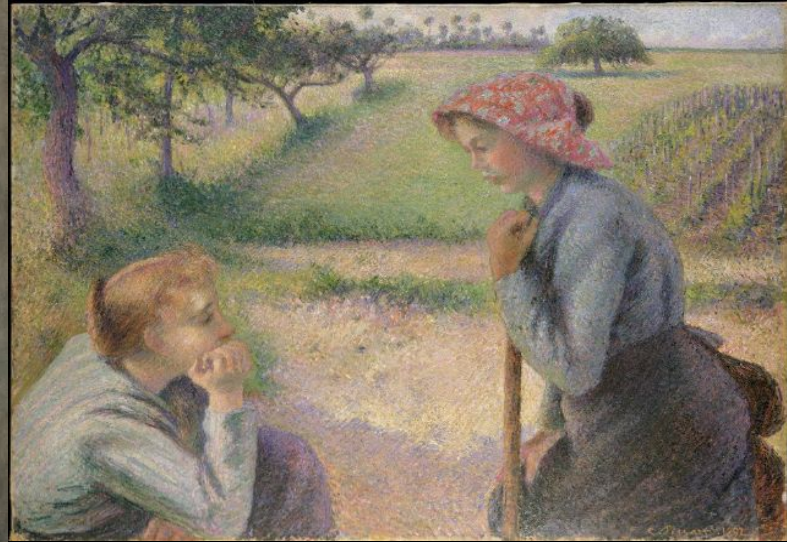


"Marakwet Warrior" by Joy Adamson



"Tharaka Married Woman" by Joy Adamson



"To Young Peasant Women" by Camille Pissarro

Comparative Study Ethem Ahmed

This comparative study will analyze the works *"Marakwet Warrior"* and *"Tharaka Married Woman"* by Joy Adamson, a naturalist artist. I will also analyze *"Two Young Peasant Women"* by Impressionist artist Camille Pissarro. I will examine the cultural significance, function and purpose, and formal qualities of the artworks. Lastly I will compare and contrast the components I analyzed of each artwork to each other. I've chosen the two artists and their artworks because they have significant meanings behind the pieces.

Analysis of Cultural Significance of *“Two Young Peasant Women”* by Camille Pissarro

In the beginning of his career Camille Pissarro (born Jacob Abraham Pissarro) was an Impressionist artist, however moved onto Post-impressionism. He went back to Impressionism because he felt that he couldn't portray what he wanted. He was influenced by Gustave Courbet. Camille Pissarro along with his friends, were one of the most impactful artists on the Impressionist Movement. He was one of the earliest artists to experiment with color harmonies. He faced hardships during the 1880s because of the collapse of the French economy making it hard for him to sell work. He also didn't know which direction his work was going in. By 1890, he understood what he wanted to do and how to do it. In his work, Pissarro wanted to show the labor of lower classes in commound villages and their day to day lives.



“Two Young Peasant Women” by Camille Pissarro

“Two Young Peasant Women” depict two women in conversation on a farm. The cultural significance of this painting is the depiction or allegory. The women symbolise the cultural society of France prior to the Industrialization. The piece is showing the “normality” of life, which can be seen between the two women; in their posture, and body language. It tells the story of how society was, and what might have been worn.

Function and Purpose of “*Two Young Peasant Women*” by Camille Pissarro



“*Two Young Peasant Women*” by Camille Pissarro

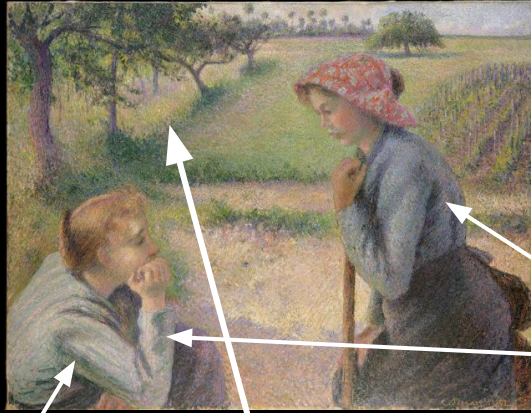
Camille Pissarro made this piece because he wanted to show a moment of “normality”, this can be seen through the women in the piece. It seems that they are holding a conversation on a break from working. This moment can be experienced by people in society today. The piece tells a story, from the body language of the women to the space behind them that is filled with grass, trees, and hay. With this piece Pissarro wanted to preserve the values of the lower class style.

Both women help set the scene for this piece, the woman in the bottom left corners posture lets the reader perceive the situation. It looks as the the other woman is telling her news or gossip, something that is done today and can be considered a universal experience among coworkers.



Formal Qualities of “*Two Young Peasant Women*” by Camille Pissarro

In the piece two women can be seen in the forefront of the painting. The placement of the woman makes the viewer focus on them and the background. While the mood of the piece may be interpreted differently for each person, the tone can be seen as not negative because of the colors and body language of the woman.



“*Two Young Peasant Women*” by Camille Pissarro

The two women take the attention of this piece mostly. The woman in the bottom left corner can be seen sitting in a relaxed position with her head resting on her hand. This seating position helps the viewer make an assumption that the woman is pondering what the woman on the right is telling her because she seems to be in thought. Or she could be tired from working which can be another assumption because they are on a farm. The women on the right seem to be almost excited to tell the other women this thing or the conversations just beginning.

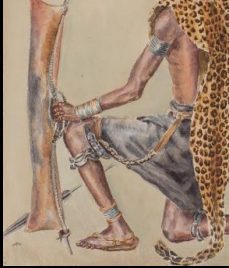
The clothing of the women also adds to the piece in a way that shows social ranking and the cultural clothing during that time. Both women are wearing long sleeve shirts and brown skirts.

Camille Pissarro used oil paint when making this painting, He uses pastel colors making ascertain areas light and soft. While using darker colors on the women and trees making the viewers have full focus on them.



Cultural Significance of “Marakwet Warrior” and “Tharaka Married Woman” by Joy Adamson

Joy Adamson was originally born in Czechia(also known as the Czech Republic) but moved to Kenya to escape the uprising of Nazi occupation in Austria. She is known for many things, such as writing a book and taking care of lions. But she was also an artist that made art to capture the many cultures and traditions that belonged to different tribes in Kenya.



Both pieces come from different tribes however they have similarities in some ways. The Marakwet people live on five territorial sections of Kenya and they speak Marakwet. They, along with many other tribes, are skilled in fighting and farming. The Tharaka people live in the low plains between Mount Kenya and they speak Kitharaka. They rely on farming and are known for being beekeepers. Their community is based on a clan system, which many others are as well. The elders are usually leaders. A part of their culture is dressing in traditional beads and clothing. The woman in the piece can be seen wearing jewelry to depict that she is married. During the ceremony women wear triangular leather that is embroiled with shells. It hangs from their neck and reaches to their waist. Later the woman wore Nthuku which are armlets worn above the elbow to show that she has delivered her first born.

Function and Purpose of “Marakwet Warrior” by Joy Adamson



All of Joy Adamson's Pieces were made to show the traditional clothing of various kenyan tribes. This specific “Marakwet Warrior” was made to do just that. To show the cultural clothing of the Marakwet Warriors. Here we can see that the man has a headpiece made from feathers and an animal skin cloak. This cloak can signify something of great importance, of the tribe or the social status of him. He has cuffs on his knees, elbows, wrists, ankles, and neck along with a shield and spear. The piece also shows the position the warrior would be in if he were in a situation where he needed to kneel.



Formal Qualities of “*Marakwet Warrior*”



We can also see that the colors used mostly in this piece are variations of brown and tan. There are also different shades of gray that allow for someone to see the highlights in the cuffs and determine them as iron. The usage of tan and brown in the clothing and headdress, can be inferred that the warrior clothing is meant to camouflage the warriors into their surroundings.



“*Marakwet Warrior*” by Joy Adamson

Movement is another element of this piece because of the way the warrior's body is. He is kneeling, which shows the components of his attire. From the way the shield is shield his body and the physically position of himself that makes it look like he can move into a standing position quickly.

The entire piece has a monochrome look to it if someone were to just take a glance. However if you really look at the piece you can see that color has a great impact because it shows the different components. The gray on the cuffs on the warrior's body really contrasts and stands out to the brownish tan of the background.

Function and Purpose of “*Tharaka Married Women*”

Body jewelry in Africa can show the different ethnic groups, status, age, and beliefs. The jewelry can come in forms of earrings, necklaces, bracelets, armbands, belts and more. They also are made from various materials such as iron, leather, beads, etc. The material of the jewelry and the details can differ within someone's social status. For instance, in the Tharaka community, having beaded jewelry indicates your family's wealth. The women depicted in this piece specifically depicts that she is married to a wealthy husband because of the jewelry she is wearing. Along with that, the large cold hooped earrings indicate that she has children.



“*Tharaka Married Women*” by Joy Adamson

The reason this piece was made, like all of her other pieces. Joy Adamson wanted to capture the physical attire of the different people in tribes, and what they wear during certain ceremonies or during day life. This piece was made to show something that married women wear, since each person wore a different version. The women in this piece can be seen wearing multiple necklaces of beading. Jewelry beaded with cowry beads symbolize that the women can bear children, usually elders' jewelry does not adorn the beads. The woman also has large gold earrings and what seems to be a top with beaded detailing.

Formal Qualities of “*Tharaka Married Women*”

The background of the piece is dark and gloomy, which allows for the women and her clothing to be prominent. It shows the contrast between the two so that the viewer can focus on her jewelry. You can see individual detail within each necklace. The beading on the individual necklaces blend in together which allows for movement from the viewer by them looking around the piece. In the piece we can see a sort of movement with the placement of the necklaces. As you look at the necklaces directly, you can see the heaviness of them because of the way that they droop forward and rise in the back.



“*Tharaka Married Women*” by Joy Adamson

The color within this piece varies from dark hues to light ones. Joy Adamson prodomailty uses dark hues for this piece. We can see a graditon of grays and black in the hair of the women, this shows her age and that can also tie into the significance of her clothing because it shows what older married women wear.



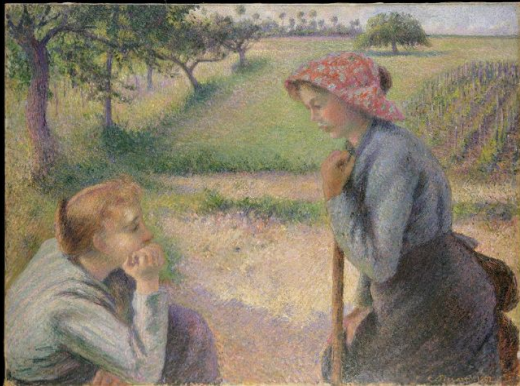
Through the piece we can see the values of the background with the usage of light and darkness of the gray being used. It allows for the women and her jewelry to be prominent and the contrast of jewelry and the background allows for a viewer to see the individual necklaces and the beading detail.



Comparison of "Two Young Peasant Women" and "Marakwet Warrior"

Cultural Significance:

A similarity between the pieces is that they both are within a community and depicts societal attire. In one piece you have two french women in conversation after what seems to be like working in the field. While the other piece shows a man in a warrior outfit kneeling in a stance that shows off the clothes.



Formal Qualities:

A similarity regarding the formal qualities of the pieces is that they both have balance and emphasis within the piece. For the "Two Young Peasant Women", there is an obvious distinction between the background and foreground. In the second piece we have a dark background that contrasts with the light colors used on the person and clothing.

Function and Purpose:

A component of both pieces' purpose is to show the attire of the people during that time. Also there is a similarity in the fact that both authors have the people in positions that would be appropriate. Meaning that the warrior is a position a warrior would be in and the women are in casual positions. The pieces both act as a way for people to see what might happen in those respective communities.

Comparison of “*Two Young Peasant Women*” and “*Tharaka Married Woman*”

Function and Purpose:

The function and purpose of the two pieces can be considered similar because they are both depicting women and how they have different status in society by which can be seen through their clothing. The pieces also help with identifying the women in how they seem in their society, whether it be content or not. In the “*Tharaka Married Women*” piece, we see a woman that wears a neutral face with relaxed body language. In the other piece we can see the one also has relaxed body positions but in different ways.



Cultural Significance:

A similarity between the first and third piece is that they both direct clothing and roles that women may have had during the time area. In the *Two Young Peasant Women* we have two women that are what seem to be on break from working in fields, in conversation. While in the '*Tharaka Married Women*' we can see a woman that wears jewelry significant to her status in her community, which is identifying herself as someone that is married and that has children.



Formal Qualities:

A similarity between the first and third piece is that the pieces both have movement and space with the layout of the pieces. In the first piece we can see the background, however we do not just look at it as a plain background. We can see the evident way in which the background extends into something.

Comparison of “*Marakwet Warrior*” and *Tharaka Married Woman*”

Formal Qualities:

A strong similarity between both of the pieces' formal qualities is that they have a unity of style and purpose because of the artist. Joy Adamson uses unity in the pieces because of the fact that they are of similar significance and technique style. Where both are made out of the same mediums of water color. Also both pieces have a similarity in something that contrasts the piece from the background. In the *Tharaka Married Women* we can see that the woman's skin color and jewelry stand in contrast with the background. As for the other piece, we can also see that the warrior's attire helps him stand out because of the color and design.

Cultural Significance:

Both of the pieces have similar cultural significance because of the fact that they were made to present the clothing attire of different people in their respective communities. These pieces both have someone from a different ranking in a community and what they would wear as the label that they would have in that community and what each piece of clothing signifies.



Function and Purpose:

The function and purpose of both of the pieces are similar because they are meant to show the cultural clothing depending on the position you are in that society. For married women, they would wear something similar to the “Tharaka Married Women, however it could differ depending on the community and what the jewelry represents and the personalization of some. Also in “Marakwet Warrior” the piece shows what warriors in the Marakwet community would wear and how they would be positioned in a situation where they needed to fight.

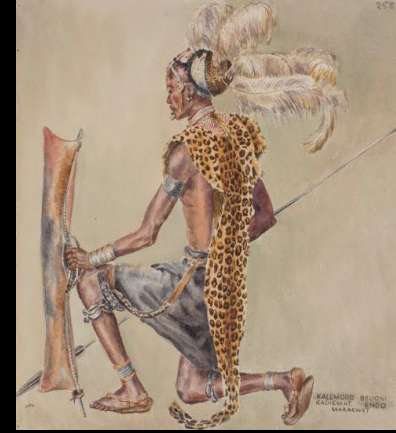
Contrast of “*Two Young Peasant Women*” and “*Marakwet Warrior*”

Function and Purpose:

The function and purpose of the pieces differ because of the fact that they were made differently and for different areas. For the “*Marakwet Warrior*” we can see that its purpose is to show what the warriors in the Kenyan tribe wear, however in the other piece we can see that it first is about French art and made as something that can be hung.

Cultural Significance:

A contrast between the two pieces regarding their cultural significance would have to be the cultural context of the pieces. The piece “*Two Young Peasant Women*” is significant in French culture because of the fact that the painting was meant to show how the people during that time dressed specify the women in that society. In the second piece, we can see that the piece is relevant and connected to Kenyan communities, more specifically the Marakwet tribe. Since both of the cultural backgrounds are different, the pieces cannot relate to one another in that aspect.



Formal Qualities:

One difference between the two pieces can be seen in the artist's use of mediums. For the “*Two Young Peasant Women*”, Camille Pissarro uses oil paint on a canvas to make the painting. You can see this in the way the piece has movement through the brush strokes and the pastel light colors of the piece. While in the second piece, Joy Adamson uses watercolors and this can be seen through many places. Such as the background because of the contrast between that and the person. There is also movement seen through the body jewelry.

Contrast of “*Two Young Peasant Women*” and “*Tharaka Married Woman*”

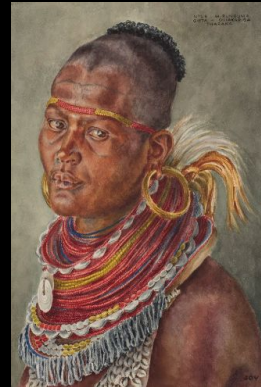
Function and Purpose:

A way that the function and purpose is different between the two pieces is that the “*Marakwet Married Women*” was made to depict how the women in the community dress, while in the second piece. The piece was made in order to show that there is serenity in the lifestyle that was lived prior to a historical event in Europe.



Formal Qualities:

The difference between the formal qualities of both pieces is the way in which there is a difference of how the artist used emphasis. In the “*Two Young Peasant Women*” we can see that the two women in the front of the piece are in the foreground and emphasize more than the background because it is bare. However in the second piece, we can see that the woman herself is emphasized because of the dark background and how she takes up most of the piece.



Cultural Significance:

A difference between both of the pieces would be their cultural context. The “*Tharaka Married Women*”’s piece has different cultural significance than the “*Two Young Peasant Women*”. We can see that in the background of the piece because it is depicting a Tharaka woman, who is a part of the tribe in Kenya. While the other pieces' cultural significance revolves around France and the society there.

Contrast of “*Marakwet Warrior*” and *Tharaka Married Woman*”



Formal Qualities:

The formal qualities for the pieces are different because of the types of method used with the medium. While there is movement within both of the pieces, they are not used the same way. In “*Tharaka Married Women*”, we can see that her jewelry offers movement between her neck and back. While in the “*Marakwet Warrior*” We can see that the physical position he is in allows for the eyes to move across the piece. Also another difference would be the use of contrast. It is more significant in the “*Tharaka Married Women*” than it is in the other piece.

Cultural Significance:

A difference between both of these pieces have different cultural significance because they come from two different cultures. The pieces both depict two different people in their respective communities' clothing. For one piece, we have the “*Tharaka Married Women*” and another we have the “*Marawakt Warrior*”, while both pieces come from a community in Kenya, they have different values and customs within their tribes.



Function and Purpose:

A difference between the two pieces' function and purpose can be that they are decorating different people within different societies. In the “*Marakwet Warrior*” piece we can see a man who is a warrior wearing clothing made for them in a position to show how they would be in an act of battle. In the second piece, we can see that there is a woman whose jewelry tells us how she fits into that society.



Evaluation of Formal Qualities and Function and Purpose between “*Two Young Peasant*” by *Camille Pissarro* and Personal Piece

Formal Qualities:

In my personal piece “*Homeland*” there is a usage of different hues to add a gradient effect. Such as dark reds, and browns on the ground. As well as in the trees, where as in the artists work. There is a lighter value to the piece. From the background and the foreground, there is a sugar of light greens, reds, and blues.



Function and Purpose:

The function and purpose of this piece are quite similar to the “*Two Young Peasant Women*”. My piece depicts a woman walking towards the direction of a house called a modul, that is traditionally made out of mud and leaves. The function and purpose is to depict a task that would be done by women in the past, such as in the inspiration. Where two French women can be seen talking on what seems to be their break. My piece however, depicts a single women walking on a dry clay field with a milk holder on her head. While in the “*Two Young Peasant Women*” peace there are two women that are on a field. The difference between the French and Somalia landscape can be seen through the physical attributes and colors such as the trees, and background.

Evaluation of Formal Qualities and Function and Purpose between “Tharaka Married Women” by Joy Adamson and Personal Piece

Formal Qualities:

The formal qualities about the artist piece differ from mine because the artist used watercolor while I used acrylic painting. Allowing for a different perspective with color and detail to take place. However the “Tharaka Married Women” and my piece both have a darker hues of red, gold, yellow, and brown. As well as a somewhat solid background. The area of difference between my piece and the artists is that she used different patterns and shapes while my piece only constants a majority of lines.



Function and Purpose:

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Evaluation of Formal Qualities and Function and Purpose between
“*Marwakew Warrior*” by Joy Adamson and Personal Piece

Formal Qualities:

The formal qualities differ heavily between both pieces. This can be seen in color and movement. In the “*Marakwet Warrior*”, the artist used movement as a key way to depict the the warriors clothes look in action. It consists of gradients to add reflections and shadows. As well as an overall usage of lighter colors of brown, tan, and grey. While “*Golden*” consists of darker hues and little to no movement except the composition of the piece where the girl is slightly turned.



Function and Purpose:

The second artist's piece also has a similar concept to mine because it depicts what a man might wear as a warrior within a respected culture. However there is a difference because it depicts a warrior, while mine depicts wedding garments. The function of the “*Marakwet Warrior*” was meant to depict the garments of a warrior and how it would look in action. The function of my piece was to depict a version of the traditional garments of what a Somali women would wear to her wedding.



Evaluation of Cultural Significance between “*Two Young Peasant*” by Camille Pissarro and Personal Piece

Both pieces have cultural significance in their own respective cultures. “*Two Young Peasant Women*” the cultural significance pertains to the French people and their lifestyle in the past. While my piece pertains to the Somali culture. In my piece the overall significance was to depict an act that was and still is done by many people including women. It shows a girl walking out of a baer(farm) and towards a mududl(house made out of mu). While also holding a milk jug on her head that could contain different types of animal milk that will be used in cooking later. This act is of cultural significance towards Somali people. In the artists work, the significance is to depict how people consiper together on their rest during working hours. Both pieces have a similarity that they are depicting “normal” activities or actions people in the past of both cultures would do. One is trekking him from getting milk and the other is conversing with someone on what seems to be a break from working.



Evolution of Cultural Significance between “*Tharaka Married Women*”, “*Marwakew Warrior*” by Joy Adamson and *Personal Piece*

Between the “*Marakwet Warrior*” and “*Golden*” there is a similarity of significance that the pieces depict what people would wear within their cultures. However the similarity ends there are more differences between the two pieces. That being, the significance of the artists piece was to show what the Marakwet warriors wear. In my piece the significance is in regards to Somali people.



There is a similarity between the cultural significance of the “*Tharaka Married Women*” and “*Golden*” of the fact that both pieces depict women wearing clothing pertaining to their marital status. One when she is getting married and the other when she is. The Tharaka are a tribal clan in Kenya and this piece pertains to the women in that specific tribe. While my piece pertains to the people of Somalia. Even though there are many different tribes in Somalia, the clothing is still similar or the same. Whilst in Kenya, the different tribes have their own and unique clothing styles and meanings that sometimes resemble each other.

