



# **M.N. ROY'S IDEAS OF PARTY-LESS DEMOCRACY, CO-OPERATIVE ECONOMY AND CULTURAL REVOLUTION**

## **A Study**

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### Abstract;

Manabendra Nath Roy's original name was Narendra Nath Battacharya better known as M.N. Roy, he was 20<sup>th</sup> century Indian Revolutionary, Philosopher, Radical activist and Political theorist, he founder of the Mexican Communist Party and the Communist Party of India connected to the Tashkent group. He was also delegate to the Communist International Congresses and Russia's aide to China in the aftermath of World War- II, M.N. Roy was moved away from orthodox Marxism to espouse the philosophy of Radical Humanism, attempting to chart a third course between liberalism and Communism, originally, Roy was belonging to Sakta Brahmins family of hereditary priests, his paternal grandfather was the head priest of the goddess Kheputeswari in the village of Kheput, his father also served as priest before moving to the village of Arbelia. Roy belonging to the Priest family but he courageously, he want use violent methods against British rulers for immediate independence to India and he became an International Communist and Marxist. He had intense passion for freedom and his search for truth led him to seek new ideas and ways to reject the old ones which he found inadequate to achieve freedom and truth. In this study we will observe his ideas of Party-less Democracy, Co-operative Economy and Cultural Revolution.

### Keywords;

Revolutionary, Philosopher, Radical, Political, Theorist, Founder, Communist, International, Marxism, espouse, philosophy, Liberalism, Hereditary, Priests, paternal, Goddess, Courageously, Violent, Freedom, Independence, Truth, Study, Democracy, Economy, Cultural Revolution.

### Introduction;

Manabendra Nath Roy was unapologetic for his views against British Colonial Rule, declaring the oppressed people and exploited classes are not obliged to respect the moral philosophy of the ruling power. A despotic power is always overthrown by force. The force employed in this process is not criminal. M.N. Roy was a born revolutionary, in his early years he was influenced by Swami Vivekananda, Bankim Chandra Chatarjee, Swami Ramtirtha, Dayananda Saraswati and Jatin Mukherjee. At the age of fourteen years he joined the revolutionary movement for India's independence. He actively participated in the Swadeshi Movement and anti-partition movement in Bengal in 1905, he was arrested in 1907 in connection with a political dacoit in Calcutta and in 1910. He was arrested in connection with the Howrah Conspiracy case. Inspired by revolutionary terrorism, M.N. Roy was politically baptized when he was entrusted with the task of receiving a German steamer carrying arms for the revolutionary terrorists.

Due the failure of smuggle arms in ships and the plan for an armed insurrection against the British was aborted. Roy was arrested 1915 in connection with another political dacoit in Calcutta and in the same year he fled to Dutch Indies, he also went to Java, Philippines, Korea, Manchuria, Japan, China, U.S.A. and Mexico, he reached San Francisco in late 1915, it was here that he came in contact with the Indian revolutionaries and Indian students who were working for India's struggle for independence. Then he went to Mexico in 1916, here, he contributed several articles about India's poverty and the method in which the British were exploiting Indian wealth and resources and also M.N. Roy expressed his valuable ideas and views on Party-less Democracy, Co-operative Economy and Cultural Revolution.

M.N. Roy's Idea of Party- Less Democracy;

M.N. Roy's theory of party-less Democracy has two dimensions; his denunciation of the party system and his design of a social order in which there is no room for the scramble power, his indictment is based on his belief and critical opinion of party politics. He strongly believed that democracy can be run without political parties for him, the political parties stand for the scramble for power. He explained how the party rule meant misrepresentation of the people.

The party system destroys democracy by denying the individuals any significant opportunity for effective political action, a representative Government represents only the party which controls it and the membership of even the largest party is only a small fraction of the people. Thus, it signifies rule of minority, according to Roy, the political parties work for the good of the leaders in the name of the good of people leading to dishonesty and corruption.

M.N. Roy is not merely critical of the party system, he also suggests a scheme of his new social order in which rule of the self-seeking opportunistic party politicians, is replaced by the role of the educated people, he proposes that there will be a thoroughly decentralized order [through local people's committees] in which most of the functions of the present State will be performed by free and voluntary associations like co-operative societies of the enlightened people, the State would become identical with society. State's function would be confined to an overall coordination and harmonization social life in a Country as whole.

But, it may be said that the alternative suggested by Roy is not as clear and workable as his attack on the representative democracy, from the practical experience, it may be said that representative democracy succeeded in a Country like Britain so much so that most of the Countries have appreciated and adopted the system.

Roy's Co-operative Economy [Economic Philosophy]

M.N. Roy disagreed with all the existing ideologies like Capitalism, Socialism, Welfare State, and Gandhian Economics, Capitalism justifies free competition leading to gross economic inequalities and exploitation of man by man. Socialism results in excessive Government and the individual freedom would be at stake, even in welfare state, there would be no human exploitation for the obvious reason that there is no room for co-operation. According to Roy, Gandhian economics that lays focus of rural and small scale industry could not solve the gigantic economic problems of India, therefore, Roy lays focus on industrialization on the lines of modern economic development.

Roy's economic philosophy sought to integrate economic democracy with political democracy in a way that competition is replaced by co-operation and planning is reconciled with freedom, his economic philosophy has three essential characteristics;

1. He stands for cooperative economy, the element of cooperation forms an integral part of human nature, the entire economic activity shall be conducted by the multi-purpose co-operative societies at all levels regional, provincial and National.
2. Roy's scheme of co-operative economy desires not a right but a highly flexible system of planning. In order to be flexible, he proposes that planning should be from the bottom through the network of co-operative societies.
3. Roy tries to establish a balance between the role of cooperative societies and the need for economic development on modern, scientific and technological lines.

M.N. Roy's economic philosophy was an attempt to reconcile the problem of economic development with human urge for freedom, his hallmarks of his economic philosophy are Cooperation, Decentralization and Planned Development.

M.N. Roy's Cultural Revolution;

According to M.N. Roy, Revolution is a Rapid change brought about not by Class War but brought about through the agency of human will, any theory of revolution according to Roy, that restricts freedom is to be rejected. As against the Proletariat Revolution. Roy argued that revolutions are heralded by iconoclastic ideas conceived by gifted individuals, he opines that leadership must be in the hands of the middle class intelligentsia who have outgrown their class interest.

If man is the maker of history, man must first be made, not the institutions but philosophy will change man, therefore, the job of philosopher revolutionaries is to revolutionize the outlook of the people and bring about a philosophical regeneration. Thus, the level of social progress or revolution is not Class War but Philosophy. The crucial issue here is not Proletariat Revolution, but it is bring about a Philosophical Revolution.

Conclusion;

Manabendra Nath Roy was one of the most learned personalities during the freedom struggle and one of the few philosophers of modern India, he started as a Marxist but gradually moved towards Radical Humanism which is considered to be his biggest contribution. He is also one of India's more colorful and unusual international revolutionaries, he was the founder of the Mexican Communist Party and the Communist Party of India. He delegate to Congress of the Communist International and Russia's aid to China, he was one of the first leaders who injected Marxism into the practical Politics of India. However, he was proved to be a complete failure in Politics. But, being a Communist and Marxist, he also criticized the both and he differed with the ideology of Lenin and Stalin on the issue to support the Nationalist Parties like Indian National Congress in India and Kuomintang in China, once imperialist powers are expelled, then efforts should be made for bringing Communism. And also, he proposed his valuable ideas on Party-less Democracy, on Co-operative Economy and Cultural Revolution.

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