

2. THE PHILOSOPHICAL PRINCIPLE OF THE JUCHE IDEA

The Juche idea is a new philosophical thought which centres on man.

As the leader said, the Juche idea is based on the philosophical principle that man is the master of everything and decides everything. The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything.

That man is the master of everything means that he is the master of the world and of his own destiny; that man decides everything means that he plays the decisive role in transforming the world and in shaping his destiny.

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

The leader made it clear that man is a social being with Chajusong, creativity and consciousness.

Man, though material existence, is not a simple material being. He is the most developed material being, a special product of the evolution of the material world. Man was already outstanding as he emerged from the world of nature. He exists and develops by cognizing and changing the world to make it serve him, whereas all other material lives maintain their existence through their subordination and adaptation to the objective world.

Man holds a special position and plays a special role as master of the world because he is a social being with

Chajusong, creativity and consciousness.

The leader gave a new philosophical conception of man by defining Chajusong, creativity and consciousness as the essential features of man, the social being.

Chajusong, creativity and consciousness are man's social qualities which take shape and develop socially and historically. Man alone in the world lives and conducts activity in social relationship. He maintains his existence and achieves his aim only socially. Chajusong, creativity and consciousness are peculiar to man, the social being.

Man is a being with Chajusong, that is, an independent social being.

Chajusong is an attribute of social man who is desirous of living and developing in an independent way as master of the world and his own destiny. On the strength of this quality, man throws off the fetters of nature, opposes social subjugation of all forms and puts everything at his own service.

Chajusong is the life and soul of man, the social being. When Chajusong is referred to as man's life and soul, it means social and political integrity. Man has a physical life and also social and political integrity. The physical life is what keeps a man alive as biological organism; social and political integrity is what keeps him alive as social being.

Man is a being with creativity, that is, a creative social being.

Creativity is an attribute of social man who transforms the world and shapes his destiny purposefully and consciously. By virtue of his creativity, man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new.

Creativity, like Chajusong, constitutes an essential quality of man, the social being. Chajusong finds expression mainly in man's position as master of the world; creativity is

expressed mainly in man's role as transformer of the world.

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

Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself. Because he has consciousness man understands the world and the laws of its motion and development, reshapes and advances nature and society as he desires. Consciousness guarantees the Chajusong and creativity of man, the social being, and ensures his purposeful cognition and practice.

Chajusong, creativity and consciousness, after all, are what enables man to be superior to any other being and to be the most powerful being in the world, to approach the world not fatalistically but revolutionarily, not passively but actively, and to reshape the world not blindly but purposefully and consciously. Man, the social being, who has Chajusong, creativity and consciousness, is precisely the only dominator and remaker of the world.

Man cannot, of course, live outside the world; he lives and conducts his activity in the world.

Nature is the object of man's labour and also is the material source of his life. Society is a community where people live and conduct activities. Natural environments and social conditions have a great effect on human activity. Whether natural environments are good or bad and, in particular, whether the political and economic systems of a society are progressive or reactionary—these factors may favourably affect human endeavour to remake nature and develop society or limit and restrict that activity.

But man does not merely adapt himself to environments and conditions. By his independent, creative and conscious activity, man continuously transforms nature and society, changing as he desires what does not meet his needs, and

replacing what is outdated and reactionary with what is new and progressive. This is man's endeavour and struggle to change and transform the world into one that serves man better.

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.

It had already been known that the world consists of material and changes and develops as a result of the motion of material. The Juche idea gives a new world outlook by answering the question of who is the master that dominates nature and society and where is the force that transforms them. That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man.

The Juche idea shows a new viewpoint and attitude to the world, on the basis of man's position and role as master of the world.

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

Taking a man-centred attitude towards the world means approaching the world from the viewpoint of interests of man, the master of the world.

The world should naturally be approached from this angle because man is the master of the world. Man understands and transforms the world in order to bring everything in the world to serve him. Man is the most precious being in the world, and his interests are more valuable than any others in the world. Everything in the world has its value only when it serves man. Therefore, approaching the world from the viewpoint of making it serve man better is an absolutely correct viewpoint and attitude to the world.

Approaching the world by focussing on man means

dealing with the change and development of the world mainly on the basis of the activity of man who transforms it.

Man is the most powerful being in the world, and man alone is capable of transforming the world. It is man and none other that requires its transformation and performs this work. Man acts upon and transforms the world as he desires, drawing on the objective laws. The world is changed for the benefit of man only by his energetic activity. For this reason, it is an absolutely correct viewpoint and attitude to the world to approach its change and development from the standpoint of man's positive activity to transform nature and society purposefully and consciously to meet his own desire.

The Juche viewpoint and attitude to the world are truly revolutionary in that they enable men to transform the world and shape their destiny independently, creatively and consciously, with a high degree of awareness that they are masters of the world and their own destiny.

The Juche world outlook which is based on the philosophical principle that man is the master of everything and decides everything, is an absolutely correct outlook on the world in our time.

As history advances, man's position and role as master of the world are strengthened, and the extent of people's domination over the world increases daily through their independent, creative and conscious struggle. In our time the masses of the people have emerged as true masters of the world, and through their struggle the world is being changed more and more to serve the masses. Today the position and role of the masses of the people as masters of the world are becoming more stronger than ever before. This reality proves more patently the validity and vitality of the principle of Juche philosophy that man is the master of everything and decides everything.

3. THE SOCIO-HISTORICAL PRINCIPLES OF THE JUCHE IDEA

The Juche idea clarifies the laws of historical development and social revolution. This idea has thrown a fresh light on the fundamental principles of the social movement, the revolutionary movement, of the working masses who create and develop history.

The socio-historical principles elucidated by the Juche idea constitute a new socio-historical outlook, the Juche outlook on history.

1) THE MASSES OF THE PEOPLE ARE THE SUBJECT OF SOCIAL HISTORY

The question of the subject of history is a basic question in understanding the development of society, the development of revolution, from the attitude and point of view of Juche.

As the leader instructed, the working masses are the subject of history and the motive force of social progress.

History develops through the struggle of the masses to transform nature and society. That history develops precisely means that the position and role of the masses as the subject of history are enhanced.

The socio-historical movement has its own peculiar laws which are different from those of natural motion. Of course, the social movement has something in common with the natural movement in that it is also a motion of material. The social movement, too, is governed by the universal laws of