

Issue 1

My Tribe

Art Magazine

CELEBRATING AFRICAN EXCELLENCE
THROUGH FACE PAINTING

"KUTI IT' A WORD YOU
SHOULD KNOW

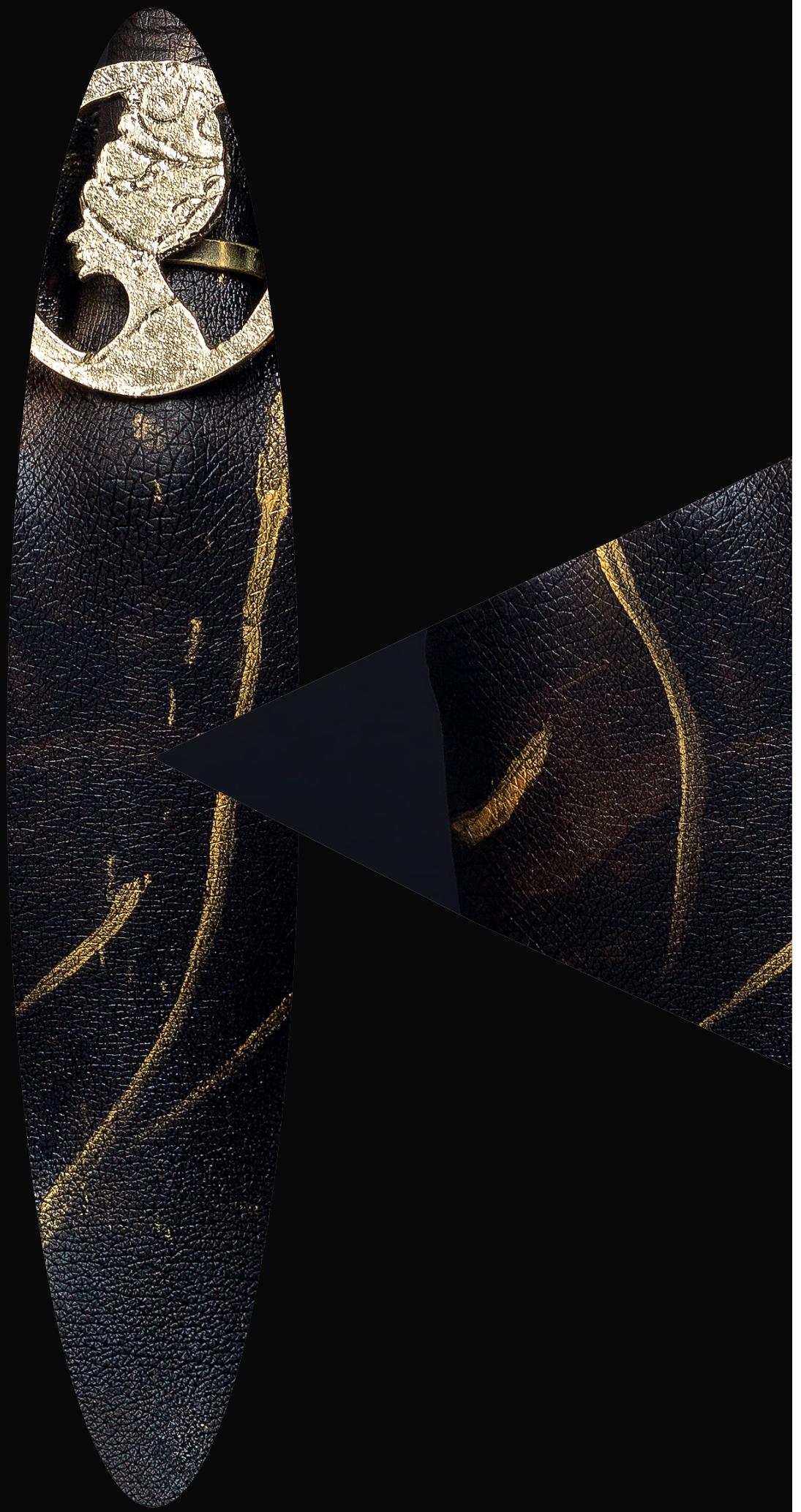
SHIFTING VIEWS ON
AFRICAN ART

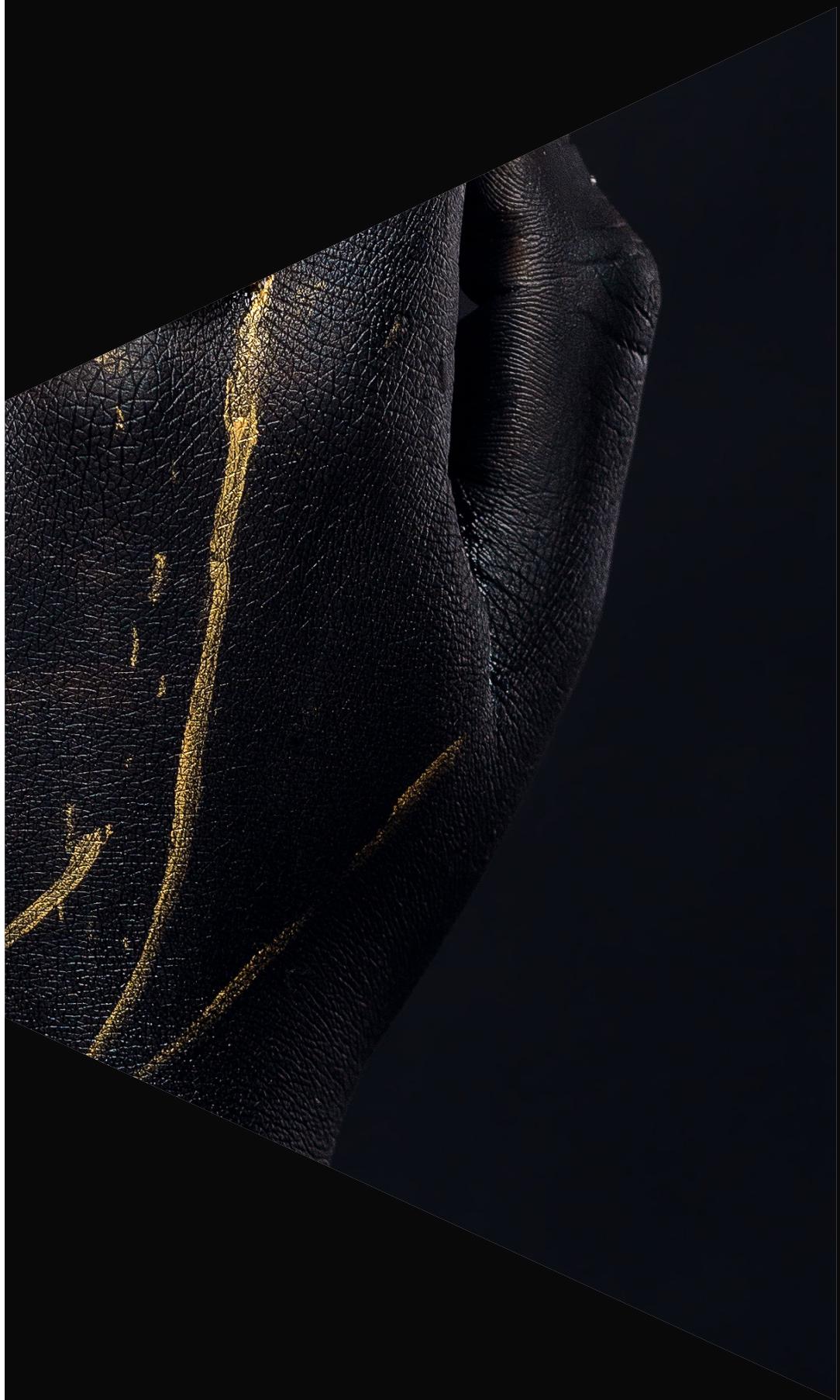
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REALISM ART TO FACE PAINTING



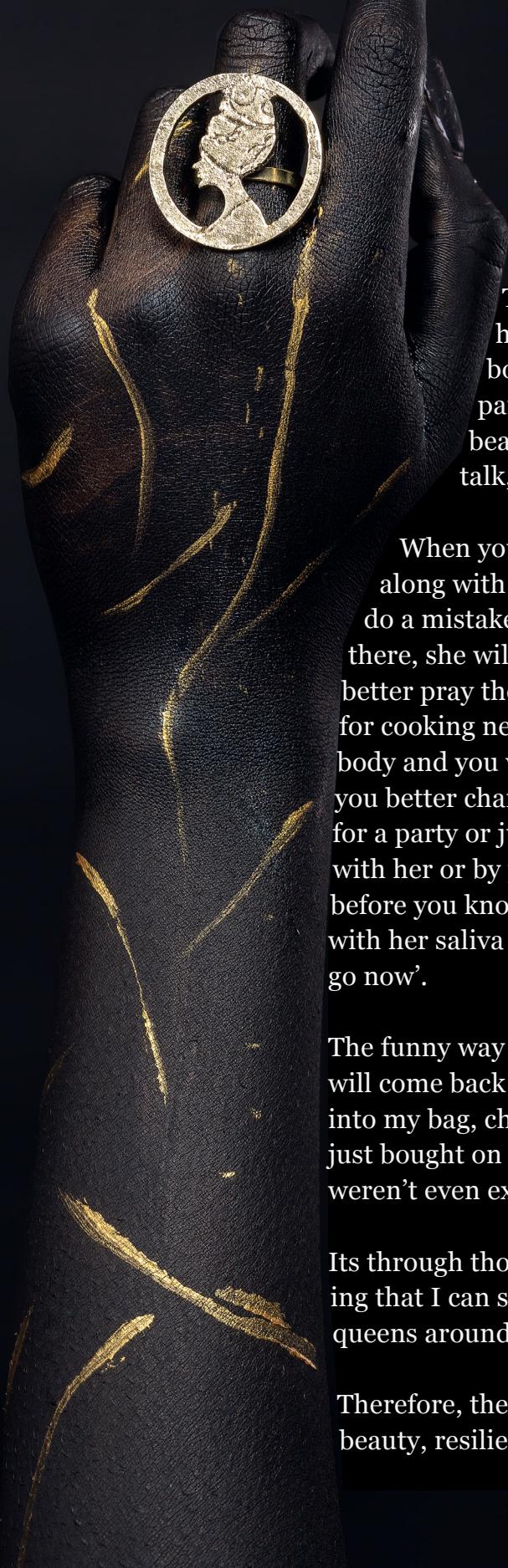
JULY, 2023





“Identity is an ever-changing unity of difference and sameness.” Ngugi wa Thiong’o

African Mother.



The Bearer of both beauty and grace. From how they do their head wraps, decorate their bodies with jewellery, different hairstyles, painting patterns, the glowing skin to the beautiful spirit that oozes out from their walk, talk, and celebrations.

When you hear the phrase, 'African Mum', it comes along with its deeper meaning. For example, when you do a mistake and it happens your mum was just around there, she will only give you a certain look and you will better pray there is no sandals, "mwiko" a wooden spoon for cooking near her because it will come landing on your body and you will know very well what you just did, and you better change it quickly; or before you leave the House for a party or just on your well-dressed day out, whether with her or by yourself, she will do a quick check on you, before you know it, she will wipe something off your face with her saliva and next thing you will hear is, 'you good to go now'.

The funny way they would show that they love you is, they will come back in the evening, and they will tell you, "Go into my bag, check what's in there", it can be a mango they just bought on the way, a cloth or just anything small you weren't even expecting.

Its through those little gestures and strong vigour upbringing that I can stand today and celebrate them for raising queens around the world.

Therefore, these art pieces were painted to celebrate their beauty, resilience, and grace they embody.





@Cheb_Arts_Gallery kenya United Kingdom 2022-2023

Paskaline Jebet
Celebrating African Excellence Through Face Painting





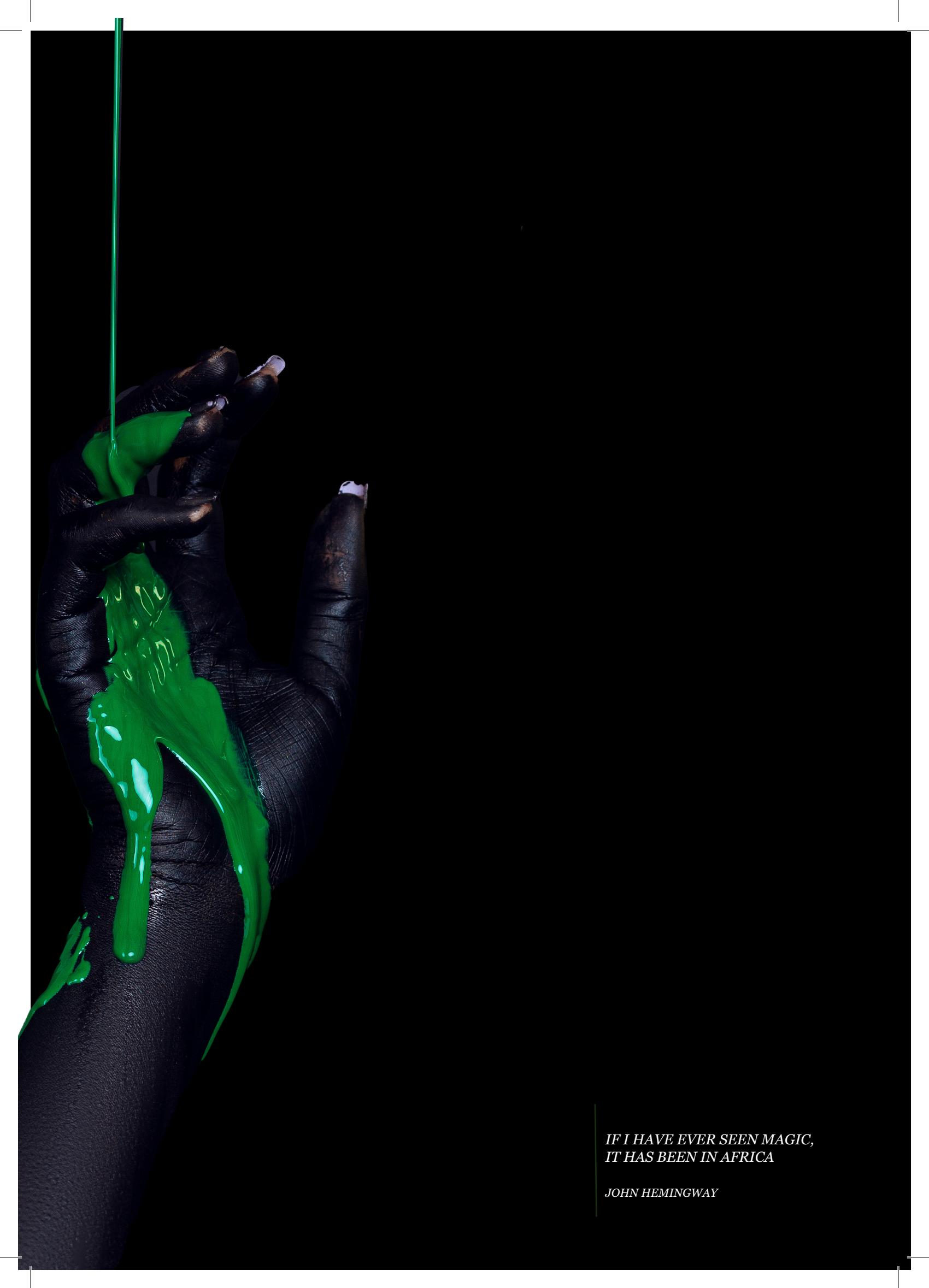
There are 42 official tribes in Kenya, each with very distinct customs. One of them is the Kalenjin tribe, which also consists of sub-tribes.

I come from a tribe called Kalenjin and a sub-tribe called Keiyo. In Keiyo, when we say 'Bikaab Kutiit', it means the people who belong to our tribe, hence My Tribe. That Word goes beyond being an identity; it also comes with great responsibility and respect. We live in a community where we can't let our own down; we show up whenever one of us needs us. It's a rally of people who have lived together, intermarried, been neighbours, and shared resources together. When a child is born, he or she is said to belong to the community, which means it's not the responsibility of the parents alone but the entire community. When she or he goes astray, the community has the responsibility to correct her or him.

Who is your 'KUTIIT' and what's your 'KUTIIT'?

As you scroll through My Tribe Art magazine, I hope you find inspiration to find your Tribe (Kutiit) and identify your strong foundation that leads you to your Purpose.





*IF I HAVE EVER SEEN MAGIC,
IT HAS BEEN IN AFRICA*

JOHN HEMINGWAY

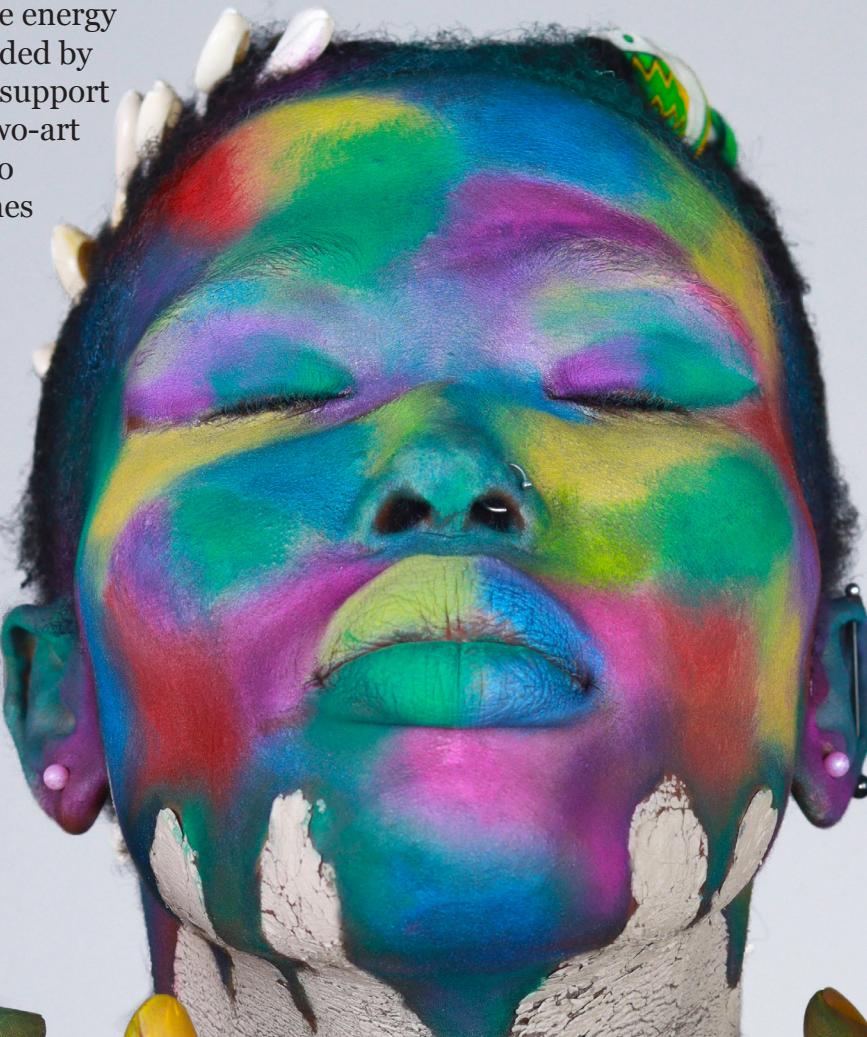
*“EVERY CLOSED EYE IS
NOT SLEEPING; AND
EVERY OPEN EYE IS NOT
SEEING”*

AFRICAN PROVERB





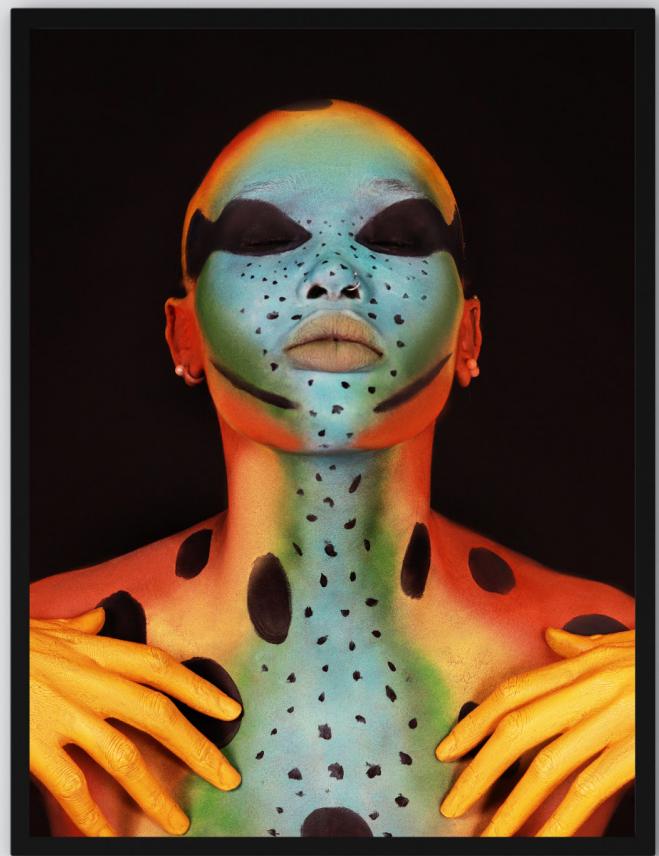
We bloom when we have a solid foundation, we show our inner strengths and positive energy when we are surrounded by people who care and support you whenever. The two-art works were painted to represent the outcomes of a solid foundation that helps us Bloom in whatever field we find ourselves.





The white clay represents the clay we use to smear our houses to reveal a good, fresh surface ready for the new week as it was done on every weekend. The colourful makeup on both represents the brightness we get, positive energy oozing out once we know we have created a firm foundation.





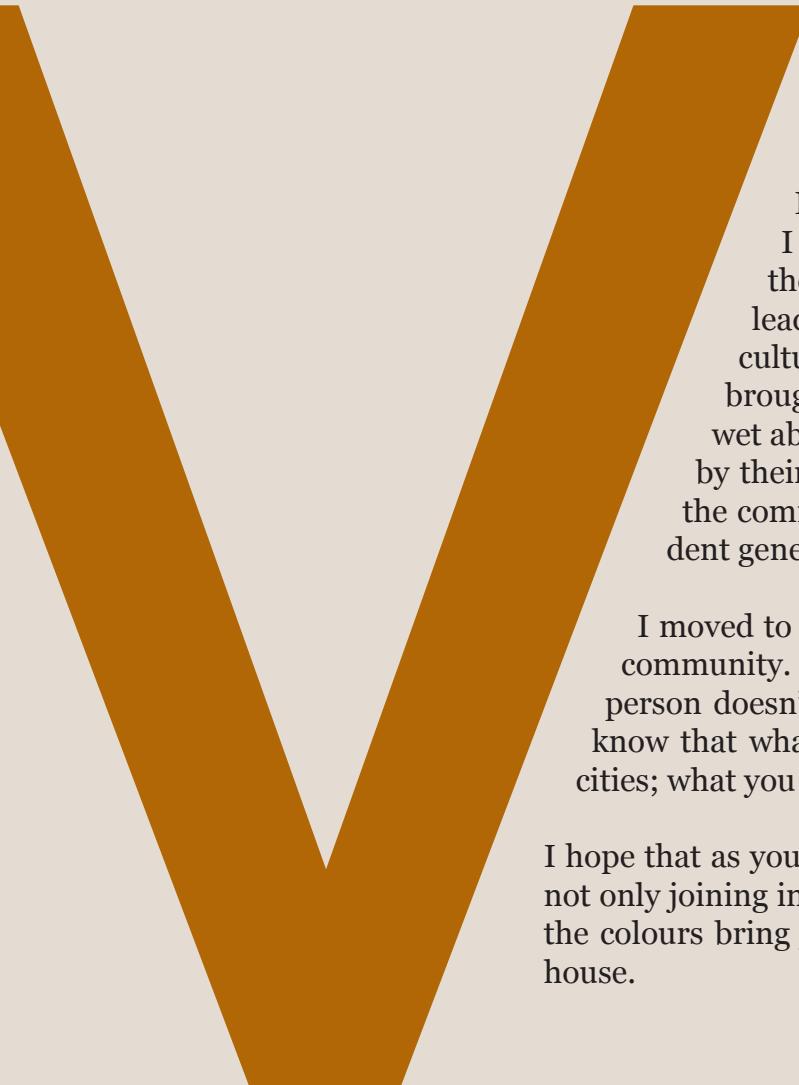
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FOR YOUR HO

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***“The ache for Home lives
in all of us, the safe place
where we can go as we are
and not be questioned”***

Maya Angelou



Very Often, she loved crafting from beads to success cards, to realism then now.....

I am a girl born and bred upcountry for 17 years, I was surrounded by late evening tales around the fire pit, laughter from the stories of old times lead by our great grandparents, song and dances on cultural celebrations and the great lifestyle of having brought up within a community, where the term “lak-wet ab kokwet” which meant, children are not brought by their parents only but also it is the responsibility of the community to take care of them; built strong, confident generation.

I moved to the city, and I was so glad I was raised within a community. Learnt there are two worlds that exist, but the person doesn't change. You can move across oceans, only to know that what makes you is what guides you through those cities; what you are brought by.

I hope that as you get to place the paintings on your wall, you are not only joining in celebration of African Heritage but also, I hope the colours bring joy and smile to your face and warmth to your house.

“We love makeup as much as we love our heritage;Celebrating African excellence through face painting”.
@cheb_Arts_



Shifting views on African Art

The Mursi are the famous Surmic group in Ethiopia and Mursi women are famous for their wooden plates which is a symbol of beauty and identity. They are the last tribal women who still wear lip plates in Africa.

Body and face painting of an African tribal nature is a long-standing custom that has been handed down through the centuries. For many tribes across the continent, it has cultural and spiritual importance and is used for celebrations, ceremonies, and rituals. The body and facial painting patterns and design frequently have symbolic meanings and convey tales about the tribe's past, present, and future. The ingredients in the colour are frequently organic, like clay, charcoal, and crushed plants and fruits. A significant part of the rich cultural heritage of the continent is represented by the practise of tribal body and facial painting.

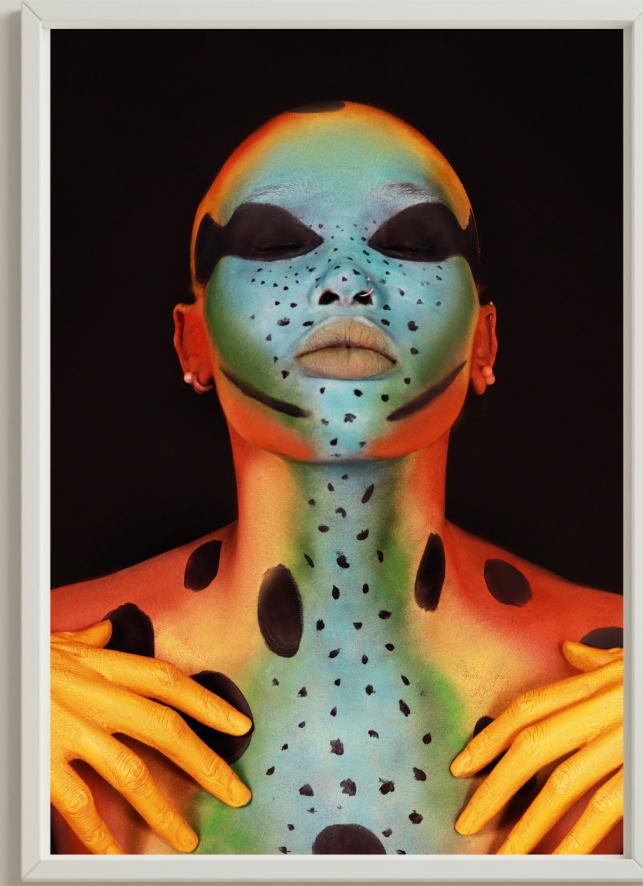
With shifting ideas on contemporary African art, its existence on the 21st century and beyond where all forms of technology have been introduced, it doesn't erase the artistic styles, values and ways in which art was presented. Rather, it has become a backbone to its re-development and its intervention by artists to use art to voice their visual representation, champion for its heritage or celebrate the cultural lifestyle he or she embodied while growing up.



The hairstyle is called 'Matuta' in Kenya and is one of the most easy and relaxing hairstyles that would be worn by any woman of any age.

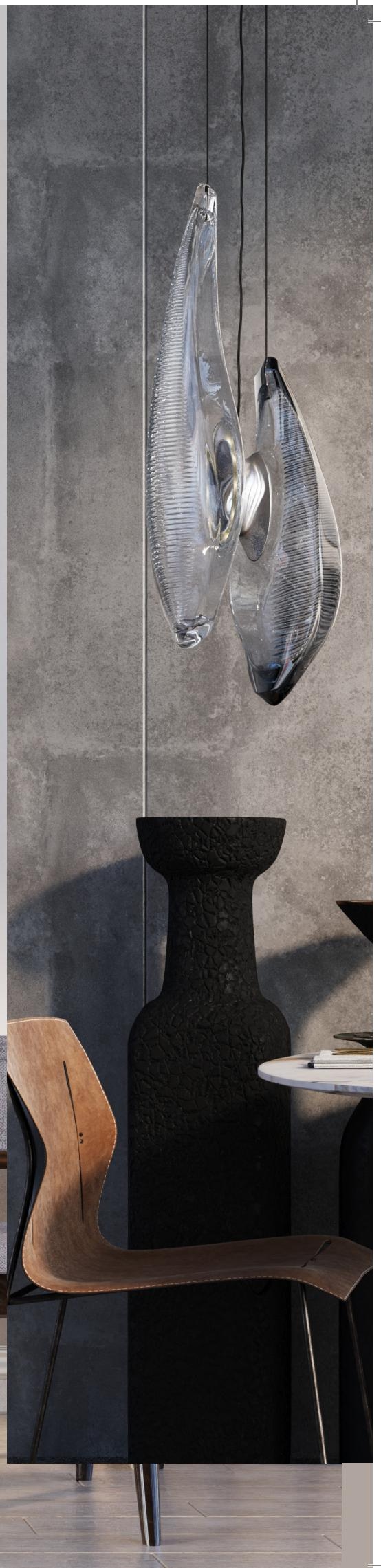






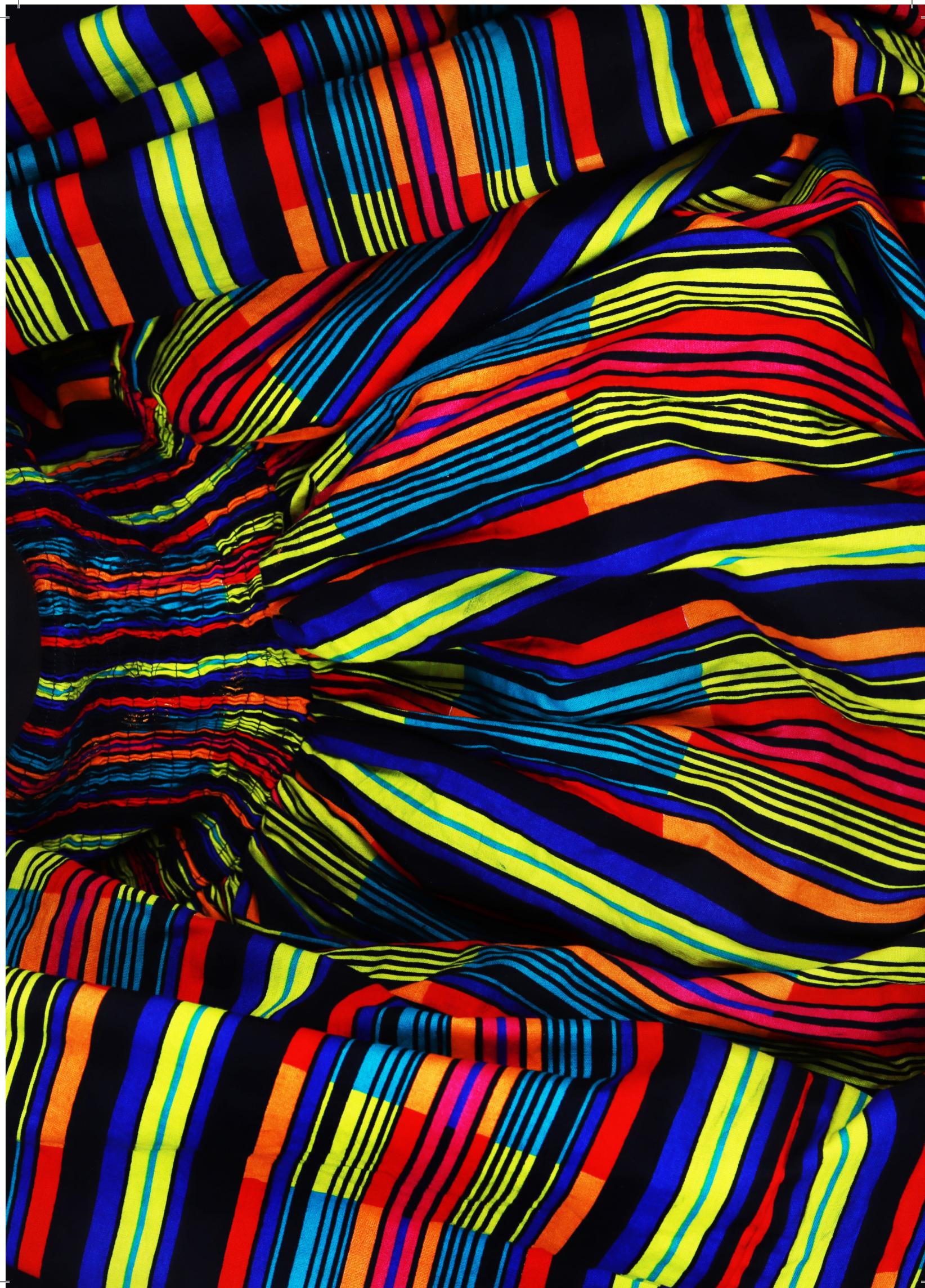


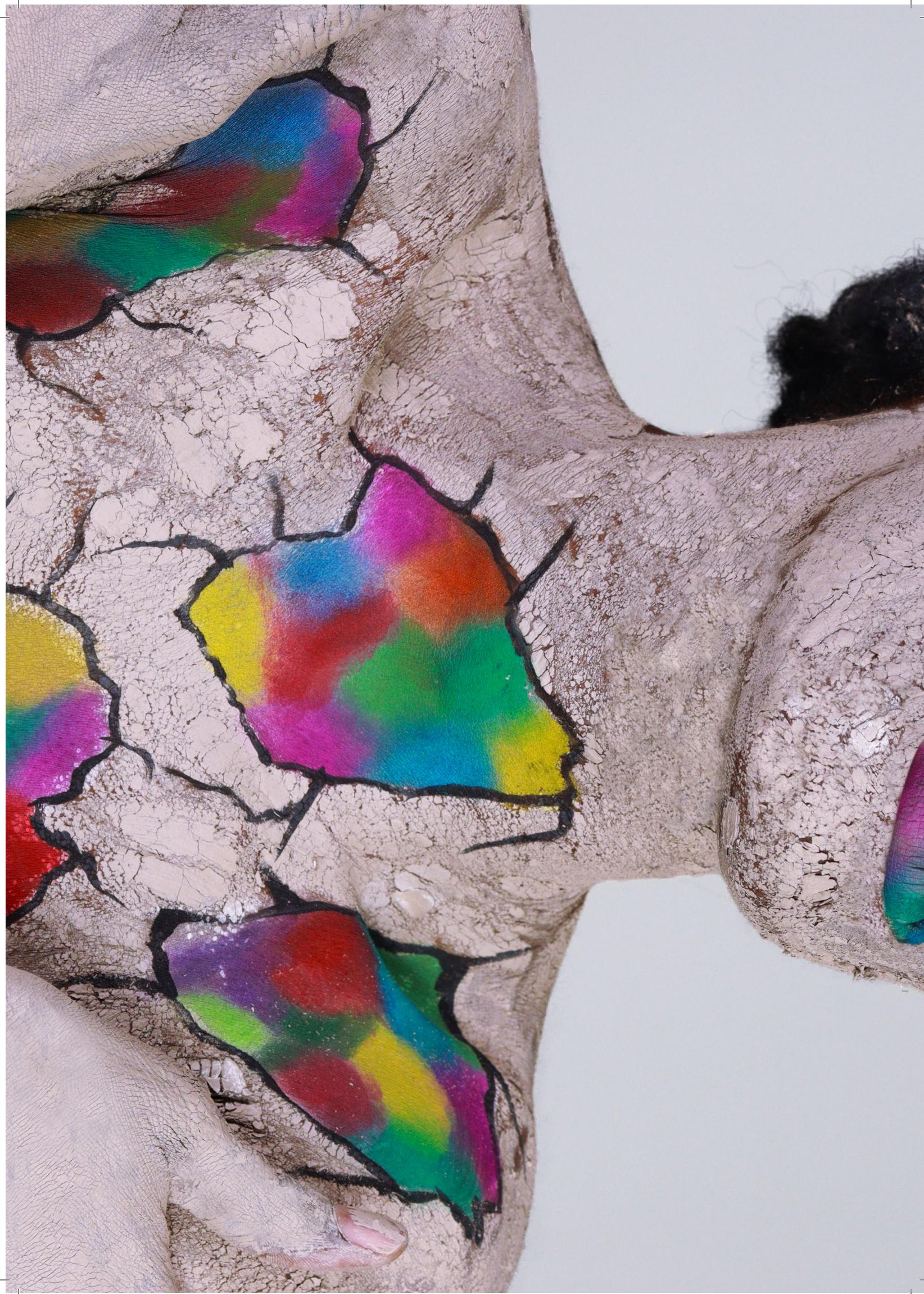
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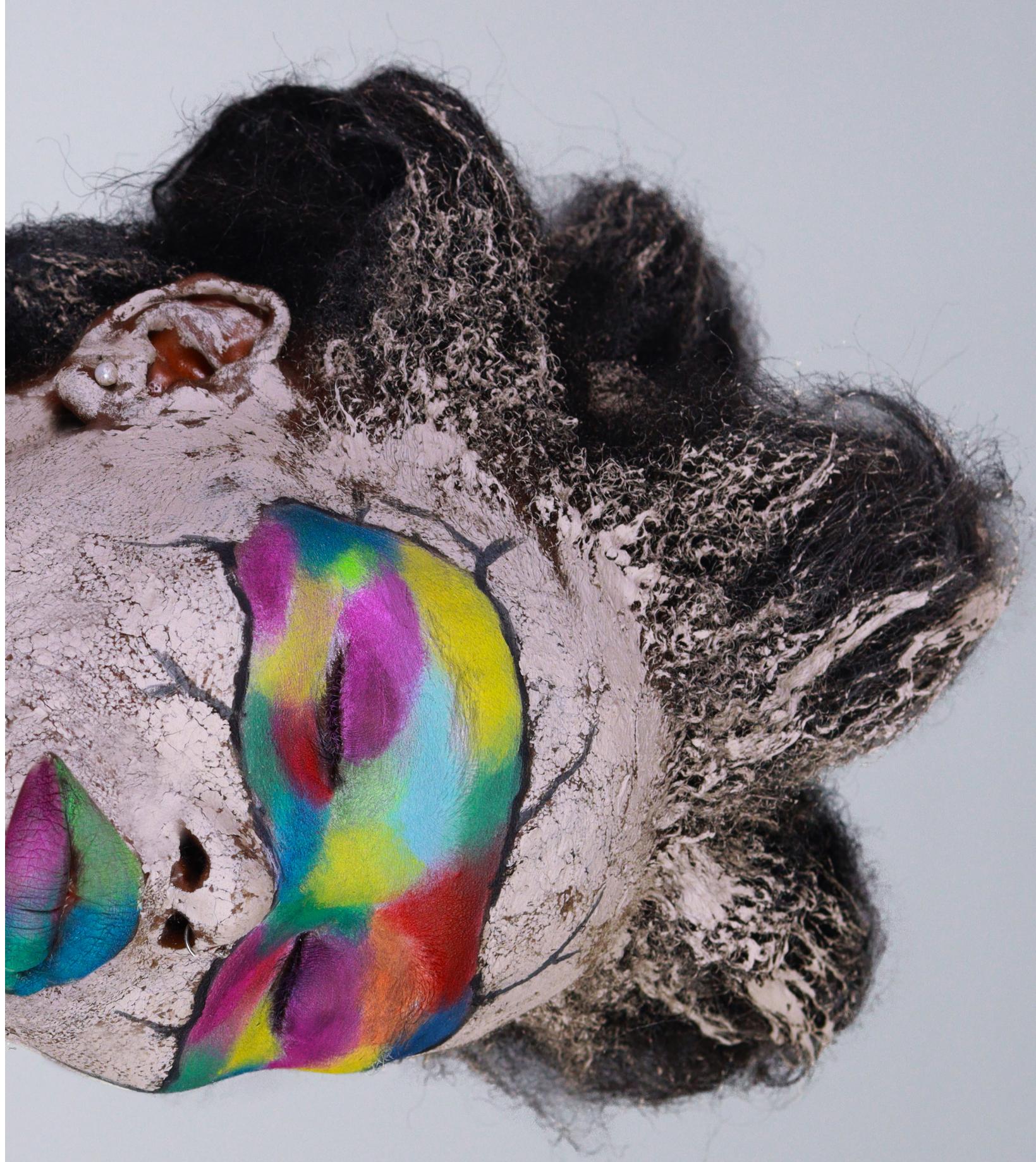






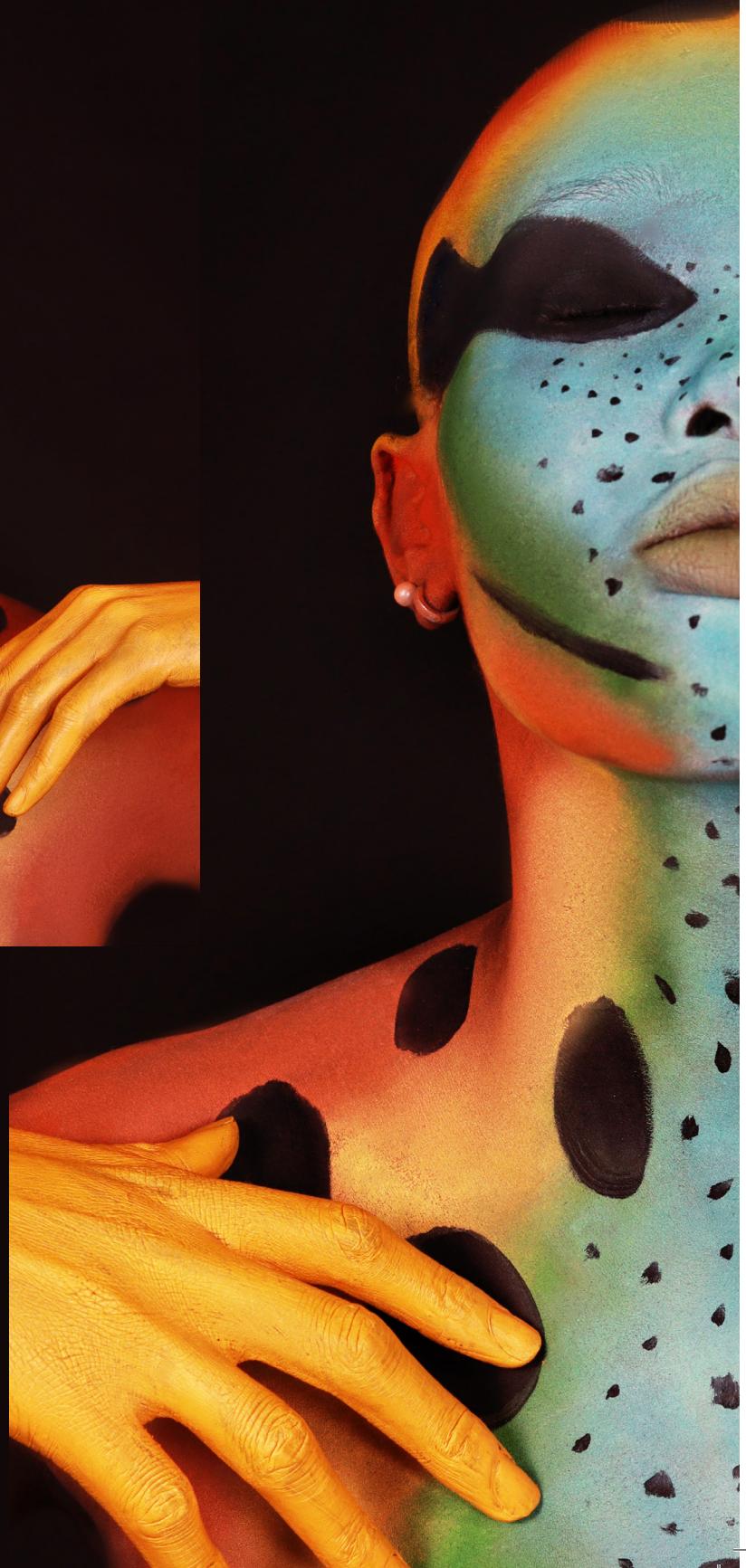








This art piece was inspired by the Nandi warrior. In the Nandi community (one of the Kalenjin tribes) have a shield with blue, red, white, yellow and brown colors worn by soldiers as they go to war with their faces and head painted red with red clay. The feathers from the ostrich are worn on the head locally called “sombet” and the cowrie shells. This symbolizes wealth and authority, and it's used as hair accessories by women.









Little did I realise that things were about to change...

After receiving my first degree in land administration, I set out on a path to become a realism artist, painting portraits of various animals. Despite having little background in the world of art, I nonetheless decided to apply to Cardiff Metropolitan University for a Master's in Fine Arts. I awaited. One year, I was confident that I would attend class and learn how to improve my artistic abilities. Exciting! On our first class meeting, I exhibited my artwork (the Black Panther and the face painting). I introduced myself as a realism artist and stated that I also wanted to pursue face painting. In the first two to three weeks, I had my first tiger art, half done, presented it, and that's when I knew I couldn't say much about the art piece; it's a tiger and...

I cleared my studio space, ordered face paints and a set of makeup products, and for the first time, I knew what I was doing. I started creating art pieces that represented who I am, where I am from, and what they intended to do in the art world. I could hear my voice speak through the art pieces. It is my home now.

I use face paints and makeup eye-shadow pallet as mediums and my face (majorly) as a canvas. By applying these two processes I can connect not only to the makeup that has formed a daily part of our lifestyle as women, but also a tool I can reach to anytime to create a new identity. I use my face to stay rooted and connected to my culture and the art pieces have my eyes or the models' eyes closed so that the viewer gets to connect with the art piece other than the human figure itself. Look beyond just the model but its message and the details of the art piece.

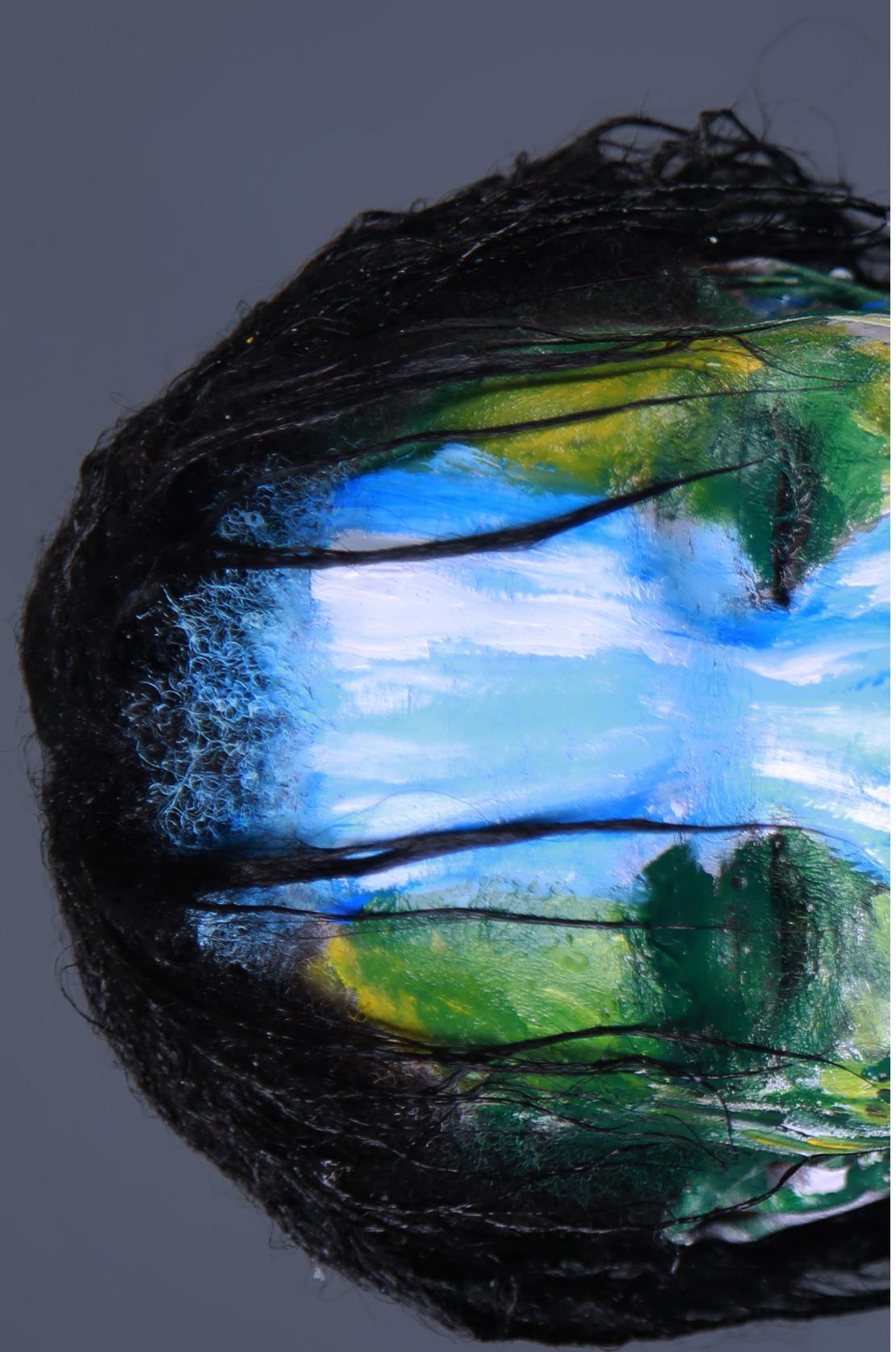


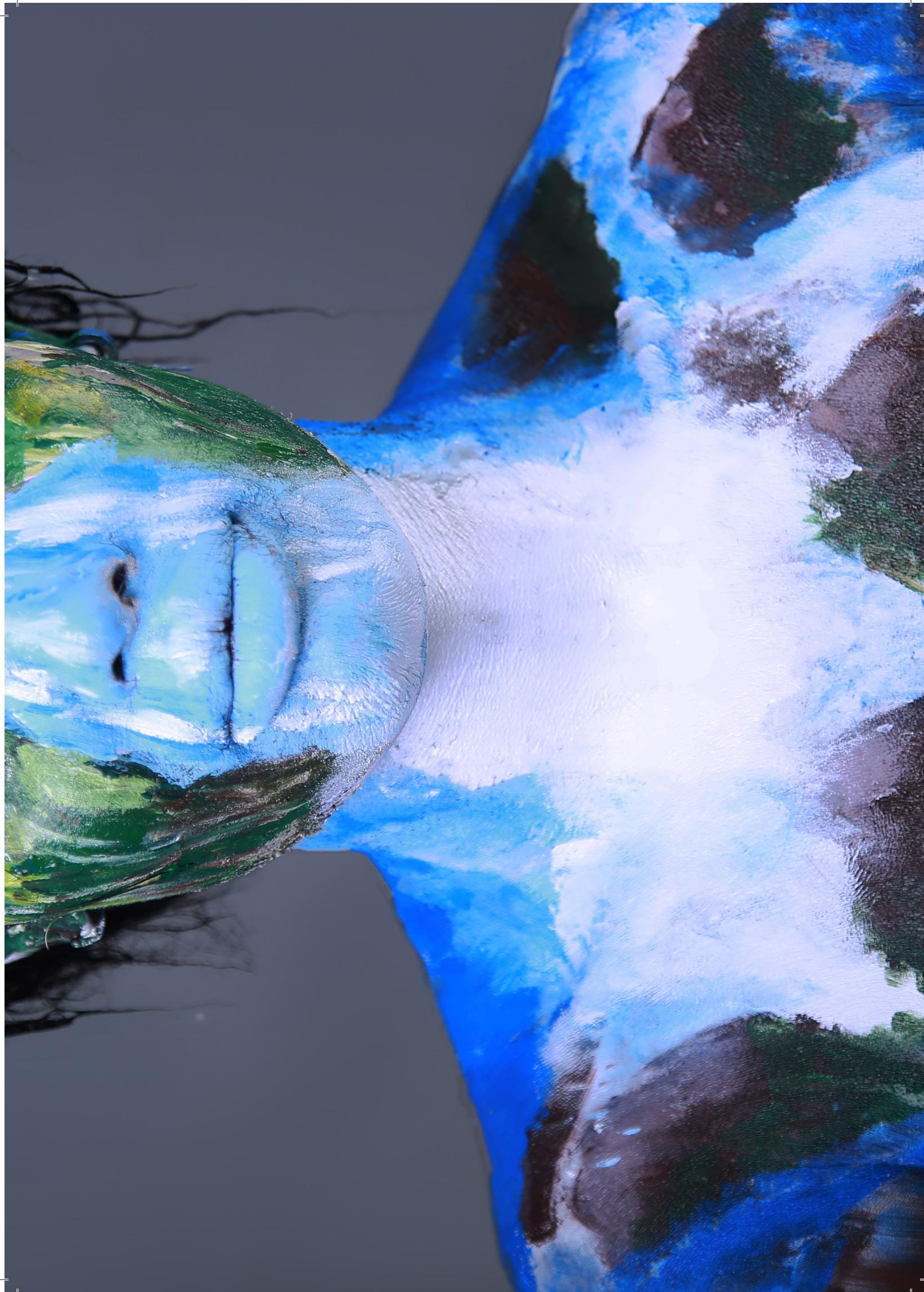


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My practice focuses on celebrating African art (Kenya) by exploring various symbols, cultural practises, life stages and patterns, hairstyles, food varieties, daily lifestyles, and creating a visual representation of the stories I grew up with and my upbringing.







The Abstract of Face Painting

When it comes to abstract art, the inclusion of the human form opens up a whole new world of concepts and fully avoids the literal approach to reality. African face painting and hairstyle serve a range of reasons and can indicate a variety of things, including hunting, religious and traditional objectives, military goals, or the desire to fear an enemy. The use of face painting to create a new identity has been widely performed for a very long time. It acts as a social imprint, dividing young people from older people, men from women, and tribal members from strangers. The situation is depicted, and a strong cultural message is delivered to both

Africa and the rest of the world.





“Most of Kenya’s sporting legends are Kalenjin, and images of them sipping ‘mursik’ at the airport after returning from international Olympics are woven into Kenya’s cultural fabric”



Kalenjins 'the running tribe'.....

little trip to the Saturdays when it was termed as a 'general cleaning day', this included not only the clothes but also the houses. The most outstanding one was the mud plastered walls and floors. A special red soil mostly orange in colour is collected from a field and mixed with cow dung and water then left to settle for some time before proceeding to smear on floors and the walls. The same is applied to the cooking area which had three stones to make a firepit.

This is represented by the rough texture on the skin. This process and activity not only connected so many women and their daughters on a Saturday morning chores but also created a fresh feeling of a new week on clean surfaces. The rough texture was achieved by mixing the maize flour and water. It represents the "ugali" which is a staple food in Kenya made from maize flour. The gourd around the eye is a traditional gourd locally known as '**sotet**' used to store the traditional fermented milk called "**mursik**" made from milk left in a cool place for 3-4 days till sour mixed with charcoal particles "**osek**" from **itet tree** (peanut butter cassia).

For the Kalenjin, Mursik is extremely important culturally, both in terms of identity and social standing. It is accessible in Kenya's urban regions and is a typical drink in the Rift Valley.. In dowry talks as part of the **koito** ceremony (a celebration where the couples are given family advices shown through gifts from both families); Mursik is served and consumed by those in attendance as a group at the conclusion of discussions as a sign of harmony and unity, and it is thought to be essential to the process.

Over time, it has come to be associated with Kenyan athletics. Most of Kenya's sporting legends are Kalenjin, and images of them sipping mursik at the airport after returning from international duty are woven into Kenya's cultural fabric. This resonates with my time when I graduated with my first degree and my grandmother came to the airport with the gourd of milk and she gave it to me and had to drink it from the gourd. It is a symbol of great achievement and appreciation for a job well done

When I was younger, I enjoyed participating in games that could stand alone as puzzles. One of the well-known games I liked a lot was "NYAMA, NYAMA, NYAMA," which is Swahili for "MEAT." One person would shout "nyama, nyama, nyama," and the other players would jump and repeat after them, saying "Nyama." If the meat was edible in Kenya, they would say "nyama," but if it wasn't, they were meant to remain still; if anyone moved, they were out of the game.

I made the art puzzle in response to how technology has expanded the kind of games we can play; as a result, I added an African touch to celebrate the beauty of African Face Painting.

Children can access information on their social context through the play and singing games.





Title: 'Piren' means play.

Shades of Beauty



Sharon Kostini, Paskaline Maiyo at the African Fahion Show, Millenium Centre Cardiff, 2023



Shades of Beauty Campaign Photos Exhibited at Millenium Centre Cardiff, June, 2023.

The Shade Of Beauty Campaign is here to bring forth and celebrate beauty no matter what shade you are for everyone to experience what it truly means to feel beautiful and be seen.

The intersection of art & activism is a powerful force for creative expression and can be used to tell meaningful stories that promote inclusivity and diversity. This is what inspired the 'Shade Of Beauty Project' I created in collaboration with Paskaline Maiyo. Decolonizing colourism through visual arts and challenging the deep-seated biases and prejudices about dark skin. I am working on expanding this project and creating a body of work that celebrates women of all skin complexions

written by Sharon Kostini



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My Tribe

Art Magazine

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