

INTRODUCTION

Man is the best creature. He is different from other beings. Reason makes distinction between human and non-human beings. Our daily experience says and history reveals change in the world. We find social, political, cultural changes and the like. Change of the concept is not uncommon. From the ancient to the present we find discussion on the concept of man and his status. Sometimes men were given prominent and primary place and sometimes not. Ancient Greeks emphasised on the importance of man and declared that man was the measure of all things. Their belief is that man is little than angels. Renaissance Humanism reminded man of his humanity which is in himself. Marx was also a great humanist. He thought that revolution would come by class-struggle. Not only the Western countries but also India has been taking up discussion on man and his place in this universe. The

vedas and puranas speak of man and his place in this world. In contemporary period Vivekananda, Aurobinda, Gandhi etc. have given important place to man. But they admit supernatural being or spirit. Roy though like Vivekananda, Aurobinda & Gandhi put primary importance on man yet he differs from them for his anti-spiritualistic and scientific outlook. He tried to give a critical and analytical study as to the place of man and tried to give a scientific explanation on different aspects related to man. What has been uttered by Roy about 50 years ago, has come to be true now. His new thought of man and his relation to society inspired the writer much that is why the project has been taken into account.

In this work I intend to show by means of both conceptual and historical analysis of the different strands of political thoughts constituting varieties of Communism and Humanism. In doing this work and to arrive at a conclusion I have taken the concepts in different chapters.

In Chapter I I have discussed the concept of both the Western and Indian, to reflect Renaissance period. From the discussion it has been revealed that most notable feature of Renaissance is Humanism. Here, mere a short history of the Renaissance has been given with a view to showing importance of human beings.

In Chapter II I have taken into account the concept of rise of humanism. In this respect I have given a brief outline of the rise of different forms of humanism in Italy, France, England, Germany, Spain, Portugal and other small European countries. Moreover, the rise of humanism in India has also been dealt with. At the end of the survey the following conclusions have been arrived at. Negatively renaissance is a break with the past and is a denial of the barren speculations of the average thinkers of mediaeval. Positively it is a rediscovery of the centrality of man as enunciated by Protagoras and Socrates in the classical antiquity.

In Chapter III I have discussed the meaning of socialism and communism. In this regard I have mentioned the views of some eminent political thinkers notably Marx, Lenin, Stalin etc. Indian views of communism have also been taken up for discussion. In this connection, it is shown why M.N. Roy has discarded Marxism. Late Roy going beyond Communism developed the concept of New or Radical Humanism. He preached the concept of partyless democracy. But why? This has also been discussed. Moreover, the concepts of justice, liberty, equality and fraternity have also been discussed as these concepts are related to Socialism and Communism.

In Chapter IV entitled 'inevitable resurgence of Humanism in modern times', it is shown that humanism as an

ideal is not outdated or irrelevant. Its resurgence in modern times ushered in by the discoveries and inventions of modern science is essential and Late M.N.Roy is the first thinker to appreciate its inevitability.

In Chapter V entitled 'New Humanism and M.N.Roy' we have mentioned, first, some Marxian concepts which have been discarded by Roy after scrutiny. Then we discussed the main content of Roy's New Humanism. We have also noted different phases Roy's life and shown that all phases of his life bear his love for human beings.

In the concluding chapter (i.e., Chapter VI) I have mentioned some vital problems found in Roy's philosophy for critical study to arrive at a definite conclusion. And it is shown that some of the concepts of Roy do not stand as valid. However, I think that his new outlook, love towards man as man and revolutionary thought have made him alive among the people of both East and West.

The writer has completed the work from her own point of view. Whether the work has any novelty or not, critical or non-critical, historical or non-historical can best be judged by the persons other than herself.