PREFACE

Manabendranath Roy, more frequently known as M.N. Roy, is a prominent and distinguished personality of twentieth century Indian Politics. In the evaluation of his ideas, he passes through three successive stages— as a nationalist, as a Marxist and as a Radical Humanist. Roy, the outstanding philosopher-revolutionary, whose life is full of action enriched with experiences gained from different countries of the world, makes himself a man of intellectual brilliance. The result of such intellectual efficiency is his philosophy of ‘Radical Humanism’, which is not a system of contemplative thought. It is a philosophy of life, and life combines thought, feeling and action. Therefore, it is philosophy to be practised in daily life.

Radical Humanism of Roy as distinguished from older humanism establishes him as an original social philosopher. Based on scientific knowledge, his humanistic approach is a new way that concentrates primarily on individual and his problems. He calls his humanism as New Integrated Humanism as it is enriched, reinforced and elaborated by scientific knowledge and social experience gained during
the centuries of modern civilization. 'Going to the root of man’s existence it is a Radical Humanism', which is concerned with man and conceives freedom as freedom of the individual.

Factors which led to the formation of such humanistic philosophy is mainly due to his departure from orthodox Marxism, which he thought, minimizes individual freedom, as individual is submerged in the collective being of society. However, based on Marxian humanism and freed from its orthodoxy and dogmas, he attempts to build a liberal brand of philosophy that tries to bring out a rational harmony in the life of individuals and social organizations through knowledge, education and spirit of co-operative living.

The present study consists of six chapters in which I have attempted to bring out the framework of his philosophy.

In the first chapter, I have traced Roy’s Humanism in the context of humanism in general. I have drawn a sketch of Roy as a man and his product of intellectual brilliance. I have also put a brief list of the works on M.N. Roy.
The second chapter is about Roy’s pre-humanistic thought that covers his thought and activities as a revolutionary: that he had started as a nationalist then worked as a communist and continued this way until he established Radical Humanist Movement.

The third chapter consists of Roy’s assessment of his contemporaries. Here, I have focused on Roy’s assessment primarily of Marx and Gandhi and secondly of others. He had met these personalities during his revolutionary activities in India as well as abroad.

In the fourth chapter, I have put the reasons of Roy’s departure from communism, which has forced him to establish a new philosophy. Here, I have also traced Roy’s transformation from an active revolutionary to a philosopher revolutionary.

The fifth chapter is about Roy’s Humanistic philosophy. Here I have tried to draw a complete picture of his philosophy, the foundation of which is scientific knowledge. I have sub-divided the whole of his philosophy into different parts. I have started from Roy’s monistic materialism, which is connected with rejection of spiritualism. Roy’s Humanism concentrates on explaining human nature, through (iii)
scientific evolutionary theory. In this connection, I have explained the three attributes of Roy’s rationalist psychology, i.e., reason, morality and freedom, which are the basic concepts of his philosophy. Finally, I have focused on Roy’s analysis of the relation between individual and society, where Roy gives primary importance to individual and his freedom. In the last or concluding chapter, I have done an assessment of Roy’s Radical Humanism or New Humanism and gathered together the conclusions of this study.

Now to the pleasant task of acknowledging indebtedness and gratitude:

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-Karabi Goswami