



M.N.ROY'S CONCEPT OF RADICAL HUMANISM AN ANALYSIS

Dr. Surarapu. Bixsham

Associate Professor of Political Science

New Science College, Ameerpet, Hyderabad.

Abstract;

Manabendra Nath Roy was the most successful Indian Philosopher of the 20th Century and a great speaker, the efforts of many Indian revolutionaries are being discussed when it comes to National building, we have great history of leaders who were Political Militants and philosophers among them M.N. Roy was one of the top National leader. He was great patriarch, great Indian freedom fighter for India's independence from the colonial masters of British people, he want use the militant and violent methods against the English rulers and to overthrow the British Government for India's immediate independence. He left India in 1915 for an anticolonial rebellion in search of arms and weapons he went to Foreign Countries. In India, the idea of Communism was not known till the time he brought it, he is known as the 'Father of Indian Communism, he occupies a unique place among the Indian Political thought, in this article we will discuss about his views and ideology on Radical Humanism.

Keywords;

Successful, Philosopher, century, revolutionaries, National, building, political, Militants, patriarch, freedom, fighter, independence, colonial, masters, British, People, Government, violent, anticolonial, rebellion, arms, weapons, Foreign, Countries, Communism,

Introduction;

Manabendra Nath Roy was a great Indian freedom fighter, Indian National leader in Indian National Movement, he was the first Indian Communist leader, top Indian Political Philosopher, great speaker, his life went in flying from Country with fake passports and changed the name in order to cause rebel against British rulers. M.N. Roy left to abroad in 1915, it was the time there is a First World War from 1914 to 1918. The task to obtained funds and arms from Foreign Countries. His idea was to take arms from Germany in order to create insurgency against the colonial rule, but he was not able to secure arms then he went to different Countries like Maley, Indonesia, Philippines, Japan, Korea, and China, then at last, he visited San Francisco, United States in 1916. During this time, his organization was destroyed in India along with the death of his leader.

Manabendra Nath Roy's original name was Narendra Nath Bhattacharya, better known as M.N. Roy, he was a 20th century Indian Revolutionary, philosopher, Radical Activist and political theorist, he was founder of the Mexican Communist Party and the Communist Party of India [Tashkent group]. He was also a delegate to the Communist International Congress and Russian's aide to China, in the aftermath of World War -II, Roy moved away from orthodox Marxism to espouse the philosophy of Radical Humanism attempting to chart a third course between Liberalism and Communism.

M.N. Roy's Views on Radical Humanism;

Manabendra Nath Roy's concept 'Radical Humanism' this concept can also called as 'New Humanism' was developed out of the idea of 'Scientific Humanism'. Scientific Humanism may be broadly be understood as the belief that Science should be used to enhance human wellbeing and dignity, the idea of scientific humanism drew inspiration from 'Enlightenment'. In European History, Enlightenment refers to a general intellectual movement of eighteenth century when people's religious

and political life was set free from obscure and orthodox beliefs and new light was shed on the conduct of human affairs. This led to the growth of a new outlook, informed by reason and the power of Scientific Research and discovery. Old Superstitions were discarded by Scientific Method was developed.

Radical Humanism as conceived by M.N. Roy is a philosophy containing three concepts of freedom, reason and morality. Roy was wanted to create a society of liberated, moral and rational individual, he writes that man must be measure of all things, individual was considered by him as the creator of Society and the State. The Sovereignty and Freedom of individual was the foundation of Democracy. Roy argued that the main goal of man-made institutions was to enlarge and broaden individual freedom and Economic Equality.

Radical Humanism is also known as 'New Humanism' which is new in the sense that it accepts a new conceptions of man. New Humanism is based on the researches of Physical Science, Physiology, and other branches of knowledge. Roy was inspired by the Humanist Phase of intellectual works by the philosophical radicals like Hutcheson, Shaftsbury and Buchanan and their critical approach to the contemporary political, social and economic situation. New Humanism is cosmopolitan in its outlook, it replaces the spirit of Nationalism by the spirit of World brotherhood, it is pledged to the ideal of Commonwealth and Fraternity freeman.

Main Features of Radical Humanism or New Humanism;

1. It is an urge for human freedom for the realization of his creative faculties, ignorance is the biggest obstacle in the way to human freedom. Scientific knowledge alone can help to restore human freedom
2. Man is rational being, his nature is not to believe, but to question, to enquire and to know, scientific knowledge alone liberates man from time honored prejudices.
3. For creating a new World of liberty and social justice, revolution must go beyond an economic organization of society. New Humanism advocates a social reconstruction of the World as a common wealth and fraternity of free men.
4. Human being's rational nature prompts him to be moral, not under any compulsion, but voluntarily, the source of morality is embedded in human nature itself.
5. Roy point out that the brain, as an instrument of thought, is owned individually, it cannot be possessed collectively. He holds that education is indispensable to achieve the goal of New Humanism or Radical Humanism, it makes the individual conscious of his potentialities, helps him to think rationally and promotes his critical faculties.
6. Roy argued that the individual rather than any collective entity such as a Nation or Class can attain the goal of freedom, according to him. Marxism originally emerged as a liberating and revolutionary ideology, but it sacrificed individual freedom at the altar of collective ego.
7. Roy maintained that Liberalism, as the political philosophy of democracy, proclaimed individual freedom. It has placed atomized individual in a powerless and helpless position in competitive World, its doctrine of 'Laissez faire' perpetuates exploitation of man by man. It negates the liberating doctrine of individualism.
8. Roy made relentless attack on the premises of religion and metaphysical philosophy which he calls them the embodiment of human ignorance, according to him, religion has made man a spiritual slave.
9. Roy's Radical Humanism is a new philosophy which is a Synthesis between the History of Material Progress and that should be designed as 'Physical Realism'

Conclusion;

Innovation was in the blood of Manabendra Nath Roy. He was Radical Activist, confident leader, renowned writer, and political theorist, his contributions both Nationally and Internationally is highly acknowledged. With his recommendation

of communism to Indians as a weapon of freedom struggle till the concept of Radical Humanism, he was praised a lot. M.N.Roy's Radical Humanism an a ideal theory, this theory can also called as New Humanism, he developed this theory out of the idea of Scientific Humanism, this Radical Humanism is based on researches of physical science , sociology physiology and other branches of Knowledge. Roy was inspired by the humanist phase of the intellectual works, the Radical Humanism is the compromise between the liberalism and Communism.

References;

1. Appadorai, A; Indian Political Thinking, Oxford University Press, New Delhi, 1971
2. Ghosh, S ; Political Ideas and Movement in India, Allied, New Delhi, 1975
3. Mahadevan, T.P.M; Contemporary Indian Philosophy, Sterling, New Delhi, 1981
4. Roy, M.N. Science and Philosophy, Ajanta Publications, New Delhi, 1984
5. Roy, M.N. New Orientation, Renaissance Publishers, Calcutta. 1946