

LECTURE COURSE:

## Q & A

### On the Juche Idea No.1

#### ***Q1 What is the characteristic of the Juche idea?***

The characteristic of the Juche idea that is fundamentally different from all kinds of the preceding ideas is shortly that this idea is a man-centred philosophical thought.

General Secretary Kim Jong Il said:

"The Juche idea is a new philosophical thought which centres on man." ("On the Juche Idea")

That the Juche idea is a man-centred philosophical thought means that this idea newly raised the fundamental question of philosophy by regarding man as the main factor, and showed the viewpoint and attitude toward the world by focussing on man.

Until now, there existed a number of trends of philosophy in the human history of philosophical thoughts. But all of them were idealistic world outlooks centring on a mysterious being like "God" and spirit or matter-centred materialistic world outlooks. Of course, there were various types of "human philosophy" that advocated placing stress on man among the previous philosophical thoughts. However, they were nothing but philosophies of life dealing with what a human being is and what a man's life is.

The Juche idea, first, newly raises the relationship between the world and man, and man's position and role in the world, as the fundamental question of philosophy, and clarifies the fundamental principle that man is the master of everything and decides everything.

The question of man's position and role in the world is not a pure question of human being, but a question of world outlook in light of putting man in the centre of philosophical consideration. That is why the principle that answers this question becomes the principle of man-centred world outlook, and at the same time becomes the principle that serves shaping man's destiny.

By focussing on man, the Juche idea, also, gives a new view of the world that the world is dominated and transformed by man and that it develops by man's volitional action and role, in the direction of serving man and in keeping with the development of man. And on the basis of the Juche view of the world, the Juche idea shows a new viewpoint and attitude toward the world that the world must be approached from the viewpoint of man's interests and on the basis of man's activity.

Like this, the characteristic of the Juche idea that is fundamentally different from all the former philosophical thoughts is that this idea newly raises the fundamental question of philosophy by focussing on man and shows the viewpoint and attitude toward the world by regarding man as the main factor.

The Juche idea is a man-centred philosophical thought. For this reason, it is a thorough revolutionary philosophy, a political philosophy.

As the Juche idea is an idea which was created in an arduous struggle to respond to the demand of revolutionary practice and developed and enriched in the course of giving answers to the ideological and theoretical questions arising in the revolutionary practice, it is a powerful ideological and theoretical weapon to highlight the absolutely correct way of revolutionary struggle.

The Juche idea was evolved in the process of responding to the masses' demand and generalizing experiences attained in their struggle, proceeding from the viewpoint and attitude that the popular masses are the masters of everything and decide everything. Therefore, the Juche idea becomes the absolute truth which meets the people's desire for independence and which the masses can easily understand with regard to it as the weapon of their struggle.

Herein lies the reason why the Juche idea is a thorough revolutionary philosophy.

Besides, the Juche idea is not only a revolutionary philosophy but also a political philosophy that clarifies the basic principle of politics.

The destiny of the masses is shaped along with the development of society, which is guided by politics. So, only a philosophical ideology clarifying the basic principles of politics in a scientific way can make a real contribution to shaping the destiny of the masses.

The principles of the man-centred philosophical world outlook and the socio-historical outlook as well as the principles of the outlook on the revolution that are all elucidated by the Juche idea, are not only the most scientific principles of world outlook but also the basic principles of politics that guarantee social development straightforwardly. In this sense, the Juche idea is regarded as a political philosophy.

The characteristic of the Juche idea as a philosophical thought is that this idea is not only a man-centred philosophical thought but also a thorough revolutionary philosophy or a political philosophy.

## ***Q2 What demand of the times does the Juche idea reflect?***

The Juche idea emerged in reflecting the demand of the age of Juche, a new era in history that is fundamentally different from all the preceding ages.

President Kim Il Sung said:

"The present era is the era of independence when the oppressed and humiliated people have emerged as masters of the world and are carving out their destiny independently and creatively." ("Kim Il Sung Works, Vol.34")

During the whole period of thousands years of long antagonized class society, the working masses were deprived of the position as master in the society, being subjected to the exploitation, being ignored their fundamental rights by a handful of ruling classes, exploiting classes.

In the early part of the 20th century, the October Socialist Revolution registered victory in Russia. The revolutionary struggles of the working class against the domination of capital were sharply intensified afterwards in European capitalist countries. And the people in the colonial countries of Asia, who had long suffered the colonial exploitation and oppression of imperialism, rose up in their national liberation struggles.

All these stirring events on the international arena at that time showed that a radical change was taking place in the position and role of the masses who had been only the object of history for a long.

A new era in history, the age of Juche, demanded urgently that the broad masses, who emerged as masters of history, seize their own destinies in their own hands and carve them out in an independent and creative manner unprecedentedly.

In Korea, it was of a matter of particular importance to meet this basic demand of revolutionary

practice in a new age in light of the peculiarities of its historical development and the complexity and adversity of its revolution.

In Korea in the past, flunkeyism was fostered; and factional strife was severe because of the corrupt and incompetent feudal rulers in the Ri Dynasty. As a result Korea was ruined. Nevertheless, the nationalists and self-styled Marxists in the 1920's followed the evil practices of flunkeyism and factional strife. They did not try to carry out the revolution on their own initiative but dreamed of achieving independence by depending on foreign forces. At that time, those who were allegedly engaged in the communist movement formed their own party groups and called frequently at the Comintern to gain its recognition. And they endeavoured to imitate mechanically the established theories and experience of others, without taking into consideration the historical conditions and specific realities in Korea where a colonial and semi-feudal society was in existence. In this way, flunkeyism and dogmatism were very serious obstacles in the way of revolution.

The Korean revolution which opened up the age of Juche was a difficult and complex revolution which had to fulfill the tasks of the anti-imperialist national-liberation revolution against the formidable Japanese imperialists and the tasks of the anti-feudal, democratic revolution simultaneously. It was an arduous revolution which had to hew out an untrodden path.

Such circumstances demanded more urgently that the Korean people choose the road of revolution in reliance on their own independent conviction and judgement and open up the path ahead of revolution on the basis of their own strength and in an independent and creative way.

Just at that moment, President Kim Il Sung, still in his teens, gained a wise insight into the demand of the coming new age before anyone else and created a new revolutionary idea, the Juche idea that reflected the demand most correctly.

The Juche idea was created as a correct reflection of the demand of a new age in history, the age of Juche. For this reason, it became the most scientific revolutionary idea which enables the popular masses to carve out their own destinies independently and creatively.

### ***Q3 What is the ideological and mental source of the Juche idea and its premise?***

The ideological and mental source of the Juche idea is the idea of "Aim High" and its premise is Marxism-Leninism.

The ideological and mental source of the Juche idea is the idea of "Aim High" put forward by Kim Hyong Jik, the father of President Kim Il Sung and an outstanding leader of the anti-Japanese national liberation movement in Korea.

"Aim High" means what it says.

The idea of "Aim High" is a revolutionary and patriotic idea originated from the historical lessons of the Korean people's arduous struggle to restore the country. This idea implies an ardent love for one's own country, nation and people, an absolute trust in the strength of the popular masses and a thorough-going spirit of independence that one must always win the nation's independence by one's own effort.

With the spirit of ardent love for country, nation and the people and with an ideology of attaching importance to the popular masses and an ideology of self-independence as the most precious sustenance,

President Kim Il Sung embarked on the road of revolution and went among the people to seek for a new path for the revolution.

In this course, the President found two starting points of the Juche idea. One of them is that the masters of the revolution are the popular masses and when one goes among the people to educate and mobilize them, one will be able to register victory in the revolution. Another starting point is that the revolution should be carried out not by anyone's approval or instruction but by one's own conviction and on one's own responsibility, and all problems arising in the revolution and construction should be solved in an independent and creative way.

When President Kim Il Sung met the delegation of the American Popular Revolutionary Alliance of Peru visiting the DPRK from the late June to the early July 1983, he said that, in the first period of his revolutionary activities, he viewed critically the actual situation of the Korean nationalist movement and initial communist movement and felt keenly that the revolution should be waged on the strength of one's own people and that one's own problems should be solved on one's own responsibility. And he further said that his father, too, had much revolutionary influence on his conceiving such idea.

Like this, the idea of "Aim High" served as a source of the Juche idea: a revolutionary idea of the masses based on the principle that the masses are masters of the revolution and construction and the motive force of the revolution and construction; or an independent revolutionary idea based on the principle that people in each country are the masters and the motive force of their own revolution.

The ideological and theoretical premise for the Juche idea is Marxism-Leninism.

President Kim Il Sung was engrossed in reading books on Marxism-Leninism not because of taste for learning and spirit of inquiry but from the standpoint of finding answers to the question of in what way one can defeat the Japanese imperialists to regain the country and eradicate inequality of society to make the working people enjoy a happy life.

In this course, the President sympathized with a socialist ideology embodied in Marxism-Leninism, but he saw through its limitations of an age, its historical limitations. And through a profound analysis of it, he found new principles of revolution and built the frame of an independent revolutionary idea, the Juche idea.

For this reason, the Juche idea is deeply connected with Marxism-Leninism that asserted liquidating exploitation and oppression of man by man, eradicating all kinds of social inequality and building a socialist society where the broad masses of the people including working class enjoy a free and equal life.

However, this never means that the Juche idea is an idea which inherited directly some principles of Marxism-Leninism.

Though the Juche idea is an idea connected with Marxism-Leninism, it is a new, original revolutionary idea which gave answers to the demands of a historical age different from that of Marx and Lenin, and was evolved and systematized with its own peculiar principles.

#### ***Q4 What is the Juche philosophical outlook on the world?***

The Juche philosophical outlook on the world is the view of, and the viewpoint and stand to the world centring on man.

General Secretary Kim Jong Il said: The Juche outlook on the world that established the view of the world with man at the centre and that clarified the viewpoint and stand towards the world centring on man, marks the highest stage in the development of the world outlook.

The Juche philosophical outlook on the world is, first of all, the view of the world centring on man.

The Juche philosophical outlook on the world clarifies that the world is dominated and transformed by man and that the world develops in accordance with the development of man and in the direction of serving himself on the part of his volitional action and role, on the basis of the fundamental principle that man is master of everything and decides everything.

The Juche philosophical outlook on the world, next, is the viewpoint and attitude toward the world with man at the centre.

The Juche philosophical outlook on the world clarifies that it is necessary to approach the world from the viewpoint of interests of man and deal with the change and development of the world focussing on man because man is dominator and transformer of the world.

There have been various types of world outlooks in history, but there was none that indicated clearly the view of, and the viewpoint and stand on the world placing man at the centre. Even the materialists who in the past had regarded the world as a material object, to say nothing of the idealists who considered it as a world of ideas or spirit, could not put forward the view of, the viewpoint and approach towards the world with man at the centre. The preceding materialistic and dialectic outlook on the world of Marxism clarified scientifically that the world consists of matters, changing and developing continuously but never elucidated the view of, and the viewpoint and attitude toward the world with man at the centre.

The Juche philosophical outlook on the world finds expression in being the man-centred philosophical outlook on the world. It newly raised the position and role of man in the world as the fundamental question; and is developed and systematized on its fundamental principle that man is the master of everything and decides everything. In this sense, it is different from all the preceding philosophical outlooks on the world.

### ***Q5 What is the fundamental question of philosophy newly raised by the Juche idea?***

The fundamental question of philosophy raised by the Juche idea is concerned with the position and role occupied and played by man in the world, the relationship between the world and man.

General Secretary Kim Jong Il said:

"Since the question of the world's origin had been made clear by the materialistic viewpoint, the Juche idea raised a new problem concerning the position and role of man in the world as the basic question of philosophy and gave an answer to the question of who is the master of the world." ("On the Juche Idea")

In general, the fundamental question of philosophy is the most basic and starting one which should be solved primarily among many questions in establishing the outlook on the world.

The fundamental principle of philosophy and the whole system and content of philosophy based on it differ in light of what kind of question is raised as the fundamental question and how it is solved.

The fundamental question of philosophy newly raised by the Juche idea has two aspects. One is the question of the position occupied by man in the world and the other is the question of the role played by man in the transformation and development of the world.

It is the fundamental question of philosophy that focusses on man in questioning as of whether man dominates the world or whether man is dominated by the world: and of what kind of role man plays in transforming and developing the world.

First, the fundamental question of philosophy that was newly raised by the Juche idea in conformity with the essence and mission of philosophy.

Philosophy regards it as its fundamental mission to make contribution to shaping mans destiny by giving the outlook on the world.

Since the fundamental question of philosophy raised by the Juche idea is not a simple question of man but the question of the relationship between the world and man, the question itself is aimed at giving an outlook on the world that clarifies the road ahead of shaping man's destiny.

If we solve the question of relationship between the world and man, the question of the position and role of man in the world, we can clarify the man-centred view of the world that the world is dominated and transformed by man; and the viewpoint and stand on the world that should be maintained in dominating and transforming the world, giving a correct way-out in shaping his destiny to this end.

Next, the fundamental question of philosophy newly raised by the Juche idea embodies correctly the lawful demand for developing the world outlook on the part of the humanity.

In the far olden times people got free from mysterious fancies step by step through their practical struggle to conquer the world and shape their destinies. What was of primary was to cognize properly the world surrounding them. It was because they could not cognize their destinies nor shape them without the proper understanding of the world.

Therefore, from the early period of the development of the philosophical outlook on the world people considered as the fundamental question of philosophy, the question of what is the origin of the world and the question of which is prior, matter or consciousness, in order to have a correct understanding of the world. The origin of the world is scientifically clarified by the Marxist materialistic and dialectic outlook on the world which elucidated that the world consists of matters and changes and develops continuously. However, this did not reach the final stage in the development of the outlook on the world. After the scientific elucidation that the world consists of matters and changes and develops continuously, it was raised as an important question to clarify correctly how man dominates the world in relationship with the world. This question can be made clear only when it is raised as the fundamental question of philosophy, the relationship between the world and man; and the position and role of man in the world and they are solved properly.

It is the Juche idea that embodied the lawful requirement of the development of the world outlook and raised the position and role of man in the world as the fundamental question of philosophy. By doing so, the Juche idea renovated the fundamental question of philosophy.

Next, the fundamental question of philosophy raised by the Juche idea reflects correctly the requirement of our time, the time of Juche.

Our time, the time of Juche in which the people's struggle for independence has been conducted in a more wide and diversified manner than ever before, needed the outlook on the world that enables the masses to shape their destinies independently and creatively with high awareness of being masters of their

destinies. This is the question that can be only solved when the question of the position and role of man in the world is raised and given solution to.

In meeting with this demand of the new era, the Juche idea raised newly the position and role of man in the world as the fundamental question of philosophy and solved it, thus providing a new starting point in the development of philosophical thoughts.

### ***Q6 What is the philosophical principle of the Juche idea?***

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

General Secretary Kim Jong Il said:

"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." ("On the Juche Idea")

The whole system and contents of the Juche idea are on the basis of the principle that man is the master of everything and decides everything. This is why this principle is called the fundamental principle or the basic principle of the Juche idea.

The philosophical principle of the Juche idea that man is the master of everything and decides everything gives an answer to the question of the relationship between the world and man in two aspects.

The philosophical principle of the Juche idea clarifies first that man is the master of everything.

That man is the master of everything means that man is the master of the world and his destiny. This clarifies the position occupied by man who is the master of the world and his destiny.

Man is a being who lives not being subordinated to the world but dominating the world in conformity with his independent demand and will.

There are various types and kinds of material beings in the world but there is no such being as who lives while dominating the world. Even the lion that is called the "empire" in the forest as well as the shark called the "master" in the sea, are not the beings that dominate the world for them to live. Although the lion eats other animals at his disposal, he is not such being as who dominates the world but the being who only adapts itself to the given circumstances. Man is the only being who lives dominating the world.

The position of man as master of the world improves continuously through history. Man dominates the world through the struggles which continue generation after generation.

That man is the master of the world is, so to speak, that man is the master of his destiny. Since man is the master of the world, the world surrounding him cannot be the master of man's destiny. The master of man's destiny is man himself.

The philosophical principle of the Juche idea clarifies next that man decides everything.

That man decides everything means that man plays a decisive role in transforming the world and shaping his destiny. This clarifies the role played by man in the transformation and development of the world.

Material and technical means and other various factors function in man's activities to transform the world. However, their functions depend on man.

Today science and technology develop, computers coordinate production process and robots manufacture trucks easily. But they are possible to be used only by the commands and programmes made by man.

In this sense, even up-to-date technical devices cannot replace the role of man and therefore, it is man who plays the decisive role in transforming the world.

Through the historical process of transforming the world, man improves his strength and wisdom and transforms and develops continuously the world at a higher level.

That man plays decisive role in transforming the world is, so to speak, that man plays decisive role in shaping his destiny. Since mans destiny is shaped through the process of transforming and developing the world and man plays the decisive role in the transformation and development of the world, there can be no other beings in the world that decide mans destiny. Mans destiny depends on how active he is in transforming the world.

Like this the philosophical principle of the Juche idea that man is the master of everything and decides everything is the most scientific and revolutionary principle that reflects correctly the demand of the world in which man lives, and gives a correct answer to the question of man's destiny.

### ***Q7 What is the reason why man is a social being?***

Man is a social being because man is a being that forms a social collective and lives and acts in social relationship.

General Secretary Kim Jong Il said:

"Man is a social being. This implies that he is a being who lives in a social relationship. This term is used to distinguish man from a natural being." ("On having a Correct Viewpoint and Understanding of the Juche Philosophy")

Man forms a society unlike other natural and biological beings. All his activities are made only in the social collective which is combined on the basis of certain social relations.

Of course, some animals live in groups, make their nests and get food jointly according to certain orders. However, there are limitations and qualitative differences between the gregarious life of animals and the living mode of man who forms a social collective and lives in social relationship.

Monkeys or chimpanzees keep the sound and walking style peculiar to them in case that they have to grow up apart from their groups. This tells that the mode of existence and the characteristics of individual animals depend not on the gregarious relationship but on their gifted instinct.

But different is the case of man. If man lives apart from the social relationship, no matter how he was born with excellent talents, he may grow up physically but cannot do upright walking which is peculiar to man to say nothing of linguistic and thinking activities. After all, only with his birth, man cannot be called a human being in a real term. He can live and develop only when he forms a social relationship, living in the social collective. This is the reason why man is called a social being.

Man is the one and only social being in the world.

Society consists of man as well as social wealth and social relationship that are not natural things and phenomena. Social wealth and social relationship are created by man, the social being. If we insist that



social wealth and social relationship made by man are also social beings, there can be no difference between man and them. Therefore, we should consider that a social being is the man who forms a social relationship, creates and enjoys social wealth.

We should not mix the term of social being used in the Juche philosophy with that in the previous philosophies.

The Marxist philosophical thought divided society into the material and the spiritual and regarded the former as social being and the latter as social consciousness. So the concept of social being used in the preceding classics included man. The preceding classics studied man in social relationship but they never used the term of social being as a peculiar one that defines the essential attributes of man.

Admitting the aspect that man is restricted and influenced by social relationship, the Juche idea explained that it consists of the basic and essential aspect that man forms a social relationship actively and transforms and develops it in a purposeful and conscious manner, thus perfectly clarifying that man is a social being.

### ***Q8 What is independence?***

Independence is an attribute of man who is desirous of living and developing independently as master of the world and his own destiny.

General Secretary Kim Jong Il said:

"Independence is an attribute of man who is desirous of living and developing in an independent way as master of the world and his own destiny." ("On the Juche Idea")

Independence is the essential and fundamental attribute of man, the social being. With independence man overcomes natural fetters and social subjugation to make everything serve him.

Independence is an attribute of opposing all sorts of subordination and subjugation.

Animals adapt themselves to the nature as part of it. They cannot maintain their existence unless they adapt themselves to the given circumstances of the world.

If monkeys or elephants in the tropical region are brought to the North Pole, they cannot live even for a week. That is because they cannot stand the cold of the North Pole and have no skill to fish like polar bears. This tells that it is the inevitable mode of existence of animals to live in being subordinated to the surrounding world.

Unlike them man does not live in the way of adapting himself to the circumstances and never allows himself to accept all sorts of fetters and subjugation, being subjugated to the external world. This is one aspect of independence as one of the fundamental attributes of man.

Independence is an attribute of making the world serve him in conformity with his will and demand.

Man is the only being who dominates the world. Since the time when he was separated from the animal world, man has regarded the world as the stage of his existence and activity and expanded domination over the world as his ability and power are strengthened.

The process of man's activity is the process of making more things and phenomena of the world serve him. The sphere of man's domination over the world is expanded and propelled in accordance with the development in the strength of his power and ability.

Since man does not only tolerate all sorts of fetters and subjugation but also dominate the world, he can become a being with independence, the independent social being.

Man conducts his activities to live and develop as master of nature, society and himself in conformity with his independent demand.

Because he lives in the world and shapes his destiny in the world, his independent demand finds expression in that to live and develop as master of nature, society and himself.

That man has the independent demand means that he has consciousness of independence. Consciousness of independence is the self-awareness of being master of his destiny; and the will of shaping his destiny by himself. With consciousness of independence, man can perform his independent activities as to reject all fetters and make everything serve him; and wage struggles in a revolutionary manner against the oppressors who encroach upon his independence.

In this respect, the decisive factor determining the performance of man's independence is said to be his consciousness of independence.

Independence is the fundamental attribute that turns man into a real human being; and therefore, becomes the life and soul of man, the social being.

### ***Q9 What is creativity?***

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

General Secretary Kim Jong Il said:

"Creativity is an attribute of social man who transforms the world and shapes his destiny purposefully and consciously." ("On the Juche Idea")

Creativity is one of the essential attributes of man, the social being.

With creativity, man transforms nature and society into that of more useful and beneficial to him by changing the old into the new.

Creativity is an attribute of man who transforms things and phenomena of the world actively, purposefully and consciously into those in keeping with man's independent desire and demand.

Monkeys or chimpanzees get their food with stones and sticks and beavers make embankments to protect their nests with trees. Their behaviours are only the blind activity based on their instinct; and therefore, there have been no changes in their activities in comparison between that in the past and that at present. However, man not only satisfies to utilize things and phenomena as they are but also transforms them actively, purposefully and consciously in conformity with his will and demand and make use of them.

Creativity is an attribute of creating the new.

The most important characteristic of man's activity is not the partial reproduction or change but the creation of the new that does not exist in ready-made forms.

Thanks to man's creative activity of creating the new he can create new things, artificial things which can never be done by nature itself. By doing so man expands ceaselessly his domination over the world.

Because he transforms things and phenomena in the world in conformity with his demand and creates the new, man becomes a being with creativity, the creative social being.

That man has creativity means that he has creative ability to transform nature and society in conformity with his will and demand. With this creative ability he becomes the most powerful being in the world and performs his creative activities to transform nature and society into that of more useful and beneficial to him.

Creative ability includes scientific and technological knowledge, experience and skill.

Scientific and technological knowledge is social consciousness that has reflected the essence and laws governing things and phenomena, methods and means to change them. By virtue of scientific and technological knowledge man can conduct his creative activity to liquidate the old and create the new. Of course man's creative activity to liquidate the old and create the new is related to experience and skill. However, experience and skill play no more decisive role than scientific knowledge does in man's creative activity.

In this respect, the main factor determining man's creativity is said to be scientific and technological knowledge, which is, so to speak, creative ability of man.

### ***Q10 What is consciousness?***

Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself.

General Secretary Kim Jong Il said:

"Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself." ("On the Juche Idea")

Consciousness is one of the essential attributes of man, the social being, along with independence and creativity.

With consciousness, man understands the world and the laws governing its movement and transforms and develops nature and society in conformity with his demand.

Consciousness is an attribute of social man that determines the activity of cognizing the world and himself.

It is the only man who cognizes the world and himself.

We can enjoy interesting talents of monkeys in the zoo or circus. They can keep their "house" clean, sweep the yard, bring a table and bowls and eat food with spoons by the commands of their managers or owners. In addition, they can be good at "calculation" such as addition and subtraction. Their acts seem quite the same as those of man.

However, their acts are never purposeful and conscious. Although monkeys assume the similar acts as man does, they are no more than the simple custom, "the second habit" which is formed through long training, and the behaviour which is gained blindly in experiencing "conditioned reflex". The monkeys without any experience in "conditioned reflex" do not use bowls and spoons nor do "calculation" which is beyond their capacity. This tells that no organism except man can conduct his activity for cognizing the world and himself.

Since only man has consciousness, he can conduct his cognitive activity for understanding the essence and laws of the world and himself.

Consciousness is an attribute of man that determines all his activities for transforming the world.

Though they are developed animals, their activities are merely biological ones based on their instinct. With only biological instinct, he cannot conduct his activities for transforming the world. By virtue of consciousness, man performs his purposeful and conscious activities for transforming everything of the world in conformity with his demand.

Man is conscious because he has consciousness.

Consciousness is a high levelled function of the brains, the most developed physical organisms of man. With consciousness man conducts his activity purposefully and consciously with certain desire and cognizes the essence and laws governing the objective world to transform and develop it in conformity with his will and demand.

Consciousness is divided into ideological consciousness and knowledge. Ideological consciousness is a consciousness that reflects the demand and interests of man, whereas knowledge is a consciousness that reflects the essence and characteristics of the objective world and the method of transforming it in conformity with man's demand.

Ideological consciousness determines the directions of forming knowledge and coordinates knowledge so that it can contribute to the realization of man's demands and interests. The higher level of ideological consciousness man has, the more active efforts he will make to acquire scientific knowledge and make it serve the society, the collective and people.

### ***Q11 How is independence, creativity and consciousness related to one another?***

Independence, creativity and consciousness, the essential qualities of man are closely related to one another and displayed in man's activity in an integrated manner.

Independence is closely related to creativity.

General Secretary Kim Jong Il said:

"Creativity cannot find full expression separately from independence; and the latter cannot be realized properly without the former." ("On Some Questions in Understanding the Juche Philosophy")

Independence is a factor which displays creativity and a guarantee for the realization of independence.

In order to live and develop independently as master of the world and his own destiny man transforms the world, shapes his destiny and performs creative activities. The higher level of independence he has, the more creativity he will display. When he has a strong desire and demand, and high sense of self-awareness and will to live and develop as master of the world and his own destiny, man can perform more creative activities.

Independence can be realized only when creativity is displayed.

When he has high level of creativity man performs due high level of creative activities and realizes independence in such a high level as that of creativity.

Consciousness is a prerequisite and a guarantee for independence and creativity.

General Secretary Kim Jong Il said:

"Consciousness is a prerequisite of independence and creativity and guarantees their realization."  
(Ibid.)

Without consciousness that determines man's activities of cognizing and transforming the world and himself, man's independence to live and develop as master of the world and his destiny; and his creativity to transform the world and shape his destiny, are inconceivable. By virtue of creativity man can set out the independent demand and perform creative activities to realize it.

The higher level of creativity man has, the more deeply he can cognize the world and himself; and the more man will conduct creative his activities to become master of the world and his destiny. The level of independence and creativity and the degree of their displaying depends, after all, upon the level of consciousness.

### ***Q12 How do independence, creativity and consciousness take shape and develop?***

Independence, creativity and consciousness take shape and develop socially and historically.

General Secretary Kim Jong Il said:

"Independence, creativity and consciousness are man's social qualities which take shape and develop socially and historically." ("On the Juche Idea")

This means that they are not inborn attributes.

Of course, man has a developed organism. It is true that his developed physical organs and their special functions are natural and biological bases which enable man to have independence, creativity and consciousness. But they do not play the decisive role in making independence, creativity and consciousness take shape.

In 60s of the 20th century people found a boy who grew up with animals in the forest of India. The boy roared instead of speaking and crept instead of upright walking. In other words, his body was man's body but his behaviour was the same as that of animals. This tells categorically that the essential qualities of man are never granted by nature.

The essential attributes of man take shape in the process in which people live and act in a society and develop historically.

Independence, creativity and consciousness are the attributes that man has when he lives in a society.

Independence, creativity and consciousness take shape in the process in which man lives and conducts his activities in a social relationship. By living and conducting his activities man stopped being a simple biological being that acts blindly and instinctively and became a special being who transforms nature and society purposefully and socially with social attributes such as independence, creativity and consciousness, and accordingly he entered a new stage of living and developing not biologically but socially. This tells that he, who is free from the world of nature, can attain social attributes and become a "human being" only when he lives in a social relationship.

Independence, creativity and consciousness are the attributes that take shape and develop through social education and practice.

Social education is an important medium which makes people's independence, creativity and consciousness take shape and develop. Man acquires and develops advanced ideas and scientific and technological knowledge achieved by the humankind through education such as family education, school education and social education. In addition, man acquires and consolidates the consciousness of

independence through social practice, examines and judges the acquired scientific and technological knowledge, and enriches it through education.

Like this, independence, creativity and consciousness of man become the social attributes that take shape and develop in the process of living and developing in a social relationship and through social education and practice, in particular.

### ***Q13 What is the Juche viewpoint on the world?***

The Juche viewpoint on the world is that the world is dominated and transformed by man.

General Secretary Kim Jong Il said:

"That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man." ("On the Juche Idea")

This means, briefly, that nature and society become the world for man thanks to the independent and creative activities of man.

Nature is dominated and reshaped by man.

Things and phenomena of nature which have caused great damages upon man's existence and development become material conditions for serving man thanks to his creative cognitive and practical activities. And things and phenomena which used not to serve man in a direct way are now made use of as means of production and living data for man. This tells that nature is dominated and reshaped by man.

Society is also dominated and transformed by man.

In human history the social system that infringed upon people's independence have changed into the social system that guarantees his independence by the people's active struggle. In particular, the working class and other broad working masses liquidated the exploiter society and established the socialist society, thus developing society more purposefully and consciously in conformity with their will and demand as masters of state power and means of production.

That the world is dominated by man does not mean that man dominates all the vast world. There are still many sectors which are not dominated by man in practice. However, the scope of man's domination over the world expands continuously in accordance with the improvement of his independence, creativity and consciousness.

That the world is transformed by man does not mean that all changes in the world are made by man.

All things and phenomena in the world have their own characteristics and change and develop in accordance with certain laws. People can transform the world in conformity with their demand only when they understand and apply these laws correctly.

After all, that the world is transformed by man does not mean that all changes in the world are made by man but that man plays the decisive role in transforming and developing the world.

### ***Q14 What is the law of transformation and development of the world propelled by man?***

The law is that the world is developed by the volitional action and role of man in the direction of serving man and in accordance with the development of man.

General Secretary Kim Jong Il said:

"The material nature of the world and its universal laws of motion having been clarified, the Juche idea presented the position and role of man in the world as the fundamental question of philosophy and proved that man is the master of everything and decides everything. It explicated on this basis the law that governs the domination, transformation and development of the world by man."

The law of domination, transformation and development of the world by man clarified by the Juche idea is that the world is developed by the volitional action and role of man.

That the world is developed by volitional action and role of man is the law that clarifies the main factor in dominating, transforming and developing the world.

That the world is dominated, transformed and developed by volitional action and role of man means that this is done by the independent, creative and conscious activities of man. The volitional action and role of man over the world is the process of activities to dominate and transform the world, which is, in essence, the independent, creative and conscious activities of man. With his independent, creative and conscious activities man transforms the world ceaselessly in conformity with his own demands. This finds its clear expression in the fact that nature and society are transformed in conformity with his interests only by his active role.

The Juche viewpoint of the law of domination, transformation and development of the world by man is that the world develops in the direction of serving man.

That the world develops in the direction of serving man is the law that clarifies the main direction of domination, transformation and development of the world by man.

That the world develops in the direction of serving man means, briefly, that the world is transformed in the direction of realizing mans independence more wonderfully. As long as the fundamental purpose of mans activity is to realize his independence and his activity for independence is deepened continuously, it is inevitable that the world develops more and more in the direction of serving man.

That the world develops in the direction of realizing independence of man can find its concrete expression in the fact that fields and targets of nature and society are continuously expanded to serve man.

The Juche viewpoint of domination, transformation and development of the world by man is, next, that the world develops in accordance with the development of man.

That the world develops in accordance with the development of man is the law that clarifies the feature of transformation and development of the world by man.

That the world develops in accordance with the development of man is that the development of the world is accelerated in accordance with the development of independence, creativity and consciousness. The acceleration of domination, transformation and development of the world depends on the degree of man's development and the developing standard of man's independence, creativity and consciousness. Therefore, the development of the world is further accelerated in accordance with the development of man's independence, creativity and consciousness and the strengthening of his activity.

That the world develops in accordance with the development of man can find its clear expression in the fact that the transformation and development of nature and society is rapidly made in accordance with the development of man s independence, creativity and consciousness.

***Q15 What are the Juche-oriented viewpoint and attitude towards the world?***

The Juche-oriented viewpoint and attitude toward the world, means approaching the world from the viewpoint of interests of man and dealing with the change and development of the world mainly on the basis of the activities of man.

The Juche-oriented viewpoint and attitude toward the world firstly means approaching the world from the viewpoint of the interests of man.

General Secretary Kim Jong Il said:

"Taking a man-centred attitude towards the world means approaching the world from the viewpoint of interests of man, the master of the world." ("On the Juche Idea")

Approaching the world from the viewpoint of interests of man means observing and approaching the world in the aspects of making the world serve the interests of man.

To this end, it is necessary to keep it as the top principle to defend man's independent right and interests and to make all the problems arising in the cognitive and practical activities serve man's demand for independence.

To this end, it is important to define the targets of cognition and practice, select means and method and evaluate the result in conformity with man's demand for independence.

The Juche-oriented viewpoint and attitude toward the world secondly means dealing with the change and development of the world mainly on the basis of the activities of man.

General Secretary Kim Jong Il said:

"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." (Ibid.)

Dealing with the change and development of the world mainly on the basis of the activity of man means to think man's activity as the main in cognizing and transforming the world and solve all problems by mobilizing his creative ability.

After the Korean War, the DPRK planned to establish the foundations for socialist industrialization after recovering the damage of the war but she was short of everything such as raw materials, fund, manpower, etc. At that time President Kim Il Sung found the key to overcoming difficulties in trusting the people and mobilizing their strength.

The President visited the working class in Kang-son Steel Plant and told them about the grave situation of their country. He said that he trusted only the workers, appealing them to produce 10,000 tons of steel more. The workers who received his love and trust rose as one and produced 120,000 tons of steel with the blooming mill that had capacity of producing only 60,000 tons. This surprising news immediately spread over the whole country, creating miracles in many parts of the country. This is the brilliant success that was made through applying the viewpoint and attitude toward dealing with the change and development of the world mainly on the basis of the activities of man.

In order to deal with the change and development of the world mainly on the basis of the activity of man, it is necessary to keep it as the first process to train man into more powerful being in all activities and to solve all problems by the method of enhancing his creative role.