

SERIAL COURSE NO. 8:

Juche Viewpoint and Attitude towards the World

In the previous issue of the "Study of the Juche Idea" we have studied an outlook of the world, a part of the Juche philosophical world outlook.

Now, we are going to study the viewpoint and attitude towards the world, another part of the Juche philosophical outlook on the world.

1. The Viewpoint and Attitude towards the World That Holds an Important Position in Carving Out Man's Destiny

(1) What is the viewpoint and attitude towards the World?

In the world, there exist multifarious things and phenomena, which move, change and develop according to their own laws.

How should man approach all these things and phenomena to correctly understand and transform them?

This question is answered by the viewpoint and attitude towards the world. Prior to our dealing with the viewpoint and attitude towards the world, it is necessary to discuss briefly about cognition and practice.

General understanding of cognition and practice

Cognition and practice are two forms of man's activity for carving out his destiny.

What is cognition?

It is the process in which man understands the world volitionally, that is, the process of finding out the essence and laws of motion of himself and of the things and phenomena of his surrounding world as well as the ways to transform them.

If one is to do a good farming, he should know the character of the seeds to plant, the fertility of soil and the methods of planting and growing them. And if he is to melt iron and produce goods, he should know the melting point and its processing methods.

Likewise, man should acquire a knowledge as to what the things and phenomena are, how they change and develop, how they are related with each other and what should be done to transform them. The knowledge is called cognition.

Cognition is divided largely into sensitive cognition and reasonable cognition.

Sensitive cognition is a form of cognition that man understands the things and phenomena

directly through the sensitive organs such as eyes, ears, nose or skin. The sensitive cognition results in sense, perception and image which vividly reflect the objects.

Reasonable cognition is a high form of cognition that man understands the things and phenomena by analysing and synthesizing, comparing and generalizing the data obtained as a result of sensitive cognition through the cerebral function of thinking. Reasonable cognition results in knowledge that reflects the essence of internal aspect of the things and phenomena which do not come to the surface.

What is practice?

Practice is man's activity to transform the world positively, an activity to obtain or make what is necessary for him by exerting direct influence upon the things and phenomena.

Practice is a form of man's activity different from cognition. The former is an activity to change or to transform the structure and character of things and phenomena by means of material and technical means, while the latter is an activity to understand the objective things and phenomena.

Practice, according to its objects, is divided into the transformation of nature, the transformation of society and the remoulding of man.

The transformation of nature is man's activity to create the material wealth by producing daily necessities or manufacturing machines. The transformation of society is an activity to change or transform the social relations so as to enhance the position and role of man. The remoulding of man is an undertaking to bring up man himself into a more powerful social being both mentally and physically, a typical example of which is education and edification. So much for cognition and practice.

The most general methodology man should maintain both in cognition and practice

The creative activity of man to cognize and transform the world is undertaken diversely. Accordingly, the methods to be applied for the purpose are various. Needless to say, different methods can be applied for realizing a purpose.

However various are the man's creative activity and the methods to realize the purpose, there is a universal guideline man should always maintain anytime and anywhere. Whoever be he a natural scientist who studies chemistry or biology, be he a social scientist who studies history or economics, be he a worker who manufactures goods by operating machines or robots, or be he a farmer who produces crops, meat or eggs, he is engaged in discovering the secret of things and phenomena and has an attitude and a principle he should maintain in the whole course of his activities.

Such a universal guideline or principle of activity is called the most universal methodology to be adhered to in cognition and practice.

This universal methodology which should be applied not to any particular field of cognition or practice but to all activities of cognition and practice is termed the philosophical methodology.

Further, it is embodied in a concrete methodology.

(2) The viewpoint and attitude towards the world, of great importance in carving out man's destiny

We have already studied that the mission of the philosophy is to contribute to carving out man's destiny.

In shaping man's destiny, it is not enough to know only how the world looks like and how it changes and develops.

In order to carve out man's destiny, it is necessary to know what the world consists of and how it changes and develops, and on this basis conduct practical activities to transform the things and phenomena. To this end, it is imperative to have a correct viewpoint and attitude towards the world.

In our life, we sometimes find some people who are not efficient in practice though they are well-informed and talented. Of course, the reason for such a phenomenon can be explained in various ways but it is mainly attributable to the fact that their viewpoint and attitude towards the world is not correct.

Same knowledge of different people can be used either in a good way or in a bad way according to the viewpoint and stand the people have. For example, the knowledge depending on what viewpoint and stand people have, can be used either for the purpose of peaceful construction aimed at peoples' well-being and defending the sovereignty of the country and nation or for making the means of war to invade and conquer other countries and nations.

In fact, people always start from a certain viewpoint and stand when they view and approach all sorts of things and phenomena. Therefore, cognition and transformation are determined according to what viewpoint and stand people have.

As the viewpoint and stand towards the world is a matter of principle in carving out man's destiny, the Juche philosophy set it forth as an important philosophical question and gave a correct answer to it.

The viewpoint and stand towards the world elucidated by the Juche philosophy approaches the world by focussing on man.

The man-centred viewpoint and attitude towards the world contains two aspects; one is that of approaching the world from the viewpoint of man's interests; the other is that of approaching the change and development of the world mainly on the basis of man's activities.

2. The Viewpoint and Stand of Approaching the World from Viewpoint of 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", Mar. 31, 1982)

(1) What does it mean to approach the world from the viewpoint of interests of man?

It means to approach the world from the viewpoint of making it serve the interests of man. In plain words, it means that when man approaches any phenomenon or is going to do something, he should consider if it is beneficial or harmful to him and acts accordingly.

By the way, what are the interests of man being argued here?

One needs to understand them correctly before anything else. The interests of man are what are beneficial to man.

As you know, the "pragmatism", a variety of modern bourgeois philosophy, sets "usefulness" as the criterion of truth and demands people to pursue it.

The pragmatists chatter as follows: "We study the truth to seek for what is useful. And a new opinion can become true only when it satisfies the desire of an individual."

The desire of an individual they mean is the predatory lust of monopoly capitalists for wealth, an ambition to become a parvenu, or a snobbish consideration of interests in life and so on.

The interests of man meant in the Juche philosophy are fundamentally different from "usefulness" being argued in pragmatism. The interests of man in the Juche philosophy mean the interests of social being who has independence as his life and soul. In other words, they are not interests that pursue a covetous selfish desire for accumulation of wealth, luxury and power nor the ambition to dominate other countries and nations, but the interests being pursued to realize the intrinsic demand of a social being to live and develop independently and creatively free from fetters of nature and society.

A historical fact gives us a good illustration of what is the viewpoint and stand towards the world from the viewpoint of the interests of man.

It happened immediately after the Korea's liberation from its military occupation by Japanese imperialism.

There was an induction furnace that was constructed by the Japanese imperialists at a steel works in the northern part of Korea.

The insulation devices of the furnace which was two metres high and 10 metres long were not safe and high electric current of 3300V was flowing in and around the furnace.

Blinded by ambition for money-making and war preparation, the Japanese imperialists did not provide the furnace with any safety devices. Therefore, many workers in this works were killed by electric shock almost everyday.

President Kim Il Sung who returned to his fatherland in triumph after liberating the country was informed of the fact and made the furnace blown up, saying that though every ton of steel was precious for building a new country, the lives of workers could not be bartered for it and the steel produced in that way was not desirable.

Consequently, the furnace, which had been synonym of hatred and resentment of workers and people, was blown up when steel was essential for rehabilitating the destroyed national economy. The blasting of the furnace was, indeed, a brilliant manifestation of the Juche viewpoint and stand that approaches everything with precedence given to the interests of man.

(2) Why, then, should one approach the world from the viewpoint of the interests of man?

In other words, why should the interests of man be a starting point in man's cognitive and practical activities?

It is because, firstly, it accords with the fundamental purpose of cognition and practice.

As you may know, man conducts the cognitive and practical activities not to get mere knowledge nor accumulate wealth, but to acquire knowledge and the means of ideological life and provide for living conditions, all conducive to his independent and creative life.

As a matter of fact, knowledge and wealth which do not serve man's independent and creative life are of no use, no matter how much plentiful they are.

Only when the interests of man are taken as their starting point, can the whole process of cognitive activity and practice be geared to satisfying man's interests and can the cognitive activity and practice result in contributing to man's independent and creative life.

For this reason, the viewpoint and stand towards the world with priority given to the interests of man fully accords with the fundamental purpose of cognition and practice.

It is because, secondly, man is the most precious being and nothing is more valuable than the interests of man.

As is well known, man is the most superior and powerful being, and everything valuable in this world is created by man. Naturally, therefore, man is the most precious being in the world and so his interests are more valuable than anything else.

In capitalist society, however, money or gold is considered to be more valuable than man. Not like that but money and gold are needed for man and they have values only when they serve man. It is man and none other who makes money and gold.

In this light, therefore, such an abnormal case as not treasuring man nor giving precedence to his interests is a possible occurrence only in an abnormal society where bottom is above the top.

Nothing is more valuable than man's interests. Therefore, the world should be approached from the viewpoint of man's interests. In other words, whenever we do something, we must first of all consider whether or not it suits man's interests and take attitude of making it serve man's interests.

(3) What is important in approaching the world from the viewpoint of man's interests?

First, it is important to set it as the supreme principle to defend man's right to independence and his interests in all cognitive and practical activities.

Man's activity to understand and transform the world is undertaken in various forms. It may be to understand and transform either nature or society, which requires such complicated processes as setting an aim, defining the object and choosing the means and methods.

On all occasions the various and complicated activities for cognition and practice should be guided by the supreme principle set as defending man's right to independence and interests. Before anything else, the basic aim of cognition and practice should be set with defence of man's right to independence and interests as the supreme principle.

It is an important feature of man's activity to set an aim and act to pursue it. Unlike animals that act aimlessly, man makes a plan before starting a project like the building of a house and imagines the result of the work he does.

The aim can be set differently according to the field of man's activity and at every stage of its development.

For example, the aim of scholars who seek for knowledge and study science is different from that of those who create the material wealth and manage the economy.

But there is a supreme principle that should be maintained in setting an aim. It is that whatever they do and wherever they work, the people should set their aim of activity with defence of their demand for independence and their interests as a criterion.

Next, all means of cognition and practice should be chosen in the light of defending man's right to independence and interests. Means is an object, a thing, which man uses to achieve his aim. There may be various means to this end.

Since man's cognition and practice is for defending and realizing his right to independence and interests, means must be chosen appropriately for this purpose.

If a technique is harmful to man, it should not be chosen as means in practice though highly productive, as it infringes upon his right to independence and interests.

The means of cognition and practice should help defend man's right to independence and interests. It should never serve to violate man's aspirations and demand for independence and encroach upon his interests.

Regarding it as the supreme principle to defend man's right to independence and his interests—this is a sure guarantee for fully maintaining the viewpoint and stand towards the world from the viewpoint of interests of man and for ensuring a successful promotion of cognition and practice.

Second, everything in the world should be subordinated to realizing man's aspirations and demand for independence.

After setting an aim and choosing a means and methods, man begins to work. Man should endeavour to make everything serve substantially his aspirations and demand for independence.

The world consists of nature and society. Therefore, making everything serve to realize man's aspirations and demand for independence means transforming nature and society into the environment and condition favourable for realizing man's aspirations and demand for independence.

Everybody knows that man's activity is always done in a given condition and environment. That existing material and spiritual wealth, social relations and social system, the products by man are social conditions for man's activity. Meanwhile, climatic and topographic conditions are natural environment.

Of the standing conditions and environments there are some beneficial to man, some unfavourable, and, moreover, some restricting man's activity.

For this reason, man should conduct his cognitive and practical activities on the principle of subordinating all things and phenomena to materializing man's aspirations and demand for

independence.

What will happen if this principle is not adhered to?

Let us take science and technology for example.

As a matter of fact, science and technology greatly contribute to creating material wealth that is necessary for man by transforming nature.

Apart from science and technology, we can not think of the developed material civilization achieved by man.

The necessities of life such as TV, refrigerator, car and computer are all products of science and technology. True, science and technology give an impetus to social progress and human civilization. However, they do not exert only positive influence on the life all the time. We need to refer to the possibility that they produce negative effect upon life. Depending on how they are used, they can serve the well-being of people, or on the contrary encroach upon it.

The initiation of nuclear physics and the ensuing development of the nuclear technology opened up a bright prospect for mankind to make a good use of nuclear energy. To our regret, however, where was this nuclear technology used first? It was used for manufacturing nuclear weapons not for peaceful facilities for the well-being of humankind.

From the outset of its existence on this planet, nuclear weapon took heavy tolls of hundreds of thousands of victims; the subsequent unrestricted nuclear arms race has wasted innumerable human and material resources.

In order to avoid such a phenomenon that man has to be restrained and victimized by his own creation, it is imperative to act on the principle of subordinating everything to meeting man's aspirations and demand for independence and fight resolutely against all kinds of covetous and dominationist manner and behaviour that run counter to it.

Herein lies the way to achieve genuine happiness of man, development of society, peace and security of the world.

3. The Viewpoint and Attitude towards the Change and Development of the World Mainly on the Basis of Man's Activity

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." ("On the Juche Idea")

(1) What does it mean to deal with the change and development of the world mainly on the basis of the activity of man?

In a word, it means to regard man's strength as the main factor in cognizing and transforming the world and to solve all problems by enlisting his creative strength.

In 1956, Korea was almost in completion of the three year plan to reconstruct her economy destroyed in the war provoked by US imperialism. But there were many difficulties. Insufficient

was everything including materials, fund and manpower for clearing away the damage of war in Korea which had been a backward colonial and semi-feudal society, and laying the foundation of socialist industrialization.

Worse still, the US imperialists and the south Korean reactionaries were making an "advance northwards" racket almost everyday. The anti-party counterrevolutionary factional elements challenged the Party, taking advantage of the difficult situation facing the country.

Where was the way to break through the challenging difficulties?

President Kim Il Sung found the key to the solution of the problem in organizing and enlisting the strength of people with great belief in them. He went to the workers of Kangson Steel Works and informed them of the great trials the country was confronted with, sitting knee to knee with them. He appealed to the workers to produce 10,000 tons of steel more, saying that he had none but them to believe. It is true that love gives birth to loyalty and trust entails repayment. Inspired by President Kim Il Sung's loving care for and trust in them, the working class of Kangson steel works rose up as one to produce 120,000 tons of steel with the blooming mill whose rated capacity was only 60,000 tons.

This amazing news spread all over the country, leading to unprecedented miracles one after another. Such miracles created in Korea were the brilliant fruition of the application of the viewpoint and stand towards the change and development of the world based mainly on man's activity.

To put it plainly, dealing with the change and development of the world mainly on the basis of man's activity means regarding man's strength as the main factor in cognizing and transforming the world, and solving all problems by enlisting the creative strength of man.

(2) Why, then, should change and development of the world be viewed with focus on man's activity?

In a word, it is because man is the most powerful being in the world and it is only man who can transform the world.

Whereas the attitude towards the world from the viewpoint of man's interests, as said above, is a principle of action related with the purpose of cognition and practice, the approach to the change and development of the world mainly on the basis of man's activity is a principle of action related with the method of enhancing man's role to realize the purpose of cognition and practice, so to speak.

All the things and phenomena move and change according to their own laws but never do so for the benefit of man of their own accord. It is only by positive activity of man that the world can be changed and developed to serve man. Therefore, the viewpoint and stand towards the change and development of the world with focus on man's positive activity should be maintained naturally in understanding and transforming the world.

(3) What should be done to approach the change and development of the world with focus on man's

activity?

President Kim Il Sung said that precedence should be given to bringing up man as a more powerful being in all activities of transforming nature and society and that all problems arising in the revolution and construction be solved in the way of increasing his creative role.

First of all, precedence should be given to bringing up man into a more powerful being in the activity of cognizing and transforming nature and society.

The activity to cognize and transform the world is very complicated and difficult. Important here, is what to start with and where to give priority to.

Man is the performer of cognition and practice. It is man who demands cognition and transformation of the world and creates and uses all conditions necessary for his activity. And it is none other than man who performs cognitive and practical activities.

To what extent and degree and how successfully the cognition and practice are performed depends entirely on man, the performer. Man's activity can not exceed the level of his preparedness. Man always cognizes and practises in conformity with his preparedness.

Therefore, in all activities to cognize and transform nature and society, priority should be given to bringing up man, the performer, into a more powerful being.

To bring up man into a powerful being means to fully equip people with the independent thinking, a due sound ideological consciousness of social being, and to foster their creative ability to cognize and transform nature and society.

Next, all problems arising in cognition and practice must be solved by enhancing man's creative role.

Man plays a decisive role in cognizing and transforming the world. Of course, various material means are used in this undertaking and they play an important role. In the field of natural science which discloses the secret of nature, various complicated experimental facilities such as measuring gauges, electric appliances and electronic devices are used. Only with the help of such facilities, can man discover the essence and the laws of motion of unknown natural phenomena. This is the same case with transformation of nature. Needless to say, without modern equipment such as trucks, excavators, bulldozers and dredge boats, man is unable to carry out such far-reaching transformation of nature as to fill up the sea and remove mountains.

The more man's activity of cognition and practice develops, the greater role material means play. However, it does not mean that material means play a greater role than man does in cognizing and transforming the world. However big role they play, they can never surpass nor supersede the role of man.

It is because material means, in any case, are made and controlled by man. But for the creative role of man, they can neither be invented nor display their power.

People make necessary material and technical means and make a good use of them to cognize and transform the world. In this sense, material means are the means of embodying the will of man and supplementing his strength.

The role of material means is determined entirely by that of man and is subordinated to it.

Therefore, all problems arising in cognizing and transforming nature and society should be solved mainly by enhancing man's role.

In order to increase man's role in the activity of cognition and practice, it is imperative to give precedence to the political work of informing people of the challenging problems and organizing and mobilizing them for their solution so that they can give full play to their enthusiasm and creativity. At the same time, it is necessary to make a good use of creative ability in a scientific and rational way, in consideration of the characteristics of objects and the state of material and technical means, the existing situation and environment. Only then, can man's role be increased to the maximum so as to achieve maximum success in cognitive and practical activities and shape man's destiny successfully.

4. The Juche Viewpoint and Attitude towards the World, Being Original and Superior

(1) The Juche viewpoint and attitude towards the world, an original viewpoint and stand

General Secretary Kim Jong Il said:

"There have been various types of world outlook in history, but there was none that clearly indicated the viewpoint and stand on the world placing man at the centre." ("On the Juche Idea")

Just as the view of the world has been changed with the flow of history, so has been the viewpoint and attitude towards the world.

Since it is impossible and needless to explain every detail of it, here, we would like to mention only a few facts.

It should be stressed beforehand that the previous philosophies did not deal with the viewpoint and attitude towards the world as an independent component of the world outlook. By analysing, synthesizing and reasoning this or that view of the previous philosophers, we could know what their viewpoints and attitudes towards the world had been.

A previous philosophy, on the basis of the view that the world is dominated by a certain "idea" or "spirit" which does not exist actually, and put forth a mysterious viewpoint and stand that the destiny of the world and man are dominated by the supernatural "power". Another one put forth a fatal viewpoint and stand that man should obey his given destiny, viewing the world is an isolated and immutable one that never develops and changes. It is self-evident to everyone who lives in this world with reason that such viewpoint and stand is absurd and false.

The Marxist philosophy viewed that the world consists of the material which moves and develops according to its law and put forth the materialistic and dialectical viewpoint and stand that one should approach everything as it is in motion, change and development, without any prejudice and distortion.

As we have seen above, even the materialists who viewed the world as the world of material failed to clarify the viewpoint and attitude towards the world to say nothing of the idealists who viewed the world as the world of idea or the world of spirit.

It is because they failed to elucidate the essential characteristics of man, his position as the master of the world and the decisive role he plays in the development of the world.

The Juche philosophy scientifically clarified man's position and his decisive role as the master of the world and, on this basis, established a completely original viewpoint and attitude towards the world with man at the centre.

(2) The Juche viewpoint and attitude towards the world, being superior to materialistic and dialectical one

Needless to say, the materialistic and dialectical viewpoint and attitude towards the world that views and approaches the world as it is in change and development, is correct. What would it be if one does not view an object as it is in his scientific research to cognize the things and phenomena? Far from success, scientific research itself would be in a great mess.

As it is a scientific one that enables one to correctly cognize and transform the reality, the materialistic and dialectical viewpoint and stand made a great progress in the development of its kind.

But it has some limitations. Of course, cognition and practice should abide by the characteristics of the object and the law of its change and development, since they presuppose the object. However, it is only one aspect of requirement for cognition and practice.

There is a more important aspect of requirement for cognition and practice.

Man's cognition and practice are activities to make the objects serve his demands. In cognition and practice the object plays an important role but it is man, the performer, who plays the decisive role.

Therefore, it is not enough to have only the viewpoint and stand that requires abiding by the characteristics of objects and the laws of their change and development in cognizing and transforming the world. What is necessary is to have the viewpoint and stand that helps give fullest play to the volitional function of man and his active role.

The viewpoint and attitude towards the world established by the Juche philosophy is the most superior one which enables people to have an attitude as befits master in cognition and practice, overcoming the limitations of materialistic and dialectical viewpoint and attitude towards the world.

The elucidation of the viewpoint and attitude towards the world by the Juche philosophy is a great event in the development of philosophical world outlook and carving out man's destiny.

First of all, the compositional system and the content of philosophical world outlook have been developed into perfection.

In previous philosophies, the viewpoint and attitude towards the world did not hold an independent position but was included in the view of the world. Only by the Juche philosophy, has it been newly formulated as an important component part of the philosophical world outlook and its

content evolved in a new light in a comprehensive way with man at the centre.

This is a great innovation in the development of philosophical world outlook of humankind.

It has also provided a powerful methodological weapon with which man can hew out his destiny successfully.

The man-centred viewpoint and attitude towards the world provides people with the most correct viewpoint and stand people must maintain in shaping their destiny and the most clearcut guideline, the principle of action that helps them to cognize the world scientifically and transform it actively.

Indeed, the man-centred viewpoint and stand clarified by the Juche idea is a fundamental guideline and a key to the solution of all problems.