

## **M. N. Roy's Transformation from Revolutionary to Politician and Upliftment of Humanity through Radical Humanism**

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*M. N. Roy was the living embodiment of India's Revolutionary past. A fourteen-year old boy persuaded Roy to join agitation against the school's headmaster's order and Roy became a revolutionary. After being persuaded by Jatinder Nath Das M.N. Roy became a Gandhi follower. Then he met an Anushilan Smithi which helped him in reaching the worldwide level and gaining a reputation. He was exposed to the Marx with the idea that Marx had superior techniques for improving the lives of the unprivileged. He was vocal critic of Gandhi and INC, claiming that their theory was unfounded. Roy was dismissed from the Congress Party by the Uttar Pradesh Congress Committee in 1939 because he prompted the idea of assisting the British*

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*government in their struggle against Hitler. Roy was dismissed from the International Communist Movement because he did not agree with Lenin's 21-Points Programme. After that he realized the significance of Gandhiji's non-violence and Charkha-Movement techniques. The goal of this study is to figure out why Roy favoured Gandhi at first and subsequently became outspoken critics of Gandhi after discovering Marxism. After that he began criticizing Marxism and, as a result, he resumed sailing in the Gandhian Boat. Roy's departure from Marxism to become a proponent of Radical-Humanism and, eventually a politician will also be explained in this the article. It's important to comprehend his transformation since he used these ideals as a yardstick for the upliftment of the impoverished. Hopefully, the likely result of bringing this paper will be served. Researchers, intellectuals, and academicians will benefit from incorporating Roy's philosophy into their respective fields of study. This paper's research takes the shape of radical-humanism, which aims to discover a permanent solution to the world's fundamental issues.*

[**Keywords** : M. N. Roy, Gandhian thought, Political radicalism, Marxism, Humanism, Political philosophy, Independence movement, India]

## **1. Introduction**

This research paper examines M. N. Roy's political philosophies and their relation to humanity's upliftment through radical humanism. Roy was destined to become a rebel from the moment he was born. When he was tasked with welcoming a German vessel carrying arms for revolutionary terrorists, Roy was politically baptized. The plot for an armed insurgency against the British was thwarted after an attempt to smuggle weaponry into ships failed in 1914. He attempted to obtain weapons from China once more, but was unsuccessful. Roy appears to have accepted the terrorist techniques in the nationalist battle for freedom after being recruited into the revolutionary terrorist movement in Bengal. However, this was just temporary. During his time in the United States, he was influenced by Marxist ideas. Later, disagreements between Roy and Stalin arose, and Roy was branded a revolutionary..... Roy became a Marxist critic as time went on. Later in life, he transitioned from Marxism to Gandhism, and finally to radical humanism, which he coined "New Humanism." Roy made a significant contribution to current political philosophy through his work. Western political ideologies, capitalism, and socialism are inappropriate for India. As a result, other political systems must be considered. The problems of capitalism and socialism can be solved with radical humanism. It is centered on the individual and his overall development without

jeopardizing his rights as a citizen of the country. It is based on scientific knowledge of both man and nature. Radical humanism combines Gandhi's nonviolent ideas with Marxism's scientific and analytical approach. Radical humanism, as defined by M. N. Roy, attempts to discover a definitive solution to the world's actual issues. Human freedom is crushed by communism, and exploitation shapes capitalism. Dignity, freedom, fraternity, and equality are the cornerstones of radical humanism. Radical Humanism, often known as New Humanism, is the culmination of a long and perplexing intellectual journey. Roy's discontent with the subtle aspects of Marxian philosophy, such as its inadequate ethical moorings and overemphasis on the economic interpretation of history to the substantive, if not outright disregard for the substance, led to the development of the notion of New Humanism. As a result, Roy attempted to develop a radical humanist vision that owed much to Marxism at first. However, dissatisfied with his radical incarnation, Roy went on to propose a theory rooted in integrated scientific humanism, which he dubbed the New Humanism, new because it is Humanism enriched, reinforced, and elaborated by scientific knowledge and social experience gained over centuries of modern civilization. The basis of Radical Humanism is a strong emphasis on the individual as a human being's personality. 'Radicalism thinks in terms of neither nation nor class; its interest is man; it conceives freedom as individual freedom,' he declared categorically. In truth, New Humanism's philosophy cries out to be the liberator of man from the fetters imposed on him by numerous theoretical constructs over the course of history, whether intentionally or inadvertently. It's worth noting that Roy's political journey from Marxism to Radical Humanism allowed him to think about radicalism from several angles. His critique of Lenin's drought thesis on nationalism and colonialism is based on his attempt to comprehend Marxism from a colonial perspective. He opposed the Indian National Congress's philosophy and claimed that the future of India's liberation movement hinged on the participation of the underserved.

## **2. Objectives of the Study**

The following are the paper's broad objectives :

1. To study a period of transformation in Roy's life.
2. To examine Roy's stature in the International Communist Movement and subsequent dismissal from the INC and ICM.

3. To explore M. N. Roy's political philosophy and its application to the upliftment of humanity through Radical-Humanism.

### **3. The Importance of the Research & its Relevance**

The purpose of this research is to look into M. N. Roy's political philosophy and how it relates to the upliftment of humanity through Radical Humanism. It represents an era of change in M. N. Roy's life. The investigation also focused on and investigated how Roy became a member of the International Communist Party. It also explained Roy's dismissal from the International Communist Movement, as well as Roy's position in the Indian National Congress and his subsequent removal from it, using mostly secondary material.

### **4. Methodology of the Study**

In this study, descriptive design, quantitative, and qualitative methodologies were used. Secondary sources such as newspapers, magazines, e-resources, books, journals, and corporate websites were used to acquire data. As a result, the attention throughout the article stayed on secondary sources in order to complete the work of producing this paper.

### **5. Transformation in M. N. Roy's Life**

Transformation in M. N. Roy's life may be divided in the following phases :

#### **5-1 Revolutionary Phase**

M. N. Roy was the embodiment of India's revolutionary-era. Roy's revolutionary history began when a fourteen-year old lad persuaded him to join agitation against the school's headmaster's order. He got kicked out of the school. However, his rustication order was later revoked. And, for the sake of India's independence, he took the first step toward becoming a devotee of Gandhi's philosophy and ideology. M. N. Roy aspired to become a follower of Gandhi after being persuaded by Jatinder Nath Das (who used to be a follower of Gandhi and was also a Revolutionary). He looked into what kind of people he should meet if he wanted to become a devout follower of Gandhi. After that, he came into contact with an "Anushilan Smithi." It's a closed society. All revolutionaries used to congregate in this society. Meetings and discussions were held in the past, and then choices

were made unanimously. This organization had only one goal : “to grant India freedom by overthrowing British rule in India.” It was only because of Smithi that he was able to reach the world level and earns some international recognition. And, as a result of his international friendships, he founded the Mexican Communist Party (an international party that is foreign to Mexico) as well as the Communist Party of India. And it was only because of Smithi that Roy was moved abroad, where he toured and visited different countries on business. Actually, “Roy was dispatched to the United States of America in order to collect arms for revolutionaries.” Anushilan Smithi gave him a push, and as a result, he became highly important internationally. Why was the United States of America significant? Because Mexico was underneath the United States of America, we learned that there might be a deal and that he may have come into contact with Mexicans, and as a result, he became the founder of the Mexican Communist Party. Lala Lajpat Rai, like Gandhi and Roy, was a great leader during the same time period. In fact, Roy was going through a location when he noticed Lala Lajpat Roy holding a meeting among the masses and giving a speech. When Roy noticed this, he detoured and attended the gathering, where he sat and listened to Rai’s presentation on (i) Congress, (ii) Indian development, and (iii) India’s immediate independence from the British. In the meanwhile, Roy enquired :

“What strategy does the congress have for the uplift of the poor?” Rai responded to his query, but it was insufficient to please him, and he said quietly, “nice -try but i’m not convinced yet.”

## **5-2 Marxist Phase**

Then he moved on to the Marxist phase, looking for answers to the issues he had raised. While searching for answers to his issues, he came upon Karl Marx, who he believed had a better method for the upliftment of the poor. However, after meeting Marx, he became his most ardent supporter. However, it should be remembered that Roy did not meet Marx face to face because Marx’s time period was so far ahead of Roy’s. And by the time Roy was born, Marx had already passed away. Then we saw how Roy’s revolutionary period progressively transformed into Marxism, with Marxism eventually becoming an enhanced kind of revolutionary. Then he met with

Indian revolutionaries to discuss changing their ideologies, saying that in order to free India, a 'Mass Revolution' is essential because; we lack a scientific programme of action; we rely on individual acts of revolution; and we lack mass support. He was acknowledged as an important personality and people began to reckon him in the International Communist Movement because of his high degree of grasp of Marxism. Roy was introduced to the International Communist Movement through Marxism, and the background for this was Anushilan Smithi. His revolutionary phase became more intense when his thoughts aligned with Marxism's philosophy. As previously said he was a strong critic of Gandhi and did not support Gandhi and the INC since their doctrine was unfounded. Gandhi was branded 'Bourgeoisie Class Leader' and 'Fooling the Masses' by him. Of course, he despised Gandhiji's nonviolence and Charkha Movement techniques and passionately criticized them as illogical and out of context.

This led to Roy's expulsion from the ICM & INC. He was expelled from the International Communist Movement for a variety of reasons. Roy was invited by Borodin and Lenin to the Communist International [Second Congress of the Communist International to be held in Moscow] conducted and chaired by Lenin, in which Lenin introduced 21-Points Programme, but Roy did not agree with it, by giving a statement that the Communist International should support Communist parties, workers, peasant parties, and the people struggle, but the Communist International did not agree. After Roy's expulsion from the International Communist Party, he became irritated and emotional, and he began to realize the importance of Gandhiji's nonviolence tactics and the Charkha Movement. Actually, he comprehended Gandhi and his techniques, and as a result, he backed him up and began criticizing Marx. He then joined the I.N.C. with the intention of radicalizing Congress from inside. Means to influence Congress's philosophy, i.e., to elevate and modernize the I.N.C. He enlisted as a member of the I.N.C. at Nehru's invitation at Roy Bareilly. He was also elected to the Uttar Pradesh Congress Committee's Executive Committee. Roy was a radical humanist who wanted to revolutionize the Congress Programme, not a congressman in Gandhian garb. He then went on to found the "League of Radical Congressmen." He divided the Radical legislators by noting that these were the ones he could easily radicalize and change their



philosophy, thus he organized a group and called it "The League of Radical Congressmen." World War II broke out in 1939. Roy grew fond of the concept of assisting the British government in its fight against Hitler. Because Gandhiji had lost faith in the British government, Gandhi and other Congress leaders were opposed to the concept. Roy was thereafter dismissed from the Congress Party in Uttar Pradesh by the Uttar Pradesh Congress Committee. As a result, Roy was cut off from the congress.

### **5-3 Phase of Gandhi**

Although Roy recognized Gandhi's beneficial impact on the masses, he had never considered why so many people flocked to him or the significance of Gandhiji's nonviolence and individual Satyagraha practices. Even the Charkha, a target of Roy's scorn in later years, was thought to have practical symbolic value, according to Sudipta Kaviraj (Kaviraj, 1986). In his book, "One Year of Independence," he even linked Gandhi to St. Thomas Aquinas, Savonarola, and Francis of Assisi. It's worth noting that even when Roy was criticizing Marxism, his thoughts mirrored Marxism. Despite his criticisms of Marx, he regarded him as "The Liberator of Humanity" in his ideas. Roy's primary theoretical framework for evaluating Gandhi and his political ideology is based on this general appraisal of the national and colonial problems. M. N. Roy's Marxist critique of Gandhi's social and political theories is possibly the best and well argued. Apart from his intellectual convictions, the larger colonial environment appeared to have clearly influenced Roy's radicalism, which tried to redefine the national bourgeoisie's ideological objective in India.

As a result of his endeavour to combine nationalism with what he learned from Marxism, Roy stood out among other radicals. In other words, this conceptualization, which is based on nationalism and Marxism, highlights its originality by highlighting 'both the extraordinary boldness of Roy's radicalism, and a tragic heteronomy inside its historical consciousness' (Kaviraj). Gandhism, he claimed, was the most important of all the class collaboration philosophies inside the nationalist movement. While Roy agreed with Gandhi's criticism of capitalist civilization, he was dismissive of Gandhi's solution since it was neither 'realistic' nor 'practicable.' He went on to say that in places where capitalism was necessary, 'one need not be a sentimental in present order of society,' and that capitalism 'will not

collapse because sentimental humanitarians find it full of cruelty and injustice, [but] because of its intrinsic difficulties' (Ray, 2000a).

Gandhi had a key role in understanding the negative economic impact of capitalism, which was introduced into India in the form of major capitalist industries at the expense of handicrafts and small businesses. 'By inaugurating 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, 'Roy said of Gandhi's mobilization of people in the 1919 anti-Rowlat Satyagraha. Without any other means of combating the British authority, the Indian people were given a means of making their presence felt (Roy, 2000b). It's worth noting that Gandhi established a distinct break with the past. Despite Satyagraha's limited purpose due to its intrinsic weakness, it had 'penetrated the villages,' (Pal January 2018). Roy criticized nonviolence and satyagraha as being politically restricted ideologies, but he saw Gandhi as the most important leader who broadened the constituencies of nationalist politics by involving marginalized groups. The nonviolence cult was a useful instrument for both Gandhi's nationalist political movements and those who supported imperialism. Roy could see that nonviolence was being used to keep the people's revolutionary ardour in check.

Roy hoped to demonstrate his thesis by bringing attention to the abrupt end of the non-cooperation campaign. Gandhi, he claims, brought the movement to a halt because he saw a revolutionary outburst challenging the Non-Cooperation movement's intellectual foundation. Critical of Gandhi's Swaraj, which he believed would fail because 'the time has passed when the people could be inspired by a vague promise of Swaraj' (Ray, 2000c), Roy went on to sketch the programme of a revolutionary nationalist party as follows :

- ▶▶ Nationalist in independence; full separation from the empire; democratic republic with universal suffrage.
- ▶▶ Feudalism and landlordism are abolished.
- ▶▶ Land nationalism; only the cultivator will have the right to own land.
- ▶▶ Aid to agriculture for modernization.
- ▶▶ Mines and public utilities should be nationalized.
- ▶▶ Modernization of industries.



- ▶ Worker protection, minimum wages, an eight-hour workday, the elimination of child labour, insurance, and other modern social legislation.
- ▶ Primary education is free and compulsory.
- ▶ Religious and worship freedom.
- ▶ Minority rights are number ten.

Roy provided a critical alternative to the Congress led nationalist moment, which was more reconciliatory and less revolutionary, as the programmes suggest. These programmes are merely a reiteration of what he stated about swaraj in his book "India in Transition" published in 1922. (Roy, 1922).

#### **5-4 Radical Humanism**

M. N. Roy's radical humanism strives to put a human being in the proper perspective and suggests that all citizens in the country realize their full selves. 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. Every country has its own unique history and socioeconomic situation; treatments from other countries will not work in India. It is absurd to believe that one ideology's effective application can be replicated in another.

The underlying organic activity, for example, is the same in all human individuals around the planet. The drugs are beneficial in curing the diseases of people in England. The same drug will not work in our country's citizens. Climate, water, eating habits, and inherited factors all play a role in disease. Although external symptoms may be identical, the same drug will not be able to cure everyone in the world. In our country, we accept illogical and unworkable ideals and cry out for a permanent solution. We're always seeking for a solution in the west. We are in such a position that we are sitting on the golden gem and always looking outside for

methods to grow the country. M. N. Roy's experiment and experience in life is a golden gem in front of us. He was the founder of the Communist Party of India and an adherent of Marxism, a western political ideology. When Marxism arrived in our country, Mahatma Gandhi developed his Gandhism worldview. In India, the interaction of various political philosophies has had a significant impact on modern political philosophy. M. N. Roy's political theory, Radical Humanism, can be viewed as a synthesis of Gandhism's moral, nonviolent, and truthfulness with Marxism's scientific and intellectual approach.

Roy's Radical Humanism is based on both a materialistic and a spiritual viewpoint. His materialism is grounded in a scientific mindset. His spiritualism has nothing to do with religion. Man's rationality, according to M. N. Roy, is derived from natural reason, and man's moral sensibility is derived from his rationality. Religious supernaturalism is categorically rejected by M. N. Roy. After a detailed examination of Marxism's practical failures around the world, he lost trust in Marxism in his later years. Roy's radical humanism is an attempt to discover an ultimate solution to the world's fundamental problems. When Marxism's influence was waning, M. N. Roy was hailed as a precursor and brilliant visionary by people all over the world. The failure of communism in Russia has persuaded us that the underlying cause of issues cannot be attributed solely to economic factors.

Man's desire for freedom and reason is the ultimate key to his advancement. Human nature is characterized by its rationality and desire for liberty. Many people do not notice these cravings because they are not cognizant of them. M. N. Roy stated definitely that the need for freedom is the most fundamental human desire. Communism suffocates the human being's most basic desire. M. N. Roy began to re-examine communist views as a result of this, despite having previously adopted communism as his philosophy. He could not agree with them because of the way communism had taken root in Russia. He discovered that it was a tyrannical and slave like regime. Stalin had completely abandoned the moral leadership of Russia's progressive forces. He did not hold any leaders responsible for communism's deception. He sought to understand the origins of the communist theory that Stalin and his fellow leaders used to guide their actions. Finally, he discovered communism's disregard for man as an individual. 'Man had been reduced to a powerless pawn in the

hands of blind economic forces, as well as a minor component of a class's larger collectivity. Both independence and sovereignty were denied to him.' (Karnik, 1978). He saw that neither capitalism nor communism could provide a solution to man's problems.

M. N. Roy had extensive experience in Europe and had experienced the political and economic flaws of parliamentary democracy. As a remedy for Europe's parliamentary democracy's flaws, communism supported a proletariat dictatorship and centralized planning. Under the tyranny of the party leader, communism rendered man a slave to the state. Instead of the proletariat's dictatorship, Russia was subjected to Stalin's dictatorship. As a result, he considered looking beyond communism and established a school of thought that would ensure man's total growth and independence within political and economic institutions. As a remedy to the dilemma, M. N. Roy recommended organized democracy and a cooperative economy. Both organized democracy and co-operative economy should have a philosophical foundation for this. Radical humanism, his newly constructed ideology, has the potential to establish the groundwork for building democracy and a cooperative economy.

In radical humanism, the most fundamental value is human freedom. This fundamental value is the source of all human values. M. N. Roy defined freedom as follows; It is the purpose of life to live. The struggle for survival is the primary motivator of biological becoming. It continues throughout the long process of biological evolution until it manifests itself in man as a conscious desire for freedom, which is the highest human value. The animal struggle for survival is where man's never-ending quest for freedom began. Everything that man has done, from cultural advancement to scientific breakthroughs to creative invention, has been inspired by that one desire. Man is finite in comparison to the universe, and his surroundings, in the end, is the entire universe. As a result, his fight for independence will never end; he will never be able to rule the universe. As a result, the desire for liberty is the one constant in the human universe. This need permits man to gain information; by understanding, he conquers his environment. (Roy, 1982).

Radical humanism is a philosophy that encompasses all aspects of man's activity and existence, from abstract contemplation to social and political reconstruction. The cosmos is a law-governed system,

and man is an inherent part of the physical universe, according to this philosophy. As a result, man is fundamentally reasonable. The harmony of the universe is reflected in man's intellect. Because he is logical, man is moral. Morality grows in man as his rationality develops. "The social battle for human growth, the entire process of human evolution, says Roy, "is nothing but the continuation of the struggle for life on a higher level, where that conflict is led by intelligence, choice, and reasoning rather than instinct and natural selection." (Roy, 1984). It used to be impossible to comprehend the relationship between man and nature, but contemporary science has overcome this problem. As a result, comprehending radical humanism allows you to get to the root of any problem and solve it scientifically.

As a result, in his final years, M. N. Roy developed a new scientific humanism based on scientific analysis of human nature. At the same time, man is selfish and self centered, as well as social and cooperative. M. N. Roy had given the dual essence of man a lot of thought. All social and economic issues can be solved by working together. Roy's worldview is based on the recognition of mutual sustenance and cooperation. The primary trait of modern civilization is mutual sustenance and cooperation. India needs to disseminate M. N. Roy's humanistic concept in order to establish a modern civilized India. His political ideology takes a humanistic approach to solving human problems. Although the Indian Constitution guarantees citizens the right to self determination, our democracy has failed to maintain a humanistic approach in practice. With a greater knowledge of Radical Humanism, India can achieve astounding accomplishments. Through a humane approach, the people can gain access to Social Justice and Economic Justice without resorting to violence. Democracy and radical humanism should be integrated into the mainstream of our national life. Radical humanism is the common thread that might bring the issues to a peaceful conclusion.

The philosophy of M. N. Roy is based on the concepts of dignity, liberty, and human values. Individual development is prioritized over societal progress, and people can enjoy independence in society. As a result, radical humanism has the potential to save our radical democracy as well as the fundamental concepts of liberty, fraternity, equality, and justice enshrined in our Constitution. The quality and quantity of human development, as well as its management, are

critical to democracy's future. The political ideology of radical humanism has to be expanded and propagated. M. N. Roy was anti partyocracy and the hollowness of our democratic practice without delivering social and economic fairness to all in his later years. M. N. Roy's impact to Indian politics has either been emphasized or overlooked. In actuality, despite his great experience as a political thinker and revolutionary around the world, as well as his effective participation in many world revolutions, he failed in his birthplace. His ambitions to build a great, prosperous, civilized, logical, secular, and humanistic democracy never materialized. He uncovered the system's flaws and shortcomings through his intellectual research, and he forecast the risks of practicing party politics. M. N. Roy's anxieties are heightened by the current socioeconomic situation in India. As a result, M. N. Roy's ideas can save our country from the whirlpool's difficulties. Only then will India's disillusioned conditions of dirty party politics be purified. Radical Humanism must penetrate into the veins of every nook and cranny of the country, as well as every political worker. Humanism has the potential to lead the country down the path of truth and progress.

### **5-5 Phase of Politician**

M. N. Roy's New Humanism is a great contribution to the history of political philosophy. New Humanism as a political philosophy will not die. Roy realized that the modern crisis requires a new orientation of human thinking, particularly in politics. As previously stated, Roy joined the I.N.C. in order to radicalize the INC from inside, i.e. to modify the INC's philosophy. After that, he founded the League of Radical-Congressmen. He was also a member of the International Communist Party before being removed from the organization. Later, he founded a party to promote Radical Humanism, after which he began to criticize political parties, claiming that party members are more concerned with their own selfish interests than with the interests of the masses. As articulated by Roy, his vision of radical democracy is a highly decentralized democracy built on a network of people's countries in which individuals have long term democratic control over the state. The economic side of Roy's ideal radical democracy has not been overlooked. He claimed that progressive fulfillment of material needs is a precondition for individuals in society to reach their full intellectual and other basic human potential.

The core of the Radical Democratic state, he claims, is an economic reform that will provide a steadily growing standard of life. The economic liberty of the masses is a necessary condition for their progress toward the objective of independence. According to Roy, the ideal of radical democracy will be realized through the collective efforts of mentally free men who are unified and committed to create a world of freedom. They will serve as guides, friends, and philosophers to the people rather than rulers, in keeping with the objective of liberty, and their political decisions will be rational. Roy absolutely states that a social renaissance can only be achieved with a concerted and widespread effort to teach the public about the ideas of liberty and rational cooperative living changes. According to Roy, social revolutions require a quickly growing number of new renaissance men, as well as a rapidly expanding system of people's committees and a mix of organizations. The revolution's programme will be based on the same values of liberty, reason, and social harmony. Roy has always preferred to develop Radical Democracy above Parliamentary Democracy, owing to the fact that Parliamentary Democracy will be nothing more than a power transfer. People will battle for power, just as they do under Parliamentary Democracy. Then there's a chance that nepotism and personalization will emerge in that system. Roy favoured industrialization and modernization, as well as public ownership. As opposed to private-sector, it should be public-sector. Again, we detected a Marxist flavour in him.

## **6. Conclusion**

For each ailment in each part of the country, a cure that is appropriate for that location must be sought. Many cures have been discovered, yet they are ineffective since they are not from within. Individual liberty is guaranteed by democracy, but the capitalist system exploits the masses and maintains a monopoly on people. Socialism was instituted to end exploitation, but it obliterated freedom, dignity, and individuality in the process. In our Constitution, we have adopted the slogans of Fraternity, Liberty, and Equality. We cannot sacrifice others' fraternity and liberty in order to achieve equality. Without fraternity or liberty, equality has no significance. Radical Humanism can help our country's residents have access to all three without harming one another. No world system has ever brought all three together until now. Radical



humanism, according to M. N. Roy's political ideology, may solve this issue and attain all three; liberty, equality, and fraternity. His idea is based on the core principle of reason. Roy's mission is to restore reason, primarily to provide a solution to the world's predicament, as he sees it. According to Roy, reason is a biological capacity in man because he is a natural being. As a result, he is rational. Because man is logical, Roy deduces that he is moral. Roy believes that what is rational is moral and that what is reasonable is moral. His search for rationalistic humanism ethics based on materialism and morality arises as an answer to man's need for social peace and good social accommodation.

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