

Thoughts of M N Roy on Radical Humanism and Democracy

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ABSTRACT

This research paper focuses on M N Roy's thoughts on his political philosophy, Radical humanism, and democracy. Western political ideologies, capitalism, and socialism unfit to the Indian context. Therefore, there is necessary to think of an alternative political system. Radical humanism has the potentiality to resolve the problems of capitalism and socialism. It is focused on man and his overall development without destroying his freedom as a citizen of the country. It is rooted in the scientific understanding of man and nature. Radical humanism is an amalgamation of the principles of non-violent principles Gandhism and scientific and rational approach of Marxism. M N Roy's Radical humanism tries to find a final remedy to the real problems of the world. Communism crushes human freedom and capitalism shapes based on exploitation. Radical humanism stands on the concept of dignity, freedom, fraternity, and equality. For producing equality, fraternity and liberty cannot sacrifice and equality has no value without fraternity or liberty. M N Roy's Radical humanism ensures the citizens access the three-liberty, equality, and fraternity.

KEYWORDS: Radical humanism, democracy, freedom, morality, rationality, equality, fraternity.

INTRODUCTION

M N Roy's radical humanism tries to place a human being in the right perspective and proposes to develop the complete personality of all citizens in the country. Radical humanism has focused on man, society, and nation. India is very anxious to know why these renowned systems of the world, such as the capitalist system and communist system continuously fail in the practical sense. Humanity has experimented and experienced communist ideology and capitalist ideology. India has a glorious tradition of culture and philosophy. Western ideologies are unfit to the Indian context. Problems, which we face today, are the result of blind following of western ideologies in our country. Our country needs an alternative to these failed systems of the world.

Radical humanism has rooted in the scientific understanding of human beings. Every country has its own historical, socio-economic situation; remedies imported from other parts of the world cannot fit the Indian situation. It is illogical that the successful implementation of one ideology can work in another country. For example, the basic organic activity is the same in all human beings of the world. The medicines are helpful to cure the disease of the persons in England. The same medicine cannot work in the persons of our country. Diseases normally depend upon the climate, water, and dietary habit and hereditary. External symptoms may be similar but the same medicine cannot cure all persons in the world. We adopt illogical and impractical ideologies in our country and crying for a permanent remedy. We are always looking in the west for the remedy. We are in such a situation that we sit on the golden treasure and we always look outside for developing the nation.

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The experiment and experience in the life of M N Roy are a golden treasure before us. He was the founder of the Communist Party of India and the follower of western political philosophy, Marxism in India. When Marxism entered in our country, Mahatma Gandhi had formulated his philosophy, Gandhism. Modern political thought in India has largely influenced by the interaction of diverse political ideas. M N Roy's political philosophy, Radical Humanism can study as an amalgamation of moral, non-violent, and truthfulness of Gandhism and scientific and rational approach of Marxism. Roy's Radical Humanism founded on the materialistic and spiritual point of view. His materialism has based on scientific temper. His spiritualism does not have any relation to religion. According to M N Roy, the rationality of man comes from reason in nature, and man's moral sense derives from his rationality. M N Roy emphatically rejects religious supernaturalism.

In the later period of his life after a close study of the practical failure of Marxism all over the world, he had lost his faith in Marxism. Roy's radical humanism is an attempt to find a final remedy to the real problems of the world. When the influence of Marxism was declining, all over the world indicate that M N Roy was a forerunner and great visionary of the world. The failure of communism in Russia now has convinced us that the ultimate cause of problems cannot trace to the economic factor only. The ultimate key to man's progress is his urge for freedom and reason. Man's rationality and urge for freedom are the basic features of human nature. These urges have normally not seen at the conscious level of many people. M N Roy categorically said

that these urges for freedom are the most basic human urge. Communism crushes the basic urge of the human being.

Owing to this reason, M N Roy had started to re-examine the communist theories even though he had earlier accepted communism as his philosophy. He witnessed that the way communism had established in Russia, he could not agree with them. He found that it was a regime of tyranny and slavery. Stalin had entirely discarded the moral leadership of the progressive forces in Russia. He did not blame any leader for the misdirection of the communism. He tried to find out the root cause of the communist philosophy from which Stalin and his fellow leaders operate their actions. Lastly, he found communism's negligence of man as an individual. "Man had been reduced to the position of a helpless pawn in the hands of blind economic forces and an insignificant unit in the broad collectivity of a class. He was denied independence as well as sovereignty." (V B Karnik, M N Roy, 85) He understood that neither capitalism nor communism could find any solution to settle the problems of the man.

M N Roy had long experience in Europe and witnessed defects of parliamentary democracy in the political and economic fields. Communism advocated a dictatorship of the proletariat and centralized planning as a remedy to solve the defects of parliamentary democracy in Europe. Communism made man as a slave to the state under the dictatorship of the party leader. Instead of the dictatorship of the proletariat, Russia had undergone through the dictatorship of Stalin. Therefore, he contemplated to look beyond communism and formulated a school of thought, which would guarantee the freedom and complete development of man under political and economic institutions. M N Roy proposed the organized democracy and co-operative economy as a solution to the crisis. For this purpose, there should be a philosophical foundation for both organized democracy and co-operative economy. His newly formed philosophy, Radical humanism can lay a foundation for organizing democracy and co-operative economy.

The freedom of man has the most important value in radical humanism. All human values are derived from this fundamental value. M N Roy defined the concept of freedom: The function of life is to live. The basic incentive of organic becoming is the struggle for survival. It goes on throughout the long process of biological evolution until in man it becomes the conscious urge for freedom-the supreme human value. The beginning of man's endless struggle for freedom lies in the animal struggle for survival. Everything that man has done every one of his acts, cultural progress, scientific achievements, artistic creation-everything has been motivated by that one urge. Man is finite, while the universe is infinite, and his environment, in the last analysis, is the whole universe. Consequently, his struggle for freedom is eternal; he can never conquer the universe. Therefore, the urge for freedom is the only eternal thing in the human world. This urge enables man to acquire knowledge; he conquers his environment by knowing. (M N Roy, New Orientation, p.23)

As a philosophy, radical humanism covers the complete activity and existence of man from his abstract thought to social and political reconstruction. According to this philosophy, the universe is a law-governed system and man is an integral part of the physical universe. Therefore, man is

essentially rational. The reason in man is a reflection of the harmony of the universe. Man is moral because he is rational. When rationality is developing, morality grows in man. According to Roy, "The social struggle for human progress, the entire process of human evolution is nothing but the continuation of the struggle for existence on a higher level, where that struggle is no longer guided by instinct and natural selection but by intelligence, choice, and reasoning." (M N Roy, Science and Philosophy, p.23) In the past, it was impossible to understand the relationship between nature and man but now modern science resolved this difficulty. Therefore, understanding radical humanism can go to the root cause of every problem and resolve them scientifically.

Therefore, M N Roy has formulated a new scientific humanism in his last stage of life after scientific analysis of human nature. Man is selfish and self-centered as well as social and cooperative at the same time. M N Roy had considered the dual nature of man very seriously. All social and economic problems can solve through mutual cooperation. The recognition of this mutual sustenance and cooperation is the core point of Roy's philosophy. Mutual sustenance and cooperation is the basic characteristic of modern civilization. For building modern civilized India, India needs to spread the humanistic ideology of M N Roy. His political philosophy has a humanistic approach to solve the problems of human beings. Indian Constitution assures the sovereign right to the citizens of our country, but our democracy has somewhere failed to keep a humanistic approach in its practical sense. India can do miraculous results through a better understanding of the Radical Humanism. The public can access Social Justice and Economic Justice through the humanistic approach without violence. The radical humanism and democracy should integrate into the mainstream of our national life.

Radical humanism is the connecting thread to resolve the problems amicably. M N Roy's philosophy stands on the concept of dignity, freedom, and human values. The individual development is preferred to society and individuals can enjoy the freedom in society. Therefore, radical humanism can save our radical democracy and basic principles of liberty, fraternity, equality, and justice in our constitution. The future of democracy is depending upon the qualitative and quantitative human development and its management. There is a need to expand and spread the political philosophy, radical Humanism.

In the final stage of M N Roy's life, he was against the partyocracy and the hollowness of our democratic practice without providing social and economic justice to all. M N Roy's contribution to the Indian political scene has been either underscored or neglected. In reality, his ideas and vast experience all over the world as a political thinker and revolutionary and successful participation in many revolutions of the world but he failed in his motherland. His dreams of developing a strong, prosperous, civilized, rational, secular, and humanistic democracy remained an unfulfilled dream.

His writings in English have immense relevance and value today in the present national scenario. Through his intellectual analysis, he discovered the deficiencies and inadequacies in the system and predicted the dangers of practicing party-based politics. The present scenario of

socio-economic life in India is underlined the fears of M N Roy. Therefore, the thought of M N Roy can save our country from the problems of the whirlpool. Radical Humanism must spread into the vein of every nook and corner of the country and every political worker, and then only the disillusioned conditions of dirty party politics in India shall be purified. Radical Humanism can lead the nation towards the path of truth and sustenance of development.

CONCLUSION

For the disease in each place in the nation, remedy suitable to that place must be sought. Many remedies have found, but they are not functioning because the remedies are not from within. Democracy grants individual liberty, but that democracy is used by the capitalist system for the exploitation of the masses and monopoly on people. Socialism was brought in to end exploitation, but it destroyed the freedom, dignity, and individuality. We have adopted the slogans of Fraternity, Liberty, and Equality in our Constitution. For producing equality, we cannot sacrifice

the fraternity and liberty of others. Equality has no value without fraternity or liberty. Radical Humanism can enable the citizens of our country to access the three without hurting each other. No system of the world has until this date brought all the three. However, in M N Roy's political philosophy, Radical humanism can solve this conundrum and achieve all three-Liberty, Equality, and Fraternity.

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