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KAZAKH MEDICINE HISTORY: FORMATION OF THE NATIONAL MEDICAL PERSONNEL OF KAZAKHSTAN IN THE FIRST QUARTER PART OF THE 20th CENTURY

Annotation. This article takes a unique approach, offering a historical and biographical analysis of the first doctors of Kazakhstan in the first quarter of the 20th century. It explores their professional, scientific, educational, and socio-political activities, as well as their origin, marital status, place of study, and subsequent activities. The article meticulously examines the biographies of the first 16 Kazakh doctors who were educated at the universities of the Russian Empire from the late 19th to the early 20th centuries. Of particular interest is their socio-political involvement, with many of them playing pivotal roles in the Alash movement and the Alash Autonomy, which are significant in the history of Kazakhstan. They adhered to different ideological directions but were united by the desire for the Kazakhs to gain national autonomy. Also, the first Kazakh doctors wrote scientific works on medicine and education, natural sciences, and humanities. Alash activists made a significant contribution to the construction of Soviet Kazakhstan. However, later, the Bolsheviks subjected them to repression, and their names were forgotten for many decades. Domestic historians received the opportunity to study and evaluate their activities only after the collapse of the USSR. For independent Kazakhstan, the Alash movement and its place in history are of great importance for forming a national idea and policy.

Keywords: Kazakh medicine; medical education; first Kazakh doctors; Alash movement; Alash Autonomy; biographical method; Soviet authority; Kazakh intelligentsia; development of healthcare in the Kazakh ASSR; political repressions

Introduction

The late 19th and early 20th centuries were crucial for the national consciousness of the Kazakh and other Turkic peoples within the Russian Empire. This period was characterized by increased socio-political engagement, cultural advancements, and the establishment and evolution of national literature and media. Concepts like pan-Islamism, pan-Turkism, and pan-Turanism began to gain popularity. Yet, this era also faced growing centralization, the rise of an educated Kazakh class, and a decline in status due to resettlement policies and land appropriations. These elements, along with intensified socio-political activity, fueled the Kazakhs' national consciousness and cultural and political unity. In this intricate socio-political landscape, the first Kazakh doctors emerged, and this article aims to thoroughly analyze their contributions and endeavors.

In the Russian Empire, Kazakhstan functioned as a marketplace for industrial goods, a source of inexpensive labor from the local populace, and a source of natural resources. It

also alleviated the shortage of fertile land by relocating numerous peasants from the interior to Kazakhstan. The unification of administration under the Russian Empire propelled tsarism to enhance education and cultural outreach in the Steppe region, as the exploitation of natural resources necessitated skilled professionals and a practical administrative framework. The application of all-Russian socio-cultural norms increased the awareness of some Kazakh youth regarding the repressive nature of human rights. Engaged youth who studied or worked in large cities, where diverse cultures converged, were later shaped by these influences and the national Kazakh intelligentsia. This leading intelligentsia comprised doctors, teachers, lawyers, and representatives of the colonial administration who embraced a variety of ideologies. Some promoted socialism, while others supported traditional Western values of liberalism and democracy; a few integrated the theoretical underpinnings of pan-Turkism and pan-Islamism into their beliefs.

Drawing from similar concepts, the Kazakh intelligentsia held a congress in December 1905 in Uralsk, gathering delegates from five regions. The goal was to form a party – a branch of Russia's constitutional democratic party – to advocate for Kazakh national interests under the freedoms established by the Tsar's October 17, 1905, manifesto.

In February 1906, the second Kazakh congress convened in Semipalatinsk. It approved a program similar to that of the cadets but with additional demands to halt the resettlement of peasants, recognize all lands as Kazakh property, and establish national schools. A. Bokeikhanov, A. Baitursynov, M. Dulatov, M. Tynyshpayev, M. Shokai, and B. Karatayev led this political movement.

Engagement in State Duma elections also benefited Kazakhstan's political involvement and its representatives in the empire's political arena. Participation in the Duma increased political awareness among the Kazakh people. Nine deputies from Kazakhstan were elected to the First State Duma, including four representing the 4 million Kazakh population: A. Bokeikhanov, A. Beremzhanov, A. Kalmenov, and B. Kulmanov.

The Kazakh delegates who took part in the Second State Duma included Sh. Kosshygulov, Kh. Norokonev, B. Karatayev, A. Beremzhanov, T. Allabergenov, and M. Tynyshpayev. These Kazakh deputies consistently opposed tsarist resettlement policies and actively worked to influence them. Their efforts, however, were met with a strong rebuttal from Prince Vassilchikov, the head of the Department for Resettlement Affairs, who stated: "We must terminate the nomadic lifestyle of the Kyrgyz in the 20th century, and this requires sending settlers." [1, p.162].

The ideological and political perspectives of the national intelligentsia were articulated in the "Kazakh" newspaper and "Aiqap" magazine. These publications explored themes such as agrarian relations, education, and knowledge, the evolution of commodity-money relations in Kazakh villages, the colonial policies of Russian tsarism, the economic significance of cattle breeding, the enhancement of cattle breeding practices, the cooperative movement, and other related issues.

The Alash party program was established in 1917 and published in a Kazakh newspaper. This draft contained ten key points, including a desired form of government which stated, "Russia should adopt a democratic federal parliamentary republic" autonomy for the Kyrgyz (Kazakhs), with the point, "Kyrgyz regions should receive autonomy based on national differences and living conditions" land issues, where it was stated, "until all Kyrgyz are settled in their designated plots, these areas should remain uninhabited." Due to the scarcity of suitable land in the Kyrgyz steppes, any plots taken from the Kyrgyz must be returned to them immediately. The establishment of a people's militia, the zemstvo, and issues

concerning education highlighted the importance of universal compulsory literacy training as essential. In the initial two years, education should be primarily conducted in the native language. Matters related to the court, religion, women's rights, and topics concerning self-government should be addressed. [2, pp. 47-50]

In her book "At the Break: Alash in the Ethnopolitical History of Kazakhstan," Dina Amanzholova discusses the changes in the economic foundations and traditional economy of the Kazakhs. She emphasizes the need to establish a political and legal framework that addresses critical needs related to individual and civil rights, aiming to achieve complete national equality. Moreover, she examines the establishment of a national education system and the engagement of the ethnopolitical elite and citizens in political activities through representatives, political parties, public organizations, government, and self-governance. These aspects represent the key issues of Kazakh society's modernization at the beginning of the 20th century, which are encapsulated in the "Alash" program [3, p. 399].

The Alash party's agenda diverged from that of the Bolsheviks, as the Kazakh intelligentsia pushed for national autonomy within a democratic federal Russian republic. In contrast, the Bolsheviks viewed federalism as merely a step toward establishing a centralized Soviet state, with strict control exerted from the center over the periphery. While the Bolsheviks proclaimed the right to self-determination for nations, this was primarily a superficial assertion during the initial phases of establishing the Soviet state. Consequently, leaders of the national Kazakh intelligentsia faced repression as so-called "bourgeois elements," resulting in the suppression of their names, ideas, works, and articles from public memory for many years.

The Soviet government eliminated entire social classes, including the Kazakh bays, the Muslim clergy, the rising political elite, and the creative intelligentsia. The resettlement policies that emerged in Stolypin's Russia continued during the Soviet period and had a profound impact. In 1925, Kazakhs comprised about 58% of the republic's population, down from 81.7% in 1897. This decline only worsened in the years that followed. By the 1939 census, the Kazakh population had declined to 2,327,625, a decrease of 1,299,987, or 1.6 times the 1926 figure. Consequently, the Kazakhs' share in the national demographic structure dropped to 37.8%, a reduction of 19.3%, or 1.5 times. In contrast, the Russian population doubled, making them the majority at 40%. All nationalities except for Kazakhs, Ukrainians, Uzbeks, and Uyghurs experienced growth, while the proportion of "other nationalities" increased to 3.2% [4, p. 44].

This position, grounded in the ideological belief that proletarian leadership is essential for guiding the underdeveloped feudal-patriarchal peasant outskirts, served as the basis for the center's allocation of personnel to the party and Soviet leadership in Kazakhstan.

It is crucial to acknowledge F.I. Goloshchekin's role as a protégé of the center, who pursued total control in Kazakhstan and dismissed the idea of a "Kazakh autonomous republic" along with its essential characteristics. Serving as the inaugural leader of the Kazakh regional party organization, he functioned as a passionate implementer of the orders and resolutions from the dominant center and its General Secretary.

In his study, "Stalinism and Repressions in Kazakhstan in the 1920s-1940s," Koigeldiev noted that while the Party's Central Committee claimed to uphold the nation's right to self-determination, it was primarily composed of Great Russian representatives who maintained ultimate authority over the extent of freedom granted to national republics. This indicated a shift towards a more state-driven political system, which effectively implemented

a policy of internationalism among the peoples of the former tsarist empire, ultimately replacing the old Russification approach with a new strategy [5, pp. 323-326].

In the early days, with a shortage of qualified specialists, government officials enlisted the leaders of Alash Orda for various responsibilities. A. Bokeikhan tackled issues in public education, land management, and planning; A. Baitursynov, after his role in Kirrevkom, focused on scientific and educational efforts; M. Tynyshpayev played a key role in building Turksib; while M. Zhumabayev, M. Dulatov, and Zh. Aimauytov took on teaching, translation, and textbook authorship for schools and universities. The Dosmukhamedovs also engaged in similar educational initiatives. This period marked a brief phase of national reconciliation proclaimed by the Bolsheviks [6, p.388].

In his book “In the Stream of History,” Nazarbayev states, “At the dawn of the 20th century, the spiritual and intellectual elite formulated a national idea centered on national unity.” This group included individuals from diverse sectors of society, especially from the traditional steppe aristocracy. They considered one of their primary responsibilities to be the preservation of Kazakh identity, the revival of historical narratives, and the cultivation of national sentiment.” [7, pp.152-154].

A key aspect of each nation's culture is the medical skills, ideas, and knowledge that support the sociobiological adaptation of individuals and society within their specific natural and socio-economic environments. Traditional medicine represents an early stage in understanding health and the ability to maintain it, a trait shared by all ethnic groups at certain stages of their development. The dual nature of traditional medicine as a health preservation system stems from its role as both a product of cultural activity and a necessity for societal survival. Furthermore, this system serves as a part of spiritual culture - connected to myths and social norms - and a component of material culture that focuses on sustaining livelihoods practitioners [8, p.117].

Throughout the ages, the Kazakh people have handed down a wealth of accumulated knowledge to their descendants, instilling timeless values as a vital inheritance. Each generation has dedicated itself to safeguarding the teachings of their forebears, aiming to honor their legacy by enhancing and sharing these insights with future generations. An enduring aspect of this rich cultural heritage is folk medicine. Early Kazakh doctors and paramedics dedicated themselves to integrating the effective treatment techniques of traditional healers with the progress of modern medical science [9, p.212].

Some authors (Dossakhanov A., Dushmanov S.Kh.) associate scientific medicine with establishing the first medical institutions in Kazakhstan after Russian colonization. In the 19th century, Russian doctors began investigating the drugs and treatments used in Kazakh folk medicine. Following the Russian Empire's colonization of Kazakhstan, which commenced in 1731, and the construction of defensive fortifications, Russian medical institutions started to appear in the Kazakh steppe. Military doctors and paramedics from various hospitals, infirmaries, and emergency units subsequently formed the basis of the medical organization for the Orenburg Border Commission. However, only a limited number of Kazakhs had access to the medical services provided. This group included Kazakhs living near the new fortresses and in areas where Russian forces advanced, such as students from Russian-Kazakh schools, Kazakh traders, and prisoners. The majority of Kazakhs continued to rely on traditional medicine [10, p.8]. During this period, some Russian military doctors and researchers began to investigate and document the Kazakh region and its traditional folk medicine.

Materials and methods

This paper examines the medical, scientific, educational, and socio-political roles of doctors in Kazakhstan during the early 20th century. By reviewing their biographies, the authors seek to construct a social portrait of the pioneering Kazakh doctors from that era.

When composing an article, writers utilize historical and biographical research methods encompassing details such as origins, marital status, education, and various professional, scientific, educational, and socio-political involvements. This article examines 16 biographies of the first Kazakh doctors who studied at universities in the Russian Empire during the late 19th and early 20th centuries. The biographical genre presents both advantages and challenges. Specifically, it requires not only detailing the life of a historical figure but also providing a broader context that illustrates the various social practices in which they engaged. Our objective extends beyond merely uncovering facts from these doctors' biographies; we aim to emphasize Kazakhstan’s arduous journey during this period. The pioneer doctors of Kazakhstan experienced a time of profound and transformative changes across Eurasia, including Kazakhstan. They actively tackled the critical issues facing Kazakh society and played pivotal roles in key events that had significant implications for the country.

Results

From the late 19th century to the early 20th century, Kazakhstan experienced significant socio-economic and political changes. These shifts significantly impacted on the spiritual lives of the Kazakh people. The political and economic expansion brought with it the imposition of a repressive culture. In this context, establishing a national medical workforce was challenging and unclear. Nevertheless, amid the colonial rule of Tsarist Russia and the biased policies against indigenous peoples, this period marked a new phase in the evolution of Kazakh medicine.

The earliest Kazakh doctors gained their medical degrees from universities within the Russian Empire. They significantly contributed to the development of Kazakhstan's healthcare system, facilitating preventive care and health education for the public, safeguarding public health, and training medical professionals. These pioneering Kazakh physicians were also crucial in advancing local science and education, writing scholarly articles and textbooks on medicine, natural sciences, and the humanities.

From the late 19th to early 20th century, Kazakhstan's socio-economic and political changes profoundly influenced the spiritual life of the Kazakh people. The culture of the oppressor was forcefully imposed alongside political and economic growth. Against this backdrop, the emergence of national medical professionals was a complex and uncertain process. Operating under Tsarist Russia's colonial rule and its discriminatory policies toward the subjugated populations, this process marked a significant new phase in the evolution of Kazakh medicine.

In Tsarist Russia, individuals were considered "literate" only if they had completed their education at Russian-Kazakh or Russian schools. However, Kazakhstan lacked its own higher educational institutions, leading Kazakhs to seek higher education in universities, institutes, and colleges in St. Petersburg, Moscow, Kazan, Omsk, and other Russian cities [11, p.279]. The accompanying table details who obtained higher medical education, including where and when, during the late 19th to early 20th centuries:

Table 1 - Kazakhs who studied at universities of the Russian Empire in the late 19th – early 20th centuries.

##/#	Name of the institution	Names of Kazakh doctors	Year of graduation
11	St. Petersburg Military Academy	A. Kotibarov	1898
		H. Dosmukhameduly	1909
		S. Shalymbekov	1909
		N. Ismagambetov	1909
		S. Asfendiyarov	1912
22	Saratov University (medical faculty)	K. Essenkulov	1914
		E. Kassabolatov	1915
		B. Beissenov	1917
23	Kazan University (medical faculty)	M. Karabayev	1877
		M. Shombalov	1903
		A. Aldiyarov	1904
		I. Kashkynbayev	1917
44	Moscow University (medical faculty)	D. Kussepkaliyev	1900
55	Tomsk University (medical faculty)	A. Aitbakin	1894
		A.Seitov	1917
66	Kyiv University (medical faculty)	N. Zhakypbayev	1916
77	Petersburg Women's Medical Institute	G. Asfendiyarova	1908

Between the 1870s and 1917, 25 Kazakhs studied at Kazan University, with nine graduating from the medical faculty. Mukhamedzhan Karabayev was among the first Kazakhs to earn a medical degree from Kazan University in 1877. After completing his studies, he worked as a doctor in Kostanai, Aktobe, and Irgiz within the Turgai region. In the 1892 report on healthcare, Karabayev criticized the tsarist regime's medical policies, which soured his relationship with the Orenburg administration, leading to a brief move to Samara. Later, while practicing in Irgiz, he became actively involved in local community affairs. In 1895, he was appointed a full member of the Turgai Committee, collaborating with Russian doctors to push for significant reforms in healthcare and the training of Kazakh medical professionals.

Aitbakin Amre Durmanuly (1861-1919) furthered his education in the Russian Empire. He completed his medical studies at Tomsk University in 1894. Aitbakin served as a translator of Kazakh for the Steppe Governor-General’s office and held an official role in the Karkaraly district. He practiced medicine in Karkaraly, Pavlodar, and Ust-Kamenogorsk districts. In 1918, he became the chairman of the Ust-Kamenogorsk District Zemstvo Council. Aitbakin contributed to the newspapers "Dala ualayaty" (“The Steppe Region”) and "Kazakh." Following the 1917 revolution, he was elected chairman of the local council and joined the executive committee of the Ust-Kamenogorsk district council. He was a prominent member of the Alash party. Aitbakin died in the fall of 1919, presumably from typhus [12, p.185].

In 1903, Mazhit Shombalov became one of the first Kazakh doctors after graduating from the medical faculty at Kazan University, where he was recognized as a pioneering researcher in the study of plague. He managed a hospital within the Bukey Horde and actively contributed to efforts against a plague epidemic that impacted multiple areas in the Volga

region. By 1908, he had established Kazakhstan's inaugural anti-plague laboratory in the village of Urda and created a network of medical facilities throughout the Kazakhstan steppe.

Established in 1798 by Russian Emperor Paul I, the Military Medical Academy in St. Petersburg became the foremost institution for training medical professionals for the Russian Empire's military. Alongside its medical focus, the Academy laid the foundation for advanced veterinary and pharmaceutical education. It transformed into Russia's leading center for scientific, educational, and medical advancements, where the country's first medical textbooks were published, and training began for medical faculty professors at Russian universities. Kotibarov Ali (1871-1926) made history as the first Kazakh graduate of the Military Medical Academy in 1898. Following his graduation, he worked as a junior doctor in the 62nd Suzdal Infantry Regiment, moved to Central Asia, and eventually held positions in various military hospitals. After he served as a captain, he became a local physician in numerous rural communities, managing both the county health department and the Kyzyl-Orda city hospital.

Dauletshe (Dauletshakh) Zhussupkereiuly Kussepkaliyev (1874-1944) was one of the first Kazakh physicians with European training. He excelled as a clinician and healthcare organizer, emerging as one of the pioneering Kazakh epidemiologists and a key figure in Alash-Orda's Western branch. Notably, he established Kazakhstan's first anti-plague laboratory. Kussepkaliyev graduated from Moscow University's medical faculty in 1900, marking him as the first Kazakh to earn a medical degree from that institution. Following his graduation, he served as a county doctor in the Lbishchensky district of the Ural region. Since 1912, he held the position of chief physician at the 25-bed Jambeity Zemstvo hospital. He prioritized patient care while focusing on preventive measures, particularly against smallpox and plague. With financial support from the local Zemstvo collections, he inaugurated both a neurological and maternity department at the Jambeity hospital. In 1914, he presented a significant report on combatting plague at the provincial congress of plague experts, which was highlighted in the "Kazakh" newspaper by Mirzhakyp Dulatov.

Shalymbekov Saduakas Tazhiuly completed his studies at the St. Petersburg Military Medical Academy in 1909. As one of the first Kazakh doctors trained in Europe, he made significant contributions to healthcare improvements in the Karkaraly district. A skilled clinician, he excelled in various fields, including surgery, orthopedics, physical therapy, ophthalmology, obstetrics and gynecology, and epidemiology. He died of typhoid fever in early 1917. [12, p. 265].

Dosmukhamedov Khalel (1883-1939), another alumnus of the St. Petersburg Imperial Military Medical Academy, graduated in 1909. He initially worked as a junior military doctor in Perm Province and later served in the First Turkestan and Second Ural Kazakh-Russian Rifle Battalions. In 1913, he transitioned from military service to become a physician in the Temir district of the Ural region.

Alash Zhumagali Tleulin (1890-1938), a notable member of the party, was also a doctor in the Petropavlovsk district. He graduated from the Omsk Military Medical School in 1913. Until 1937, Tleulin worked as a paramedic at a hospital in Petropavlovsk, in addition to roles in the city's zemstvo administration and the health department of the Kokshetau district.

Consequently, the first Kazakh doctors to graduate from universities within the Russian Empire began to practice in various regions of Kazakhstan. In addition to providing medical services to the population, each of them contributed to the advancement of medicine in Kazakhstan and to improving the lives of the people.

The First World War, which occurred when Kazakhstan was part of the Russian Empire, intensified economic and political tensions among the Kazakhs. The continued policy

of resettlement, the forced conscription of Kazakhs for essential work – which caused many conscripts to perish from illness and grueling labor – and the seizure of livestock and property for military purposes ultimately triggered the national liberation uprising of 1916, coinciding with the February Revolution in Russia.

For instance, during World War I, Sanzhar Asfendiyarov worked as a military physician after graduating from the St. Petersburg Military Medical Academy in 1912. In the First World War, Alzhan Makhmutovich Baigurin (also known as Baygarin or Baigorayev), born in 1896 and who passed away in 1938, was among the Kazakhs summoned for menial tasks and served in the foreign department near Minsk. Following his graduation with honors from Kyiv University's medical faculty in 1916, Zhakypbayev Nussipbek (1890-1932) worked in the Zhetysu region as part of a commission overseeing medical centers for those drafted for support roles at the front. By December 1916, he had established himself as a doctor in the village of Urjar.

The formation of the Alash party significantly advanced the national liberation movement, sparking conversations about territorial autonomy for Kazakhs. Zhumagali Tleulin, one of the party's founders from Omsk (Akmola region), was elected as a deputy at the All-Russian Kurultai during the Second All-Kazakh Congress in Orenburg.

In December 1917, Dauletshe Kussepkaliyev served as a delegate and secretary at the Second All-Kazakh Congress, held in Orenburg, where crucial resolutions were passed regarding the establishment of national-territorial autonomy and the formation of the Alash-Orda government. Between 1918 and 1919, after the western branch of Alash-Orda, referred to as the "Uil ualayat," was established, Dauletshe Kussepkaliyev, together with Zhakhansha and Khalel Dosmukhamedov, became a member of the council of this Alash-Orda government.

Khalel Dosmukhamedov's time as a student coincided with the political turmoil in Tsarist Russia, which shaped his political beliefs. In 1905, during a congress of delegates from five regions in Uralsk, he was elected to the Central Committee of the Kazakh Constitutional Democratic Party alongside B. Karatayev and M. Bakytkereyev.

In May 1917, he participated in the All-Russian Congress of Muslims in Moscow. Nominated as a deputy to the All-Russian Constituent Assembly by the 1st All-Kazakh Congress, he also became a member of the Alash-Orda government. In December 1917, he played a significant role in forming the Alash militia. By March 1918, he and Zh. Dosmukhamedov were involved in discussions with V.I. Lenin and I.V. Stalin regarding Kazakhstan's autonomy. Despite facing political pressures, Khalel and Zhansha Dosmukhamedovs demonstrated civic courage and dedication by choosing to engage with the Soviets, suggesting multiple initiatives. Their proposals aimed to define the future autonomy's boundaries (within the existing territory of Kazakhstan), establish the powers of Alash-Orda before the founding congress, and clarify its relationship with local Soviets.

They firmly presented their conditions to the Council of People's Commissars: 1) Alash Autonomy took on the executive, legislative, and judicial powers in its territories; 2) established military units (Alash militia); 3) in areas with a dense Kazakh population, return all lands that were previously allocated to migrants; 4) free all imprisoned Alash activists from jail, and 5) provide financial assistance to the autonomy.

Following thorough negotiations, the RSFSR Council of People's Commissars acknowledged Alash-Orda as a temporary autonomous body in the Kazakh region. From May 18 to 21, 1918, Khalel attended the 4th Congress of Kazakhs in the Urals, held in Zhambeit,

where they founded the national-territorial entity known as the “Provisional Government of the Oiyl uallayat” (Western Branch of Alash-Orda) announced.

Birimzhanov Gazymbek (1896-1938) completed his studies at the Orenburg Real School and the medical faculty of Central Asian University. He served as a representative of Alash-Orda within the Bashkir government and participated in discussions with Kolchak. Alzhan Makhmutovich Baigurin (Baygarin or Baigoraev) (1896-1938) attended the Kustanai Russian-Kazakh school, graduating in 1910, followed by the real school in 1916, and Central Asian University in Tashkent in 1925. He was also involved in the Alash movement and was nominated to the All-Russian Muslim Council during the First All-Kazakh Congress.

During the Second Congress of the Kazakhs, held in Lepsy from August 10 to August 31, 1918, in the Zhetysu region, Nussipbek Zhakypbayev was elected to the newly established Alash regional committee. From 1914 to 1918, Kemengerov Koshke served as a member of the Kazakh youth political society known as “Birlik.” In April 1917, alongside D. Adilov and S. Seifullin, he took part in organizing the Kazakh committee “Zhas Qazaq” (“Young Kazakh”) and in the formation of the Akmola committee of the Alash-Orda government.

During the conflict between the Bolsheviks and their adversaries, the Alash Orda lost most of its grip on Kazakhstan's territory. The Kolchak government's refusal to grant autonomy to the Kazakhs, alongside the Bolsheviks' official declaration supporting the self-determination of the peoples within the former Russian Empire, resulted in a crisis for the Alash Orda and marked the end of its autonomous activities. On March 5, 1920, the Bolsheviks revoked the national-territorial independence that Alash leaders had declared on December 13, 1917, during the Second All-Kazakh Congress, which was facilitated by the Alash-Orda government. Consequently, Kazakhstan was incorporated into Russia as an autonomous region.

The period of strengthening the totalitarian system, spanning the first third of the 20th century, is one of the most tragic periods in Kazakhstan’s history. Autonomy and the right to decide their destiny remained only in words. However, the Kazakh people received the most severe tyranny and genocide, which turned Kazakhstan into a raw materials appendage of the new, already Soviet empire and a place of exile for entire peoples. According to A. Kuzembaiuly: “In political life, there was a growing tendency to strengthen authoritarian power and the dictatorship of the Communist Party, which gradually replaced the state apparatus. In addition, the declaration of autonomy was largely nominal, and Kazakhstan never received real self-government.” [11, p. 303]

Active efforts were made to transform the former healthcare system into the Soviet model, as the aftermath of civil strife, alarming infectious diseases, famine, and other disasters posed the most pressing challenges to the population.

After the Bolsheviks disbanded Alash-Orda in March 1920, Dauletshe Kussepkaliyev took charge of the sanitary and epidemiological department within Kirrevkom's health department. He requested to step down from this role in July 1920, subsequently being appointed head of the Jambeity District Hospital at the urging of his son-in-law, Dr. Issengali Kassabulatov, who was chairman of the Ural Provincial Committee. In 1921, Kussepkaliyev became the head of the Taipak medical department. Later that May, he addressed the first all-Kazakh gathering of medical professionals in Orenburg, presenting a report on the geographical, ethnographic, and socio-economic conditions, as well as the medical and sanitary status of the Jambeity district in the Ural province.

A key figure among Kazakh doctors during this time was Akhmet Mametov (Ahmedgali Mamytuly), who studied at the Medical Faculty of Saratov University from 1923

to 1927. He also played an essential role in Alash-Orda, contributing as an educator, poet, journalist, doctor, and the adoptive father of Manshuk Mametova, a World War II hero in the USSR. After earning his degree, he spent a year training at a university hospital and then dedicated himself to medical practice in Kazakhstan. From 1927 to 1929, Mametov served as a doctor in the Mangystau and Semipalatinsk regions. In 1930, he became the first director of the Alma-Ata Research Institute of Skin and Infectious Diseases. During his tenure, he oversaw syphilis monitoring in the republic's nomadic and semi-nomadic areas and organized medical preventive and sanitary-educational initiatives for the community [13, p. 399].

Kassabolatov Yessengali Kereiuly (1889-1938) graduated from the Medical Faculty of Saratov University. He was a leading member of the Western branch of Alash-Orda. Alongside his successful career, he held multiple roles at various times, including head of the Ak Zhol (Bright Path) political organization, director of the Ural provincial health department, and chairman of the Ural provincial committee. He also had a role in the NKVD.

Between 1928 and 1929, he actively opposed the campaign for forced population settlement as part of his social and political efforts. In November 1929, he was accused of involvement in sabotage with the Mendeshev group and subsequently removed from his position. From 1930 to 1931, Yessengali Kassabolatov served as the secretary of the VKP(b) district committee in Astrakhan and as deputy chairman of the Astrakhan District Executive Committee, concentrating on interethnic relations and national issues.

In 1931, Yessengali Kassabolatov became the rector of the Almaty Medical Institute. He directed the state farm "Kyzyl Qain" ("The Red Birch") in the Almaty region from 1933 to 1935. Then, in 1936 and 1937, Kassabolatov led the economic planning department at the People's Commissariat of Health of the Kazakh SSR, served as the second deputy manager of the Glavneft regional trust, and was the deputy authorized representative of the Nefttorg society in Kazakhstan.

Sanzhar Asfendiyarov (1889-1938) was a notable political figure who made significant contributions to medicine, public health, state development, and historical research in Kazakhstan. Between 1919 and 1925, he took on several leadership positions within the state apparatus of the Turkestan Autonomous Soviet Socialist Republic.

From 1927 to 1928, Sanzhar Asfendiyarov held the position of director at the N.N. Narimanov Institute of Oriental Studies in Moscow, while also serving as a professor at Moscow State University. In 1928, he played a pivotal role in establishing the Kazakh Pedagogical Institute, which is now recognized as Abai Kazakh National Pedagogical University. Asfendiyarov was the inaugural rector of the Almaty Medical Institute, currently known as Kazakh National Medical University, named after S.D. Asfendiyarov. Under his leadership, many structural divisions of the university were founded. He played a vital role in controlling infectious diseases, offering free healthcare services to the public, and addressing issues related to tuberculosis, smallpox, plague, and various dermatological conditions. Additionally, he was among the early Kazakh experts in the field of historical science. His prominent publications include "History of Kazakhstan" (1935) and "Causes of Islam" (Samarkand-Tashkent, 1928). Together with P.A. Kunte, he published two volumes of "The Past of Kazakhstan in Sources and Materials" between 1935 and 1936. In 1936, he also published the monograph titled "The National Liberation Uprising of 1916 in Kazakhstan."

The contributions of Kazakh doctors in the fields of science, journalism, and education are notable for their breadth and depth. For example, Tleulin Zhumagali played a crucial role in education by overseeing courses for teachers at Kazakh schools in Petropavlovsk from 1922 to 1927. He also authored several significant works, including "Hygiene" (Orenburg, 1924),

"Contagious Diseases" (Moscow, 1926), and "Health" (Orenburg, 1926). Additionally, Birimzhanov Gazymbek served as the editor of the newspaper "Ak Zhol" from 1921 to 1922, writing under the pseudonym "Shegen," which honored his great-grandfather's name.

Baigurin Alzhan Makhmutovich led the editorial office of the newspaper "Ak Zhol" as the department head from 1922 to 1937 under the People's Commissariat of Health of the Kazakh ASSR. His research focused on diseases like whooping cough and plague. In 1929, he published his works, "Kokzhotel" ("Whooping Cough") and "Shuma auruy neden bolady" ("Why the Plague Happens"), in the journal "Ayel tendigi" ("Women's Equality") [13, p. 77]. Zhakypbaev Nussipbek held the position of Deputy Head of the Health Department for the Zhetysu region in 1923. Subsequently, from 1924 to 1926, he served as the Head of the Department of Health Protection for the Zhetysu Governorate and was a member of the Executive Committee of the Zhetysu Governorate. In 1925, he participated in the First All-Union Congress of Doctors and the Congress of Provincial Health Departments, held in Orenburg.

Kemengerov Koshke authored papers on literature, linguistics, and ethnography. Through his articles in the Ak-Zhol newspaper and the Sana and Aiqap magazines, he examined the inequalities faced by Kazakh women and the struggles of the working class. Additionally, he exposed social injustices and abuses of authority [13, p. 329].

Mirzhakyp Dulatov, a key figure in early 20th-century Kazakh culture and literature, was a poet, writer, public activist, and one of the leaders of the Alash party. He also served as co-editor of the newspaper "Kazakh" and worked as a medical assistant. Although he did not attend medical faculties in Russian universities, we believe his inclusion in this work is warranted due to his political and social endeavors, which reflect a deep concern for the well-being of the populace. He leveraged his literary skills to educate the community. To enhance sanitary and educational initiatives, Dulatov enlisted Khalel Dosmukhamedov, Yessengali Kassabulatov, Akhmet Mametov, and Zhumagali Tleulin to collaborate on the "Kazakh" newspaper, actively participating in these projects [14, p. 711].

In 1913, M. Dulatov released an article titled "Aurudyn az boluyna, not kerek?" ("What do you need to get sick less?"). Within this piece, he familiarized readers with medical advancements in disease diagnosis and highlighted significant developments in European science over the past 150 years regarding the causes of contagious diseases affecting both humans and animals. He acknowledged the contributions of renowned scientists such as Robert Koch, Alexandre Yersin, Kitasato Sisaburo, and Louis Pasteur.

In the newspaper "Kazakh," M. Dulatov informed readers about the activities and shortcomings of doctors, the state of healthcare, and strategies for combating smallpox and typhus in Aktobe and Turgai counties. He also discussed the potential therapeutic use of Tuzdykol salt lake. In 1924, he published "Oku quraly" ("Tutorial"), which featured a detailed article titled "Densaulyk zhaiynan." In this piece, he emphasized the importance of sanitation and hygiene in straightforward and accessible language, advocating for a healthy lifestyle [15, p. 43].

In his health education publications, the core message is: "Only enlightenment, science, and knowledge can ensure people's health!" His poetry collection "Oyan, Kazakh!" ("Wake up, Kazakh!") emerged as a national manifesto for those advocating for the freedom and independence of the Kazakh people.

Dosmukhamedov Khalel started his career in Tashkent in 1920, initially joining the Education Commission of the Commissariat of Public Education for the Republic of Turkestan as a member. He later rose to the position of chairman. Between 1922 and 1924, he

served on the Turkestan People's Commissariat of Health Board, where he headed the medical and sanitary department. In 1923, he became a member of both the Central Asian and Eastern Branch of the Kazakh State Publishing Board. He served as the head of the East Branch from 1925 to 1926, and in 1926, he took on the roles of Board member and Deputy Head of the Kazakh State Publishing House.

Khalel Dosmukhamedov made a noteworthy contribution to the advancement of domestic science. He authored various scientific texts and textbooks, including “Tabigattanu” (“Natural Science”), “Zhanuarlar” (“Animals”) in 1922, “Adamnyn tan tirligi” (“The Human Existence”), and “Okushylardyn saulygyn saqtau” (“About the Health of Schoolchildren”) in 1925, along with “Zhuqpaly aurular” (“Infectious Diseases”) and "Dene bitimi zhane onyn zhumysy turaly angimeler” (“Stories about the Body and Its Workings”). From 1922 to 1925, he served as chairman of the board for cultural development in the society known as “Talap” (“Aspiration”). During this time, he collected literary materials and the history of the Kazakh people, explored the law of synchronism, and published works such as “Kazakh-Kyrgyz tilderindegi synchronism zany” (“The Law of Synharmonism in the Kazakh and Kyrgyz Languages”) in 1924, “Sherniyaz sheshen” (“The Eloquent Sherniyaz”) in 1925, “Issatai – Makhambet” (1925), “Alash ne soz” (“What is Alash?”), and “Buqaradagy Kegiltash madrasesin salu turaly apsana” (“How the Kegiltash Madrasah was Built in Bukhara”) in 1927, among others.

Khalel Dosmukhamedov worked with the first national newspaper, “Kazakh,” for sanitary and educational initiatives. Between 1913 and 1914, he published seven articles in this publication, addressing the prevention and treatment of infectious diseases, such as typhoid, and discussing the medicinal use of herbs. In 1924, he was elected a corresponding member of the Central Bureau of Local Lore at the Russian Academy of Sciences. That year, he represented the Turkestan People’s Commissariat of Education at the Congress of Kazakh Scientists in Orenburg during the All-Union Congress of Health Workers. In 1929, he became a professor and later served as vice-rector of the Kazakh Pedagogical Institute, now known as Abai Kazakh National Pedagogical University. Tragically, the Stalinist purges of the late 1920s and 1930s, which targeted nearly the entire national intelligentsia, also affected Kazakh doctors.

In 1928, Dauletshe Kussepkaliyev was recognized as one of the bays in the Urals district, a region suffering from livestock and property confiscation by Soviet authorities. Labeled a “former leader of Alash-Orda” and a “semi-feudal lord,” he faced exile in the Jetysu district. Through relentless persecution, he was forced to roam southern Kazakhstan, traveling from one settlement to another. His medical degree from Moscow University ensured he could find work, and despite his declining health, he continued to provide medical care to the local community. Stalin’s repressions had a direct impact on him, his descendants, and his relatives. In 1937, under trumped-up charges of counter-revolutionary activities, his sons Gafar and Shaikali, along with his sons-in-law, Yessengali Kassabolatov and Gabdul-Khakim Bukeikhanov, were arrested and disappeared without a trace.

Zhumagali Tleulin was detained on June 5, 1930, for advocating nationalist ideas and engaging with foreign entities between 1918 and 1920, which led to his exile in the Voronezh region. After being granted amnesty in 1932, he served as a physician at a hospital in Frunze (now Bishkek, Kyrgyzstan). He faced another arrest, received a death sentence, and was eventually rehabilitated in 1958.

Kemengerov Koshke also fell victim to the initial wave of repression against national figures: on August 7, 1937, he was repressed, and on November 21, he was executed in Omsk.

In 1957, he was rehabilitated. Birimzhanov Gazymbek was arrested in 1928 and exiled to Medvezhegorsk, Karelia, along with residents of Alash-Orda, including A. Bokeikhanov and A. Baitursynov, among others. In 1937, he faced political repression once more and was sentenced to death, but he was rehabilitated in 1988. Baygurin Alzhan was repressed in December 1937 and was rehabilitated on November 6, 1956.

Mametov Akhmet was arrested in 1937 and sentenced to death. On February 27, 1958, the Military Collegium of the Supreme Court of the USSR rehabilitated him. Kassabulatov was also arrested on August 29, 1937, in Almaty, receiving a death sentence on February 26, 1938. He was rehabilitated by the Military Collegium of the Supreme Court of the USSR on December 7, 1957. Mirzhakyp Dulatov, like many in the Kazakh intelligentsia, experienced repression; he was arrested in 1928 and condemned to death in 1930. This was later changed to a 10-year sentence in a special regime camp, and he was exiled to Solovki (Karelia, Russia), where he became gravely ill and died on October 5, 1935. Dulatov was rehabilitated in 1988.

On September 15, 1930, Khalel Dosmukhamedov was arrested and exiled to Voronezh for five years. On July 26, 1938, he was arrested again on false political charges and subsequently transferred to Moscow, then to Almaty. On April 24, 1939, he was sentenced to death and died in a prison hospital in Almaty. He was rehabilitated on February 11, 1958. Sanzhar Asfendiyarov also became a victim of political terror in the USSR: on February 25, 1938, he was shot and later rehabilitated on May 27, 1958.

The unfortunate destinies of Khalel Dosmukhamedov, Sanzhar Asfendiyarov, and other Kazakh physicians, who significantly impacted healthcare, education, science, politics, and their nation's framework, reinforce our view that the Soviet Union, bolstered by personnel educated in tsarist Russia, established and enhanced public health. Later, these figures were branded as political adversaries, faced repression, and had their legacies erased. They represented the most brilliant intellectuals among Kazakh doctors – true patriots and highly educated individuals of the early 20th century.

Conclusion

The fates of these individuals were both distinct and similar, with many enduring persecution and repression due to their political beliefs and actions. Despite a life filled with challenges and suffering, they actively engaged in the fields of politics, education, science, and medicine. They significantly advanced the understanding of various diseases, investigated treatment methods, studied the social effects of epidemics and their impacts on communities, collaborated with national publications, and wrote and edited textbooks. Their contributions to the socio-political landscape warrant recognition and respect, as they played a vital role in the independence and autonomy of the Kazakh people. These individuals played a crucial role in the Soviet state-building process and the development of public education and healthcare. Undoubtedly, they are a source of pride for the Kazakh people, embodying true patriotism through their exemplary service in medical and civic responsibilities, as well as their intelligence and compassion.

The first Kazakh doctors advocated for the autonomy of the Kazakh region, participated in national congresses, collaborated with national publications, and actively engaged in the administrative work of the healthcare sector in the Kazakh SSR, while also leading the establishment of the first medical universities.

The first Kazakh doctors made notable contributions to the advancement of domestic science and education, authoring scientific papers and textbooks in medicine, natural sciences, and the humanities. Their social and political engagements deserve special attention, as many were influential figures in the Alash movement and Alash autonomy. They played a role in

developing national programs and legislation. Due to their active social and political involvement and their ties to the Alash party, they faced persecution and repression by the Soviet authorities.

Women were pioneers among Kazakh doctors. Unfortunately, this study overlooks their significant contributions to healthcare development in their country, which certainly warrants separate scholarly articles. Although they may be fewer in number, their merits and achievements remain substantial. Gulsum Asfendiyarova, Yelizaveta Bukeikhanova-Sadvakassova, Yermekova Rakiya, Damesh Ermekova-Zhurgeneva, Raushan Satpayeva, Khadicha Murzaliyeva, Sofiya Tastemirova, and others worked alongside their male counterparts, fulfilling their professional roles.

Every era features individuals who leave a mark on a state's history. The late 19th and early 20th centuries held a special significance in Kazakh medicine, as this period saw the emergence of the intellectual elite, or intelligentsia, which represented a diverse group in terms of both origin and perspectives on the development of Kazakh society. Besides their direct professional roles, many of them contributed to state-building, demonstrating their commitment to the ideals of freedom and equality. Despite the rigid constraints of the system, they upheld their moral and ideological principles, as well as their dedication to fundamental values. They serve as a model of selflessness and patriotism, exemplifying devoted service to society for the benefit of future generations.

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ҚАЗАҚ МЕДИЦИНАСЫНЫҢ ТАРИХЫ: ХХ ҒАСЫРДЫҢ БІРІНШІ ШИРЕГІНДЕ ҚАЗАҚСТАНДАҒЫ МЕДИЦИНАЛЫҚ КАДРЛАРДЫҢ ҚАЛЫПТАСУЫ

Аңдатпа. Мақалада ХХ ғасырдың бірінші ширегіндегі Қазақстанның алғашқы дәрігерлерінің кәсіби, ғылыми, ағартушылық, қоғамдық-саяси қызметі тарихи-өмірбаяндық талдау негізінде, оның ішінде шығу тегі, отбасы жағдайы, оқу орны және олардың кейінгі қызметі сияқты аспектілері қарастырылған. Мақалада XIX ғасырдың аяғы – ХХ ғасырдың бірінші ширегінде Ресей империясының жоғары оқу орындарында білім алған алғашқы қазақ дәрігерлерінің 16 өмірбаяндарына талдау жасалады. Әсіресе, олардың қоғамдық-саяси қызметіне назар аударылады, өйткені олардың көбісі Алаш қозғалысы мен Алаш автономиясының көрнекті қайраткерлері болды. Олар түрлі идеологиялық бағыттарды ұстанды, бірақ оларды қазақтардың ұлттық автономия алу мақсаты біріктірді. Сондай-ақ алғашқы қазақ дәрігерлері медицина мен білім, жаратылыстану және гуманитарлық ғылымдар бойынша ғылыми еңбектер жазды. Алаш қайраткерлері Кеңестік Қазақстанның да құрылысына зор үлесін қосты. Алайда, кейінірек, большевиктер оларды қуғын-сүргінге ұшыратып, көптеген жылдар бойы есімдері ұмытылды. Отандық тарихшыларымыз Алаштың қызметін зерттеуге және бағалауға мүмкіндігін КСРО ыдырағаннан кейін ғана алды. Қазіргі тәуелсіз Қазақстан үшін Алаш қозғалысы мен оның тарихтағы орны ұлттық идея мен саясатты қалыптастыруда үлкен маңызға ие болып отыр.

Кілт сөздер: қазақ медицинасы; медициналық білім беру; алғашқы қазақ дәргерлері; «Алаш» қозғалысы; Алаш автономиясы; баяндама әдісі; кеңес билігі; қазақ интеллигенциясы; Қазақ АКСР-інде денсаулық сақтаудың дамуы; саяси саяси қуғын-сүргін.

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ИСТОРИЯ КАЗАХСКОЙ МЕДИЦИНЫ: ФОРМИРОВАНИЕ НАЦИОНАЛЬНЫХ МЕДИЦИНСКИХ КАДРОВ КАЗАХСТАНА В ПЕРВОЙ ЧЕТВЕРТИ XX ВЕКА

Аннотация. В статье рассматривается профессиональная, научно-образовательная, общественно-политическая деятельность первых врачей Казахстана в первой четверти XX века на основе историко-биографического анализа, включающего такие аспекты, как происхождение, семейное положение, место обучения и их

последующая деятельность. В статье проводится анализ 16 биографий первых врачей-казахов, получивших образование в университетах Российской империи в конце XIX – первой четверти XX вв. В фокусе внимания находится их общественно-политическая деятельность: большинство из них были видными деятелями движения «Алаш» и Алашской автономии. Они придерживались различных идейных направлений, но их объединяло стремление к получению казахами национальной автономии. Также первые врачи-казахи писали научные труды по медицине и образованию, естественным и гуманитарным наукам. Деятели «Алаш» внесли весомый вклад и в строительство советского Казахстана. Однако, позднее, большевики подвергли их репрессиям и их имена предали забвению на многие десятилетия. Возможность изучения и оценки их деятельности отечественные историки получили лишь после распада СССР. Для независимого Казахстана движение «Алаш» и его место в истории имеют огромное значение для формирования национальной идеи и политики.

Ключевые слова: казахская медицина; медицинское образование; первые врачи-казахи; движение «Алаш»; автономия Алаш; биографический метод; советская власть; казахская интеллигенция; развитие здравоохранения в КазАССР; политические репрессии.