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Logos and Education: On the Educational Philosophy of Heraclitus

Vefa Tasdelen

Faculty of Education, Yildiz Technical University, Esenler, istanbul, Turkey, 34220
E-mail: vefa@yildiz.edu.tr

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ABSTRACT In addition to antique disciplines such as ontology, epistemology and ethics, philosophy also contains relatively new disciplines such as linguistic philosophy and educational philosophy. Educational philosophy meets its most explicit definition in one of the contemporary philosophers of education like John Dewey's works. Added to that just as the case in the complete disciplines of philosophy, educational philosophy also bears a history that can be traced back to the birth of the origin of philosophy. This history deals with the studies of its specific problems, formulating its concepts and the realm of self-generating. With respect to the conceptual structure it displays and the contribution it renders to the next educational thinking, it can be argued that within Western philosophical tradition Heraclitus is among the forerunners of educational philosophy. The conceptual structure Heraclitus posited has been so influential that although very few fragments could reach to the ensuing ages, his teachings still preserve their huge impact. The concepts such as "logos", "change", "motion", "dialectic" which are all widely inclusive and explanatory all occupy a unique position within the history of philosophy. Besides, the present article attempts to analyze Heraclitus' educational philosophy within the framework of the *logos* concept.

INTRODUCTION

Literature informs that Western philosophy began during 624-546 B.C. with the teachings of Thales. Thales' saying that the *arkhe* of existence is "water" that has enabled transition from *mythos* to *logos*, as well as from oral tradition to individual thinking. His answer has received its visa for philosophical and scientific thinking tradition; the existence has been, without limit to mythology, yet it has attempted to be clarified "in itself" and "with itself" by making use of a rational and realistic stance.

Subsequent to Thales, Anaximenes and Anaximandros who were the last greatest philosophers of Ionia tradition is Heraclitus of Ephesus. He lived between 535-475 B.C. Since the focal interest of these philosophers has been illustrating nature (*phisis*), they were also recognized as "philosophers of nature". In addition, their views directly and indirectly, has a perfect applicable potential on human, social and moral philosophy. This is most evident in the teachings of Hetakleitos who says that; "I have searched myself" (F 19), hence turning "self focus" into the central point of philosophy (Maurizio 2013: 114). Hence, in contradiction to the common belief in the philosophy tradition, focus on the framework of human world did not take initiative with sophists but in an earlier age with Heraclitus of Ephesus. This is because in the human existence *logos* is transformed into awareness, character and life attitude. Within this way of thinking there are expressions opening the path for human, social and educational philosophy.

Heraclitus' fragments are the very rare ones that reached the modern day from his *On Nature* (*Peri Physeôs*) work which was supposedly abandoned on Artemis temple. Diogenes Leartius claims that this work consists of three parts namely universe, politics and theology (1925: 413). These fragments reached have this current age through rumours of philosophers and biography authors such as Plato, Aristotle, Diogenes Leartius, Plutarchus, Clement of Alexandria etc. In the present paper, nearly 125 Heraclitus fragments which are today valued as if they were adages shall be elaborated on the basis of educational thinking extending to "logos", "change", "dialectic", and "ethics" concepts. The principal issue that guided the present paper is, within the concept of logos, the kind of position which human nature and educational issues occupy and the potential inferences to detect on this problem.

HERACLITUS' PHILOSOPHY OF *LOGOS*

The concepts and teachings introduced by Heraclitus have reached to some extent till

present day and have also left their effect on the subsequent philosophies. The power of this effect can be exemplified with the two quotes from Kranz's work (1984: 60): The first quote was made by Hegel, who says that, "There are no sayings of Heraclitus that does not fit into my *Logic*" (1908: 214), and the second quote from Nietzsche says: "The world at all times is in need of reality thus in need of Heraclitus" (Nietzche 1963: 43). These claims directly reflect the strong power of Heraclitus' teachings as well as the derivatives of the philosophical potential of the concepts he utilized. For instance, using a concept like *logos* did not only add depth, but also a future to his philosophy. His *logos* concept, change concept, dialectic concept, unity and multiplicity concept, and character (*ethos*) concept are all signifiers of the conceptual structure of any philosophical work. Heraclitus, with widely inclusive and explanatory concepts such as "logos", "change", "motion", "fire" and "dialectic" occupies a unique position in the history of philosophy. The power of philosophy to generate concepts had already been visible in the preceding philosophers, but it was with Heraclitus that this practice became more evident than ever before. To visualize Heraclitus philosophy's effect on conceptual structure, it would be sufficient enough to see the transformation of this philosophy on the teachings of Plato, Plotin, Hegel, Marx, Bergson and Dewey who all possess dissimilar sensitivities on philosophical practices.

Heraclitus is a philosopher worthy of analyzing from a variety of perspectives. Some view his philosophy as one of the origin points of materialism while others argue that he is one of the two philosophers prioritizing Plato's idealism (see Laguna 1921). To start with Heraclitus' philosophy is not a nature or human philosophy, but a *logos* philosophy; only within this framework that it is considered as both a human and nature philosophy. *Logos* is a Greek word corresponding to "reason", "rational faculty", "common sense", "word", "speech", "account", "definition"; or "proportion" (Peters 1976: 110). This concept, while defining Heraclitus' philosophy as "mental philosophy" on one hand, also enables its metaphysical interpretation on the other hand. Heraclitus views *logos* as the essence of existence, order, good and valued assets, morality and justice. *Logos* is not a concept that illustrates physical world merely, but it also emerges as the basic law of the practices in human world. In addition to its material dimension, it can also be interpreted as the awareness which leads and shapes existence, and the mentality in the existence as well as metaphysical principles. In *Fragments* some of the definitions on *logos* are written below:

- *Logos* is the rational faculty ruling everything and every human being. Men can hear it, but still experience problems in understanding (Heraclitus 1959: 19).
- *Logos* is connecting "law", inclusive "will", "common sense"; on the other hand men live as if they have their own choices, wills and thoughts (Heraclitus 1959: 19, 20).
- *Logos* is the thought prevailing every other thing. Everything that happens and ends does so according to *logos*. Heraclitus defines this failure to comprehend or realize as a state of "sleep" (Heraclitus 1959: 19). Living one's life without realizing *logos* is like living in a sleep. There may be reasons for living in a sleep because *logos* does not ravel itself immediately but hides (Heraclitus 1959: 20). To achieve a connection with *logos* one has to move on the road that leads to "self discovery".
- *Logos* is the explicit and implicit harmony. Heraclitus'; "The hidden harmony is better than the obvious" quote draws attention to the hidden nature of *logos* (Heraclitus 1959: 102).
- *Logos* does not merely imply order; it also covers awareness which is the principle and main essence of order. In addition, the universe represents cosmos and order in contrast to chaos and conflict arising from the fight between the opposing forces in its own body. The emergence of a universe that is not in chaos or in disorder, but in the form of cosmos and order can be attributed to its subjectivity to *logos*.
- Universe and existence are cosmos since there is *logos* on the ground. Otherwise there would be chaos and nothingness. In that sense, *logos* implies a number of connotations such as *arkhe*, mentality in existence, inclusive will in the universe, law in the nature, man's power to demand and contemplate.
- Wisdom can be connected to *logos* or in other words it can be connected to the essence and nature of everything else. Man has to

hear, listen and understand the voice of *logos*; that is the real wisdom. Ignorance is living in a state of sleep with a complete unawareness of *logos* (Heraclitus 1959: 19). That is why in some people, *logos* is more abundant when compared to other men (Herkleitos 2009: 107).

- Still a thorough comprehension of *logos* is something much beyond the limits of human faculty. Heraclitus (2009: 189) labels this deep comprehension as something not human but divine. That is because man's intellect is, just like enlightenment philosopher Kant adds, restricted and limited.

Stating the mentality in existence, *logos* is not a stable process, but rather a functioning process. Existence changes with the conflict between opposite poles, but this change follows a certain framework of law. *Logos* manifests itself on the basis of entity and existence as motion and change. Everything moves, nothing stays the same. Heraclitus explains this notion as, "You cannot step into the same river twice for other waters are continuously flowing in" (*panta rei*) (1959: 29). "Into the same rivers we step and we do not step" (F 90) is another statement indicating the change in existence. Change in philosophy brings with itself renovation and progress. Heraclitus' saying "The Sun is new each day" (1959: 37) refers to vitality and progress in the universe and not only in personal existence. Change and motion bring happening and disintegration as well. All mortal beings disintegrate due to the speed and velocity of change, but after a while they reintegrate. Thus, life and death coexist within the natural flow of process. For the mind, death means reaching *logos* and transforming to *logos* (Heraclitus 1959: 29, 90); but it also implies a novel life. Thus "change" which is one of the key issues of philosophy gains a depictive character in Heraclitus. *Logos* is not only change of awareness in men, but also the very law and determinant of change itself.

Logos implies the mentality in existence. This mentality emerges in the form of conflict and harmony. To emphasize the dialectic structure in existence, Heraclitus argues such: "War is both father and king of all; some has shown forth as gods and others as men; some he has made slaves and others free" (Herkleitos 2009: 29). Night and day are the same (Herkleitos 2009: 91), "The way up and the way down are one and the same" (Heraclitus 1959: 90). Hence war, conflict and resulting harmony and unity are the ways *logos* exposes and posits itself to the outside world. This way of expression is the law of existence and disintegration. Heraclitus defines dialectic formed with oppositions as, "self conciliation of originally irreconcilable things" (Heraclitus 1959: 133). The conflict within the existence is one and unique in *logos*. Accepting that all is one is an act of wisdom. Wisdom is one and unique (Heraclitus 1959: 102). Uniqueness and harmony is not a resulting effect of the coexistence of similar natures; harmony is the conciliation between opposing nature elements: between wet and dry, high and low, cold and hot, darkness and light, coming and going (Schindler 2003). *Logos* is the war and resulting harmony between these opposing natures. "Opposition brings concord. Out of discord comes the fairest harmony" (Heraclitus 1959: 90). Despite such dialectic structure and war in existence the emergence of existence rather than nothingness or the rise of cosmos but not the chaos is the clear statement of the main principle of *logos*. During this process everything emerges out of its counterpart and transforms into its counterpart in the end. Existing in both physical world and human world, dialectic invariably moves existence from one point to a different point. In this transformation there exists no beginning and no end. Cyclical time approach of Antique Greek culture can also be traced in the existence and time approach of Heraclitus. Accordingly, matter and time lack neither beginning nor an end; there is a constant transformation. Heraclitus' quote, "In the circle the beginning and the end are common" indicates this timeless and eternal transformation (Heraclitus 1959: 90). He argues that within this transformation life and death, sleep and awakening, young and old age are all one and the same since with a rapid and unexpected transformation old ones can turn into new ones while new ones change into old ones (Heraclitus 1959: 91).

In the philosophy of Heraclitus, one of the other key concepts is "fire". He depicts the universe as, "the timeless and eternal light lighting and extinguishing according to certain rules" (Heraclitus 1959: 37). Another potential physical and metaphysical meaning of fire is that it is some sort of a power which enables motion, vitality, change and transformation. It is the energy behind kinesis or motion. Motion and war

emerges with it, existence turns into harmony from opposition and unity from multiplicity. "Fire lives in the death of earth, air in the death of fire, water in the death of air and earth in the death of water" (Heraclitus 1959: 37).

HERACLITUS' PHILOSOPHY OF EDUCATION

In addition to antique disciplines such as ontology, epistemology and ethics, philosophy also contains relatively new disciplines such as linguistic philosophy and educational philosophy. Educational philosophy, despite being a contemporary discipline, can date back to the origins of philosophy just as the case of the other philosophy disciplines. Dewey (1918: 699) depicts that, philosophy itself can be viewed as a general educational theory. Likewise, the essence of human nature, the way and reason humans must be trained and similar issues that are related to education are also within the tradition of philosophy teaching. It goes without much dispute that man could attain his earliest rational, systematic, censurable and questionable data pertaining to the man and the universe via implementing philosophy which implies not the knowledge alone, but the means to attain the knowledge too. The critical, questioning, grounding and rational structure of philosophy is also a way to obtain knowledge. Just like modern science which generates itself on the basis of experiment, observation and induction, philosophy has a critical attitude, a functional style of operation and a way of thinking.

Within the history of philosophy, one of the originators of educational philosophy is Heraclitus. His philosophy has been a source of inspiration throughout history for famed philosophers such as Plato, Hegel, Nietzsche, Marks, Bergson, as well as educational philosophers such as Locke, Rousseau, Kant, Spencer, Whitehead and Dewey who were deeply inspired from his teachings on "experience", "change", "process", "mental training", "moral and character education" concepts. As mentioned above Heraclitus did not bequeath a systematic philosophical structure but specific concepts on which extensive comments can be made. Among these concepts, motion can carry us to his educational views. The quality featuring his name above his counterparts and keeping its effect for ages is the powerful conceptual structure onto which he grounded his philosophy. Once the traces of this conceptual structure which forms Heraclitus' philosophy are detailed, it is feasible to reach an educational approach as well (Mashalidis 2003).

Logos and Wisdom

As naturally expected a *Logos*-centered philosophy shall also bear an educational approach that is *logos*-centered. There is a unity and parallelism among the order of existence, the principle of existence and principles of human thinking; they are all subjected to the same *logos*. It is the same law that gives order to the nature and human mind. Heraclitus' teaching that there is the unity of *logos* as the basis law empowers the view that *logos* inside and outside of man is actually the one and the very same *logos*. Hence the capacity of the human mind to comprehend nature, its fitness with nature and also the moral and legal system man lives by collectively refer to *logos*. The tracing of thinking after *logos* is a state of foundational welfare and sophistication. In that case education is uniting the mind with the unique structure of *logos* and training the mind in a way to hear and follow its call. Education is transposing the self into an adaptable and sensitive manner with *logos*. The level of this educational sophistication finds meaning in Heraclitus as "wisdom" indicating the maturation of the soul and identity. Man can move alongside this road through self research and discovering of *logos* within and outside itself. Wisdom means establishing dialogue with *logos*; listening to the voice of *logos*, comprehending it and becoming aware of its existence. The person capable of setting this dialogue can become familiar with *logos* and attain wisdom. This insight partially reminds us of Plato's theory of ideas and knowledge approach as it emerges from the framework of this theory.

Heraclitus lists "first class" men as the best. He claims that "to me one man is worth the thousand if he is the first rate." As implied in this fragment of Heraclitus, he posits an elitist attitude reminiscent of Nietzsche on the basis of character and mind. Who then are the first rate men? They are the ones who have selected eternal fame among mortals; in a different saying, they are wise men who can hear the voice of *logos* and stick to it; the ones capable of uniting *logos* within themselves with the *logos* outside

are the ones who obtain knowledge in this way. In Plato, (1987: 293) this quality emerges via meticulous training and inner purification. The ones whose "mind eye" are opened can visualize the Sun as it illuminates everything around (Plato 1987: 256). He argues that men usually live unaware of *logos* which they see and live together every other day; just like slaves who live, as Plato states in his "cave metaphor", with their hands and feet chained, unaware of the Sun and facing towards blank walls. Such life is living without any virtue. Wisdom is realizing the existence of *logos;* recognizing its entity and uniting with it. Wisdom is also accepting that there is L*ogos* and it is a unity. Still this is quite a rare experience because it appears that majority of people do not stick to *logos*, rather adhere to their personal thoughts, wills and desires and live without ever realizing conciliations, harmony and common law. In a metaphorical sense, Heraclitus explains this state as, "Pigs wash in mud and domestic fowls in dust or ashes" (1959: 90). Wisdom implies uniting with *logos* and discovering oneself in *logos*. Wisdom is the most significant value which is, above all else, a state of awareness. Heraclitus prioritizes awareness and makes warning as "One should not act or speak as if he were asleep" (1959: 20). Only then can man feel the real meaning of being human. "The waking has one world in common sleepers have each a private world of his own" (Heraclitus 1959: 20). Awakening expresses universal harmony and ability to unite the harmony of logos with universal harmony. Wisdom refers to understanding *Logos,* integrating universal law of cosmos, eternalizing to some extent one's own restricted self. Philistinism is living without the awareness of *logos*. Such people live as if they are outsiders; they literally have no insight as regards themselves and the world outside.

Logos and Dicovering the Self

Logos occurs in a monist structure. As the unity, harmony and mentality in existence *logos* represents law and harmony (Heidegger and Fink 1989: 159). A person's education reveals itself in the capacity of integrating oneself with the universal self; being subjected to a will beyond self; moving away in this way one's inherent self. Hegel's great admiration for Heraclitus is not for nothing. It finds meaning as Heraclitus' *logos*, Hegel's Absolute Spirit (*Geist*). While defining goodness as the harmony of individual will with universal will, Hegel once more takes a return towards Heraclitus. In terms of education, however, what really matters is self seeking and discovering oneself in *logos*. Moving beyond the limits of self identity is, as Heraclitus believed, the ideal sense of education. This is an attempt towards *praxis*, not to practicality, but to *theoria* and wisdom (*sophos*). It connotes that Dewey's educational philosophy finds its roots in Heraclitus, but it also differs in certain aspects. For instance, in Heraclitus *praxis* lacks a definite position. According to him change is not, as it is in Dewey's case, something that surfaces *praxis* but rather a process of maturation and education process aiming for wisdom and deep harmony of *logos*. Consequently, it does not necessarily imply one's discovering of self or self interest; instead it implies discovering one's existence within the universe and realizing the meaning of one's existence.

"Self discovery" is "self research" and "self knowing"; it is the ability to perceive oneself within time and space. This can be achieved via communicating with the key principle of existence; *Logos*. What constitutes the core of this process is not gaining certain skills, but understanding and seeking after oneself, thus entering into a stage of maturation. It would be a misconception to link the state of being educated with learning a set of knowledge. Maturation is the real meaning of being educated. In a fragment, Heraclitus states that, "Much learning does not teach understanding" (Heraclitus 1959: 19). What matters is not knowing much; the real thing that matters is maturating in terms of character and traits which can be attained through wisdom and internalizing the knowledge. Indeed knowledge looks like a physical ornament on some people while for some others it is like the Venus guiding their lives. If that does not happen, it means there is no wisdom or virtue on the surface.

According to Heraclitus wisdom, which is the key objective of education is, rather than knowing a set of information, but knowing oneself. Man is like his own light. "I have searched myself" (Heraclitus 1959: 19) is actually implicative of the essence of educational approach. What is first in need of discovering is man himself. Each man can discover life, man and *logos* via self research. Next comes discovery of joy and maturation; war and dialectic. The gate and

first step to all discoveries is self discovery. Besides, Heraclitus should not be seen directly as a philosopher of nature, but as a scholar dealing with the life, ethics and educational life of humans. Hence, the basic concepts of his philosophy need to be explained accordingly. "Know thyself" and "Self directed awareness" is an adage witnessed in the teaching of subsequent names such as Socrates, Augustinus, Mevlana, Yunus Emre, Giambattista Vico and Muhammad Iqbal (Taþdelen 2012) can be dated to Heraclitus' philosophy as a real educational approach. His educational philosophy deserves to be assessed within the framework of self researching and discovery. There are certain steps in this discovery: (1). Discovering oneself in himself, (2). Discovering oneself in society, (3). Discovering oneself in nature and as a consequence of all these steps (4) Discovering oneself in *logos*. Education makes up this "awareness of the self". Awareness of the self is not the equivalent of losing oneself in one's existence but rediscovering yourself within universal harmony and order. Within this framework, change appears not in the form of mortality, but as the integration with eternal transformation. Discovery of the self within upper self is the peak limit in the educational approach of Heraclitus.

Logos and Values of Education

Implying the harmonious action with *Logos* wisdom indicates a state of awakening, purification of soul and clarity of mind. The meaning of the quote: "The one loving wisdom needs to be a good researcher in many topics" (Herakleitos 1999: 33) can be viewed as the process which shall before all else unite the man with single *logos* and lead him to self discovery. The process of wisdom that comes out with *Logos* corresponds to understating the existence within the context of a "unity" and "integrity". The maturation of character and thinking can occur via a principle of wisdom attributing the existence to a sole principle and making it understandable and livable around this principle. Heraclitus pleads that "Wisdom is one and unique" (Heraclitus 1959: 93), "Law involves obeying the council of *One"* (Heraclitus 1959: 83). This is not only knowledge but it is also an attitude for life. Knowing oneself is, for a number of philosophers, the essence of morality, virtue and knowledge of existence. Some philosophers emphasize that any kind of knowledge one learns without knowing himself is likely to cause harm rather than benefit. Socrates is one of them and the best known one with his saying "Know thyself!" Likewise, Turkish thinker Yunus Emre draws close links with wisdom and self knowing. Placing self discovery into the center of his own philosophy Heraclitus also claims that "Surpassing arrogance (*hybris*) is a lot more virtuous than extinguishing the fire" (Heraclitus 1959: 83), to point towards the danger of not knowing yourself. Likewise, law is a criterion that, in terms of society's knowledge of itself and establishing its own order, binds the society together and describes the justice and fairness. Once the law is eliminated, then there is no criterion left. Just like the ethical norms guiding human behaviors, laws are a set of regulations directing social life and defining justice as well as interpersonal legal order. Heraclitus' teaching, "The people should fight for their law as for their city wall" (Heraclitus 1959: 83) refers to law on social level subsequent to ethics on personal level and justice on social level subsequent to virtue on personal level. Both aspects matter greatly in terms of *logos* and constitutes the focal concept of Heraclitus' philosophy. Indeed, *logos* is finding existence on personal level, whereas law is finding existence on social level. Constituting the base of existence, cosmos and order is the way *logos* comes into being in human life.

Logos idea is the claim that everything is essentially good. If it is the upper will of *logos* which dominates change and motion then goodness should also be the main principle. This is parallel to Plato's saying that, "only good things come from God", "bad things can have no idea" (1987: 74-75). In that case, wickedness is a condition arising from not the domination but lack of domination of *logos*. Education is uniting with this harmony and goodness in *logos* whereas ignorance and lack of education constantly fight with harmony and goodness. *Logos* corresponds to character, law and order. Education is keeping up with this law and making the body and soul compatible with this law. The power that dominates both inside and outside of man is known as *logos*. If *logos* is the main principle then both change and all the things happening are good. Education and virtue is adapting to this change that *logos* dominates; hearing the voice and will of *logos* and uniting it with personal will as well as taking part in the unity in *logos*. What is

known as education makes us more adapted to *logos*. In that case, education shall be training for improving "hearing", "sensing" and "awareness" skills. The ones capable of hearing and feeling *Logos* shall then start the process of education. In fact, education shall turn into an activity setting the base for both morality and law.

Education is a value study, a study on values in another saying. If education produces no value at all, then it shall bear no clear meaning and there shall be no education either. Consciously or unconsciously all our educational practices are directed towards good value and revolve around this value. In any situation we name as education it is inevitable for us to ignore some values. This is exactly the same case in the making of philosophy. Unless we are convinced that our ideas shall make some sense and form a seed of goodness there will be no reason left for us to write or speak. Just like the constant war between high and low, darkness and light, health and sickness, beauty and beast, youth and old age, a unity and harmony is reached at the end of this constant conflict as there exists a never ending struggle between good and bad. It is certain that there shall be a unity at the end of their battle too but it does not necessarily mean that good and bad are one and the same at all times. For Heraclitus education is principally an effort to generate awareness, wisdom and values. In his teachings, what constitutes the core of education, is its potential to be shaped around "its good value". Once its good value is eradicated the reason for education is automatically eliminated. In that case, education implies putting human world into an order firstly and then regulating it according to *logos* and common sense.

Logos and the Teaching of Ethics

In the teachings of Heraclitus education surfaces not in the form of acquiring certain knowledge, but in the form of maturation and gaining traits and character. His argument is that an educated man does not mean the one who knows much, but the one who understands much (Heraclitus 1959: 19); the one who has reached universal harmony; the one who can feel the highest logos in himself and the universe and the one who can participate the most in this harmony. In line with this saying the prioritized concepts in his educational approach are traits, character and joy. Logos does not only form the war and order in nature; it also constitutes the morality and joy in man. Heraclitus grasps happiness not only physically but with its spirituality as well. Going for the needs and pleasures of physical existence cannot make a man happy. Heraclitus argues in an aphorism that: "If happiness consisted in bodily pleasures we should describe cattle as happy when they are eating fodder." (Heraclitus 1959: 157). With his teaching which prioritizes the education of the mind and character at first he recalls Aristotle's ethics of happiness that connects happiness not to bodily pleasures, but activities of the soul (Aristotle 1977: 88, 91). Thus, an awareness and state of consciousness lie on the basis of happiness. This awareness can also be interpreted as grasping *logos* which constitutes the essence of existence; connecting with the existence and keeping up harmony with it. Real happiness comes from awareness and knowledge. With this knowledge and awareness man can establish communication with the mentality in existence, and also integrate and unify with it.

"Temperance" is another formative value of virtue and character. Temperance is one of the concepts brought forward in Greek ethics and aesthetics. In addition to knowledge, justice and boldness that collectively form virtue, Plato mentions "temperance" which is a complementary element of the aspects above. Temperance is also one of the basic concepts of Aristotle's approach of aesthetics. He claims that a work of art should not be in a dimension that goes beyond one's limit of perception. In a piece of art this limit is defined with respect to "greatness and smallness", and with respect to "longness and shortness" in a literary text. Heraclitus places "temperance" above all these dimensions and names temperance as a statement of *logos*. He asserts that knowing thyself and maintaining temperance is like an attire perfectly fitting the nature of man. "To be temperate is the greatest virtue. Wisdom consists in speaking and acting the truth" (Heraclitus 1959: 19).

As demonstrated above in Heraclitus' teaching, education mostly comes into prominence in the forms of moral education and character education but that does not cover the entire scope of education: The relation between *Logos* and education introduces with itself wisdom in man, morals, traits and character; on societal level, however it manifests itself in the form of order,

law and justice. The establishment of character and virtue on a personal level and securing justice at the societal level constitutes the objective of education. Only then can man become harmonious with *logos*. In that sense Heraclitus' saying, "Man's character is his fate" (1999: 81) can reasonably be construed as, "man's education is his fate".

Logos and Dialectic Process

There is constant transformation in the universe. This transformation corresponds to the war witnessed in dialectic and opposing natures. That war is not limited with the very nature of humans but outside men as well. The vitality and motion in nature can take place via this transformation as also worded by Heraclitus: "Fire lives in the death of earth, air in the death of fire, water in the death of air, and earth in the death of water" (1959: 37). "The death of fire is the birth of air, death of air is the birth of water" (Heraclitus 1999: 47). "Cool things become warm, the warm grows cool; the moist dries, the parched becomes moist" (Heraclitus 1959: 29). It cannot be argued that transformation is kind of change that terminates the war in and out of man or a kind of change that makes opposing natures as a like natures. The fight between opposing natures, the resulting unity and harmony is the statement referring to *logos* in man and nature. Consequently, education is the attempt to make man adapt to *logos*, which is an awareness directed to many things including stopping the war inside man. On the contrary, it is directed to assist man in realizing the war that occurs within and outside of one self and how to manage this war. Education is, on the axle of ignorance and wisdom, poverty and virtue, soul and body, a never-ending walk towards maturation. Education is the battle between wisdom and ignorance, darkness and light, good and bad, and the battle of mental power with mental deafness and blindness. As a constant attempt for wisdom, this struggle of education is not a holus-bonus process; it is a progressive process that will last for a whole lifetime. It is man's duty to continue this fight. As worded by Rousseau (1979: 62) there is no way to claim that "I am now fully mature". Man's fight with himself is for a lifetime because change and motion last eternally. If everything stayed the same there would be no need to sustain education either; it would be sufficient to be educated only once and for all. But in reality the evolution within one man is never ending so is the education itself. Accordingly education implies one's constant efforts of self construction and making himself adaptable and sensible to the communication and progress ever-present.

Logos and Change

Heraclitus has attributed a philosophical depth to change concept and explained it within the scope of a philosophy and global envision. Change concept has been worded by the significant philosophers throughout the history of philosophy and has found a place within educational philosophies as well. In terms of educational philosophy, the most important one is Dewey (1918, 1998); founder of "progressivist" ecole and representative of pragmatist philosophy. Dewey places the concept borrowed from Heraclitus to the center of his educational approach. While there is constant change in all, it would not fit with the definition and objective of education to envisage a never changing educational approach. Education must be ordered on the basis of change. Change should, no matter where and when, come out in a suitable and appropriate manner for transformation and should be saved from an ineffective repeatation of itself within a vicious circle. All these changes in the realm of education should be performed within the framework and light of constant logos. That saves the phenomenon from being an ordinary and coincidental activity. All things change, but they change according to *logos*. Thanks to *logos* because change can become adaptive to universal spirit and universal flow. Heraclitus' educational philosophy bears subjective, local, objective and universal qualities.

Once change is accepted, it then becomes a necessity to build life and the world on its foundation. Against the problem of existence and happening, Heraclitus introduces philosophy of "change" and "process" which has the potential to affect the subsequent events. Philosophy of process is the existence of *logos* in change and the emergence of all things within the framework of awareness and mentality and thus become more comprehensible. If everything is changing, it is then a must to be well prepared against this change and to determine its effects. Likewise, it matters to make use of the experiences gained by change. It is also important to

generate a value against change. If change takes place within the framework of *logos* and develops in line with *logos*, then it means there is nothing like corruption in existence, but progress and advancement instead. The actualization of change in harmony with *logos* is something that can be achieved via education. Education is the means through which man can canalize the change in his/her society in a positive direction. If that cannot be achieved a blind and deaf flow is likely to happen. Education is a vital component to enable positive emergence of change and unleashing its good value.

Logos and Life Experiences

The treatment of daily experiences takes place in the form of listening and speaking. For Heraclitus, listening corresponds to hearing and listening to the voice of *logos* on the top level. But that is not the only case: Hearing and establishing connection with the *logos* in speech and life experiences is also a part of this experience. In speaking and listening, *logos* can find its equivalence only in wise men. The ones with no share of wisdom or *logos* cannot simply hear the voice of *logos* in speech either. Thus, for them speech becomes not a power that illuminates the facts, but something that covers and hides the fact as explained in this quote: "Fools although they hear are like the deaf: to them the adage applies that when present they are absent" (Heraclitus 1959: 58). The key point is that during this process man should be able to distill his personal life experiences and become the very student of his living. The bond of experience makes the man a witness of his own life and existence. That means that there is no end of life experience at one point but a continuous concentration. It can thus be argued that man does not only establish a connection with *logos*. At the same time as a living and active representation of this connection he also becomes a student of this personal experience of existence. Man derives his knowledge on the basis of his personal life, but life on its own does not change into knowledge or experience. The key lesson is the ability to transform living into experience. Learning one's lesson from life experiences calls for a state of the clarity of mind, which is exactly a practice reminding one of the work of gold seekers. Heraclitus exemplifies this parallelism such: "Seekers after gold dig up much earth and find little" (Heraclitus 1959: 19); so is the case in learning from experiences.

In the light of these findings one's own life is the vital part constituting one's own education: man can train himself, develop himself and become his own light. But these can only take place if he finds a way to learn from his own experiences and becomes the student of his personal life. While Heraclitus argues that "I have sought myself" what he really means is "I trained myself", "I put my thinking and comprehension capacity into action", "I have learnt myself", "I have tried to conceive the existence and life" and lastly "I have become the student of my own experiences". A different dimension of the concept of "Experience" found meaning in the upcoming centuries with Locke, Rousseau, Spencer and Dewey. It is an approach that is, like the main principle in modern educational approaches, concretizes the taught material and regulates educational context to address the ears, eyes and likewise the sense organs. Heraclitus in his quote, "Eyes are more accurate witnesses than ears" (Heraclitus 1959: 19) points to a significant finding of modern pedagogy. In that case the co-witness of eyes and ears shall be even more effective than their single witnesses. In a different fragment he states that the things of which there can be sight, hearing and learning-these are especially praise (Heraclitus 1959: 19). While arguing that eyes and ears are some poor witnesses for wicked souls (Heraclitus 1959: 20), these organs are in reality good witnesses for the sensitive souls in seeing and understanding reality, forming life experiences and transforming such experiences into wisdom. In that way, different forms of self teaching, self seeking and self discovery arise. Diogenes Leartius asserts that Heraclitus received no lessons from anyone, did not become the student of anyone but engaged in self seeking and by so doing taught himself (Diogenes Leartius 1925: 413). If that is so, then as a good observer he could become the student and has to witness his own life experiences and learn the key lessons for life.

CONCLUSION

In the philosophy of Heraclitus the key principle is, just as the case in all his sayings and the concept of *logos* too. Since the inner and outer world of man can act in harmony and in

unity according to a *logos*, education would also actualize the very same *logos* accordingly. This *logos* shall answer to the meaning and objective of education as well as the whys and hows of man's educational process. Only through education can man's connection with one and a single *logos* both within himself and outside his existence be actualized. In the realm of this encompassment, self discovery implies understanding and shaping of one's own identity.

Heraclitus posits a number of concepts that might have simmilarities with Locke, Rousseau and Dewey. One common point is the concept of "experience". Heraclitus pays attention to being a student of one's own and learning lessons from his own experiences. Human existence can reach maturity and wisdom after fighting with the inherent ignorance. Self research is making oneself student of his own life experiences. This research and experience alone can save man from the dark trap of ignorance.

If we construe *Logos* as "inner nature" and "outer nature" we can arrive at the educational approach of Rousseau; if we interpret it as intellect and common sense we can understand the ordering of life, morality and education on the basis of intellect which inevitable calls for enlightenment philosophy; Kant in particular. If *Logos* education is treated as training morality and will, then it can be possible to move personal will to higher will and adapt personal will to the higher will. *Logos* philosophy necessitates that the person forms a live dialogue with himself, his/her surroundings, with the universe, with universal intellect and his/her knowing one's place among the universe and mankind. This awareness is a kind of a wisdom. In a more clearer definition, educational philosophy of Heraclitus is the philosophy of knowing oneself.

In the light of all these findings, it can now be logically suggested that with both Kant and Heraclitus, the problem of education has increasingly turned into a problem of being human, while problem of being human has turned into a problem of gaining a character and personality. Heraclitus goes after an existence which is true, fair and able to open human nature. The way to achieve that is "knowing thyself" which was more precisely stated by Socrates. For him this wisdom is what education must provide. In the light of his teaching, education is a kind of activity guiding man to goodness, or in another saying to the voice and order of *logos*. This wisdom is the key objective of life, the highest level of maturation and the source of all virtues and goodness.

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