

Socialism Of Our Country Is A Socialism Of Our Style As The Embodiment Of The Juche Philosophy

The Juche idea is based on the philosophical principle that man is the master of everything and decides everything, which was fathered by President Kim Il Sung. Man is the master of everything. This means that man is the master of the world and his destiny. This also clarifies the position of man in the world. The people are not subjected to the nature but subordinate it to their requirements. The further their intelligence and ability develop, the wider their domination sphere expands. They are the very ones who create and use everything of society and administer the society. And the social relationship is just relationship between men and the looks of society change in accordance with their activities. Man decides everything. This means that he plays a decisive role in transforming the world and shaping his destiny. This also clarifies the role of man in the world. Remaking the nature is influenced not only by the people but also by objective factors including machines and equipment. Man also plays a decisive role in this sphere, because he not only makes and handles the machines and equipment but also makes use of the objective factors. The social development is achieved by men, too. Through their labor, the people create the material wealth of the society and constantly improve their living conditions. And through their activities, the outmoded social relationship is changed with new one and new and advanced things are created in every domain of the social life. Therefore, man plays a decisive role in transforming and developing the nature and society as the only re-maker of the world. The philosophical principle of the Juche idea has brought about a new change in the world outlook. The Juche idea is an idea that the masters of the revolution and construction are the masses of people. The revolution and construction are the work for the popular masses that should be carried out by the people themselves. The working people can overthrow an old society and build a new society and create a bountiful and civilized life only by their struggle. The Juche idea is an idea that the popular masses have the power to promote the revolution and construction. Or put enough way they are empowered to carry out the revolution and construction. The working people have the ability to transform nature and society. It is the working people who conquer nature and create material wealth, overthrow an old society and built a new one. No other being is more powerful and intelligent than the working people in the world. Their strength and wisdom are inexhaustible. It is the working people that create all wealth and transform nature. Without them society cannot function. Revolution can neither be imported nor be exported. The master of the revolution of each country is the people of that country and the decisive factor of victory of the revolution is in the country itself. As Kim Jong il states in *THE JUCHE PHILOSOPHY IS AN ORIGINAL REVOLUTIONARY PHILOSOPHY*, the Juche idea has been systematized with its own principles. From this philosophy, there has been much progress and advancement to the clarification of new philosophical principles centered around man. The Juche philosophy is not intended for furthering the ideas of the Marxist material dialectics which investigated and further pushed the ideas of man and material in the world. Juche on the other hand questions

the idea of man and world. The Marxist philosophy raised the relationship between material and consciousness, between being and thinking, as the fundamental question of philosophy and proved the primacy of material, the primacy of being and, on this basis, elucidated that the world is made of material and changed and developed by the motion of material. The Juche philosophy has raised the relationship between the world and man, and man's position and role in the world, as the fundamental question of philosophy, clarified the philosophical principle that man is the master of everything and that he decides everything and, on this basis, illuminated the absolutely correct way of shaping man's destiny. The Marxist philosophy raised as its major task the clarification of the essence of the material world and the general law of its motion, whereas the Juche philosophy has raised as its important task the elucidation of man's essential characteristics and the law of social movement, man's movement. Therefore, the Juche philosophy is an original philosophy which is fundamentally different from the preceding philosophy in its task and principles. That is why we should not understand the Juche philosophy as a philosophy that has developed materialistic dialectics, nor should we attempt to prove the originality and advantages of the Juche philosophy by arguing one way or the other about the essence of the material world and the way or the other about the essence of the material world and the general law of its motion which were clarified by the Marxist philosophy. You cannot explain the Juche philosophy in the framework of the preceding philosophy because it is a philosophy that has clarified new philosophical principles. If you attempt to do so, you will not only fail to prove the originality of the Juche philosophy, but instead make it obscure and fail to understand the essence of Juche philosophy correctly.

Having defined the essential qualities of man for the first time in history, the Juche philosophy has held up man as the best qualified and most powerful being in the world and advanced a new idea on the world that the world is dominated and transformed by man.

The new outlook on the world established by the Juche philosophy does not deny the world outlook of dialectical materialism. The Juche philosophy regards the world outlook of dialectical materialism as its premise. The Juche view of the world that the world is dominated and transformed by man is inconceivable separately from the materialistic dialectical understanding of the essence of the objective material world and the general law of its motion. From the idealistic view that the world is something mysterious you cannot draw the conclusion that man dominates the world, and from the metaphysical view that the world is immutable you cannot infer that man can transform the world. The Juche view of the world that the world is dominated and transformed by man can only be established when the materialistic dialectical understanding of the world that the world is made of material and ceaselessly changes and develops is recognized. In spite of a number of limitations and immaturities of the Marxist materialistic dialectics, its basic principles are scientific and valid. That is why we say that the Juche philosophy regards materialistic dialectics as its premise.

That the world outlook of the materialistic dialectics is the premise for the Juche philosophy does not mean that the Juche philosophy has merely inherited and developed the materialistic dialectical understanding of the objective material world, you cannot draw the conclusion that man is the master of the world and plays a decisive role in transforming the

world simply from the proposition of materialism that the world is made of material and from the dialectical principle that the world ceaselessly changes and develops. Only on the basis of the clarification of man's essential qualities which distinguish man radically from all the other material beings can man's outstanding position and role as the master of the world capable of transforming the world be clarified. Only on the basis of man's essential qualities as a social being with independence, creativity and consciousness as scientifically clarified by the Juche philosophy has the basic principle that man is the master of the world and plays the decisive role in transforming the world been clarified.

By establishing the Juche outlook on social history, the Juche view of history, on the basis of the man-centered philosophical principle, the Juche philosophy has overcome the limitations of the preceding socio-historical view and effected a radical change in the socio-historical view and standpoint.

Marxist philosophy established socio-historical view of dialectical materialism, historical materialism, through the application of the general law of the development of the material world to social history. Of course, we do not deny the historic merit of historical materialism. Historical materialism made an important contribution to defeating the reactionary and unscientific socio-historical view which was based on idealism and metaphysics. In addition, since man lies in the objective material world and society is inseparably linked with nature, the general law of the development of the material world acts on social phenomena. However, if you overlook the social movement being governed by its own law and apply the general law of the development of the material world mechanically to social phenomena, you cannot avoid acquiring one-sided understanding of social history.

The social movement changes and develops according to its own law.

The social movement is the movement of man who dominates and transforms the world, man transforms nature to dominate and transform the objective material world. By transforming nature man creates material wealth and material conditions for his life.

Transforming nature and creating material wealth is the endeavour to satisfy people's social cooperation. People transform society to improve and perfect the relations of social cooperation. It is man who transforms both nature and society. While transforming nature and society, man transforms and develops himself continuously. The domination and transformation of the world by man are realized after all through the transformation of nature, society and himself, and the popular masses are the motive force of this undertaking. The popular masses create all the material and cultural wealth of society and develop social relations.

The social movement, the driving force of which is the popular masses, has characteristics which are different from those of the motion of nature. In nature motion takes place spontaneously through the interaction of material elements which exist objectively, whereas the social movement is caused and developed by the volitional action and role of the

driving force.

Therefore, if you apply the principles of materialistic dialectics which explain the general law of the development of the material world mechanically to social history, you cannot clarify correctly the essence of society and the law of social movement. The major limitation of the materialistic conception of history is that it failed to correctly expound the peculiar law of the social movement and explained the principles of the social movement mainly on the basis of the common character of the motion of nature and the social movement in that both of them are the motion of material.

Of course, society, too, changes and develops in accordance with a certain law, not by man's will. But the action of law in society is fundamentally different from that of the law of nature. In nature the law works spontaneously regardless of man's activity, but in society the law works through man's independent, creative and conscious activities. Some of the laws of society governs every society in general irrespective of social systems, and some of them governs a particular society. Because all the social laws work through man's activity, they may work smoothly or their actions may be restrained or limited depending on man's activity.

When I say that social laws function through man's activity, I do not deny the objective character of social laws and possible spontaneity in the social movement. If a certain socio-economic condition is created, a social law corresponding to it functions inevitably and therefore it assumes an objective character as a natural law does. Spontaneity in the social movement is due to a relatively low level of man's independence, creativity and consciousness and to the absence of the social system under which people can display them to the full. With the growth in man's independence, creativity and consciousness and with the establishment of the social system which ensures a full display of these qualities, man will work better in keeping with the objective laws and the range of spontaneity will narrow. Social development is the process of the development of the masses' independence, creativity and consciousness. With the growth in these qualities and with the consummation of the social system capable of meeting their requirements, the society will develop more and more through the purposeful and conscious activities of the popular masses. This means that the law peculiar to the social movement, which changes and develops by the volitional action and role of the driving force, will work on a full scale.

The Marxist philosophy defined the essence of man as the ensemble of social relations, but it failed to correctly expound the characteristics of man as a social being. The preceding theory explained the principle of the social movement mainly on the basis of the general law of the development of the material world, because it failed to clarify the essential qualities of social man. For the first time, the Juche philosophy gave a perfect elucidation of the unique qualities of man as a social being.

As clarified in the documents of our Party, man is a social being with independence, creativity and consciousness and nobody has expressed doubt about it. However, some social scientists maintain a wrong view in understanding how man became a social being with these qualities. Regarding the question of man's essential characteristics as the issue of the level of his development as a material being, they still assert that the origin of man; independence, creativity and consciousness should be sought in the diversity of the material components and the complexity of their combination and structure. This is, in fact, a view regarding man's essential qualities as the extension of natural and biological attributes, as their development and consummation. When talking about man as an organism, one can consider him in comparison with other organisms, or discuss the characteristics of his biological components and their combination and structure. However, the man who is deliberated by the Juche philosophy is not only a highly developed organism but also lives and works with independence, creativity and consciousness which no other creatures have acquired. The origin of man's essential qualities must be sought not in the development of his features common with those of other material beings but in the characteristics unique to him. Man has acquired independence, creativity and consciousness, because he is a social being who forms a social collective and lives and works in a social relationship. These qualities of man are social attributes which are formed and developed through the socio-historical process of his working in the social relationship. Of course, these qualities of his would be inconceivable without his highly developed organic body, man can be said to be the highest product of evolution and the most developed material being. However, if man had not formed a social collective and had not lived and worked in the social relationship, he could not have developed as an independent, creative and conscious being no matter how developed his organic body may be. Without physical life man cannot have social and political integrity. However, it is not man's physical life itself that gives birth to his social and political integrity. Likewise, without his developed organic body his independence, creativity and consciousness would be inconceivable, but his biological characteristics themselves do not produce his social attributes. Man's social attributes can take shape and develop only through the process of his emergence and development as a social being, in other words, through the process of the historical development of his social activity and his social relationship. The history of social development is the history of development of man's independence, creativity and consciousness. This means that man's independence, creativity and consciousness are social attributes which are formed and developed socially and historically. Therefore, the philosophical consideration of man must start from the fact that man is a social being.

Regarding man's essential qualities, it is important to have a correct understanding of the social being. The founders of Marxism, while raising the question of man's essence in social relationship, used the phrase social being as a concept meaning the material conditions and economic relations of social life which exist objectively and are reflected on social

consciousness. Since they regarded man as a component of productive forces, as the ensemble of social relations, the phrase social being they used implied man as well. However, they did not use it as one having the particular meaning that defines man's essential qualities.

Systematizing the Juche philosophy, we used the term social being as one having the particular meaning that defines man's essential qualities. In the theory of the Juche philosophy man is the only social being in the world. Some social scientists, however, still insist that social wealth and social relations should also be included in the social being, obscuring the difference between man and social wealth and social relations. Social wealth and social relations are created and developed by man. Therefore, they cannot be included together in the concept that defines man's essential qualities. When referring to the Marxist philosophy, the phrase social being can, of course, be used as the founders of Marxism meant. But, if we understand the term social being in its conventional meaning when referring to the Juche philosophy, it will result in obscuring their understanding of man's essential qualities. The Juche philosophy is a new philosophy which has its own system and content, so its categories must not be understood in the conventional meaning.

Theory must be based on practice and serve practice. A theory divorced from practice cannot correctly elucidate truth and is of no use.

The great leader Comrade Kim Il Sung always studied philosophical problems proceeding from the demand of revolutionary practice and evolved the Juche philosophy in the course of giving scientific answers to urgent ideological and theoretical problems arising in revolutionary practice. Our Party has generalized the rich and profound experiences of revolutionary practice, systematized the Juche philosophy in a comprehensive way and developed it in depth.

Therefore, it is important in the study of philosophy to reflect the demands and aspirations of the popular masses correctly, evolve the theory by generalizing their experiences of struggle and make it the theory of the popular masses themselves. In the exploitative society the reactionary ruling class makes use of philosophy for defending and rationalizing their reactionary ruling system, trying to make it the monopoly of the philosophers who act as spokesmen in their interests. They consider the popular masses to be ignorant people who have nothing to do with philosophy.

With a viewpoint and attitude that the popular masses are the masters of everything and the wisest people, our Party has evolved the Juche philosophy by reflecting their demand and aspirations and generalizing their struggle experiences, further developed it in depth and made it their weapon of struggle. This is the reason why the Juche philosophy is an absolute truth which meets the people's desire for and aspirations to independence and a popular philosophy which the masses easily understand and regard as their own weapon of struggle.

The Juche philosophy is a revolutionary philosophy and political philosophy of our Party

which illuminates the philosophical basis of the Juche idea and fundamental principles of the revolution. How to approach the Juche philosophy does not merely concern philosophical theories, but is related to the viewpoint and attitude towards the Party's ideology. We must accept the Party's ideology as the absolute truth, defend it resolutely and keep it as a revolutionary conviction, and thus understand, interpret and propagate the Juche philosophy correctly.

When studying the Juche idea, people must channel particular efforts into studying and grasping the issues which relate to their own area of work. The Juche idea encompasses a great wealth of profound ideology and theories, so a revolutionary must study this idea throughout his whole life. He must not interrupt his studying even for a single day, but continue systematically under a long term plan.

The Juche idea must be taught in plain language. There is a tendency to explain the Juche idea by using complicated logic and difficult phrases on the grounds that theoretical depth must be provided, but theoretical depth does not necessarily require difficult language. The message of the leaders ideas and theories is unfathomably profound, yet it is expressed in a language that everyone can understand. One of the principal reasons for the failure to teach the Juche idea in plain language is that lectures and writers themselves do not have a full knowledge of the principles of the Juche idea. When a man is not clear about the essence of something, he is liable to speak or write about it by using complicated logic and difficult terms of which he himself is not sure. In the early days of the revolution the young communists of Korea considered it their revolutionary duty and obligation to be loyal to the great leader who was standing at the helm of our revolution and shaping the destiny of the country and the nation. For people to be true to their revolutionary obligation to the leader, they must fully realize his benevolence. A man who does not feel the leader's benevolence warmly cannot be true to his obligation to the leader.

The new generation and all the working people must be educated to understand fully the true nature of capitalism and imperialism and the laws that govern the class struggle. It is only when they are clear about the reactionary and corrupt nature of capitalism and the aggressive nature of imperialism that they will not harbour any illusions about the double dealing tactics of imperialists and certain seemingly attractive aspects of capitalism and will adhere firmly to revolutionary class principles. Labour is noble and honourable. It creates the wealth of the state and society and provides the people with a happy life. It trains people into revolutionaries and assimilated them to the working class. A communist society is based on the highest morality, and a communist is perfect in his moral features. The struggle against egoism in particular must be intensified. Egoism is the outdated idea which has been rooted deepest in class society for thousands of years and it is the first target of the struggle to make people revolutionary. Its harmfulness is explained by the fact that not only almost everyone displays it but also it constitutes the ideological root of all tendencies that obstruct the advance of the revolution.

Man is a product of evolution, the essential attributes of man, a social being, are

not products of evolution. They have been formed and developed socially and historically. Some people try to regard man's essential attributes as a matter of differences in the level of development of the attributes which organisms in general have. This proves that they are still considering man's essential characteristics with the evolutionary methodology. 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 natural being. If the wealth created by man is also considered to belong to the social being, there will be no fundamental differences between man and wealth and it will be impossible to give an answer to the question of on what the essential characteristics peculiar to man are based. We say that independence is the lifeblood of people and particularly stress that realizing socio-political independence is a matter of priority in the struggle to achieve independence for the popular masses. When we say that independence is the lifeblood of people, we mean sociopolitical independence. However rich a man is in the material aspect, he can never claim to lead a life as befits a man if it is not worthwhile in the social and political spheres as well as in the ideological and cultural fields. Political life and ideological life play a leading and decisive role in social life.

The Juche idea is the ideological foundation of socialism and the only guiding ideology of revolution and construction. Our style of socialism centered on the masses is based on the Juche idea and embodies this idea: It is Juche oriented socialism. Socialism devoid of ideological foundation and perfect guiding ideology cannot be called genuine socialism. This might be frustrated, unable to check the anti socialist schemes of the imperialists and reactionaries. This is shown graphically by the lesson of those countries where socialism was frustrated and capitalism has been restored.

Marxism Leninism is a revolutionary ideology reflecting the requirements of the revolutionary practice of the working class in the days of pre-monopoly capitalism and imperialism. History has advanced far and the times have changed since then. We are now in anew era of independence when the popular masses as the masters of history and their own destiny carve out history and their destiny independently and creatively. The authors of Marxism had no experience of building socialism, and it is it is the same with Lenin. Owing to the limitations of the conditions of their times and their practical experiences the socialist theories put forward by the authors of Marxism-Leninism or cavil at their authors. We must recognize the exploits Marx, Engels and Lenin performed for mankind and respect them.

These days the sector of the art of music has produced many songs of high ideological and artistic qualities. In future the musical art sector must create many songs which become a national treasure with high ideological and artistic qualities. Songs of this kind are not something special. They are those the people enjoy singing. Organizations must produce songs of national treasure with material based on life. In order to create these songs, one must make it a habit to produce them to be pleasant with the materials derived from life. One cannot produce excellent songs if one proceeds from a subjective desire to create songs of national treasure. Songs must be portrayed well. If a song s not portrayed well, it cannot prove its worth no matter how excellent it is.

The Juche oriented stand and principles clarified by the great leader Comrade Kim Il Sung conform with the principles of the communist movement and Marxism Leninism. The communist movement is a struggle to free the people from all forms of subordination and restriction. Marxism Leninism which clarified the working class theory strategy and tactics of revolutionary struggle is not a dogma but a guide to action. To adhere to the Juche standpoint in the revolution and construction conform with the essential character of Marxism Leninism. The Juche idea is a brilliant fruit of the great leader comrade Kim Il Sung's ideological and theoretical activities which cover more than half a century, it is an ideological and theoretical crystallization of the Korean revolution. The Juche idea gives a full systematization of the thoughts and theories which have been developed enriched and newly advanced in the course of revolutionary struggle under the banner of Marxism Leninism. Only when we advance along the road indicated by the Juche idea, can we overcome all shades of opportunism and staunchly uphold the revolutionary principles of Marxism Leninsm.