



A REALISTIC AND ELABORATED PICTURESQUE VIEW OF MOUNTAIN WOMEN IN KAVITA POSTER

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ABSTRACT- Mr. B. Mohan Negi was a great philanthropist whose dedication to promote the welfare of mountain women in India will always be remembered. He nurtured so much compassion for mountain village women that despite working a full- time job for his livelihood, his gigantic endeavor to understand in depth and root out the miseries of mountain women can never be underestimated. Tears roll down my eyes when realistic thoughts of mountain village women's struggle for bare survival, since their childhood through their youth and further down the journey of life, overwhelm my mind and soul. Being a mountain woman myself, I can actually relate to those seemingly eternal tough circumstances in which poor mountain village folks, specially women, are compelled to live. A great compassionate painter B. Mohan Negi did everything possible to create mass awareness, strong positive will power, self-respect and self-confidence among mountain women and people in general through numerous educational seminars, his poster kavita (poster poetry) as well as by calling upon the affluent/educated class of our society to come forward to participate actively in various upliftment/empowerment programmes for mountain village girls/women. No words suffice to sing the praise of B. Mohan Negi. The impact of his dedication to the great cause of deprived struggling mountain women has been so impressive that I decided to choose B. Mohan Negi and his significant contribution for mountain women's cause as my research subject. Copies of his most relevant kavita posters have been annexed along with the analysis/explanations on the basis of my understanding and wisdom. I not only hope but also believe that my research work shall evoke a feeling of appreciation in my professor's mind as well as in others also who evince interest in its perusal. With thanks to my guide and others concerned.

Keywords- B. Mohan Negi, village folks, mountain women, Mountain Villages, Kavita Poster and Poetry, Village Girls and Women.

Themes- B. Mohan Negi.



1. INTRODUCTION

The state of Uttarakhand is one of the many states in India. it was established on 9th November 2000. Uttarakhand is also no as devbhoomi many pilgrimage sites like here Charhham etc. The Char Dham pilgrimage site one of the the Gaurav mai Saga. Utrakhand has always been a topic of discussion for its cow protection. People of the right caste religion have live in Uttarakhand, which has been in that what has been the subject of most Fame is is the people and the hill life of the people here. People of Uttarakhand are very straight and simple in nature. People here are very hardworking and kind hearted. The lifestyles of the mountain rivers in Uttarakhand for hall gomark of these and the condition of the

rivers of Uttarakhand is still visible in our view today. There are many types of development in Uttarakhand, but among those developments, the development of the women for the development of this Hill women has not been seen yet. Their way of life, their family life etc. is going to hurt the mind. Here women go to the forest early in the morning and four objections due to lack of wood. The conditions of these women B Mohan Negi, a great artist from Uttarakhand, which we are not among people today. But still today due to our glorious work and painting. He is still alive Among Us. In his many work from, when is the work done on the women and progress in the life of the women. They have many types of work to do. B Mohan Negi has also embellished the hill woman with the name of Pahadi feet. He believed that if the mountain rivers does not exist in the mountain, then perhaps Utrakhand cannot be called a mountain. B Mohan Negi ji has exposed the reality of the situation of the hill women through her work and her paintings. B Mohan Negi who was a native of Uttarakhand himself was well acquainted with the situation of women in Uttarakhand. She has done condition of women. He also organised many conferences to improve their condition and through poetry. These pictures exposed the status of women. The people who have made b Mohan Negi ji interview the people of the hill women through their poetry posters are very sad for the mind. I myself, I am a resident of Uttarakhand and I am well acquainted with the situation of the hill women of Uttarakhand. Through this research work I wish for the condition of the hill women, In this trouble in the further, wish to get rid of the thing and pray the God that in future. His condition will improve and he too can lead a happy and joyful life like other people.

2. LITERATURE REVIEW

African women in the visual arts-

The arts of sub-Saharan African societies offer a window for viewing the cultural construction of gender through which we are able to see the complex ways in which different groups of African men and women act out their roles in social, political, economic, and religious arenas. The arts are also valuable indicators of socioeconomic change as reflected by changes in their styles, materials, production, technology, and modes of distribution and consumption.

Scholars of African art have been unusually slow to consider theoretical issues of gender. While many have studied women in the arts, few grapple with gender-related issues or attempt to interpret the data from a feminist theoretical perspective. A preliminary discussion of the art biases and research strategies underlying African art studies may help to explain why. African art was first recognized by Europeans as "art," and therefore worthy of study, in the early decades of this century.

Egan (2007) from his A Very Short History of Imagination' seamlessly puts forth the definition of imagination in context of art. He considers that within ancient traditions, imagination was not explicitly admired but it was rather viewed as rebellion against authenticity and divinity of nature. It is defined as the capacity of artists to think of possibilities which diligently becomes source of innovation with a common involvement of emotions and thoughts (Bedford, 2014). The artistic imagination resonates with some concrete objects and ideas. free from the logical judgments. The opportunities given to artists for imagination are free from strategies or choices, enabling to think beyond the contingent thought of freedom without rules. Often, the artists demonstrate ambivalence towards the taught methods and rather follow their innate abilities to create art. Therefore, artists are often witnessed to resent the development in science and technology as it might influence the imaginative freedom of the artists (Coeckelbergh, 2017).

Career aspirations of women in the 20th century-

Women have increasingly become more involved in the workforce following World War II. Paid employment of women has shifted from primarily traditional female-oriented jobs to more non traditional, and previously male-oriented careers. Women's participation in the workforce has lead to the

study of career aspirations of women. Career aspirations are influenced by factors such as gender, socioeconomic status, race, parents' occupation and education level, and parental expectations. This review of literature presents an overview of women's participation in the workforce and the progress of women's career development and career aspirations in the latter half of the 20th century.

After Mecca: Women Poets and the Black Arts Movement-

The politics and music of the sixties and early seventies have been the subject of scholarship for many years, but it is only very recently that attention has turned to the cultural production of African American poets. In "After Mecca," Cheryl Clarke explores the relationship between the Black Arts Movement and black women writers of the period. Poems by Gwendolyn Brooks, Ntozake Shange, Audre Lorde, Nikki Giovanni, Sonia Sanchez, Jayne Cortez, Alice Walker, and others chart the emergence of a new and distinct black poetry and its relationship to the black community's struggle for rights and liberation. Clarke also traces the contributions of these poets to the development of feminism and lesbian feminism, and the legacy they left for others to build on. She argues that whether black women poets of the time were writing from within the movement or writing against it, virtually all were responding to it. Using the trope of "Mecca," she explores the ways in which these writers were turning away from white, western society to create a new literacy of blackness. Provocatively written, this book is an important contribution to the fields of African American literary studies and feminist theory.

3. METHOD

The realistic and elaborated pictures view of Mountain women in Kavita posters which have impacted on the imaginative freedom for the study. Qualitative research has been proposed with the researcher being independent from the subject and research. This method is adopted in art oriented research as involvement subjectivity and reflexivity is advertised. Conventional approach of qualitative approach with data sets formed from the interview transcripts has been gathered to capture distinct reflective thoughts (Bell, 2016).

4. DATA COLLECTION

Many things have been kept in kind while collecting data in which important role Covid-19. So due to Covid outbreak, researcher was not able to visit the artist house. Due to the recent Covid-19 outbreak, lesson number of visitors were witnessed at these art places. In order to conduct interview the visitors were approached through a telephonic conversation to avoid the threat of infection. Open-ended question were asked to the participants mentioned in appendix. The open ended conversations help in finding patterns and perspectives in imaginative for freedom of resisters while embracing their contradictions with that of artists imaginative freedom. Their general purpose of visit and inclination towards history and or provoked to to further questions such as- What kind of thoughts come up on their visits?, Does it fuel your imaginative ideas?, Do you artists of previous time had imaginative freedom?, Which art work amused you the the most and your visit here?

5. DATA ANALYSIS

Systematic thematic approach has been followed for the research as it allows binding of conceptualized imagination of participants emerging from the art of separate period. However, it is not restricted to scientific research paradigms. The main focus of the themes is a discussion over contexts of imaginative freedom of the visitors to the art museums and galleries. The process of thematic exploration, coding of themes was done under the segregation of open, axial and selective coding. Firstly, the responses from the interviews were analyzed and the selected information was coded as open coding. Herein, the information which was important & relevant to comprehend the primary aim of the study was placed under open coding for tentative understanding. Thereafter, the relationship between open codes were stipulated on the basis of connections amongst the codes. Once all the axial codes were encompassed, selective coding was done to analyze the information which aligns with the core concept of investigating retrospect of imaginative freedom of visitors of art museUM.

6. DISCUSSION

Home-While working day and night for the women in the house the people of their house believe that she is the women of the house and it is their duty to all that work ok but educated people believe that. This type of woman condition is quite pathetic.

From the children's perspective-After talking to the children we learn what they believe and in this situation we come to know that children believed that their mother is busy in work all day and due to lack of time she is unable to give us time for education due to which we have to be deprived of our education people believe that if daughter-in-law of the house does not work ok then now will the house be e which is quite old and has been going on since a very old time.

The view of educated urban women towards rural women-Urban educated women believes that the women of the hell are devoted to their work day and night and that she is unable to give time to anything else in front of her work whether it is her body are health or whether she has children she is busy with her work throughout the day.

In these situations she believes that if the women of the Mountain will not be able to warn their children of studies if it is not able to give time then it can become a matter of great concern for the coming generation.

Poem-1 -

A/ LIFE OF A WOMEN WRITTEN BY RAGHUVIR SAHAY

There were many rooms in a row

One woman was pushed inside a room.

The time passed by

*A cry heard of her after some time.
From the very cry I wanted to know*

The whole story of her childhood to youth.



This is not a sentence of some combination and arrangements of words but a small portray of a real life. It is really difficult to imagine when we feel so touched just by listening the stories how much a woman has to pass through while living her life. I am really obliged to negi ji who tried his fullest to bring these conditions of woman before intellectuals and to a large spectrum of society. Over thousand of Kavita Posters are still giving social awareness message. Some of his famous Kavita Posters which I like to include here just for remembrance and reference: Andhere me, apne, dharti, parvat, ma, paharo me samay, ham larengesaathi, satpuli, palpal, shat shat pranam, aurat ki zindagi, gilahri etc.

All the people who come to see these Kavita Posters were bound to feel a emotional message through the paintings. I choose to elaborate my second topic.

Poem- 2

MA: THE MOTHER WRITTEN BY BHARAT DOGRA.

I firmly believe

Mother you are no more

And I don't believe in next birth etc.

But I will keep the search on for you

In the old and helpless mothers in Chittrakut

You wanted to reach out to them But could not.

In the noiseless houses of Garhwal-Chhotanagpur

Where the olds are the left alone only

Waiting for the money-orders and return of the son

Who is bygone for job.



7. CONCLUSION

The work done for the empowerment of women in upliftment of women is also very good and commendable for B Mohan Negi ji after understanding the importance of Negi ji work not only but thousands of people associated very. Negi is Lucky between the people of our Uttarakhand and us. B Mohan Negi ji has made itself quite different from ours in the glory stories of its work. B Mohan Negiji has exposed the harsh lifestyle of the hill women to the society through this poetry posters and if he were to unleash the the agony of the the woman with his poetry poster and pictures style then maybe here.

The position of a woman is is that she would be limited only to the the hill but Negi ji has many types of the highlight this program and the the screenplay which has developed the development of consciousness in the society and after knowing all there. I have come to the conclusion that all of us should also follow the footprints of B Mohan Negi ji to the society and new directions should be upliftment of rural women. Including types of consciousness. Publicity of education in the program and in society and rural women should be more aware of education.

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1. B Mohan Negi ji and through what kind of works did he highlight the status of women?

- 2 Was there anyone else with B Mohan Negi ji who was always ready in this task of his?
- 3 Do you believe that the history related to art is independent and imaginatively interlinked?
- 4 Do you think that due to illiteracy of Hill women their future generations are being affected badly?
- 5 Do you agree with the fact the every hil women should be made aware of education?
- 6 Is there any artist or any particular artwork that has inspired you?
- 7 Do you believed that artists have wide imagination earlier?
- 8 Have you ever been given any assistance by Mohan Negi for this task by the government?
- 9 B. Mohan Negi ji other than improving the condition of women the practice of any type of society wanted to end?
- 10 To what extent was B Mohan Negi successful in his work?