



THE PLACE OF MIND AND HEART, OUR INDIVIDUAL DIFFERENCES, IN EDUCATION*

Mehmet ÇAKMAKKAYA**

ABSTRACT

Human universe is an entity that related. Creative education of the recipient of the first orders have to use compatible human heart and mind. The universe of Names in the form of the existence of to reach people with our own booze occurs in the mind and heart of the landscape reveals that it is quite important. Education, not known exactly when it first came out or what kind of process it has gone through and on which elaborate studies are being carried out today, turn out to be one of the most fundamental aspects in the world of the person. It is emphasised that the heart, along with the emotional quotient, counts for the bonds that individuals establish with the other people around in both their private and business lives. While findings of some recent researches that an individual is also affected by the environmental factors even whilst in uterus has brought into question earlier periods for the beginning of education, also the concept of “learning from cradle to grave” which argues that learning may have begun even in the single cell stage- the zygote- formed by the union of *gametes* cells appears to predominate. However no explicit information is available on the fact that what kind of changes are, or are not, brought about in human spirit, behaviours and creation by bringing together ,in highly complex yet controlled ways, the minerals dispersed throughout the world to form the human body. Mental and emotional differences result in the fact that each individual, during learning processes, develops in different ways within the same environment. Hence, borders of the on course learning system used in Turkey should be removed for the education of individuals, and learning capabilities of the man should no longer be oppressed in the “class” society.

Key Words: Education, Man, Heart, Intelligence, Our world

*Bu makale Crosscheck sistemi tarafından taranmış ve bu sistem sonuçlarına göre orijinal bir makale olduğu tespit edilmiştir.

** Yrd. Doç. Dr. Afyon Kocatepe Üniversitesi Otomotiv Mühendisliği, El-mek: cakmakkaya@aku.edu.tr

BİREYSEL FARKLILIKLARIMIZ OLAN AKIL VE KALBİN EĞİTİMDEKİ YERİ

ÖZET

İnsan kainat ile alakalı bir varlıktır. Yaratıcının ilk emriyle eğitime muhatap olan insan kalp ve akılnı uyumlu kullanmak durumundadır. Kainattaki İsimlerin varlıklar şeklinde insana ulaşması ile kendi aleminde oluşan manzara akıl ve kalbin oldukça önemli olduğunu ortaya koymaktadır. Günümüzde üzerinde detaylı çalışmaların yapıldığı ne zaman başladığı ve nasıl bir süreç içerisinde gelişim gösterdiği tam olarak bilinmeyen eğitim, kişinin dünyasında en önde gelen önemli unsurlardan biridir. Bireylerin özel hem de iş hayatlarında çevresindeki bireyler ile kurdukları bağlarda duygusal zekâ ile beraber kalbin önemli olduğu vurgulanmaktadır. “Beşikten mezara” eğitim anlayışı günümüzde yapılan bazı araştırmalarda bireyin ana rahmi içerisinde de çevre faktörlerinden etkilendiğini ortaya koyması, eğitimin başlangıcını daha erken dönemleri gündeme getirmiş olmakla gamet hücrelerinin birleşiminden oluşan zigot isimli tek hücre safhasında bile eğitimin başlıyor olabileceği tezi kuvvet kazanmaya başlamıştır. Bununla birlikte dünyanın her tarafına yayılmış insan bedenini teşkil amacıyla çok karmaşık ama kontrollü yollarla bir araya getirilen minerallerin insan ruhunda, davranışlarında, yaratılışında ne gibi değişimlerin oluşturduğu ya da oluşturmadığı net olarak bilinen bir bilgi mevcut değildir. Bireylere verilenin zekâ ile kalp duygularının farklılıkları eğitim süreçlerinde aynı ortamda farklı süreçlerde gelişim gösterebilmesi kaçınılmaz bir gerçektir. Bundan dolayı bireylerin eğitiminde eğitim sistemimizde kullanılan ders öğrenmenin öünü açılmalı ve bireylerin öğrenme istidatları “sınıf” topluluğu içerisine hapsedilmemelidir.

Anahtar Kelimeler: Eğitim, İnsan, Kalp, Zeka, Dünyamız

Introduction

1. Education and the Individual

Each living individual who opens his eyes to the world is created as capable of observing the excellent works of art, existing in the universe of creatures surrounding him. He thinks and looks for the answers of the questions in his mind by observing the universe. Of those questions, the most important ones are on the reason for the existence of beings, relations among them, fantastic changes in creatures, dark forces behind them and the sense of that all [1]. Not known exactly when it first came out or what kind of process it has gone through, education is probably one of the most fundamental aspects in the world of the person. Findings of some recent researches that an individual is also affected by the environmental factors even whilst in uterus has brought into question earlier periods for the beginning of education, and the concept of “learning from cradle to grave” which argues that learning may have begun even in the single cell stage- the zygote- formed by the union of *gametes* cells has begun to receive wide currency. In fact, no explicit information is yet available on what kind of changes are, or are not, brought about in human spirit, behaviours and creation by bringing together ,in highly complex yet controlled ways, the minerals dispersed throughout the world to form the human body [2]. It is not known exactly what kind of traces have been carried, up to day, by the minerals, that later constituted the

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 9/2 Winter 2014



organism, as from the creation of the universe, in other words of the time or which characteristics were brought along through which mechanisms. On the other side, there is not a fully clarified picture of what arrived to human within the genetic transition period that is operational since the first man, *His Holiness Adam*; the share of this acquisition in the formation of behaviours and knowledge and its effects on education [1].

1.2 Development Stages of the Individual

Within the first three months, a baby is able to fix his eyes on moving object, hold his head up on lap, lift and try to turn side to side his head while lying on his tummy, move his arms and make his fingers a tight fist. From three to six months, he tries to reach and grasp at objects and toys in front of him, tries to bring them to his mouth if put in his hand, grabs for the objects he likes. He can keep his head up when he is on his tummy. He can control his head. These continuous stages of child development demonstrates that dynamically strong virtues such as the genetics, nutritional, traumatic and social and cultural competences from the moment, when female and male gamete cells are united, till the adulthood were created within a complex yet proper order [2]. This creation is unique for each child and may have substantial differences as to the every single child in a wide sphere covered by the concept of normality.

In fact, under the name of education, the soul shaping activity on the human behaviour and soul development which is formed within such a complex manner and prevailed by multiple factors enables each individual to be belonged to the community that he constitutes. Another discussion turns out to be how those common standards of judgements have emerged, in other words, which elements likely affect the negative perception of lying, murder, robbery or other unfavourable behaviours that we describe as “bad”. A number of factors which were handed by generations to their successors since His Holiness Adam have implications on that, from the reflection of traces of the objects taught to Him on genes to the acquisitions of the communities throughout the history [2].

The most important clues with regard to understanding of the spirit were discovered through the researches on mental disorders. There are different theories which argue that those disorders have either organic or psychosocial origin. Those discussions are in fact intended to comprehend the fundamental elements shaping the soul. In that sense, approaches that deal with the issue as a whole, rather than addressing only a single dimension, like in the story of the famous tale of the blind men and the elephant, have succeeded to make more consistent suggestions [3].

General system theory in biology was developed by Von Bertalanffy and P. Weiss. According to this theory, every living organism in the nature is in an interconnected hierarchical order and continuum. The least complicated and smallest units operate with the more complicated and bigger ones in a hierarchical order and interaction. Subunit of each level is a dynamic whole in itself, but its existence can't be thought without thinking of its connection with the inferior and superior levels. Supra systems are not a simple sum of subsystems. For instance an organ is a system having a unity and order different from the sum of cells and tissues [3].

As seen in the Figure, a person is at the same time the highest unit of organism hierarchy and the lowest unit of the social hierarchy. However the system at every level from the lowest to highest has a unity and identity of its own. In this continuum, each unit is both a whole and a part. Thus the inferior and superior are in a dynamic interactive balance, order and continual evolution. Nothing is alone and isolated. Neither a cell nor a person is able to provide by its own a complete unity without interacting with its inferior and superior levels [2]. What a great miracle! A mind-blowing and staggering incident! It is a creation, a spectacular miracle that is stunning; which first

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 9/2 Winter 2014



causes confusion and astonishment in a person, than deeply captivates him, then makes surprised and shocked, shivered, also excited and even makes him cry [4].

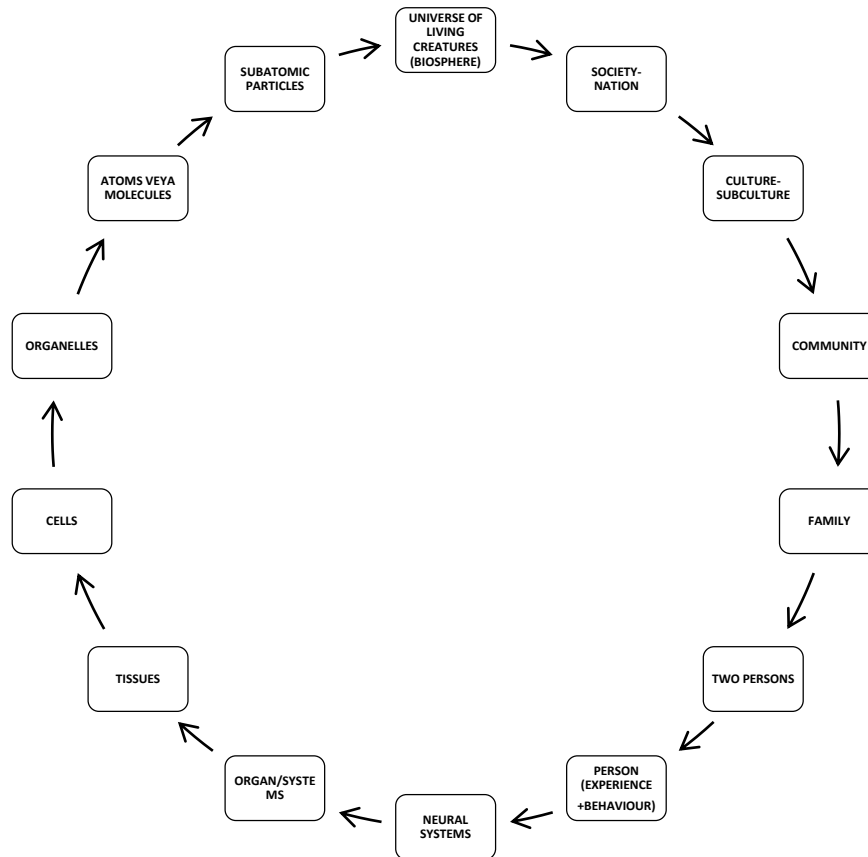


FIGURE:
Hierarchy of Natural Systems

This hierarchic cycle is at the same time the map of the field where the learning activity will take place. This field consists of routes crossing from each level to the other and as a result of which the person interprets and finds his expression at the mirror of the soul. Structure and direction of all human mechanisms and emotions point to the afterlife. Prophets, as well, instruct humanity through divine inspiration, as an indication of those equipment and mechanisms towards the afterlife. For instance, **eternal love** at the **heart** does not fit into this world. Although the heart wishes to live forever, the world is temporary and mortal. Or the heart has so many ambitions and desires which the world can't serve even one in a thousand. The **soul** is a gracious and luminous entity; it feels bored and suffocated with the secular and corporal restrictions. Yet it is put under fetters and restriction while it is in the body-cage. It means that the essence of the soul doesn't fit into this world either; it claims for a more gracious and luminous universe [5]. The soul has so many graces which are all groaning for "**post eternity**" ripping up and getting their head out of the world bag. Even the most common people can resolve it. The **mind** is not able to use its full capacity at this world; it means that there exists another and eternal universe where it will use it. There are so many corporal oversights and reasons that restrict the mental capabilities of the human and prevent him from acknowledging the facts that the mind may not see even the most evident reality due to these limitations and obstacles [6]. Though the mind is intrinsically conducive to acknowledge them, yet the dark veils laid over the mind hinders its comprehension of. The mind,

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 9/2 Winter 2014



as well, is going to gain its freedom, just as the heart and the soul. The anatomy of emotions and dignities of the human makes evident that they are not convenient to this world. Just like the lack of ability of a baby to use his limbs when he is in the womb indicates that there is a life where he will be able to use them [6].

When the mind and the heart are studied through today's methodologies, we are confronted with certain concepts which constitute the psychodynamic foundations of the behaviour such as (a) conscious, preconscious, unconscious; (b) the id, ego, superego; (c) motivation; (d) conflict, frustration; (e) anxiety; (f) self-defence mechanisms; (g) personality development [7]. The relation at all hierarchical levels stated in the figure above, is communication, in a manner, with the universe, with the other existences and with human beings. The below mentioned basic communication theories were introduced by American Paul Watzlawick and Don Jackson in their work (1967) *Pragmatics of Human Communication*. Since then, those theories have been commonly used to explain the dynamics of human communication. 1- It is impossible not to communicate. 2- Every communication has a content and relationship. 3- Sequential structure in the message traffic has its own meaning. 4- Two types of messages are verbal and non-verbal. 5- Communicators are involved in equal or non-equal based interactions [8].

Within the framework that we tried to provide above, the human and the other hierarchical orders and man-to-man communication raises the question of education function and as a consequence of it, standards of judgement, concepts and beliefs come forward. At this point, the two most fundamental concepts come into focus: the mind and the heart. The conscious, attention, perception, recognition and identification of stimulus, locating it in a time and place, establishment of cause-effect relationship and status evaluation, abilities to think and assess the facts which we may call as cognitive functions [9] demonstrate that the mind fails to use its full potential in this world.

On the other hand, the emotion, which we describe as the ability to react to the inward and outward stimulus, is a feature of a concept, in the forefront, that we call as the heart, the exact place and characteristics of which have not been fully discovered yet. While it perceives and evaluates the outward stimulus, that's to say incidents in the outer world, and the inward stimulus as memories, desires, dreams etc., enjoy, happiness; emotions such as enjoyment, happiness, sorrow, anger, fear, repulsion and accusation adds another rich dimension to the human [10]. Many works of art, besides being pride of the humanity, also say a lot about the depths of his emotional dimensions.

In such a complicated state of relationships and development stages, it seems unlikely to build the exchange of information upon highly visible principles. In other words, building an education model based on similar principles to those of mathematics is unlikely possible due to the characteristics of both human, the function element, and of the environment, where the function is held. In such an environment, the heart, which encloses its emotional properties such as love, sorrow, compassion or fear, keeps in its wallet a device called as conscience which urges to the good and assumes the task of arbitration and the way of which is enlightened depending on a number of factors. The human has to make choices out of the many options according to his means, make decisions and correspondingly determine the optimal pattern of behaviour in order to offer the most efficient representation against those stimuli and conform to the circumstances the most accordingly in his own way. While both receiving those stimulus and making choices and decisions, the human depends on behavioural patterns, tendencies and habits formed in the organism by acquisitions through previous experiences as well as on the outcomes of the assessment on the factors under the present circumstances. It means that the human is an active

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 9/2 Winter 2014



creature that makes his being to be felt within the situation through making choices and decisions [11].

You can see in this drawn picture that after quite intricate yet highly controlled millions of events as a result of an explosion like the “Big Bang”, which is recognised today, the human has come to his current position of space and time perception by going through the aforementioned development stages. This is the image from the point of the creation aspect of the universe. On the other hand, there are endless goings and comings between the fact of recreation, non-existence and existence within the smallest periods of time that we are incapable of conceiving the reality of “creation out of nothing” and “he said “let it be” and it was”. Any event, from the smallest to the largest, that a person is involved in, is an appeal of the God to him, a verse of the book of universe directed to him and a part of the education in his journey through the world. This education may be either in the form a flower in the meadows, or compassion in the shape of a smile on a mother’s face, or narrations of a teacher, or a lecture in a university hall and or a television program that reaches to millions. All of them include crumbs that arrive at the human from the wisdom of the Absolute Mind, from the light of the Eternal Light and a Lordship, that’s to say edification, in other words education [3].

According to Spinoza, the task of man, his ethical aim is that of reducing determination and achieving the optimum of freedom. Man can do this by self-awareness, by transforming passions, which blind and chain him into actions, which permit him to act according to his real interest as human being. An emotion which is a passion ceases to be a passion as soon as we form a distinct and a clear picture thereof [10]. The freedom is anything which is given to us, according to Spinoza; it is something which within certain limitations we can acquire by insight and by effort. We have the alternative to choose if we have fortitude and awareness. The conquest of freedom is difficult that’s why most of us fail. As Spinoza wrote at the end of Ethic: I have thus completed all I wished to set forth touching the mind’s power over the emotions and the mind’s freedom. Whence it appears how potent is the wise man and how much he surpasses the ignorant man who is driven only by his lusts. For the ignorant man is not only distracted in various ways by external causes without ever gaining the true acquiescence of his spirit, but moreover lives, as it were, unwitting of himself, an of God and of things, and as soon as he ceases to suffer (in Spinoza’s sense, to be passive), ceases also to [10].

Whereas the wise man, in as far as he is regarded as such, is scarcely at all disturbed in spirit, but, being conscious of himself, and of God, and of things, by a certain eternal necessity, never ceases to be, but always possesses true acquiescence of his spirit. If the way which I have pointed out as leading to this result seems exceedingly hard, it may nevertheless be discovered. Needs it must be hard, since it is so seldom found. How it would be possible, if salvation would ready to our hand, and could without great labour be found, that it should be by almost men neglected? But all things excellent are as difficult as they are rare [11].

1.3 Community and Family in Education

To construct some notion of the this ideal type of human as the target of the education, a man whose inner world, as we tried to describe above, is formed by the integrity of the mind and heart in harmony; who manages well to love and think and who optimises the knowledge in his mind book, emotions in his heart wallet and all his equipment for a well understanding of himself and the universe where belongs, would be a proper type of human being both physically and mentally and for the world and afterlife. Communities, on the other hand, could achieve happiness and welfare only through incorporating thought-free, conscience-free and knowledge-free individuals. A human type who discovers fault lines through the geological surveys with the light of the mind and who then finds out, with the light of conscience, the fact that even a fly is not able

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 9/2 Winter 2014



to move without the order of the Absolute Power, that turns the world around quickly like a dot in the infinite circle of space and that is inclusive of all and has wisdom on every occurrence, will be a healthy individual, at peace with the universe and beings. Just like the fact that a child, who grows up in an atmosphere where his parents always look for a place to hide when they are confronted with a dog, will unlikely be dog-friendly, a child who grows up in an atmosphere where the earth is constantly perceived as an enemy which will shake and take one's wealth and even his life will hardly be at peace with the earth, with himself. Within despair and uncertainty of being left without a backbone in the infinite emptiness, he will come up against a number of mental disorders.

Human infant, who are dependent upon others' caregiving and protection during the long development and growth process, becomes attached to the individuals who provide care and protection. Thus attachment and separation from the attached figure turn out to be the most substantial and inevitable behavioural experiences during the ontogenetic development process. [12]. Long periods of dependency and attachment constitute the biological foundation of the family and social life. The family and community offer the required learning opportunities, such as stimulus, nutriment, for the human brain, which is the high developmental potential. The stimulus and learning opportunities affect and shape brain development within the early years of life and after then the use of brain potentials. Therefore, interactions mean the development of highly complex and wide behavioural repertoire of human and his abilities to adapt [13]. Genetic disorders or deficiencies may sometimes appear in the biological or behavioural development even in positive environmental conditions. However, as to be seen below in the description of mental disorders, even negative environmental conditions may sometimes be shadowed by genetic predisposition. Other strengths of the person in respect to genetics may promote his healthy adaptation. Suchlike negative conditions followed by an environmental trigger, that's to say the family and community, if lasts for long years from the early life, may influence the human character, not differently from the biological predisposition even though a genetic predisposition is not involved, in such a way that examining whether it is endogenous or- exogenous becomes maybe impossible and maybe even meaningless. At birth, the man attains the powers of a relative autonomy and the ability to change the environment in his own way with an instinctive nature of over dependency to its environment. An adolescent gains an autonomous ego which is to some extent dependent his own natural environment and his own nature and to some extent independent of and having influence on them [14,15,16]. By virtue of this autonomous ego, human has the option of changing both himself and his environment to some extent during the adolescence. When taken into consideration the abovementioned factors while determining an education model, the perception that human behaviours depend upon feeding habits of a mother even yet in the womb should predominate. In this regard, sensitiveness of our people for not to feed their children with ill-gotten food and effort of a mother to be ritually clean while breast feeding her baby gain importance. Mentality and emotions of a young person whose heart and mind perform their duties in this vein will not come to a brutal state of nature where he will enjoy shedding blood of a living creature; a human model, who is at peace with himself, his family and the others rather than a Satanist will be created by this understanding. How can an individual hurt a flea if, looking at it, sees Him who feeds it and gives the livelihood, that it's created with a great design and that the duty it has to perform is encoded by its creator, that's to say when he catches sight of the names of the Creator ex nihilo? How does he intend to destroy it despite of being conscious of the perfection of its functioning? Doğan Cüceloğlu begins his book "Yeniden İnsan İnsana (Human to Human Again)" with a poem. Agreeing that the human type targeted in the poem is the one whose mind and heart function in harmony and so quoting it as a whole, we can consider that all these are to become real.

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 9/2 Winter 2014



"When starting out, every morning
 Salute the clouds
 Balls, birds
 Horses, herbs
 Salute people
 Salute whatever you see.
 then taking out the mirror from your pocket
 salute yourself as well.
 Don't feel hurt among the others,
 In this world, you exist too!
 Share out your friendship and existence
 Let it a part embraces you"
 (Üstün Dökmen)

2. Discussion

Education is a concept that should be started by His Holiness Adam, the first human being. The other creatures are sent to the earth as matured whereas the human being is created with deficiency and destitution in a manner not being able to meet even his own basic needs. While the other creatures begin to meet their own needs as from the first minutes after birth, long years are required for the human to do the same. This reality puts forth that he was sent to the earth to order to become mature through teaching. Hills, rocks, animals, plants, all of them perfectly perform their duties which encoded to them in an idiosyncratic format. It is as if all is taught to them where they come from. However among the created, only human comes up against a choice. There are two options to pursue. He will either act in accordance with the purpose of his creation going along with the common rhythm of being, that's to say he will be hardworking, ethical and responsible; or he will go beyond the common rhythm of being as a murderer, thief or an immoral. The human has to make use of his heart and mind coherently while dealing with this education through the speech of Quran. Provided that the picture in the physical universe, where the names arrive at the human in the form of beings, is shaped as we tried to set forth above, the human becomes in the position of reaching to His names (Esmâ-ül Hüsnâ) from the things, in other words from the existence, through a backwards journey. At the point, the mind book is equipped with the instruments required to conceive the functioning of the being and the order of it. By this equipment, humans hand over their accumulations to each other and enlighten their way through the science. In this regard, a number of elements including thousands of universities, millions of schools, numerous scientists and research centres highlight the way of the human mind; and the principles set forth based on accumulations of years are often limited by only the being dimension of the Holy names-beings centreline. However, reaching the names from the beings will be possible through using the scientific principles on the way to it. On the other hand, the human has such emotions and such graces that do not originate from its proficiency called as the mind. For instance human does not love through the mind. Thus there is not a rational answer to the question why you love. Love is a function of the graces within the heart wallet and is granted to devote to the True Beloved. In other words, human was created in order for him to see His beauty and ascend to the heights of love, for the purpose of turning back to the love which the source of the creation. Neither the heart wallet on its own nor the mind book may be sufficient on this way. Having a clear view of the line may be enabled by making use of the lights of the both. It is herein crucial to ensure the reflection of both lights, which are already coherent, to our inner world in this coherence. Lack of this coherence will bring out either a philosophic perspective which is limited to the being and not able to go beyond it or a bigotry caused by living in a disconnect world being unaware of the being. The ability of

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
 Volume 9/2 Winter 2014



dealing the facts freely by breaking out of stereotypes might be possible through the coherence of the religious and physical sciences, that's to say through the illumination by both the radiance of the mind and light of the conscious.

3. Conclusion

1. In order to achieve the ideal human being who is able to make use of his mind and hearth, the target of the education should be a type of human being who is both physically and mentally healthy; whose inner world is formed by the integrity of the mind and heart in harmony; and who manages well to love and think and who optimizes his mind and emotions for a well understanding of the universe where belongs.

2. Parents, family and the community, who are responsible for the education, should be able to open the right doors for the individual towards the proper use of the mind and hearth.

3. Proper nutrition of the mother even when in the womb and attitudes during this process might have influences on the design of learning models.

4. The individual will be able to find the way to live at peace with the living and non-living beings around him, provided that the hearth and mind duly perform their duties.

REFERENCES

1. YALMAN Hakan, Köprü dergisi, "Eğitimde Akıl ve Kalp", 1999, No. 68
2. VAUGHAN and Mc Kay, Nelson eksbook of Pediotics, W.B. Saunders Company, Philedelphia, London, Toranto, p. 13-17.
3. ÖZTÜRK M. Orhan, Ruh Sağlığı ve Bozuklukları, Ankara 1997, p. 12-13.
4. TUNA Taşkın, Ol dedi Oldu şule yayınları V. 14, p.35
5. NURSÎ Bediüzzaman Said, Sözlür, Yeni Asya Neşriyat, p. 59.
6. NURSÎ Bediüzzaman Said Münazarat, Yeni Asya Neşriyat, p. 127
7. CÜCEOĞLU Doğan, Yeniden İnsan İnsana, Remzi Kitabevi, November 1996, p. 19.
8. ÖZTÜRK M. Orhan, Ruh Sağlığı ve Bozuklukları, Ankara 1997, p. 31
9. TAN Hasan, Psikolojik Yardım İlişkileri; Danışma ve Psikoterapi, M.E.B. Yayınları Öğretmen Kitapları Dizisi, İstanbul 1989, p. 1.
10. SPINOZA, Ethic, V, Prop. III. a.y.
11. ÖZTÜRK M. Orhan, Ruh Sağlığı ve Bozuklukları, Ankara 1997, p. 124.
12. FROMM, Erich, Sevginin ve Şiddetin Kaynağı, Payel Yayınevi, İstanbul, 1982, p. 146-147.
13. BOWLBY, J. Attachment and Loss. New York: Basic Bosks
14. ENGEL, G, Psychological Dewlopment in Heulth and Diseyse, Philadelphia, Saunders, 1962
15. HARTMAN, H, Ego Psychology and Problem of Adaptation, New York, International Universities Press.
16. RAPAPORT, D., The Theory of Ego Autonmy: a Genenslization Collected Papers of David Rapport (ed. M. Gill) New York: Basic Books, 1764.

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 9/2 Winter 2014

