

Positivism in Kalam's "Wings of Fire"

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Introduction :-

The idea is that we can never understand each other because we come from different experiences and cultures. Most post-positivists are constructivists who believe that we each construct our view of the world based on our perceptions of it. Because perception and observation are fallible, our constructions must be imperfect. So what is meant by objectivity in a post-positivists believed that objectivity was a characteristic that resided in the individual scientist. Scientists are responsible for putting aside their biases and beliefs and seeing the world as it really is.

According to Dr. Kalam, Flow is a sensation we experience when we act with total involvement. During flow, action follows action according to an internal logic that seems to need no conscious intervention on the part of the worker. There is no hurry, there are no distracting demands on one's attention. The past and the future disappear. So does the distinction between self and the activity. We had all come under the current of the flow, although we were working very hard we were very relaxed, energetic and fresh. How did it happen? Who had created this flow?

Perhaps it was the meaningful organisation of the purposes we sought to achieve. We would identify the broadest possible purpose level and then work towards developing a feasible target solution from a variety of alternatives. It was this working backwards to develop a creative change in the problem solution that used to put us in flow.

Comte believed that we have no knowledge of anything but phenomena and our knowledge of phenomena is relative, not absolute. We know neither the essence, nor the real mode of production, of any fact, but only its relations to other facts in the way of succession or similitude. These relations are constant, that is, is always the same in the same circumstances. The constant resemblances which link phenomena together and the constant sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know respecting them. Their essential natures, and their ultimate causes, either efficient or final, are unknown and inscrutable to us.

Dr. Kalam has very aptly pointed out that "We should not give up and we should not allow the problem to defeat us. The country doesn't deserve anything less than success from us. Let us aim for success".. I have almost completed my address when, I found myself telling my people, "I promise you, we will be back after successfully launching Agni before the end of this month".

Real joy of living is in one's communion with an eternal source of hidden knowledge within oneself-which each individual is bound to seek and find for himself or herself, is the belief of Dr. Kalam. This communion with the eternal sources is possible through physical, spiritual and divine wings. No one can straightway get the third and final wing of divinity; it has to be obtained through three states - Theological, Metaphysical and Positivity.

Rightly Mills points out in Auguste Comte's uniqueness lay not in originating "Positivism" but in placing it within a theory of history that claims human culture developed and will continue to develop in three stages.

Theological "

In this stage human beings rely on supernatural agencies to explain what they can't explain otherwise. The Theological, which is the original and spontaneous form of thought, regards the facts of the universes as governed not by invariable laws of sequence, but by single and direct volitions of beings, real or imaginary, possessed of life and intelligence. In the infantile state of reason and experience, individual objects are looked upon as animated. The next step is the conception of invisible beings, each of whom superintends and governs an entire class of objects or events. The last merges this multitude of divinities in a single God, who made the whole universe in the beginning, and guides and carries on its phenomena by his continued action, or as others think, only modifies them from time to time by special interferences. (Mill's summary)

As Kalam believed "Each individual creature on this beautiful planet is created by God to fulfil a particular role. God showered His grace on him through some outstanding teachers and colleagues, and he felt, when he paid his tributes to those fine persons, he was merely praising God's glory."

Metaphysical :

In this stage, human beings attribute effects to abstract but poorly understood causes. Metaphysical accounts for phenomena by ascribing them, not to volitions either sublunary or celestial, but to realized abstractions. In this stage it is no longer a god that causes and directs each of the various agencies of nature: it is a power, or a force, or an occult quality, considered as real existences, inherent in but distinct from the concrete bodies in which they reside, and which they in a manner animate. Instead of Dryads presiding over trees, producing and regulating their phenomena, every plant or animal has now a vegetative Soul. (Mill's Summary)

Dr. Kalam further states with his metaphysical understanding - "We are all born with a divine fire in us. Our efforts should be to give wings to this fire and fill the world with the glow of its goodness"

Positive :

Human beings now understand the scientific laws that control the world. In explaining his ideas and contributions, Mill admits that Comte's choice of terminology might confuse a British audience: " Instead of the Theological we should prefer to speak of the Personal, or Volitional explanation of nature; instead of Metaphysical, the Abstractional or Ontological: and the meaning of Metaphysical, the Abstractional or Ontological: and the meaning of Positive would be less ambiguously expressed in the objective aspect by Phenomenal in the subjective by Experiential. " The positivism Philosophy became the inseparable part of life and career of Dr. Kalam. He states:

India can most certainly achieve state-of-the-art technology through a combined effort of the scientific laboratories and the academic institutions. To do this we adopted a threefold strategy multi-institutional participation. The consortium approach and the empowering technology. These were the stones rubbed together to create Agni.

Through these three stages Dr. Kalam learnt the magic of science. Comte also founded the social sciences, and it is important to remember in our more cynical times the ideals to which they aspired. Comte and other early social scientists assumed that human behaviour must obey laws just as strict as Newton's laws of motion and that if we could discover them, we could eliminate moral evils - in exactly the same way that medical scientists were then discovering how diseases worked and were eliminating much of the physical suffering which had always been an inevitable part of the human condition. In his earlier, less systematic

works he influenced such figures as J.S. mill, T.H. Huxley. George henry Lewes, and George Eliot; all gradually fell away as his philosophy becam more rigidly systematic.

Conclusion :

Positivism the word which we use in our daily life, leads to the same philosophy and meaning which comte referred to Our belief, thought and imagination cannot go beyond the science and reality. For instance, our thirst for water proves the existence of water. Similarly, our desire for immortality proves that someone is immortal.

In fact, scientific reasoning and common sense reasoning are essentially the same process. Therre is no diference in kind between the two only a difference in degree. Scientists for example, follow specific procedure to assure that observations are verifiable, accurate and consistent. In everjday reasoning. we don't always proceed so carefully.

Obviously enough, wings of Fire bears the stamp of Positivism in Dr. Kalam's Psyce as he has himself pointed out.

"Failures contained within themselves the seeds of further learning which could led to better technology and eventually, to a high level of success. These people were great dreamers nd their dreams finally culminated in

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