International Institute of the Juche Idea was inaugurated in April 1978.

At present there are more than 1 000 study groups and 27 national committees in some 110 countries as well as four regional organizations in four continents.

The International Institute of the Juche Idea has a pyramid-typed system for studying and disseminating the idea.

Activities for studying and disseminating the Juche idea have been conducted worldwide on the

basis of the well-functioning system.

The Board of the International Institute of the Juche Idea decided at the 13th enlarged meeting of its executive committee in April 2011 to hold the World Conference on the Juche Idea in Pyongyang, the DPRK, home to the Juche idea, in commemoration of the Day of the Sun (April 15) in 2012 to mark the hundredth birthday of President Kim Il Sung.

### **100. What is the significance of the World Conference on the Juche Idea?**

The World Conference on the Juche Idea will contribute greatly to commemorating the hundredth birthday of President Kim Il Sung, who had performed brilliant exploits in the history of human thought by establishing the immortal Juche idea, as a great event in human history and a great political festival.

It will be a historic occasion that extols the great exploits President Kim Il Sung had performed in the Korean revolution and the cause of making the world independent under the banner of the Juche idea and will prove that the validity and vitality of the Juche idea are being inherited by Songun politics developed

and enriched by leader Kim Jong Il.

It will be of great help to invigorating the activities of the Juche idea study organizations and followers throughout the world and stimulating the study and disseminating of the idea.



## **JUCHE IDEA: ANSWERS TO HUNDRED QUESTIONS**

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