

9. Are some types of knowledge less open to interpretation than others?

(Knowledge and Indigenous societies)

Word count: 948

Object 1: My jewelry box.



This is a jewelry box that was given to me by my mother who used it when she was the same age as me. She used to keep her rings and earrings in this little box in the 1980s when my grandmother gifted it to her as a present. Now, I use this box to keep all of my jewelry. When I leave the house I cannot leave without checking the box for my accessories because they are the most important attributes of my looks and outfits.

The box has a family significance as it is a family transmission because in the future I can gift this box to my child and they can use it as a jewelry box, too, as their mother and grandmother. I see it differently because its value is greater than others could have as it might look like a cheap box or not something significant but it was carefully kept by my mother for years and now

by me. Also, in Kazakh culture women should be organized and assembled and would have a lot of accessories like “shashbau” - an accessory that binds hair and creates a weight at the bottom which was useful from the stoop, or big earrings and rings. So, according to the traditions for girls and women they would keep them in a box or a chest so their accessories would not lose or create any mess as they should be collected. This chest is called “qobdishsha” which is small version of a traditional chest for accessories. My mother also agrees with tradition for women to be assembled and gave me this jewelry box . Therefore, this jewelry box is less open for interpretation as it holds Kazakh traditions for women.

Object 2: My photo of the painting called ‘Mushroom’ of Khaidarov A. A. in National Museum in Nur-Sultan.



When I visited our National Museum in Nur-Sultan, I was stunned to see paintings about USSR and its totalitarian policy, or countries that have suffered from nuclear bombs. The exhibition was about how war is not an answer and all cultures are together. So, this painting was significant for this exhibition because it is about nuclear testing that was made for Cold War and their military purposes from 1949 till 1991 by USSR in Kazakh fields or big territories like Semipalatinsk where I and my father were born next.

My father was very young when those tests took place and their city was far away but still felt ground vibrations and had to take gas masks with them every day until Kazakh citizens rose against this horrible policy by the Soviet Union. This painting is less open for interpretation because the author uses specific symbols that represent nuclear tests in Semei and our folklore. Firstly, the statue of the classic poet, composer and the main philosopher of our folklore represents the Semei region because he was born in the Karauyl village of Semipalatinsk looking towards the “mushroom” that symbolizes nuclear bomb explosion. Also, a swallow bird is a symbol of honesty. As the bird has died it shows that the policy is not honest towards the civilians who live next to the polygon. Finally, there is a mutated child and a broken doll that symbolizes how it affected the social and economical life of citizens of Semipalatinsk as it affected newborn children who were born defected and a broken childhood of kids like my father who thought that the earth vibrations were earthquakes where there are no mountains. The mutated child is considered normal for people from Semipalatinsk because they see or saw it everyday, therefore it doesn't repels them from the image of the child but this image can horrify others

who didn't see defected people around them as me and father have relatives who were born defected because of the effects of nuclear testings.

Object 3: My national vest called "kamzol"



This is a vest that I wore last year in march for our traditional celebration called "Nauryz". On the Gregorian calendar, the celebration is between March 21 and March 23. These dates are celebrated by various cultures like Uzbeks, Iranian, as well as Kazakhstan. Nauryz is a New Year celebration that begins on the spring equinox or the moment when the sun crosses the celestial equator when day and night are almost equal in length. This time in our culture has a great significance because people ask for forgiveness from those people whom they offended and forgive others who offended them. During these dates, people wear the national clothes as well as kamzol which is a vest worn on a

dress with beautiful national ornaments and make national food like beshbarmak, boursak. The development of ornaments began from noble cultures who lived on Kazakh fields. They have a function of beauty and aesthetic as it was carved on dishes, swords, or sewed on clothes like this vest. As you can see the vest is full of 'S' lines. In our culture this represents life or life cycle as the beginning represents the start of life and the end represents death. The ornaments that filled everything in our life were the main part of our art because people used art elements that are pleasant for our eyes like rhythm, symmetry, colors, and lines before art was interpreted or researched in modern life. Therefore, the ornaments on my vest contain a cultural value and are less open for interpretation because of its significance and perseverance of the knowledge of how to make ornaments in our culture.