

The Work of Oteiboidak Tileukabyluly «Shipagerlyk Bayan» Spiritual Treasure of Our Culture

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Abstract – The main conception of this article’s content considers: preconditions of writing work “Shipagerlyk bayan” (narration about doctoring) by Kazakh scientist of XV century Oteiboidak Tyleukabyluly and labour of Kazakh intellectuals (Xinjiang, China) in edition of the book based on manuscript; scientific approval of scientist from the position of doctoring; about influences of environmental conditions on human health; growth and beauty of human body shape, mutually integrity of vital activity with nature; in the sphere of human anatomy, biology, chemistry, astronomy, ecology about medical herbs; scientist’s historical and ethnographic characteristics: philosophical world cognition, culture and moral, ethical foundations, psychology and other qualities of Kazakh people in medieval age. The purpose of the article’s author is based on this historical scientific book analysis, lighting of importance, mastering, conservation and promotion of national, spiritual, cultural values of Kazakhs, national upbringing.

Keywords – History, Kazakh Khanate, Health, Human Activity, Natural Wealth, Philosophical Knowledge, National Morality and Ethics, Psychology, Ecology, Spiritual and Cultural Values, National Upbringing.

I. INTRODUCTION

The material, spiritual, aesthetic and cultural values of Kazakh people which are made over the centuries, because of long-term Tsarist Russia and the Soviet colonial policy, has led to the loss of some people with compatriots who inevitable passed the border to the foreign countries. As a result, the monuments, the rich heritages of our sages have been recognizing late or early. We have realized the opportunity to collect, investigate, and use them only after the independence. The literature, culture, art, archaeologist, ethnographer scientists from Korkyt ata, Al-Farabi, A.Yassawi, Yu.Balasagun, M. Kashgari, M.H.Dulati, Q.Jalayri, etc. scientists reminders, have been absorbing the enormous labor in the research of spiritual and material cultural heritage in the field of centuries-old music, literature, folklore, arts and crafts of our people [1]. On the basis of Kazakh’s requirements and objectives such as the law of «Culture», «The concept of ethnic», «The program of the cultural heritage», were appeared the opportunity of full using those heritages in collecting, research, distributing, for the benefit of today’s country and in the young generation’s education .

One of the most noble treasures is the proof of people’s wisdom, the work called Oteiboidak Tyleukabyluly’s “Shipagerlyk bayan” which came for us five centuries later, due to the Kazakh’s intelligentsia in China’s Chinjiang [2].

The Shipager-healer, prominent Oteiboidak started writing the “Shipagerlyk bayan” after the order of the first Kazakh’s khan Az-Zhanybek, beginning in 1466-67 years at the age of 78, and have completed the first version in 1473-74 at the age of 85. At the previous centuries, no matter in which country it is obviously that the healing successes were classified. Zhanibek khan has promised to keep the Shipagerlyk bayan in the khan’s orda. Executing the khan’s order Oteiboidak, at the time of giving, according to the death of Zhanibek khan after the enemy’s attack, could not give and was forced to avoid the enemies also. The work of Oteiboidak was given to his grandson by the great belief of serving people’s benefit, recovering and addicting. And continuing, after the latest generation Tumenbai Istambayuly (1952) in China’s Ile district, his son a doctor Nurtai Tumebayuly, after the «Hubeivinder” distemper surviving 7-th copy of 1968 year, we have only 1/3 of the manuscript. According to the information of the prominent Nurtai Tumenbayuly, as far back as the 15th century, obtaining from the vegetable 728 and 318 from the animals, more than 318 different healing properties of the drug produces by the metallic-metalloid, the use of more than 4000 medical procedures, 500 anatomical names were recorded in “Shipagerlyk Bayan ” [2, 3 and 344-378]. Oteiboidak wrote that he found the appropriate vaccine for the smallpox disease which was the serious threat for country by simple practical method, by means of disease prevention and how they survived from the smallpox.

In medical history there was the an accident when English healer Edward Jenner discovered the vaccine against smallpox in 1796 year, and proved that after the applying it the smallpox will not appeared again at the person who had it ever [3]. The Kazakh’s scientists in China who prepared the work for publishing could prove that Oteiboidak discovered that vaccine 350 years earlier than English healer [7].



Fig.1. The cover of the «Shipagerlyk Bayan»



Fig.2. The portrait of Oteiboidak Tileukabyluly made by visionary views of M. Zhanymkhan

About this work of Oteiboidak, the researcher of ancient Turk culture inscriptions scholar Myrzatai Zholdasbekov in his analytical article "Eternal torch, unquenchable

spring" said: "Shipagerlik Bayan"’s author is the thinker, healer, traveler, historian, anthropologist, philosopher, astronomer, biologist, chemistpsychologist, geograf, teacher, ethics, an expert of moral It seems that according to the book’s visual information you can see secret society of the 15th century, and be satisfied by the Kazakh’s myths and legends, literary, cultural assets, genealogy, orator, poet, and paid attention for other works of the spiritual and cultural values except healing [5].



Fig.3. The endpaper of the book «Shipagerlik bayan»



Fig.4. The second part of the «Kanyktalgy (negizdemelik)»

The author of this article is also directly met with the work on the value of the materials of Ile education Institute scientists in Xinjiang’s Kulzha city (D. Sakeyuly, A.Kaliuly, S.Zeynelgaziuly, S.Aseyinkyzy, etc.), Kali Ibyraiuily responsible editorship in China, many scientists of the Kazakh intellectuals analysis, opinions and commentaries, manuscripts, medieval following the close of the Kazakh land in Chagatai language, Arab League words published "Shipagerlyk bayan" book such as N.Mynzhani, A.Tyshanuly, J.Smagululy etc. [1-7].

Research objective: Basically, the work of Oteiboidak except being about the human health, healing, medical and necessary pharmacology for the treatment of disease, is also full of the content of the book, necessary development of the individual values teaching Kazakh people for moral and ethical, praise of ideals. The purpose of the author of article is on the basis of the analysis contents of the present book: first, to propagandize historical values of this work, secondly, to study stated in the book of materials about spiritual and cultural values of the Kazakh people connected with formation of the identity of the person and in the third, to open about need use of these values in a humanization of the content of education of the modern younger generation.

II. THE MAIN CHAPTER

Kazakhstan is the owner of rich history, culture, literature and art, spiritual and material cultural values. We based on the works were written after several centuries the Oteiboidak’s work named «Great Steppe» about the activity of Kazakh people: M.H. Dulati’s «Tarihi Rashidi», Abilgazy’s «Turik Shezhiresi», and the scriptures of Chinese, Arabic, European, Russian travelers, scientists and researchers (Marco Polo, Babur Zahreddin, V. Rubric, P. Pallas, A. Levshin, A. Yanushkevich and etc.) [6]. Oteiboidak wrote his work in 1464 year, before the establishment of Kazakh Khandyk, directly in the middle of Kazakh people, being with his people during the one century, on the basis of definitely information "as seen be eyes, held by hands" not only the appearance of the

nature, also the whole soul, outlook, psychology, ethical norms, customs and traditions. By giving the information about the places where Oteiboidak was, in short as «I was walking in the middle of Kazakh» [2, 179-181] written that he was in the all districts of today’s Kazakhstan.

In his work "Shipagerlik bayan", except the platforms (basis) and experiments related to treatment, medecinal (pharmacologic) science, Oteiboidak researched Kazakh people’s philosophic worldview of literal, domestic, professional folklore during his lifetime. Also, he examined the value of cultural consciousness and made the scientific conclusion in the basis of exact examples and experiments in the sphere of moral and ethical dimension of the chronicles, psychology, astronomy, ethnography, biology, anatomy and astronomy phenomena. The following speech of scientist can justify that: "Country is the source of education’s treasure, healing is the source of cure’s necessity (it means, healing is the school of developing education). If you know everything’s value and appreciate it, you will become a great person"[2, 179-181] .

Oteiboidak, declares that his own philosophical thoughts and reflections of knowledge of the world, education and education coincides with opinions and concept of "the second teacher" Al-Farabi (the 9th century) and the thinker of Zh.Balasaguni (11th century). For example, Oteiboydek writes: "It is possible to assume that my point of view coincides with Abunasyr’s (Al-Farabi) concept and Zh.Balasaguni". However being guided by al-Farabi’s statement: "... personally I think Allah didn’t create a thing and the phenomena without the conflict..." and also proceeding from vital and language feature of the time., Oteiboidak disagrees with some opinions of Zh. Balasaguna "about life after death". But, despite it comes to conclusion "... Abunasyr al-Farabi, Zhusip Balasaguni and I in one too boat. The only difference - that their thoughts and concepts are written on paper ... the indisputable fact that Abunesir al-Farabi knew seven languages ..., our main goal consists in finding of a way to the happy world in our life" [2, 18-19].

Considering these facts, it is possible to notice that the thinker Oteiboidak wasn’t only the doctor or the pharmacologist, he was also educated, knowing the Arab, shagatai-Turkic languages and other literary languages of that time. According to contents of its book it is possible to understand that he studied not only scientific works of al-Farabi, but also and thinkers of Balasaguni, A.Yassau, M. Kashkari. Perhaps, concerning doctoring he was familiar with Aviyetsenna (Ibn Tsina’s) treatises of "Kanon" [7].

Except being a doctor, Oteiboidak looked for the answers to the following questions: «...Does Allah manage the owner of the mind `human’s body`? Or any parts of human’s body controls it? ... Where the people’s mind and movements are appeared from? How does every person control his speech, and control himself» [2, 182]. He saw off, experiment on corpses of people (Islam forbade, sneers over corpse) and animals is reserved from others. Oteiboydak investigated secrets of blood circulation, blood function, communication of blood vessels with heart.

From history it is known that great Leonardo da Vinci, Europeans were occupied with such experiments in the period of inquisition. The scientist defined the role of blood vessels artery and vena in human's organism by saying «lypyma angak», «jypyma angak». Oteboidak made the conclusion through experiments referring «...the process of blood circulation with heartbeat is existence, if it stops, it is death. Blood is the soul of human». Later, he tried to find the answer to the following questions like «Are thinking and feeling in the *brain*? Or in the *heart*?» and found the answers due to experiments «...*Brain* is the thinking and feeling part of body. *Heart* is the part of body which controls the whole interrelation of body. Personally, I think the brain is reflecting part of body, and the heart is communicant part of body. He made the conclusion saying: «Brain controls the internal feeling and thought of human, but the heart controls the continuity of human's life» [2, 182-185]. It is possible to compare the name of this thinker with the great scientist at the same level due to his great scientific works.

In the xamples and experiments of thinker, we can notice the healthy human is formed by ten factors like «hot and cold, thicks and liquid, tough and faint, tight and free, the absorb and release, day and night (sleep)». He also define six factors: "space – earth - light (sun) – arkness (night) – coldly - hotness" which provide the human's existence [2, 25-33].

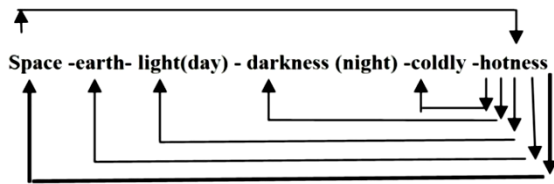


Fig.5. Graphic Representation of Interrelation of the Existing Factors

According to the scientist's point of view, ten unities of material actions in the physical body of human change each other in the environment, it means that six basis fill each other and one factor becomes to another or changing process of old to new. For exaemple:

1. Space: breath (air) - actions - the sound -- water;
2. Ground: human - beasts (animals, birds, insects) - excavations (metal-metalloids) – soil – mountain (rock, stones) - vegetation plants;
3. Light: natural lights (sun, moon lights), artificial lights (handmade lights);
4. Darkness: dreaming (sleeping), love pleasure, nap;
5. Hotness: seasonal hotness, sun hotness, sand hotness, human's high body temperature,
6. Coldly (Coldness): frost, winter cold.

In the book, each the type of the basis of life are shown such by six graphic illustrations [2, 27-30].

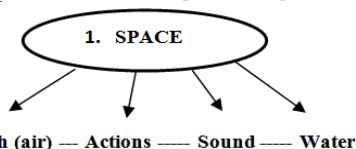


Fig.6. The main components spaces over the model Oteiboidak

Space is the free growth of human, animals and plants' life and their "voluntary and involuntary movements". He explained the sky world, cosmos and galaxy in the concept of astronomy, saying: unlimited space is «...the space in front of or behind the sun, moon, stars which can't be measured and compared, and its following platform is associated with the horizon of the earth». He also admitted that, the mountains, valleys, deserts, plants, people's actions for existence, flying ability of birds, all animals on the ground are flickering space; seas, oceans, rivers, lakes and all existances in it are swinging space. Water can change its form to steam, snow and ice. «Water can be spoiled by natural clean and external factors. There are can be different harms in the water. Therefore, it is useful to prevent (boil, clean) the harms in the water for drinking» [2, 26-27]. Thus, he gave the instruction about clean hygiene.

Scientist pointed out, that lights can be natural light (sun light is kundeme, moon light is mindeme, star lights and lights which are shined by stones and insects at night are nasty (*weak*) and artificial handmade lights (fire, candel lights). He added: «...every light is assigned for people to give them an opportunity to see the beauties and interesting things of nature» Thus, the scientist told the importance of the light in the human existence and life. Moreover, he described, gave the personal examples and opened the meaning of the essential factors which enable the humans to live on the surface. In the following chart, he defined the interrelation system influence of factors in preservation of balance which provides personal development and health of the person:

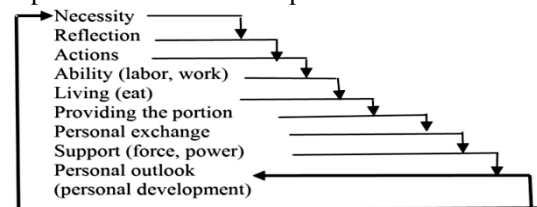


Fig.7. System Preservation of vital balance of the person over the Oteiboidak

Oteiboidak explained the changes of weather, light and darkness and their influence to people, also referred, that spring and summer are hotness, autumn and winter are coldness. There are some definitions and explanations at the pages 273-309 of his work, that there can be happen a huge changes in the human's organism and blood circulation when the season or time are changed. Our great grandfather Oteiboidak proved the harms of time changes in his experiments 5 centuries ago which are associated with the time-saving. It is well-known, that our ancestors paid attention to the children's outstanding characteristics, tempers, specific speech, specific actions who had been born in different years and defined the similarity of children's character with animals in accordance with Kazakh's year counting calendar. Also, our ancestors paid the main attention for the affection of month and seasons to human's personal, physiological development, moreover, this factors help to bring up the generation to study their culture and traditions. Considering all these ancestors' thoughts and opinions, Oteiboidak used them in

his works which related to medical experiments, cure and conclusion about doctor's ethic.

In the contents the book often meets judgment of the author about psychological concepts and external and internal factors which influence on development of feeling and knowledge and their opportunity to enrich an inner world of people. In the book it is given many examples from life of people: about happy, dangerous, sad situations and events which can be occurred in everyday life of the person.

Therefore, the thinker specify that people shouldn't violate the traditional obligations important for a healthy lifestyle. He demands observance of the traditional rules connected with the natural phenomena and objects of surrounding life as "jetige tiyspeu (not to harm lives and leisure of seven) to "kyryk birge juyspau" (not a touch and to reach up to forty one closer), "on ekiden airylmau" (to keep but to lose twelve advantages) which are the law of the Big Steppe in the past [26, 92-95].

Discussing the unsteady changes and phenomena in people's character, a thinker proved that human's development can't be evenly. He told these factors associating them with his curative ability, human's health, people's personal body growth and development. He also indicated the functions of parts of body and proved that the psychological sensitivity related to human is realized due to combination of the following actions and phenomena (parts of body): «an eye is assigned to recognize and see; a ear is assigned to hear; a nose is assigned to smell; an arm and fingers are assigned to touch or take; a tongue is assigned to speak; a brain is assigned to think (to make a decision); a heart assigned to feel and control». He wrote about the appearance of feeling, also stated that, according to the psychology it is known that we can see the events, factors and receive due to the eyes. Oteiboidak wrote the importance and role of healing in people's life which comes from receiving the feeling, and 24 kinds of body indications in curing.

One of the main data of the book of the author: Hang Zhanibek who based the Kazakh state recently, thought its future, health of the person and their personal personal care and asked questions to Oteiboidak: "What such illness? How to define and treat them?". Oteiboidak explains to the khan about hygiene and purity of a body of the person about microbes which expand infectious diseases and ways prevention of an illness, treatment methods. On examples proves about harm of incest (marriage between close relatives) for health and full development of future generation. Giving examples from life of people, proves that family marriage between the person and the woman has to take place only after the expiration of "Zhety ata" - seven generation. Recognizing an explanation, councils, answers and Oteiboidek's recommendations, for the first time in the history of the Kazakh state, Zhanibek Khan issues the decree "Khan Zharlygy" (Khan's Decree) where were considered about a healthy lifestyle of people, about purity and decency and formation of healthy generation.

Readers of this book understand historical importance of "Khan Zharlygy" - devoted for preservation of a healthy

lifestyle of Kazakhs of that time. In the second paragraph of the decree of the khan Zhanibek it is told "... From now on family marriages between the person and the woman it shouldn't be executed without the expiration of seven generations in community of relationship tribes. If who breaks this law, married couples are ruthlessly punished or executed" [2, 11-12].

It operates, are widespread only in traditional life of Kazakhs on present tense, among all Turkic peoples of the world. It is possible to notice that medical, psychological, ethical, also patriotic thoughts of the medieval scientist-doctor - Oteiboidak were very considerable for future descendants of Kazakhs.

Studying book contents devoted, mainly, to doctoring, formokologiya about health, purity and physiological to formation of the person, it is also possible to trace esthetic thoughts Oteyboydak. The thinker united personal beauty a body of the person with health and ethical standards, an esthetics of clothes of Kazakhs of that time. He writes that: "the richest gift and happiness which were given by Allah, are only unpredictable beauty (beauty of a body) ... there is no such happiness as he..." [26, 19]. His thought of beauty of the person can bear comparison with the Ancient Greek philosopher of Socrates of the statement: "The most beautiful being - the person. Any beautiful, being the whole world, it isn't so good before the person". The medieval Scientist-doctor Oteiboidak wrote: "Clothes - the prosperity sign, protection and the keeper of conscience of the person ... clothes have to be convenient, be suitable for a body of the person, has to be beautiful and to be warm. ... Respectively, suitable to grow old and the constitution of a body the dressed person, will always look pleasantly beautiful, cheerful, happy, proud. The negligent and randomly dressed person will be the sneer surrounding his people and to be broken" [2, 50-51].

Each modern person well knows about clothes esthetics value in life. Fine design and decorating of clothes taking into account of floor, age and the constitution of a body of the person and ability is beautiful to wear clothes, gives to the person a charm, emotional mood and spiritual satisfaction. More than 500 years ago the Medieval scientist-doctor Oteiboidek wrote: "Clothes - the prosperity sign, protection and the keeper of conscience of the person ... clothes have to be convenient, be suitable for a body of the person, has to be beautiful and to be warm. ... the corresponding dressed person will always look pleasantly attractive, beautiful, cheerful, happy, proud, it will also directly have impact to intellectual mood and to spiritual enrichment. Ability to make beautiful clothes, result - creative, professional, talented work" [2, 215].

These thoughts Oteyboydaka about esthetics of the person, allows us to understand that the attitudes towards beauty of surrounding reality and manifestation of ethical standards and esthetic tastes in work of people on creation of fine household goods, of clothes - is the indicator of a natural and objective regularity of spiritual development of humanity in former times

Each modern person well knows about value of an esthetics of clothes in life. The fine design and decoration

of clothes sewed acceptances in attention the age and constitutions of a body of the person, and also ability it is beautiful to wear clothes, to give to the person a charm, emotional mood and spiritual satisfaction.

There is no doubt that the doctrine and experiments of the scientist about harmful factors for health and activity of the person, methods of diagnostics and treatment of diseases, achievements in area of production of medicine from various natural materials, in anatomy which were written five centuries ago, are used today by national Doctors, and we hope, will find a place in scientific researches of modern scientific doctors. Today, pedagogical, psychological, ethnopedagogical, ethnographic scientific thoughts of Oteiboidak it is studied, usually in scientific works of teachers, psychologists of Kazakhstan. The author of this article participated with scientific reports at the international conferences, published some article in special pedagogical scientific magazines. Under its management it was prepared the thesis of the magister over studying about educational thoughts and concepts Oteiboidak. Analyzing all collected materials the author prepares the monograph.

III. DEDUCTION

It is indisputable that work of the scientist is very valuable for medicine. Now, when proliferate the diverse factors which have negative influence to health of the person, especially to health of the younger generation, to society was necessary to bring in into educational process of school, colleges, pedagogical higher educational institutions, special subjects as "Ecology", "Valeology", "self-knowledge" which include communication of pedagogics and medicine. These subjects provide: receiving knowledge about of ecology; formations in pupils of concepts and about importance of knowledge of a healthy lifestyle; upbringing the kind relation to the nature and surrounding reality; accustoms to self-control and observance of hygiene.

It is possible to note that use in the context of these subjects, of valuable conceptual materials of the ancestor Oteyboydek: its the of practical experience, thought of upbringing of people to a healthy lifestyle as an auxiliary training material, would enrich the content of training and education of the younger generation in the spirit of national patriotism.

The book is written by the Arab alphabet in ancient in «Shagatay» language which were the common national language for all people of Central Asia and Kazakhstan at 12-15 century. It is obvious that research of feature of language of the book will be objects of studying of scientific philologists [5].

IV. CONCLUSION

In the conclusion it is possible to note that work, the of medieval scientist Oteyboydek "Shipagerlik a bayan", is real, valuable, scientific the book. The reader of the book, except doctoring, methods of treatment for diseases and production of drugs, can find many scientific statements of

the author in the field of various sciences (philosophy, natural sciences, psychology, etc.). We find in it valuable materials about character of a way of life, activity, tradition, types of economics of Kazakhs of 15-16 centuries, but also and there are opportunities to study character of psikhologo-moral and ethical standards of behavior, the settled methods of formation of the younger generation by people of that time.

"Shipagerlk a bayan" for medicine, anatomists, folk healers as the encyclopedia and for historians, psychologists, teachers of higher educational institutions as a source of studying of cultural values of Kazakhs and for schools as the tools upbringing and educational of the younger generation.

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AUTHOR'S PROFILE



Kamak Abdikarim

was born in 1947 year. He completed the Kazakh pedagogically the institute in 1970 year as the art teacher. The of Work in school and normal school as the teacher, the associate professor and long time held a post of the manager of chairs. In 1981 year he completed graduate studies and defended thesis on the subjects "Aesthetic Education of Pupils of School the from Means of National Applied Art of Kazakhs".

Kamak A. just now works at Kazakh State Women's Teacher Training University as a professor of "Vocational education" department. Candidate of pedagogical sciences, member correspondent of the Kazakh National Academy of Education and International Concorde academy (France).

Total work experience is 49 years, research and teaching experience - 45 years. Combining pedagogical works, he of execute the complex scientific research. His field of science - pedagogy, psychology, ethnical pedagogy, art education; scientific direction - pedagogical-psychological problems of art education, aesthetic and ethno cultural education through the arts, with providing spiritual and cultural development of the high school students' personality. Besides teaching, Kamak A. worked on research: "Pedagogical problems of adoption of the folk traditions in arts by students" (1985-87), "Kazakh folk pedagogy and its application in the school educational process" (as part of a pilot group scientific research of scientists and educators Research institute pedagogical sciences at the name Altynsarin, 1989-1994); "Art culture and national tradition in the system of the moral and aesthetic upbringing of the high school students" (2003-2007); "Humanization the content of aesthetic education on the basis of spiritual and cultural values" (2008-2011). He continues to conduct scientific research on the problem of spiritual and cultural development of pupils by means of arts of image.

According to the research he presented papers at 41 international and 33 republican scientific conferences, seminars and symposiums. Together with scientific colleagues and students, he created scientific school in Kazakhstan to study the problems of the art education and aesthetic upbringing of the younger generation.

The main scientific index achievement of Kamak A. are published more than 130 publications, including 2 original educational programs for schools, 2 original university programs, 6 teaching recommendations, 4 manuals and 2 textbooks with the stamp of the Ministry of Education and of science, has 4 act on the implementation of manuals and textbooks and learning process of the university. 5 articles publication of the international scientific journals in English and one in the collection of materials of the symposium (Turkey). He made a great contribution to teacher preparation of pedagogical experts for schools and universities, more than 1000 teachers for schools of the republic, has trained two Candidates of pedagogic sciences and 21 Master's degree students.

Notable works:

1. "A technique of training in the fine arts at school". Textbook. – Almaty: Orkhon, 2014. – 282 p. (on kaz language);
2. "Teaching technique to the fine arts. Lectures. Laboratory occupations. Materials for control". Manual – Almaty: Orkhon, 2014. – 188 p. (on kaz language);
3. "Development of national spiritual and cultural values in the course of training to art"//Bulletin d Eurotalent-FIDJIP. Volume 2., – Paris: Editions du JIPTO, 2014. - 49-54 p.
4. "Epos Is An Ethnic Source" //International jornal of scientific end technology research. Vojume 3, ISSUE 7, (Impakt Factor – 0.675). Iune, 2014. – C. 29-32 <www.ijstr.org>
5. "Psychological factors of learning the fine arts at school" //International magazine of applied and basic researches. No. 2, November, 2014 (Impak-faktor (RINTs) - 0,799).

For long-term labor achievement in pedagogical activity Kamak A. is awarded by "Altynsarin's medal", is given the rank "The excellent education of Kazakhstan", "The honourable educator of the Republic of Kazakhstan", "The honored worker of science and education" of the Russian academy of Natural sciences and is awarded by the medal "K.D.Ushinsky". He is the owner of the Gold medal "European Quality" of the European scientific and industrial consortium and a grant the Ministry of Education and Science of Kazakhstan "The superior teacher of H.E.I. - 2013"