# STREET MEDIA TRENDS: WOMEN AND MEN RIGHTS IN PUBLIC SPACE USAGES THROUGH DIGITAL BANNERS IN TAMIL NADU

## M.Suresh

PhD Researcher, Department of Journalism and Mass Communication
Mizoram University

## Dr.V.Ratnamala

Asst. Professor, Department of Journalism and Mass Communication
Mizoram University

**Abstract:** Today visual media is created social cultural changes in among society that school and college going youths in South Tamil Nadu. The youth are using public places put up with big size of digital banners and cutouts with their images. At the same time most of the youth are using other media like social media (Facebook, WhatsApp, YouTube, and Instagram). The Facebook, WhatsApp and Instagram are mostly using for their self-identities and self-advertisement through online. At the same time many of them, using street media (off online) like Digital Banners and Digital Posters displaying in public space. The digital poster is one the common people visual aids for their functions but nowadays digital banners are using by every event, new movie release, other ceremonies in their home functions and other political conferences also. The digital banners are create with fore ground and back ground images it would be a displaying their new culture in public places. The youth displaying with their photos like cinema heroes and kingmakers, but women's unable to create digital banners for their wish. Gaston Bachelard (1964) noted that: Historically, 'female spaces have been equated with private spaces, with public spaces being "male space". There is a symbolic opposition between the house and the rest of the world: the female, intimate sphere as opposed to the masculine sphere of public life. The men are writing slogans their digital banners and cinema dialogues or slightly changed dialogues for their self-Advertisements, in order to women's would access the public space like men.

A place is a space with "psychological or symbolic meaning (Altman & Zube, 1989, p2). Thus, space refers to the absent geographical qualities of environment, which become transformed into meaningful places as people use, modify or attribute symbolic value to specific settings.

This culture is emerged last fifteen years in Tamil Nadu. The objective of the study is: the digital banners entry is create public space for men occupied. Cinema's Hero images using for self-identity and creating mass attentions in their local areas. Aim is of the Studies: How the competition happen cinema hero's images is using their publicity among youths and how women are using the public space through digital banners. Research method qualitative research method was utilized in this study. The study is descriptive nature that deals with the various levels of elements of the society. The Photographs of the digital banners were documented and it used for content analysis with Semiotics perspective.

**Keywords:** Digital Banners, Public Places, Women's Public Space, Family Values.

**Introduction:** Street media is an integral part of media in our daily lives. (Ecology of street media includes a vibrant array of individual communication. But, In the commercial area of

city bus stop, street shops and other place one particular people tolerance one other).  Public spaces is one of the very important thing in street media, the person and political life of a society, offering sites of significant communication and serving as sources for news, information and dialogue. Public space and place include plazas, parks, street, shops and malls. Many of the functions of these places have shifted into the electronic realm with word of mouth news and information supplanted by radio, television, newspapers and micro-media offering telephonic and computer mediated interaction. Open access or limitations on entry into public spaces regulate opportunities to gain information, entertainment and association. In Tamil Nadu people would not access public place without political power, economical status and caste power. Madurai is one of the Temple city, here people are celebrating the politics, cinema and caste. Madurai is one of the very important city for political success, cinema success also in Tamil Nadu. Madurai is the mixed cultural city; it is also village town and Temple city. Madurai people conducted many Temple festivals, house warming ceremony, *Moivizha, Kedavettu thiruvizha*. These festival and other functions were celebrated with grand manners like Posters, Cutouts, Murals and Digital banners.  The youths will participate all functions they were hardworking for the grand mass celebrations of Temple car, other festivals. The youth's collected the money for keeping digital banners in their local areas with their images to put up in public places. Merely they were kept five to ten digital banners for one occasion, Especially Marriages. The marriage functions there are two families involved and both the families keep separate banners on their behalves. Also their friends keep banners on their side too. So marriage functions involve many banners. Similarly there are lot of functions are celebrate in rural areas like Ear boring ceremony, *Illavizha[1], Moivizha[2], Vasanthavizha,* House warming ceremony, Puberty ceremony, Temple fair and many more which involves the tradition of keeping banners.   The banners are used depending on the importance of the function. Blown up images of the bride and bride groom and the photos of the family members are printed in the banners. The photos of the friends are also printed. In all these banners they include their religious and caste identities through symbolic representation through these banners. They also include the identity of political party to which they belong to in their digital banners.

The texts and images (animal images, cinema heroes and other colors) are designed and displaying with intent to communicate among society, it's created mass attention and mass publicity. Area of the study: The areas between Madurai and Tirunelveli town only. Data collection Period, The data was collected from the sample users in the month of January 1st March31[th] -2017. During this time the people all are celebration all function because of Mugurtham (*Special day*) in the three months. The digital banners are made in three different qualities namely star, 2-pass and 3-pass; the star quality is used for addressing the shops. The 2-Pass digital banners are used for weddings and other good and bad happenings. During special occasions cities fully digital banner were kept by youths for their wedding and other celebrations. The maximum size of the banner is 10*20 and minimum size is 10*8 few people use 30*100 also in this area.

Samples were selected purposive sample method that deal exclusively with culture. Primary date collected from the flied areas, The Photographs of the digital banners were documented and it used for content analysis with Semiotics perspective.

**The Relationship With Public Spaces And Communication:** Public places and gender represents a relatively untouched area of study, although cross-cultural differences in the use

of pulic places has recevied scrutiny in the literature of environment psychology and urban design. Gender studies in the field of communication virtually ignore the significance of spatial arrangements with regard to gender stratification, access to knowledge, power, safety and supportive interpersonal relationship.

The public space fuctions as a medium of communication, a medium that is undergoing great change with the introduction of evermore sophisticated communcation technology. The fundamental issuess of the communictive fuctions of public space in general and the different uses and experiences of these public spaces that are attributable to the gender of its would-be users. The activites in public places and knowledge of the public realm determine status, power and other nature and quality of intersonal relationship. All-women public places have alwys been limited, as women's space was domestic (private) space. However, even here the female bonding may occur in such public sites as markets, shopping centers, churches and schools. Most of the studies delat with women as users of different environments, such as the home and neighborhood, treating them as a separate and distinct group.

The public places are vital spaces for personal and political life of a society, offering sites of significant commmunication and serving as sources for news, information and dialogue. The public space create the social converstion and that converstion being contunied. The public places and spaces include plazas, parks, cafes, pubs, pomenades, streets, shops, coffeehouses, community centers, churches, beauty parlors, shops and malls. Intreams of villages, public place is Temple, bus stop, streets and Wedding halls. So, today most the public daily access these places. The youesters and politicians were kept digital banners in their own areas for self advertisement and publicity. Some of them keeping digital banners with their family photos and their chidren images for their family values desplaying public places. Most of the women are welcoming this digital banners culutre in villageas and town. This digital culture have given the small space for women. In this essay is discused how women protrad in public spaces and what their thought about their banners viewr comment on that.

**The Digital Banner Create New Culture Among Women:**



In Tamil culture there many celebrations for women particularly the girl attending their puberty is celebrate with big pomp and fervor irrespective of their caste and religion. Different

rituals are followed depending on their faith. Earlier it used to be an affair of women and only they are allowed to take part in it. At the sometime the concerned girl will not be allowed to show up outside and see any men for few days. It was one of the long lasting practices in tamil culture. But the banner shown above was kept for the celebration of the girl attending her puberty in one of the localities in Sankar Nagar, Tirunelveli. Here in this banner the girl's (Miss. Jayashree) image is given importance and looks beautiful with some ornaments and make up. At the same time the designer has designed that there are nine men are shown surrounding her image in protection.  The men shown in the banner are seemed to be above 25 years of age. And with use of these sorts of banners Tamil culture is facing changes in the modern days. And with this the Tamil women have broken the tradition and come out from the closed doors to an open street.

**Family Values and Political Identity:**



The digital banner shown below was taken in Madurai. This was put up for the function of ear boring of two kids. Here the kids are standing on the right side of the frame and the left side of the frame is occupied with the image of the parents of the kids. If we notice closely the mother of the kids is shown wearing jewels and wearing a costly saree *(Pattusaree)* that shows the economic status of the family. These type of depiction of family members with the material status and other economical resemblance have become a new trend in Tamil Nadu. A few people go one step further in showing their political support and caste identity by displaying the image of a political leader.

**Portrayals of Women in Digital Banners:**

The role of women is very important with regard to banners. Women look traditional than men by wearing sarees and jewels. But we can see women only in few banners, particularly in the banners kept for wedding and ear boring ceremony. In Tamil Nadu there are lots of rituals involving women. Puberty ceremony is a grand ritual in our field of study. In the banners kept for this ceremony, the photos of all the family members except the girl are printed. We could see that girls are dominated by men in this kind of ceremonies.  We could see only the married women on posters, that too only with their husbands. Women love this banner culture very much. They take this as a chance to show off their jewels. It is indeed the success of modern women because the banners along with their photographs are kept in a public space, which was not possible before a decade.

**Cinema Affecting the Digital Banner Culture:**



Tamil cinema has influenced the banner culture for the past one decade. The recent Siva Karthikeyan[3] starrer "Varuthapadatha Valibar Sangam" was a huge hit in Tamil Nadu. This film has exactly portrayed the banner culture in Tamil Nadu.  An organization with two members will keep banner for each function in that village. While the police try to remove the banner, they will sue a case in the court. The youth in this area take photos in different poses and use it in the banners. They feel themselves like film stars by doing this. They project the bride and bridegroom as the hero and heroine with romantic lines from popular tamil films. They also use cinema dialogues in these banners and keep it in the important junction of the Village. Similarly, the film "Nadodikal"[4] came in Sasikumar's acting in 2010. There will a repeated scene where a banner is made ready in five minutes with casual photographs. This scene was a huge hit and people started liking the realistic and casual poses in the banner to attract others attention. The above shown banner was designed for a wedding.  There are also lyrics of a movie song "Eppadi mansukkul vandhaai" (Tamil) in this banner. People and cinema get inspired by both. This gratification media theory is applied for this concept how because of how much media influence by the society and how much people influence by the media. Here, the researcher finds out media influenced by people for mass attention among public space. The digital banner users thought like cinema heroes.

**Conclusion:** The Communication is very important our daily life, the people expresses their feeling, emotion and everything through communication. In Tamil Nadu is commonly use

posters, flex banners, digital banners in public spaces and their capture same political power, their proving caste valor among public and women like every much this digital banners culture because of their wear the gold ornament and traditional dress with beautiful designs mage size photos keep in public space. So, its created good value of their family among the city and they felt as publicity.   The youths' area does not follow the rules for keeping banners in their areas. They also do not know that permission should be obtained for keeping banners. Banners are used for raveling their caste status, economic status and to promote the caste organization they belong to. They use texts expressing the pride of their creed and they use big photos and photos of animals to publicize themselves and create fear among the minds of other caste people. After the function gets over, they use the banner as mattress, screen and roof. The people spend huge amount of money on banners to publicize themselves. There are lots of spelling mistakes, factual errors in the banner. There are also instances where there is no coherency in the texts used in the banners. Some banners do not use Tamil words at all. They use English words, poems as a welcome note in the banner.  For say, for wedding banners the phrase, "Happy married life" is often used. They also use bilingual word in banners. In these areas, the banners are used for collecting more money as gifts in the functions. Especially, the ear boring ceremony and Moivizha are used for getting more money as gifts. These banners also directly boost communal clashes and political clashes. (Example: if the banner falls down or gets torn, it becomes the reason for clash between two castes). The youth spent more time and money for designing the banners put up in public space. They split themselves as several teams to write slogans for the banners, to design the banners and to decide where it should be kept. The middle class people portray themselves as rich, high in status and faithful to god through these banners. Women, who were not able to come out of their houses, could now present themselves with jewels in the photographs. This was not possible in the past male chauvinistic society, was possible only through the digital banner culture. Even literate people who have lots of enthusiasms to put up digital banners for their wedding and other Events with fully creativity to design with images and photographs displaying in public space.

**References:**

1. *Illavizha is the home festival celebrated to collect money as gift.*
2. *Moivizha is same as Illavizha. The term Moi represents the gift money.*
3. *He is the recent commercial actor and has acted as a unemployed youth in the movie "varuthapadatha vaalibar sangam"*
4. *It came out in direction of Samuthrakani, one of the biggest block buster.*
5. Appadurai, Arjun. (1996). *Modernity at Large: Cultural Dimensions of Globalization.*
6. Bate, B. (1992). *Communication and the sexes.* Prospect Heights, IL: Waveland Press.
7. Bate, Beranrd. (2009).*Tamil Oratory and the Dravidian Aesthetic: Democratic Practice in South India.* Oxford University press.
8. Brill, M. (1989). Transformation, nostalgia and illusion in public life and public places. In I.Altman & Zube, E (Eds.), *Public places and spaces: Human behavior and environment* (Vol.10,pp. 7-28)
9. Carey. (2009). *Communication as Culture: Essays on Media and Society.* New York.
10. Dickinson. (2008). *The Making of Space, Race and Place.* SAGE.
11. Drucker, S.J & Gumpert, G. (1991). Public *Space and Communication: The Zoning of public public interaction .* Communication Theory, 1(4), 296-310.
12. Herbert J.Gans (1975). *Popular Culture and High Culture: An Analysis and Evaluation of Taste.* Basic Book inc.., Publishers.

13. McLuhan. (1964). *Understanding Media: The Extension of Man.* MuGraw-Hill.
14. McQuail. (2010). *Mass Communication Theory.* SAGE Publication Ltd.
15. Murthy. (2005). *Street Media: Ambient Message in an Urban Sapce.* Brown University.
16. Paul. (2008). *Critical Theories of Mass Media: Then and Now.* Open Univeristy Press.
17. Roger. (2006). *Mass Media Research: An Introduction.* University of Georgia.
18. Spain, D. (1992). *Gendered spaces.* Chapel Hill: University of North Carolina Press
19. Susan J.Drucker and Gary Gumpert (1997). *Voices in the Street: Explorations in Gender, Media and Public Space.* Hampton Press, Printed in the United States of America.
20. Velayutham, Selvaraj.(2008) *Tamil Cinema: The Cultural Politics of India's other film Industry.* New York.

\*\*\*