



- Historical Discussion of Destiny of Man
- Social History and Man's Destiny
- Man Is the Master of His Own Destiny
- Outlook on the World and Man's Destiny
- Makers of History and Shaping of Their Destiny
- Basic Methods for Shaping Man's Destiny

MAN'S DESTINY AND JUCHE PHILOSOPHY

**Foreign Languages Publishing House
DPR Korea
Juche 111 (2022)**

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PREFACE

A ship on the vast sea needs a compass and a beacon to advance along its course.

Man also needs a light illuminating the road of his life in order to follow it without twists and turns.

Then what is the light that illuminates the road of shaping his destiny?

That is philosophy which gives him an outlook on the world and is closely related to the issue of his destiny.

As a matter of fact, philosophy originated in the thinking about the destiny of man.

That is why a philosopher said: Without philosophy no one can lead a safe life with no worry; problems that need advice arise now and then; the advice can be given only with the help of philosophy.

The question of destiny is of greatest concern to every country, nation and individual person.

That is why every country has its own political ideal and philosophy, and the people have their own philosophical views on their destiny.

The Democratic People's Republic of Korea has its own philosophy, the Juche philosophy, which gives from the perspective of placing

man at the centre a correct answer to the issue of the destiny of man.

The Juche idea which the Korean people regard as their own ideological and spiritual fulcrum has the Juche philosophy as its ideological and methodological basis.

The modern history of Korea was the history of winning independence and creation by embodying the Juche idea and the annals resplendent with surprising events and epochal changes.

The idea is giving full play to its attraction and vitality in today's reality of the country struggling to build itself into a powerful socialist country.

This book describes how the people of the DPRK are creating a new history of development as masters of their own destiny by explaining the principles and contents illuminated by the Juche philosophy in combination with the human life and the issue of the destiny of man.

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HISTORICAL DISCUSSION OF DESTINY OF MAN

Thinking and exploration about destiny started with the start of human history.

In the process of thinking about and exploring his own destiny, man created and developed human history.

This thinking and exploration was conducted in different directions through severe trials.

The principles of the “fortune” thus explored were developed into a philosophical idea of a society with the theoretical features proving its “justness.”

People were influenced from the first day of their birth by ideologies and principles flooding around them, and selected one of them or blended some of them to make their own maxims.

Of course, it is not really easy for a man to adopt a correct ideology for himself and accept it.

This is proved by history of mankind, in which many people suffered ordeals, difficulties, failures and hardship.

The past history full of ups and downs can be called the history of clashes among different opinions of the destiny of man.

What Is the Destiny of Man?

The most frequent topic in people's life is the issue of their destiny.

It means that the issue of their destiny is the most important one for them.

The main purpose of all cognitional and practical activities of man is to shape his destiny.

Any human being thinks about his or her own destiny and hopes that it would be shaped smoothly.

All the thinking and actions of man are related to the issue of his destiny.

It is a matter of course that their concrete thinking and actions may affect their destiny in a different way, but anyhow they are all related to their destiny.

The common aspect of the different topics about the destiny of oneself or others is that their social status is the main theme.

People speak about various stories related to their social status, including its past history, the present status and its prospect.

In this sense, that man carves out his own destiny means he improves his living status.

All men are desirous of living a dignified and happy life while satisfying their demands in life.

The process of their improving of their status for a happier life is the process of shaping their destiny.

However, not all of them are on this track.

From the first day of their birth some people suffer misfortune and difficulties, others lead a happy and pleasant life, and still others experience both cases.

And some are idle throughout their life, some are diligent, some brew mischief and some do good things.

The following is the life of Kim Si Sup (1435-1493), a representative writer and scholar of Korea in the 15th century.

He was well known from his childhood as a prodigy as he was talented in composing poem.

His parents and the neighbours blessed his future, but his life was not smooth.

When he was 15 years old, he lost his dear mother; when Prince Suyang (1455-1468) dethroned his nephew, Tanjong (1453-1455), and became king, indignant Kim Si Sup gave up his government position, and wandered about for a long time as a Buddhist monk.

He got married at the age of over forty, but was not happy for his beloved wife died without giving birth to an off-spring.

Kim Si Sup died miserably on his way of wandering about here and there.

For men, the roads they have followed are varied; some are curved after being smooth and straight; some others are narrow after being wide; still others are descending after being ascending. But there are certain rules here.

It is the principle of gravitation that a thing, when thrown up, drops on the land, not otherwise.

The destiny of man changes according to the law unique to it. Man shapes his destiny living under certain conditions and environments. If certain conditions are created, a relevant law acts on his destiny and he lives and develops as required by the law.

It does not mean that he is destined to run into a certain point while passively following an inevitable road. In the past some people thought that their sufferings or happy life were destined and that the destiny of human being was inevitable.

It is quite common that kind-hearted people experience sufferings in a lousy society.

But man's destiny is not something that is destined, out of human power. There are other ways to eradicating the lousy environment and achieving happiness.

The point is how hard he tries.

There are logical roads to happiness.

The point is how he goes. If he goes quickly, he will achieve his happiness as quickly as much; otherwise he would achieve it very slowly. If he stops or turns back, he may fail to achieve it for ever. If he chooses the road of carving out his destiny correctly and tenaciously follows it, overcoming the difficulties on it, he can achieve his ideal. If he is determined to follow to the end the road beset with trials, he should unite with others. It is an inevitable principle of shaping their destiny that people can achieve glory and prosperity only when they strengthen their social unity and cooperation while cultivating correct judgment, wisdom and strong will. History shows that man shapes his destiny in the course of overcoming all kinds of trials and ordeals.

Ideologies in History

History has recorded many doctrines that had impacts on the destiny of mankind. What are they and what problems do they have?

Trying to find solutions to these questions is a prerequisite not only for understanding the past but also for gaining experiences and drawing lessons from the destiny of mankind that has undergone twists and turns.

Lessons must not be repeated, and experiences must be valued.

For a long time man's destiny was dominated by the belief that it is predestined and the tendency to attaching more importance to this world than to the next one, ie, life than to death, out of the attitude that heaven or hell is meaningless after death.

As a reflection of this attitude, socio-political ideologies for elucidating new ways of man's destiny appeared and the tendencies to adopt them dominated societies for a long time.

A typical example was the expectation for benevolent politics, that is, a benevolent monarch.

Man's destiny is shaped through life, which is reflected in reality.

Politics has the greatest influence on the reality in which man lives, as it plays an important role in the reality.

Man's life and destiny change fundamentally depending on politics.

As they were subjected to all sorts of contempt and humiliation under the inhumane politics of old society in the past, people dreamed

about benevolent politics and tended to give greater importance to this world than to the next.

They sincerely hoped that all officials, ranging from the king to ministers and village officials, would be benevolent.

Their demand for benevolent politics gave birth to many socio-political ideologies on such politics.

The hope for virtuous politics was reflected in the socio-political ideologies of Korea, too, which in turn affected its social life to a large extent.

The people ascribed their misery to the greed and wickedness of some individual officials, and tried to make them reasonable and sympathetic, petitioning them or presenting gifts to newly-appointed magistrates.

If they reached a conclusion that a reasonable compromise was impossible, they would rise up in riot, thinking that if they got rid of a wicked magistrate, they might have a kind-hearted one.

Meanwhile, they submitted to the king petitions requesting him to punish wicked officials and pursue benevolent politics.

But a guillotine was the only thing they gained in return for the petitions.

Like this, from olden times, people had pinned hope for benevolent government and earnestly wished that a benevolent ruler would come and show benevolence to them, but their lives did not matter to them.

Successive rulers were all tyrants this way or that.

A benevolent ruler could not emerge in a society where there

existed exploitation and oppression of man by man, and therefore there could not be benevolent rule.

All in all, expectation for benevolent government was an illusion.

The relationship among people can be changed into that of love and trust and politics for the people can be administered in a society whose masters are the people themselves.

The people groped for a new way for carving out their destiny for a long time, in the course of which Marxism emerged and advanced the new banner for the working masses *Workers of the Whole World, Unite!*

Marxism clarified that man's emancipation cannot be achieved through individual effort, and that the strength of the united working class is the only means for liquidating exploitation and oppression of man by man and realizing genuine freedom and equality of man.

The workers who emerged as a class along with the establishment of the capitalist system were proletarians who were on the lowest rung of the social ladder and under the yoke of the capital.

At first they launched the Luddite movement as they believed machines and factories were the causes of their backbreaking labour, unemployment and poverty.

The introduction and upgrading of machines often led to serious results on the part of workers—unemployment and poverty.

Losing job was the greatest tragedy for a worker in a capitalist country where there was always a surplus of workforce. They started to destroy machines and even factories as they thought they might lose their jobs because of the labour-saving machines.

However, machines constantly increased in quantity and quality, scaling up the unemployment and poverty.

Workers had to find out another way for ameliorating their state.

Believing that they might improve their miserable state by way of petitioning, they waged the Chartist movement of petitioning the parliament.

But either the Luddite or Chartist movement could not improve their state.

Proceeding from this, Karl Marx (1818-1883) argued that all the workers of the world should unite as their state and aspiration were identical and their enemies were internationally interrelated.

He asserted that the state of the working class, their class enemies and the conditions for their emancipation assumed not national character, but international one.

Marxism, holding that if the united working class led the struggle to overthrow the old society by means of revolutionary violence, the only thing which they stood to lose was their chains and what they stood to gain was the whole world, put forward the slogan *Workers of the Whole World, Unite!*

The banner which Marxism held up played an important role in dispelling mysticism and fatalism and rousing the proletariat experiencing a miserable fate.

Marxism spread across the world rapidly, instilling in the miserable, hard-working people hope and courage for choosing a new destiny.

With this as the historical background, the October Revolution of

Russia broke out in 1917 with the shot fired by the cruiser *Aurora* as the signal.

The shot indicated a new way of struggle for saving man's destiny and liberating him.

In this way, Marxism-Leninism became a recognized ideological trend of the contemporary times that contributed to smashing tyranny of imperialism and shaping a new destiny of man.

However, all the factors restricting their destiny were not eradicated even though the groundwork for socialism had been provided. Remnants of the old society still lingered in nature and society.

In order to solve the problem of their destiny completely, people have to wage an uninterrupted struggle to remould nature, society and themselves in an independent and creative way and continue with the revolution.

But as they indulged themselves in the elated atmosphere of the socialist revolution, they could not realize this.

History advanced, and Marxism-Leninism became an ideological trend of the past.

Advent of a New Ideology of the Times

A change in environment and times results in a new aspect in man's destiny.

For this reason, the times when a period is replaced by another can be called a turning point in shaping man's destiny.

The advent of new times demands a new ideology, but it is not

that anyone can author an ideology illuminating the road ahead.

It can be created only by a great leader who can have a correct understanding of the demands of the times and give a comprehensive answer to them.

Found in 1919 as the international centre of the communist movement, the Third Communist International dissolved itself in 1943.

Its aim was to defend the gains of the October Socialist Revolution and expand them across the world under its command.

But its mode of struggle lost its vitality with the passage of time.

This meant the advent of new times which were fundamentally different from the previous ones.

The masses' struggle for living and developing as masters of their own destiny assumed varied and fierce characters in the changed conditions and environments in the late 1910s and early 1920s.

The period was characterized by a struggle for putting an end to class domination and subjugation and for liquidating colonial rule and plunder by imperialism.

A backward semi-feudal state under the military occupation of Japanese imperialism (1905-1945), Korea was a hot spot of these two kinds of struggle.

The March First Popular Uprising in 1919 was an explosion of the pent-up anger and resentment of the Korean nation who had been exposed to extreme humiliation and mistreatment. With the uprising as a momentum, the national liberation struggle of the Korean nation gradually entered a new stage; the mass movements, including the

labour and peasant movements, which had stressed the economic struggle, began to develop gradually into a violent struggle.

This clearly showed that the times when man meekly follow his given fate, the times of exploitation and oppression, had petered out.

At the same time, it indicated the advent of new times when the working masses who were shackled to all manner of social fetters could shape their own destiny by their own effort and in accordance with their intentions and demands.

It was an era of independence, in which the masses of the people could carve out their destiny independently and creatively as masters of history and their own destiny.

This new era demanded a new ideology and theory.

When he was pursuing progressive ideologies in Jilin, China, from 1927 to 1930, Kim Il Sung once asked his comrade, who was well versed in major works by Marx and Lenin: Although the Marxist-Leninist classics say that class emancipation comes before national liberation, is it not true that in our country the yoke of Japanese imperialism should be thrown off first before class emancipation of the workers and peasants?

He continued: The Marxist-Leninist classics generally say that the revolution in the suzerain state and that in a colonial country are organically linked with each other and stress the importance of the victory of the revolution in the suzerain state; that means that our country will be able to attain its independence only after the working class of Japan have won their revolution; so should we wait until they win their victory?

As an answer to his questions, his comrade said it was an internationally accepted line of the international communist movement that class emancipation came before national liberation and that the struggle of the working class in the suzerain state was considered more important than the national liberation struggle in a colonial country.

Recollecting those days, Kim Il Sung said:

“The greatest anguish my friends and I felt in studying the progressive thoughts of Marxism-Leninism was that while we were anxious to reform society by means of a revolution as the Russians had done and thus liberate our country, the situation in Korea was different from the situation prevailing in Russia when the October Revolution had taken place.

“We were confronted with such complex problems as how to carry out the proletarian revolution in a colonial country like Korea, a backward semi-feudal state, how to establish contact with the revolutions in neighbouring countries, particularly China, when we had to wage the struggle on Chinese territory away from our homeland due to the harsh repression of Japanese imperialism, and how to fulfil our national duty to the Korean revolution and our international obligations to the world revolution.

“It took us a long time and cost us dear before we found correct answers to these questions.”

The new era demanded that all the problems arising in the struggle for shaping the destiny of the country and nation and the people be

approached and solved with a new, innovative view and criteria.

The new, innovative view and criteria meant the viewpoint and attitude of approaching and judging all problems in the light of the interests of one's own people and the concrete reality of one's own country.

It is a lesson taught by history that if one, steeped in worship of big powers and dogmatism, does not have a right view and criteria, one is surely doomed to failure.

The working masses in the past lived a miserable life as the objects of domination and subordination, exploitation and oppression.

This life repeated from generation to generation. But they failed to change their lot fundamentally.

All in all, they were not the masters of their own destiny.

But a dramatic change was brought about in their destiny in the era of independence; a new ideology was born, making it possible for them to decide their destiny by their own efforts.

In the early years of his revolutionary activities, Kim Il Sung found two weak points in the past national liberation movement of the Korean people.

One was the practice of some high-level people of wasting time on an empty talk and scramble for power separated from the masses and the other was factional strife and reliance on the outside forces.

On the basis of this analysis of these essential weaknesses of the nationalist movement and early communist movement, Kim Il Sung discovered the new truth that the masses of the people are the masters of the revolution and one can emerge victorious in the

revolutionary struggle only by going among them to educate, organize and mobilize them, and that one should carry out the revolution on one's own faith and responsibility and solve all the problems arising in it independently and creatively.

This led to a historic event of announcing the birth of the Juche idea, a new guiding ideology in the era of independence, at the Kalun meeting held in June 1930.

The birth of the idea was a historic event which implanted in the Korean people the consciousness of independence, that is, the view of regarding independence as their lifeline.

The Juche idea is a revolutionary theory which shows the way for making the people masters of the world and of their own destiny and carving out their destiny by transforming nature, society and man in conformity with the social attributes of man, who is desirous of living and developing independently.

Proceeding from the fact that the people are giving vent to their pent-up fury against humiliation, the Juche idea clarified that man demands rights to independence, and that independence constitutes his intrinsic nature which no force can control.

Thanks to the Juche idea, the Korean people could realize that the question of their destiny means that of their independence.

The idea put forward the masses of the people, who had been objects of inhumane treatment and neglect for a long time, as the most powerful beings in the world, and established a new viewpoint and standpoint of approaching the historical development and social revolution with them as the centre.

Thus, the masses could become aware of their position and role as the artistes of history and take the right path of shaping their destiny.

This ushered in a new history when the masses of the people have taken the position in the centre of history and develop society and carve out their destiny through their purposeful and creative struggle.

The Juche idea has been splendidly applied in the Korean revolution, bringing about great victories.

By holding up the banner of independence, the banner of Juche, the Korean people could victoriously advance, overcoming manifold trials in the Korean revolution.

The Korean revolution followed the historical course illuminated by the Juche idea, blazing the trail of national liberation struggle for colonial countries, and achieved one victory after another in the unprecedented struggle for shaping the destiny of the masses by solving all the problems arising in the socialist revolution and construction independently and creatively.

SOCIAL HISTORY AND MAN'S DESTINY

The birth of humans can be called the most significant event in the history of the earth spanning billions of years.

Proceeding from the requirements for shaping their destiny, humans formed a collective, called society, and the society gave them social attributes. Had they not formed society, they could not have reached today. To put it more precisely, man, a social being in the sense of contemporary times, could not have been born.

The formation of society provided the fundamental basis for him to acquire independence, creativity and consciousness. Although man is a social being inseparably linked with society, not all societies that existed in history satisfied the demands of the people of various class and strata. In particular, the working masses had their rights to independence ruthlessly infringed upon in the old exploiting society. A saying goes that fish in the water are not conscious that they are living in water.

If one is to evaluate his happiness, one should know others' misfortune and misery and, to do so, have an understanding of the history of the victims of miserable destiny. Human history was a history of their development as dominators and transformers of the world and, at the same time, a history of constant challenges and ordeals threatening him.

Man's struggle for shaping his destiny was truly a long course.

Types of Hell

It is by no means easy to have a full understanding of history.

What happened in the past is not something we could experience or we can replay with modern equipment.

It is all the more so as we go back to the dawn of human society.

Humans in the slave-owning society left traces, which are not so clear as their counterparts in the middle or modern times.

Various materials give a glimpse of the people's destiny in the slave-owning society, the first society in human history. The Eight-Article Infringement, the criminal code of Ancient Joseon which was a product of class differentiation, can be an effective means for understanding the people's life in the period.

Only three out of the eight articles of the code are handed down up to now.

One of them stipulates that death penalty shall be meted out to a person who committed a murder.

This article may look positive and reasonable. But if we examine it closely, we can know its heinous nature.

Actually, this article pertained to oppressed classes like slaves.

Slaves were property of their masters, to be sold or bought as chattels.

They were not allowed to have a name or marry, and had to live in collective lodgings.

If a baby was born to a slave, the owner of the slave could sell

it or give it to others as a gift.

As the slave owners regarded their slaves as animals or working tools which were able to speak, they were free to kill them. And when the master died, his slaves were usually buried alive with him together with his other belongings.

This means that the article was not applicable to the slave owners.

The slave owners enforced such criminal code to prevent the slaves from resisting and killing them.

The case holds true for the criminal code of Puyo, the second largest slave-owning state to Ancient Joson, which stipulates that a person who killed another person shall be killed and his family members shall be made slaves.

According to the other two articles of the criminal code of Ancient Joson, a person who injured another person had to recompense the person he injured with cereals, and a person found guilty of theft had to become the slave of the person he stole from or pay a large sum of money.

These articles were not applicable to the slave owners, either.

The case was similar to the slave-owning states in other parts of the world. The slaves were almost the same as animals. They differed from animals only in that they could speak.

But they did not merely accept their miserable fate. They gave vent to their pent-up wrath and rose up in revolts, which demonstrated the fact that they were also humans, threatening the existence of the very society.

Although each of them ended in failure, the revolts played a

decisive role in breaking up the cruel hell, the first of its kind in history, and replacing it with the feudal society.

Finally, the slave-owning society which had existed for thousands of years breathed its last.

But the dream of the people did not come true even in the new society.

Feudal society, which replaced the slave-owning society, was a society in which the people were divided into different classes.

The king and lords, the ruling class of the feudal society, invented the caste system so as to maintain their political supremacy and oppress and exploit the lower classes.

In the caste system the people were divided into different social classes with fixed rights and duties according to their blood lineage. The class rankings and their rights and duties were inherited down through generations.

This meant that some were entitled to luxury by birth and others could not escape maltreatment and contempt throughout their lives.

In other words, man's fate could not be avoided nor changed in the feudal society.

Slavery and caste system were identical in that they were fetters that bound the people. The only difference was the form and method of binding them.

But feudalism perished together with the disruption of the caste system.

As seen above, all types of the exploiting society that existed in

human history were a hell, which infringed upon the rights of the working masses to independence and their interests.

Conflict and Antagonism

Society is a special realm of the world, built by people for unity and cooperation, but they experienced more sufferings imposed on them by it than by natural disasters.

Then why did those social evils like conflict, antagonism and clash appear in the society and when would an end be put to them?

To know the history of conflict and antagonism that challenge unity and cooperation tenaciously, we should look back upon the dawn of human society.

The primitive communal society, the first stage of human society, existed for a long time.

In the early period of primitive society, members of the clan had equal rights and obligations.

Engels (1820-1895) described the clan system as a “surprisingly simple and naive organization” and Rousseau (1712-1778), idealizing the primitive society, said that the best way to avoid social evils and disasters is to go back to nature.

The appearance of private ownership meant not only the collapse of the primitive society but also the emergence of individualism.

Private ownership gave birth to individualism, and the society based on it was split into the ruling class and the ruled, the exploiting class and the exploited. This split brought about class antagonism

and social inequality, and was accompanied by exploitation and oppression of the masses by a handful of the ruling class.

Private ownership produced a lifestyle fundamentally different from that of primitive society.

Man cannot live without means and tools for living and working.

As these essential means and tools fell into the hands of individuals, the principle of struggle for survival began to govern society, and the view of putting individual interests over the common interests of society was born.

Those who had to live under subordination became the first victims of exploitation and oppression of man—slaves.

Meanwhile, exploiters, who subordinated and subjugated others for their interests, became owners of the slaves.

The birth of slaves and slave owners meant the collapse of the primitive communal life and differentiation of classes, and clearly marked the rise of class inequality—transition to class society.

With the emergence of laws and state, which represented the interests of the exploiting class, individualism became the ideological basis of the exploiting society, and the principle of “struggle for survival” and “law of the jungle” were introduced.

Since then, human society was divided into antagonistic classes, class antagonism and inequality grew further intensified, and exploitation and oppression of the masses by the dominating minority ceaselessly continued.

Whenever people’s struggle against inequality, which was protected by the reactionary state and law, became fierce, it remained

under cover more craftily, persistently tormenting them.

Class differentiation in society “presented” conflict and antagonism to man, a large barrier, which blocked the way of shaping his destiny, whose mode of existence is unity and cooperation.

Conflict and antagonism of various characters and forms, which result in aggression, war, dispute and massacre, followed human society like a shadow after society was split into classes as if they were an inevitable element.

All class societies, from slave society to feudal society, existed together with unsolvable social evils—conflict and antagonism.

People subject to rightlessness in society could not get out of this difficult position, and had no other choice but to fall into the lowest position of their destiny.

The first victims of conflict, antagonism and inequality were slaves.

The slaves fought to improve their positions and free themselves from domination and subordination.

Thanks to their struggle, the slave-owning society collapsed and feudal society was established, but the masses’ position did not change fundamentally.

In this sense, the history of the exploiting societies can be called the history of vicious cycle of the repetition of the pitiable destiny of the exploited and oppressed masses, and “slaves” existed in any exploiting society.

Until when would the destiny of the “slaves,” given by the class differentiation of society, continue?

This would be a problem common to every man who aspires to put an end to the tragic history of conflict and antagonism and shape their destiny on the strength of unity and cooperation.

Nobody likes being subordinated and exploited by others.

This is why he feels humiliated and painful when his dignity as a social being was infringed upon more than when he is physically ill.

It is well known that those, who incite conflict and antagonism and resort to subjectivism and arbitrariness, have existed in the history and still exist.

Today, if they have no strength with which to defend themselves, the countries, whether they have a long history and tradition or have a developed economy, go to ruin overnight by the schemes of the imperialists who aggravate conflict and antagonism with high-handedness and arbitrariness in various parts of the world. This notwithstanding, they have no one else to ask for help.

However, conflict and antagonism, subjectivism and arbitrariness are not something that can never be eliminated.

Today a genuine society, in which the people cooperate and help each other, is being built on this planet, and the international forces aspiring for independent and equal exchanges are gaining in strength.

Unity and Cooperation

All things, both happy and sad for the people, occur in the context of social relations.

Whether one meets fortune or misfortune depends on the social relations.

That man lives with conscience proves that he lives in a community. If he lives alone, there is no need for him to read others' faces or feel compunction or shamefulness.

Man shapes his destiny by forming a community, which is called society.

As he lives by forming society, he is called social man or social being.

This is clear to everyone, but the view on its reason is varied.

Man lives by forming society not only to preserve himself but also to live as the master of the world.

He lives in the world and shapes his destiny while transforming it.

Separated from the world, man's life or destiny whatsoever is inconceivable.

The world is a base of man's life and a theatre for shaping his destiny.

To live as the master of the world, man must transform all its spheres to make them serve him, and this cannot be realized with the strength of an individual man.

He can realize the mode of existence—unity and cooperation—only in society.

Though the human history is said to span about millions of years, it is shorter than the history of space, which spans tens of billions of years.

In its history space has experienced many changes with numerous

beings appearing and disappearing.

But the only being which has remained as the conqueror and dominator of the world is man.

This is because he has formed society, a powerful community, which no other “developed” beings can have.

Man could thus become the master of space and his destiny.

There are many scientific inventions created by an ingenious idea or a surprising inspiration, but all these were not products of individuals.

The talented persons had acquired knowledge through social education, and the ingenious ideas were products of knowledge and experiences accumulated through social practice.

All those achievements were outcomes of social cooperation.

For effective cooperation, people have to pool minds and ideas and achieve unity. So they began to shape their destiny on the strength of unity and cooperation from their early days.

Those, who undermine unity and hate cooperation, can never be treated as human beings nor enjoy the dignity and pride as social beings. There will be nothing more miserable than this in the world.

So only when he regards unity and cooperation as the mode of his existence, can man shape his destiny successfully.

It is the intrinsic demand of man to live happily, free from any subordination and exploitation, developing unity and cooperation on an equal footing.

The might of man is not in his individual intelligence and strength but in cooperation with others in close social relations.

Man could shape his destiny without letup in the historical course because he has lived in unity and cooperation with others.

It is a truth taught by history that if people share their will and pool their efforts, they can overcome any difficulties and achieve the goals of their life.

In the Democratic People's Republic of Korea, where the Juche idea is embodied, all social members are devoting their all for their society and collective and the prosperity of their country while trusting, helping and leading one another forward under the slogan of "One for all and all for one!".

The laudable deeds displayed in various parts of the country give a glimpse of the ennobling ideological and spiritual world of the Korean people as well as part of the development of their human relations in society.

Unity and cooperation, the core of their social relations, enable them to create a new history of prosperity and development of their state, braving all manner of challenges and difficulties.

Making the most of his excellent quality of uniting and cooperating with each other is the secret of shaping his destiny by man.

MAN IS THE MASTER OF HIS OWN DESTINY

In the past people took it as predestined that their destiny was inborn and unchangeable.

As mentioned above, those who refused to meekly obey their predestined fate were coerced to accept it, and those who resisted were ruthlessly executed.

However, the destiny enforced upon one by others can never be one's own.

Man is the master of his own destiny.

This is a historic declaration that put an end to the history of destiny of the miserable people.

What Kind of Being Is Man?

The philosophical problem of what kind of being man is is the problem related to what his essential characteristics are, which are different from those of other beings, and to why he is the master of his own destiny.

The process of man shaping his destiny is the process of his satisfying of his own intrinsic demands.

Therefore, based on the view of the essential features of man, he decides the aim and orientation of his own destiny and chooses the way for shaping it.

Underlying the various kinds of human destiny in history has been different views of the essential features of man.

Different ways of destiny were decided according to the number of views of the essential features of man.

As the question of man's intrinsic nature is a serious one related with his own destiny, many philosophers, thinkers, artists and theologians of all ages devoted their energies to finding a correct answer to this question.

All tragedies man experienced were the outcome of his ignorance of himself.

This question was also discussed a great deal by the preceding philosophies, but it was confined mostly to abstract views on pure man separated from social relations.

As many people discussed this question based on different

standpoints, the resulting views were varied.

Let us see some briefly.

The ancient people, who viewed everything in the world as part of nature as they failed to see things separated from nature, regarded themselves as part of nature inseparable from it.

In a word, nature, society and man were not classified in today's definitions.

It goes without saying that they could not understand what man is.

Despite the differences between the West and the East and among countries, the Middle Ages were the period when unscientific theories controlled the people's thinking.

One common thing in those views was that a mysterious being had created man.

Of course, there were attempts to explain scientifically the origin of man in the Middle Ages.

But since the level of development of science and technology was not high enough, those attempts could not achieve success.

The answer to the question of origin of man is not an answer to the problem of what man is, but it is an important prerequisite for giving a right answer to the question.

As society and science developed in the modern times, there were attempts to get the answer in man itself.

For example, some, regarding the man as a product of nature, called him a natural being, a biological being, and others called him "a working being," a "thinking being" or a "being with language." Some

even said that he was a “lonely being” and a “being on the road to death.”

In the final analysis, man lived for a long historical period without knowing who he was, and the answer was hidden in darkness.

The Juche philosophy explained that man is a social being with independence, creativity and consciousness.

An important point here is that the philosophy clarified man’s essential features on the basis of the fact that man is a social being.

A social being is one that lives and acts within a social community, united with other men in society. Man is the only social being in the world, as he is related with other men socially.

The essential features of man distinguished from those of natural beings are that they are formed and developed as he establishes social relations and lives and works within a social community.

Man is a social being with independence.

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

As he possesses independence, man opposes all sorts of subordination of society, fights to get free from the restriction of nature and strives to make all serve himself.

As the past history shows, man does not want to live under the yoke of the outside world but as the master of the world and his own destiny.

This is a characteristic unique to man, which cannot be found in all other biological beings.

It is the mode of existence of biological beings to get subordinated

and adapt themselves to natural environment.

According to the law of survival of the fittest, animals that adapt themselves to natural environment survive, but those that fail to do so perish. This is shown by how dinosaurs became extinct.

But man does not accept any form of restriction and subordination imposed on him, but fight against them.

Restriction and subordination of a man by another man is an intolerable insult and shame for the former.

Men are born equal, but if human rights are not equally given to everybody, it is a typical social inequality.

Man is always desirous of freedom.

The struggle of slaves against the slave-owning system, the struggle of serfs against the feudal system and the struggle of the people against the system of colonial rule testifies to the fact that man is a being that transforms social relations as suited to his desire for independence, not a being that adapts himself to the social environment.

Man is a social being with creativity.

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

As he possesses creativity, man transforms nature and society so that they can be more useful for him, while changing the old and ceaselessly creating the new.

Here it is useful to see how anthropology draws a distinction between man and animal.

This is a key issue in clarifying when man evolved and human history started.

The argument on this question was so fierce that the seventh international seminar on anthropology set it as an agenda item.

There are different opinions in the anthropological world, but what is common is that the distinction must be drawn with stone tools as a yardstick. In other words, as fossils discovered with stone tools are believed without doubt to be those of human and as the remains with stone tools are those left by human, stone tools should be regarded as a major yardstick with which to draw a distinction between man and animal.

In this way man creates what no natural beings can do.

This attribute is creativity.

Of course, animals dig tunnels or make nests for their living, but they are not creative activities aimed at transforming nature.

If those activities were creative ones, their modes should change and develop according to the situations and environments and with the passage of time, but they are still the same.

But as man is possessed of creativity, the mode of his activities is developing as the days go by.

He transforms the things surrounding him and makes new things as suited to his will.

As he has this attribute, man can live and develop in any circumstances.

Man is a social being with consciousness.

Consciousness is an attribute of social man. It regulates all his activities for understanding and transforming the world and himself.

Because of this attribute, man understands the world and the law of

development of its movement, and transforms and develops nature and society in accordance with his demands.

As he is possessed of consciousness, he delves into all the secrets of the world, collecting and analyzing necessary information, understanding the essence of phenomena and judging the good and the bad by distinguishing the right and the wrong on the basis of the knowledge of himself.

Consciousness also regulates and controls man's activities to transform the world and himself.

He chooses objects and sets goals of practical activities for improving the environment and developing himself.

And he achieves the goals by planning his concrete activities and regulating and controlling his strength, and overcomes difficulties by displaying willpower.

Thanks to independence, creativity and consciousness, man is the most superior and powerful being in the world.

That independence, creativity and consciousness are essential characteristics of man does not mean that these attributes are something inborn.

They are social attributes, which are formed and develop socially and historically.

They are embodied in people differently according to how they try, what kind of family and social education they receive, and under what social environment he lives.

The differences in their social life result in the differences in their level of independence, creativity and consciousness.

Man grows up learning language, acquiring ideology, accumulating knowledge and developing practical abilities by receiving family education and edification and social education.

That independence, creativity and consciousness are social attributes is clearly shown in the fact that their level has steadily improved and developed since the emergence of human society.

Since mankind began to enter a civilized society, there has been no great difference in their physical structures and biological characteristics, but there has been a great difference in the level of development of these attributes.

Today's high level of independence, creativity and consciousness of the people is a fruition of their long-standing common efforts and struggle.

The discovery of his true features has put an end to the long history, in which man lived without knowing himself.

The Rudder and Oar of Destiny

The Juche philosophy put forward the question of relations between the world and man, the position and role of man in the world, as the fundamental question of philosophy, and clarified the philosophical principle that man is the master of everything and decides everything. On this basis, it clarified the road of shaping man's destiny.

It is the fundamental principle of shaping the destiny of man as clarified by the Juche philosophy that the master of one's own destiny is oneself and that one has the power to shape one's own destiny.

This principle intensively explains what and how man should do to shape his destiny.

Thinking of destiny in relationship between man and environment continued through the whole historical course since the beginning of philosophical thinking.

In the past when the positive activities of man with regard to the surrounding environment were not evident owing to the low level of independence, creativity and consciousness, people thought about their destiny by relying on the environment.

One of the typical theories is “geographical determinism.”

The gist of the theory is that the size of the territory, climatic conditions, soil and other natural environments determine the people’s consciousness and social system.

But history has denied this.

The environment did not present good luck to humans, and especially the social environment was too merciless and harsh.

Man shapes his destiny with his positive actions and role for designing the necessary conditions and circumstances and turning them into reality.

What is important for a ship whose anchor is heaved up to sail along the right course is to control the rudder properly; if it is not controlled properly, the ship may lose its direction and wander.

It is none other than man himself who raises the anchor of destiny and controls its rudder.

This is expressed in philosophical terms that man is the master of his own destiny.

In people's everyday life, the word *master* is used in various meanings.

The word can be said to have a very broad meaning in expressing various relations of social life.

But master as a philosophical concept is not a general term, but a concept that expresses man's position in relation with the world surrounding him.

Man chooses the direction of his destiny, designs its course and makes a relevant decision in accordance with his interests.

Of course, his will and determination are not based on his subjectivism in disregard of the conditions and circumstances.

Man's thinking starts from the specific conditions of his life and takes into account the circumstances. Those who make a reckless decision without any calculation will always fail in life.

So, it is man himself who takes into account the circumstances to make a will and decision about his destiny.

Man shapes his destiny only by his own efforts.

All rights to be exercised for his destiny are attached to man himself, and he has the obligation to take charge of his own destiny and solve all the relevant problems.

The point is how man exercises the authority given to him and how he performs his obligations.

The only way for him to turn the adverse environment and conditions in his favour and thus scale the target of his destiny is to have a high sense of responsibility and a correct decision and determination that he has the key to shaping his destiny, brace himself up and

advance confidently towards the future.

A ship with its anchor heaved up should also be rowed properly.

One of the important things that man can do for him is to pull the oar of his destiny well.

The oarsman of his destiny is man himself.

This is expressed in philosophical terms that man plays the decisive role in shaping his own destiny.

That man plays the decisive role in shaping his destiny means that, of the various factors that contribute to shaping his destiny, the activities of man plays the decisive role.

Of course, the surrounding environment and conditions have enormous material potential for changing his living conditions.

This is an important factor in shaping man's destiny.

In particular, such social factors as the historical social relations and material and cultural wealth have a great impact on the shaping of man's destiny and his future.

But what is decisive here is the activities of man himself.

Man has a great strength with which to carve out his destiny.

Of course, man is greatly influenced by other factors in realizing his goals and ideals.

However, no matter how great the material strength of the surrounding environment may be, it cannot take the place of the strength of man himself acting on shaping his destiny.

This strength is not a simple physical strength.

Though the physical strength of man is insignificant, he is making great changes, going beyond the field of gravity to see his home

village, building barrages and salt pans by blocking the sea and building a large city.

Herein lies the strength and might of man.

Man finds out what are needed in shaping his destiny, calculates which conditions should be created to give full play to their might, and designs and implements the process.

All the means, ranging from the rude stone tools, born together with the emergence of human society, to the latest mechanical and technical means of the present day, embody the wisdom and strength of man.

Any social relations and material and cultural wealth used by man are nothing but means made and used by him in the course of the struggle to shape his destiny.

In this way, man creates all the conditions necessary for living by his own strength.

However great the physical strength of nature may be, it is meaningless in shaping man's destiny unless it is combined with his strength.

The decisive factor in carving out man's destiny is, to all intents and purposes, the strength of man himself.

OUTLOOK ON THE WORLD AND MAN'S DESTINY

As man's destiny is shaped in the world, it is necessary to have a correct outlook on the world in order to discover the secrets of all things and phenomena correctly and make a correct use of them to shape his destiny successfully.

With a correct outlook on the world, man can have a correct understanding of the essence of various things and phenomena and transform them successfully.

All the outlooks on the world reflect different positions and interests of people, because they view and approach the world according to their positions and interests.

This means that an outlook on the world is not simply an outcome of the knowledge of the world but an idea.

Some outlooks on the world that emerged in history had a positive effect on the destiny of man while some had a negative effect.

A correct philosophical outlook on the world assures man of the future of his destiny.

Conventional Outlook on the World

The outlook on the world has developed through a long historical course.

The focus of the conventional outlook on the world was how to characterize in brief all things and phenomena in the world, including man.

There were two conflicting arguments.

One was that the characteristics of the various things originated in them, and the other was that the characteristics of all things and phenomena are defined by consciousness.

It was a conflict in whether man should find the origin of his position in reality or in something spiritual.

This historical difference in opinion was concluded theoretically with the emergence of the materialistic dialectical outlook on the world.

The destiny of man living in the world cannot be carved out properly unless he has acquired a correct outlook on the world, but he did not grasp the fundamental principles of all things in the world from the outset.

In the early years of his evolution, the sphere of his life was very narrow, and his experience of life was very simple.

But as he had to live keeping in touch with the world around him, he got a picture of the world, though extremely childish and simple.

With the collapse of the primitive society and the accumulation

of practical experiences and at the same time social connections growing closer and wider, his simple and childish picture of the world gradually developed into a theoretically systematized outlook on the world.

The fundamental question discussed in the conventional philosophical outlook on the world is, in a nutshell, the origin of the world.

The question was what was primary—matter or consciousness, or whether matter had come into being first and consciousness emerged from it or vice versa.

While living, man sees endless things and phenomena that exist in certain shapes and sizes and experiences complex spiritual phenomena. Of these two, what should be the basis for defining the outlook on the world was an important philosophical question.

The view that the world is, in essence, composed of matters and their unity asserts that the various and complex things and phenomena exist objectively whatever the perspective they are seen with, and that what entered the brains of man through the sensory organs is consciousness, ie, matter is primary and consciousness is secondary.

Those who advocate this insist: All things in the world are not mysterious; they only exist on their own, so do not approach them with illusion.

The view that the world is a world of ideals asserts that the characteristics of things and phenomena are defined by “ideals” and “spirit,” ie, spirit and consciousness are primary and matter is secondary.

The exploration of the world, which began with the question of the origin of the world, began to acquire a theoretical shape as the people's primitive picture of the world was combined with the accumulation of their practical experience, the development of their cognitive ability and their social and class status.

At the same time, this meant that man's destiny began to be defined by a logical way of thinking and the attitude of living according to reason.

The philosophical inquiry into the origin of the world was accompanied by a protracted and arduous academic debate and a fierce struggle as it was connected with the destiny of man.

The issue of the origin of the world was also a serious socio-political question of whether social privileges and rightlessness were predestined or whether they were social products.

This gave rise to an antagonism and struggle between the materialist and idealistic outlooks on the world.

Both sides dug in their heels, and this controversy lasted for a long time.

The controversy was conducted in close connection with the struggle between dialectics and metaphysics, branches of philosophy, on how the world changes and develops. This is because the question of how the world changes and develops became a question of whether man's destiny is predestined or changeable.

Dialectics asserted that everything in the world is interrelated, changes and develops, whereas metaphysics asserted that things and phenomena exist in isolation and are immutable.

In a word, the struggle between materialism and idealism was a struggle over the origin of the world, in other words, whether the world originated in matter or in spirit, and the struggle between dialectics and metaphysics was a struggle over the relations between all the things in the world, including man, and the change in their motion.

The ancient materialists explained the world by referring to the specific natural phenomena that were witnessed in their everyday life.

They asserted that water, fire, air, soil and other things had changed in one way or another, forming a wide variety of things and phenomena in the world, and viewed even consciousness as something like air and atom.

However, these views were simple and spontaneous in that they were not supported by scientific data and were based on everyday experience and visual intuition.

Although ancient materialism and dialectics were intuitive and childish, they contained the assertion that there was no need to think man's destiny as something mysterious, and that it was also wrong to think that it cannot be changed.

In the medieval times, materialism and dialectics developed amid the struggle with idealism and metaphysics.

While the European philosophers explained the general characteristics of the objective world mainly by referring to the natural phenomena, the Eastern philosophers were mainly concerned with socio-political issues; in particular, as the struggle against the corrupt

and incompetent feudal rulers appeared as the main stream in the modern times, the socio-political ideas on reforming the country and defending its sovereignty formed the main ideological trend in the East.

Unlike ancient materialism which relied on life experience, assumption and conjecture, modern materialism asserted by relying on the achievements of natural sciences that the world, including man, is composed of matters only, and that there is no supernatural and mysterious being that dominates the world.

The prolonged historical struggle between materialism and idealism and between dialectics and metaphysics ended when the Marxist philosophy theoretically confirmed the victory of materialism and dialectics.

The founders of Marxism put forward dialectical materialism by critically introducing reasonable contents in the preceding theories of materialism and dialectics.

Dialectical materialism is a philosophy that clarifies the material nature of the world and the general law of its change and development.

The World Seen with Man at the Centre

In the long course of change of the earth that emerged several billions of years ago, living material appeared, followed by higher plants. And in the course of their evolution, man, a preeminent being, emerged.

Even after man emerged in the world, different areas of the material world are still influenced by the rules inherent to them, and various phenomena of the material world are closely related to one another by their inherent rules.

Actually, this relationship appeared before man emerged, and it became more diversified as the living materials appeared in the long course of evolution of the material world and higher animals emerged from lower animals.

Though the relationship was supplemented to become diversified, it could not free itself from the character of spontaneous interaction of various natural beings.

This spontaneous relationship was the essential one that characterized the world before the emergence of man.

However, after man's emergence a new relationship fundamentally different from the one between natural beings appeared, and this is a fundamental characteristic that shows the appearance of today's world.

The new relationship is the one between man and the world surrounding him.

With the emergence of man, a new relationship of dominating and transforming as well as being dominated and transformed appeared.

As everyone knows, limestone ceaselessly changes in terms of form, size and composition by weathering in natural conditions.

Limestone is an important resource, which is indispensable in several sectors of the national economy, including the chemical and building-materials industry.

A thing which has changed spontaneously with its inherent character changes according to man's purpose when it is influenced by man's action, and is used in satisfying his requirements in life.

In other words, the objective phenomena are changed to meet man's requirements when they come into contact with him, and acquire a new character as objects that serve for realizing his requirements.

Today many materials and phenomena of the world are changed by man and put into use for his existence and development.

The world is dominated and transformed by man—herein lies the essential relationship which is formed between man and the world surrounding him.

The relationship of domination and transformation by man of the world surrounding him is the fundamental characteristics of the developing reality.

As a matter of fact, that the world is dominated and transformed by man does not mean that everything in the world is dominated or transformed by man.

From the viewpoint of man's interest, if all the environments surrounding man were favourable for him, there would be nothing more ideal than it.

However, the fact is not true.

Many are unfavourable for him.

And something that was favourable before becomes unfavourable or unnecessary today or tomorrow if it cannot satisfy his requirements.

It is a hard fact that destroyers of peace exist in this world and

there exist an unfair international order and natural disasters threatening human existence.

However, man strenuously transforms the unfavourable and unnecessary environment surrounding him into a favourable and necessary one.

Little are the environments that can serve man in their natural state.

Most of the materials and phenomena should be transformed in some measure, so that they can contribute to man's existence and development.

In order to use the environment surrounding him, man should understand and regulate its changes so as to make it act in favour of him.

Understanding the various movements and changes of the surrounding environment is the first stage of the relationship established by man with the world through his leading and positive action and role.

Only by understanding the essence of the world and the lawful nature of its change, can he take a correct attitude to it.

On this basis, he regulates it.

The material beings can be changed either in favour of man or not, and the same change can be either favourable for him or not.

For example, rain is favourable for sowing seeds but unfavourable for harvesting the ripe grains.

As for favourable changes, man finds out what can act more positively, and regulates them purposefully and consciously.

In the course of this, he gradually makes the changes of various material beings in the world serve favourably for him so as to dominate and transform the world.

Man can successfully carve out his destiny only when he is well aware of what the essence of the present world is and how the world changes and develops.

The Juche philosophy newly clarified the law-governed nature of domination of the world and its development centring on man as well as the essence of the world.

The development of nature and society is, in essence, their transformation by man, the dominator and transformer of the world.

In the long historical course of the theoretical struggle on the issue of change and development of the world conducted between dialectics and metaphysics, the former won, which maintained that all the things in the world are interrelated and ceaselessly change and develop. But no scientific answer was given to the question of at what speed, to which direction and by what factor the world is being developed.

In order to see the development of today's world clearly, it is essential to know the fundamental factor that has an impact on it.

All materials and phenomena existing in the world have possibilities for serving man.

However, these possibilities do not turn into reality spontaneously.

They are turned into reality only by man's positive activities.

The fundamental factor in the development of the world is man's

positive activities; the world is transformed into one serving man only by his positive activities.

The course of development of the world, the course in which the world is dominated and transformed by man, is also affected by objective factors like natural, geographical and social conditions and environments.

It is because man's activities to dominate and transform the world are conducted under these conditions and environments.

Natural and geographical conditions, social environments, material and technical means and the like belong to the factors that have an impact on the course of the development of the world.

Favourable natural and geographical sites, mild climate, fertile land and rich natural resources are the conditions that can be used by man, and it can be said that man's domination has been realized if they are utilized by man.

According to the character of a social system, man's activities to dominate and transform nature and society can be restrained or limited or encouraged.

Today's world is being transformed in such a way that it can serve man more and more. This is an important character of its development.

Of course, the world did not appear for man and the surrounding world does not serve man purposefully.

Before human being emerged, the world had evolved and developed through the interaction by material beings that were moving ceaselessly.

In the course of this, less developed and low-class beings evolved to become more developed and high-class ones, and lifeless materials developed into living materials, and finally humans, a prominent being, emerged.

All organisms except for human being cannot maintain their existence if they are not adapted to the given conditions and environment.

Those that are adapted to the given conditions and environment have remained, and others have become extinct.

Man is not a being who lives in the way of adapting himself to the conditions and environment.

He tries to understand the world and himself more quickly and effectively in a wider sphere, and creates and uses new and more useful material and cultural assets in larger numbers and more easily.

Today, transformation of nature by man is being rapidly conducted in wide realms, which could not be imaginable in the past, on the basis of up-to-date science and technology.

Accordingly, more and more realms of nature are contributing to satisfying man's demands.

Society, too, is being transformed in the directions of realizing man's independence and serving him.

Of course, social environment of every kind is not formed in favour of man's development.

In human history there existed for long unjustifiable societies that supported inequality and hindered man's healthy development.

However, thanks to the struggle of the masses against all privileges

and inequality and for their independent development, these societies developed towards assuring the original nature of man.

As the time goes by, the realms of domination and transformation by man will expand continuously, and the world will be transformed without letup to better serve the humans.

The world will develop with increasing speed by the people.

This speed can be witnessed in the development of technical means.

The transition of stone tools, the first means of labour by humans, to iron tools took hundreds of thousands of years.

For them, it took thousands of years to reach the stage of using steam-powered machine from the time when they had used millstone, but it took only scores of years to implement automation of production from the time when machinery had been introduced to production.

Entering the 20th century, they succeeded in manufacturing aircraft, and after only tens of years they made spaceship for space travel.

In this century, atomic physics and high polymer organic chemistry developed rapidly, and in the recent decades, electronics, information technology, laser engineering, cell engineering and gene engineering have developed at an exponential speed.

These historical facts are a major characteristic of world development found not in a few fields, but in all the sectors and fields influenced by human strength.

However, if people do not continue to make strenuous efforts to develop themselves and transform the world, self-conceited with the

already achieved successes, the world cannot be developed properly.

In the final analysis, if people are to shape their destiny successfully while living in the world, their steady efforts are needed.

The world is dominated and transformed by man—this is the man-centred view of the world elucidated by the Juche philosophy.

Viewpoint of and Attitude to the World

Man should be well aware of the attitude to the world with which he would approach it on the basis of correct view of it.

This is the viewpoint, attitude and philosophical method with regard to the approaching of the world.

Man should have a correct methodology to shape his destiny successfully by overcoming all the trials and difficulties.

The success or failure of man's activities conducted in various circumstances and conditions depends on the correct methodology based on his correct knowledge.

Only when he depends on a correct judgment of the special features of the objects he is going to deal with and the state of his own preparedness and on a scientific methodology can he achieve successes in all his work.

Approaching the world centring on man means approaching it proceeding from his interest.

Man is the most precious being in the world, and nothing is more precious than his interest.

Anything, however precious it is, is nothing more than a means in its relationship with man for all his activities are aimed at achieving his interests. As man achieves his aim with the help of means, he considers it precious.

A power station is a means for producing electricity, which is a means for making goods, farming, and other things. Their products are, in turn, a means for man.

Man approaches all phenomena from two points of view.

One is that he analyses and appraises the value of a thing on the basis of his independent demands and interests. In other words, when he approaches it, he first thinks whether it is good or bad for him, and, if it is good, how much.

The difference of value between the stone tools of the primitive ages and machinery of the modern days is defined by their utility. If they are viewed separated from the point of utility, they differ in the materials, of which they are made, and their structures and shapes. Modern machinery is more valuable than the stone tools because it brings more benefit to man than the latter.

The other point in approaching everything from the viewpoint of and attitude to man's interest is that his independent rights and interests should be viewed as an overriding principle. As everyone knows, the nuclear energy, a fruition of scientific research for the promotion of the wellbeing of mankind, has also brought a great disaster to them. The principle in creating everything should be that it should satisfy the independent demands and interests of the people. No matter how many goods are produced and how many establishments are set up, they

are of no value if they encroach upon the dignity of the independent man and threaten his life.

Approaching the change and development of the world with man's activities at the centre means approaching the change and development of the world from the viewpoint of the positive activities of man, the transformer of the world.

The objective factors must not be ignored and underestimated in transforming the world.

Not only man but various material means participate in understanding and transforming the world.

The more intensified these activities get, the greater role the material means play.

In the research to find out the secrets of nature, many complex experiment facilities are used.

Only when people use such facilities, can they find the essence of natural phenomena and the laws of motion which they cannot see, hear or touch.

It is the same case with activities to transform nature.

However, this never means that material means play a greater role than man in understanding and transforming the world.

Although the objective factors including material means play a considerable role in transforming the world, the decisive factor is none other than man.

It is because material means, despite their great role, cannot play as decisive a role as that played by man.

The computer, which is now closely related with man's life

can be taken as an example.

The computer calculates in a short time what man can never calculate in his whole life, but separated from man, it is nothing more than a piece of scrap iron, and it can do such complicated calculation so fast with the help of man.

In the final analysis, the decisive factor in transforming the world is none other than man.

All the changes the world has achieved now are permeated with the great efforts of the people.

The world will continue to change and develop by the decisive role played by the people.

The creative strength of man is not something that is inborn.

He must acquire knowledge and experience through constant education and practice in order to conduct creative activities and deal with huge and complex problems arising in solving the question of his destiny.

Therefore, in order to approach the change and development of the world with the main stress put on man's activity, it is important to lead him to cultivate his creative strength, and solve all the problems arising in understanding and transforming the world in the way of enhancing his creative role.

That the Korean people could make a leap forward from the ruins left by the Korean war in the 1950s was a fruition of the wise leadership of President Kim Il Sung, who trusted the might of the people and, by going among them, enlisted their might.

Kim Il Sung went among the workers of the then Kangson Steel

Works and roused them to increase production, explaining to them that 10 000 tons of more steel would greatly help the country.

The workers resolved at first to turn out 90 000 tons of steel with a blooming mill which was said to be capable of producing only 60 000 tons, and they actually produced 120 000 tons, twice as much as the rated capacity.

The flames of an upsurge Kim Il Sung kindled at the steel works spread across the country, giving birth to the Chollima Movement.

Holding the torch, the Korean workers succeeded in building tractors and such large-sized machinery as trucks and excavators.

The Korean people carried out the first Five-Year Plan successfully, laying solid foundations for realizing socialist industrialization.

That the decisive factor in man's activity for understanding and transforming the world is the strength of man and that nothing is impossible when one relies on it is a truth the history of the Korean revolution shows.

MAKERS OF HISTORY AND SHAPING OF THEIR DESTINY

The makers of history consist in those who develop history.

They are none other than the masses of the people.

Only when he is included in the masses, can a man engage himself in the socio-historical movement as a member of the masses and develop history and carve out his own destiny.

The uninterrupted shaping of man's destiny along with social history is just consistent with the course of the uninterrupted struggle each member of the masses conducted sharing the sweets and bitters with them, the motive force of history.

Needless to say, the masses did not take the correct course of struggle purposefully at all times of history.

The Juche philosophy established the viewpoint and attitude of approaching social history with the masses at the centre of all consideration, and, on this basis, indicated the lawful course of the development of history.

Masses Are the Most Powerful Beings

The phrase masses of the people, true to its sense, assumes class character in a class society.

The exploiting society consists of the exploiting and the exploited classes, or the ruling and the ruled classes, according to the ownership of the means of production and state power; here, the exploited, ruled class make up the main body of the masses of the people.

In socialist society, all are working people of the socialist style, so people of all social strata are members of the masses.

The masses consist of different classes and strata.

The thinking and action by man are not subject to the influence of his social and class background alone.

When he has acquired a progressive ideology, a man can serve the masses no matter what his social and class background is.

If one cultivates oneself steadily sharing the good times and bad with the masses, one can be a rightful member of them and join in their struggle, shaping one's own destiny as well.

The masses of the people are desirous of living and developing as masters of the world and their own destiny.

Of course, the level of their demand for independence has increased with the development of history, and accordingly their class composition has continuously changed as well.

The masses in the slave society were mostly composed of the class and social strata who struggled to destroy the chain of slavery, and

those of the feudal society mostly consisted in those who struggled to get free from the feudal shackles. The entire process of the development of history shows that the masses of the people have always stood at the forefront of the struggle to realize their independent demand on the worldwide scale.

Anyone, who loves their country and nation and other people, can serve the people and become a member of the masses. It is a law and truth, which no one can deny, that the man who values others and loves their nation loves their country.

There are many possibilities for a man to become a member of the masses. Those, who devote their all on the road of loving their country, nation and people, can become members of the masses.

In the past people were given cold shoulder from society although they played an important role in advancing history. They were not a subject of discussion by politicians, and ideologists intentionally disregarded the word people. The exploiting class existed by suppressing the social rights of the masses with the authority of law and wealth and bleeding them white.

The people possess inexhaustible strength and wisdom and create social wealth through diligent labour. The word people denotes the history of creation, transformation and miracle. All those who develop society through their creative activities constitute the people. In this sense, people are the working masses.

All the valuable and beautiful things were created by the people. Justice, consciousness, public morals and all the heritage of the national cultures inherited generation after generation are created

by the people. And all the scientific discoveries known to the world are the fruition of their creative activities. The materials of the progressive art were offered by them; their struggle for independence was the source and materials of true art. They created conditions necessary for creating culture with their own creative activities, and created it themselves. All the valuable and beautiful things associated with their noble spirit, sentiment and wisdom were created by them.

The masses wage creative activities to live as masters of the world and their own destiny and to realize their independence. They always demand independence and create history amid the struggle to realize it. The social community, in which the masses with the working people as the main component are united based on the common demand for independence and creative activities are the masses.

The development of history should be viewed with the masses at the centre for they are the motive force of history. The establishment of the people-centred viewpoint and attitude towards history is a great change in the struggle to shape the destiny of man, which has continuously developed socially and historically.

The people are my God had been the maxim of President Kim Il Sung from the first days of his revolutionary activities, and he solved all the problems by enlisting the strength of the people while mingling with them.

In April 1994 a journalist delegation from CNN International asked him about his hobbies and interests and the most important influences that had shaped his personality and policies.

Kim Il Sung replied: I enjoy reading books and mixing with the people sharing life with them and talking with them. Books are silent teachers and people are the most resourceful and best-informed teachers for me. They embody a mix of philosophy, economics and literature. In the course of the struggle for independence and prosperity of the country, I learned the truth that if you believe in the people and rely on them you will always emerge victorious and that if you are forsaken by them, you will always fail. I have made this truth my maxim in leading the revolution and construction. Belief in the masses of the people as masters of the revolution and construction and reliance on their strength have constituted my political philosophy. I think this factor has enabled me to devote all my life to the people.

This reply encompasses his ennobling outlook on the people, which he cherished and embodied throughout his life.

With this outlook on the people, he upheld the slogan “Go among the people!” throughout his revolutionary career and went among the people, and it was his firm view of life and code of conduct to wage the revolutionary activities among them.

In the course of conducting activities to revolutionize and organize the masses among them during the days of the anti-Japanese revolutionary struggle, he regarded it as the truth of life and struggle that the life of a revolutionary begins by going among the masses and that it ends when he parts from them, and keenly realized that nothing could break the strength of the people who are awakened and united ideologically.

Even after he achieved the liberation of his country, he overcame

the ordeals and difficulties by giving free rein to their boundless strength, himself always being among the people.

The Juche philosophy could illuminate for the Korean people a new road of shaping their destiny for it is an idea that puts forward the masses as the most dignified and powerful being, the motive force of history.

Independence Is the Unchangeable Track of Social History

While the socio-historical movement is a movement of the masses, its driving force, the course of development of history is the one of their shaping of their destiny.

The process of these courses has been the continuation of an arduous struggle to overcome a number of challenges and ordeals.

The development of history was sometimes delayed or the struggle of the masses of the people was oppressed by the reactionary forces who were not happy about the development of society and the enhancement of their position and role, but there has been something essential there—history has advanced along the one and only track in conformity with the essential nature of man, a social being.

The masses demand independence, but the process of realizing it was not smooth.

In every stage of history they have fought bloody struggle for their freedom and rights, thus advancing history step by step.

Their first struggle for independence was slave revolt. The

slaves continued to fight, but their struggle suffered repeated failure because of the violent oppression by the ruling class. The Gladiatorial Revolt led by Spartacus, the biggest slave revolt in the ancient society, ended with thousands of the revolters nailed on the cross. The slaves did not give up their struggle. Their struggle spanning thousands of years brought about the downfall of the slave owners as a social class and the collapse of the slave system.

The slave system was replaced by the feudal system by the newly-emergent exploiting force. The feudal land ownership system and caste system shackled the people to a new yoke of exploitation and oppression.

The peasants' struggle against the feudal subjugation was mostly waged on a regional scale, but sometimes on a large scale.

The Kabo Peasant War of 1894 in Korea was a big war which was fought by many people who were against the feudal rulers. The struggle was severely oppressed by the foreign aggressors and reactionary exploiting classes, and failed.

The anti-feudal struggle of the Korean people was waged in combination with the national liberation struggle to get free from the national subjugation. They rose up in a new type of revolutionary struggle, an anti-imperialist and anti-feudal democratic revolution to free themselves from the class and national subjugation. The anti-Japanese armed struggle organized and led by Kim Il Sung was a historical turning point in the history of the Korean people's struggle for independence. Under his leadership the Korean people finally achieved the historic cause of national liberation on August 15,

1945, winning back national sovereignty; and they put an end to the past of violation of independence with victory in the Fatherland Liberation War (1950-1953).

And, through the socialist revolution, they achieved social and political independence, and brought about a turning point in their struggle to eliminate all sorts of restrictions by nature and society and win complete independence.

The history of the Korean people's struggle for independence can be called the epitome of the lawful course of human history.

Through a long historical period, the masses of the people conducted a bloody struggle continuously to realize their independence, and, in the course of this, an old society was replaced by another.

When an old society began to collapse owing to the struggle of the people, the exploiting classes established another type of exploitation.

They deceived the people, seized the political power and revealed their true colours as reactionaries of history.

Wondering if the evil practices were the inherent nature of society and in what type of society they could live a free life, people started digging out the social roots of exploitation, suppression and the like.

The slave-owning and feudal societies were overthrown as they did not conform with the independent nature and aspirations of the masses, the motive force of history.

The masses came to realize that they would never achieve their independence unless they held the power in their own hands, and turned

out in the struggle to achieve their socio-political independence.

Their struggle for independence was also waged against domination and plunder of state by state.

They form the majority of the population in a country and nation, and the sovereignty of the country and nation is, in essence, that of theirs.

This is why they struggled to defend the sovereignty of their country and nation through the whole course of human history.

They, however, failed to put an end in any period to the practices of countries invading and plundering other countries and nations.

Wars for occupation and manoeuvres for annexation among countries and nations started with the formation of nations and emergence of nation states.

In the course of this, weak and small nation states were ruined or annexed to other states.

The masses, from the very period of national domination and subordination, conducted an anti-aggression struggle and liberation struggle vigorously.

Thanks to their efforts, many a colonial or semi-colonial country has won its national independence, and the colonial system of imperialists crumbled.

At the moment, peoples of many countries the world over are endeavouring to establish a new politico-economic system based on independence.

They can put an end to exploitation of man by man and suppression of class by class, abolish the historical relics of the old society and

free themselves of the fetters of the relics through a struggle for independence.

There is no doubt that the struggle of the united masses of the people, advocating independence, will abolish the old international relationship established by the imperialists and make the international community independent and democratic.

As long as the masses, who aspire to independence by nature, stand at the centre of history, the track of independence of social history will never be altered, and the destiny of man will be shaped on that track.

Social History Is the History of Creation by the Masses of the People

As the development of history is inconceivable separated from the masses of the people, so are the transformation and miracle unrelated with their creative nature.

This world owes all its wealth to the sweat and blood shed by them.

Every moment of the history is adorned with their sincere efforts and struggle.

Society develops as their creative role is enhanced.

Social wealth increases and social relationship improves as much as man's ideological consciousness of independence and creative ability develop and his role is enhanced.

Those who like to eat the bread of idleness cannot experience the joy of creation.

The masses are the one and only beings capable of experiencing the joy of an artist of creation.

The level of their development can be said to be the main factor that defines the level of social development.

In the past, Marxism asserted that the mode of production of material wealth constitutes the decisive factor in defining the nature of society and the level of its development, citing the example that separated from the production of a locomotive its engineer is unthinkable.

This is a truth, but the masses are not merely a user of any machinery.

The relationship between the masses and machinery can be likened to that between a creator and a creation.

Creations can develop only when their creators develop.

Creative activities by the masses of the people to transform nature and themselves give birth to all the valuable wealth of society.

The more their creative role increases, the more the material and cultural wealth gets enriched and develops.

As the scope of the creative activities of the masses to transform nature expands and their qualitative level grows, more means and data for living with superior and fresh qualitative features are created, with the result that the material wealth of society continues to expand.

As the qualitative level of their creative activities to transform themselves rises, a more progressive and richer ideology and ethics, science and technology, art and literature, etc., come into being one after another, thus enriching the spiritual and cultural wealth of society.

The human history, ranging from the dawn of human evolution when the most primitive living tools and data were created to date when modern living equipment and data of uncountable varieties and forms and developed ideologies and culture are being created, is the course through which social wealth increased by the creative activities of the masses.

The creative role of the masses constantly develops and, along with this, the material and cultural wealth of society increases—this is the inevitable course of development of society.

As the creative struggle by the masses to transform society gains momentum, the old social relations and system are overthrown and a progressive social system is established.

That the slave-owning and feudal societies collapsed and a genuine society, whose masters are the masses of the people, was built was an inevitable course of the revolutionary struggle of the masses.

As the creative struggle of the masses to transform society is intensified, the struggle to defend the progressive social system against the challenges by the hostile forces and to further develop and complete all the spheres of social life in line with their intrinsic requirements develops onto a higher level.

In the long run, the masses' level of development and the level of their role as creators define the level of development of society.

A man who knows which road to take sets a clear target and follows the road quickly with confidence. But, a man who does not know where to go cannot but wander.

Only with a correct ideology and knowledge, can man go

straight along the road of shaping his destiny.

Ignoring the requirements of law is an expression of subjectivism. Such practices make a waste of man's efforts and energy.

Only when he recognizes the objective laws and acts on his own initiative in line with their requirements, can man follow the correct road quickly to hit his target.

This logic works also in the masses' creative activities to hew out social history.

Although the masses of the people developed social history without letup, it is not that they were always correct in choosing the road they had to follow.

In the past, the masses of the people failed to find out the correct road on which they could give full play to their creative activities.

In the days of military occupation of their country by the Japanese imperialists, the Korean people shed much blood to liberate their country and win back national sovereignty.

Bare hands and the might of a few people were not enough to defeat the Japanese imperialists.

The most scientific method was to combine an all-out armed struggle by a powerful revolutionary army with an all-people resistance.

Not all were aware of this principle.

Some chose their own ways.

Among them was Ri Jun (1859-1907), who tried to win back the sovereignty of the country by gaining sympathy of the capitalist powers in Europe and America.

To this end, Ri Jun participated in the Second International Peace Conference held in The Hague in June 1907, hoping that the conference would serve as a golden chance to arouse public opinion about the lawlessness of Japan's occupation of Korea throughout the world. Nevertheless, no participant did lend an ear to his appeal but cold-shouldered him.

Realizing that his hope was just a pipe dream, he resisted the imperialist powers by disembowelling himself.

Some others resorted to killing high-ranking individuals of Japan.

An Jung Gun (1879-1910) shot to death Hirobumi Ito at the Harbin Railway Station in China in October 1909.

Shouting hurra for Korea's liberation several times in a loud voice, he demonstrated the indomitable patriotic spirit of the Korean people.

The death of Hirobumi Ito, however, did not bring liberation to Korea.

As the anti-Japanese Righteous Volunteers struggle lost its vigour entering the 1910s, advocates of the nationalist movement switched over to the Independence Army movement. Preparations for this movement were made by the former commanders of the Righteous Volunteers and champions of the patriotic enlightenment movement. With the March First Popular Uprising as a momentum in 1919, they organized Independence Army units and launched armed activities.

Later commanders of the units that had moved to the northern Manchurian area in China and of the units organized in Maritime Territory in the former Soviet Union were at odds over the sphere of

influence, and this escalated to a dispute and clash; these units were torn apart. In those days the Independence Army was quite inferior; its units were stationed mainly in the plain areas unfavourable for guerrilla warfare; the weapons were outdated; the soldiers were indisciplined and poorly trained and failed to keep good relations with the civilians.

In those days Kim Il Sung once asked a conservative bigwig of the Independence Army if his forces were convinced that they could defeat the Japanese aggressors.

The conservative replied that the army would preserve its forces and then win independence with the help of big countries.

The Independence Army that was attempting to preserve its forces without any purpose was sure to be broken up. It did not know the correct road of winning the country's independence.

When a socio-economic system is established, corresponding social laws act on it, assuming an objective character like natural laws. The higher the level of masses' activities is, the deeper the objective laws are understood and the more widely they are applied.

If the masses fail to understand and apply the objective laws properly, the social movement experiences twists and turns like the natural movement that progresses without any clear objectives and orientation. The main reason of the spontaneity in their creative activities for creating social history is ascribable to the fact that the level of their consciousness is not high enough to understand and apply the objective laws and a social system that checks their creative activities is in place.

The higher the level of independence, creativity and consciousness of the masses grows, the higher goals they set and the more actively they work to transform nature and society more widely and more scientifically. As their creative role is enhanced, the scope of spontaneity of the social movement becomes narrower and society is further transformed by the purposeful and conscious activities of the masses.

When the creative role of the masses improves, the social movement advances in line with its unique law-governed nature without any twists and turns and society develops continuously in line with the aspirations and will of the masses.

BASIC METHODS FOR SHAPING MAN'S DESTINY

Now, the story about man's destiny is coming to an end.

Then, what is the method for successfully carving out man's destiny today?

People lived for a long historical period, not knowing about the correct way of shaping their destiny.

In the last century, they at last brought about epochal changes and creations, and thus elevated their positions steadily. The struggle to overthrow the old social system and eliminate all the factors shackling man's independence was, indeed, a historic course for bringing about a fundamental change in the destiny of the masses. The masses of the people conducted in the past, too, social movement to shape their destiny, but failed to achieve any drastic change.

Through an organized struggle, they could effect a radical change in achieving their independence and in carving out their own destiny.

In shaping his destiny, man should be well aware of the way. To fully understand the basic methods of shaping man's destiny and successfully carve it out—this is the ultimate purpose of this book.

As the struggle for this purpose is waged in various countries, nations and fields, the specific methods of the struggle would be different from one another.

But, there are universal methods to be held fast to in any case, namely, basic stands and principles of the revolution and construction.

Maintain the Independent Stand

What the masses of the people should guard against in carrying out the revolution and construction is national nihilism.

If a man indulges in a servile attitude towards the great powers, he becomes a fool; when a nation adopts this attitude, the country will come to ruin; and when a party adopts it, it will make a mess of the revolution.

In order for the masses to defend their position as masters of the revolution and construction and to carve out their destiny, they should keep an independent stand in a thoroughgoing way.

The independent stand demands that they exercise the rights of the master of the revolution and construction and fulfil this responsibility.

This stand fully accords with the basic demand of the masses to live independently free from all sorts of subordination.

They should carry out the revolution and construction according to their own judgment and decision, in line with their interests and by their own efforts. Only then can they build a new society, in which their independence is realized, and bring about a fundamental change in shaping their destiny.

From olden times, there is a phrase *sitting on two chairs*.

It criticizes someone who behaves differently according to the situation and environment.

Such a man is an object of public criticism.

It is the same case with carrying out the revolution and construction. It is of great importance to establish one's own viewpoint and deal with all the problems according to one's own independent judgment and decision.

In the mid-1960s, the opportunists made a fuss against some countries that were not following their line, including the DPRK. They even clamoured that the DPRK was sitting on two chairs.

At that time Kim Il Sung retorted: We have our own chair. Why should we throw away our own chair and sit down uncomfortably, straddling two chairs belonging to others? Those who accuse us of straddling two chairs when we are sitting on our sturdy chair, are themselves no doubt sitting on a chair which leans either to the left or to the right.

It was a serious blow to the opportunists.

Those who lack an independent stand lose the power of thinking and are unable to judge what is right or wrong.

They also do not try to solve the problems of their country by their own efforts with a feeling of responsibility, but depend on others to solve them.

In his lifetime, Kim Il Sung instructed earnestly that the Korean people should never forget the spirit of Yongil Bomb until the Korean revolution is completed.

The bomb was made by the guerrillas at the arsenals in the guerrilla zones during the anti-Japanese armed struggle. It displayed its great power in the battles against the Japanese imperialists, gaining wide publicity.

Once in those days, Koreans in Jiandao had planned to build a grenade factory in a guerrilla zone and asked a foreign country for aid.

But there was no reply from it.

The cold silence caused an ideological and mental confusion among the Korean revolutionaries, who had thought that it was a natural internationalist obligation for the countries that won the revolution earlier than others to help the revolutionaries, who were yet to be triumphant in taking power.

Kim Il Sung regarded this as a decisive opportunity for establishing in the revolutionary ranks the spirit of self-reliance, and taught the guerrillas and civilians to hold fast to the standpoint that self-reliance was the only way to live.

That is how the Yongil bomb was born.

Had they waited with the hope that others would build for them a grenade factory, the Korean revolutionaries would not have won victory in the anti-Japanese armed struggle.

That the tradition of self-reliance which runs through the whole course of the Korean revolution was established is the significance of the Yongil bomb in the Korean revolution.

Shouldering the responsibilities for and solving all the problems arising in the revolution and construction is the basic way for man to shape his destiny.

When viewed historically, in Korea, the rulers of Silla took to the worship of big countries at the end of the period of the Three Kingdoms, and the tendency became more serious in the last years of the feudal Joseon dynasty (1392-1910), greatly impeding the

development of the country and nation.

The feudal rulers spent time on the worship of and kowtowing to big countries externally and on the partisan struggles internally. When the capitalist powers in Europe and America stretched out their tentacles of aggression to the country, they did not rely on the strength of their people but tried to seek the way out by relying on foreign forces. So, when the pro-Japanese faction gained the upper hand, Japanese soldiers guarded the royal palace, and when the pro-Russian faction was more powerful, Russian soldiers guarded the Emperor. Then, when the pro-Chinese faction got the better of the others, Chinese guards stood on sentry at the palace.

When even the duty of guarding the royal palace was left to foreign armies, it was clear what would become of the destiny of the country. In 1905 it was deprived of its diplomatic rights, which virtually meant that it had become Japan's colony, and for over 40 years since then it was enslaved by Japan.

Similar cases can be seen in other countries and nations.

The historical experience and lesson teach that in order to successfully carve out one's destiny, one must assume responsibility for all the problems arising on this road and solve them.

Kim Jong Un, president of the State Affairs of the Democratic People's Republic of Korea, said that the Korean people learned to live on their own, deal with enemies and difficulties and defend their dignity and rights in the protracted and harsh environment unprecedented in history, and clarified that it is the firm revolutionary faith of the Korean people that they will defend

the dignity of their country and defeat imperialism by achieving prosperity by dint of self-reliance and even by tightening their belts.

Approaching and solving all the problems arising in the revolution and construction by one's own independent judgment and decision with a sense of responsibility is a fundamental method for man to shape his destiny.

Maintain the Creative Stand

If the masses are to shape their destiny successfully, they must thoroughly reject dogmatism and maintain the creative stand.

Whereas the independent stand is the stand of defending the position of master in the revolution and construction, the creative stand is the one of fulfilling the role as such.

The basic requirement of this stand is to believe in the inexhaustible creative strength of the masses and solve all problems in a creative way by relying on their creative abilities.

As the revolution and construction are undertakings for transforming nature and society by the masses, it is necessary for them to display their creative strength to the maximum as suited to their specific conditions.

As soon as it was published, *With the Century*, the memoirs of President Kim Il Sung, exerted a great influence on the world people as well as the Korean people.

In the preface, Kim Il Sung wrote that he hoped that what he writes will convey to posterity the truth and the lessons of life and

struggle that if one believes in the people and relies on them, one will win victory every time, even the world, and if one ignores people and is forsaken by them, one will surely fail.

One finds fighters, famous people with wisdom and talents, philosophy, literature and economics among the people.

As a Korean saying goes, a general without an army is no general.

This proverb does not contain any principle of the revolution; it only tells a lesson that people learned from their living.

In the past, too, many people tried to find out the strength with which to resolve the social contradictions, but they could not find it because they had no scientific outlook on the world.

The strength to be relied on in the revolution and construction is precisely the creative strength of the masses, and nothing is impossible when their creative wisdom and strength are brought into full play.

The masses have the inexhaustible strength for carrying out the revolution and construction.

They are the most powerful and resourceful beings in the world.

For revolutionaries, there is no one they can believe in and rely on other than the masses. Only when they enlist their strength and wisdom, can they solve any difficult problems arising in the revolution and construction.

The most important lesson of the revolutions that have failed so far is that the strength and wisdom of the masses have not been organized and enlisted properly.

For a people who are waging the revolution and construction, dogmatism is a poison.

Those who are steeped in dogmatism swallow anything whole without chewing it to see whether it suits their taste or not.

Immediately after the Korean war, in the construction sector of Korea they would dig the ground 5 to 8 metres deep for sewerage works by imitating the design from another country, wasting a great deal of manpower and materials; only 3 metres were enough according to the climatic conditions of the country.

Once an official, who saw farming in a foreign country, proposed introducing crop rotation in Korea, too.

At that time, President Kim Il Sung said to the official: That farming method can be employed in a country with a wide area of land under cultivation, but if we employ it in our country with a small area of arable land, we might starve the people to death. In order to help the people eat their fill, we should farm in conformity with the actual conditions of our country. We can make the fields fertile by spreading soil over them.

To accept foreign things as they are without taking into account one's actual conditions is the way to ruin.

In carrying out the revolution and construction one must solve all problems thoroughly in conformity with the specific conditions of one's own country.

All countries and nations differ in history, the level of economic development, natural and geographical conditions, and the level of consciousness, psychology, customs and lifestyle of their people.

It is self-evident that it is impossible to carve out one's destiny successfully if one fails to see the developing reality and the specific situation of one's own country but adopts the existing theories and experience of others.

No theory is applicable to the reality as it is.

Only when one is able to apply a theory in conformity with one's own specific realities, can one solve problems satisfactorily.

Others' experiences and successes, too, should be transformed in a creative way to suit one's own specific realities for they have been created in different conditions.

To solve all problems creatively from an independent stand is a truth President Kim Il Sung discovered in the first days of his struggle to liberate the country in his early years and one of the starting points of the Juche idea authored by him.

In those days the champions of the nationalist movement of Korea did not think of organizing and enlisting the masses of the Korean people to the struggle against the Japanese imperialists who were occupying their country, but were on the run to achieve independence by relying on the strength of big countries while fighting with one another for hegemony.

The same was true of the early communists; styling themselves as orthodox factions of Korea, they each attempted to win the confidence of the Communist International.

In his memoirs, Kim Il Sung wrote: I analysed the situations of the nationalist and communist movements in our country and decided that the revolution should not be conducted in that way. I

believed that the revolution in our country would emerge victorious only when it was undertaken on our own responsibility and by the efforts of our own people, and that all the problems arising in the revolution must be solved independently and creatively.

As the Korean people fought with this faith, they could achieve the historic cause of national liberation and bring about a great change in carving out the destiny of their nation.

It is a truth shown by history and a basic method of carving out the destiny of the masses that all problems arising in the revolution and construction should be solved independently and creatively.

Place the Main Stress on Ideology

The principle of placing the main stress on ideology while maintaining the independent and creative stands constitutes part of the important contents of the fundamental stands and principles to be maintained in the revolution and construction.

Placing the main stress on ideology in the revolution and construction means solving all problems by attaching decisive importance to the ideological factor and enhancing the role of ideological consciousness.

Man is a being with consciousness, and the people's idea of independence plays a decisive role in the revolutionary struggle. Therefore, in the revolution and construction the principle of placing the main stress on ideology should be firmly maintained.

If the masses are to continue to successfully shape their destiny,

it is necessary to attach decisive importance to the ideological factor in the revolution and construction.

This means seeing, among the two factors—material and ideological—of the revolutionary movement, the latter as the decisive one that determines victory in the revolution.

What does the victory of the DPRK in the Fatherland Liberation War, which was literally a showdown between rifle and atomic bomb, show?

It shows that the essential factor of victory in a war is the ideological and spiritual preparedness of the soldiers, not the number of troops or the amount of their combat and technical equipment.

Of course, the material factor has a great bearing on the revolution and construction, including war, and the objective laws play an important role as well.

Still, the material factor is not all that is required for the success, and the objective laws are far from something that act of their own accord.

They take form and act by man's activities.

The decisive role in pushing human activities is, after all, ideology, and in the final analysis, the decisive factor of the successful revolution and construction is the ideological one.

When a dramatic change has been made in their destiny, people usually say that it is a miracle.

Then, what is the cause of the miracle?

If one wants a miracle, one should identify why and how it is made, and encourage and facilitate them.

Yet, there are not a few people who sit, their arms folded, waiting for a miracle to be made of its own accord.

No one can tell for sure that a miracle would come to the one who wishes for a luck. There is no guarantee that a luck would bring a miracle.

What would remain to such a man after all is a feeling of helplessness and hopelessness in life.

President Kim Il Sung once made a famous remark that those who wait for victory while sitting with folded arms differ little from those who lie under a persimmon tree waiting for a ripe fruit to fall.

Spiritual strength is, in a nutshell, the one displayed by the ideology and spirit.

By spiritual strength, we mean the ideological and spiritual exertion which the masses display in the revolution and construction in order to achieve their independence and the independent development and prosperity of their countries and nations. In other words, it is their thoroughgoing spirit of independence to carve out their destiny by their own efforts with their destiny in their hands, the strength of their faith and willpower.

Chairman Kim Jong Il said that the spiritual strength of the masses is the most powerful of all the elements of the national strength, which promises a bright future for the country.

Whereas the country and the nation are the main unit in which the people shape their destiny, the destiny and future of the country and nation are decided by the national strength.

The national strength consists mainly of politico-ideological,

military and economic strength.

As mentioned above, the most important element here is the ideological element, that is, the politico-ideological strength, spiritual strength, of the masses.

The spiritual strength of the masses is unlimited, and nothing is impossible when the masses display their spiritual strength.

So every country and every nation pays close attention to valuing its own spiritual strength and to giving full rein to it.

The Korean people have victoriously overcome all kinds of trials and shaped their destiny by relying on the great spiritual strength of the whole nation in the whole period of the development of history.

They could liberate their country by defeating the Japanese imperialists, carry out democratic reforms successfully in the liberated country and achieve victory in the three-year-long Fatherland Liberation War, because they fully displayed the spiritual strength of the nation.

By relying on this spiritual strength, they performed the historic task of socialist industrialization in 14 years just after the war, and have defended and built socialism under the tenacious sanctions and blockade by the imperialists.

In the mid-1990s, they faced political, economic and military situation, which was unprecedented in terms of difficulty.

On July 8, 1994, President Kim Il Sung passed away, which was the greatest national loss for the Korean people, and the hostile forces availed themselves of this occasion to step up their political, economic and military sanctions and blockade against the DPRK. To

make matters worse, natural calamities hit the country, followed by a scarcity of food, electricity and fuel.

It is not accidental that not only the people who were well versed in the situation of the country but also the countries hostile to it said that it would be a miracle if the Korean people withstood those difficulties.

However, the Korean people not only overcame those difficulties under the leadership of Chairman Kim Jong Il but also provided a solid springboard for building theirs into a powerful socialist country.

The source of this miracle was the spiritual strength of the masses.

History shows that if the masses are possessed of Herculean spiritual strength, they can shape their destiny and achieve the prosperity of their country and nation.

Even today, the Workers' Party of Korea is waging an aggressive ideological offensive to give full play to the spiritual strength of the masses and realizing their dreams and ideals one after another.

CONCLUSION

The ideology of a great leader produces great practice.

Under the guidance of their great leader Kim Il Sung and guided by the Juche idea, a genuine ideology, the Korean people put an end to their history full of distress, and shaped their destiny independently and creatively.

With the Juche idea as a powerful weapon, socialist Korea, a genuine people's country, was built on the land which had been eclipsed on the map of the world until a century ago.

The power of diffusion of a great leader's ideology is irresistible.

An ideology can never be imposed on the people.

Only when it meets the demands of the times and the desires and ideals of the people, does it diffuse by itself not by other's instructions or enforcement.

Today the Juche idea has become a genuine world outlook of the world progressive people—the main trend of the times beyond the bounds of a single country or a single nation—and a powerful weapon in the struggle against all sorts of attempts for domination and arbitrariness to subjugate other nations and impose inequality upon them.

The Korean people regard the way illuminated by the Juche idea as the way for themselves, the most genuine way for shaping their destiny.

They are waging a vigorous struggle to accomplish the cause of building theirs into a powerful socialist country at an earlier date under the unfurled banner of the Juche idea.

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