



RADICAL HUMANISM PHILOSOPHY OF M.N. ROY: AN ANALYTICAL STUDY

Ms. Manda Baburao**Department of Political Science,
Gulbarga University, Kalaburagi, Karnataka.****ABSTRACT:**

Manabendra Nath Roy (1887-1954) is true nationalist, revolutionary thinker and political philosopher from Bengal. He was follower Marxism and later propounded Radical Humanism Philosophy. Radical Humanism emphasized individual freedom, democracy, and the importance of scientific reasoning in addressing social issues. Radical Humanism is a philosophy that champions individual freedom and a scientific approach to human welfare. He also emphasized Humanity, Equality and Fraternity for the development of India, which were become principles of the Indian Constitution. He combined anti-colonialism with socialist ideals, his call for global solidarity, and his dynamic strategies offer insights for modern activists grappling with globalization, inequality, and environmental challenges.

**KEYWORDS:** M.N. Roy, Anti-Colonialism, Socialism, Radical Humanism, India.**INTRODUCTION**

Manabendra Nath Roy (M.N. Roy) was a prominent Indian political theorist, revolutionary, and activist who played a significant role in the development of political radicalism in India and internationally. His ideas and actions evolved over time, reflecting his engagement with nationalism, communism, and later, radical humanism.

M.N. Roy was born in 21 March 1887 in a Village Arbalia located in 24 Parganas district of Bengal, India. Manabendra Nath Roy's father Dinabandhu Bhattacharjee was a Sanskrit teacher in a minor English school in Arbelia village of 24 Parganas of West Bengal. His mother's name was Basanta Kumari (Shil, 2022). He became involved in revolutionary activities at a young age, joining the nationalist movement against British colonial rule. Initially, he was associated with the Anushilan Samiti, a revolutionary group advocating armed struggle for India's independence. His early radicalism was rooted in anti-colonial nationalism and the use of violence as a means to achieve freedom.

In the early 1920s, Roy's political ideology underwent a significant transformation. After meeting with Soviet leaders like Lenin and Trotsky, he embraced Marxism and became a founding member of the Communist Party of India (CPI). Roy was one of the first Indians to engage with international communism and played a key role in linking India's struggle for independence with the global socialist movement. Roy argued that India's liberation required not only the end of British rule but also a social revolution to overthrow feudal and capitalist structures. He believed that the working class and peasantry should lead the struggle for independence, rather than the bourgeois nationalist leadership of the Indian National Congress.

RADICAL HUMANISM:

Roy moved away from orthodox Marxism and developed a philosophy he called "Radical Humanism." He rejected the dogmatism of both communism and capitalism, advocating instead for a rational, human-centered approach to politics and society. Radical Humanism emphasized individual freedom, democracy, and the importance of scientific reasoning in addressing social issues. He founded the Indian Renaissance Institute and the Radical Humanist Movement to promote his ideas, which continue to influence progressive thought in India.

The three pillars of radical humanism have been man, society, and nation. India is particularly interested in learning why the world's most well-known systems, such as capitalism and communism, continue to fail in practice. Humanity has experimented with and lived through communist and capitalist ideologies. India has a long and illustrious history of culture and philosophy. Western ideologies are inappropriate for India. The problems we are facing today are the outcome of our country's naive acceptance of western ideology. Our country requires an alternative to the world's broken systems. The scientific understanding of human beings lies at the heart of radical humanism (Naseem Ahmed, 2022).

In Roy's philosophy of Radical Humanism, a very high place to ethics has been given, because he believed that the modern crisis is essentially a moral crisis. Roy deduces his system of secular morality from his integral philosophy, which is neither institutional nor utilitarian. It is based on rationalism. Thus, Roy rescues rationalism and ethics from the devastating consequences of skepticism. Roy's concept of a secular rational morality opens up a new perspective before the modern world. It makes the time-honoured concepts of man's dignity, personality, sovereignty, creativeness full of meaning. This self-realisation about himself will restore man's confidence in himself, and thus, create the condition for the resolution of the moral crisis of our time (Saggu, 2018).

Radical Humanism is a philosophy that champions individual freedom and a scientific approach to human welfare. Roy argued for a new worldview that prioritized human beings—not just as cogs in a societal machine, but as autonomous entities capable of rational thought and action. Radical Humanism seeks to reconcile the best of humanism with the insights of modern science, delivering a cocktail of ideas meant to empower individuals while promoting social progress.

At the heart of Radical Humanism is the belief that individual freedom is not just a luxury but a necessity. Roy championed the idea that every human being should have the agency to shape their own life. In a world that often feels like a roller coaster of restrictions, he argued for unshackling individuals from societal norms that stifle creativity and personal growth.

RELEVANCE OF RADICAL HUMANISM TODAY:

Roy emphasized that a heightened consciousness leads to genuine human development, making it essential for individuals to engage critically with their surroundings and strive for self-improvement. Radical Humanism has reshaped discussions on human rights, ethics and the role of the individual in society, reminding us that philosophy isn't confined to dusty libraries—it thrives in the streets, boardrooms, and online forums where ideas are challenged and exchanged. The enduring relevance of M.N. Roy's political thought is evident in its resonance with contemporary issues. His emphasis on combining anti-colonialism with socialist ideals, his call for global solidarity, and his dynamic strategies offer insights for modern activists grappling with globalization, inequality, and environmental challenges (Maiti, 2023).

As remarked by Sibi (2020), 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.

In a world grappling with crises—be it climate change, political unrest, or economic disparity—Roy's ideas remain strikingly relevant. His advocacy for informed consciousness and communal action encourages us to tackle today's challenges head-on. By engaging with Radical Humanism, we're reminded that collective progress is possible when individuals awaken to their shared humanity.

CONCLUDING REMARKS:

Roy's Radical Humanism continues to be relevant as it addresses ongoing challenges in society, such as the struggle for individual rights, social equity, and the importance of rational discourse in political and philosophical discussions. This philosophy offers a compelling framework for understanding the interplay between individual freedom and social progress. By challenging conventional ideologies and emphasizing the importance of consciousness, Roy's ideas remain relevant as we navigate the complexities of modern society. His vision encourages us to advocate for a more equitable world, rooted in rational thought and human dignity. As we reflect on the principles of Radical Humanism, we are reminded of the ongoing need for critical engagement with our beliefs and the transformative power of individual agency in shaping a better future.

REFERENCES:

1. Maiti, Paheli (2023): M.N. Roy's Political Thought: A Revolutionary Perspective. *International Research Journal of Modernization in Engineering, Technology and Science*, 05(08), August 2023, pp. 783-790.
2. Naseem Ahmed (2022): M.N. Roy: Transition from Revolutionary to Marxist to Gandhian and Radical Humanist to Politician. *Electronic Journal of Social and Strategic Studies*, 3(1), May 2022, pp. 114-128.
3. Saggi, Mohan Singh (2018): M.N. Roy on Radical Humanism and Its Relevance in Modern Times. *Journal of Emerging Technologies and Innovative Research*, 5(3), March 2018, pp. 627-638.
4. Shil, Prosenjit (2022): A True Indian Nationalist: A Study of Manabendra Nath Roy. *International Journal of Progressive Research in Engineering, management and Science*, 02(09), September 2022, pp. 26-29.
5. Sibi, KJ (2020): Thoughts of M.N. Roy on Radical Humanism and Democracy. *International Journal of Trend in Scientific Research and Development*, 4(4), June 2020, pp. 640-642.