PREFACE

The main object of the present study, Radical Humanism of M.N. Roy - A Critical Study is to understand and explain the relevance of Radical Humanism, not merely as a political philosophy, but also as a social and personal philosophy of educating and awakening the people. Roy himself started an Indian Renaissance movement with New Humanism or Radical Humanism as its philosophy. His view of humanism is the philosophy of freedom. It is the philosophy, which gives modern mankind a new hope and a new faith, which puts a concrete content into the concept of freedom. Roy is of the view, that the liberating possibility of social organisation is still to be judged by divergent ideological prejudices, discordant doctrines and complicating dogmas, common efforts for overcoming the present crisis and for promoting human progress, which remains a matter of wishful thinking. A common standard of freedom alone can make such common efforts possible.

A conscious effort to bring out the facts that help in understanding fully the implications of Radical Humanism of M.N. Roy is a tremendous task. However, an honest attempt is made to present his views on various aspects under study, as critically and analytically as possible. It is in this way that one could assess critically the various contributions of Roy on the development of Humanism. However, the philosophy of Radical Humanism as propounded by Roy is not a fully developed philosophy. What he has sought to do in this philosophy is an inclination to enunciate certain principles and indicate certain approaches. To explain these
principles and approaches as clearly and critically as possible, the thesis has been divided into five chapters correspondingly.

The **Introductory Chapter** presents a brief summary of M. N. Roy's life and a critical analysis of the factors that influenced his philosophy. It also analyses the views of Roy on the crisis of twentieth century, on the failure of the earlier humanist thought, salient features and important landmarks in the philosophy of humanism, the difference between humanism and humanitarianism, and finally estimates Roy's place in the Indian tradition.

**Chapter Two** highlights the philosophical foundations of Radical Humanism, and propounds the ideas of M.N. Roy, which are the earlier philosophical principles explained in the light of modern scientific knowledge. This chapter enumerates on Roy, his views on materialism as cosmology, the philosophy of history, Human nature and law-governed universe, science, philosophy and religion, the dynamic role of ideas, besides a critique of Marxism and Gandhism. An attempt is made here to bring out the basic relation of Roy's thinking to the fundamental principles of humanist tradition in general, and Marxism in particular.

The **Third Chapter** analyses the social philosophy of Radical Humanism. Herein, an attempt is made to analyze critically Roy's views on the nature of society, individual and society, basic values of social living, namely freedom, reason, and morality, theory of ethics, and finally his views on an ideal Indian womanhood.
The **Fourth Chapter** critically estimates the different political aspects of Radical Humanism. It tries to explain Roy’s concept of the nature of the state as a virtual necessity in society. It also discusses the basic theme in Roy’s political philosophy, namely the relation between state and individual, inadequacies of parliamentary democracy, conception of organized democracy, his scheme of people’s education for democracy, a partyless democracy, people’s committees - humanist politics and finally, his views on international politics.

The **last Chapter** offers by way of an exposition an attempt at a critical estimate of the different aspects of the Roy’s philosophy of Radical Humanism. It presents in brief, the conclusions of the study and shows that Radical Humanism is the only alternative to meet the present crisis in political and social spheres of society.

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