



# M.N.Roy's Life Sketch, Contemporary Conditions, His Views on Indian Society and Decolonization; An Overview,

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Abstract;

M.N.Roy was great Indian revolutionary philosopher, among the modern Indian Political thinkers, he occupies a unique place his ideas underwent transformation almost after every decade, once he was a Nationalist anarchist, then a staunch Marxist, then a critical Marxist and a radical humanist. After experimenting with many political associations and his own party, he contributed a lot in the form of ideas which in the words of S.N. Roy, convert him from a 'revolutionary philosopher to a philosopher revolutionary'. His political views are founded on reason and morality and not on any dogma, he believed that the crisis of modern civilization is due to the lack of integrated view of human nature, according to him in any revolutionary social philosophy sovereignty of man must be recognized. Man must be taken as moral entity and not merely a biological one, Roy was critical of the Marxian concepts of economic determinism, dictatorship of the proletariat, dialectal materialism and surplus value, in this article to highlight his life story, Contemporary conditions and his views on Indian Society and Decolonization.

**Keywords;-** Revolutionary, Philosopher, modern, political, thinkers, unique, underwent, transformation, decade, Nationalist, Anarchist, staunch, Marxist, critical, Radical, Humanist, contributed, Morality, dogma, Civilization, integrated, Sovereignty.

Introduction;

M.N.Roy was a great Indian revolutionary philosopher, among the modern Indian Political thinkers, he occupies a unique place his ideas underwent transformation almost after every decade. Once he was a Nationalist anarchist, then strong Marxist, and lastly a radical humanist, he considered himself as a humanist and not an orthodox Marxist, lie integrated radicalism with scientific humanism or new humanism. His political views are founded on reason and morality and not on any dogma, he 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 Jatinder Nath Das M.N.Roy became a Gandhi follower, then he met an Anushilan Samithi which helped him in reaching the World level and gaining a reputation. After experimenting with many political associations and his own party, he contributed a lot in the form of ideas.in this article we highlight the life story, contemporary conditions, and his views on Indian society, and decolonization.

Life Story of M.N.Roy;

M.N. Roy was born on 21<sup>st</sup> March, 1887 at Arbalia, a village in 24 Parganas district in Bengal, his original, his original name was Narendra Nath Battacharya, he assumed the new name, Manabendra Nath Roy in 1916 during his sojourn in America where he developed friendship with several American radicals. In his teens he was ardent Bengalee revolutionary, he joined the underground revolutionary movement in Bengal at the age of 14. As part of his underground activity, he took part in a number of conspiracy cases. He joined the Anusilan Samiti which was the only revolutionary organization spread through-out Bengal.

He along with Jatin Mukherjee of Juganther Party drew plans for armed insurrection to overthrow the British colonial Government for India's Independence, for this purpose he went to Germany in 1915, after realizing that Germans had no intention of helping him, then he went to Japan, and from there to China and finally he gone to San Francisco where he came under police surveillance. He left the place and reached Stanford University where he had the opportunity of studying the valuable writings of Karl Marx, he was implicated in a criminal case called 'Hindu German Conspiracy' and faced arrest. After being released, he went to Mexico where he stayed for two and half years from July 1917 to December 1919, he learnt Spanish and published articles and books in Spanish language, he joined the Socialist Party of Mexico and served as its propaganda secretary and later rose to the position of its General Secretary and became a member of Communist.

He was invited by the Soviet Union to attend the second conference of the Communist International held in Moscow in 1920 as the representative of the Communist Party of the Mexico, he held several meetings with the Russian Revolutionary leader and ruler of Russia Vladimir Lenin and discussed the problems of Nationalist Movements for the liberation of their Nations from the clutches of the control of Western Colonial Masters, in different Afro- Asian and South American Countries and the role of the bourgeoisie in those movements. He differed with the policies of Stalin and the Communist International [Comintern] also known as the third International organization founded in 1919 that advocated World Communism, and which was led and controlled by the Communist Party of the Soviet Union from 1922, at that time it can be called as a Union of Soviet Socialist Republics from 1922 to 1991.

M.N. Roy was expelled by the Communist International [Comintern] for his claim to the right of independent thinking attitude, then, he decided to return to India. When Roy return to India in 1930 where he was sentenced to 6 years of imprisonment for Kanpur Communist conspiracy case, later he met Jawaharlal Nehru and Gandhi and associated for some time with Indian National Congress. He parted his way with the Indian National Congress and founded a separate party called Radical Democratic party in 1940, he became a Radical Humanist in 1944, he passed away on 25<sup>th</sup> January, 1954.

#### Contemporary Conditions;

When we look at his different experiences from being an ardent Bengalee Revolutionary at the early age of M.N. Roy he associated with Mexican Communist Party and later with Lenin and Stalin to his association with Indian National Congress and his own Radical Democratic Party, M.N. Roy had a chequered and colourful political career. After renouncing all what e had experimented with those associations, he became exclusively a man of ideas in the last phase of his life. He represented a new ideology with in nationalist discourse in terms of his opposition to moderate liberalism and Gandhism, the Communist discourse appeared on the scene in early 20<sup>th</sup> Century.

M.N.Roy was the General Secretary of the Mexican Communist Party, he held several meetings with Lenin, he differed with the policies of Stalin and the Comintern expelled him from his claim to the right of independent thinking, he later rejected Communism, he came to India and was arrested and imprisoned. During his prison years, he undertook a re-examination and reformulation of the philosophy of Marxism, he came to identify a close relationship between philosophy and Science.

#### M.N. Roy's Views on Indian Society and Decolonization;

By using Marxist theory, M.N. Roy presented a comprehensive critique of three prevailing theories about the character of rising Indian Nation; [1] The imperialist writers maintained that a new India or young India was in the process of birth and they held the opinion that the Nationalism should not grow too fast against the hegemony of British power.[2] The Moderate Nationalists, most conscious vanguard of the rising Nation, believed in gradual development along with orderly and Constitutional progress, and [3] The extreme Nationalists accepted revivalist ideology and believed that India is passing through a revivalist period and not a transition period.

As against these three perceptions, Roy held the view that India was in a state of transition, this transition would result in ushering the people of India into a more advanced stage of socio-economic development. According to Roy, the transition

has to be judged on the basis of the analysis of the economic development of the section of the population and corresponding exploitation of the rest, the revolt of the masses against everything was the essence of the transition.

Therefore, he believed in that a fundamental contradiction existed between the National liberation movement led by colonial bourgeoisie and the workers and peasant movement, both movements could not go side by side. Commenting on the bourgeoisie Democratic movement, Roy maintained that colonial bourgeoisie were using Nationalist slogans to advance its own interests. This was the basic idea of his 'Theory of Decolonization' the revolutionary movement of the oppressed had nothing in common with the National Liberation Movement led by the bourgeoisie.

M.N. Roy was appealed to the Communist International not to support bourgeoisie National liberation Movements, he advised the Communist International to create and develop the Communist Movement alone and assign the Communist Parties the task of organizing the broad popular masses to fight for their own class interests.

Lenin was differed with the above thesis of M.N. Roy, Lenin held that revolution in the backward colonial Countries was bound to pass through two stages; bourgeoisie democratic revolution and the socialist revolution. Bourgeoisie democratic revolution as the first stage of revolution represented anti-colonial and anti- feudal forces, it aimed at fighting and overthrowing imperialism. The first stages of revolution had to be finished in the colonial Countries, it could not be skipped over, the socialist revolution would be started on the heels of the Nationalist Movement.

These above two stages of revolution represented distinct social realities, he impressed upon the communists to actively participate in the National liberation Movement, at same time, he argued that the vacillating and compromising character of colonial bourgeoisie leadership should be exposed by the communists, he assigned the communists to fight against the compromising tendency of colonial bourgeoisie.

M.N. Roy had differences of opinion with the Lenin even on the role of Gandhi in National Movement, Lenin believed that Gandhi was inspirer and leader of mass movement. But Roy held that Gandhi was cultural and religious revivalist, he said, 'Gandhi was bound to be reactionary socially, however revolutionary he might appear politically'.

The communists associated with Comintern including Lenin criticized M.N. Roy's theory of decolonization for his overestimation of the strength of the working class and under estimation of the influence of National Parties on the Proletariat. The later development in World Politics falsified and refuted his theory, the historical experience of Chinese revolution also negated M.N. Roy's thesis.

Conclusion;

M.N. Roy was a great leader, philosopher, and patriarch, great lover of motherland and great Indian freedom fighter, in Indian National Movement for Indian independence in this struggle, he was also played crucial role, he joined the underground revolutionary movement in Bengal at the age of fourteen years, as a part of his secret activity, he took part in number of conspiracy cases, he want use militant methods and arms against the British rulers to get immediate independency to India. He was a Nationalist Anarchist, than staunch Marxist then a critical Marxist and radical, real humanist or New Humanist, he developed the idea of Scientific Humanism, he want to use the science for the enhance human wellbeing and dignity, his ideas are very much useful for the eradication of economic inequalities and dignity of all human beings.

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