

Identification of New Trends in Tattoo Culture and a Sociolinguistic Study of the Impact of Tattoo Culture on Gender Equality

(From Selected Areas of Sri Lanka)

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1. Introduction

Tattoo art can be identified as a contemporary cultural trend in Sri Lanka, which is a multicultural country. Being extremely popular, loved by all ages, and innovating with the times, tattooing has become an art form and has become a culture today. This art known as tattoo, which has a history of many decades, is also known as 'pachcha art'. Its origin has a history of more than 5000 years. Tattoo art first came to Sri Lanka with the British invasion. There, burning various symbols on the body of animals, marking various symbols on the body to identify those who were enslaved later became an art and has become an art at the present time. It is important to have a good understanding of language in order to achieve the goal of perfect education, which is the 4th goal among the goals for sustainability. All aspects of language birth, evolution and evolution should be studied. Accordingly, the goal of perfect education can be achieved by gaining an understanding of the vocabulary used in the study of the Sinhala language. Likewise, studying culture and identifying new trends is important for a sustainable future. Creating a society that follows the understanding of creating new cultures by enhancing existing art also leads to sustainability through holistic education. This is why studying tattoo culture is important. Language, culture and literature are important for a holistic education and culture is integrated in the study of language. The topic chosen for this research, tattoo culture, is very important in the study of contemporary culture. The importance of this research is to study the vocabulary added to the language and their reasons sociolinguistically, and to study the effect of this tattoo art on individual equality.

2. Methods

This research is a sociolinguistic study of the identification of new trends in tattoo art and its impact on individual equality. This research is conducted using the qualitative research method in relation to the literature source. The primary source for this study is the data collected through field study. Data was collected using 30 people from the urban areas of Colombo, Gampaha, Matara, Galle districts and the rural areas of Hambantota, Monaragala, Badulla as the field boundary. In addition to this, library survey, internet survey, pre-research studies are done to collect data and data is analyzed through chapters.

3. Results and Discussion

Tattooing is the creation of long-lasting symbols on the skin by incorporating pigments into the skin. The name 'Tattoo' from the Tahitian language 'Tatu' gradually evolved and came to be used as 'Tattoo'. Its Sinhala meaning is 'marking'. Although it was originally used to identify individuals, it has now become popular as a form of body adornment. People use this tattoo art to express their silent thoughts. Today, the art of tattooing, which has become a popular culture representing art, is an art that many people in Sri Lanka are passionate about. There are many types of tattoos.

- Polynesian tattoos
- Tribal tattoos
- Haida tattoo
- Black eyeboll tattoo

Among these fashions in Sri Lanka today, the art of black eyebolls is growing as a new category. As the sub-arts that go with this tattoo art, piercing the nose, putting a few earrings on the ear, and putting earrings on the pecan, Tongue fissure are also popular.

People's names, animal images, nature images, cartoon characters, symbols related to cosmic energy, scrolls, etc., are tattooed on their bodies. Accordingly, the evolution of art can be recognized as updated. Due to the advent of tattooing and related new types of tattoos, those new words have become negation in the Sri Lankan language. Through that, it is possible to identify the fact that the language is westernized and a mixed language is used. In the early days, the art of tattooing was called ' **pachcha** '. This is a Negation term in Tamil. 'Tattoo' is a negation term with westernisation. Also, the language has been mixed through the names of different types of tattoos in this tattoo art.

A style that has been normalized in the urban environment of Sri Lanka such as Colombo, Gampaha, Galle, Matara etc. There is no age difference. There is no gender discrimination either. Although this tattoo culture is used among the people and young community in the less developed rural areas such as Hambantota, Monaragala and Badulla the male community also uses it more. In these areas, people are not willing enough to accept this as an art. This tattoo art can be recognized as a symbolic communication expressing silent ideas. But in accepting this as an art, people in urban and rural areas have different opinions. There are several sociolinguistic reasons that affect it. Urban areas such as Colombo and Gampaha have a high interest in fashion. Tattoo art has also become very popular among them today. They have turned it into a professional art. This art of tattooing, which is systematically practiced at the business level after receiving education from experienced people, symbolizes the body regardless of gender in urban areas. Sometimes women even get tattoos on their breasts. But it is common for people in urban areas. Women do not lose their freedom of fashion in urban areas. But compared to urban areas, rural areas are mostly tattooed by men. Women are not free for that. Sometimes, if men get tattoos, they are addressed with obscene words. Women are also addressed with such bad words, so even those who are interested in tattoo art do not get space for it.

Examples: Few Sinhala words to address a lowly men and woman -: "බඩුව", "ගණකාව", "මදාවියා", "රජකියාදුකාරයා", "වණ්ඩියා"

By rejecting the art of tattooing, people's human feelings are also hindered. Individuality and their freedom are lost. As a result, both women and men in rural areas are shunned by the society if they get tattooed. This affects women more than men. But art has no limits. Tattooing is an art. Understanding it should be done through education. Through that, education should be perfect enough to create a society where individual freedom is not lost and individual equality is not hindered.

In studying under language and culture it is important to study the new words added to the language along with the tattoo culture. These are terms that have been negation into Sinhala with westernization and used as such.

Examples: piercing, tattoo

In rural and urban studies of the effect of tattooing on the equality of people, people in urban areas engage in tattooing regardless of gender and age. This tattoo art and its sub-arts are practiced as a fashion by anyone who has generally dropped out of school from 18 years of age to 50 years of age. But in rural areas there are restrictions for this. There are even cases where this art of tattooing is prohibited for girls. Tattoo art is a strong reason to reject women, especially in romantic relationships and in family settings. They define it as immoral art. Men are also belittled. Due to this, gender equality is hindered.

In order to create sustainability for future generations of a country, education should be updated and children should be given the opportunity to learn about contemporary culture. There, a free society with a positive thinking about tattoo art, a modern culture emerging through art without gender discrimination, and a society with gender equality can be created. As a result, tattooing affects gender equality. To create sustainability, gender equality must be created. In order to create equality, a fair understanding of modern cultures should be given. By studying contemporary modern culture in education, children should have a fair way of thinking in society from an early age. Tattoo culture should be understood as a fashion and an art so as not to interfere with individual freedom.

4. Conclusion

In a multicultural country like Sri Lanka, it can be recognized that people's reactions to the tattoo culture, which is a popular trend with westernization, vary regionally and urban. Studying tattoo culture and its idioms shows the extent to which they are integrated with language and culture by tending to study new cultures in education. But through this, gender equality is hindered. The perception of tattoo art is different in rural and urban areas. Through that, undeveloped education has made people accustomed to putting a woman in a low position and interfering with individual personality. In order to create individual equality in creating a sustainable future, it is important to study the culture and civilization of the country without confusing them with the perfect education system.

6. Key words

Gender Equality, Impact, Sociolinguistics, Tattoo Culture

7. Reference

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