

Independence, Creativity and Consciousness are the Social Qualities of Man

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Having a clear understanding of the social qualities of man poses itself as the most important problem in understanding his essential characteristics.

Knowledge of the social qualities of man is the basis of understanding the essential characteristics of man, considering him as a social being.

The Juche idea has, on a scientific basis, newly clarified that independence, creativity and consciousness of man are the social qualities.

The great leader Comrade **Kim Jong Il** said as follows.

“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.”(“ON THE JUCHE PHILOSOPHY” P. 158)

Man is a social being with independence, creativity and consciousness.

This fundamentally distinguishes man from all the other material beings.

Man’s independence, creativity and consciousness are social qualities.

This is because, firstly, they are formed through the socio-historical course in which man forms social relations and conducts his activities.

Social qualities that are formed through the socio-historical course are man’s independence, creativity and consciousness.

This means that these qualities are not formed naturally but acquired by man through the socio-historical course in which he forms social relations and conducts his activities.

Man is a social being whose essential characteristics are independence, creativity and consciousness. However, these qualities are not naturally produced by man’s organic body itself when he was born but are formed through the socio-historical process. In other words, these qualities are formed through the course of forming a social collective and taking part in the social life.

Of course, independence, creativity and consciousness would be inconceivable without his highly developed organic body.

Man’s organic body is highly developed. In the sense of his highly developed organic body, man can be said to be the highest product of evolution and the most developed material being. However, his highly developed organic body itself does not produce his independence, creativity and consciousness.

Without his developed organic body, his independence, creativity and consciousness would be inconceivable, but his biological characteristics themselves do not produce his social attributes. That is why the origin of man’s independence, creativity and consciousness must not be sought in his developed organic body itself. If the origin of his essential qualities is sought in it, it is none other than seeking its origin in the diversity of the material components and the complexity of their combination and structure. This boils down to the 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. Therefore, 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. Thus, the origin of his independence, creativity and consciousness must be found in the fact that he is a social being.

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 his peculiar qualities which the other organisms can not acquire, and the social attributes that are formed and developed socially and historically, not given by his developed organic body. If man did not form a social collective and live and work in the social relationship, he could not have independence, creativity and consciousness.

Apart from his social life in which he forms a social collective and lives and works in the social relationship, he can never acquire independence, creativity and consciousness.

Before the emergence of society, man's essential qualities, that is, independence, creativity and consciousness, could not exist even in any embryonic form.

They were formed only after man was born, through his social life, his social practical activities.

After all, independence, creativity and consciousness are only found in man; yet, they are formed through the social life and social practical activities of man. To this respect, these qualities are granted by the society, not by nature; they are social qualities.

As seen above, independence, creativity and consciousness are social attributes that are formed social-historically.

Secondly, independence, creativity and consciousness are social attributes because they are developed through the socio-historical process of his living and working in the social relationship.

Independence, creativity and consciousness are social attributes that are developed through the socio-historical process of his living and working in the social relationship.

This means that these qualities never remain immutable, but continuously develop with the development of the social life and the social practice.

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

It is a special quality that only man has.

In the early days, man, whose level of independence was very low, was passive in opposing everything old and making the nature and society serve him.

Creativity is an attribute of social man who endeavors to transform the world purposefully and consciously and shapes his destiny.

To transform the world purposefully and consciously and shape his destiny is an attribute peculiar to man, a social being.

At the time of birth of mankind, man's level of creativity was very low; his activity to renovate everything obsolete in the nature and society, create new things and transform them to be more favorable for him was on a very low level.

Consciousness is an attribute of social man which controls all his activities of understanding and transforming himself and the world.

This is also peculiar to man.

At the first stage of man's emergence, the level of the development of man's consciousness was very low. Thus, the level of his activities directs all activities of understanding and transforming himself, nature and society was also low.

But with the development of man's independence, creativity and consciousness, man's activities are conducted on the higher and higher level, and get more and more distinguished from the instinctive activities of animals, and become more and more purposeful and conscious.

The history of development of the human society is the history of man's development, and the development of man is, in essence, the development of the social qualities of man.

Man conducts cognitive and practical activities according to the level of development of his social qualities and these activities develop him into a social being with independence, creativity and consciousness.

Through the cognitive and practical activities, man has a higher demand for independence and enhances his creative ability and accordingly he conducts new activities as independence, creativity and consciousness develop. Society develops in line with the development level of man's independence, creativity and consciousness.

The history of development of society is, in this sense, the history of development of independence, creativity and consciousness of man.

Comparing the social life of man at the very early times and that of man living in today's world clearly shows that independence, creativity and consciousness are social qualities that are developed socio-historically.

A primary man's level of independence, creativity and consciousness was very low. Therefore, man's social practical life was very simple. They could do no more than picking fruits from trees in the nature and living collectively in caves.

Unlike animals, man has consciousness. With consciousness, man can correctly understand his demands and interests in the objective world, the essence and laws of the world and ways to reform the world to meet his own demands.

Man's consciousness is divided into ideological consciousness and knowledge and with them he conducts creative activities to reform the nature and the society, developing himself into an independent, creative and conscious being, a more powerful social being.

Today, man's level of development of independence, creativity and consciousness is very high; his purposeful and conscious activities to meet his ever-increasing independent demand for nature and society are conducted on a high level. This clearly shows that man's social qualities don't remain immutable, but continuously develop through the social life, social practice.

As can be seen from above, independence, creativity and consciousness are social qualities that are formed and developed socio-historically.

As the Juche idea clarified that independence, creativity and consciousness are social attributes that are formed and developed socially and historically, a correct understanding of the essential qualities of man could be given and man's activity to transform nature and society can be accelerated.