
50 Questions and Answers on the Juche Idea

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Question 1: What are the characteristics of the Juche idea?

Answer: The characteristic of the Juche idea that is fundamentally different from all kinds of the preceding ideas, in a word, is that this idea is a man-centered philosophical thought.

Leader Kim Jong Il said.

“The Juche idea is a new philosophical thought which centres on man.”

That the Juche idea is a man-centred philosophical thought means that this idea newly raised the fundamental question of philosophy by regarding man as the main factor, and clarified the viewpoint and attitude to the world by centring on man.

Until now, there existed a number of trends of philosophy in the human history of philosophical thoughts. But all of them were idealistic world outlooks centering on a mysterious being like the “God” and spirit or matter-centered materialistic world outlooks. Of course, there were various types of “human philosophy” that advocated placing stress on man among the previous philosophical thoughts. However, they were nothing but philosophies of life dealing with what human being is and what man’s life is.

The Juche idea, first, newly raises the relationship between the world and man, man’s position and role in the world, as the fundamental question of philosophy and clarifies the fundamental principle that man is the master of everything and that decides everything.

The question of man’s position and role in the world is not a pure

question of human being but a question of world outlook putting man in the centre of philosophical consideration. That is why the principle answering this question becomes the principle of man-centered world outlook, and at the same time becomes the principle of shaping man's destiny.

By focusing on man, the Juche idea, also, gives a new view of the world that the world is dominated and transformed by man and that it develops by man's volitional action and role, in the direction of serving man and in keeping with the development of man. And on the basis of the Juche view of the world, the Juche idea shows a new viewpoint and attitude to the world that the world must be approached from the viewpoint of man's interests and on the basis of man's activity.

Like this, the characteristics of the Juche idea that is fundamentally different from all of the former philosophical thoughts is that this idea newly raises the fundamental question of philosophy by focusing on man and clarifies the viewpoint and attitude to the world by regarding man as the main factor.

The Juche idea is a man-centered philosophical thought. For this reason, it becomes thorough revolutionary philosophy and political philosophy.

As it is an idea which was created in an arduous struggle reflecting the requirement of revolutionary practice and developed and enriched in the course of giving answers to the ideological and theoretical questions arising in the revolutionary practice, the Juche idea is a powerful ideological and spiritual weapon illuminating the correct road ahead of the revolutionary struggle.

The Juche idea was established and developed by reflecting the

masses' desire and aspiration and generalizing their experience, proceeding from the viewpoint and attitude that the popular masses are the masters of everything and decide everything, Therefore, the Juche idea becomes the absolute truth which meets fully the people's desire for independence and which the masses easily understand regarding as the weapon for their struggle.

This is the reason why the Juche idea is a thorough revolutionary philosophy.

The Juche idea is not only a revolutionary philosophy but also a political philosophy that clarifies the basic principle of politics.

The destiny of the masses is shaped through the development of society, which is guided by politics. So only a philosophical ideology clarifying the basic principle of politics in a scientific way can make a real contribution to the shaping of the masses' destiny.

The man-centred philosophical world outlook, the principles of socio-historical outlook and the principles of outlook on the revolution that are elucidated by the Juche idea, are not only the most scientific principles of world outlook but also the basic principles of politics that lead social development in a straight way. In this sense, the Juche idea is called a political philosophy.

The characteristics of the Juche idea as a philosophical thought are that this idea is not only a man-centred philosophical thought but also a thorough revolutionary philosophy and political philosophy.

Question 2: What demand of the times does the Juche idea reflect?

Answer: The Juche idea emerged in reflection of the demand of the Juche era, a new era in history that is fundamentally different from all of the preceding eras.

President Kim Il Sung said.

“The present era is the era of independence when the oppressed and humiliated people have emerged as masters of the world and are carving out their destiny independently and creatively.”

During the whole period of several thousand year-long hostile class society, the working masses were deprived of the position as master by a handful of dominating class, the exploiting class, being subjected to exploitation without any rights.

In the early part of the 20th century the October Socialist Revolution registered victory in Russia and the revolutionary struggle of the working class against domination by capital were sharply intensified in European capitalist countries. And the people in Asian countries, who had suffered colonial exploitation and oppression of imperialists in the past, rose up in the national liberation struggle.

All of these stirring events on the international arena at that time showed that a radical change was taking place in the position and role of the masses who had been considered only as the object of history in the past.

A new era in history, the Juche era that is different from the preceding eras demanded urgently that the broad masses who emerged as masters of history take their destiny into their hands and carve it out

in an independent and creative manner.

It was a particularly important matter for our country to meet this basic demand of revolutionary practice in a new era because of the peculiarities of historical development and the complexity and arduousness of the revolution.

In the past, flunkeyism was fostered and factional strife was severe in our country because of the corrupt and incompetent feudal rulers in the Feudal Joson Dynasty and, as a result our country was ruined. Nevertheless, the nationalists and self-styled Marxists in the 1920s followed the evil practices of flunkeyism and factional strife. They did not try to carry out the revolution by their own initiative but dreamed of achieving independence by depending on foreign forces. At that time, those who were allegedly engaged in the communist movement formed their own party groups and called frequently at the Comintern to gain its recognition. And they tended to imitate mechanically the established theories and experience of others, without taking into consideration of the historical conditions and specific realities in our country where a colonial and semi-feudal society was in existence. In this way, flunkeyism and dogmatism were very serious obstacles in the way of revolution.

The Korean revolution which opened the era of Juche was a difficult and complex revolution which had to fulfill the task of the anti-imperialist national liberation revolution against the formidable Japanese imperialists and the task of the anti-feudal, democratic revolution simultaneously. It was an arduous revolution which had to hew out an untrodden path.

Such circumstances demanded more urgently that the our Korean

people choose the road of revolution in reliance on their own independent conviction and judgment and open up the path ahead of the revolution by relying on their strength and in an independent and creative way.

At this time, President Kim Il Sung, still in his teens, gained a wise insight into the requirement of the coming new era before anyone else and created a new revolutionary idea, the Juche idea that reflected the requirement correctly.

The Juche idea was created in correct reflection of the requirement of a new era in history, the Juche era. For this reason, it became the most scientific revolutionary idea which enables the popular masses to carve out their destiny independently and creatively.

Question 3: What is the ideological and mental source of the Juche idea?

Answer: The ideological and mental source of the Juche idea is the idea of Aim High.

The ideological and mental source of the Juche idea is the idea Aim High put forward by Kim Hyong Jik, the father of President Kim Il Sung and an outstanding leader of the anti-Japanese national liberation movement in our country.

Aim High means what it says.

The idea Aim High is a revolutionary and patriotic idea originated from the historical lessons of our people's arduous struggle to restore the country. This idea implies an ardent love for one's own country, nation and people, an absolute trust in the strength of the popular masses and a thorough-going spirit of independence that one must achieve national independence by his own effort.

With the spirit of ardent love for the country, nation and the people and with an ideology of attaching importance to the popular masses and an ideology of self-independence as the most precious sustenance, President Kim Il Sung embarked on the road of revolution and went among the people to seek for a new path for the revolution.

In this course, the President found two starting points of the Juche idea. One of them is that the masters of the revolution are the popular masses and, when one goes among the people to educate and mobilize them, one will be able to register victory in the revolution. Another starting point is that the revolution should be carried out not by anyone's approval or instruction but by one's own conviction and with

responsibility and that all problems arising in the revolution and construction should be solved in an independent and creative way.

When President Kim Il Sung met the delegation of the American Popular Revolutionary Alliance of Peru visiting the DPRK from the late June to early July 1983, he said that he viewed critically the actual situation of the Korean nationalist movement and initial communist movement and felt keenly that the revolution should be waged by relying on the strength of one's people and that all problems should be solved on one's own responsibility. And he further said that his father, too, gave him much revolutionary influence making him conceive such idea.

Like this, the idea of Aim High served as a source of the Juche idea that is a revolutionary idea of the masses based on the principle that the masses are masters of the revolution and construction and have the strength to accelerate the revolution and construction, an independent revolutionary idea based on the principle that people in each country are the masters and the motive force of their revolution.

Question 4: What is the Juche philosophical outlook on the world?

Answer: The Juche philosophical outlook on the world is the viewpoint and stand to the world centring on man.

The Juche philosophical outlook on the world is, first of all, the view on the world centring on man.

The Juche philosophical outlook on the world clarifies that the world is dominated and transformed by man and that the world develops according to the development of man and in the direction of serving man by the volitional action and role of man, on the basis of the fundamental principle that man is master of everything and decides everything.

The Juche philosophical outlook on the world is, next, the viewpoint and attitude to the world with man at the centre.

The Juche philosophical outlook on the world clarifies that it is necessary to approach the world from the viewpoint of interests of man and deal with the change and development of the world with his activities as the main, because man is dominator and transformer of the world.

There were various types of world outlook in history, but there was none that indicated clearly the viewpoint and stand on the world placing man at the centre. Even the materialists who in the past had insisted that the world consists of matter, to say nothing of the idealists who considered that the world consists of ideas or spirit, could not put forward the viewpoint and approach towards the world with man at the centre.

The Juche philosophical outlook on the world is the man-centred philosophical outlook on the world that newly raised the position and role of man in the world as the fundamental question of philosophy and that is evolved and systematized on the basis of fundamental principle that man is master of everything and decides everything. This is the characteristic of the Juche philosophical outlook on the world.

Question 5: What is the fundamental question of philosophy newly raised by the Juche idea?

Answer: The fundamental question of philosophy raised by the Juche idea is the position and role of man in the world, the relationship between the world and man.

Leader Kim Jong Il said.

“Since the question of the world’s origin had been made clear by the materialistic viewpoint, the Juche idea raised a new problem concerning the position and role of man in the world as the basic question of philosophy and gave an answer to the question of who is the master of the world.”

In general, the fundamental question of philosophy is the most basic and starting question which should be solved primarily among many questions that should be solved in establishing the outlook on the world.

The fundamental principle of philosophy and the whole system and content of philosophy based on it differ according to what kind of question is raised as a fundamental question and how it is solved.

The fundamental question of philosophy newly raised by the Juche idea has two aspects. One is the question of the position occupied by man in the world and the other is the question of the role played by man in the transformation and development of the world.

This becomes the fundamental question of philosophy raised with man at the centre because it is the question of whether man dominates the world or man is dominated by the world and the question of what kind of role man plays in transforming and developing the world.

First, the fundamental question of philosophy newly raised by the Juche idea conforms to the essence and mission of philosophy.

Philosophy regards it as its mission to make contribution to shaping out man's destiny by giving the outlook on the world.

Since the fundamental question raised by the Juche idea is not a simple question on man but the question on relationship between the world and man, it enables to give the outlook on the world that clarifies directly the road ahead of shaping man's destiny.

If we solve the question on relationship between the world and man, the question on the position and role of man in the world, we can clarify the man-centred view on the world that the world is dominated and transformed by man and the viewpoint and stand that should be maintained in dominating and transforming the world, accordingly giving the correct wayout in shaping out man's destiny.

Next, the fundamental question newly raised by the Juche idea embodies correctly the lawful demand in developing the human outlook on the world.

In the far olden times people got free from mysterious fancy step by step through the practical struggle to conquer the world and shape their destiny. What is of primacy here was to cognize properly the world surrounding them. It was because they could not cognize nor shape their destiny without the understanding on the world.

Therefore, from the early period of the development of the philosophical outlook on the world the people considered as the fundamental question of philosophy the question of what is the origin of the world and the question of which is prior, matter or consciousness, in order to have a correct cognition of the world. The origin of the

world is scientifically clarified by the Marxist materialistic and dialectic outlook on the world which illuminated that the world consists of matter and it changes and develops continuously. However, this was not the final solution in the development of the outlook on the world. After the scientific elucidation that the world consists of matter and it changes and develops continuously it is raised as an important question to clarify correctly how man dominates the world in relationship with the world. This question can be made clear only when we raise as the fundamental question of philosophy the relationship between the world and man, the position and role of man in the world and solve them properly.

The Juche idea embodied the lawful requirement of the development of the world outlook and raised the position and role of man in the world as the fundamental question of philosophy. By doing so the Juche idea renovated newly the fundamental question of philosophy.

Next, the fundamental question of philosophy raised newly by the Juche idea reflects correctly the requirement of our era, the era of Juche.

Our era, the era of Juche in which the people's struggle for independence has been conducted in a more wide and diversified manner than before needed the outlook on the world that enables the masses to shape their destiny independently and creatively with high awareness of being masters of their destiny. The question that should be raised and solved in establishing the outlook on the world is the question on the position and role of man in the world.

In reflection of this demand the Juche idea raised newly the

position and role of man in the world as the fundamental question of philosophy and solved it, thus providing a new starting point for the philosophical development.

Question 6: What is the philosophical principle of the Juche idea?

Answer: The philosophical principle of the Juche idea is that man is master of everything and decides everything.

Leader Kim Jong Il said.

“The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything.”

The Juche idea evolves the whole system and contents on the basis of the principle that man is the master of everything and decides everything. This is why this principle is called the fundamental principle or the basic principle of the Juche idea.

The philosophical principle of the Juche idea that man is the master of everything and decides everything gives an answer to the question of the relationship between the world and man in two aspects.

The philosophical principle of the Juche idea clarifies first that man is the master of everything.

That man is the master of everything means that man is the master of the world and his destiny. This clarifies the position occupied by man who is the master of the world and his destiny.

Man is a being that lives not being subordinated to the world but dominating the world in conformity with his independent desire and will.

There are various types and kinds of material beings but there is not a being that lives while dominating the world. Even the lion that is called the “empire” in the forest as well as the shark, the “master” in

the sea are not the beings that dominate the world to live. Although the lion eats the other animals at his disposal, he is not the being who dominates the world but the being who only adapts to the given circumstances. Man is the only being who lives dominating the world.

The position of man as master of the world improves continuously through history. Man dominates the world through the struggle which continues generation after generation.

That man is the master of the world is, so to speak, that man is the master of his destiny. Since man is the master of the world, the surrounding world cannot be the master of man's destiny. The master of man's destiny is man himself.

The philosophical principle of the Juche idea clarifies next that man decides everything.

That man decides everything means that man plays decisive role in transforming the world and shaping his destiny. This clarifies the role played by man in the transformation and development of the world.

Material and technical means and other various factors function in man's activities to transform the world. However, their functions depend on man.

Today science and technology develop, computers control production processes and robots manufacture trucks easily. But they are possible only by the commands and programmes made by man.

In this sense, even up-to-date technical devices cannot substitute the role of man and therefore, it is man who plays decisive role in transforming the world.

Through the historical process of transforming the world man

improves his strength and wisdom and transforms and develops continuously the world in a higher level.

That man plays decisive role in transforming the world is, so to speak, that man plays decisive role in shaping his destiny. Since man's destiny is shaped through the process of transforming and developing the world and man plays decisive role in the transformation and development of the world, there can be no other being in the world that decides man's destiny. Man's destiny depends on how active he is in transforming the world.

Like this the philosophical principle of the Juche idea that man is the master of everything and decides everything is the most scientific and revolutionary principle that reflects correctly the world in which man lives, and gives a correct answer to the question of man's destiny.

Question 7: What is the reason why man is a social being?

Answer: Man is a social being because man is a being that forms a social collective and lives and acts in social relationship.

Leader Kim Jong Il said.

“Man is a social being. This implies that he is a being who lives in a social relationship. This term is used to distinguish man from a natural being.”

Man forms a society unlike the other natural and biological beings. All his activities are made only in a social collective which is combined on the basis of certain social relations.

Of course some animals live in groups, make their nests and get food jointly according to certain orders. However, there are limitations and qualitative differences between the gregarious life of animals and the living mode of man who forms a social collective and lives in social relationship.

Monkeys or chimpanzees keep the sound and walking style peculiar to them though they grow up apart from their groups. This tells that the mode of existence and characteristics of individual animals depend not on the gregarious relationship but on their gifted instinct.

But different is the case of man. Though man was born with excellent talents, he can grow up physically but cannot do upright walking which is peculiar to man to say nothing of linguistic and thinking activities, if they live apart from social relationship. After all, man cannot be said to be a human in a true meaning only with his birth. He can live and develop only when he makes social relationship, living

in a social collective. This is the reason why man is a social being.

Man is one and only social being in the world.

Society consists of man as well as social wealth and social relationship that are not natural things and phenomena. Social wealth and social relationship are created by man, the social being. If we insist that social wealth and social relationship made by man are also social beings, there can be no difference between man and them. Therefore, we should consider that a social being is the man who makes social relationship and creates and enjoys social wealth.

Question 8: What is independence?

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

Leader Kim Jong Il said.

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

Independence is the essential and fundamental attribute of man, social being. With independence man overcomes natural fetters and social subjugation to make everything serve him.

Independence is an attribute of opposing all sorts of subordination and subjugation.

Animals adapt themselves to the nature as a part of it. They cannot maintain their existence when they do not adapt themselves to given circumstances of the world.

If monkeys or elephants in the tropical region are brought to the north polar, they cannot live even for a week. That is because they cannot stand the cold of the north polar and have no skill to fish like north polar bears. This tells that it is the inevitable mode of existence of animals to live being subordinated to surrounding world.

Unlike them, man does not live by the method of adapting himself to the circumstances and never allows all sorts of fetter and subjugation without being subjugated to the external world. This is one aspect of the contents of independence as the fundamental attribute of man.

Independence is an attribute of making the world serve him in

conformity with his will and demand.

Man is the only being who dominates the world. From the time when he was separated from the animal world man has regarded the world as the stage of his existence and activities and expanded domination over the world as his ability and power are strengthened.

The process of man's activities is the process of making more things and phenomena of the world obey and serve him. Domination over the world is expanded and propelled according to the strengthening of man's power and ability.

Since man dominates the world without tolerating all sorts of fetter and subjugation, he becomes a being with independence, the independent being.

Man's activities to live and develop as master of the nature, society and himself are made by and in conformity with his independent demand.

His independent demand is expressed as the demand of living and developing as master of nature, society and himself because he lives in the world and shapes his destiny.

That man has the independent demand means that he has consciousness of independence. Consciousness of independence is the self-awareness of being master of his destiny and the will of shaping his destiny by himself. With consciousness of independence man can make independent activities of rejecting all fetters and making everything serve him and struggle against the oppressors who encroach upon independence in a revolutionary manner.

In this respect, the decisive factor determining independence is said to be consciousness of independence.

Independence is the fundamental attribute that makes man human and becomes life and soul for man, the social being.

Question 9: What is creativity?

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

Leader Kim Jong Il said.

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

Creativity is one of the essential attributes of man, the social being.

With creativity man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new.

Creativity is an attribute of transforming things and phenomena of the world actively, purposefully and consciously in conformity with man’s independent desire and demand.

Monkeys or chimpanzees get their food with stones and sticks and beavers make embankments to protect their nests with trees. Their behaviours are only the blind activities based on their instinct and therefore, there are no changes in their activities in the past and at present. However, man not only utilizes phenomena as they are but utilizes them by transforming the world actively, purposefully and consciously in conformity with his will and demand.

Creativity is an attribute of creating the new.

The most important characteristic of man’s activities is not the partial reproduction or change but the creation of the new that does not exist in ready-made forms.

Thanks to man’s creative activity of creating the new he can create the new things, the artificial things which can never be done by

the nature itself. By doing so, man expands ceaselessly his domination over the world.

Like this man becomes a being with creativity, the creative being because he transforms things and phenomena in the world in conformity with his demand and creates the new.

That man has creativity means that he has creative capability to transform nature and society in conformity with his will and demand. With creative capability he becomes the most powerful being in the world and makes creative activities of transforming nature and society to be more useful and beneficial to him.

Creative capability includes scientific and technological knowledge, experience and skill.

Scientific and technological knowledge is a social consciousness that reflects the essence and law of things and phenomena, methods and means to change them. By virtue of scientific and technological knowledge man can make creative activities of liquidating the old and creating the new. Of course man's creative activities of liquidating the old and creating the new have relations with experience and skills. However, experience and skills plays no more decisive role than scientific knowledge in man's creative activity.

In this respect, the main factor determining man's creativity is said to be scientific and technological knowledge, which is, so to speak, creative capability of man.

Question 10: What is consciousness?

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

Leader Kim Jong Il said.

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

Consciousness is one of the essential attributes of man, the social being, along with independence and creativity.

With consciousness man understands the world and the law of its movement and transforms and develops nature and society in conformity with his demand.

Consciousness is an attribute of social man that determines the activity of cognizing the world and himself.

It is only man who cognizes the world and himself.

We can enjoy interesting talents of monkeys in zoo or circus. They keep their “house” clean, sweep the yard and bring a table and bowls to eat food with spoons by the commands of their managers or trainers. In addition, they are good at “calculation” such as addition and subtraction. Their acts seem quite the same as that of man.

However, their acts are never purposeful and conscious. Although monkeys make as similar acts as man, their acts are simply the custom, “the second habit” which is formed through long training and the behaviour which is made blindly according to their conditioned reflex. The monkeys without conditioned reflex do not use bowls and spoons nor do “calculation” whose meaning is difficult to understand. This tells that no organism except man can make activities to cognize the world and himself.

Since only man has consciousness, he can make cognitive activities of understanding the essence of the world, the law of its movement and himself.

Consciousness is an attribute of man that determines all activities of transforming the world.

Though they are developed animals, their activities are merely biological ones based on their instinct. Only with biological instinct he cannot make activities of transforming the world. By virtue of consciousness man makes purposeful and conscious activities to transform everything of the world in conformity with his demand.

Man is conscious because he has consciousness.

Consciousness is a high class function of brain, the most developed physical organ of man. With consciousness man conducts activities purposefully and consciously with certain desire and understands the essence and law of the objective world to transform and develop it in conformity with his will and demand.

Consciousness is divided into ideological consciousness and knowledge. Ideological consciousness is a consciousness that reflects the demand and interests of man whereas knowledge is a consciousness that reflects the essence and characteristics of the objective world and the method of transforming it in conformity with man's demand.

Ideological consciousness determines the direction of forming knowledge and coordinates knowledge so that it can contribute to the realization of man's demand and interests. The higher level of ideological consciousness man has, the more actively he will endeavour to acquire scientific knowledge and make it serve his society, collective and people.

Question 11: How are independence, creativity and consciousness related with each other?

Answer: Independence, creativity and consciousness, the essential characteristics of man are closely related with each other and displayed in man's activity in an integrated manner.

Independence is closely related with creativity.

Independence is a factor which displays creativity, and creativity is a guarantee for the realization of independence.

In order to live and develop independently as master of the world and his own destiny man transforms the world, shapes his destiny and makes creative activities. The higher level of independence he has, the more creativity he will display. When he has a strong desire and demand, and high sense of self-awareness and will to live and develop as master of the world and his own destiny, man can make more creative activities.

Independence can be realized only when creativity is displayed.

When he has high level of creativity, man makes due high level of creative activities and realizes independence in such a high level as that of creativity. Any independent demand cannot be realized without creativity.

Consciousness is a prerequisite and guarantee for independence and creativity.

Without consciousness that determines man's activities of cognizing and transforming the world and himself man's independence to live and develop as master of the world and his destiny and his creativity to transform the world and shape his destiny are

inconceivable. By virtue of creativity man can set out the independent demand and make creative activities to realize it.

The higher level of creativity man has, the more deeply he can understand the world and himself and the higher lever of creative activity he can conduct to become master of the world and his destiny. The level of independence and creativity and the degree of their displaying depends, after all, upon the level of consciousness.

Question 12: How do independence, creativity and consciousness take shape and develop?

Answer: Independence, creativity and consciousness take shape and develop socially and historically.

Leader Kim Jong Il said.

“Independence, creativity and consciousness are man’s social qualities which take shape and develop socially and historically.”

This means that they are not inborn attributes.

Of course man has a developed organism. However, his developed physical organ and its special functions are natural and biological bases which enable man to have independence, creativity and consciousness. But they do not play decisive role in making independence, creativity and consciousness take shape.

In the 60s of the 20th century people found a boy who was grown up with animals in the forest of India. The boy roared instead of speaking and crept instead of upright walking. In other words, his body was man’s body but his behaviour was as same as that of animals. This tells categorically that the essential characteristics of man are never granted by nature.

Essential attributes of man take shape in the process that man lives and acts in a society and develop historically.

Independence, creativity and consciousness are the attributes that man has when he lives in a society.

Independence, creativity and consciousness take shape in the process that man lives and conducts activity in a social relationship. By living and conducting activity man stopped to be a simple biological

being that acts blindly according to its instinct and became a special being who transforms nature and society purposefully and consciously with social attributes such as independence, creativity and consciousness, and accordingly he entered a new stage of developing not biologically but socially. This tells that he can be free from the natural world to have social attributes and becomes human only when he lives in a social relationship.

Independence, creativity and consciousness are the attributes that take shape and develop through social education and practice.

Education is an important social leverage which makes people's independence, creativity and consciousness take shape and develop. Man acquires and develops advanced idea and scientific and technological knowledge achieved by the humankind through education such as family education, school education and social education. In addition, man acquires and consolidates ideological consciousness of independence through social practice and examines and judges the acquired scientific and technological knowledge and enriches it through education.

Like this, independence, creativity and consciousness of man are the social attributes that take shape and develop in the process of living and developing in a social relationship and in particular, through social education and practice.

Question 13: What is the Juche-oriented viewpoint on the world?

Answer: The Juche-oriented viewpoint on the world is that the world is dominated and reshaped by man.

Leader Kim Jong Il said.

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

This means, in a word, that the nature and society become the world for man thanks to the independent and creative activity of man.

Nature is dominated and reshaped by man.

The things and phenomena of nature which have caused great damages upon man’s existence and development become material conditions serving man thanks to his creative cognitive and practical activities. And the things and phenomena which did not serve man in a direct way are used as means of production and living data for man. This tells that nature is dominated and reshaped by man.

Society is also dominated and transformed by man.

In human history the social system infringing upon people’s independence has changed into the social system that guarantees man’s independence by the people’s active struggle. In particular, the working class and other broad working masses liquidated the exploiter society and established the socialist society, thus developing society more purposefully and consciously in conformity with their will and demand as masters of state power and means of production.

That the world is dominated by man does not mean that man dominates the entire vast world. There are still many spheres which are

not dominated by man in practice. However, the sphere of man's domination over the world expands continuously according to the improvement of his independence, creativity and consciousness.

That the world is reshaped by man does not mean that all changes in the world are made by man.

All things and phenomena in the world have their own characteristics and change and develop according to certain laws. People can reshape the world in conformity with their demand only when they understand and apply these laws correctly.

After all, that the world is reshaped by man does not mean that all changes in the world are made by man but that man plays decisive role in reshaping and developing the world.

Question 14: What is the law of domination, transformation and development of the world by man?

Answer: The law is that the world is developed by the volitional action and role of man, in the direction of serving man and according to the development of man.

Leader Kim Jong Il said.

“The Juche idea uniquely defined the domination of the world by man who is the highest-developed product in the material world, as well as the principles of its transformation and progress, thus shedding a new light on the foundation of the world outlook.”

Law of domination, transformation and development of the world by man clarified by the Juche idea is that the world is developed by the volitional action and role of man.

That the world is developed by volitional action and role of man is the law that clarifies the main factor in domination, transformation and development of the world.

That the world is dominated, transformed and developed by volitional action and role of man means that this is done by the independent, creative and conscious activities of man. The volitional action and role of man over the world is the process of volitional activities to dominate and transform the world, which is, in essence, the independent, creative and conscious activities of man. With independent, creative and conscious activities man transforms the world ceaselessly in conformity with his demand. This finds its clear

expression in the fact that nature and society are transformed in conformity with his interests only by his active role.

The Juche-oriented viewpoint on the law of domination, transformation and development of the world by man is that the world develops in the direction of serving man.

That the world develops in the direction of serving man is the law that clarifies the main direction of domination, transformation and development of the world by man.

That the world develops in the direction of serving man means, in a word, that the world is transformed in the direction of realizing man's independence more wonderfully. As long as the fundamental purpose of man's activity is to realize his independence and his activity for independence is deepened continuously, it is inevitable that the world develops more and more in the direction of serving man.

That the world develops in the direction of realizing independence of man can find its concrete expression in the fact that fields and targets of nature and society that serve man are expanded and get profound continuously.

The Juche-oriented viewpoint of domination, transformation and development of the world by man is also that the world develops according to development of man.

That the world develops according to the development of man is the law that clarifies the feature of dominating, transforming and developing the world by man.

That the world develops according to the development of man is that the development of the world is accelerated according to the development of man's independence, creativity and consciousness.

Acceleration of domination, transformation and development of the world by man depends on the degree of his development, the developing standard of man's independence, creativity and consciousness. Therefore, the development of the world is further accelerated according to the development of man's independence, creativity and consciousness and the strengthening of their activity.

That the world develops according to the development of man can find its clear expression in the fact that transformation and development of nature and society is rapidly made in conformity with the development of man's independence, creativity and consciousness.

Question 15: What are the Juche-oriented viewpoint and attitude towards the world?

Answer: The Juche-oriented viewpoint and attitude to the world means approaching the world from the viewpoint of interests of man and dealing with the change and development of the world mainly on the basis of the activities of man.

The Juche-oriented viewpoint and attitude to the world firstly means approaching the world from the viewpoint of interests of man.

Leader 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.”

To approach the world from the viewpoint of interests of man means observing and approaching the world in the aspects of making the world serve the interests of man.

In order to approach the world from the viewpoint of interests of man, it is necessary to keep it as the top principle to defend man’s independent right and interests and to make all the problems arising in the cognitive and practical activities serve man’s demand for independence.

In order to make all the problems arising in the cognitive and practical activities serve man’s demand for independence, it is important to define the targets of cognition and practice, select means and method and evaluate the result according to man’s demand for independence.

The Juche-oriented viewpoint and attitude to the world secondly

means dealing with the change and development of the world mainly on the basis of the activities of man.

Leader 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 activities of man who transforms it.”

Dealing with the change and development of the world mainly on the basis of the activities of man means to think man’s activity as the main in cognizing and transforming the world and solve all problems by mobilizing his creative ability.

After the war, our country planned to establish the foundations for socialist industrialization after recovering the damage of the war but she was short of everything such as raw materials, fund, manpower, etc. At this time President Kim Il Sung found the key to overcoming difficulties in trusting the people and mobilizing their strength.

The President visited the working class in Kangson Steel Plant and told them about the grave situation of the country, strongly appealing them to produce ten thousand tons of steel more. The workers who received his love and trust rose as one and produced one hundred and twenty thousand tons of steel with the blooming mill that had capacity of producing only sixty thousand tons. This surprising news immediately spread over the whole country, creating miracles in many parts of the country. This is the brilliant success that was made through applying the viewpoint and attitude of dealing with the change and development of the world mainly on the basis of the activities of man.

In order to deal with the change and development of the world

mainly on the basis of the activities of man, it is necessary to keep it as the first process to train man to be more powerful being in all activities and to solve all problems by the method of enhancing his creative role.

Question 16: What is the Juche-oriented socio-historical view?

Answer: The Juche view of social history is the viewpoint, attitude and stand towards the social history clarified centring on the masses of the people.

In other words, it is the viewpoint and stand of approaching the peculiar law of socio-historical movement, historical development and social revolution that were clarified centring on the people.

Leader Kim Jong Il said.

“While admitting the general laws of the progress of the material world which affect social history, the Juche idea expounded the laws which are peculiar to social history.”

One of the contents of the Juche view of social history is the view of social history and peculiar law of socio-historical movement that were clarified centring on the people.

On the basis of the principle that the subject of history is the masses of the people, the Juche view of social history clarifies the principle that the socio-historical movement is independent, creative and conscious movement of the people and thus discovers the peculiar law of socio-historical movement. This is a new clarification of the nature, character and motive force of socio-historical movement.

Another content of the Juche view of social history is the viewpoint and stand of approaching historical development and social revolution centring on the people.

On the basis of the principle that the socio-historical movement is independent, creative and conscious movement of the people, the Juche

idea clarifies a new viewpoint and stand of maintaining independent and creative stands and placing the main stress on ideology.

Along with philosophical world outlook, the socio-historical view has developed through long history. But before Marxism, those who advocated materialism and dialectics, to say nothing of idealists took idealistic stand about social history.

Unlike the previous views of social history, the Juche view of social history is characterized as the people-centred view of social history that newly raised the issue of subject of history as the basic issue and integrally systematized the viewpoint and stand of approaching the peculiar law of socio-historical movement, the movement of the subject and social history centring on the people.

Question: 17 What is society?

Answer: Society is, in one word, the collective in which the people live and act. Essence of society consists in the collective in which people live and act in organic relations.

Leader Kim Jong Il said.

“Society, in a nutshell, is a collective of people. The community in which people live, linked together by social wealth and social relations--this precisely is a society.”

Society is a collective of people that is combined purposefully and consciously.

Unlike the animals' group that is combined by instinct, the collective of people is combined purposefully and consciously proceeding from the common life demand and interests. The collective of people is much diversified in size, form and character but it is formed on the basis of the commonness of purpose and interests.

All the social collectives ranging from primitive people's clan and tribe to the present national state and international community have been formed purposefully and consciously. One of the fundamental characteristics of the people's collective that is different from the animals' group is that it is the collective formed purposefully and consciously.

Society is the collective of the people that is combined in an organizational way.

Unlike the animals' group, the collective of people is not simple aggregate of the people but organizational aggregate that is formed in an organic way.

All the collectives have organization system, order, structure and means to combine the people and move them in an organizational way. The more the society, the collective of the people develops, the more organically it is organized.

The essence of society lies in that it is the collective in which people live and act in purposeful, conscious and organizational relations.

In society there are social wealth and social relations, along with people.

As the totality of the means created and used by the people, the social wealth consists of material wealth and mental wealth. Only with social wealth, people can survive, maintain and develop society and train themselves to be more powerful beings.

Social relations are the orders to form the society by combining the people. As the collective in which people live and act in combination, society has certain relations. Apart from the social relations, society can neither exist nor develop.

Like this, in society are social wealth and social relations that are absent in nature, along with people, the social beings. But society is the collective of the people because people are masters of social wealth and social relations.

Question 18: What are the fields of social life?

Answer: Social life takes place in different fields in diversified and complicated forms but it is largely divided into political life, economic life and ideological and cultural life.

The most important field of social life is political life.

President Kim Il Sung said.

“The political life which provides the people with genuine political freedom and rights as masters of the state and society, guarantees valuable socio-political integrity for them and enables them to add lustre to it is the most important of all their activities.”

In one word, political life is a social life to realize essential demand of social being that wants to live and develop as master of state and society. In other words, it is an activity to possess and glorify socio-political integrity while enjoying genuine political freedom and rights as equal masters of the state and society.

Political life is divided into a life to enjoy genuine political freedom and rights as masters of state power and a political organizational life to possess and glorify socio-political integrity by being enlisted in the Party and other mass political organizations. Genuine political life is possible only in socialist society where the people are masters of state and society.

Political life assumes decisive significance in social life. That is because the overall social life depends on political life, and socio-political integrity is the most valuable life for a social being.

Another field of social life is economic life.

Economic life is a social life to produce, distribute, exchange and

consume living materials necessary for food, clothing and housing.

Whether the people enjoy the economic life suiting to the essential demand of social being or not depends on relations of production and economic system of a certain society. Only in socialist society where there prevails in a uniform way social ownership over the means of production, can the people create and enjoy material wealth as masters of economic life.

Economic life constitutes the basis of social life. Economic life guarantees political life and ideological and cultural life materially as it is a field of social life to prepare material conditions necessary for survival and development of man.

The other field of social life is ideological and cultural field.

Man is not satisfied simply with food, clothing and housing but wants to lead a beautiful, noble and civilized life with sound ideology, sentiments and rich knowledge. These mental and cultural demands are satisfied through ideological and cultural life.

Through ideological and cultural life, people acquire independent ideological consciousness, creative ability and noble mental and moral traits, meeting diverse cultural and sentimental demands.

Ideological and cultural life contains ideological life to enable the people to equip with independent ideology and display it, science and education to acquire and develop scientific knowledge accumulated by humanity, public health and sports to build good health and the life to create and enjoy art and literature.

The genuine ideological and cultural life is possible only in socialist society where the people are masters of society. In the socialist society there prevails sound mode of life, ideology and culture that

reflect essential demands of the people. Therefore, only in this society the people can enjoy genuine ideological and cultural life while training themselves to be more powerful beings.

Ideological and cultural life takes very important place in social life. Since political life and economic life are people's life, their level and development depends on the preparedness of the people. The people can be genuine masters of the state and society and create and enjoy more material wealth, only when they become social beings that acquire high sense of ideological consciousness, creative ability, lofty mental and moral traits, diverse cultural and sentimental qualities through ideological and cultural life.

Question 19: What defines social character?

Answer: Social character is defined by ownership over state power and means of production.

President Kim Il Sung said.

“The character of a given society is determined by the class which holds power, and by the form of ownership of the means of production.”

The main criterion that characterizes social character is which class or which social collective holds ruling position in a certain society. If a certain class or collective is to hold ruling position in society, two problems should be solved.

One is to take state power and the other is to own means of production. That is because whether one has state power and means of production or not is the major factor that defines one’s position and role in the society.

Firstly, social character is defined by who has state power.

Unlike political parties or social organizations, state power controls all the people within a country as the most comprehensive political organization. And state power controls the people by such coercive means as army, police and prison. That is why, the class or social collective in state power can control the people according to its will and interests and set up and maintain the social system that embodies its will and interests. On the contrary, the class or social collective that has not state power will be in a position of being submitted and oppressed.

As a result, social character is defined by which class or which

social collective possesses state power.

Secondly, social character is defined by the ownership over the means of production.

The means of production are the material means to produce living materials necessary for man's survival and development. Accordingly, the class or social collective that has means of production holds ruling position in economic life. And when this is consolidated into a system, it concentrically expresses character of a certain society.

For instance, the society where there prevails private ownership over the means of production is exploiter society whereas the society where there prevails social ownership over the means of production is socialist society.

Like this, among the main factors that define social character, there are two, that is, which class has state power and which class owns means of production, and here the former is more decisive.

Question 20: What is the essential characteristic of social movement that is fundamentally different from the movement of nature?

Answer: The essential characteristic of social movement that is fundamentally different from the movement of nature is that there is no subject in natural movement but there is in social movement.

Leader Kim Jong Il said.

“...the social movement has its subject, whereas there is no such thing in the motion of nature. In nature the motion takes place spontaneously through the interaction of material elements which exist objectively. In contrast, the social movement is caused and developed by the volitional action and role of the subject.”

The social movement is caused and developed by the volitional action and role of the subject.

In the past, the term “subject” has been used meaning the agent of a movement in general. But the term “subject” in the Juche philosophy means the agent that causes and propels social movement in an active and purposeful way. In this context, in nature there is no agent, the subject that causes and propels movement in an active and purposeful way.

In nature the motion takes place spontaneously through the interaction of material elements which exist objectively. But in society, there is the subject that causes and propels the movement in an active and purposeful way, that is, man, the popular masses.

With the demand for independence to live and develop as masters

of the world and their destiny, the people cause and propel social movement in an active and purposeful way in order to dominate and transform the surrounding world. Apart from the people, it is impossible to think of social movement to transform and change nature and society. Herein lies the essential characteristics of social movement that is fundamentally different from the natural movement.

That social movement is a movement of subject does not mean that social movement does not assume objective character or that social movement has no spontaneity. When certain socio-economic conditions are provided, social law inevitably governs the social movement and that law assumes objective character as the law of nature. And social movement cannot avoid spontaneity in the social system in which people's level of independence, creativity and consciousness is relatively so low that they cannot be fully displayed.

It is therefore necessary to establish the social system that can enhance the independence, creativity and consciousness of the people, the subject and fully display them, in order to decrease the working realm of spontaneity and increase the working realm of activeness, purposefulness and consciousness of the subject in social movement.

Question 21: What does it mean that the people are the subject of history?

Answer: That the people are the subject of history means that they are the agents that cause and propel social movement.

Leader Kim Jong Il said.

“The subject of the social movement consists in the masses of the people. Without the masses there would be no social movement itself, nor would it be conceivable to talk about historical progress.”

The Juche view of social history is evolved and systematized on the basis of the principle that the people are the subject of history.

The masses of the people consist in social collective that was formed by the commonness of demand for independence and creative activity centring on the working people.

The people are the subject of history because social movement is caused and propelled by the masses.

Firstly, the social movement is caused by the people’s demand for independence.

It is the essential demand of the people to live and develop as masters of the world and their destiny free from all sorts of subjugation. With this demand, they cause social movement. It is inconceivable to think of social movement, apart from the people’s demand to live independently and creatively as masters of nature and society free from all sorts of subjugation.

Secondly, socio-historical movement is propelled by inexhaustible creative ability of the people.

The people are the most powerful and intelligent beings that can

transform nature and society. Everything in the society is created and history is made by the inexhaustible strength and wisdom of the people.

That the people are the subject of history never negates the role played by an individual in historical development. An individual can contribute to historical development this or that way according to his qualification and ability. But an individual can play positive role in historical development only when he becomes a member of the people and depends on their wisdom and strength. Like an individual, a small group of people can be due member of the subject of history, contributing to historical development only when it joins the masses of the people.

The exploiting class cannot be the subject of history. The reactionary exploiting class is more interested in maintaining its privileged position of exploiting the people rather than in developing society. It tries to check in hold or turn back the advance of history by all means, afraid of or taking hostile attitude towards the development of history to set a new system. Therefore, the exploiting class cannot be the subject of history and it is the reactionary of history and target of revolution that should be eliminated in the process of social development.

Question 22: Who is the independent subject of history?

Answer: The independent subject of history is the masses of the people who shape their destiny in an independent and creative way. In other words, it is the people who shape their destiny according to their will and demand.

Since the inception of human society, the people have made history and developed society as the subject of history. But after division of society into hostile classes and after the emergence of exploiter society, the people have suffered severe exploitation and oppression.

As a result, the people could not hold due position as the subject of history nor play the role as makers of history.

The historic change from the subject of history to the independent subject of history is only possible when the working class appears on the arena of history and they are guided by an outstanding leader.

Leader Kim Jong Il said.

“How the masses are awakened to consciousness and organized in a revolutionary way, and how they perform their revolutionary duties and historic mission, depend on whether or not they are given correct leadership by the party and the leader.”

The emergence of the working class provided socio-class condition for the people to be an independent subject of history. The working class was born when capitalist society began to rise after the fall of feudal society. As the core elements of the people, the working class has led the people in the revolutionary struggle. This provided

socio-class foundation for the people to develop into independent subject of history. But this does not mean that only with the emergence of the working class, can the people become independent subject of history.

The decisive factor that enables the people to become independent subject of history is the leadership of an outstanding leader. Only by the outstanding leader, the people can be awakened in a revolutionary way and organized to take their destiny in their hands, thus becoming the independent subject of history.

Question 23: Why is the social-historical movement called an independent movement of the popular masses?

Answer: This is because that the social-historical movement is the struggle of the popular masses to defend and realize independence.

Leader Kim Jong Il said.

“The social movement aims to achieve the independence of the popular masses and the development of society means that the struggle of the popular masses to achieve independence is intensified.”

The principle that the social-historical movement is the independent movement of the popular masses clarifies the essence of the social-historical movement centring on the popular masses.

The popular masses are independent beings that have independence as their attribute. They do not allow their independence to be infringed or subjugated, and therefore, they wage constant struggles until the independent demand to live and develop as masters of nature, society and themselves is completely realized.

Their struggle to defend and realize independence can be divided into the struggles to transform nature, society and themselves. These struggles are to defend and realize independence of the popular masses.

The struggle for social transformation is an undertaking of the masses to provide themselves with social and political conditions for their independent life, free from class and national subjugation. If they are to live and act independently, people must destroy the outdated social system which tramples upon independence and set up a

progressive social system. So the popular masses wage struggles to free from all sorts of social subjugation and domination.

The struggle to harness nature is an effort of the masses to create material conditions for an independent life, free from the fetters of nature. Without harnessing nature, people will be bound by the objective law of nature and they even can not satisfy the material need necessary to their existence and development. So they wage struggles to harness nature.

The struggle to remould man is the struggle of the masses to create ideological and cultural conditions for an independent life, free from the shackles of outdated ideas and culture. When man is fettered by outdated ideas and culture, he can not be aware of his status and strength properly or transform his destiny independently.

So the popular masses conduct activities of human remoulding to acquire consciousness of independence and sound culture, completely free from the shackles of outdated ideas and culture.

In the long run, their struggle for nature harnessing, social transformation and human remoulding is to defend and realize independence.

That the social-historical movement is the independent movement of the popular masses is a clear fact shown by the long history of human society.

The history of human society ever since its division into hostile classes has, above all, been a history of social revolutions to realize political independence for the popular masses.

Owing to slave revolts which were, so to speak, the first struggle in history of the exploited working masses for independence, and

owing to peasant struggles against feudalism in the Middle Ages, the slavery and the feudal system collapsed. That meant progress in the struggle of the working masses for independence.

But that was only a replacement of the chains of slavery with feudal fetters, which in turn were replaced by the yoke of capital, not the abolition of class domination and oppression itself. In the history of human society, capitalism is the last exploiting system which tramples upon the masses' aspirations and demand for independence. It is a violently oppressive system which combines class domination with national oppression.

The liquidation of the capitalist system and the establishment of a new socialist system mark a historic turning point in the development of the revolutionary struggle for independence. With the establishment of the socialist system, all exploiting classes and institutions which trample upon the aspirations and demands of the masses for independence are abolished, and the masses are provided with the necessary conditions which enable them to hold state power and production means in their hands and lead a fully independent life.

In the whole course of development of human society, the masses of the people have continuously struggled to free themselves from the fetters of nature and enhance themselves ideologically and culturally.

At the dawn of human society, people's creative power was weak, and their ideological and cultural levels were very low. By their age-long hard-fought struggles the masses have increased their ability to conquer nature, enriched their knowledge, developed the productive forces, and steadily raised the levels of their ideological consciousness and culture. Modern science and technology, progressive ideas and

culture which have been developed by human society, are without exception the result of the historical struggles of the popular masses.

Question 24: How does society develop by the struggle for independence of the popular masses?

Answer: Society develops through the process in which the task of social reform to realize people's socio-political integrity is raised and fulfilled first and the tasks of nature-remaking and human remoulding are raised and fulfilled.

The primary question arising in the struggle of the popular masses for independence is to realize independence socially and politically.

Leader Kim Jong Il said.

“The primary question arising in the struggle of the popular masses for independence is to realize independence socially and politically.”

To realize social and political independence means to enable the popular masses to exercise political rights as masters of state and society, free from all kinds of social bondage, inequality, exploitation and oppression.

The popular masses did not hold the position as masters of history and their destiny and became the objects of exploitation and oppression by a handful of the dominating and exploiting classes in the exploiter society.

Under this condition the masses of the working people transformed nature and society not in conformity with the aspiration and desire of the masses but in the interests of the exploiting classes. The liquidation of the capitalist system and the establishment of a new socialist system mark a historic turning point in the development of the revolutionary struggle for independence.

With the establishment of the socialist system, all exploiting classes and institutions which trample upon the aspirations and demands of the masses for independence are abolished, and the masses are provided with the necessary conditions which enable them to hold state power and production means in their hands and lead a fully independent life.

Next, the transformation of nature and man is fully undertaken and achieved in the development of people's struggle for independence after revolutionary change was made in the social system.

In order to fully realize independence of the masses, it is necessary to make them the masters of nature and themselves, and to free them from all kinds of social bondage and fetters to make them the masters of state and society. Of course, the masses of the people have continuously struggled to be free from the fetters of nature and to enhance their level of ideological consciousness and culture in the whole period of historical development.

The transformation of nature and man, that is, the historic cause of freeing the popular masses from the fetters of nature and outdated ideas and culture and developing them to be real possessors of independent ideological consciousness and culture, can be fully undertaken and achieved with success only in the socialist society where the popular masses are masters of state and society.

In the socialist society the popular masses, masters of state and society, participate in the work to transform nature and man with creativity and high level of consciousness as befitting masters, and take hold of all means in a unified way and use them effectively. As a result, the transformation of nature and man is pushed forward well and

quickly on a social scale.

In the long run, the struggle for independence of the popular masses is being strengthened and developed through the lawful process of fulfilling the tasks of transformations of society, nature and man and accordingly society is steadily developed.

Question 25: Why is the socio-historical movement called a creative movement of the popular masses?

Answer: The socio-historical movement is a creative movement of the popular masses. This is because nature and society are transformed and changed and history is developed by people's creative struggle.

Leader Kim Jong Il said.

“The socio-historical movement is a creative movement of the popular masses to transform and change nature and society.”

This principle elucidates the character of the socio-historical movement centring on the popular masses.

The popular masses are creative beings that have creativity as attribute.

The popular masses, the subject of history are desirous of abolishing the old and creating the new. The popular masses are desirous to lead an independent life, free from the fetters and shackles of nature and society. This is the absolute demand of a social being. If one is to lead an independent life, free from the fetters and shackles of nature and society, one must abolish all kinds of the old that hamper independence of man and create the new. Only by doing so, can the masses lead an independent and creative life as masters of nature, society and themselves. But for the people's desire of creation to abolish the old and make the new, no creation would have been possible and people themselves would have not existed.

They not only desire for abolishing the old and creating the new but also have creative ability to transform nature and society. They have plenty of knowledge, technology and experience necessary to

transform nature and society and have united strength to realize their demands. With such creative ability, they remake nature and society.

Therefore, the socio-historical movement is a creative movement of the popular masses.

This is the fact which evidently shows the whole course of human history in which material and cultural wealth of society has been continuously created and the old society has been developed into the new by creative struggle of the masses.

They have acquired knowledge, function and experience and trained themselves in the struggle of remaking nature and society, thus continuously developing their creative ability and fostering them into more powerful beings.

In the long run, the socio-historical movement is the course of remaking nature and society by the people's creative struggle while at the same time the course of developing themselves into powerful beings. Therefore, the socio-historical movement is a creative movement of the popular masses.

Question 26: How is society developed with the improvement of the masses' creative role?

Answer: Society develops continuously through the process in which people's creative role develops in conformity with the growth in ideological consciousness of independence and creative ability of the masses and accordingly social wealth increases and social relations develop.

Leader Kim Jong Il said.

“The development of society is attained, in the long run, with the improvement of the masses' creative ability and role.”

Progress of society, above all, begins with the development of the masses' consciousness of independence and creative ability.

The development of society means that man, social wealth and social relations develop. The progress of society begins not with the development of social wealth or social relations, but with that of consciousness of independence of man, the popular masses.

The popular masses are the creators who produce new social wealth and social relations and the masters of society that make use of and reshape them. Creation can not be made without development of the creator.

As the decisive factor that causes and pushes forward social movement is not social wealth or social relations but the popular masses, it is law-governed process that social development begins with the development of the masses' consciousness of independence and creative ability.

Social progress is made also through the process in which social

wealth is increased and social relations are improved in keeping with the improvement of the masses' creative role thanks to the development of their consciousness of independence and creative ability.

Social wealth increases according to the strengthening of the masses' creative role. That social wealth increases means that the means of living necessary for satisfying human being's desire become plentiful and the means useful for his creative activity become more diversified and powerful. The popular masses demand the creation of social wealth and conduct creative activity for its realization in keeping with the degree of development of their consciousness of independence and creative ability. The higher the level of development is, the higher the level of their demand is, and accordingly more diversified and developed social wealth is created by their efforts to meet their demand.

Social relationship is also improved with the strengthening of the masses' creative role.

The improvement of social relations means that it is rationally improved so that independence and creativity of the people may be realized satisfactorily. The higher the level of the masses' consciousness of independence is, the more progressive social relations they demand and the more active struggle they make to meet their demand. In this course, the popular masses are able to abolish the old exploiting system and establish the new progressive socialist system and improve it rationally.

Like this, society ceaselessly develops through the law-governed process in which social wealth is increased and social relations are improved as the masses' consciousness of independence and creative ability develop, and accordingly, their creative role is strengthened.

Question 27: Why is the socio-historical movement called a conscious movement of the masses?

Answer: Socio-historical movement is a conscious movement of the masses. That is because this movement is propelled by the people's purposeful and conscious activity.

Leader Kim Jong Il said.

“All revolutionary movements are conscious movements.”

This principle elucidates the motive force of socio-historical movement centring on the popular masses.

The popular masses are social beings whose intrinsic nature is consciousness. They consciously demand to live in an independent way and consciously conduct cognitive and practical activities for its realization. By their purposeful and conscious activity, all independent and creative activities are made for the transformation of the world and their destiny.

The people's activity to remake nature and society is propelled, first of all, by their ideological consciousness.

Ideological consciousness reflects man's desire and interests. For this reason, it is served as a powerful motive force which advances man's activity.

The people's activity to remake nature and society is also propelled by their scientific knowledge.

The determinative action of consciousness that propels man's activity is not restricted by ideological consciousness.

Unlike ideological consciousness, scientific knowledge is a form of consciousness which correctly reflects the law of movement of

things and phenomena. Scientific knowledge correctly reflects the characteristics of the things and phenomena, the law of their movement and the methods to remake and make use of them, and for this reason, it propels the people to carry out their activity for its realization successfully.

Knowledge plays an important role in propelling people's activity, but it influences man's activity under the determinative action of ideological consciousness. Ideological consciousness is the basis of all thinking and activities of man.

Ideological consciousness determines formation of knowledge and technology, wisdom and ability, the direction of its use and the degree of its displaying and for this reason he becomes the main motive force that advances socio-historical movement.

In the long run, socio-historical movement is a conscious movement. Herein lies the essential meaning that socio-historical movement is a conscious movement of the popular masses.

Question 28: How does the people's ideological consciousness of independence propel revolutionary movement?

Answer: The revolutionary movement is actively propelled by the decisive role of ideological consciousness of independence which determines the class character of the actions, will and the fighting power of the people who participate in the revolutionary movement.

Leader Kim Jong Il said.

“The ideological consciousness of independence, the revolutionary ideological consciousness, defends independence and propels the revolutionary struggle to transform nature and society on revolutionary lines whereas the reactionary ideological consciousness infringes upon the independence of the masses and holds back social progress.”

The ideological consciousness of independence propels the revolutionary struggle by determining the class character of the actions of people who participate in the revolutionary movement.

There can be no super class ideology in a class society, and what is basic to man's ideological consciousness is his class awareness. People's attitudes towards the class struggle are determined by their class consciousness. Of course, people's activities are based on their social and class positions and restricted by them. But their social and class positions have effect on their actions always through their consciousness. Which class interests the people fight for in a class society depends on which class ideology they have. Only when they

have the ideology of progressive class, the consciousness of independence, can they have a correct class standpoint and actively participate in the revolutionary movement.

The ideological consciousness of independence actively propels the revolutionary movement through the determination of the people's will and the fighting power demonstrated in the revolutionary movement.

The level of the will power and strength demonstrated by the people is determined by their ideology. The masses' revolutionary ability is inexhaustible, but it cannot be fully displayed if they are not ideologically awakened. Ideologically unprepared masses are unable to rise in the revolutionary struggle although they are under exploitation and oppression but they yield to the slightest difficulties and trials which check the road of the revolutionary struggle.

Only those who have the ideological consciousness of independence will be able to take an indomitable stand and attitude towards the revolution, actively participate in it with a strong will, and struggle to the end, overcoming all difficulties and trials.

Therefore the revolutionary movement is caused and actively propelled by the decisive role of the people's consciousness of independence.

Question 29: What are the guiding principles of the Juche idea?

Answer: The guiding principles of the Juche idea are the guide to establishing Juche in Party and state activities, and in all spheres of revolution and construction.

Leader Kim Jong Il said.

“The guiding principles of the Juche idea are the guide to establishing Juche in Party and state activities, and in all spheres of revolution and construction.”

The guiding principles of the Juche idea consist of maintaining the independent stand, applying the creative method and placing stress on ideology.

The principle of maintaining the independent stand is based on socio-historical principle that socio-historical movement is an independent movement of the masses and it has the principles of Juche in ideology, independence in politics, self-sufficiency in the economy and self-reliance in defence as its contents. This principle enables the people to defend their independent rights and fulfill their responsibilities as masters of the revolution and accelerate the struggle for independence.

The principle to apply the creative method is based on the socio-historical principle that socio-historical movement is a creative movement of the people and it has a method of depending on the popular masses and methods suitable to the actual situation as its contents. This principle enables the people to depend on their wisdom and strength and actively mobilize it and accelerate the process of

socio-historical development.

The principle to place the main stress on ideology is based on the socio-historical principle that socio-historical movement is a conscious movement of the people and it contains giving priority to ideological remoulding and giving precedence to political work. This principle enables the people to remould their ideology and enhance their political awareness and the revolutionary enthusiasm and accelerate the revolutionary struggle and construction.

The guiding principles of the Juche idea are the most correct guide that enables the people to firmly establish Juche in Party and state activities, and in all spheres of the revolution and construction and successfully carry out the revolution and construction without any turns and twists and deviations.

Question 30: What is the independent stand?

Answer: The independent stand is, in a word, the fundamental stand that must be adhered to by the popular masses to maintain the positions of masters in the revolution and construction. In other words, this means that the popular masses should adhere to the rights as masters of revolution and construction and fulfill the responsibility as masters.

Leader Kim Jong Il said.

“If independence is to be defended, an independent stand must firmly be maintained in the revolution and construction.

As the leader(Kim Il Sung—editor) instructed, the independent stand is the fundamental stand that must be adhered to in the revolution and construction.”

The independent stand is a stand to defend the rights as masters of the revolution and construction. This means that the masses of the people deal with all problems arising in the revolution and construction in their interests, according to their own independent judgment and decision.

The independent stand is the stand that enables the people to act according to their own views and conviction and resolve all problems in their demands and interests whatever the circumstances and to oppose looking upon to others or acting with the trends of the times. Failing to resolve one’s own problems by one’s own decision in bondage of others without independence or failing to adhere to one’s interests following the will of others--this is opposed to the independent stand.

The independent stand is a stand to fulfill their responsibility as

masters of the revolution and construction.

This signifies that the popular masses resolve all problems in the revolutionary struggle and construction work on their own responsibility and initiative as befitting masters.

Trying to load one's own work on others or to make one's own problem solved by others is tantamount to shrinking one's responsibility as masters and relinquishing one's position as such.

In 1936 the people's front in Spain waged a revolutionary war against counterrevolutionary Franco forces that were in collusion with the imperialist allied forces. At that time many European countries including the former Soviet Union supplied the Spanish people with a lot of manpower, goods and funds. However, the Spanish people's front failed to check counterrevolutionary advance of the Franco fascist clique, and in the end the people were deprived of their government. Of course, it was importantly attributable to the treacherous conspiracy of imperialist powers and in particular overt armed intervention by fascist Germany and Italy. But the main reason that the Spanish people's front failed to defend the gains of revolution to the last although international support to the Spanish revolution was ardent lies in that the people's front failed to fortify the internal forces firmly and rely on them thoroughly.

Such historical facts show that in any case one must carry out the revolution and construction on one's own responsibility and initiative, and only then, can one make the revolution and construction in accordance with the interests of one's own people and consolidate its success.

The independent stand is the fundamental stand to be maintained

in the revolution and construction as the stand of resolving all problems in the revolution and construction on one's own responsibility and initiative, in accordance with one's own independent conviction.

Question 31: What does it mean to establish Juche in ideology?

Answer: To establish Juche in ideology means having the consciousness that one is the master of the revolution and construction, thinking and doing everything, centring on the revolution in one's own country, acquiring the viewpoint and attitude of solving all problems by one's own talents and initiative.

Leader Kim Jong Il said.

“To establish Juche in ideology means having the consciousness that one is the master of the revolution and construction, thinking and doing everything, centring on the revolution in one's own country, acquiring the viewpoint and attitude of solving all questions by one's own talents and initiative.”

Since the people in a country are the masters of the revolution and construction in that country, they can not carry out the revolution and construction successfully if they depend on others.

After the war, in the DPRK flunkeyists and dogmatists who crept into the ideological affairs field of the Party fell into national nihilism of thinking everything theirs is bad and everything others' is good.

President Kim Il Sung published classic work “On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work” in December, 1955 to reveal nature and harmfulness of the flunkeyist and dogmatist tricks committed by anti-Party and counterrevolutionary factionalists in the field of ideological work of the Party.

In the work, he mentioned that the Korean revolution is Juche in

ideological work of the Party, accordingly the Party's ideological work should be oriented to making the Party members and working people have standpoint and attitude of having the consciousness that they are masters of the Korean revolution, thinking and doing everything centring on the revolution in one's own country, and solving all problems by one's own talents and initiative.

As a result, a heavy blow was dealt to dogmatists and flunkeyists who imitated others like parrots and measured the new original policies of the Party according to Marxist-Leninist classics. Since then, fundamental changes have been made in the thinking methods of the people.

In order to establish Juche in ideology, one must equip oneself with ideological consciousness of independence and with the line and policy of one's party and be well versed in one's own things.

It is necessary to possess a high sense of national dignity and revolutionary pride and also make strenuous efforts to develop national culture and raise the cultural and technical standards of the masses. What is more important in establishing Juche in ideology is that servility to big powers and all other outdated ideas should be rooted out.

Question 32: What is the meaning of independence in politics?

Answer: Realizing independence in politics means upholding national independence and sovereignty of one's people, defending their interests and conducting politics by relying on them.

Leader Kim Jong Il said.

“Maintaining independence in politics means upholding national independence and sovereignty of one's people, defending their interests and conducting politics by relying on them.”

If they allow other's pressure and intervention or dance to the tune of others, they cannot maintain principle and consistency in state activities nor conduct revolution and construction properly.

This is proved by the case of not a few countries that built socialism after the 2nd World War.

Many parties in the countries which were building socialism regarded it as a criterion in maintaining the revolutionary principle to absolutize lines and policies of the big country which had won victory in revolution before them and accepted them as they are.

These countries imitated the big country; if the big country convene a party congress, they did the same and if the big country did something, they followed it whether it was suitable to their own special conditions or not. Such tragedy resulted in the rumour that when the people in Moscow bring umbrellas in their hands, those in Berlin and Budapest did the same although it did not rain there.

However, in our country we set up lines and policies in conformity with our people's will and implemented them by relying on

their strength under the wise leadership of President Kim Il Sung. The lines and policies included the line of building party, state and army after liberation and the policy of rural cooperativization to transform the form of economy in a socialist way before its technical transformation. We also set up and implemented in our own style all lines and policies such as the general line of the socialist construction whose important content is the three revolutions of ideology, technology and culture.

As a result, the socialism of our country can achieve victory after victory without vacillating in such a complicated situation as today and in the great political upheavals that swept all over the world, although some socialist countries that blindly followed the “instruction” of others fell along with the collapse of the big country.

Historical experience shows that we can defend political independence of the country and nation only when we maintain independence in politics.

What is important in maintaining independence in politics is to establish the people’s government, to build one’s internal political forces and to determine and implement all lines and policies independently with one’s guiding ideology.

What is particularly important in maintaining independence in politics is to realize the Songun politics. Without the Songun politics it is impossible to defend dignity and sovereignty of the country in such a condition as today when nothing is helpful even when one’s country is invaded by the vicious imperialists. Therefore, we should consider the army as the pillar and main force of revolution and solve all problems in the revolution and construction on the principle of giving priority to

military affairs. Herein lies the essence of the Songun politics and the fundamental guarantee for defending and realizing political independence.

Question 33: What is the meaning of self-sufficiency in the economy?

Answer: Self-sufficiency in the economy is to build an independent national economy. In other words, it means building an economy which stands on its feet, an economy which serves one's own people and develops by the efforts of one's own people without dependence on others.

Leader Kim Jong Il said.

“Building an independent national economy means building an economy which is free from dependence on others and which stands on its own feet, an economy which serves one's own people and develops on the strength of the resources of one's own country and by the efforts of one's own people.”

As a man cannot say a word if he is owe to others, so a country cannot exercise independence if it is subordinated to others economically. Especially if the countries which had been economically and technically lagged behind due to domination and plunder by the imperialists in the past are to free from domination and subjugation of the imperialists, they should build a self-sufficient economy.

For instance, the big power chauvinists tried to make our country join the “CMEA”.

The “CMEA” was the economic cooperative organization formed by the East European countries in January 1949 to rehabilitate the destroyed economy after the World War 2 and to counter the economic blockade by the US imperialists.

But the modern revisionists claimed “international division of

labour” in order to make the organization a tool to economically dominate and politically subjugate other countries. For example, the country that is good at vegetable growing should export vegetables and import necessary machines. The modern revisionists, who were greedy for inexhaustible iron ores of our country, tried to make it join the “CMEA” to buy iron ores at low price and sell machines at high price.

But President Kim Il Sung maintained the line of building independent national economy, saying that if our country participates in the international division of labour under the condition that it has no machine industry, it should supply raw materials to the members of the “CMEA” and that if so, our country would have empty tunnels and would beg to other countries.

Our country rejected the pressure of the big power chauvinists and maintained the line of developing light industry and agriculture simultaneously while giving priority to the heavy industry and thus built multi-sidedly and comprehensively developed powerful independent national economy.

Historical experience shows self-sufficiency in the economy only can defend independence and achieve prosperity of the country.

If we are to build the independent national economy on the principle of the economic self-reliance, we should maintain the principle of self-reliance, the revolutionary spirit and the principle of struggle to make revolution to the end by ourselves and build and develop the economy multi-sidedly and comprehensively. For the economic self-sufficiency, it is also necessary to equip the economy with modern technique, train large number of national technical personnel and build our own fuel and raw material bases.

Question 34: What does it mean to keep self-reliance in defence?

Answer: Self-reliance in defence enables the people to defend their country with their strength. In other words, this means that the people in each country build a powerful military power to defend the country by themselves and solve all the theoretical and practical problems arising in national defence and military activities in the interests of the people and according to the specific conditions of the country.

Leader Kim Jong Il said.

“Implementing the principle of self-reliant defence means defending one’s country by one’s own efforts.”

Self-reliance in defence is a fundamental principle of an independent sovereign state.

Under the condition that imperialists exist, the country which has no self-reliant defence force to defend it from the enemy cannot be said to be a perfect independent sovereign state. Only when one has self-reliant defence force, will one be able to defend one’s sovereignty, people and territory from the invasion of the imperialists and to be a perfect independent sovereign state.

Self-reliance in defence is necessary also for self-sufficiency in the economy.

Peaceful conditions are necessary to build an independent national economy. However, peace never comes from begging to the imperialists. Peace can be only guaranteed by the powerful military forces capable of smashing war provocative moves by the imperialists. In order to build an independent national economy successfully in

peaceful conditions, it is necessary to build one's own powerful defence by realizing self-reliance in defence.

What is important in self-reliance in defence is to build one's own powerful revolutionary army with the sons and daughters of the people and display its politico-ideological superiority to the maximum.

A noble revolutionary spirit to fight for freedom and liberation of the people, boundless loyalty to the Party and the leader, a peerless self-sacrificing spirit to willingly sacrifice one's youth and life for the sake of the country and revolution and mass heroism, revolutionary comradeship between men and officers, blood kinship of the army with the people, and voluntary military discipline—this is politico-ideological superiority peculiar to the People's Army, a revolutionary army.

What is also important in self-reliance in defence is to establish a defence system involving all the people and the whole country by turning the army into a cadre army and modernizing the army and fortifying the whole country into a fortress, to build one's own defence industry and to consolidate the rear.

Question 35: What is a creative stand?

Answer: A creative stand enables the people to play the role as masters in the revolution and construction. In other words, this means solving all problems of the revolution and construction in an original way in conformity with the prevailing conditions of one's country by mobilizing the creative power of the people.

President Kim Il Sung said.

“Maintaining a creative stand implies solving problems of the revolution and construction in an original way in conformity with the prevailing conditions of one's country by mobilizing the creative power of the working class.”

The creative stand, first of all, makes it possible to mobilize the creative power of the people in the revolution and construction.

To mobilize the creative power means to fully display people's revolutionary enthusiasm and creative activity. Only when their revolutionary enthusiasm and creative activity are fully displayed, can the revolution and construction be successfully carried out.

The creative stand thoroughly rejects the omnipotence of technique, conservatism and passivism.

The creative stand, next, makes it possible to solve all problems of the revolution and construction in an original way in conformity with the prevailing conditions of one's country.

To solve all problems in conformity with the prevailing conditions means to solve them in accordance with one's specific conditions and changing reality.

Only when one solves all problems in conformity with the

prevailing conditions, will one be able to find the correct and scientific way in the revolution and construction and enhance the role of the masses to the highest degree.

The creative stand makes it possible to take critical stand to the existing theory and experience of other country and accept only valuable and beneficial one in conformity with one's own situations. It is fundamentally different from dogmatism that mechanically imitates the whole of existing theory and other's experience.

Question 36: What is the meaning of depending on the popular masses?

Answer: This means to solve all problems arising in the revolution and construction by mobilizing the creative strength and wisdom of the people.

Leader Kim Jong Il said.

“The success of the revolution and construction depends, after all, on how the creative efforts of the popular masses are utilized.

Since the masses are the decisive force that propels the revolution and construction, one can successfully solve any difficult problem and energetically speed up the revolution and construction only when one relies on them.”

A proverb goes “three shoemakers are wiser than Zhu Geliang.” Zhu Geliang was a famous general in the era of three kingdoms, China. As a wise man, he administered the country and commanded the army with his extraordinary wisdom, thus being known as a famous person in Chinese history. So since long time ago a wise man is compared to Zhu Geliang.

This proverb tells that however wise and intelligent an individual is, his wisdom and strength is no better than those of the collective. In other words, many people are wiser than one man.

The people are numerous in number and their strength and wisdom are limitless.

Since the people are the most intelligent and powerful beings, they can successfully solve all problems arising in the revolution and construction if they rise up with the awareness that they are masters.

In order to carry out the revolution and construction successfully by depending on the popular masses, it is necessary to map out a correct policy reflecting the demands and aspirations of the masses and make it their own, unite them into a single political force, wage struggles against all outdated things that hamper innovations and launch widespread masses movement. What is particularly important in carrying out the revolution and construction by depending on the masses is to establish a revolutionary method of work.

Question 37: What is the meaning of the method suitable to the actual situation?

Answer: This method enables the people to solve all problems in conformity with the changes and development in the reality and the specific conditions of the country.

Leader Kim Jong Il said.

“The revolutionary movement demands solving all problems in conformity with the changes and development in the reality and the specific conditions of the country.”

The era in which revolution and construction take place is not fixed but constantly changes and develops. So if the people in each country are to make the revolution and construction well, they should calculate the changing conditions and specific conditions of their country and on its basis solve all problems.

In our country, after the war, some people went against the transformation of rural economy into socialist one, claiming that it is impossible before industrialization. That is because until that time it was a formula that socialist transformation of the form of economy is possible only on the basis of industrialization.

In the three-year wartime, our rural economy was totally destroyed, farmers' life deteriorated, so cooperativization was required and the internal forces were prepared to fulfill it. President Kim Il Sung looked into this reality and took original way of rural cooperativization to transform the form of economy before technical transformation.

Thanks to this policy, our country fulfilled such arduous and

enormous social change in a short span of 4-5 years. This is an example of pushing ahead with the revolution and construction in conformity with the changes and development in the reality and the specific conditions of the country.

In order to make the revolution according to the actual situation, it is firstly necessary to correctly calculate the subjective and objective conditions of one's revolution and define policies, strategy and tactics according to them.

In assessing the subjective and objective conditions of the revolution, one must pay primary attention to how the internal revolutionary forces are prepared. Because the decisive factor in the victory of the revolution is the subjective factor, the internal revolutionary force, not the objective conditions.

In order to make the revolution according to the actual situation, it is also necessary to take correct attitude towards the existing theory.

In order to make the revolution and construction suitable to the actual situation, it is also necessary to find out new principle and ways according to new historical conditions and specific situations of the country. A critical and creative approach to foreign experience is important in the revolution and construction.

Question 38: What does it mean to place the main stress on ideology in the revolution and construction?

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

Leader Kim Jong Il said.

“The revolutionary movement is a conscious movement, and for this reason one must always hold fast to people’s thinking as the main thing in the revolutionary struggle and construction work. Doing this is an important principle that must be maintained in the revolution and construction.”

Attaching decisive importance to the ideological factor means giving importance to ideological factors among the two factors, ideological and material, in the revolutionary movement. Solving all problems by enhancing ideological consciousness means to solve all problems by mobilizing people’s ideology rather than depending on technical or administrative methods.

It is necessary to place the main stress on ideology in the revolution and construction. That is because to do so is the law of the development of the revolutionary movement.

Ideological factor and material factor always act in the revolutionary movement. Here the decisive factor is the people with ideological consciousness. However enough the material conditions are, the revolution and construction cannot be pushed ahead if the people

are not ideologically moved. And the material conditions are prepared and used by the people. Therefore, in order to make the revolution and construction well, it is necessary to place the main stress on ideology of the people.

It is necessary to place the main stress on ideology in the revolution and construction. That is also because it is the essential method of the people who fight for independence to solve all problems by mobilizing ideology.

The reactionary exploiter class and ruling class depend on control and coercion in moving the people whereas the revolutionaries who fight for the people use the method of awakening the people ideologically so that they voluntarily rise up in the revolutionary struggle.

The revolutionaries have powerful ideological weapon to mobilize the people to the revolutionary struggle by making them conscious.

The reactionary exploiter class, the ruling class moves to spread its ideology, but its ideology is opposed to the interests of the working people and thus cannot be ideology of the masses and the ideology of the society.

Only the revolutionaries who are fighting for the independence of the people have revolutionary ideology that can be accepted by the people, and they fight to realize it. Therefore, they solve all problems by the method of enhancing the role of ideological consciousness and mobilizing the people through arming them with revolutionary ideology of independence.

Question 39: What does it mean to give priority to ideological remoulding?

Answer: Giving priority to ideological remoulding is to remove old ideological remnants from the minds of the people and give top priority to the work of arming them with ideological consciousness of independence ahead of others.

Leader Kim Jong Il said.

“Ideological remoulding is an important task to transform people into genuine men of a communist type.”

The revolutionary movement starts with arming people with the progressive ideology and wins by the strength of the people who are armed with progressive ideology. Therefore, it is important to give priority to ideological remoulding to arm the people with progressive ideology. However, the remoulding of the people’s ideology is more difficult, complex and protracted work than the transformation of material life conditions and the development of cultural and technical level. Furthermore, ideological remoulding is one of serious revolutions as a struggle between the old and the new in the fields of ideology. In order to carry out the revolution and construction successfully, it is therefore necessary to give priority to this work before other works, pushing it ahead energetically and patiently.

In order to remould people’s ideology, it is very important to establish a revolutionary world outlook, the outlook on the revolution.

Only those who have correct outlook on the revolution can analyze and judge all problems in the stand of the people and fight ardently for their interests. Only such people can fight for the freedom

and liberation of the people in any adversities without vacillation.

Loyalty to the leader is the core in the Juche outlook on the revolution.

The revolutionary cause for independence of the people is started and consummated victoriously only by the leader. In order to be loyal to the revolution, it is therefore necessary to be loyal to the leader.

In order to establish the outlook on the revolution, it is necessary to arm oneself with revolutionary ideology and theory, boundless devotional spirit to sacrifice all for the country and people, strong hatred for the enemy, indomitable revolutionary spirit to keep revolutionary principle in any adversities without vacillation, the revolutionary spirit of self-reliance to solve all problems by oneself against difficulties, the high sense of organizational character and discipline to value revolutionary organization and keep the organizational discipline.

To be a genuine revolutionary, one should strengthen revolutionary study and lead revolutionary organizational life and also be trained in revolutionary practices.

Question 40: What does it mean to give priority to political work?

Answer: Giving priority to political work means equipping the popular masses with Party policy and arousing their revolutionary zeal before all other work so that the masses themselves will demonstrate a high degree of consciousness and activeness to carry out the revolutionary struggle and construction work successfully. If a work is to be done, man should be moved and for this, his ideology should be moved by his enthusiasm and zeal.

Leader Kim Jong Il said.

“For a successful implementation of the revolutionary tasks, political work aimed at educating and rousing the people into action, should be given priority over all work.”

It is man who remakes nature and changes society. Therefore, the principle that should be consistently adhered to in the revolutionary struggle is to give priority to political work to heighten consciousness and activeness of the people.

In the whole period of leading the revolution and construction great Kim Jong Il regarded it as principle to give priority to the political work above others and inspired the people to the revolution and construction by mobilizing their ideas.

It happened at the time when we celebrated the 30th anniversary of the founding of the DPRK.

With a great plan to demonstrate the might of invincible unity and cohesion of our people who are firmly rallied behind the Party and the leader through the celebration functions in September, great

Kim Jong Il saw to it that we should organize the civic demonstration of one million Pyongyang citizens.

However, we had never experienced such a function of big scale, and all of the Pyongyang citizens conducted campaigns days and nights in their factories, enterprises and construction sites. In this condition it was not easy to mobilize such many people to the function. This made the workers concerned feel worried and the preparation of the function was not in good progress.

Great Kim Jong Il who took deep consideration into the situation advised to the workers concerned the function of such a big scale should be organized not in an administrative and executive manner but in the way of making political work by Party organizations.

He also said that the Party organizations can mobilize many people if they conduct political work among the Party members and working people and gave concrete guidance to the work of demonstration section.

True to his intention the Party organizations in Pyongyang made dynamic organizational and political work among the citizens to ensure September 9 celebration successfully. The citizens rose up as one in the preparation of the function while carrying out the revolutionary tasks assigned before them. As a result, mass demonstration of a million Pyongyang citizens celebrating the 30th anniversary of the founding of the DPRK was successful. It is the result of the political work which was given stress before others.

What is important in giving priority to political work is that administrative and business affairs and technical and economical work should be correctly combined with political work while giving

precedence to the latter and that main emphasis should be placed on political and moral incentive, which should be correctly combined with material incentive.

It is also important to depend on the correct method in giving priority to ideological work. The political work should be done by the method of persuasion and education and in a diversified and fresh way. The political work should be made the concern of the people and in close link with revolutionary practice.

Question 41: What is the Juche outlook on the revolution?

Answer: The Juche outlook on the revolution is, in a word, the Juche-oriented viewpoint and stand towards the revolution. This outlook should be kept by the masters of the revolution. In other words, it is the viewpoint and attitude to the revolution which place the popular masses in the centre; it is a revolutionary spirit to fight vigorously for the masses.

Leader Kim Jong Il said.

“The Juche outlook on the revolution is the viewpoint and attitude to the revolution which place the popular masses in the centre; it is a revolutionary spirit to fight vigorously for the masses.”

It is necessary to have a correct understanding not only about the essence and fundamental purpose of the revolution and the method of its realization but about the targets of the revolution, in establishing the Juche outlook on the revolution. But what is the most important in establishing the Juche outlook on the revolution is to have a correct viewpoint and stand toward the subject. That is because it is inconceivable about the revolutionary movement or its victory without the subject of the revolution.

The subject of the revolution is the integral whole of the leader, the Party and the masses.

Therefore, in order to establish the Juche outlook on the revolution it is essential to acquire the revolutionary outlook on the leader, the organization and the masses. The Juche outlook on the revolution must be supported by outlook on morals since the subject of

the revolution is a socio-political organism of the leader, the Party and the masses which is combined with morality, not a technical organism.

In the long, the Juche outlook on the revolution is a integrated system of the outlooks on the leader, the organization, the masses and morals.

Question 42: What is the basic principle of revolution?

Answer: The basic principle of revolution is, in a word, that the masses of the people are masters and the motive force of the revolution and construction.

Leader Kim Jong Il said.

“The Juche idea propounded the basic principle of revolution that the masses of the people are masters and the motive force of the revolution and construction and, on this basis, rendered it possible to evolve new revolutionary theories required by our time.”

This principle elucidates the philosophical principle that man is the master of everything and decides everything. This is the essence of the Juche idea.

The basic principle of revolution is, above all, that the people are masters of the revolution and construction. This shows the position of the people in the revolution and construction. Revolution and construction is for the popular masses and by the popular masses.

The basic aim of the revolution and construction is to free the people from all kinds of subjugation and fetters and make them enjoy independent and creative lives. Therefore the people are masters of the revolution and construction with deep interests in them.

Since the revolution and construction is for the people, they should be carried out by the people in a responsible way. Only with the struggles, the people will be able to enjoy independent life as masters of their destiny, free from all subjugation and fetters.

The basic principle of revolution is also that the masses are

motive forces of the revolution and construction. This clarifies the masses' role in the revolution and construction. It is the people, the subject, not the objective conditions that play decisive role in the revolution and construction.

They have urgent interests in the revolution and construction and also revolutionary ability, creative capability that enables to advance them. There is no more powerful force in the world than their revolutionary ability and creative ability. Only when they are organized correctly, can they overcome trials and advance the revolution and construction to victory even in the difficult and complex conditions.

Thus, the popular masses are masters and motive force of the revolution and construction. This is the basic principle of the revolution and on that basis the Juche-oriented theory of revolution has been evolved and systematized.

Question 43: What is revolution?

Answer: Revolution is, in a word, an organizational struggle to defend and realize independence of the masses.

President Kim Il Sung said.

“The revolution is essentially an organized struggle for defending and realizing the independence of the masses.”

Revolution is, first, the struggle to defend and realize independence of the masses.

It is an intrinsic demand of the masses to live independently free from all sorts of subjugation and subordination. The masses conduct revolutionary struggle for the purpose of defending and realizing their independence. All revolutionary movements are the struggle to defend and realize independence of the masses free from all national or class subordination. Therefore, the fundamental purpose of revolution is to defend and realize the independence of the masses.

Revolution is, next, the organizational struggle of the masses.

All struggles to defend and realize the masses' independence are not revolution though revolution is the struggle to realize the masses' independence. When the masses' struggle to defend their independence is not made in an organizational manner, we cannot say that it is revolution. When their struggle becomes organized, it can be revolution.

Revolution has it as its main contents to overthrow the old social system and establish the new one and to change the old into the new in the fields of ideology, technology and culture.

One of the main contents of revolution is to overthrow the old

social system and establish the new one.

Social system is a solid system of social relations defining the people's position and role. The old exploiter society is an unpopular and reactionary social system which infringes upon independence of the masses of the people and provides minority of the dominating and exploiting class with privileged position. So it is necessary to overthrow the old social system and build the progressive one. Only then, can the masses of the working people become genuine masters of the society and lead an independent and creative life.

The other of the main contents of revolution is to change the old into the new in the fields of ideology, technology and culture.

It is not the old social system only that deters realizing the masses' independence. In a socialist society where the masses' socio-political independence is realized ideological, technological and cultural backwardness left over by the old society are the main factors that disturb realizing independence of the masses. Even though a new social system provides the masses with the position as masters of the society they cannot realize their independence fully, if there still remain ideological, technological and cultural backwardness of the old society. Only when the masses press ahead with the ideological, technological and cultural revolutions to be free from ideological, technological and cultural backwardness of the old society, can they liberate themselves from all sorts of subordination and subjugation. Herein lies the important reason why revolution is the undertaking to change the old into the new one in the fields of ideology, technology and culture.

Question 44: How is the revolution caused?

Answer: Revolution is caused when independence of the masses is infringed upon and they are prepared politically with high sense of consciousness of independence.

In general, revolution is caused when independence of the masses is infringed upon. This is an objective factor of revolution.

It is intrinsic demand of the masses to live and develop independently as masters of the world and their destiny against all sorts of subordination and subjugation.

However, the masses' aspiration and demand to live and develop independently are encroached upon and suppressed by several factors. In particular, in the old and reactionary exploiter society the masses become the target of exploitation and oppression and, therefore their independence is infringed upon. Even after the exploiter system is overthrown and a new system, the socialist system is established, the remnants of the old society still remain in the fields of ideology, technology and culture, which suppress independence of the masses.

Like this, revolution takes place because the masses demand to live and develop independently but they are suppressed.

In direct way, revolution is caused by high sense of consciousness of independence and political readiness of the people.

President Kim Il Sung said.

“The direct cause of a social revolution lies in a high sense of independence and political readiness among the masses.”

Revolution is not caused of its own accord at any time though the masses' independence is infringed upon and suppressed.

Infringement and suppression of independence is not a direct reason but an objective condition.

First, if revolution is to be caused, the masses should be armed with high sense of consciousness of independence.

When the masses are not awakened ideologically, they are not interested in revolution while considering exploitation and oppression as their predestined fate. Revolution is caused only when the masses are aware of their class position and interest and armed with ideological consciousness of independence.

Next, if revolution is to take place, the masses should be prepared politically.

That the masses are prepared politically means that they are rallied into one political force. Revolution is by no means a sporadic struggle of a few individuals but an organized struggle of the masses. In order to make revolution that accompanies serious class struggle against counter-revolutionary forces and change fundamentally nature, society and themselves, the people should be firmly united into one political force. The masses who are organizationally rallied with the Party and the leader as the centre to become the subject of revolution can only become the powerful force that cause revolution.

Question 45: What is the revolutionary outlook on the leader?

Answer: Revolutionary outlook on the leader means the correct viewpoint on the position and role occupied and played by the leader in the revolutionary struggle and the stand and attitude of having the leader in high esteem.

Revolutionary outlook on the leader forms a nucleus in the view on revolution.

Revolutionary outlook on the leader is, first of all, the correct viewpoint on the position and role occupied and played by the leader in the revolutionary struggle.

Leader occupies an absolute position in the revolutionary struggle

That the leader occupies an absolute position in the revolutionary struggle means that the leader is a hardcore of a socio-political integrity.

As the centre of the socio-political integrity is the leader, the top brain of the collective. Since the leader is the top brain of the socio-political integrity, he becomes the centre who rallies the masses organizationally, ideologically and morally.

Leader plays decisive role in the revolutionary struggle to shape out the destiny of the masses.

Leader creates the guiding ideology and develops it to illuminate the road ahead of revolution and makes the masses conscious and organized to build the subject of revolution. He also leads the revolutionary cause to victory with scientific strategy and tactics at every stage of revolution and construction.

Since the leader occupies an absolute position and plays decisive role as a centre of socio-political integrity in the revolutionary struggle, he should never be considered as an individual. However outstanding an individual is, he occupies a limited position and plays limited role as a member of the masses. But the leaders embodies the will and demand of the masses and represents the whole of a social collective as a centre of socio-political integrity and plays decisive role in the revolutionary struggle.

Revolutionary outlook on the leader is, next, the stand and attitude of having the leader in high esteem.

The stand and attitude of having the leader in high esteem with loyalty is formed by the correct viewpoint on the leader. It is the deserved stand and attitude for revolutionaries to respect the leader in high esteem, to make his authority absolute, make his idea and intention their faith and to carry them through.

These are the essential contents of the stand and attitude of having the leader in high esteem with loyalty.

That we have the leader in high esteem with loyalty means that we regard it as our biggest honour and happiness to have the great leader and entrust our whole on the leader and that we devote ourselves to the struggle with firm faith that we can do everything as long as we are guided by the leader.

That we make the leader's authority absolute means that we have the firm stand of knowing nobody but the leader, defend the leader politically and ideologically with our lives, devote ourselves for improving the leader's authority and image and never compromise with the work against his authority.

That we make the leader's idea and intention our faith means that we accept the leader's idea and intention as the most fair, consider it as our guideline in work and life, defend the leader's idea and think and act as required by him.

That we maintain the principle of unconditional spirit in carrying out the leader's idea and intention means that we consider the leader's idea and intention as a law and supreme order and carry them through with devotion and self-sacrifice without any slightest excuse or complaint about conditions with strong will that we have no right to be killed before their implementation.

This is the main demand, main criteria for having the leader in high esteem with loyalty.

Question 46: What is the revolutionary outlook on the organization?

Answer: Revolutionary outlook on the organization is the concept and attitude towards the revolutionary organization which is founded and guided by the leader.

Leader Kim Jong Il said.

“The outlook on the organization implies the concept and attitude towards not only the party organization but also all the social and political organizations which link the leader with the masses under the leadership of the party.”

Revolutionary outlook on the organization includes the concept and attitude towards the party organization and the concept and attitude towards all socio-political organizations which connect the leader and the masses under the leadership of the party.

First, revolutionary outlook on the organization is the concept that the revolutionary organization is considered to be a matrix of one's political integrity.

If we are to make revolution, we should unite and if we are to unite, we should have organizations. However, the value of organization is not linked only with the necessity of unity. Revolutionary organizations rally all the masses organizationally to make them members of political organizations and enable them to have close ties of kinship with the leader. Nobody can have close ties of kinship with the leader and acquire the precious socio-political integrity provided by the leader without organization.

It is a quintessence of the revolutionary outlook on the

organization to value the revolutionary organization as a matrix of a socio-political integrity.

Next, revolutionary outlook on the organization is the attitude that we regard the revolutionary organization as dignified and work and live depending on the revolutionary organization.

Since the revolutionary organization is a matrix of the people's socio-political integrity, revolutionaries should regard the revolutionary organization as dignified and depend on it to work and live.

Children love and respect their mothers because the latter give birth to the former. Therefore, it is deserved that revolutionaries love and respect their political organizations. Revolutionaries should consider it as principle to depend on their organization with self-conscious concept on the organization and to work and live under the guidance and control of the organization.

Revolutionary outlook on the organization is, after all, the concept and attitude on the revolutionary organization that should be possessed by revolutionaries because it is the concept and attitude of regarding the revolutionary organization as precious and dignified one.

Question 47: What is the revolutionary outlook on the masses?

Answer: The revolutionary outlook on the masses is the concept and attitude of regarding the masses as the masters of the revolution and construction and serving them, and of carrying out the revolution by believing in and relying on the masses' inexhaustible strength.

Leader Kim Jong Il said.

“The revolutionary outlook on the masses is the concept and attitude of regarding the masses as the masters of the revolution and construction and serving them, and of carrying out the revolution by believing in and relying on their inexhaustible strength.”

The revolutionary outlook on the masses is, first of all, the concept and attitude of regarding the masses as the masters of revolution and serving them.

That we regard the masses as masters of the revolution means that we have the concept that the masses demand and carry out revolution and construction. That we devotedly serve the masses means that we respect and defend the demand and interest of the masses and devote ourselves to this end.

Masters of the revolution are the masses and the revolution is the struggle conducted by the masses to realize their independence. Only with their struggle can the masses build a new society and create an independent and creative life. This tells that the masses are the masters and direct performers of the revolution.

The attitude of serving the masses with devotion stems from the viewpoint that the masses are the masters of revolution.

Since the masses are the masters of the revolution, it is deserved attitude for revolutionaries to respect the demand and interest of the masses and struggle to defend and realize it.

The concept and attitude of regarding the masses as the masters of the revolution and serving them is fundamentally against the acts of looking down upon the masses, shouting at them, wielding authority and behave bureaucratically.

The revolutionary outlook on the masses is, next, the concept and attitude of believing in and relying on the strength of the masses.

Believing in the strength of the masses means that we consider the masses as the most intelligent and powerful beings. Making revolution relying on the strength of the masses means that we solve all problems in the revolution and construction by mobilizing the masses.

The masses are the most powerful beings in the world.

An individual, however wise and able he may be, can acquire only a very limited part of wisdom and strength that have been accumulated by humanity down through ages. The masses alone fully embody all the social wealth that mankind has accumulated historically and have the creative ability to shape their own destiny by harnessing nature and transforming society and themselves.

In carrying out the revolution there can be no other alternative than to rely on the strength of the masses. To this end, the masses should be awakened to ideological consciousness and united organizationally.

The concept and attitude of carrying out the revolution by believing in and relying on the strength of the masses are fundamentally different with great power chauvinism, dependency on

foreign forces, pessimism and defeatism that come from the lack of confidence in the strength of the masses.

Question 48: What is the revolutionary outlook on morals?

Answer: The revolutionary outlook on morals is the concept and attitude towards the standards of people's behaviour based on revolutionary conscience.

Leader Kim Jong Il said.

“The revolutionary outlook on morals is the concept of and attitude towards the standards of people's behaviour based on revolutionary conscience.”

Genuine social man possesses revolutionary conscience.

Revolutionary conscience is a social consciousness that places the life of socio-political community above that of an individual and regards the interests of the party, the revolution, the country and people as more precious than those of an individual. Revolutionary conscience is also a high sense of responsibility of being loyal to moral duty entrusted by the party and the revolution, the fatherland and people.

The concept and attitude towards the standards of social behaviour and the revolutionary morality based on the revolutionary conscience—this is the revolutionary outlook on morals.

The revolutionary outlook on morals is, first, the concept and attitude of considering the interest of the community more precious than that of the individuals and of regarding it as inviolable duty to serve the community with devotion.

Individuals cannot live without the community and therefore, the interest of the community is more precious than that of individuals. Therefore, it is the morality that should be observed in the relationship

between the community and the individuals to consider the interest of the community more precious than that of the individuals and serve the community with devotion.

What is first important in the relationship between the community and the individuals is to regard it as an inviolable duty to be loyal to the leader, the party and the masses and to carry it through. The relationship between the community and the individuals means the relationship between the leader, the party, the masses and the individuals.

The masses consist in the community. The leader who is a hardcore of socio-political community and the party that plays a pivotal function in its activities represent the community. Therefore, the revolutionary morality should be embodied in the loyalty to the leader, the party and the masses.

What is next important in the moral relationship between the community and the individuals is to love social wealth and the country and to regard it as moral duty to devote for the country.

The revolutionary outlook on morals is, next, the concept and attitude that all people consider it as their moral duty to love and help each other comradely with equal qualifications within the community.

Unlike the relationship between the community and individuals, in the relationship between the individuals there cannot be the question whether the interest of one individual is more precious than that of the other or not. The relationship between the individuals is an equal and independent one within the community. Within the socio-political community the relationship between the revolutionaries is the relationship of complete equality and independence and at the same

time the relationship of comradely love of helping each other with devotion.

What is important in the relationship between the individuals is to treasure the revolutionary comradeship and obligation among comrades. Those who treasure and love their comrades wholeheartedly can be faithful to the party and the revolution. Knowing whether or not one keeps revolutionary obligation in one's relationship with his comrades in everyday life is the first process of examining and judging correctly one's faithfulness to the party and the revolution.

What is important in the relationship between the individuals is to respect the fraternal love between family members and make it a true comradely love.

The relationship between family members can be distinguished from other social relations in that they are based on kinship. However, family relationships are part of social relations, so they are governed by the moral principles common to the given society. We should respect the love of kinship between husband and wife, between parents and children and among brothers and sisters and help it to become a true comradely love.

What is also important in the moral relationship between the individuals is to observe the ethics in the social community life and to take care of the people with each other.

It is noble moral virtue for revolutionaries to take warm care of the elderly people, children, nursing mothers and disabled people. This virtue is formed by the essential characteristics of the socialist society in which all people help and lead each other and share sweets and bitters.

Question 49: What is the Juche outlook on life?

Answer: The Juche outlook on life is the viewpoint and attitude towards man's life that should be kept in the struggle for independence.

Leader Kim Jong Il said.

“A man must live a worthwhile life, even if it means living a single day, maintaining his political integrity; he must not make a living for nothing, only taking care of his own life.”

The outlook on life is the viewpoint and attitude on man's life. In other words, it is the viewpoint and attitude of what kind of life is worthwhile and precious and what is the way out for such life.

Man's life may differ according to his outlook on life. The one with correct outlook on life can lead a worthwhile life without regret, but the one without it can never lead a life befitting man though he lives long.

In order to live a worthwhile life, it is necessary to have the Juche outlook on life.

The Juche outlook on life is the collectivist outlook on life that enables the people to lead a worthwhile life in the struggle to realize independence and the outlook on life whose nucleus is the revolutionary outlook on the leader.

The Juche outlook on life is, first, the collectivist outlook on life.

The Juche outlook on life is the collectivist outlook on life of combining the destiny of the social community with that of individuals and of regarding the life of the people who devote themselves to the common cause of the masses for independence as the most genuine life.

The Juche outlook on life is fundamentally different from the individualist outlook on life.

The outlook on life can, roughly, be classified into an individualist one and a collectivist one. The individualist outlook on life regards one's own comfort and pleasure as one's ultimate goal, whereas the collectivist outlook on life fuses one's destiny into that of the collective and finds the true worth and happiness of life in struggling for the good of the community.

Since man lives not in isolation but in relationship with the community, the value of man's life is judged by the contribution made by him to the society and the collective. If one lives only for himself apart from the society and the collective, his life will be as meaningless as the one who would have not been born in the world.

The Juche outlook on life insists that the life led for the individual himself has no future and is as same as the life of animals and that the genuine life is the life led by the people with socio-political integrity while serving the society and the collective with devotion.

The Juche outlook on life is, next, the outlook on life whose nucleus is the revolutionary outlook on the leader.

This means that it is the outlook on life that is developed and systematized on the basis of the correct viewpoint on the position and role occupied and played by the leader in the socio-political integrity and the stand and attitude of having the leader in high esteem with sincerity.

The Juche outlook on life clarifies that the people can have and add lustre to the most precious socio-political integrity and lead a worthwhile and happy life only when they are firmly rallied behind the

leader with him in high esteem and loyal to his ideology and leadership. It enables the people to find their worth and happiness in boundless loyalty to the leader.

Question 50: What is the most precious life of man?

Answer: The most precious life of man, the social being is socio-political integrity.

Leader Kim Jong Il said.

“It is life that is most valuable to a man. In this regard, his socio-political integrity is more valuable than his physical life, and the integrity of a social community is more precious than an individual’s integrity.”

Man has socio-political integrity along with physical life. Physical life is the life of man as a biological organism, whereas the socio-political integrity is the life of man as a social being.

Revolutionaries sacrifice their one and only physical life in order to keep their socio-political integrity. That is because the socio-political integrity is the most precious life that enables the people to lead a dignified life as masters of the world and their destiny.

The socio-political integrity is the most valuable life for the people, first because the socio-political integrity is the life that enables the people to lead a life befitting human as masters of the world and their destiny.

Man, a social being should be combined to be a socio-political organism to have socio-political integrity. Only then, can he become master of the society and shape his destiny independently.

If one wastes time while idling without awareness of the society and politics, he cannot be said to lead a life befitting man. Of course physical life is precious for man. However, if he satisfies only the demand of physical life, he is as same as the dead socially and

politically though he is physically alive.

The socio-political integrity is the most precious, next because the socio-political integrity is the life that will be immortal along with the social community.

Man's physical life is limited. The socio-political integrity that is granted by the society and collective and added lustre to in the struggle for the society and collective is immortal along with the socio-political community which he belongs to. The fact that the socio-political integrity is immortal finds its clear expression in the fact that names and souls of the people who made devotion to the society and collective remain for ever in the memory of the Party and the leader, the fatherland and the people and are glorified through generations. The intrinsic demand of man who is desirous of being immortal can be realized only when he acquires the socio-political integrity and adds lustre to it.

