

# MAN'S DESTINY AND JUCHE IDEA



# MAN'S DESTINY AND JUCHE IDEA

FOREIGN LANGUAGES PUBLISHING HOUSE  
PYONGYANG, KOREA  
JUCHE 101(2012)

# TABLE OF CONTENTS

<b>Preface</b> .....	2
<b>1. THE STARTING POINT FOR SHAPING DESTINY</b> .....	4
1) The riddle of destiny .....	5
2) The solution to the question of destiny .....	10
3) The master of destiny .....	18
<b>2. THE PROCESS OF SHAPING DESTINY</b> .....	23
1) The shaper of destiny .....	24
2) The orientation of shaping destiny .....	30
3) The mode of shaping destiny .....	36
4) The impetus to shaping destiny .....	42
<b>3. THE BASIC WAYS OF SHAPING DESTINY</b> .....	50
1) On the principle of independence .....	51
2) By creative method .....	58
3) On the strength of ideology .....	63
<b>Conclusion</b> .....	71

## Preface

A matter of overriding concern for man is the question of his own destiny, the question of how to shape his destiny. Man's every thought and activity, be they past ones or present ones and be they simple ones or complex ones, are aimed at shaping his destiny. That is why, perhaps, literature which is called humanics, takes the question of man's destiny as its eternal theme and religions discuss man's destiny in various ways to lure people.

The history of mankind which began millions of years ago can be said to be the course of groping for an answer to the question of man's destiny.

Man could become man distinct from animals as he constantly pondered on his destiny and strove to shape it.

Since his emergence in the world man has incessantly speculated on and inquired into what his destiny is and how it is shaped and sealed.

But no great ideas gave a correct solution to the tantalizing problem, except the man-centred Juche idea which gives a scientific elucidation to the age-old question.

Some people may doubt if such a great idea could be created in the once backward and small country of Korea.

But here, some important factors acted on the establishment of the idea.

It will be a big prejudice to think that small and underdeveloped countries cannot become the home of great ideas. Every outstanding thought is the product of great person and his or her prominent intelligence. Korea with not so big territory was backward in the past. But it is shining as the homeland of a great idea as it acclaimed President Kim Il Sung and Chairman Kim Jong Il as great leaders.

Unlike other ideologies, the Juche idea is an original idea which sets man as the focus of consideration and raises and solves all the questions in connection with man and an ideal idea which was founded through man's practical activities to shape his destiny, through the popular masses' revolutionary struggle, not with the help of any previous established theories or formulas.

People can put expectation and trust in such a man-centred idea.

What then is the correct way of shaping man's destiny indicated by the Juche idea?

This book, written in plain language, gives elementary notions of the principles of the Juche idea in combination with various examples.

# **1. The starting point for shaping destiny**

As the saying goes, “A good beginning is half done.”

As how one starts in a 100-metre race decides the contest, a good start in any undertaking brings about success.

The same may be the case with the quest for the solution to the question of destiny.

An ancient Roman philosopher, Seneca, left the saying: “Fate brings with it the one who hopes for it and drags the one who does not hope for it.” The well-known phrase means that man’s fate is decided beforehand and unavoidable.

The view is grounded on the understanding that there is a supernatural, mysterious being surpassing human being in the world and man’s life and death and fortune are fixed by it unchangeably. It is true that such a thought dominated people’s minds in bygone days when humans were ignorant of themselves and the surrounding world.

But can there be such a mysterious being that decides the destiny of man as it likes with almighty power? Or is it a fictitious being imagined by the wrong view of unenlightened man?

Of course, not so many people are captive of such a view at present when people have attained a high level

both mentally and culturally and when science and technology develop at lightning speed.

But many people still have the question: Even though there may not be God, who decides the destiny of man?

In a word, the question as to who the master of man's destiny is constitutes the primary and fundamental problem to those who seek the solution to the matter of man's destiny and this question can be said to underlie the argument about God.

Therefore, it might be natural to start with finding an answer to the question in order to go to the correct starting point for shaping man's destiny.

## **1) The riddle of destiny**

The question of man's destiny had remained the riddle of history for a long period.

That is why people were compelled to leave the question at the disposal of any mystic being.

There is a story about the three Fates in ancient Greek myths.

According to it, goddesses who determine the course of human life and even the fate of the supreme deity, Zeus, live in Olympus towering above clouds along with many gods.

Clotho spins the threads of human lives and if one of them is cut a man's life comes to an end. Lachesis

draws lots to decide the fortunes of humans and Atropos writes down on a long roll of paper the inevitable fates of people decided by her sister goddesses.

The view that man's fate is predestined by the Absolute was later systematized into a religious doctrine.

In ancient times, there also appeared ideologists who opposed the view, asserting that "Struggle is the lord of all creation as it can make man God, freeman or slave".

"Song of the Harpist", a literary work from ancient Egypt, says that no dead man has ever revived to tell about the life in the other world, calling for directing energy into the "work in this world" instead of having an illusion about the "other world".

The more we go back to the past, of course, the more predominant the mystic, religious notion was in human minds and, accordingly, the word destiny was identified with inevitable fate in the past. That man has an inevitable fate and has no other alternative but to submit to the fate means that there is no need to discuss the question of destiny any more.

But such a desperate conclusion about destiny has been negated by the course of history and the actual activities of people who make constant efforts to improve their living, not content with the existing conditions.

Then, how comes such a contradiction?

People had long considered the question of their destiny in correlation with any Absolute that surpasses



man.

But such an approach is based on a wrong understanding of destiny.

The destiny we are now discussing and every people are interested in deeply consists, in plain language, of man's social status that decides whether he can lead a happy, fulfilling life with human dignity and value, his living conditions and his future.

Man's destiny is, therefore, decided in relationship with the surrounding world, not with any mystical, absolute being.

If man divorces from reality, only wedded to theology, his status, living conditions and future will not improve.

They will get better and his destiny will be carved out when he transforms the world surrounding him, which includes nature and society where man lives and conducts activities in line with his demand.

To solve the riddle of destiny it is imperative, above all, to have a correct understanding that the question of man's destiny is, in essence, that of relations between man and the world, deviating from all mystical, fatalistic points of view of destiny.

The Juche idea, an original man-centred philosophical idea that sets it as its basic mission to indicate the way to carve out man's destiny, newly raised the problem of relationship between man and the world as the fundamental question of philosophy in

order to solve the riddle of destiny that had remained unresolved for a long time.

When tracing back to the annals of history of human ideology, all the philosophies can be said to have taken up the relationship between matter and consciousness and that between being and thinking as the fundamental question of philosophy.

The question of these relations was raised to clarify what the world is.

In other words, it is an issue of explaining what the world consists of and whether it changes and develops of its own accord.

Of course, the solution of the issue helps to solve the riddle of man's destiny. As man's destiny is shaped in the world, this solution has a great influence on man's destiny. But it is clear that it cannot give a direct, scientific answer to the riddle of destiny. Because even if the essence of the world is explained, there is no answers to the questions of who the master of man's destiny is and how it is shaped.

To give a correct solution to man's destiny, it is necessary to clarify the relationship of the world to man above anything else.

In other words, it is needed to elucidate whether man dominates the world or the world dominates him and whether man plays a decisive role in changing and developing the world or the change and development of the world decide man's progress.

It is natural that if man, who lives and conducts activities in the world while carving out his destiny, becomes the master of the world he can become the master of his own destiny and if he plays a decisive role in developing the world he can play a decisive part in shaping his own destiny.

So, to solve the riddle of destiny it is important to take up the relationship of the world to man as an issue and give an answer to what man's position and role in the world are.

For this reason, the Juche idea starts the discussion of man's destiny with the question of relations between man and the world, the question of man's position and role in the world.

Leader Kim Jong Il said:

**“The Juche philosophy has raised the relationship between the world and man, and man's position and role in the world, as the fundamental question of philosophy, clarified the philosophical principle that man is the master of everything and that he decides everything and, on this basis, illuminated the absolutely correct way of shaping man's destiny.”**

Since the beginning of philosophical thinking of mankind, the question of whether precedence is given to matter or consciousness had long been taken up as the main subject of study. By transcending the long-standing practice the Juche idea made a historic switchover to the question of relations between man and

the world, the question of man's position and role in the world, on the basis of a correct understanding of the actual problem of man's destiny.

It can be claimed to be a landmark event surpassing the discovery of fire or the establishment of Copernican theory. This is how the scientific basis for solving the riddle of destiny was provided, the riddle which had remained unsolved for thousands of years.

## **2) The solution to the question of destiny**

To solve the riddle of destiny and the question of relations between man and the world it is necessary, above all, to explain what the world is and what kind of being man is. It is obvious that it is impossible to answer the question of these relations without knowing what the world and man are.

The question of what the world is was resolved in the long course of development of preceding philosophical ideas.

It had been known that the world consists of material and constantly changes and develops in accordance with its own objective law. The view was of value in the sense that it provided the understanding that there is no supernatural, absolute being, the God, in the world and that man's destiny is changeable. But it could not give a solution to the problem of the starting point for shaping

man's destiny, the problem of who the master of man's destiny is and who the dominator is in relations between the world and man.

The problem can be solved only when the following question is answered: What kind of being is man?

What is the intrinsic nature of man? What distinguishes man from other material beings? Answers to these questions constitute the key to scientific solutions to the problem of relations between man and the world and to all other questions arising in shaping man's destiny.

In the long course of human strivings to know themselves a multitude of views on man came into being.

They can be divided into two categories in general.

One is the belief that man is a spiritual being. This religious, idealistic viewpoint asserts that man is the product of any supernatural, mystical being and man's destiny is decided by it.

It is needless to say that such a reactionary view served to preach that the miserable plight of man being exploited and suppressed is an inescapable fate and, therefore, he has to be resigned to his fate.

Another view of man saw him as a natural and biological being and defined one of his biological and natural qualities like the desire for self-preservation and susceptible instincts as his essential feature. As it failed to tell man who acts purposefully and consciously with

consciousness from the biological beings that act on instincts, it was used to defend exploiter society governed by the law of the jungle.

Marxism put a period for the first time to these unscientific and reactionary views that see man as God's handiwork and inferior being like an animal. It viewed man in social relations and defined his essence as the sum total of social relations for the first time. It was a rational view that man cannot be a man apart from society and the correct understanding of him can be had only in social relations.

However, it failed to go deeper and clarify the basic qualities of man as a social being.

Of course, many philosophers and thinkers tried to explain the qualities of man in the past, defining him as a thinking being, talking being or working being. But as they referred to any one aspect of his activities, they were far from the essential and comprehensive understanding of man.

After all, the essential features of man remained an unknown quantity.

It can be fully understood why renowned German poet Heinrich Heine groped for them in his poem in agony, "O, help me undo the puzzle of life. Answer me the riddle. What is man, where did he come from and where is he going?"

The Juche idea set itself an important task to answer the question which remained a blank in the history of

ideology of humankind and gave a scientific solution to it. One of the important reasons why the Juche idea is claimed to be an original and excellent people-centred philosophy is that it elucidated the essential qualities of man for the first time in history.

The essential features of man are basic qualities that are peculiar to man and consistent with all his activities.

**Kim Jong Il said: “Considering man in social relations, the Juche idea cast a new light on his essential features. It expounded that man is a social being with independence, creativity and consciousness, and thus gave a perfect philosophical elucidation of man.”**

One of the essential features of man is independence. It is an attribute of social man who wants to live and develop independently as the master of the world and his destiny.

At present, there are 1 500 000 species of animals in the world. And all of them act to adapt themselves to natural environment where they live in order to remain alive. For animals that are part of nature, how well they adapt themselves to natural environment constitutes the basic condition for survival.

But the case is different with man.

He is a special being in the world who does not adapt himself passively to the living environment and surrounding conditions, but maintains his existence and develops by doing away with all sorts of shackles and

subjugation of nature and society and making them serve him.

To take man's activities dealing with nature as an example. All the things people use in their life are the products of their labour. They have made them to meet their demands to be free from the fetters of nature and live a materially rich life. In total, labour can be said to be activities people conduct to free themselves from the shackles of nature and live as its dominator.

Man's struggle to be free from the shackles of surrounding environment and conditions also finds expression in his activities to reshape society.

“We would rather die in battlefield for freedom than in the arena for the amusement of enemy,” said Spartacus, whom people still remember as a great slave commander.

Hailing from Thrace as a freeman, he was captured alive during the Roman invasion and became a gladiator, a slave.

Gladiators were forced to fight with each other to entertain slave owners. They killed friends one day and were killed by them the other day. They thought they were destined to do that, but gradually they became aware of themselves and finally turned out in the fight to regain their rights to genuine human life.

We must not level our swords at ourselves, but at slave owners who force us into slavery and we must make the swords of submission those of struggle,



Spartacus decided. He then grouped about 200 gladiators to form a secret organization and made preparations for a revolt. The plan, however, was found out beforehand. Only some 70 of them narrowly got away, entered the mountains and started a war against slave owners.

The revolt, known as the Gladiatorial War against Rome in history, ended with the crucifixion of 6 000 revolters along the road from Capua to Rome, the Appian Way, because of certain limitations, but continued slave revolts finally brought slave society to an end.

It was the aspiration and struggle of the people to live freely without submitting to all social shackles and subordination that brought down the slave system that lasted for thousands of years.

No man likes to live under the control of others without freedom. Social systems have been changed and history has been driven by the struggle of people who want to regain lost freedom and live free from oppression and subordination.

Independence is such a quality of man to remove the restrictions of nature, oppose all manner of subjugation in society and make everything serve him.

It is not the only quality peculiar to man.

Creativity is another essential quality of man. It is an attribute of social man who transforms nature and carves out his destiny purposefully and consciously.

We know that there are innumerable diverse forms of labour and all of them are intended for changing the old and making the new.

The same is true of the people's activities to transform society. Society transformation gives birth to new political, economic and cultural relations and promotes social cooperation.

This tells us that all of their activities to transform nature and society have the property of reshaping the world to make it more useful and beneficial to them while changing the old and making the new.

For example, modern houses are incomparably different from dwellings in the primitive ages.

Man is now planning to build such a house that senses the surroundings, makes decisions and protects itself from any damage and repairs itself like a living thing.

In such a way man transforms nature and society to make them more useful and beneficial to him while changing the old and making the new. Such a unique quality of man is just creativity.

Consciousness is also an important essential feature of man. It is an attribute of social man, which determines all his activities to understand and change the world and himself.

Man's activities are not only independent and creative. They are also purposeful and conscious activities controlled by consciousness.

Man grasps the essence of matters and phenomena in the surrounding world, the law governing their changes and development, his demands and interests and the changed environment and conditions. On this basis, he conducts activities while adjusting and controlling them purposefully and consciously. Such a quality of man, who understands the world and the law governing its movement and development and changes and develops nature and society to meet his needs, is called consciousness.

As seen above, independence, creativity and consciousness constitute the essential features of man that distinguish him from animals.

It is important to note that these qualities are not gifted, but social qualities that only man can acquire while living and developing in social relationship.

Probably, people know the story about a girl who was raised by wolves and discovered in 1920 in the forests near an Indian village. She was caught by a wolf six months after she was born and lived in a pack of wolves for eight years away from human world. It shows that even if a man was born with human body he cannot conduct independent, creative and conscious activities if he does not live and act in social relationship.

If a man who lived in society leaves it and stays away from it for a long time, he will lose the qualities peculiar to man.

Man is a social being who can live and act only in social relations.

In other words, independence, creativity and consciousness are the qualities bestowed upon man not by nature, but by society.

Man is a social being whose essential qualities are independence, creativity and consciousness—this is the new, scientific philosophical definition and perfect understanding of man clarified by the Juche idea.

The scientific elucidation of man's intrinsic features for the first time in history let the people have the key to solve the riddle of man's destiny.

### **3) The master of destiny**

Now that the key to the solution of the riddle of destiny has been provided, there remains the matter of turning the key to find out who the master of man's destiny is in relation with the world.

The Juche idea has clarified that the master of man's destiny is none other than man himself after providing the key.

Man is the master of his destiny because he is the only dominator and transformer of the world in view of his relations with the world.

Leader Kim Jong Il said:

**“Man, the social being, who has independence, creativity and consciousness, is precisely the only dominator and remaker of the world.”**

The birth of man meant the birth of a special being in the world that threw off the bondage of nature, which marked the beginning of man’s struggle to make the surrounding world serve him.

Of course, the world conceded a very small area to man in his infancy. It was smaller than a dot marked on a large map.

But man expanded his domain inch by inch with his diligent labour activities.

It is proven by the history of development of power needed for the production of material wealth.

At the outset man had only his physical strength. He then began to harness draught animals, water, wind power and other natural resources. Now he uses atomic energy. Projects are now under way to use hydrogen as a fuel and to build a nuclear reactor in which atomic nuclei of deuterium and superheavy hydrogen, isotopes of hydrogen, are fused to generate energy.

Scientists estimate that the sea water contains about 45 trillion tons of deuterium and if they are used as fuel for nuclear fusion reactors, people can obtain power energy from them for 10 billion years.

Here is another example.

People could gather raw materials for production from the confined surface of land in the past, but now they are mining natural resources from deep pits and deep seabed and exploring the moon to exploit necessary raw materials.

It is only thousands of years since mankind entered the stage of civilization. In the period they have put a large portion of nature under their control. It is difficult to imagine how much more will be under their control after millions or billions of years.

After all, man is not dominated by nature, but he dominates it.

He not only dominates the world but also plays the decisive role in transforming and developing it.

On the basis of his understanding of the law governing the changes and development of the objective world, man actively changes matters and phenomena to meet his needs.

It is said that the progenitor of the present day chicken was a wild chicken inhabiting India. People tamed it over 5 000 years back, when it laid only about 10 eggs a year. But now it has been improved to lay 200 to 300 eggs. Mother Nature, however, has failed to bring any noticeable change to it.

In life science, genetic engineering and cell

engineering have made rapid progress. As a result, new crops that nature cannot make are being bred, like a crop which bears tomatoes at the branches and potatoes at the roots.

Today people are trying to make things with completely different properties with the help of nanotechnology. It provides possibility to connect atoms one by one. It is well known that all things are made up of atoms. Nanotechnology enables man to make anything they wish. Scientists predict that in the near future nano-robots will be developed and they will travel along blood vessels to remove sediments from their walls, attack bacteria and viruses and find out and kill cancerous cells.

No doubt the range of man's transformation of nature will get wider still further.

Man transforms not only nature but society. Human society has developed from the primitive society to the present-day socialist society through slave, feudal and capitalist societies, but the social progress was not made of its own accord or by any mysterious being. The old societies have been transformed into new ones by humankind.

Man, indeed, is the giant who controls and rules the world, the master of everything in the world and the sole dominator and remaker of the world who plays the

decisive role in its development.

We can deduce the following conclusion from the fact that man is the master of the world and plays the decisive role in its development: Man is none other than the master of his own destiny.

As there exists neither mysterious being nor supernatural force that rules and reshapes the world, it is clear they can never be the masters of man's destiny. And as all things that actually exist in the world are under his control and reshaped by him, they can never decide his destiny. In conclusion, man is the master of his destiny. He can shape his future only by his own efforts. No other beings in the world than man can become his master that decides his destiny.

The Juche idea raised relations between the world and man and the position and role man assumes in the world as the fundamental question of philosophy for the first time and gave an original definition that independence, creativity and consciousness are the characteristic features of man. On the basis of this, it clarified that the master of man's destiny is man himself and, therefore, he can carve out his destiny only by his own efforts.

With the discovery of this great truth, man who had long been a slave to mysticism, fatalism and supernatural god could exalt his dignity and worth as



the master of his destiny.

The invaluable truth that man is the master of his destiny served as the starting point for the correct solution of all the problems arising in shaping his own destiny.

## **2. The process of shaping destiny**

The process of shaping man's destiny may be likened to a lengthy and arduous marathon because he will have to make strenuous efforts to control his destiny from the cradle to the grave.

As marathoners have to go beyond extreme physical and mental limits to reach the finish line, destiny control undergoes a certain law-governed process.

Once man has stood at a proper starting point for carving out his fate, it is important for him to know what process he will go through to shape his destiny and act on his own initiative, purposefully and consciously in line with the process.

When the process is defined scientifically, man is able to take the position and play the role as the master of his destiny, steering his destiny successfully without deviation.

The Juche idea, which holds it as its fundamental mission to indicate the way to carve out human destiny, gives a scientific explanation of not only the starting point for destiny control but also its lawful process.

The lucid explanation of the course of destiny control has opened up bright prospects for man who wants to become the master of his destiny and live independently, creatively and consciously.

## **1) The shaper of destiny**

Given that man is the master of his destiny, a question is raised: Can he carve out his destiny single-handed without social relations or apart from social community?

Now there are pseudo-philosophical trends that see man as an existence or an individual being of “you” or “me” who cannot be included in any group. But it is obvious that such an individual being is getting nowhere.

That man is the master of his destiny means that no other being than man himself can determine his fate, not that he carves out his destiny all alone, apart from the community.

So, in order to have a better understanding of the view that man is the master of his destiny, it is necessary to delve into who is the real master or driving force of destiny control.

In actuality, man lives and acts in a social group, not individually. In a class society people are divided into opposite classes. Slave society consists of slaves and slave owners, feudal society serfs, peasants and lords, and capitalist society workers and capitalists. In a word, there exist working people and their exploiters and rulers. From this there arises a question of whether the shaper of destiny is the popular masses or exploiter classes.

In view of the actual socio-historical course it is only the popular masses that can be the driving force of destiny control.

Working people make up the majority in any society. Without popular masses neither society can be formed nor socio-historical development can be achieved.

President Kim Il Sung said:

**“The masses of working people are the subject of history and the motive power behind social progress.”**

Popular masses are the prime mover in destiny control partly because they constitute the majority of social members and largely because they are the creators of all material and cultural wealth. Not only such things people eat and use in life but all the priceless assets are the outcome of the creative labour of the popular masses.

Take as an example the Pyramids of Giza in Egypt numbered among the Seven Wonders of the ancient

world.

The largest and oldest of them is that of Khufu, second pharaoh of the 4th Dynasty, which was built in the 28th century B.C. and it is a stupendous structure of approximately 2 500 000 limestone blocks, each weighing an average of 2.5 tons and 16 tons at the maximum. According to data available, more than 180 pyramids had been built, but some 80 are known to remain at present after the rest of them had been destroyed by war and natural calamities in thousands of years time.

It was just the strength and wisdom of slaves and other working people that worked such a wonder of the ancient world.

The popular masses not only create material and cultural wealth through creative labour but produce progressive ideologists, renowned scientists and innovators and talented men of literature and the arts to push the social movement.

The discovery of the law of universal gravitation cannot be seen simply as the fruit of the exclusive wisdom of Newton.

Newton, who had got an idea of universal gravitation from the fall of an apple, applied Kepler's laws of planetary motions to demonstrate the force and found that one and the same force acts between any two bits of matter in the universe. But he could not make it public hastily. For some reason, astronomical calculations

proved wrong although the law was sure to be right. Hence, he held back the publication of his treatise for 13 years until a scholar worked out a crude value for the earth's radius to help him solve the problem. Afterwards, Newton meaningfully said that he could see further than others because he was on the shoulders of a giant. His remark suggests that the secret of his success is not the talent of an individual Newton but the scaling of the peak of scientific achievements made by mankind.

Social development is also inconceivable apart from the popular masses.

The widespread revolt of slaves who had been treated as “speaking tools” pulled down the Roman Empire that allegedly had all roads leading to the world, and an uprising of serfs and peasants under the yoke of feudalism led to the fall of Louis XVI and the birth of a bourgeois republic in France. The Russian Revolution by the popular masses including workers, farmers and soldiers resulted in the overthrow of the tsarist monarchy and the establishment of socialism.

In Paris stands a statue of the legendary French heroine Joan of Arc.

She was a 16-year-old peasant girl when the whole of the French territory was about to fall into the hands of English troops during the Hundred Years' War between France and Britain. She spearheaded the popular resistance against the English invasion. France's win over Britain owes much to her and other ordinary

people who fought bravely against the invaders.

Such being the case, it is the popular masses who transform nature and reform society, hence they are the driving force of destiny control.

What about the exploiting classes?

The exploiting classes are also interested in production, but only when it is in their interests. They do not create material wealth by themselves, but rather hamper the creation. When the fluorescent lamp came into being, the US incandescent lamp companies got dissatisfied for fear of its influence on their business and so did electric power companies. So they struck a deal on restricting the production of fluorescent lamps.

The reactionary exploiting classes misuse the people's creative strength to ensure their authority and satisfy their perverted pleasure, retarding the transformation of nature and society. The above-mentioned pyramids are the work of dozens of years of forced labour by hundreds of thousands of slaves for the "next-world" well-being of Egyptian kings.

It is too evident that the reactionary exploiting classes would not partake in transforming the exploiting society that guarantees their privileges. Rather they try every possible means to crack down on the revolutionary struggle of the masses. The world history has witnessed countless examples of outrageous, violent repression and appeasement and deception practised on the people demanding progressive social reforms as

notorious Nero, Caesar, Hitler and Mussolini did. The facts tell that the exploiting classes are the forces of reaction against history who try to block and turn back the advance of the times.

What about an individual?

The role played by an individual in developing history cannot be ignored completely. But an individual can bring his or her talent into full use in pushing the wheel of the history, only when becoming a member of the popular masses, attaining the experiences and intelligence the popular masses have historically acquired and making concerted efforts with them.

History and reality show that only the popular masses can be the driving force of destiny control.

Now the popular masses are striving to carve out their destiny by forming a social community, notably a country or nation. Country or nation is the basic unit for shaping the people's destiny.

In this context, their struggle to carve out destiny materializes as the fight to shape the destiny of country or nation, and the destiny of the popular masses or an individual is moulded along with that of country or nation.

Now that their destiny is carved out with a country or nation as a unit, only the people of the country or nation can be the main force in shaping the destiny of each country or nation. No people of other countries can take their place in controlling the destiny of their nation.

This is evidenced by the lesson of the Spanish Civil War that lasted between 1936 and 1939.

At the time more than 35 000 people from 54 countries around the world volunteered to safeguard the Spanish revolution. Belonging to seven International Brigades, they fought heroically to defend Madrid, Barcelona and other big cities. The supporters of the revolution from around the world had numbered more than a million. But the Republican Popular Front failed to defend the gains of the revolution. The reason is not the lack of international assistance but that the Spanish people had not been prepared to be the master of their destiny, not playing the master's role.

The shaper of destiny, prime mover of social history, is the popular masses with country or nation as a unit and an individual can be the genuine master of his destiny when he is among the popular masses and takes part in the efforts to transform nature and society.

## **2) The orientation of shaping destiny**

If the popular masses are the driving force of destiny control, what direction will they take to control their destiny?

Countless raindrops falling on the vast fields form streams or rivers to flow into the sea.

It is natural that there is a certain orientation of the



process of destiny control. Without such an orientation man carving out his destiny will be little different from a boat adrift in rough seas without compass.

President Kim Il Sung said:

**“To lead an equitable, happy life in a free and peaceful world, without domination, subjugation, aggression and war, is mankind’s ideal which is derived from the social nature of independent man, and to aspire to such a world is the basic trend of historical development.”**

Carving out destiny, in a nutshell, is the process of fulfilling the people’s basic aspiration and demand.

What are then the people’s basic aspiration and demand? They are the demand for independence to live happily free from the yoke of nature and society.

As mentioned before, one of the intrinsic natures of man is independence, fundamental attribute vital to man as a social being. If man loses independence and lives at others’ beck and call, he is alive physically but he is dead as a social being. Man’s display of creativity and consciousness is not for the sake of themselves but for the sake of independence. History has recorded lots of people who dedicated their lives to the fight against tyranny and oppression, a demonstration that independence is more precious than physical life.

Demand for independence is just the requirement man cultivates as he has independence, his life and soul, and underlies all his activities.

Of course, as each person has different status, the specific needs of individuals may be different from each other. But they share a common fundamental requirement to live as master free from any shackles. For this commonness their is bound together and the process of their control is oriented towards the realization of demand for independence.

What then is the destination of the process of realizing the demand?

What we have to remember here is that people's social status, living conditions and future are determined by their position and role in society. Those who take the position of master and play the role of master in society can shape their destiny in accordance with their will and demand to become the master of their destiny, but those who fail to take the status as master is bound to be subjected to domination and exploitation by others.

The position and role of man in community are decided by ownership of national sovereign power, or political control over the whole of society, and the means of production. So it is natural that the process of destiny control goes in the direction of establishing a social system in which the popular masses grasp national sovereign power and the means of production.

If they do not become the master of national sovereign power and the means of production they can neither enjoy an independent life nor control their destiny in a genuine manner.

*Les Miserables*, produced by the French writer Victor Marie Hugo in 1862, is widely known to have made a big contribution to the development of European literature as it integrated the ideological and artistic characteristics of French progressive romanticism. The novel gives a vivid portrayal of the miserable and heartrending life of the abandoned people in the exploiting society through the representation of the hero Jean Valjean who experiences ups and downs of life after serving a 19-year prison term for having stolen a piece of bread for his young hungry nephews, and Fantine who has her hair cut and tooth picked out and even prostitutes herself to raise her child and earn her living but loses her life in the end. Any reader will keenly feel that poverty and absence of rights are the only portion for working people who have no sovereign power and the means of production in the class society.

Working people, the majority of the population in capitalist society, have not yet political rights, being treated as a tool for material production or labourers who work for only wages.

People under foreigners' colonial rule are in a more dreadful plight. Korea had been Japan's colony for over four decades during which more than a million innocent people were killed. In the period between 1938 and 1945 over 8.4 million young and middle-aged Koreans were drafted or conscripted and 200 000 women were forced into sexual slavery allegedly as "comfort

women” for Japanese troops. Given that at the time the Korean population was around 20 million, the above-mentioned figures show how miserable the Korean people were under the jackboot of the Japanese.

The same was the case with the people in African colonial nations. You can still see the huts on the Slave Coast in western Africa, which had been used by European slave dealers to keep Africans after hunting them as if they were animals. According to the estimation of a black professor, Western colonialists had caught or killed nearly 100 million Africans as slaves. Hence a saying goes that ruined people are little better than a dog in a house of grief.

That is why the process of the people’s struggle to shape their destiny inevitably moves towards a society in which they are masters of sovereign power and the means of production.

Such a society is socialism where the popular masses can realize their demand for independence. The society is quite distinct from any other societies in that sovereign power and the means of production are in the hands of the popular masses.

That is why, in socialist society, there are no exploitation and oppression, everyone is equal in status and the whole society forms a harmonious family where prevails the comradeship of helping and leading each other forward under the slogan of “One for all and all for one!”. And the interests of the entire society and

those of each individual are combined harmoniously and a broad avenue is open for the members of the society to develop to the full in accordance with their talents.

Bright prospects of boosted productivity are guaranteed in socialism where the popular masses, direct undertakers of production, are the masters of sovereign power and the means of production. Therefore, every member of society is provided with full material conditions for leading an independent and creative life to their heart's content.

This proves that socialism is a society where man's demand for independence to live happily free from all manner of restriction and subjugation is fulfilled and an ideal society where the age-old desire to become the equal master and be equally well-off comes true.

It is not accidental that today mankind holds socialism as a beacon of hope and moves forward towards it.

The Zimbabwean President has reaffirmed that his country and people would go along the road of socialism in the face of the imperialists' blackmail and appeasement. In Benin, a country the US touted as a good model of Western democracy in Africa, the Construction Workers' Party of Benin has won the heart of the broad masses of people as it aspires to socialism and the Western mode of politics has been rejected in Uganda and Kenya.

The flames of socialism have flared up in Latin America, called the calm backyard of the US. The Cuban people are unswervingly advancing along the road of socialism they had chosen in the 1960s and the Venezuelans are taking the road of socialism while resolutely rejecting the US imperialists' intervention and pressure. The movement to restore socialism is gathering momentum in the former socialist countries.

It is the unchangeable trend of human history that the stream of destiny control with the popular masses as the driving force flows in the direction of realizing human independence, more specifically in the direction of building and developing socialism.

### **3) The mode of shaping destiny**

Man's demand for independence, a fundamental in shaping his destiny, is not realized of its own accord, but only by a certain mode of his activities. The mode of realizing man's demand for independence is just that of shaping his destiny.

The Juche idea clearly indicates that the destiny of man is shaped only by his creative activities to reform nature and society purposefully and consciously. This means that the mode of creative activities is the main code of shaping man's destiny.

Leader Kim Jong Il said:

**“The activities of the popular masses for independent life assume a creative character. Man fills his vital needs through creative activity.”**

Things needed for meeting man’s demand for independence do not come into being from the beginning. In the world there is neither a “tree” that bears bread, shoes, clothes and other things needed for people’s living nor a goddess who presents literary and artistic works that satisfy their spiritual and cultural demands.

Their demand for independence grows higher without limit. Of course, it is a vanity to dream of a life unbecoming to one’s standing, but it is natural that people’s demand for independence grows as they make progress. Therefore, such a demand can never be met by the already-existing methods. A method which satisfies man’s needs for independence at present will be an outdated one that cannot meet his needs any longer if they grow.

So it is as clear as day that man must discard the old and produce the new to fill his needs for independence and shape his destiny.

There is enough possibility of doing so. Nature and society change and develop according to their objective laws. For instance, water always changes into steam everywhere when it is heated up to 100 degrees centigrade in one pascal. This enables man to correctly

cognize matters and phenomena in the objective world and change and reform them in line with his requirements for independence.

Man also has creative capacity, or scientific and technological knowledge, a direct and decisive factor, to grasp the essence of matters and the law governing their development. On the basis of such a creative capacity he finds out the way to transform the structures, functions, characteristics and forms of matters and phenomena to make them serve his needs and positively transforms them. As a result, they become useful in satisfying his requirements for independence.

Such an activity to do so is just creative activity.

As the matters and phenomena are transformed by his creative activities his demand for independence is realized and his destiny is carved out.

The above-said creative activity of man means the one conducted by the popular masses, the shaper of their destiny and the creator that embodies the inexhaustible creative ability of man.

It has been proved by long human history that the creative activities of the people are the mode of shaping destiny for satisfying man's demand for independence.

The whole course of human history is the history of creation by the popular masses to carve out their destiny.

In any society every asset that meets the living demands of man is the product of the people's creative labour.



Thanks to their creative efforts, the working tools have been improved, natural environment has been changed more favourably for man and more better material wealth has been created.

And their efforts to replace the old with the new removed exploitative society to establish advanced social system and boosted social relations in line with man's intrinsic needs.

Creation as the basic mode of shaping man's destiny does not come of its own accord but results from struggle. There is no creation without struggle.

In the historical period between the 16<sup>th</sup> century when capitalism emerged and the 19<sup>th</sup> century there were people who put forward an idea of eliminating exploitation, oppression, social inequality and private ownership underlying them and of building an equal society based on social ownership. They were called the Utopian socialists as their idea was an impossible fancy. They thought that they could realize their ideal by way of appealing to the "good faith" of exploiting classes.

Charles Fourier, one of Utopian socialists, conceived a Phalanx, a voluntary alliance with no other ties except friendship, which is free from antagonism between city and the countryside and in which everybody can freely work to suit their hobby and aptitude and published a declaration that appealed to propertied persons to offer a million French francs needed for forming it. For years since then, he would wait in vain until late at night

every day for any capitalist or influential person to come with the money.

Exploiting classes with cupidity as their class nature have neither good faith nor mercy. History has witnessed no fact that any exploiters conceded their privileged positions by themselves. It tells that the ideal society of mankind where all the people live freely and equally, free from exploitation and oppression, was built not by good faith of exploiting classes but through the socialist revolution to liquidate them.

The same is the case with the activity for nature transformation. As is known, no valuable scientific findings or inventions that contributed to the people's welfare were made easily. Each achievement mankind made in the course of creative activities to conquer nature is associated with painstaking efforts of many people to unlock the secrets of nature and make its blind power serve man. That is why nature transformation is called the fight against nature.

Furthermore, the people's creative activities to conquer nature often experience hardships due to the opposition of the reactionary exploiter classes who have no interests in them.

They are hampered by reactionaries even at present called the era of civilization.

For the mere reason that it does not serve the interests of billionaires the fruit of the people's creative efforts is buried into oblivion or abused as a means of

threat to the existence and development of human being. Such examples can be found in profusion.

Therefore, creation as the basic mode of shaping destiny is accompanied by struggle and only through it can the demand for independence of the popular masses be fully satisfied.

The creation is not only a course of transforming matters and phenomena of the objective world but that of training the people, the driving force of creation, into a more powerful being and, accordingly, their creative activities are conducted constantly on a higher level.

Researchers predict scientific and technological achievements to be made in the 21<sup>st</sup> century in various aspects. Some of them are as follows:

An artificial brain for scientific research will be developed in 2018.

A robot with a brain as intelligent as Einstein will come into being in 2030.

An earthly village will be built on the moon and the construction of laboratory in Mars will continue in 2050.

Such astonishing predictions are never improbable but feasible in the near future.

They will surely materialize as the people improve their creative ability uninterruptedly and prepare themselves to be more powerful creative beings through the struggle for transforming the world.

All this clearly proves that only through their creative activities geared to realizing their demand for

independence can their destiny be carved out successfully.

#### **4) The impetus to shaping destiny**

The course of shaping man's destiny is very complicated and many factors act on it. Objective factors include natural and geographical conditions and material and technical means, while subjective ones involve man's physical capacity, knowledge, ideology and spirit.

It is another important task in solving the issue of destiny to define the key factor in, or the ultimate and decisive impetus to, shaping man's destiny.

Of course, it is undeniable that favourable natural and geographical conditions or modern material and technical means play a positive role in the people's efforts to shape their destiny. It is also true that man can carve out his destiny successfully when he has a strong physique and rich and profound scientific knowledge.

They, however, cannot be a strong and ultimate impetus to shaping destiny. Because apart from ideological consciousness, favourable natural and geographical conditions and latest material and technical means cannot give fullest play to their might and good physical fitness and rich knowledge will be useless.

There is a story about how Luxun, a Chinese big-name writer, produced “An Authorized Life of Ah-Q”.

In 1902 he studied in Japan, majoring in medicine.

During his study there, he often saw the Japanese students who were steeped in militarism and narrow-minded nationalism insulting the Chinese students as Chinese slaves.

Indignation surged to a peak one day as he saw a documentary about the Russo-Japanese war which was screened after a biological experiment at college. There was a scene showing a Chinese in chains being beheaded in front of many Chinese people on a charge of having spied for tsarist Russia against Japan. A lot of Chinese with apathetic faces were there to see him killed.

While seeing the film, other students made a fuss, finding it funny, but Luxun was determined to wake up his fellow countrymen from a sleep, thinking that a strong body is useless if one has not a sound mind as medicine can cure physical illness but not spiritual malady. He decided to take up literary production and wrote “An Authorized Life of Ah-Q” to awaken the national spirit and soul in his compatriots.

The representation of Ah-Q who declares he has won though he is beaten by others was criticized by some people as an insult to the nation but his work made a tangible contribution to awakening the Chinese.

The mentality of people plays such an important role.

When they become slave ideologically so do their bodies and even the long history and excellent cultural traditions of a nation suffer eclipse.

The ideological consciousness being discussed here is the consciousness reflecting people's demand and interests as regards matters and phenomena.

Man's consciousness reflects not only the essence of objective matters and phenomena and the law that guides their change and development but also his requirement and interests generated in relationship with them. Ideological consciousness is the consciousness reflecting his demand and interests related to matters and phenomena, not themselves.

As to the same matters and phenomena, some people consider them as useful but others regard them as harmful. For instance, the people do not want war but munitions monopolies want it to break out anywhere in the world as they can earn money by producing munitions. Like this, ideological consciousness reflects such different demands and interests of people as regards the same matters and phenomena.

Such ideological consciousness constitutes a decisive factor stimulating man's activities.

Man's all activities are aimed at meeting his demand and interests in life. There can never be any other activities apart from them. Therefore, all his activities are inevitably controlled by ideological consciousness reflecting them.

Meanwhile, all the factors influence human activities not directly but only through ideological consciousness.

When the sun rays with different wavelengths pass through a prism they are refracted in different angles. Like this influences of various factors on human activities are different from each other according to man's ideological consciousness.

Here is an example which clearly shows that when man has good ideological consciousness he can overcome any trials and hardships and shape his destiny by his own efforts.

The three-year Korean war that broke out in 1950 was a fierce war decisive of the Korean people's destiny: whether they would become colonial slaves again or remain an independent people.

Their opponent was the US that had expanded its territory over ten times through 114 invasions and wars in a little over 100 years since its establishment, fattened on exploitation and plunder of other nations and emerged as the kingpin of imperialism after the Second World War.

The US mobilized in the Korean war a third of its army armed with latest technical equipment, a fifth of its air force, the majority of the Pacific fleet and over two million troops from 15 satellites, the south Korean puppet army and Japanese militarists. It consumed over 73 million tons of war supplies, 11 times as much as what it had used in the Pacific War, and spent US\$ 15

billion direct and US\$ 150 billion indirect war funds.

As compared to the US, the DPRK was a fledgling country with a two-year-old regular army which had just been liberated from Japanese colonial rule five years before. Therefore, it had a poor economy and lacked weapons. In the light of such conditions alone, it was unimaginable to fight a modern war against such a formidable imperialist power.

On July 27 1953, however, the US, which had boasted of being the “strongest” in the world, fell on its knees before the heroic Korean people in the place where it started the war. At 10 a.m. the head of delegation from the US side who entered the place of signature signed the Korean Armistice Agreement in front of the DPRK flag standing alongside the United Nations flag. Clark, the then commander-in-chief of the US Far East Command and commander of the UN Forces who had dreamed of performing feats once again in Korea with the pride of having brought the Italy-based German troops and the army of Mussolini to their knees in Florence during the Second World War, said after signing the truce pact: “I gained the inevitable distinction of being the first United States Army Commander in history to sign an armistice agreement without victory.”

Signing the AA meant the surrender of the US to the Korean people and the defeat of the imperialist allied forces.



What was the secret of win by the DPRK, small in territory and population and incomparable in the aspects of military technique and the economy, over such a formidable enemy as the US?

It was not any favourable objective conditions or foreign support, but extraordinary ideological determination of the Korean people to live as master of their destiny, not as the imperialists' slaves again.

What then is genuine ideological consciousness the popular masses have to possess as master of their destiny?

Ideological consciousness varies in kind. There are the ideological spirit to live as master of one's destiny, the slavish mentality and the fanatic idea of aggression touted by the imperialists.

Leader Kim Jong Il said:

**“The ideological consciousness people must acquire as masters of their own destiny is independent ideological consciousness.”**

Independent ideological consciousness means the awareness of one's being the master of one's own destiny and signifies the will to shape one's destiny by one's own initiative. The former is the full cognition that one is the master of one's destiny and one has strength to shape it and the latter is the firm resolve and indomitable fighting spirit to carve out one's destiny to the last by one's own effort.

There is an old saying that when one knows oneself

one will become powerful, but if not one will become weak. Independent ideological consciousness enables the people to staunchly fight to shape their destiny by awakening them to the truth that whether they can lead a happy and fulfilling life or not depends on them and they have the power to do so.

It is evidenced by an event happened during the anti-Japanese armed struggle led by President Kim Il Sung.

The anti-Japanese war was not merely a military combat between the Korean guerrillas and the Japanese imperialist invaders, but an ideological and spiritual confrontation between the independent spirit of the genuine patriots of Korea to win back national sovereignty without fail and the “imperial spirit” of the Japanese styling themselves the “leader” of the East.

In the winter of 1932, the year when the President organized the Anti-Japanese Guerilla Army, he was on his way back from the expedition to North Manchuria leading 18 guerrillas. When they arrived at the height of Luozigou they were completely isolated and helpless. In the sky aeroplanes were flying around, dropping leaflets urging them to surrender, and on the ground hordes of Japanese soldiers mobilized in a “punitive operation” were closing in on them from all directions. The biting cold that froze even birch to break and the waist-deep snow made it hard for them to advance. The provisions they had saved up with much difficulty ran out and their summer uniforms were torn, revealing the skin

underneath.

They reached the unknown height of Luozigou but they could not find the way out of it and the remaining guerrillas were all rosy-cheeked youths under 20.

President Kim Il Sung wrote in his reminiscences **With the Century:**

**“The revolution is tough! I thought to myself. We had expected that our revolution would succeed in only two or three years, so why was it now at the edge of such a precipice?**

**“It could be called a miracle of all miracles that we escaped death from hunger and the cold and were not killed by bullets in the remote mountain recess of Luozigou that winter. Still now I often ask myself what was the force that made us rise to our feet at that time, what was the force that kept us from being defeated or dropping out of the fighting ranks and made us continue to uphold the banner of the anti-Japanese struggle until we were victorious. Every time I answer my own question full of pride. ‘It was a sense of responsibility for the revolution.’**

**“At that time I was conscious that if we should be frustrated, Korea could never rise from the dead. If I had thought there would be people to save Korea after we had died, we would have been buried under the snow on the heights of Luozigou, never to rise again.”**

The priceless truth provided in the historic course of

the Korean revolution that had emerged victorious through trying ordeals tells that only those who are armed with independent ideological consciousness could display will power and fighting spirit in the struggle for destiny control and carve out their destiny, braving all sorts of hardships.

Only independent ideological consciousness is a powerful propellant to the efforts of the popular masses to shape their destiny as its master.

### **3. The basic ways of shaping destiny**

To make iron with minerals in the earth and manufacture machine with iron the mere knowledge of underground resources and their use is not enough. We must know how to mine iron ore, extract iron from it and process iron to make machine.

Even if people know that there is a great deal of valuable minerals on the moon, they will be useless if there is no way to make use of them.

The same is true of carving out man's destiny.

He can be successful in shaping his destiny only when he is aware that he is the master of his own destiny and when he has a correct understanding of the course and correct ways of hewing out the destiny.

Therefore, to shape man's destiny he must know the basic ways of shaping the destiny.

The scientific ways to be followed invariably in carving out the destiny have also been clarified perfectly by the Juche idea.

### **1) On the principle of independence**

To shape his destiny properly man should steadily maintain the principle of independence, above all.

Leader Kim Jong Il said:

**“Proceeding from the philosophical principle that man occupies the position of master in the world and plays the decisive role in advancing the world and in shaping his own destiny, the Juche idea demands that man should always be regarded as the central factor, that everything should be approached from an independent point of view and that all activities should be creative so as to contribute to enhancing the position and role of man.”**

To maintain the principle of independence in hewing out man's destiny means to regard it as his iron rule to solve all the problems arising in shaping destiny in line with his interests, according to his independent judgment and by his own efforts. Only when the principle of independence whose main points are independence and self-reliance is thoroughly maintained

can the masses of the people hold and keep the position as the master in shaping the destiny of their country and nation.

The principle of independence in shaping destiny takes concrete shape in the form of establishing Juche in ideology, independence in politics, self-sustenance in the economy and self-reliance in national defence.

To establish Juche in ideology is precisely to take a firm standpoint and attitude of squarely exercising one's right and fulfilling one's responsibility as the master of one's own destiny away from dependence on others. To implement the principle of independence in politics means to effect politics of keeping national independence and sovereignty of one's country and nation without tolerating domination and interference of any outside forces and of defending the interests of one's people and relying on their strength. To apply the principle of independence in the economy is to build an economy which stands on its own feet so as to meet the material needs of the people of one's country mainly by itself, that is, a comprehensively-developed independent national economy. To implement the principle of self-reliance in national defence means to defend one's country by one's own efforts.

To maintain the principle of independence it is necessary above all to establish Juche in ideology.

President Kim Il Sung said that when a person turns to flunkeyism he becomes an idiot, if a nation takes to

flunkeyism their country falls into ruin and if a party follows flunkeyism, it makes a mess of revolution. His instruction carries a profound meaning that one should always approach problems with a mind of one's own and deal with them in one's own way.

The validity of his saying was clearly evidenced by the fact that socialism collapsed in the east European countries.

Those countries had tried to solve all problems with the help of other country without their own independent standpoint and decision, looking up to the face of the big country. They were steeped in flunkeyism and dogmatism, so the world people scoffed at them, saying that if it rains in Moscow, people in Berlin carry umbrella though it does not rain there. They danced to the tune of the former Soviet Union without a mind of their own and collapsed in succession in the wake of the downfall of it that they believed in and relied on as their eldest brother.

Like this, Juche in ideology is so important that apart from it one cannot maintain the principle of independence nor carve out his destiny as the master of it.

Politics is the domain of vital importance in social life and so the principle of independence should be carried out in politics.

The destiny and future of a country depend on the kind of politics it administers. The dignity, prosperity

and rosy future of nation are guaranteed by progressive and popular politics whereas the destiny of nation gets nowhere under reactionary politics.

As the destiny of the people is shaped under different, specific circumstances with a country and nation as a unit, a politics that correctly leads the people to carve out their destiny is independent politics. Only by administering independent politics can a country foil all manner of dominationist moves of outside forces to interfere in its internal affairs, firmly defend its political sovereignty and become a dignified and fully-fledged independent sovereign state. A country with a government but without political independence will be nothing but a present-day colony.

The world people call Japan pretending to be an “economic power” a “political dwarf” because it does not pursue independent politics. Take the removal of the US airbase in Futenma as an example. Japan has failed to settle the issue according to its demand, succumbing to US pressure while deceiving the people, thus becoming the laughing stock of the world community. It can be seen nothing other than a poor deed of a slave without political independence.

Independence in politics is the lifeblood in carving out the destiny of a country, nation and the popular masses. This is evidenced by the experience and lessons in the world history of politics.

The economy is the domain forming the material



basis of social life and the principle of independence is unthinkable apart from independence in the economy.

Depending on others economically amounts to leaving one's lifeline to others. It is the law of the world that a beggar cannot lead a dignified life and a person in debt is so far a slave. It is obvious that a country that can get along not by itself but with the help of others, leaving its lifeline in the hands of others, cannot but accept any political strings and be caught in the trap of economic and political subordination.

The importance of self-support in the economy in carving out the destiny of a country, nation and the people can be seen through the issue of the Council for Mutual Economic Aid (COMECON) which was under hot debate in the period when there existed the socialist camp.

With the advent of modern revisionism in socialist countries, the great-power chauvinists forced all the socialist countries to join the COMECON on the basis of the theories of "international division of labour" and an "integrated economy", in disregard of the basic demand of the people who shape their destiny with nation-state as a unit.

In the initial days of building socialism, the DPRK was also under pressure from the great-power chauvinists.

In view of the country's level of economic development which was lower than that of the socialist

countries in Europe, it was obvious that the DPRK would never have been well-off but would have got on subserviently, if it lived on selling coal, gold and other mineral resources while placing its economic lifeblood in the hands of others.

President Kim Il Sung who had invariably regarded the principle of independence as the lifeblood of revolution and construction turned down the big-power chauvinists' pressure on the country to enter the COMECON, starting from the Korean people's demand for independence, and chose the untrodden path of building an independent national economy without hesitation.

Socialism in those countries that had acceded to the COMECON in compliance with other's intention and demand broke down in the aftermath of the break-up of the Soviet Union. But the DPRK that had built a self-supporting national economy in strict adherence to the interests of the country and the people has remained a fortress of independence despite the world's political upheaval, an eloquent testimony to the great significance of self-sustenance in the economy in hewing out the destiny of a country, nation and people.

Strong self-defensive military power constitutes a basic guarantee for the independence of a country and nation and the destiny control of the popular masses. As the saying goes, when one has a weak fist he is compelled to wipe away tears with it. Without one's

own military strength, there will be no independence in politics and self-sustenance in the economy and one cannot but surrender to the aggressors and bear disgrace.

This is proved by the lesson left by the Balkan War in 1999. Considering that the military strength of then Yugoslavia got weak in the aftermath of the dissolution of the socialist camp, the US started the war in disregard of global peace, conscience and international law as the country refused to accept its brigandish demand. During the 78-day-long war the Americans launched over 2 000 cruise missiles and made some 25 000 indiscriminate air raids with over 1 200 aircraft. Yugoslavia was defeated in the war, subjected to unilateral attacks by the opponents, as it had no means of striking enemy warplanes flying at an altitude of 12 000 metres and aircraft carrier and other warships launching missiles from 300 kilometres away.

Later, a Yugoslav senior official said:

“Through the war we keenly realized the necessity of building up self-defensive military power. We felt our hearts burst as we saw the neighbouring countries joining forces with the NATO and Russia we had so trusted giving no help to us. We have come to a conclusion that we must build up military strength of our own above anything else and this is the only way to survive.”

It is the precious truth gained by humankind at the cost their blood that each country and people can carve out their destiny by their own efforts by securing the

position as the master of their destiny only when they thoroughly maintain the principle of Juche in ideology, independence in politics, self-support in the economy and self-reliance in national defence.

## 2) By creative method

Man should not only hold fast to the principle of independence but apply creative method to his activities in order to successfully carve out his destiny.

Leader Kim Jong Il said:

**“To apply the creative method to solve all problems arising in the revolution and construction in conformity with the actual conditions by relying on the creativity of the people—this is the principle one should always strictly adhere in the revolutionary movement.”**

Since man is a creative being and the social movement for shaping destiny of human beings assumes creative character, destiny control without creation is inconceivable. Man who wants to realize his aspirations and demand for independence can successfully shape his destiny only by the creative method of enhancing and positively enlisting his creativity and constantly transforming nature and society to meet the specific conditions.

The creative method is the way of relying on the

people in possession of inexhaustible creative ability and the way of solving all problems creatively in conformity with the actual situation by taking into account the specific circumstances under which creation takes place.

In order to carve out one's destiny and the destiny of one's country and nation, it is necessary to strictly rely on the masses of the people possessing inexhaustible creative ability. The popular masses are a decisive force propelling social progress and only when one relies on them strictly and enlists their creativity can one wage a dynamic struggle for destiny control. Whatever outstanding talent and ability an individual has, they are no match for the strength of the masses. It is not an individual but the popular masses who possess in a comprehensive way all knowledge and experience accumulated by humankind through the struggle for carving out destiny in the long historical period.

When one relies on the popular masses and enlists their creative wisdom and strength there is nothing to be afraid of in the world. The truth is proved by the battle to defend the guerrilla base in Xiowangqing that adorned a glorious page in the annals of the anti-Japanese armed struggle waged by the Korean people.

At that time the Japanese imperialists who occupied Manchuria were trying frantically to invade the Chinese mainland. They regarded the guerrilla base as a thorn in their flesh and made desperate efforts to wipe out the

strategic stronghold for the Korean revolution in its incipency by mobilizing thousands of seasoned troops and modern military hardware including guns and warplanes. But the base was being defended by guerrillas with the strength of a company armed with rifles.

Under the circumstances, Kim Il Sung, the then commander of the Korean People's Revolutionary Army, who had confidence in the strength of the people, went among the people in the guerrilla base. An old man whom he met volunteered to become a soldier under his command, making a meaningful remark that all the residents in the guerrilla zone should turn out as one in the fight to defend it. The Commander drew fresh courage and energy from what the old man had said and he was convinced that when the people are determined to fight they can emerge victorious and victory in a war depends on the will of the people and on how to mobilize them.

Afterwards, he inspired all residents, men and women, young and old, to turn the guerrilla base into an impregnable fortress and defeated Japanese troops by applying ever-changing tactics based on the creativity of the people, thus winning victory in the defence of the base.

In order to carve out one's destiny and the destiny of one's country and nation by the creative method, it is also necessary to solve all problems in conformity with

one's own actual conditions. As each country is in different circumstances there is no universal solution applicable to all nations in shaping their destiny.

Each nation, as the master of its own destiny, should not apply any established theories and the experience of other countries in a dogmatic manner, but find out their own style and methods to meet their actual conditions and strictly apply them so as to push ahead with social progress. Not all the theories and experience of a country that started revolution ahead of others or a big country are always right and applicable in all cases in other countries.

The creative method is to find solutions of one's own that suit one's actual realities, always starting from the specific conditions and settings, and, when introducing other's experience, adopt it by tailoring it to meet one's own needs. It is just like eating national food mainly, while swallowing what is savoury and spitting out what is unsavoury when taking foreign food.

The confusion that occurred over the power issue in the guerrilla base during the above-said anti-Japanese war of the Korean people and the process of saving the situation clearly prove the perilous effects of flunkeyism and dogmatism on carving out the people's destiny and teach that all problems should be solved in line with one's specific conditions.

Left opportunists had established the Soviet government in the guerrilla base by mechanically

copying the policy of the former Soviet Union. The flunkeyists and dogmatists abolished private ownership, communized all the property owned by individuals, ranging from land to food and even such farming tools like sickle, hoe and fork, and set up the order of communal life, communal labour and communal distribution under the ultra-left slogan of the immediate establishment of socialism in disregard of the level of social development of Korea and the sentiments of the people.

The left Soviet policy caused vacillation and confusion and many families fled to enemy-controlled areas, dissatisfied with the policy. The panic was attributable to the flunkeyists and dogmatists who disregarded the specific conditions of their country.

The serious situation was saved by Kim Il Sung as he put forward the unique line on the people's revolutionary government in keeping with the specific conditions and developments of the Korean revolution and put an end to the reckless acts of the ultra-leftists.

During the Fatherland Liberation War of the Korean people against the armed invasion of the US imperialists President Kim Il Sung said that the Koreans should fight with their own tactics, not with those of other country, like the Koreans use chopsticks and spoon to eat food, whereas foreigners use fork and knife, and achieved brilliant victory in the war by creating and applying numerous original tactics, thus bringing about



the beginning of a downhill turn for US imperialism.

At present the imperialists are pressing the Western values on developing countries while clamouring that the countries that do not jump on the bandwagon of global “integration” will remain backward and poverty-stricken forever. Being duped by their propaganda and succumbing to their pressure, a lot of countries introduced the Western-style “democracy” in disregard of their actual conditions and have been caught up in the whirlwind of “globalization”. As a result, conflicts and disputes between countries, nations and ethnic groups over border and territorial issues are taking place explosively in different parts of the world. The countries have plunged into political chaos and the people have been reduced to refugees. The reality proves that the creative method of thinking about and solving all the problems in a creative way in keeping with the specific conditions is a secret of success in shaping the destiny of the popular masses, country and nation.

### **3) On the strength of ideology**

Man should not only maintain the principle of independence and adopt the creative method but also give full play to the might of ideology to hew out his destiny successfully.

As ideological consciousness plays a decisive role in

human activity, the best way of carving out human destiny is to enhance the might of ideology. The strength of ideology is inexhaustible and its power is greater than any material and technical means like atomic bomb.

Leader Kim Jong Il said:

**“The popular masses’ consciousness of independence plays a decisive role in the revolutionary movement. Therefore, in the revolution and construction one must place the main stress on ideology and give priority over all work to the remoulding of ideology, the political work, which is aimed at raising the consciousness and activeness of the masses.”**

In the late 20th century, the DPRK was compelled to make an Arduous March due to the imperialists’ moves to isolate and stifle it and recurrent natural disasters. It was so trying that other countries might have yielded to difficulties, but the DPRK not only endured hardships but built many structures of lasting value. Among them, there is a large Anbyon Youth Power Station erected by the service personnel of the Korean People’s Army. The world community doubted if the DPRK could carry out such a gigantic project, saying it would be a victory and miracle if only the country could remain alive, and the enemies dubbed the projected power station a “paper power plant”. What constructed the power plant like a miracle was the might of ideology called the

revolutionary soldier spirit, not any sophisticated technical means.

The soldier-builders, who undertook the project true to the order of Supreme Commander Kim Jong Il, fully displayed matchless devotion, boldness and the self-sacrificing spirit, chanting the slogan of faith “Let us not look at the blue sky of the country before implementing the order of the respected Supreme Commander!” In the whole period of the project they stayed at the construction site in the face of 128 collapsed sections, some 3 700 spots exposed to the risk of accident and waist-deep water. Some of them who were wounded by accident during blasting did not leave their workplace but continued to work and some others who were trapped in a pit by cave-in for several days without a drop of drinking water asked the fellow soldiers outside, who tried to send in rice-balls through pneumatic tube, to send them compressed air to continue their work. The completion of the power plant whose workload was over twice as much as that of the project for the West Sea Barrage, a landmark in the world history of barrage construction, was a miracle of miracles worked by dint of the indomitable mentality.

This clearly tells that people can overcome any hardships and trials and conquer any fortress when they give full play to the might of ideology, the spiritual strength.

Such indomitable mentality as the revolutionary

soldier spirit is man's greatest power in the world and man strong in spirit is the strongest in the universe.

The might of ideology, the spiritual strength, is limitless, but it is not exhibited of its own accord.

In order to give full play to the power in carving out the destiny of the popular masses, country and nation, it is necessary to give steady precedence to remoulding the people's ideology above anything else. Only when they have a firm determination to hold their destiny in their hands and shape it by their own efforts can they fulfil their role as the master of their destiny. Positive activities for destiny control can never be expected from those steeped in slavish mentality.

The following fact shows that when the people collapse ideologically and mentally, the destiny of a country comes to ruin.

Iraq crumbled like a wet mud wall a little after the US started a war in March 2003. This is because the Iraqi army and people were beaten ideologically and mentally by the US crafty psychological warfare, not because they were short of modern weapons. During the Iraq war the US scattered 28 million leaflets and sent out programmes for 17 hours every day in five frequencies through the broadcasting station set up with huge money and by mobilizing special operations aircraft. Through the leaflets and broadcasts, the Americans propagandized that the Iraqis will be killed if they do not oppose the Saddam regime and welcome the

US and that the US is fighting to “liberate” the Iraqis from Saddam’s dictatorship. In the meantime, the Americans approached to the Iraqi generals via different routes to win them over, promising that they will be granted American citizenship for comfortable living if they surrender. The US gained handsome profits from the propaganda campaign. The backbone of the Iraqi military was disintegrated, the soldiers were ordered not to fight against US troops and the majority of men and officers were gripped by defeatism, fleeing from battlefields in a disorderly manner, and thus the Iraqi army was vanquished. Besides, the people who were at market places at the time when the enemy troops were drawing near to cities welcomed the aggressors as “liberators”.

Awakening people ideologically is prerequisite for giving full play to the power of ideology.

This is evidenced by the successful agrarian reform in the DPRK. The land reform was a revolution to liquidate the feudal landownership that had existed for thousands of years in Korea and it was carried out in a little over 20 days, a success unprecedented in history. Though the country was liberated from Japanese military rule the peasants who had long been subjected to exploitation by landlords could not dream of being the owners of land.

Under the circumstances, Kim Il Sung saw that to carry out a successful agrarian reform, it was necessary

to awaken farmers ideologically above anything else. He ensured that a campaign for the three-to-seven system of tenancy in which 30 per cent of harvest is given to landlord and the rest is taken by farmers was launched to make broad masses of peasants have the firm resolve to become the legitimate masters of land. Dispirited by high enthusiasm of the peasant masses who were prepared ideologically, landlords were finally compelled to accept the agrarian reform without offering big resistance.

This shows that when the popular masses rise up with ideological awareness, any great social changes can be brought about and their destiny carved out properly.

In order to give full play to the might of ideology in shaping the destiny of the people, country and nation, it is also needed to conduct dynamic political work for displaying the power in practice.

The Red Army could defeat the fascist German army in the Second World War not thanks to its superior numerical strength or better weapons. The Soviet army had political organs that could not be found in the armed forces of other countries. At the time, the Red Army had a great number of political workers including 240 000 full-time political officers who inspired men and officers to the sacred war to defend the country and socialism. Hitler's divisions that boasted of being the invincible were defeated by the Soviet service personnel who were fully aware of the justness of their cause and

who displayed unparalleled bravery backed up by the spirit of socialist patriotism and WWII came to a close in favour of socialism and the world's anti-fascist forces owing to the decisive role of the Soviet Union.

The Chollima Statue on Mansu Hill in downtown Pyongyang, the capital of the DPRK, is an eye-catcher as it symbolizes the stamina of the country.

When the DPRK embarked on the road of socialist revolution and construction not long after the three-year Korean war which reduced everything to ashes, the country suffered a shortage of everything. Worse still, the south Korean puppets were crazy about “northward advance”, instigated by the US imperialists, and the great-power chauvinists in the socialist camp put pressure on the DPRK to block its way.

At this juncture, President Kim Il Sung visited the then Kangson Steel Works with a firm will to push the revolution and construction by enlisting the ideological and spiritual strength of the people. He frankly told the workers about the complicated situation and manifold hardships facing the country and urged them neither to give up hope in the face of the difficult situation nor yield to the trying ordeals in the way of the revolutionary struggle and construction work. The Party believes in the working class, placing great hope on you, he said. Noting that the country would be relieved if they turned out 10 000 tons of steel more the following year, he appealed to them to overcome the grave

situation with mutual trust.

The President's appeal gripped the hearts of the workers and gave free rein to their spiritual strength. In the course of their dynamic efforts to tap production potentials and shatter passivism, conservatism and mysticism about technique, they turned out 120 000 tons of rolled steel from the blooming mill with an annual rated capacity of 60 000 tons. With this as the beginning, the fierce flames of a great revolutionary upsurge flared up throughout the country.

In Korea, the legendary winged horse that gallops 400 kilometres a day has been called Chollima. The President said that the legendary horse materialized thanks to the collective innovation drive the Korean working class and people were conducting vigorously true to the call of the Party and saw to it that the drive was called the Chollima Movement. And he ensured that the Chollima Statue was erected majestically to commemorate the movement forever and demonstrate to the world the indomitable spirit of the country.

Indeed, the strength of ideology, great spiritual strength, of the people is the most valuable treasure of the nation and a weapon that is more powerful than atomic bomb. The country of the people with such spiritual strength has a rosy future and will surely thrive though it may undergo temporary difficulties.



## **Conclusion**

Practice is the criterion for determining truth. The truthfulness and value of an ideology are verified by what reality it unfolds in the practical struggle for shaping man's destiny. Only the ideology that brings about a great change in the struggle for transforming nature and society and creating a new life and new world can be a genuine guide illuminating the way of carving out the destiny of the people.

The Juche idea has resulted in epochal changes and brilliant victory in the DPRK which has held it as the sole guiding ideology in the efforts to shape its destiny. The country brought about tremendous changes not only in its international status but in the status of its every citizen.

Korea was a colony which was deprived of its sovereignty by Japan in the early 20th century, a small nation and a backward feudal state. It was so belittled that its envoy who was sent to the second international peace conference held in June 1907 in the Hague, the Netherlands, was denied the right to participate in it and therefore he committed suicide by disembowelment as a show of his grievance against the injustice. The country, however, is now advancing towards a thriving nation, ranking with advanced nations as a satellite launcher and nuclear have.

What about the people's standing and living?

In the past the Koreans were slighted as they were oppressed and trampled down by the imperialist aggressors and reactionary exploiter classes. But now they are shaping their destiny in the socialist paradise on earth free from tax and schooling and medical fees as the masters of factories, farms and the country. Ordinary people have become heroes and deputies to the Supreme People's Assembly.

All these changes are the precious fruition brought about by the Juche idea of President Kim Il Sung and leader Kim Jong Il, the sole guiding ideology of the DPRK.

That is why the Korean people regard the idea as the only guide in shaping their destiny and the valuable life that can be bartered with nothing and firmly believe that the way indicated by the idea is the road to their happiness and national prosperity.

The idea is not confined in the DPRK alone.

At present, there are many Juche idea study groups in different regions and countries and the International Institute of the Juche Idea is a world-embracing organization. They conduct different activities to study and disseminate the idea. In recent 10 years alone, such groups established in some 50 countries including Russia, Canada and the US amount to more than 100.

This is a clear manifestation of the sympathy of the international community and progressive mankind with the validity and vitality of the Juche idea indicating the

most correct way for carving out human destiny and their aspirations to learn and apply the idea.

A rosy future is in store for the people advancing under the banner of the Juche idea.

## **MAN'S DESTINY AND JUCHE IDEA**

---

**Published by Foreign Languages Publishing  
House, Democratic People's Republic of Korea  
The date of issue: March 30, Juche 101 (2012)**

---

**7 - 2835034**

**E-mail: [flph@star-co.net.kp](mailto:flph@star-co.net.kp)  
<http://www.naenara.com.kp>**

PYONGYANG, KOREA  
JUCHE 101(2012)

ISBN 978-9946-0-0810-3



9 789946 008103 >