

Exposition of the Principles of the Juche Idea I

WHAT IS THE VIEW OF THE JUCHE IDEA ON THE WORLD



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Preface

Human history is the one of ideology.

From the inception of their emergence, human beings have created different ideologies, upon which their destiny has depended.

It was a distress-torn history of destiny. For thousands of years, the different ideologies led the people to the fate under slaves' chains, feudal yokes and chains of capital. The rise of Marxism was a turning point. It closed the door of destined fate after smashing the chains of capital, but failed to open the door of true shaping of the destiny.

Humanity groped for the ideology that could illuminate a genuine road of shaping their destiny, the light of destiny.

In the early 20th century, the sunlight of saviour they groped for reached them at last. It was the birth of the Juche idea that illuminates the road of shaping their destiny independently, putting an end to the history of their destiny full of subjugation and distress.

This gave a rise to a new history.

It was the beginning of an emotional history, in which the people could live with dignity and pride for the first time in the one-million-year-long human history, as well as the beginning of a new era of independence and creativity, in which the downtrodden and oppressed people could become masters of history.

The Juche idea is the ideology of respecting human beings and the philosophy of independence.

The Juche idea scientifically elucidated that man is a social being with independence, creativity and consciousness, and discovered the absolute truth that man is the master of his destiny and has the ability to shape his destiny.

The Juche idea places the people in the centre.

For the first time in the history of human ideology, the Juche idea completely elucidated the full picture of independent, creative and conscious socio-historical movement, regarding the people as the most valuable and powerful beings and as the motive force of history.

It is the guiding principles of the Juche idea for building a new society

to maintain the independent stand, apply a creative method and solve all problems by enhancing the role of the ideological consciousness. Thanks to these principles, the people can transform nature, society and themselves as suited to their essential characteristics befitting social beings and bring about independent development and prosperity of their countries and nations.

There are different social systems and modes of life. But history witnessed and the reality tells that only the Juche idea is the correct compass that gives the correct direction to the future.

President Kim Il Sung authored the Juche idea not only for the Korean people but also for all the peoples across the world.

Chairman Kim Jong Il cultivated the Juche idea, the seed of which the President had planted in the soil of the people and developed, into a thriving crop.

A great ideology produces a great reality. In a short historical period of less than a century since its creation, the Juche idea brought about miracles which humanity had desired for centuries but failed to achieve.

A new history has been written—the history of light, hope and independence, burning away the darkness, despair, domination and subjugation that had weighed down the people for a long period.

The Juche idea is great, as it has been writing a new history by mobilizing the people who had been oppressed century after century and relying on their strength.

Now, the Juche idea is being further developed by the respected Comrade Kim Jong Un. Thanks to his guidance the idea invariably leads humanity towards independence.

Truth is always kept in the minds of the people.

Living on the earth now are billions of people.

Countries and nations have different ideologies, religious beliefs, social systems and cultures, but unanimous is the desire of the people for true life and great ideology.

This book gives an explanation of the outlook on the world and the philosophical principles expounded by the Juche idea.

We hope this book will be of help in implanting the profound truth of the Juche idea in its followers and other progressive peoples over the world, and giving them confidence and hope for the bright future.

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1. Destiny and World Outlook

First of all, you will read about the man-centred world outlook clarified by the Juche idea.

The Juche idea consists of the man-centred philosophical principles, socio-historical principles and guiding principles.

Here, the man-centred philosophical principles take the core and basic position.

As everything has its order, it is first of all necessary to understand the man-centred philosophical principles in order to understand the profound truth of the Juche idea.

Only when one has a correct understanding of the man-centred philosophical principles can one have a correct outlook on the world.

Some people may think that they can live without knowing the world outlook or some may think that they feel boring to talk of the world outlook, thinking they need more other knowledge necessary for life. But wait a moment! And think of this.

Everybody has a world outlook.

If a man thinks about his life, this means that he has a certain world outlook. In order to maintain his physical life, he needs material wealth necessary for the life, namely food, clothes, shelter, etc. Like this, to live a genuine life, he needs a correct world outlook.

As you will know reading this book, the man-centred philosophical principles elucidate the principle of who is the dominator and transformer of his destiny; view on the essential characteristics of man; viewpoint on, attitude and stand towards the world explained centring on man, etc.

What, then, is the world outlook and what is the man-centred world outlook that shows the road to genuine life?

1) Lighthouse of Human Life

As human beings began sailing in the sea, the lighthouse came into being as a quite necessary element for the sailing of ships.

The world outlook is just like the lighthouse. The lighthouse identifies itself with its tower shape and colour in daytime, with light at night and with radio or sonic signal in foggy days. Just like it, a correct world outlook is the lighthouse of life that indicates the road to true life.

Then, what is outlook on the world?

The great leader Comrade Kim Jong Il said:

“A person’s outlook on the world is his view of the world, namely his viewpoint on and his attitude towards the world.”

Everybody has a certain world outlook.

The world outlook is the view of, attitude and stand towards the world as a whole. There are a religious world outlook and a philosophical world outlook. The religious world outlook is the world outlook based on religious belief, whereas the philosophical world outlook is the logical and systemized world outlook.

We need to have a concrete picture of the world outlook.

Everybody lives in relations with the world, namely nature and society. Accordingly, man does not remain unconcerned with regard to the surrounding happenings. He always thinks about different phenomena occurring in nature and society.

There is commonness in people’s detailed views of and attitudes towards

individual things and phenomena of the world. The primitive people who thought about the sun mysteriously also thought of lightning and thundering mysteriously. So they prayed to a mysterious being to help them avoid disasters. This tells there is commonness; that is the general view and attitude of seeing all things and phenomena in a mysterious way. Namely, people have general view and attitude towards the world as a whole—the world that is totality of things and phenomena, which are linked with the detailed view of and attitude towards the individual things and phenomena.

Why? That is because all the things and phenomena of nature and society are not isolated but interlinked with each other to make an integral whole. Individual things and phenomena exist, making the world as a whole in an integral system.

For instance, a pine tree is a thing that exists not in isolation but in relations with other trees and natural elements. Likewise, all natural and social elements at large are integrated to make this world.

Since man's cognition is the reflection of the present world, he has not only detailed view of and attitude towards the individual things and phenomena but also general view of and attitude towards the world as a whole.

This is a world outlook.

The world outlook answers the questions of what the world is as a whole and how it changes and develops, what kind of being man is, what kind of position he takes and what kind of role he plays, what kind of attitude and stand he should take in his activities in the world.

How, then, does the world outlook show the way of man's life, the road of shaping his destiny?

Originally, the progress in man's life and shaping his destiny is inconceivable separated from a correct understanding of nature and society.

There is an episode in ancient Greece which is known as the cradle of the

Western philosophy.

Thales (seventh century BC-sixth century BC), a philosopher who said that "water is the origin of all things," was engrossed in the studies. Some people sneered at him or were jealous of him.

Regarding his poor life, a merchant asked him, "Many people say you are a great philosopher with a wide range of knowledge. What has your knowledge given you, money or bread?"

Thales answered, "You seem to sneer at knowledge, because I am poor. Let's wait and see."

Taking advantage of his profound astronomical, mathematical and agricultural knowledge, he foresaw a good harvest of olive the following year. So he bought all olive oil presses in the town at cheap prices. As he had anticipated, the following year had a good harvest of olive. In confusion, people came to his house for the presses, and he sold them out at high prices. He made big money, and demonstrated the power of knowledge in reality.

If we are to obtain things necessary for our living in nature through social activities, we must know about nature and society. All things and phenomena in the world have their own characteristics and change and develop according to their own laws. Without knowing this, we cannot obtain or use even a grain of rice, a thread or a gramme of coal.

What is especially important is the world outlook. Apparently, the world outlook has nothing to do with man's concrete daily activities, but never.

The world outlook defines man's attitude and stand towards the reality and restricts his thinking and behaviour.

Suppose someone says, "Good food and good life is enough. What else do we want?" This is the concrete expression of the goal of life, but behind this view lies the world outlook that regards man as only a biological being.

Ah Q in *An Authorized Life of Ah Q*, written by Chinese writer Lu Xun,

always brings the “enemy” into “submission” mentally. When he is beaten by others, he is wont to say, “I was beaten by my son. This world is quite chaotic,” and feels pleased as if he won the enemy. And when he loses the money he has won in gambling and then is beaten, he strikes his own cheeks and then thinks he has taken revenge and has a good sleep. Ah Q’s method of “mental winning” is the subjective thinking and behaviour that pleasure and displeasure depend on one’s thought. This tells that this is based on the subjective idealistic world outlook that thinks the world is a product of people’s consciousness.

In this way, a world outlook restricts the people’s thinking and behaviour whatever they do and wherever they are. In other words, people judge and practice on the basis of their own world outlook.

Why, then, does the world outlook underlie people’s thinking and behaviour and why does it restrict their thinking and behaviour?

All things and phenomena in the world have their own characteristics and yet exist in the general and essential relations that run through their characteristics, and these relations restrict the law and direction of development of each thing and phenomenon. Namely, the changes and movements of individual things and phenomena are made on the basis of the most general law that runs through the world as a whole.

As mentioned above, as man’s cognition is the reflection of the present world, the solution of all the individual and concrete problems arising in cognizing and transforming the world depends on how to establish the most general view of and attitude and stand towards the world as a whole. In other words, it is on the basis of the world outlook they have that people define their thinking, goal, direction and contents of behaviour and its contents, and act accordingly.

Moreover, since the world outlook is the ideological consciousness

that reflects people’s demands and interests, the goal and direction of their thinking and practical activities become different, according to what kind of world outlook they have.

Those with a progressive world outlook think and act for the fellow people and social development, whereas those with a reactionary world outlook think and act to hamper social development, infringing upon the interests of the masses for the sake of the interests of the exploiter class.

In summary, people have this or that kind of world outlook, whatever its scientific accuracy and level are, and on that basis, they think and act.

All progressive ideologies and scientific knowledge contribute to the shaping of man’s destiny, but the individual sciences cannot give a comprehensive and integral solution to the problem of the destiny; accordingly we cannot say they indicate the way of shaping the destiny.

All sciences except philosophy study one part of nature and society and discover necessary relations and laws acting in the respective fields, thus contributing to the shaping of man’s destiny.

Unlike the individual sciences, philosophy studies the world as a whole and discovers the essence of the world and the law of its change and development.

Meanwhile, the mission of philosophy is not simply interpreting the world but transforming it and enabling the people to shape their destiny with a correct world outlook.

In conclusion, people shape their destiny by transforming the world, and in order to successfully shape their destiny, they must have a correct world outlook, the weapon of transforming the world.

What kind of world outlook, then, can make people have a proper goal and direction of life to lead a genuine life?

2) World Outlook for a Genuine Life

In a palace in the Vatican in Rome, you can see a famous mural painting *School of Athens*, painted by Rafael, an Italian painter in the 15th century-16th century.

In this painting on the subject of philosophy (philosophy is a doctrine that gives world outlook), you can see about 50 scholars in different historical periods including the philosophers in Athens in the fourth century BC. In the centre of the painting, there are Plato pointing to the sky with his right hand and Aristotle pointing to the earth.

This painting hints what kinds of world outlook existed in history. Plato pointing to the sky symbolizes an idealistic world outlook, and Aristotle pointing to the earth materialistic world outlook.

Comrade Kim Jong Il said:

“The history of the world outlook was a history of struggle between two conflicting philosophical currents, that is, between materialism and idealism, between dialectics and metaphysics.”

Since the ancient times to the modern days, there have existed various shades of world outlook in the history of human thought. This is an example that tells how important a world outlook is for man. The world outlooks that have existed can be largely divided into idealistic one and materialistic one.

The idealistic one regards the world as a product of mental being outside of man, like “absolute idea” or “God,” or man’s subjective consciousness.

For instance, according to Plato, there is somewhere an immutable “world of idea,” and the present world is just its shadow.

The development of science has proved today that such world outlook is groundless. With this world outlook, therefore, it is impossible to understand

the world and shape man’s destiny properly.

Then, what about the materialistic world outlook?

Materialism understands that the world consists of matters and consciousness is the reflection of the matters in the mind of man.

But all kinds of materialism are not the same. Historically, ancient simple materialism developed into modern metaphysical materialism (metaphysics is a philosophical school that insists that everything in the world is immutable) and then into Marxist dialectical materialism (dialectics thinks everything in the world constantly moves and changes).

From the ancient times to the modern one, materialism played a certain progressive role in shaping man’s destiny as it is visual and empirical, but failed to liquidate the idealistic world outlook in the ideological field and all other fields of social life.

In the medieval period, religion controlled everything. It played with people’s life, capturing their spirit and preaching that fate is something destined. Every argument in opposition to it became a target of merciless oppression.

For the reason that he was the active supporter of Copernicus’s heliocentric theory, Giordano Bruno, an Italian scholar, was imprisoned in 1592 and severely tortured for nearly eight years in Catholic church and at last burned to death, after religious trial.

Two hundred years later, people erected a monument with the letters that read “From the century in which he foresaw in the place where he was burned to death.”

The historical moment that Giordano Bruno believed to the last moment of his life with the faith in justice and truth came at last.

The early 19th century gave birth to Marxism.

The creation of Marxism was not the rise of a new simple trend. This

meant complete setback for idealism and mysticism that had imposed fate upon the people in the ideological field.

The founders of Marxism evolved dialectical materialism on the basis of the success of materialism coated by idealism (the “upside-down materialism,” according to Marx) and the then level of development of science.

In short, it insists that the world consists of matters and all things and phenomena are linked with one another and constantly change and develop.

As a scientific world outlook that reflects the world as it is in an objective way, the Marxist world outlook had a big influence on the development of history and the shaping of man’s destiny. Thanks to Marxism, the exploited working masses got free from the religious illusion and idealistic fiction and came to understand that their misfortunes came not from their fate or divine revelation but from the exploitation by the capitalist class and the capitalist system that defends them. And they were awakened to the fact that the way to their happiness free from exploitation and oppression was to fight against capital.

It is the world outlook that instructs man to understand and approach the world as it is, in other words, to act according to the law of the change and development of the objective material world on the basis of its correct cognition.

Man, however, cannot achieve the goal of his life and happiness only by doing so. In order to lead a true life, he must not only cognize the objective law and act according to it but also transform nature and society in an active way on this basis.

Dialectical materialism is not enough to enable people to fulfil the responsibility and role for their life. Moreover, it does not show a direct road of shaping man’s destiny.

It is the man-centred world outlook that shows the road of shaping man’s destiny directly and scientifically.

The man-centred world outlook requires that all world outlook issues be understood and solved by linking them with man and the world understood and approached, centring on man who lives and develops by actively using the world.

The man-centred world outlook teaches directly the truth of shaping man’s destiny. It gives a view of and attitude and stand towards the world by putting man in the centre of all considerations. Therefore, it shows the way of shaping the people’s destiny correctly, giving them the awareness of being masters of their life.

The man-centred world outlook gives the view and attitude with which people can actively cultivate their life on the basis of the scientific cognition of the world.

It is neither subjectivism that interprets the world in favour of oneself, neglecting the objective world and unilaterally stressing one’s subjective desire nor objectivism that simply reflects the world. It is not an unscientific view that the world is made centring on man or he is the criterion of all things.

This may not give clear pictures, so we will see in detail.

2. Fundamental Principle of Shaping Destiny

What is the most important of the principles elucidated by the man-centred world outlook is the answer to the question of who is the master of destiny and who is able to shape it.

President Kim Il Sung said:

“The Juche idea is the idea that the master of one’s destiny is oneself and that one has the strength to shape one’s own destiny.”

Man is the master of his destiny and has the ability to shape his destiny.

This is the fundamental principle in shaping man’s destiny, elucidated by the Juche idea. All other principles and contents of the Juche idea evolve from this principle.

If man’s destiny can be likened to a large vessel, it is man that is taking the helm and it is also man that pulls the oars.

We will see what it means that man is the master of his own destiny and is capable of shaping it.

1) Man Is the Master of His Destiny

An ancient Greek myth tells a story of the fates.

Dignified goddesses of fate live with other gods in a grand, golden palace above the clouds on the top of Mt Olympus. They control the fates of people and even that of Zeus, king of the gods.

Goddess Clotho spins the thread of man’s fate, and if the thread is cut, man’s life is finished. Goddess Lachesis draws lots for fate. Goddess Atropos

records the life of people fixed by her sisters, and once recorded on a long roll of paper, it cannot be cancelled.

Myth is a story made by the ancient people, but the story of the fates tells the view on the controller of people’s destiny.

Man’s destiny is shaped in the relations with the world. In other words, man’s destiny is shaped through the interrelations of natural environment or social conditions that constitute the world. This raises a question of whether the master who controls man’s destiny is the man himself or other mysterious beings or the environment.

The view that regards the dominator of man’s destiny as divine being is present not only in the ancient Greek mythology but also in different religious world outlooks.

Is this view right, then?

Sorry to those people who believe in this view, but that is wrong.

This has become a groundless view today that witnesses rapid development of science, technology and civilization.

The masters of man’s destiny are not “goddesses” but man himself.

Man is responsible for his destiny and has the right to shape his destiny as he wants. In order to materialize his demands in living, he makes constant development, choosing different ways of shaping the destiny, planning and deciding the process in his interests.

Why, then, is man the master of his destiny?

That is because he dominates nature and society. To live means to fulfil his demands in the relations with the surrounding things and phenomena. That he dominates the surrounding world leads to the conclusion that he is the master of his own destiny.

Let’s come to details.

Man is the master of the world, the dominator of nature and society.

There are diversified material beings in the world. But man is the only being who lives, dominating the surrounding world. For instance, animals maintain their life, being subjected to the surroundings. Only through adapting themselves to natural environment, can animals preserve themselves and their species. Lions, the “king” of the savannah, prey upon other animals but cannot dominate nature. If they have no food, they die without finding the other ways of survival. When rivers and lakes are dried up in the drought season, animals die en masse. This tells that animals maintain their life in the way of adapting themselves to the surrounding world, not dominating it.

Unlike this, man lives, making the surrounding world serve his demands.

First, man dominates nature.

Man not only uses nature according to his demands and in his interests but also turns unfavourable conditions into favourable ones. He prevents flood or drought by building dams, produces electricity, taps underground resources and tames wild animals. He also builds natural circumstances against the devastation of nature.

Second, man is the master of society.

Needless to say, man is affected by social environment, but the domination of society by man is decisive in the relations between him and society.

All social wealth are produced and used by man and unfavourable social systems are replaced or changed by man according to his demands. Historical facts tell that the slave-holder society was replaced by the feudal society which was again replaced by the capitalist one, and the socialist society was born at last, with exploitation and oppression ultimately liquidated.

In this regard, we can say the divine beings are also dominated by man.

Mythological stories are made by man. As is well known, all “gods” in the ancient Greek mythology are shaped after man and they love, fight in jealousy, help and give birth to their children like human beings. Man

created these religious theories. This fact proves that the divine being as dominator of man’s destiny is none other than fiction made by man. Namely, man dominates everything, making the story of the control of his destiny by gods or the stories of their “love” and “pleasure.”

Since man dominates nature and society, namely the surrounding world, nothing in the surrounding world can be the master of his destiny. It is natural that he who dominates the world becomes the master of his own destiny.

There are some questions that should be made clear in understanding that man is the master of his destiny.

First, it is wrong to adopting a metaphysical way in understanding that man dominates the world.

At present, man is now dominating all things and phenomena in the world. The scope of man’s domination over the world is small in comparison with the vast scope of nature.

That man dominates the world means he is in the position of dominating the world, not dominated by the world, and the scope of his domination over the world is increasing ceaselessly.

Next, it is wrong to think that man can choose a social system as he wishes at any time as society is the product of man. Society has objective laws that act independently of man’s will. Only when he correctly understands and uses these laws can he dominate society according to his demands. That society is the product of man means that he is the direct agent of social relations.

It is also wrong to adopt an individualistic stand in understanding the principle of the Juche idea that man is the master of his destiny.

Some people misinterpret this principle, confining it to their own individual matters, that is, individual’s fame or promotion, wealth or prosperity should be achieved by individual’s efforts.

Such a view of seeking the individual’s egoistic goals has nothing to do

with the principle of the Juche idea.

When the Juche idea regards man as master of his destiny, it considers him from the point of a philosophical category.

In other words, man is a philosophical concept generalized in the relations between man, as a social and collective being on one side, and nature and society on the other side. Man means the working masses of the people who transform nature and society.

According to the Juche idea, man's destiny is the destiny of the working masses that fight to dominate nature and society according to their demands and the future of their destiny depends on them.

Man, as an individual, has its meaning only as a member of the social collective, namely the working masses.

In conclusion, man is the master of his own destiny.

2) Man Has Ability to Shape His Destiny

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

“There were many children of Christians among the pupils in the children's association. They believed that God existed under the religious influence of the parents. However hard we explained to them that there was no God and that it was absurd to believe in one, it was useless because they were under such strong influence of their parents.

“One day I asked a woman teacher at a Korean primary school under our influence to take the pupils who believed in God to church for a service.

“She took them to church and made them pray all day as I had said; ‘Almighty God, we are hungry, please send some rice-cakes and bread

for us.’ But they received no rice-cakes or bread and still felt hungry. Then I asked the teacher to take them to the wheat field after the harvest and glean the grain. She did as I had said and they gleaned many ears of wheat. She threshed them and made some bread with it which she shared out among the pupils. While eating it, the pupils learned that it was better to eat bread by working than by praying to God for it.”

Man has the ability to shape his own destiny. This is the truth discovered by President Kim Il Sung in the early period when he began his struggle to save the destiny of the Korean people.

The situation of Korea's anti-Japanese national liberation movement was beyond description when he began his struggle in the days of Jilin Yuwen Middle School.

Many people who were engaged in the national liberation movement dreamed about gaining the independence of the country by depending on foreign forces. They were divided into different groups. Some went to the Comintern for approval, and some others petitioned for independence to imperialist powers like the US. The result was tragic.

The Hague Emissary Incident is an example.

In June 1907, Kojong, the then emperor of Korea, sent a delegation to the Second International Peace Conference held in The Hague, with a view to disclosing illegality of the Ulsa Five-Point Treaty.

Earlier, the Japanese aggressors fabricated the treaty on November 17, 1905 to deprive Korea of its right to diplomacy. In fact, the internal affairs of Korea were controlled by the Japanese Residency-General.

When the destiny of the country and nation was at stake, Ri Jun, Ri Sang Sol, Ri Wi Jong and other patriotic cultural enlightenment movement champions planned to appeal to the international public sentiments. Taking advantage of the Second International Peace Conference, they made efforts

to persuade the emperor to agree to send a delegation to the conference.

Emperor Kojong had an illusion about the conference for preserving his rule. So he planned to send a delegation secretly to disclose the illegality of the treaty and thus restore the national sovereignty with the help of the foreign forces.

Ri Jun and two other persons arrived in The Hague with the emperor's secret letter, and applied for participation in the conference as a Korean delegation.

The powers, however, refused their participation under the pretext that they could not recognize the delegation, as the right to Korea's diplomacy was in the hands of Japan according to the Ulsa Five-Point Treaty.

This being the case, the Korean delegates took every opportunity to expose and denounce the unprovoked invasion of the Japanese imperialists. They reported the criminal acts of the Japanese imperialists to the International Journalists Association and publications in The Hague, appealing upon the world public opinion to support the Korean people's struggle to destroy these acts.

But due to vicious disturbance of the Japanese imperialists and cool reaction of the foreign delegates, the emissaries' efforts seeking the sympathy of the big powers were all frustrated.

Ri Jun belatedly knew that the Western powers were on the side of Japan. He resisted their moves by disemboweling himself to death.

This incident could not break the Japanese imperialists' aggression against Korea.

The Japanese imperialists did not hesitate but further strengthened their aggression, availing themselves of this opportunity.

On the excuse of having sent the emissaries, Emperor Kojong was abdicated and Korea's sovereignty was completely deprived by Jongmi

Seven-Point Treaty.

The blood Ri Jun shed at the international conference hall warned that any big power would not bestow independence on Korea and that it was impossible to save and shape the destiny of Koreans with the help of others.

With an insight into the historical lesson and situation of the then national liberation movement, Comrade Kim Il Sung discovered the valuable truth that the ability to save one's destiny is in oneself.

Man has the ability to save his own destiny!

At the very inception of human history, man craved for a saviour who would help him shape his destiny.

The ancient Egyptians offered a large amount of sacrifices to the temple of the sun, and the Mayans begged for fortune, offering twenty thousand hearts of the slaves.

The Incas built the "city of the sun" on the 3 400m-high top of the Andes, not on the vast fertile lands, hoping to stay close to the sun for its benefit.

And the exploited working masses pinned their hope on God or king or a hero to get help from them.

This desire, however, remained unsatisfied for a long time.

That is because only man has the ability to save his destiny.

Let's come to details.

Man plays a decisive role in transforming nature and society.

Material and technical means and other factors play a big part in this transformation.

For instance, the objective conditions of the international circumstances or internal political situation are important in transforming society.

In this IT era, science and technology play an admirably big role in developing society and the economy.

So, some people think as if science and technology are the driving force

in shaping man's destiny, namely, in the change and development of society.

So is the case of theory of "knowledge society."

The advocates of this theory define that the IT equipment are the basis of the production of material wealth and social life.

Their claims are based on the view that everything is determined by technology.

According to this theory, technology is the driving force for social change.

Technology brings about the change of strength between those who possess and use it and those who do not.

Taking this advantage, the advocates of the theory of "knowledge society" claim that the capitalist society, the industrial society, changes into "IT society" with the help of "revolution in science, technology and information," exaggerating the effect of the highly developing information technology upon social life.

Can science and technology be the "most powerful and important driving force" in making history?

Are science and technology a decisive factor in shaping man's destiny as they claim?

Those who think so are making a big mistake. They forget one aspect. Or they turn away their face from it.

Since the material and technical means including IT are made by man, they can play their part only by his control.

Science and technology play an important part in shaping man's destiny, but they cannot play man's role, however latest they are.

Likewise, in the transformation of society, whether man can turn unfavourable objective conditions into favourable ones and properly use the favourable conditions depends on how he is prepared.

Man transforms nature and society by actively using the favourable

circumstances against the unfavourable natural conditions and social effect.

Man is the more decisive factor than the objective factors including material and technical means in the transformation of nature and society.

That man plays a decisive role in transforming nature and society means that he plays a decisive role in shaping his destiny.

As is known, man's destiny is shaped in the process of transforming the world. Since man plays a decisive role in transforming the world, no other force can shape his destiny in his place.

Only man has the ability to shape his own destiny.

In conclusion, man is the master of his destiny and has the ability to shape it.

This is the fundamental principle in shaping man's destiny and is the essence of the Juche idea. All other contents of the Juche idea were evolved on the basis of this principle.

Accordingly, in one word, the Juche idea finds its expression in the principle that man is the master of his destiny and has the ability to shape it.

How, then, can man transform nature and society and shape his destiny as the master of nature, society and his destiny?

3. What Kind of Being Is Man?

What kind of being is man in view of the world outlook? This question can be answered by clarifying the essential attributes peculiar to man, which are absent in other material beings.

This question had been argued for centuries in the study of world outlook. In this process, various views came out, but none could give a correct philosophical answer to it.

The perfect scientific answer was given by the Juche idea at last.

1) “Key” to the “Door” of Destiny

Socrates, the famous ancient Greek philosopher, was wont to say, “Knowest thyself.”

These words are said to have been hung on the gate of Delphi temple which had a close connection with him.

Socrates himself had no correct answer to the question of what kind of being man is.

Then, with what kind of view of man, then, would the ancient people have opened the gate of the temple?

Why do these words hung on the gate of the temple give a certain meaning to us even today?

In similitude, the understanding of man in view of world outlook is the “key” to the “door” of destiny.

On the basis of one’s understanding of man, one decides the goal of one’s

life and finds the way for its achievement.

For a man to lead a life means to meet his essential demands. The essential attributes mean the characteristics or quality of man and the essential demands mean not only the material but also the mental, cultural and socio-political demands. Everyone, therefore, has his own view of man’s essential attributes, and on this basis, he chooses the road of life.

For instance, human history witnessed numerous “keys” to different “doors” of destiny.

What kinds of “keys,” then, were there and what kind of destinies were there before the “doors” opened by those “keys”?

It is impossible and unnecessary to tell the centuries-long history of the development of world outlook. We will see only the views of man in some categories.

In the past, there were mainly the view that regarded man as a spiritual being and the view that regarded him as a material being, that is, a natural and biological being.

The former view is represented by Hegel (1770-1831).

In the days of his study in the University of Tubingen, his movement was so slow that his nickname was “old man.” At the time of graduation, he received the rating that “he can practice theology but has no philosophical talents.” Surprisingly, however, Hegel dominated the German bourgeois philosophical world. According to Hegel, the world is in the process of evolution of “absolute idea” or “absolute spirit.” He regarded man as a mental expression in a certain stage of development of “absolute idea” or “absolute spirit.” He said “the essence of human being is thinking.”

In this kind of view, there were the views of regarding man’s essential attributes as “will to survival” or “will to power” or “religious devotion.”

The latter view found its expression in the view of Freud (1856-1939).

According to Freud, consciousness is submitted to the subconsciousness, which is libido in essence.

Consciousness is created by the conflict between “libido” and social circumstance. This conflict begins in the childhood, and human destiny is predestined depending on the types of the conflict.

Freudian theory explains that not only all the mental activities including human psychology but also people’s struggle to transform the old society such as class struggle and revolution are different expressions of “libido” and that they are abnormal phenomena caused as a result of suppressing it.

These two kinds of views assumed the socio-political character reflecting class interests and were the point of argument historically.

The view that regarded man as a being dominated by instinct was used for defending the capitalist society, where the law of the jungle prevails, causing corruption and degeneration among the working masses.

Man is not a simple mental or biological being.

He is a social being. Herein lie the important characteristics of man, which are absent in other biological beings.

Marxism defined man as the ensemble of social relations. In his *Thesis on Feuerbach* published in 1845, Marx wrote that “man is the ensemble of social relations.”

This means that man lives in social relations and that man’s attributes are defined by the social relations.

This is, however, not the clarification of the essential characteristics of man.

There had been attempts to clarify the essence of man on the basis of his characteristics.

For instance, man had been defined as a being speaking, working or thinking. Of course, these are peculiar to man.

They are, however, individual aspects of his activities, namely, the expression of the essential attributes of man. Accordingly, these views could not clarify the essential characteristics of man in a scientific and comprehensive way.

Like this, the previous thinkers argued much about the destiny of man but failed to correctly clarify the essential characteristics of man. As they could not understand what kind of being man is, they could not correctly show the road of shaping man’s destiny.

The Juche idea scientifically clarified that man is a social being with independence, creativity and consciousness.

As a result, man could have a key to shaping his destiny properly.

Now, we come to the details of the Juche idea’s view of man.

2) Starting Point

In viewing man from a philosophical point, the Juche idea starts from the fact that man is a social being.

When we button up, if the first button is wrongly fastened, all other buttons are wrongly fastened.

Likewise, it is important where to start in clarifying the essential characteristics of man.

Success depends on the starting point. That is whether we start from the view that man is a natural and biological being or from the view that man is a social being.

If we start from the former view, we may think that the essential attributes of man come from the perfect development of the instinctive attributes that are available in the general living matters. This leads to the recognition of

man as belonging to the general living matters, particularly the animals.

As a result, we cannot find the fundamental boundary between man and the general living matters. This may lead to a wrong view like racist theory.

The racist theory is reactionary in that it claims that national culture, national mentality and national identity are defined by the character of a race and that social inequality is based on the race's heredity.

Gobineau (1816-1882), a French diplomat who theoretically systematized racist theory, defined the white as "superior race" and the coloured as "inferior race," claiming that the white must dominate the coloured.

This theory served Hitler's fascism, and now those who follow the policy of racial discrimination.

Of course, man has the same points with other natural and biological beings.

For instance, like all other things, man consists of matters. Human body contains water, protein, fat, carbohydrate and salt, and, to be more specific, oxygen, carbon, hydrogen, nitrogen and other elements that are present in other beings.

Man has at once the same points with and different points from other living matters. The same points are that man makes metabolism as the other living matters do. And the different points are that man has an incomparably developed brain, upright walking and delicately moving hands.

With these biological differences, we cannot understand why it is only man who dominates and transforms the world.

There are biological differences also among animals.

But as is known, the animals cannot dominate or transform the world even in the lowest level, however developed they are.

Only human being becomes master of the world, unlike monkeys and anthropoids, because he lives in society.

Therefore, the special attributes of man that are not available in any other material beings must be found in the aspect of a social being.

Starting with clarifying that man is a social being, the Juche idea clarified the essential characteristics of man.

Comrade Kim Jong Il said:

"... The philosophical consideration of man must start from the fact that man is a social being."

Man is a social being.

This means that man is a being that lives and acts in social relations, in the social collective. This is the important characteristic of man that is fundamentally different from other natural and biological beings.

Man has a highly developed organic body. But if he did not have social relations in social collective, he could not have been the being like today.

Man can survive and develop only in social relations.

To survive, man needs material means such as food, clothes, shelters, etc. and these are obtained only through social labour. That is because all things necessary for creating material wealth, namely, knowledge, technology, experience and labour tools are the social products.

Man's quality and ability are formed and developed through social education and practice, namely, in social relations.

That man can survive and develop only in society is proved by the fact that the transformation of society is possible only with social strength, not an individual's will and strength.

Only man is a social being in the world.

The Juche idea uses the concept of social being different from natural being. That means social wealth and social relations do not belong to social being. Only man is a social being in the world. The man who lives in social relations is a social being.

As he is a social being, man can have essential characteristics of independence, creativity and consciousness.

Now, we come to details.

3) Freedom or Subjugation?

“Believe me that I do not change my sorrow with slave’s life.”

This is the saying of Prometheus, the hero of a tragic story written by Aeschylus (525 BC–456 BC), an ancient Greek writer.

Prometheus is the god of saviour of man that brought fire to human beings according to Greek mythology. By the order of Zeus, the god of thundering, Prometheus and his brother Epimetheus made living matters on the earth. At that time, people had nothing but naked bodies, so they were shivering from cold. After consultation with his brother, Prometheus went to Zeus to ask for fire for human beings but the latter flatly refused his request. Being extremely disappointed in this, Prometheus stole fire of gods for human beings. Now human beings could lead a civilized life.

Angry at this, Zeus bound Prometheus on the top of the highest mountain in the world, making him suffer. Thinking that his behaviour was right, Prometheus accepted severe punishment and fought against Zeus, the oppressor who gave all kinds of misfortune to human beings.

This mythology was made by ancient Greeks thousands of years ago. But still people love this story. Why, then?

Is that because Prometheus really brought fire to people?

It is a true fact that the discovery of fire was of great significance in the development of human civilization. The fire was discovered and used by human beings, not by Prometheus.

Sympathizing Prometheus, other gods advised Prometheus to apologize to Zeus, but he shouted.

“O, Zeus, the god of thundering, although you make me suffer, the day when you fall will come. After you die to be a handful of ashes, you will know the difference between power and subjugation.”

Freedom or subjugation? Prometheus resolutely chose freedom.

Because of this, people praise the indomitable will and fighting spirit of Prometheus who paved his way, overcoming all sorts of sufferings against the oppression.

Man lives in a certain natural and social environment. This environment is a necessary condition for human life.

Those people who live in a certain historical period get natural and social fetters conditioned by the level of development of that society.

For instance, people experience natural fetters, threats and destruction such as flood, drought, typhoon, earthquake, lack of living materials and toil; in the exploiter society, they experience class exploitation, national domination and subjugation.

These natural and social fetters are unfavourable for the survival and development of human beings.

Man hates and rejects such fetters, not accepting or adapting himself to them.

Other living matters like animals can neither understand the surrounding world and themselves nor fight against the disasters given by the surrounding world. In other words, they are totally subjugated by the surrounding world.

Man, however, struggles to turn unfavourable physiographical conditions into favourable ones to live free from the fetters of nature.

He also fights against national and class domination, outdated ideologies and techniques and culture to live free from social subjugation and shackles.

This tells that it is a peculiar characteristic of man to live free from all kinds of natural and social fetters without being subjugated by the surrounding world.

The Juche idea defined this characteristic of man as independence.

Comrade Kim Jong Il said:

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

Man is a being with independence, an independent social being that is different from all other natural beings. With independence, man is opposed against all sorts of natural and social fetters, and tries to make everything serve him.

By making nature serve him, man produces bountiful means of life, enhancing his living standard. And by creating and developing the labour means that replace and increase his strength, man makes labour joyful, free from the arduous labour.

By transforming society, man makes it better serve the collective common life.

By doing so, man establishes and develops new social relations in which social equality of the social members is fully realized, against political oppression and economic exploitation of one class and nation by another class and nation.

That man tries to make nature and society serve him against all sorts of subjugation and exploitation is his unique characteristic which makes him different from natural beings.

Independence is the most important attribute that defines what kind of being man is. Independence is the life and soul of man.

This life means socio-political integrity.

Along with physical life, man has socio-political integrity. Physical life is the life of man as a bio-organic being whereas socio-political integrity is the life of man as a social being.

Man's socio-political integrity can be maintained only by independence. If man is subjugated by others without independence, he is the same as the dead, though he is alive. Independence, therefore, is the life and soul of man.

The concept of independence defines not only the fundamental characteristic of man but also a socio-political concept defining the life and soul of country and nation.

Independence is the life and soul of man, and so it is with a country. This means that independence is the fundamental attribute that makes a country and nation exist as an independent social collective and is the source of development of the country and nation.

Independence of man finds its expression in that he conducts independent activities with the demand for independence.

The demand for independence means the one to live and develop as master of the world and his destiny, free from all sorts of domination and subjugation.

This is the demand to lead a rich material life, free from natural fetters, the demand to live and develop helping one another forward as equal members of society, free from social bondages, and the demand to lead a noble, civilized and beautiful ideological and cultural life, free from all sorts of wrong ideologies and ignorance.

Man's demand for independence arises as that of a collective and that of an individual, because man is a social being.

The demand for independence of the collective is the common demand of the members of the collective, who strive to survive and develop.

Man lives in a social collective. Only in a collective, can man be a social

being. The collective comes before the individual, and the development of the collective helps the shaping of the individual's destiny. That is why every member of the collective demands good maintenance and development of the social collective.

This demand is the common demand of the collective for independence.

The individual's demand for independence is the demand of man as an equal member of the social collective, and it is given as he contributes to the social collective.

Individual's demand for independence is fundamentally different from individualistic greed. This demand puts the interests of the social collective to the fore and coordinates the collective's demands with individual's demands, realizing individual's interests within the collective's interests. The individualistic greed is a wrong demand that neglects the collective, makes individual's interests go against the collective's, places individual's interests before the collective's and tries to make everything serve individual's interests. Therefore, individual's greed is fundamentally different from individual's demand for independence, having nothing to do with man's intrinsic demand.

The collective's and individual's demands for independence can be better realized only through collectivism, because the fundamental demand of collectivism gives enough benefit to everyone, placing its demand and interests to the fore. Only collectivism can strengthen the collective's unity and cooperation, enhance its members' creative zeal and properly combine the collective's demand with the individual's demand, meeting the demands of both.

Man who fights to be the master of the world and his own destiny against all sorts of subjugation, with the demand for independence, is the very social being with independence.

The life of man is, in essence, the process of realizing independence.

It is wrong to regard independence as individual's "autonomy" or "freedom of will" as claimed by some bourgeois philosophies, especially existentialism.

These claims are nothing but bourgeois self-indulgence with which one decides and behaves as he wants according to his pure will, negating all effects of social environments.

The man who is isolated from society, and individual's "autonomy" and "freedom of will" that do not get any social influence, can exist in an idea as an illusion.

There really does not exist a man who does not get social influence of capitalism, free from the domination of capital, in capitalist society.

The argument about individual's "autonomy" and "freedom of will" is nothing but sophism to rationalize individual egoism and liberalism and to defend the capitalist system.

It is important to have a correct understanding of the relations between independence and freedom.

Independence is man's attribute that contains freedom as its element.

By independence, we mean that one is the master of oneself.

To be the master of a certain object means that one can deal with it according to his interests and demand, free from any shackles.

Freedom is a concept meaning the state in which one is free from any subjugation. An independent life as an expression of independence is common with freedom in that it does not tolerate any subjugation and shackle.

Independence, however, has the characteristic that is distinct from freedom.

Independence is the essential characteristic of man whereas freedom is the status of living. This characteristic is called independence.

4) Looks of Man Reflected in Science and Technology

We are living in the era of science and technology. After the first technological revolution in the 18th century, the second and third technological revolutions took place, and science and technology are now developing explosively.

With the miraculous development of science and technology, the economy is making a leap forward, and big changes are taking place in the human life.

The words *knowledge economy* and *artificial intelligence* are on the lips of the people, and science and technology are exerting a great influence on socio-political and economic development and everybody's life.

Many things human beings pictured only in a dream have become a reality, accelerating the development of humanity towards the future.

How, then, is the development of science and technology linked with the understanding of man?

According to a dictionary, science is a system of knowledge on the essence of things and phenomena and the law of their development and change. Technology is different as it is knowledge, skill and means of labour related with the method of transforming things and phenomena by using the law of science.

By dint of science and technology, man transforms the old things and phenomena to create the new.

This is creativity, according to the Juche idea.

Comrade Kim Jong Il said:

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

Man is the only creative social being in the world.

Along with independence, creativity is one of the essential characteristics of man. Like independence, creativity is peculiar to man. It cannot be found in other living matters.

As he has creativity, man develops the method of his activities with the passage of time.

In the early period of human history, people lived by collecting plants and hunting animals. But those were not enough for their food. And they began to do farming. There are data that the ancient people began to cultivate crops ten thousand years ago.

Since then, the farming methods have constantly changed, and today we have the method of cultivating the crops even without soil.

Like this, only man constantly changes the old into the new.

In addition, they make the new as is the case with the development of nanotechnology and the emergence of socialist society that suits human nature of independence.

How is it, then, that he has creativity?

That is because he has creative abilities.

The creative abilities are scientific and technical knowledge, experience and skills he has obtained in social practice. In other words, it is his power to transform nature and society to make them more useful and favourable for him, while replacing the old with the new.

With creativity, man changes things in the surrounding world to suit his life's demand or makes new things.

The main thing in his creative abilities is science and technology.

The fast development of science and technology shows that man is the most powerful being in the world.

Once someone asked: The Juche idea insists that man is the most powerful being in the world, but I think it would take time to prove its truth; in this

world there are many beings becoming extinct; I am afraid man would follow suit anytime; the realms of the world he has conquered so far are too limited compared to the whole universe.

It is true that many living matters became and become extinct. As they do not have creative ability, animals cannot overcome the influences of natural environment.

As man has unlimited and quickly-developing creative abilities, he has made constant development since his emergence in the world and will do so in the future, too.

The scholars in London branch of British Telecommunications that specializes in developing remote communications and electronic engineering predicted in the early 21st century that the new scientific inventions and research successes in this century would be as follows:

- Emergence in 2020 of 3D TV that uses hologram
- Emergence in 2025 of an electronic society that connects human brains with the computer
- Emergence in 2030 of a robot shaped after man with the brains similar to those of Einstein
- Input in 2032 of all data in the US Library of Congress to a cube sugar-sized electronic device
- Introduction in 2035 of toothpaste made with nanotechnology and an atom-sized micro robot in the paste to be used to remove tartar and caries of the teeth
- Fall of electricity price in 2040 with the introduction of thermonuclear fusion in energy production
- Development in 2075 of the method by which man can move from the present to the future and vice versa free from time “barrier”
- Development in 2100 of the technology of permanently restoring man’s

personality in the electronic world by computerizing and preserving the personality even after his death

Some of these predictions have already become a reality, and even those that were not predicted have become so.

Along with the fast development of modern science and technology, man will advance towards the future, demonstrating himself as a creative being.

5) Conscious Social Being

Along with independence and creativity, man has consciousness.

Comrade Kim Jong Il said:

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

Man is a conscious social being as well as an independent and creative being.

He makes constant activities to understand and transform the surrounding world and himself, and it is consciousness that makes the activities consistent. Consciousness guarantees the independence and creativity of man as a social being and his purposeful, cognitive and practical activities.

Let us come to the details.

With the help of consciousness, man understands the surrounding world and himself.

For instance, in order to produce iron from iron ores, we must know in what temperature iron ores are melted, how to sort out iron from the ores and how to use it.

And with consciousness, man plans his activities.

On the basis of the understanding of his demands and interests, man sets his action goal and then chooses the means and method to achieve the goal. He always thinks whether a certain thing is useful or not and how to make it useful for his living, whenever he meets the thing. This shows he has consciousness.

With the help of consciousness, he controls his activities in accordance with the changing conditions of reality and also controls himself so that he can overcome difficulties.

Of course, some of man's activities are biological. For instance, eating and sleeping are the actions to realize his biological and instinctive demands. But with consciousness, he endures hunger and sleepiness to achieve his goal. And when he meets difficulties, he finds out the way of overcoming them.

As a result, with consciousness, he understands his demand for independence and conducts creative activities in a purposeful and conscious way to meet the demand.

When consciousness is highly displayed, all our activities will be successful.

Like independence and creativity, consciousness is peculiar to man only.

It is only man who can control his actions through consciousness, which is a high-level function of the brain, the most developed of man's physical organs.

The brain plays a pivotal role in man's life, and consciousness, the function of the brain, controls all his activities.

Consciousness is divided into ideological consciousness and knowledge. Reflecting man's demands and interests, ideological consciousness directly defines and regulates his activities.

It is important to understand that consciousness is an attribute that has

been formed and developed socio-historically, along with independence and creativity.

The attributes of man, with which he acts in an independent and creative way with ideological consciousness and knowledge, are not inborn or hereditary. He acquires ideology and scientific and technological knowledge only through education and social practice.

According to the result of research, man's physical organs have become perfect in the process of social cooperation. His brain has developed in the process of social labour.

In other words, consciousness is a social attribute that has formed and developed socially and historically.

We must not forget that independence and creativity, too, have formed and developed socially and historically.

Now, we can understand that independence, creativity and consciousness are special attributes peculiar to man, a social being. Only man in the world has independence, creativity and consciousness. That is because man is the only being who lives in society.

Since he is a social being with independence, creativity and consciousness, man can dominate, transform and develop the world.

And he becomes the master of his destiny and a powerful being that shapes his destiny by himself.

4. Approaching the World Centring on Man

We know that man is a social being with independence, creativity and consciousness.

Now, we are going to consider the viewpoint on, attitude and stand towards the world.

The viewpoint on the world answers the question of what the world as a whole consists of and how it changes and develops. And the attitude and stand answer the question of what kind of stand we should have in dealing with the world, the object.

Placing man in the position of master of the world, the Juche idea clarifies the viewpoint on, attitude and stand towards the world.

We can divide them into two parts; one is the man-centred viewpoint on the world and the other is the man-centred attitude and stand towards the world.

1) The World Is Dominated and Transformed by Man

Man lives in the world. This means that man always has a certain viewpoint on nature and society and takes a certain attitude and stand towards them. His viewpoint on and stand towards individual things and phenomena always presuppose his most general viewpoint on and stand towards the world as a whole. (See the first section, first chapter *Lighthouse of Human Life*.)

If man is to deal with anything properly, he should have a correct world outlook, attitude and stand towards the surrounding world.

On the basis of the essential characteristics of man, the Juche idea clarifies the viewpoint on the world.

Comrade Kim Jong Il said:

“That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man.”

Have you ever thought about when the words *domination* and *transformation* were coined? People may not be interested in these words. But these two words have important meanings, because they are directly linked with man’s life.

It is difficult to say exactly when they were coined, but they must have been used with the emergence of man.

Before the birth of man on the earth, the world consisted in nature. In nature, diversified things and phenomena on different levels of development, structure and function had been linked through interactions. These relations had been spontaneous and blind. In this nature, nothing was submitted to others or nothing changed in a purposeful and conscious way.

With the emergence of man, however, the situation changed. Man has active, purposeful and conscious relations with the surrounding world, not spontaneous and blind relations. The concept that reflects such relations is domination and transformation.

The present world is dominated and transformed by man. In other words, nature and society become the world for man through his independent and creative actions.

Let us consider nature first.

Man has close relations with diversified things and phenomena in nature while living in it. He cannot survive even a moment apart from nature and he is affected by natural environment.

However, he is not an appendage of nature. He lives, controlling and using

diversified things and phenomena in the surrounding world. He dominates and transforms nature through his independent and creative activities.

Through his activities, the things and phenomena such as thundering and typhoon that had given great disasters and the destructive blind power are becoming restricted and overcome by man; wild animals and plants are turned into domestic ones, and mineral ores are exploited. Namely, the things and phenomena that did not serve him are used as means of his production and living materials.

Not only nature but also society is dominated and transformed by man.

The social relations that infringed upon his independence are turned into the ones that guarantee his independence, serving him.

Separated from social relations, he can neither survive nor develop. The formation and development of social relations are made according to the objective laws, independently of man's subjective will. If man fails to cognize and dominate the laws, society hampers the realization of his independence in this or that way.

Social relations have constantly improved, corresponding to the development of man's independent ideological consciousness and creative ability.

This is proved by the fact that the slave-holder society developed into the feudal society which again turned to the capitalist society and finally to the socialist society. With the establishment of the socialist society, people could manage and develop all fields of social life according to their will and demands.

The world is dominated and transformed by man, because he is a social being with independence, creativity and consciousness.

With the emergence of man, the world that had changed according to its own laws was turned into the one dominated and transformed by him.

In this regard, we should not neglect the fact that the world consists of matters and changes and develops according to its own laws.

If the world moves accidentally and at random, man cannot cognize the world and, after all, cannot dominate and transform it. The world changes and develops according to its laws, not by accident or in disorder. Therefore, man can cognize the objective laws and control and transform the world.

In understanding this, we must pay attention to the following points.

That the world is dominated by man does not mean that the world is made with man at the centre. The world had existed before the birth of man. The world was not created with man at the centre.

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

Before the emergence of man, nature had changed and developed according to its laws, and this process is the same today. Social relations are not made at random according to man's subjective desire or contract. Man transforms and develops the world only by discovering and using these laws of movement.

Even at this moment, people change things and phenomena of the surrounding world or create the new, according to their demands. New cities are built and new oil fields are developed, changing the looks of mountains and rivers. New laws are stipulated to improve social relations. The world is dominated and transformed more and more by man day by day.

2) Man-centred View of Value

Usually, we see the same knowledge is used favourably or unfavourably by different people. And people take different attitudes towards a certain

social phenomenon.

For instance, atomic power was used first not for a civilized life but for producing weapons of mass destruction by the imperialists, bringing about holocaust in Hiroshima and Nagasaki.

This is because people's attitude and stand towards the present world are different.

It is the most general attitude and stand of people towards the surrounding world to decide the direction and principles of their actions.

In order to lead a true life, therefore, it is important for man to have a proper attitude and stand towards the world.

What, then, are the proper attitude and stand towards the world?

Comrade Kim Jong Il said:

"Taking a man-centred attitude towards the world means approaching the world from the viewpoint of interests of man, the master of the world.

"The world should naturally be approached from this angle because man is the master of the world."

The attitude and stand towards the world clarified by the Juche idea is the attitude and stand towards the world centring on man, the master of the world.

This firstly means to approach the world starting from the interests of man, the master of the world.

In other words, this means to have a man-centred view of value. This means evaluating things and phenomena or doing things after considering whether they do good or harm to man.

As man is the master of the world, we must approach the world in the interests of man. Man cognizes and transforms the world to make everything in the world serve him. Man and his interests are the most valuable in the world. All things have value only when they serve man. It is, therefore, the

most correct attitude and stand towards the world to approach it in the aspect of making it serve man better and better.

What is necessary, then, to approach the world starting from man's interests?

What is important is to estimate value of things and phenomena with man's interests as a criterion. Namely, it is to have a man-centred view of value.

The estimation of value is a necessary precondition for all human activities. After estimating the value of certain things and phenomena, man begins his activities. In other words, man decides his attitude towards the things and phenomena and then begins his activities.

In the capitalist society, people evaluate not only things' value but also even human personality only on the basis of money.

What is the result, then?

Rodong Sinmun newspaper, dated March 6, 2025, carried the following article:

The following happened in a capitalist country. A worker was breathing his last in front of a hospital. He had been to over 30 hospitals, but they denied him as he had not enough money. Without having a correct diagnosis, he died at last in front of the hospital.

Money-centred view of value corrupts man and makes him a beast without beautiful human morality and tender feeling.

The standard of evaluation of value must be only man's interests.

To approach the world, starting from man's interests, we must orient the whole process of man's activities to serving the realization of his demand for independence.

This means that we must adhere to the principle of defending man's interests in all cases such as setting goals, defining the object, choosing the means and methods, evaluating the result, etc.

What will be the result, if only the betterment of an individual is set as a goal? This will bring about only satisfaction of animal-like physical demands.

Mr and Mrs Curie, eminent scholars, set it as a goal in their research to contribute to the benefit of humanity instead of their individualistic accumulation of wealth. Therefore, when they discovered polonium and radium and the techniques of their separation, they disclosed them for humanity instead of making money with them.

The principle is whether it defends man's interests or not in choosing the means and methods and evaluating the result. This is the attitude and stand of approaching the world from man's interests.

3) Happiness Does Not Come of Its Own Accord

Every man is desirous of leading a happy life. He wants his ideals to come true in his work and life.

But the attitude and stand towards happiness are not the same. Those who try to get good result without making efforts, only waiting for fortunes, cannot properly shape their destiny.

Happiness does not come of its own accord. With the attitude and stand of expecting an accidental occurrence, one can neither get happiness nor shape his destiny properly. What attitude and stand are necessary to get happiness and properly shape one's destiny?

The Juche idea answers this question.

Comrade Kim Jong Il said:

“Approaching the world by focusing on man means dealing with the change and development of the world mainly on the basis of the activity of man who transforms it.”

To approach the world, centring on man's activities, means to regard his positive actions as the main and depend on them in cognizing and transforming the world.

Let us come to the details.

The movement and change of the surrounding world take place according to their laws, without any purpose. This blind movement and change in the world may provide favourable living conditions for man or have unfavourable influence on him. The world does not change in favour of man of its own accord. By only waiting for the change and development of the objective world, man cannot meet his demands and interests. Only with his activities, can he restrict unfavourable influence of the material world and create favourable conditions and thus transform the surrounding world in conformity with his demands.

In the process of transforming the world, different material and technical means are used, and the political, economic and cultural conditions of society have an influence on it. The material and technical means such as labour tools, mechanical equipment, information means, violent means and social conditions play a big role.

But these means do not transform nature and society automatically. Their might depends on man's role. Good social environment is favourable for transforming the surrounding world but, however good it is, it cannot prove its worth if man is not active.

Everything depends on man's role. Therefore, man's role is more important than the objective conditions and material and technical means. We should solve all problems by enhancing man's role.

Happiness comes to those people who have an active stand to achieve their life's goal with their big efforts.

In conclusion, to have the attitude of actively transforming the surrounding

world into a favourable one for himself instead of expecting accidental influence or objective conditions is the viewpoint and stand of approaching the change and development of the world in the aspect of man's activity.

We must set it as the first process to train people to be powerful beings.

When Korea was liberated from the military occupation by the Japanese imperialists in the 1940s, its education situation was quite poor with a handful of college graduates.

Comrade Kim Il Sung raised the issue of producing pencils as an agenda item of the first meeting of the newly established Provisional People's Committee after liberation. He also saw to it that a university was built, though the country was short of funds. In the period of war decisive of the destiny of the country, he called back university students from the front to make them continue to study. This was a measure unprecedented in history.

Afterwards, Comrades Kim Il Sung and Kim Jong Il paid close attention to education, placing it to the fore.

The country adopted in 2012 a law on enforcing universal 12-year compulsory education, and is now pushing ahead with this work.

This tells that the requirement of the Juche idea to regard it as the first process to train people as more powerful beings is fully satisfied in the Party and state activities by the respected Comrade Kim Jong Un.

All activities of man, the decisive factor in cognizing and transforming the world, depend on the level of their preparedness. Without their preparedness, nothing can be properly done. Therefore, it is necessary to keep it as the first process to train people to be more powerful beings and put it before any other undertakings, in building an independent new society.

And it is also necessary to solve all problems arising in building an independent new society by enhancing the people's creative abilities.

In the activities to shape the destiny of the country and nation, there are two factors as in all other social movements; they are subjective and objective factors. These are the role of the people in that country and its economic and geographical conditions.

On what, then, should we depend?

Noteworthy is the success in the DPRK's effort to develop science and technology. In terms of material conditions, Korean scientists and technicians have difficulties. With ardent patriotism, however, they have developed science and technology to a high level, contributing to the prosperity of the country.

To solve a problem by enhancing man's role does not mean to neglect the objective and material conditions.

The material conditions play a big role which cannot be neglected. Good material conditions are more favourable.

But we should not totally depend on them. Although the material conditions are good, they are useless if man's role is neglected.

Among the two—man's role and objective material conditions—man's role is the main thing.

Only by doing so, can we shape the destiny in a true way, seeking happiness.

By reading this book, you have probably got a correct understanding of the source of truth indicated by the Juche idea and the philosophical principles, on which Korean-style socialism is based.

In this way, the book offers a brief explanation about the scientific world outlook, man-centred philosophical principles and philosophical principles of the Juche idea.

Exposition of the Principles of the Juche Idea 1
WHAT IS THE VIEW OF THE JUCHE IDEA
ON THE WORLD

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