

STUDY THE RELEVANCE OF HUMANISM OF M. N. ROY IN MODERN TIMES

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ABSTRACT

M. N. Roy personified India's revolutionary history. Because he was a fourteen-year-old lad, Roy joined the uprising against the school principal's directive. M.N. Roy was initially sceptical of Gandhi, but Jatinder Nath Das persuaded him otherwise. Later, he met Anushilan Smithi, who was instrumental in his rise to prominence on a global scale. He was introduced to Marx under the impression that the philosopher possessed superior methods for improving the lot of the poor. He spoke out strongly against Gandhi and the INC, arguing that their idea was unproven. When Roy proposed that the Congress Party offer support to the British government in its fight against Hitler, the Uttar Pradesh Congress Committee expelled him from the party in 1939. When Roy disagreed with Lenin's 21-Point Programme, he was kicked out of the International Communist Movement. As a result, he came to appreciate Gandhiji's nonviolent strategies and the Charkha Movement. The purpose of this research is to understand why Roy initially supported Gandhi but then became an outspoken opponent of him after learning about Marxism. After that, he started making Marxist criticisms and got back on the Gandhian ship. What led Roy away from Marxism and into the arms of radical humanism and, ultimately, politics, is also covered here. To fully grasp his evolution is critical, since he used these principles as a measuring stick in his fight to improve the lives of the underprivileged. The purpose of bringing this document here is, presumably, to have it read. Academics, thinkers, and researchers can all improve their work by adopting Roy's philosophical outlook. The study presented in this paper adopts a radical-humanist perspective in its pursuit of a long-term answer to the world's most pressing problems.

Keywords: Gandhian Philosophy; M.N. Roy, Marxism; Political Radicalism; Humanism; Political Philosophy; Indian Independence Movement.

1.INTRODUCTION

When it came to politics and philosophy in modern India, N. Roy was one of the most intriguing figures, albeit also one of the most divisive. In the course of his intellectual development, he changed his mind about everything, from being a nationalist revolutionary to an enthusiastic Marxist to being a radical humanist. [1] Roy made an effort to separate philosophy from

religion and explain it scientifically. He argued that the prevalence of religious ideas and theological dogmas prevented any progress in philosophy. Having come to terms with the true nature of man, he recognised the necessity for a new and truly revolutionary social and political philosophy that would inject a fresh and energising ethical vision. Roy made an effort in this direction when he established his own philosophical system called "Radical Humanism." This essay aims to examine his ideology of "radical humanism" and its continued relevance in the modern world. Humanism, as a philosophical movement, has, from its inception to the present, been preoccupied with man and his potential. Humanism is based on the beliefs that people are basically good and can make endless improvements to their lives and the world around them; that human efforts can overcome any obstacle to progress; and that if people are given complete freedom, they will use it for the greater good of society. N. Roy advocated a fresh perspective on humanism that is tailored to the needs of individual men in any culture. In light of these shortcomings, he develops a novel humanism. [4] Beginning with an exploration of human nature, he led a campaign to revitalise humanism. A man's coming of age marks the beginning of his existence and his final destination. Roy maintains that the idea that there is a power greater than humanity provides no foundation upon which humanism can be built. In contrast to earlier types of humanism, which were more poetic and romantic, Roy asserts that his new humanism is integral humanism, which is founded only on scientific knowledge of man and human nature. [2] He takes a more scientific view of humanity. According to Roy, radical humanism is more than just a theory on politics, economics, and society. It's a set of rules that apply to every aspect of a person's life and society and point the path toward acceptance. Roy looked to the universe's rule of law as a place to find the origin of human reason. He believed that man's capacity for reason was hardwired into him. Consciousness, a feature of life, consists of an awareness of the whole human environment, which, according to Roy, is the means through which reason develops. Because it has its origins in inanimate nature, reason is not a mystery concept. Human logic is just a reflection of the innate rationality of the natural world. The reason, according to him, is "the rhythm of the cosmos." He, like Hobbes, believed that humans are fundamentally rational creatures. Roy said Hobbes was "unjustly maligned" for his views on human nature. Rationalism is the cornerstone of the radical humanist theoretical framework. His core belief is that all matters must be settled rationally before being accepted, although he never defines "reason" in any meaningful way. Furthermore, he has not provided a universally accepted criterion for distinguishing between rationality and irrationality. Roy oversimplified the issue of human nature by characterising men as logical. As a result of Roy's views on human nature, the foundations of modern government were laid. He reasoned that man had created them in an effort to secure his own independence. Consequently, the state and society are instrumental in fostering human flourishing because man is an end in and of himself.[3]

Humanism as a New Movement in M.N. Roy's

Later in life, Roy was a prominent advocate for "New Humanism," a philosophical movement. Nonetheless, Roy was affected by other humanists as well, including Protagoras, Erasmus,

James Buchanan, and Johann Gottfried Herder. Roy felt that ever since the development of science, there has been a freeing up of man's creative powers. Science freed him from the shackles of supernatural beliefs and extraterrestrial phobias. Philosophical radicals like Hutcheson, Shaftesbury, and Bentham, who took a critical stance toward contemporary political, social, and economic problems, have had a significant impact on Roy's humanist intellectual activity. These radical thinkers in philosophy pushed for people to solve social issues on their own.[6]

Roy was concerned that the objectivity of moral standards would be lost over time and that there was a pressing need to reassert humanist values in the wake of the widespread nihilism and cultural crisis that modern civilization is experiencing. Roy believes that most intellectuals, in place of the prevalent scepticism and pervasive nihilism, are longing for a sense of moral stability. [7] As a matter of fact, Roy advocated for a new humanism that centres on empirical evidence and the moral compass of the secular mind. He believed that humanity's only problem was the need to adopt a materialist cosmology and a rationalist humanism ethic.

It is Roy's firm belief that we as a species are currently undergoing a time of crisis. The primary issue is how to protect people's independence against the totalitarianism of the superstate. The age-old economic conundrum of where to put all that money and all those workers has been solved. [5] This issue, however, must be addressed head-on in order to benefit the repressed human race as a whole. Plus, Roy agrees that human beings evolved as a natural result of the physical universe. Man, he opined, is rational, and his ability to reason is his reflection of the harmony of the cosmos. That's why we may say that while reason is an emergent property of biological evolution, it's a metaphysical reality that's always been present. This rationality of man is where we should go for ethical standards. As a result of humankind's search for community and mutual benefit, morality has developed as a viable solution. The human race is a living, breathing component of the cosmos.

Therefore, it is without foundation to imagine man as an abstraction, cut off from his body and his community. In the eyes of the New Humanists, humans are best understood as networks of interdependence. This emerging scientific humanism argues for a conception of man as organic to the wider cosmos, one that is the product of his evolutionary function. [2] Studies in physics, sociology, physiology, and other fields form the basis for Roy's humanism. The philosophy of materialism serves as its theoretical basis, while mechanical approaches form its methodological cornerstone. It proclaims faith in man's creative potential not just on the basis of blind faith but also on the evidence of extensive scientific and historical studies that attest to man's innovative and fruitful endeavours.

According to New Humanism, man's creative achievements in comprehending and partially conquering nature are more significant than his superior physical form. In other words, New Humanism argues that despite man's biological roots, he is not reducible to his material

surroundings. Roy's New Humanism is not predicated on emotive outpourings or mushy poetry, but on mechanistic cosmology and materialist metaphysics.[4]

2.MATERIALS AND METHOD

This study used a descriptive design as well as quantitative and qualitative methods. Data was gathered from secondary resources such as print and online media as well as books, journals, and company websites. In order to finish the task of writing this paper, the focus throughout the article remained on secondary sources.

Radical Marxism.

The term "humanism," which comes from the Latin word "humanus," refers to a philosophical perspective that emphasises the importance of caring about people and the world around them. Several philosophical schools, especially those in France and Germany, have made significant contributions to the history of humanism. But they all agree on one thing: man is of paramount value. The humanists' stance is that man is naturally good and can keep getting better until he achieves perfection. Between the years of 1940 and 1947, M.N. Roy identified as a radical rather than an Orthodox Christian. Integral scientific humanism, sometimes known as "New Humanism," is what he developed later. [8] A manifesto for New Humanism, written by Roy in August 1947, explains that the politician's beliefs are grounded in reason and morality rather than dogma. Some temporary compromise in behaviour may be permissible in critical movements when larger issues are involved and greater things are at stake, but when practices repugnant to ethical principles are at play, Roy said, "most revolutionary political practice should be guided by the Jesuitic dictum." The end justifies the means. The final sanction of revolution being its normative appeal -- the appeal for social justice -- logically, it can ever achieve the answer to all of these questions.

Radical Humanism of M. N. Roy

Having realised his own helplessness in the face of the forces of nature, M. N. Roy envisioned God as a source of salvation, on whom he could rely and submit completely. After several hundred years of struggle, man has finally shed the delusion of his connection to God. Humanity's rebellion against the tyranny of organised religion in Europe is best summed up by the Renaissance. Humanity made great strides toward contemporary civilization after being freed from the constraints of theology and the biases of supernaturalism. It was in this context that Roy came to believe that a new philosophy was needed to usher in the age of man. This philosophy, he reasoned, needed to be one that was primarily concerned with human life, one that would free the human spirit, and one that would explain all the phenomena of nature and experiences of human life without resorting to supernatural powers. [9] This, in Roy's view, marked the beginning of a descendant civilization and the end of the humanist tradition that had previously prevailed. M.N. Roy, weighing in on the subject from his own perspective, says

As Roy put it, "The eclipse of the humanist heritage is the course of this degeneration and decay." Roy said that modern civilization led the decline because it abandoned humanism and instead made men subservient to institutions.

Gandhi's Period

Roy understood that Gandhi helped many people, but he never stopped to think about the value of Gandhiji's nonviolence and personal Satyagraha. Sudipta Kaviraj claims that even the Charkha, an object of Roy's contempt in later life, has symbolic practical value. He even connected Gandhi to St. Thomas Aquinas, Savonarola, and Francis of Assisi in his book "One Year of Independence." Even when Roy was denouncing Marxism, his ideas were similar to those of the Marxists he was attacking. Although he was critical of Marx's beliefs, he nonetheless saw him as "the liberator of humanity." This broad assessment of the national and colonial challenges provides Roy with his fundamental theoretical foundation for judging Gandhi and his political ideology. Perhaps the best and most convincing critique of Gandhi's social and political views is M. N. Roy's Marxist perspective. [3] Roy's radicalism, which sought to redefine the national bourgeoisie's ideological aim in India, seemed to have been obviously inspired by the greater colonial milieu as well as by his philosophical views. Roy's efforts to integrate Marxist ideas with his own nationalism set him apart from other radicals. This nationalist and Marxist-inspired theory stands out for its "exceptional boldness of Roy's radicalism and a tragic heteronomy inside its historical consciousness," as the author puts it. He argued that Gandhism was the most significant philosophy of class collaboration within the nationalist movement. While Roy agreed with Gandhi's assessment of capitalist society, he rejected Gandhi's proposed solution as unrealistic and impractical. He went on to add that "one need not be sentimental in the present order of society" and that "capitalism will not collapse because sentimental humanitarians find it full of cruelty and injustice, but because of its basic difficulties" to see why capitalism was required in some locations. Gandhi played an important role in realising the destructive effects of capitalism when it was introduced to India in the form of large capitalist industries that wiped out the country's thriving handicraft and small business sectors. [5] Gandhi's mobilisation of the people in the 1919 anti-Rowlat Satyagraha was described by Roy as follows: "By the inauguration of the campaign of Satyagraha (passive resistance to evil), an active vent was given to the opposition, which could thus transcend the limits of mere indignation meetings and passing revolutions of protest." The British gave the Indian people a voice when they had no one else to challenge their rule. It's important to recognise the clear rupture with tradition that Gandhi initiated. Satyagraha has "penetrated the communities," despite its limited objective due to its inherent weakness. Despite Roy's dismissal of nonviolence and satyagraha as narrow political doctrines, Gandhi was, in his opinion, the most significant leader because he brought previously excluded communities into nationalist politics. Both Gandhi's nationalist political groups and those who supported imperialism benefited from the nonviolence cult. Roy saw that the revolutionary fervour of the masses was being kept in check by the application of nonviolence.[7]

Political Career Stage

The New Humanism of M. N. Roy is a significant development in the field of political philosophy. The political concept known as "New Humanism" will not go away anytime soon. Roy recognised that the current calamity necessitates a shift in political and social perspectives. Roy, as we have established, joined the I.N.C. with the intention of radicalising it from within, i.e., changing its doctrine. Thereafter, he established the League of Radical Congressmen. [6] The International Communist Party expelled him from their ranks as well. He went on to attack political parties, saying that their members put party interests ahead of the interests of the population after forming a party to advance radical humanism. If Roy's vision of radical democracy is to come to fruition, it will be a highly decentralised democracy based on a network of people's countries in which individuals exercise long-term democratic authority over the state. Roy's ideal of radical democracy takes into account economic factors. He said that people can't realise their full intellectual and human potential as a group until their basic material requirements are gradually met. [10] He asserts that an economic reform that guarantees a rising standard of living is vital to a radical Democratic state. The freedom of the masses' economy is crucial to their ability to achieve their goal of independence. The goal of radical democracy, in Roy's view, can only be achieved by a group of mentally healthy men working together with a common purpose to establish a free society. In line with the goal of liberty, they will act more as advisors, friends, and philosophers to the people, and their political decisions will be well-thought-out. A social renaissance, according to Roy, is impossible without a widespread, determined effort to educate the public on the principles of freedom and rational cooperative existence. Roy argues that social revolutions necessitate a rapidly developing system of people's committees and a variety of organisations, as well as a rapidly growing number of new Renaissance men. All aspects of the revolution's plan will be guided by the ideals of individual freedom, objective truth, and cooperative community. Since Roy believes that parliamentary democracy will amount to little more than a transfer of power, he has always preferred the development of radical democracy over parliamentary democracy. Competing factions will vie for control, as they do in any parliamentary system. If that happens, there's a good likelihood that favouritism and special treatment will become commonplace. Roy was an advocate for public ownership, modernization, and industrialization. public sector as opposed to the private sector. [8]

RESULT AND DISCUSSIONS

As a leading character in modern Indian thinking, M. N. Roy advocates a fresh take on humanism that is well-suited to the needs of men in Indian culture and society as well as men throughout the world. [9] The old humanism, which simply moved man's blind belief from God to man while man remained a mystery, himself a subject of faith, is replaced by his own kind of humanism, New or Scientific Humanism, which he establishes after realising a number of faults and defects in the current humanism. Beginning with an exploration of human nature, he launched a campaign for a humanist renaissance. Being a man is the starting point and the end

point of humanity. Roy maintains that there is no foundation for humanism in the idea that there is a power greater than man. [14] As opposed to earlier types of humanism, which were more poetic and romantic, Roy asserts that his new humanism is integral humanism, which is founded only on scientific knowledge of man and human nature. In his pursuit of human nature's mysteries, he takes a scientific tack. To a strict degree, everything about what we term man's nature, his qualities and abilities, may be inferred from the background of the physical cosmos. Roy believes that the biological evolution of man reveals a fundamentally rational quality in human nature.[13]

CONCLUSIONS

It's important to look for regionally suitable treatments for all diseases across the country. Many treatments have been developed; however, they all fail because they are external. Democracy protects personal freedom, while capitalism keeps the masses exploited and in its thrall. Socialism was implemented to abolish exploitation, but it destroyed people's autonomy, respect for others, and sense of self in the process. [12] Our Constitution's guiding principles are fraternity, liberty, and equality. To attain equality, we must not compromise the freedom and brotherhood of others. Equality is meaningless if it isn't accompanied by freedom and brotherhood. As a result of radical humanism, citizens of our country can enjoy all three without resorting to harmful behaviour toward one another. Until today, there hasn't been a global system that combines all three. [11] M. N. Roy's political ideology, "radical humanism," suggests that it may be possible to achieve liberty, equality, and brotherhood by addressing this problem. His proposal rests squarely on the foundation of sound reasoning. Roy's goal is to bring everyone back to their senses so that they can figure out how to fix the world's current crisis. Since man is a natural entity, he possesses the capacity to reason, as stated by Roy. Therefore, he is a reasonable person. Roy concludes that man is moral because of his rational nature. That which is reasonable is also moral, in Roy's view. As a means of achieving social harmony and harmonious coexistence, man seeks a rationalistic humanist ethics grounded in materialism and morality.[15]

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