

Mission of Philosophy and Fundamental Question of Philosophy

In order to study the Juche philosophy, equip ourselves with this philosophy and apply it to life, it is necessary to recognize what is the mission of philosophy that was clarified by this philosophy and the fundamental question of philosophy clarified by it as well. Only when doing so, can it be possible to understand the whole contents of the Juche philosophy and its originality and truthfulness and apply this philosophy to life under whatever circumstances and conditions. Therefore, the understanding of the mission of philosophy clarified by the Juche philosophy is the first step in studying the Juche philosophy.

1. The Mission of Philosophy

1) Of Importance to Have a Correct Understanding of the Mission of Philosophy

Any science as a form of social consciousness has its peculiar mission regardless what kind of academic field it represents. A science without its peculiar mission to be fulfilled is worthless to be called science with a unique stance. Sooner or later such science will be abandoned due to being useless. The reason for why philosophy has maintained its particular academic position for some thousands of years and been studied by a great number of people lies in that it has its peculiar mission any other sciences can not have for it.

Then what is the mission of philosophy?

The question of the mission of philosophy is that what the philosophy is necessary for or what the ultimate purpose of philosophy is.

How to understand the mission of philosophy influences his view of and attitude toward the researchers' approach to the philosophy. Therefore, in order to make a correct study of philosophy it is necessary to give precedence to making a clear understanding of the mission of philosophy.

Only when grasping the mission of philosophy clearly, can they study the philosophy in the right direction and with proper methods in accordance with the mission of philosophy.

In order to establish a scientific philosophical theory, it is necessary to put forward the philosophical tasks correctly and give solutions to many questions including clarifying the fundamental question of philosophy. This is possible only when the mission of philosophy has been clarified.

To recognize the mission of philosophy correctly is indispensable to understand all the principles of the Juche philosophy, its originality, scientific accuracy, revolutionary character and popular character.

Only when the mission of philosophy is to be understood clearly, can all the philosophical

ideologies and theories be analyzed and estimated correctly.

Historically, many schools of philosophy or philosophers have appeared. They all put forward their respective philosophical ideologies. Some of them were progressive and some others were reactionary.

Only when the mission of philosophy is to be understood clearly, can it be possible to tell the nature of the philosophy, progressive or reactionary, or limitations of the philosophy. Only when the mission of philosophy is to be understood, can it be possible to expose the reactionary nature, anti-popular character, unscientific nature of the diversified bourgeois philosophies and fight against them and safeguard the purity of the Juche philosophy.

2) The Juche Philosophy That Clarifies the Mission of Philosophy

General Secretary Kim Jong Il said:

"The basic mission of the philosophical outlook on the world lies in clarifying the path to carve out the destiny of man."

To clarify the path to carve out the destiny of man - herein lies the basic mission of philosophy.

* Here the term "destiny" should be understood properly.

The people use this term in various meanings. For instance, it is used as the meaning of death or "fate" out of control. However, in the philosophical terms "destiny" it is different from this. This is the concept describing the present situation in reference to the phenomena of things and matters and their future development. The destiny of man means the situation in which man has been involved, his forward situation between life and death and his development by degree.

The mission of philosophy is to clarify the path to carve out such destiny of man. In other words, it is to find out the fundamental method to clarify the path for man to be able to lead a happy life free from exploitation and oppression.

This understanding of the mission of philosophy is the most scientific one that reflects the inherent demands of man himself.

Why can it be said so?

It is because to man, there is no more important thing to do than to carve out his destiny. No matter who he is, man takes into consideration his own destiny and act upon carving it out. Man's all recognition activity and practice are aimed to carve out his own destiny. Man's all activities including labour, socio-political ones and scientific and cultural ones are to be conducted to carve out his own destiny. There will be nothing in man's activities that does not do with carving out his own destiny.

The philosophy, too, is needed to carve out the destiny of man. Therefore, the basic mission of philosophy is to clarify the fundamental method for carving out the destiny of man.

However, sciences that serve carving out the destiny of man are not only philosophy but also many others, for instance, of social sciences, such as politics and economics, literature and linguistics and others.

Now arising here is what the researching objectives of the philosophy are. In other words, this is the question of with what the philosophy can clarify the path to carve out the destiny of man.

In this context someone may say that as long as the researching objectives of philosophy are clear, there will be not always necessary to clarify the mission of philosophy.

The mission and researching objectives of philosophy are combined inseparably but they are not the same thing.

To answer the question of what the mission of philosophy is consequently leads to answer the question of what the researching objectives of the philosophy are. However, to clarify the researching objectives of the philosophy does not automatically lead to the elucidation of the mission of philosophy. Or with a fact that the researching objectives of the philosophy are clear, sciences are not automatically destined to clarify the path of carving out the destiny of man. For instance, nuclear physics is a science to study the laws of the motion of atoms. However, even with such knowledge of them nuclear physics does not automatically contribute to the development of the destiny of man.

The imperialists use modern physics not for the benefit of the welfare of mankind but for the production of the large amount of weapons for massacre to obtain the world hegemony. Natural sciences themselves do not assume the class nature but the scientific activity does so. So, it can be said that science itself does not have the border but scientists themselves have their own homeland to contribute to. Therefore, in order for sciences to serve man the mission and researching objectives of philosophy should be united.

Then what is the difference in the researching objectives between philosophy and other individual sciences?

Whereas each individual science has its researching objectives of a certain area or particular spheres, elucidates the laws governing that particular area and consequently contributes to carving out the destiny of man, the philosophy has its researching objectives in the world as a whole, clarifies the view of and the viewpoint and attitude to the world, together with the laws governing the changes and development of the world, in other words, the world outlook and thus serves shaping his destiny.

In a nutshell, to clarify the path of carving the destiny of man by putting forward a scientific world outlook—this is the basic mission of philosophy.

It is indeed of great significance that the mission of philosophy was clarified with scientific accuracy by the Juche philosophy.

As of significance in clarifying the mission of philosophy, firstly, the philosophical thought of the humanity has been converted into that of clarifying the path of carving out the destiny of man.

The preceding philosophies argued about the question of man's destiny in this way and that. However, for a long time the philosophical thought of the mankind had not been directed to carving out the destiny of man. Thanks to the Juche philosophy the mission of philosophy was clarified with scientific accuracy for the first time, which has resulted in converting the philosophical thought of mankind into the one to carve out the destiny of man.

As of significance in clarifying the mission of philosophy, secondly, the criterion to judge the

character of philosophies, either progressive or reactionary, has been clarified.

There have been various schools of philosophy in the world. By clarifying the basic mission of philosophy, the Juche philosophy has given a criterion to judge the character of all the philosophies. The philosophy that contributes to carving out man's destiny is progressive; the philosophy that prevents man from doing so is reactionary. There will be no other criterion to judge the nature of the philosophy, either progressive or reactionary.

Nowadays, someone may speak about "the end of philosophy", while saying that what philosophy is necessary for.

It is said that there are many social scientists in a certain capitalist country but that philosophers are very limited in number. Is it because philosophy has become a worthless science in human life? It might be possible to think so in case of pointing out such a philosophy as Scholasticism that is always to do with sophisticated arguments and indulge in academic discussion that is nothing to do with human life. However, it is a wrong view to think about that philosophy has become worthless any longer.

General Secretary Kim Jong Il said:

"The poverty in philosophy brings about the poverty in thought, which results in bringing about the poverty in innovation."

Man's activity not being based on the philosophy that has clarified the path to carve out his destiny with scientific accuracy can not help but fail in the poverty in thought and that in innovation. It has been proved by the present situation of some countries whose socialism collapsed what has been brought about by politics not being based on the scientific philosophy. Speaking about the end of philosophy is no more than a sophistication of the reactionaries who are frightened at the people's awakening on the basis of the scientific and revolutionary philosophy.

What we have to do is to study the Juche philosophy that has clarified the mission of philosophy and the path to carve out the destiny of man, equip ourselves with this idea and apply it to life.

2. Philosophical Tasks Put Forward by the Juche Philosophy

In a nutshell, the philosophical tasks are the important ones to be given solutions in order for the philosophy to fulfil its peculiar mission.

With what principle the philosophy has been evolved and systematized and whether or not it is the philosophy to have clarified the path to carve out the destiny of man depend on what the philosophy has raised as the philosophical tasks and how to give solutions to them. Therefore, in order to establish a people's philosophy, a truly revolutionary and scientific one that clarifies the path to carve out the destiny of man it is necessary to raise the philosophical tasks properly and solve them correctly.

1) The Philosophical Tasks Raised by Marxist Philosophy

Some people may think about why the philosophies preceding Marxist philosophy are not dealt

with in this context. It is because it is just impossible to argue about the pre-Marxist philosophies with a regard to the philosophical tasks.

The philosophical tasks are to be raised as those of the times to be solved in order to clarify the path to carve out the destiny of man in conformity with his practical requirement to shape his own destiny. In this respect it is quite clear why such philosophy as to only safeguard the interests of the exploiting class, far from clarifying the method for carving out the destiny of man, cannot raise the philosophical tasks reflecting the demand of the struggle of man to carve out his destiny before the times.

Then the question is "Did the philosophers who preceded the founders of Marxism argue about philosophies aimlessly?" Of course, they did it with a certain aim (of giving solutions to a certain task). But that was not the historical task to have been raised before the philosophy but nothing more than an individual "task" that was raised to speak for the interests of the exploiting classes by individual schools of philosophy and their advocates.

The philosophical tasks that reflected the demand of a certain times were proposed by the Marxist philosophy for the first time.

Then, what philosophical tasks did the Marxist philosophy raise?

As General Secretary Kim Jong Il said, the Marxist philosophy raised as its major philosophical task the clarification of the essence of the material world and the general law of its motion.

This philosophical task raised by the Marxist philosophy had been proposed in reflection of the urgent demands of the then labour movements that were opposed to the domination of the capitals.

Previously, the labour class that had emerged on the arena of history ushered in a new era in the history of mankind.

This was proved by the labour movement that appeared in Europe in opposition to the exploitation and oppression of the capitals. The followings were some of the representative ones: the Chartist movement conducted by the labours in Britain, the uprising of the textile workers of Lyon, France, and the struggle of the textile workers of Schlesien, Germany.

Such new historical situation when the revolutionary movement against capital had started demanded urgently a revolutionary idea that proves that capitalism is destined to collapse but socialism will surely win a victory.

The question arising in this context was how to break through the idealism and metaphysics and establish a scientific world outlook of the working class. The latter makes the capitals' reactionary domination holy and explains its eternity.

Idealism that regards all the things and matters in the world as the products of supernatural being made the reactionary capitalist system holy by preaching that the capitalist society is the most ideal one as the product of such supernatural being as well. Metaphysics that regards all the things and matters as unchangeable and fixed also preached about the eternity of the capitalist society.

Only when idealism and metaphysics are broken through and the scientific world outlook of the working class established, can it be possible to teach the working class the inevitability of the

collapse of capitalism and the inevitable victory in socialism and make them arise bravely in the struggle to fight against the capitals with conviction of the victory.

To elucidate the essence of the material world and the laws governing its motion it was the philosophical task to meet with the demand of the then times.

In order to give solutions to this philosophical task the founders of the Marxist philosophy comprehensively analyzed the German classic philosophy, the philosophies founded by G.W.F. Hegel and Ludwig Feuerbach in particular. They absorbed some of the rational ones from them in a critical manner, remade them and founded the materialistic dialectics that the world is the integrity of materials and changes and develops endlessly and thus solved brilliantly the philosophical task raised by the times.

The elucidation of the essence of the material world and the laws of its motion is a practical demand arising in the struggle of the working class for social emancipation and a demand of the philosophy itself to be developed.

Controversy between idealism and materialism, between metaphysics and dialectics for a long time had continued among the philosophers who represented the different demand of the classes. Without putting an end to such controversy in a scientific manner, it was impossible either to place the philosophy on the scientific basis or continue to develop their philosophical researches.

By winning a victory in materialism and dialectics and originating Marxist materialistic dialectics, the founders of Marxism built the scientific basis of philosophy and its development.

Herein lie the historical exploits of the founders of Marxism.

2) Philosophical Task in the Juche Philosophy

General Secretary Kim Jong Il said:

"The Marxist philosophy raised as its major task the clarification of the essence of the material world and the general law of its motion, whereas the Juche philosophy has raised as its important task the elucidation of man's essential characteristics and the law of social movement, man's movement." ("The Juche Philosophy Is an Original Revolutionary Philosophy")

To clarify the essential qualities of man and the laws of social movement is an indispensable task to do for the philosophy to fulfil its mission of clarifying the path of carving out the destiny of man.

Of course, for man to carve out his own destiny it is necessary to know the essence of the world and the general laws of its motion.

Man carves out his destiny in the material world. The material world is the objectives to be recognized and transformed in order to carve out man's destiny. Therefore, for man to succeed in his recognition activity and transforming activity and carve out his destiny it is necessary to know the essence of the material world and the general laws of its motion.

However, man cannot carve out his destiny by being based on only such elucidation. What is to be pointed out now is that it is for man and to be done by man to conduct the cognitive and practical activity toward the world. Therefore, the subject of cognition and practice is man himself.

Then in order to clarify the path to carve out the destiny of such man what sort of questions can be given solutions?

In order for the philosophy to clarify the path to carve out the destiny of man, it is necessary to elucidate correctly man, the subject of the cognitive and practical activity, as of what sort of being he is.

In the context of having a correct understanding of man, it refers not to man as the material and biological being but to man as the social being that is fundamentally different from all other beings and to have a correct understanding of the essential qualities of him as the social being.

Only when having a correct understanding of the essential qualities of man, can it be possible to elucidate a correct method for carving out the destiny of man. Without knowing of the essential qualities of man, it is impossible to argue about carving out the destiny of man.

In order to clarify the correct path to carve out the destiny of man, it is also necessary to understand the laws peculiar to social movement.

Social movement, man's movement, has its peculiar laws different from the natural motion. Whereas there is no subject in the natural motion, there is the subject in the social movement, which is nothing but a man. Whereas the natural movement is conducted spontaneously under the interrelation of the things and materials, the social movement can be developed and enhanced by the initiative effort and role of man, and his purposeful activity. The social movement is under the influence of its peculiar laws different from the laws of natural motion.

In order to carve out the destiny of man it is necessary to understand the laws peculiar to social movement. Without having a correct understanding of the laws peculiar to social movement, it is impossible for him to conduct any social movement properly. It is impossible to conduct the revolutionary movement to transform the society and to conduct the nature-remaking activity as well. The reason for that the fighters for the Paris Commune could not help but fail in their struggles in spite of the bravery they had displayed lies in that they did not know of the laws peculiar to social movement, the laws governing the revolution to be exact. The reason for that they had made a strategic mistake in such a way as that they had not either allied with the peasants, nor swept away thoroughly the reactionaries lies in that they did not understand the laws governing the revolutionary movement that requires to strengthen the driving force of the revolution and enhance its role in order to win a victory in the revolution. It was with the same reason that the struggles of the workers at the Lyon Textile Plant and Schlesien Textile Plant ended in failure. In this context, in order for the philosophy to illumine the correct path to carve out the destiny of man it is necessary to clarify the laws peculiar to social movement with scientific accuracy.

To this end, the main tasks of the philosophy whose basic mission is to clarify the path to carve out the destiny of man are to elucidate the essential qualities of man and the laws peculiar to social movement, man's movement.

Then, the next question is that why the preceding philosophies could not point out these questions, as the main tasks of philosophy.

If it is true that to clarify the essential qualities of man and the laws peculiar to social movement

is a prerequisite for fulfilling the basic mission of philosophy, some may think in such a way as that the preceding philosophies as well should have raised such tasks of philosophy to be sorted out and made some efforts to give solutions to them.

However, things should be considered not only from a theoretical point of view but also from a historical point of view. In other words, even if it is indispensable to clarify the essential qualities of man and the laws peculiar to social movement in order to carve out his own destiny, this does not follow that this cannot be fulfilled at any historical circumstances. Consideration should be given to whether the historical circumstances that make it possible to give solutions to it have been matured or not.

In the preceding times, subjective and objective conditions that make it possible to set it as the philosophical tasks to clarify the essential qualities of man and laws peculiar to social movement and give solutions to them were not matured (with a regard to a viewpoint of the development in social practice and philosophical thoughts).

Marx said that history always put forward the tasks to be able to be solved. The founders of Marxism said in the latter period of their activity that they had not been able to pay attention to the problem concerning man in those days.

Then what are the conditions under which the Juche idea has been able to put forward such philosophical tasks?

It is because to put forward the tasks of philosophy has been urgently required as those of the times.

Witnessed in the contemporary period of times that is different from the preceding times are the revolutionary struggles of the masses of the people on a worldwide scale in a diversified manner. Under such conditions, therefore, the question as to clarify the correct method for carving out the destiny of man has been raised as the urgent one never to be postponed any longer. To this end the laws peculiar to social movement should have been clarified.

It is the Juche philosophy that has put forward the philosophical tasks of clarifying the essential qualities of man and the laws peculiar to social movement and given solutions to them with scientific accuracy.

Thus with the scientific clarification of the essential qualities of man and laws peculiar to social movement, philosophy has come to be a perfect and scientific outlook on the world namely and virtually that can fulfil its mission of clarifying the path to carve out the destiny of man, and thus brought about a powerful ideological principle with which to lead the masses of the people for independence to victory.

3. The Fundamental Question of Philosophy in the Juche Philosophy

1) What Is the Fundamental Question of Philosophy?

The fundamental question of philosophy is the most basic starting point that is to be given solutions primarily in establishing the outlook on the world.

In order to establish a philosophical world outlook with its system in order many questions should be raised. For instance, what is the world, how the world changes and develops and how to approach to the world and others.

What is proposed as the fundamental question of philosophy decides the whole system and contents of the philosophy.

Therefore, in order for philosophy to put forward the correct world outlook it is necessary to define the fundamental question of philosophy correctly in the beginning and on the basis of which all the questions should be given solutions to.

2) The Fundamental Question of Philosophy in the Preceding Philosophy

General Secretary Kim Jong Il said:

"In the past the relations between substance and consciousness, between being and thinking were regarded as the basic question of philosophy."("On the Juche Idea")

This does not mean that all the preceding philosophers argued about philosophies on the basis of their recognition that the question of relations between material and consciousness. It was Friedrich Engels who regarded the question of the relations between material and consciousness as the fundamental question of philosophy as the conclusion of his summing up and making analysis of the history of the development in the philosophical thoughts.

There were some philosophers who had argued about that there was no fundamental question of philosophy as such.

Then, what is the question of the relations between material and consciousness?

That is the question of which is the primacy, material or consciousness. In other words, it is the question of whether consciousness comes from material or not, or of whether material comes from consciousness or not.

In other words, this is a question of the origin of the world.

The preceding philosophy was divided into two camps with a viewpoint of how to approach to this question of the relations between material and consciousness.

It is the materialistic philosophy that regards material as the primacy, the origin of the world. On the contrary, it is idealism that regards consciousness as the primacy, the origin of the world.

Now, why did the preceding philosophy come to regard the relations between material and consciousness as the fundamental question of philosophy?

A long time ago the people had unscientific illusions of the world.

Even today when science has developed far more than before, there are still some people who have illusions of the world like a superstition. The ancient people whose understanding of nature and society was very limited had had to have far more illusions about them than the people in the contemporary world do.

The ancient people who did not know of the phenomenon, for instance, of lightning thought that there is a certain "supernatural being" in the world whose mystic might is its source.

To this end, there appeared religions that worship "supernatural beings".

However, in the period of the class society, the ruling class took advantages of religions as the means of realizing its ruling over the society.

Through the process of clarifying the mystery of nature one by one, passing through the process of controlling the nature and with their own practice of carving out the destiny of themselves, the people came to create the ancient materialistic philosophy.

Of course, the ancient materialistic philosophy was very simple that was just based on the intuition of the people. This materialism is called "simple" materialism or "spontaneous" materialism. This ancient materialism denied "supernatural being", and insisted on the principle that the world is of material.

On the contrary, the reactionary ruling class that had an intention to realize its class ruling by taking advantages of the idealistic world outlook as an ideological tool created idealism by making the religious world outlook systematized plausibly.

Thus, because the idealistic philosophy had been created in such way, the fundamental question of philosophy could not help but become the question of the relations between material and consciousness.

In fact, materialism and idealism that had emerged in this way added various contents respectively in the historical process; and the controversy between them remained for thousands of years in a form of the question of the relations between material and consciousness, between being and thought as the fundamental question of philosophy.

That was not just academic controversy but accompanied by the fierce class struggles. It is on the whole because materialism represents the interests of the social classes that have the interests in social development; and idealism represents the interests of the reactionary classes.

The disputes between materialism and idealism on the fundamental question of philosophy ended when the Marxist philosophy of materialistic dialectics was founded.

However, even the world outlook of materialistic dialectics that was established on the basis of giving a scientific elucidation to the relations between material and consciousness has its essential limitations on clarifying the path of carving out the destiny of man.

In order for man to carve out the destiny of man it is necessary for him to control and carve out the world. But dialectic materialism could not directly meet this demand.

Marx criticized the previous "contemplating" materialism (this was the way Marx describes the materialism as that it only explains the world) and pointed out that what is important is to transform the world and that in this respect the philosophy is a weapon to transform the world.

It is very important to have a correct understanding of this note of Marx.

The meaning of Marx's saying that dialectic materialism is a weapon for transforming the world can be understood in that in order to transform the world it is needed to think and act in accordance with the principles of dialectic materialism that clarified the essence of the material world and the laws governing its motion. Such dialectic materialism can be a methodology to be relied on in recognizing and transforming the world but did not directly teach the basic method for carving out the destiny of man. It is because Marx's materialistic dialectics elucidating that the world is composed of materials, changing and developing endlessly can not give solution to the important

question arising in carving out the destiny of man: whether man can control the world or not or some others but man plays a decisive role in doing so; what sort of viewpoint of and attitude toward the world are necessary in order to recognize and transform the world.

In fact, in order to clarify the path to carve out the destiny of man it was needed to have proposed newly the fundamental question of philosophy and on the basis of which to have founded a new philosophy. This heavy historical task was brilliantly sorted out by the foundation of the Juche philosophy.

3) The Juche Philosophy That Newly Put Forward the Fundamental Question of Philosophy: the Question of the Relationship between the World and Man, the Question of Man's Position and Role in the World

General Secretary Kim Jong Il said:

"The Juche philosophy has raised the relationship between the world and man, and man's position and role in the world, as the fundamental question of philosophy, clarified the philosophical principle that man is the master of everything and that he decides everything and, on this basis, illumined the absolutely correct way of shaping man's destiny." ("The Juche Philosophy Is an Original Revolutionary Philosophy")

The fundamental question of philosophy is the most basic and starting point in establishing a philosophical world outlook. The whole system and contents of philosophy are determined by what to put forward the fundamental question of philosophy and how to solve it. In this respect, therefore, in order to have a correct understanding of the greatness, originality and scientific accuracy of the Juche philosophy, it is a prerequisite to understand what is the fundamental question of philosophy put forward by the Juche philosophy.

The fundamental question of philosophy put forward by the Juche philosophy is the question of the relationship between the world and man, or that of man's position and role in the world.

This fundamental question of philosophy put forward by the Juche philosophy reflects the urgent demand of the contemporary world when the subjugated and oppressed people have arisen for the struggles to carve out their own destiny.

The question of the relationship between the world and man, the question of man's position and role in the world, is the fundamental question of philosophy that makes it possible to establish the world outlook that clarifies the correct path to carve out his own destiny.

In order for the philosophy to clarify the path to carve out man's destiny his position and role in the world should be clarified firstly. It is because man lives in the world and carves out his own destiny there.

The world is composed of nature, society and man. In order to live in the world, man makes contacts with nature and society, and carves out his destiny in his relationship with nature and society. Therefore, in order to clarify the path to carve out his destiny precedence should be given to the question: what is the relationship between the world and man, what position man occupies in the world and what role he plays in the world, in other words, whether man will control his

surroundings or the surroundings will control man; whether man will play a decisive role in transforming the world or something except man will do so. On the basis of this elucidation man can face with the world with the understanding of whether or not man can carve out his own destiny with his strength, if so, with what viewpoint and attitude toward the world can man deal with the world. Herein lies the basic reason for why the fundamental question of philosophy put forward by the Juche philosophy has become the most correct fundamental question of philosophy.

To put forward the relationship between the world and man, the question of man's position and role in the world is the demand of the development of the philosophical thought itself.

Meanwhile, as mentioned-above, the question of the relationship between material and consciousness, or the question of the origin of the world was given solutions to by the Marxist philosophy.

The question of man's position and role in the world is on the premise of the elucidation of the relationship between material and consciousness. That the fundamental question of philosophy put forward by the Juche philosophy can be put into another way that on the premise of the elucidation of the relationship between material and consciousness is that on the premise of the elucidation of the relationship between material and consciousness, the question of man's position and role in the world has been clarified. In this respect it can be said the fact that the question of man's position and role in the world has been proposed as the fundamental question of philosophy reflects the laws governing the development of the philosophical thought.

The Juche philosophy heightened the mankind's philosophical thought on the higher level by proposing the question of the relationship between the world and man, the question of man's position and role in the world, as the fundamental question of philosophy and thus illuminating the most correct path of carving out the destiny of man.

4. The Fundamental Principle of the Juche Philosophy

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 fundamental philosophy is a new original philosophical principle that newly has proposed the question of man's position and role in the world as the fundamental question of philosophy and given scientific solutions to it.

The fundamental principle of the Juche philosophy is the fundamental principle, the basis that is permeated in the whole system of the Juche philosophy.

It can be said that the philosophy is the logical system of the philosophical principle. The Juche idea comprised many principles, all of which have been clarified on the basis of the philosophical principle that man is the master of everything and decides everything.

Therefore, in order to have a profound and correct understanding of the Juche philosophy the fundamental principle of the Juche philosophy should be elucidated.

It comprises two contents: one is that man is the master of everything and the other is that man decides everything.

1) Man Is the Master of Everything

That man is the master of everything is an elucidation of the position of man in the world. The term "master" is used in various meanings in our daily life. When we refer to "master", it is the person who is in the position to possess some fortune or takes charge of a certain job. The term "master" is used to show the relations of the people in variety such as the relations of ownership, status and rank in society, and the position in a family. For instance, in exploiting society, slavery or manservant calls his landlord master; in the family of a certain country wife calls her husband master and others.

However, in the Juche philosophy the term "master" which is used in such a way as that man is the master of everything and decides everything is not a general term as mentioned-above. This is a philosophical concept in reference to man's position in the world. It means that man occupies the position of master in the world.

Man is not a being who is subjugated to his surrounding world. On the contrary, he is a being who lives by controlling his surrounding world in accordance with his own will and demand and making it subjugated to himself.

In the material world, there are many material beings in diversity. However, man is the only being who lives by controlling his surrounding world and making it subjugated to himself.

With a regard to animals, only when they adapt themselves to the circumstances, can they be possible to maintain themselves individually and keep their species. A fact that the lion called the "king" in the plain lives eating other animals in a powerful manner does not mean that this is an action of controlling its surrounding world. It is an action of being subjugated to its surrounding world. Therefore, once there is no food to eat, they starve to death. Once the rivers and lakes are dried up due to drought, animals die in groups. These phenomena can be seen quite often in the African continent. However, there is no animal that digs a well. This shows that animals live not controlling their surrounding world but adapting themselves to their surrounding world. If they fail to do so, they shall die.

The position of man as the master of the world heightens ceaselessly. Man has heightened their position in the world generation after generation. In this respect it can be said that the history of man is that his position as the master of the world has heightened without letup.

Man is the master of his own destiny. His destiny is carved out through the transformation of the world. It is because man is the master of the world who lives by controlling the world and making it serve himself, he can become the master of the destiny of his own. When you say that man is the master of the world, it means at the same time that man is the master of his own destiny.

There is no other being but man in the world who can have an effect on his destiny. The master

of man's destiny is only man himself.

In a nutshell, man is the master of nature and society, the world, and the master of his own destiny. This is the position of man in the world.

By clarifying man's position in the world as its master, the fundamental principle of the Juche philosophy gives the fundamental principle of cognition and practice for man to safeguard his rights as the master of the world and fulfil his responsibility as such.

2) Man Decides Everything

The fact that man decides everything is an elucidation of the role man plays in transforming the world.

It is no others but man in the world who can transform his surroundings.

Of course, animals can make a certain change in the natural world. Pine caterpillars propagated in the trees in a mountain can make a bare mountain at a time. It was reported in Africa that a large swarm of locusts damaged hundreds of thousands hectares of the fields. The beaver builds dams across streams by breaking off the trees. Nevertheless, such actions of animals cannot be described as the actions of transforming the world. These are their incentive actions to preserve their own species. Therefore, the ways they behave do not change at all even as the days pass by.

Here, someone may think that material means will play an important role in transforming nature. Today when scientific technology has advanced highly, the role played by material and technological means is quite great. However, no matter how great role they may play, the role of man cannot be replaced for it. The material and technological means are made by man and used by man as well. Without his role, it is impossible to speak about the role to be played by the material and technological means. Without his role, intelligent robots are no more than pieces of iron.

Man plays the decisive role in carving out the destiny of his own.

Man carves out this destiny through the process of transforming the world. And that man plays a decisive role in transforming the world implies that man plays a decisive role in carving out his own destiny.

It is no others but man in the world who can carve out his own destiny for him. Today, the times of science and technology, someone may think that science and technology play a decisive role in carving out the destiny of man. It is true that science and technology can also play an important role in carving out the destiny of man at a certain level. Nevertheless, it is man who creates science and technology and develops them.

The fundamental principle of the Juche philosophy that has clarified that man decides everything with scientific accuracy has given a truth that in order to transform the world and make it possible for man to transform the world and carve out his own destiny successfully, precedence should be given to making man developed into a powerful being and enhancing his role in the world ceaselessly.

The fundamental principle of the Juche philosophy permeates through all the principles of the Juche-oriented world outlook. To be specific, the view of and attitude toward the world, the laws

governing the change and development of the world, the laws peculiar to social development, and others have been clarified and embodied on the basis of the fundamental principle of the Juche philosophy.

The originality and truthfulness, the revolutionary character and scientific accuracy of the Juche philosophy are all established on the basis of the fundamental principle of the Juche philosophy.