

Female Genital, Cutting, or Circumcision

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Abstract:

In tandem with cultural taboos about menstruation, girls have traditionally posited ambivalent relationships between their bodies, sexuality, and menstrual cycles. {1} From the historic menstrual hut to the modern invention of premenstrual dysphoric disorder (PMDD) to the pervasive social norm of eliciting female menstruation from others (Delaney et al., 1988) menstruation was categorized as distasteful, socially deviant, and in some cases pathological. Similarly, the contemporary lady regularly revels in shameful approximately our bodies in the context of sex, citing body photo issues, sexual "disorder," and matters we experience approximately every day as key sexual issues (Kleinplatz, 2001; Nobre and Pinto-Gouveia, 2008; Plante, 2006; Tiefer, 2001)1. girls routinely engage in a range of normative body practices to manage their 'disgusting' bodies (Roberts and Goldenberg, 2007) {2}: hiding menstruation, shaving (Tiggemann and Lewis, 2004) {3}, sports make-up, weight control, hiding body parts odors and extensive care. while several studies have looked at women's feelings, sensations, and responses to menstruation—especially negativity toward menstruation—relatively little research has examined how these cultural interpretations of menstruation fueled women's sex lives.

Keywords: gender discrimination; menstrual health; menstrual hygiene control; sexual reproductive fitness and proper water sanitation and hygiene srhr wash



Introduction

The cultural context in which women experience menstruation shapes not only the discourse surrounding it, but also how women themselves approach it (Mansfeld and Stubbs, 2007) {4}. Historically, menstruation was considered taboo and to be managed (Delaney et al., 1988) {5} because menstrual blood signified disease, social taboos regarding decency and shame, and religious impurity (Study, 2008) {6}. Contemporary Western constructs of menstruation maintain the same negative cultural connotations

(Delaney et al., 1988). Common Western cultural systems deal with menstruation as failed reproduction (Kirkham, 2003) {7}, especially because the state constructs women's bodies as reproductive machines (Martin, 2001) {8}. However, although negativity pervades cultural and patriarchal attitudes toward menstruation, some cultures (eg, some African tribes) celebrate or even attempt to emulate menstruation as a powerful, respected ritual (Study, 1988). Modern Western women are inundated with images of menstruation that warn of its so-called disgusting, disabling and defiling properties. When

advertising menstrual products, advertisers portray the female body as impure and unfeminine in the market for panty liners, pads and tampons (Berg and Coutts, 1994; Kissling, 2006){9}. Oral contraceptives (e.g. Seasonale) characteristic menstrual suppression as an asset of taking shipping manipulate pills (Johnston-Robledo et al., 2006){10} thereby enhancing women's enjoyment of suppressing menstruation (Johnston-Robledo et al., 2003; Rose et al., 2008).{11} The invention of premenstrual syndrome (PMS) and PMDD—and their accompanying medications—further promotes menstruation as a Pharmacologically controlled illness (Endicott et al., 1999).{12} Such depictions depict our women's bodies as somehow weakened in their cycles, even as our men's bodies remain "ordinary" (Chrisler et al., 2006; Cosgrove and Caplan, 2004; Nicolson, 1995; Offman and Kleinplatz, 2004) {13}. films that often portray menstruation as disgusting (e.g., Superbad (Motmonthlyla, 2007)),{14} using monthly menstruation to depict horror and disgust (Briefel, 2005; Kissling, 2002).{15} these depictions collect girls' bodies as dirty, disgusting and in need of disinfection, deodorization, medication, handling, exfoliation and denudation (Kissling, 2006). Every month, feminists and assertive activists respond to the misrepresentation of menstruation through advertising—often through media campaigns, awareness campaigns, academic campaigns, and attacks on mainstream representations of menstruation—perpetuating the views of menstruation's internal institutions, which include education, the health industry., media and households (Kissling, 2006). Menstrual activists suggest that women and men have adopted a basic reputation around menstruation that allows a favorable view of women and their our bodies (Bobel, 2008) {16}, and have focused their efforts specifically on monthly PMDD from month to month Diagnostic and Statistical Manual of Mental Disorders (DSM) (Offman and Kleinplatz, 2004){17}, the de medication of menstruation as a "disease" (Koekse, 1983){18}, the aggravation of monthly toxicity and the dangers of industrial menstrual products (Bobel, 2006), including menstruation as power and political protest (Aretxaga, 1995) {19} extensive study of period-suppressing products (Johnsmonth-to-monthn-Robledo et al., 2006) and acceptance of grandiose, self-loving messages about women's bodies and menstrual cycles (Kissling, 2006; Stubbs and Cosmonthlys, 2004). some argue that cultivating high-quality attitudes toward menstruation bonds girls, especially mothers and daughters (Stubbs and Cosmonth-to-months, 2004), and can also increase the attractiveness of our "imperfect" bodies each month (Roberts and Waters, 2004).{20} despite these efforts, horror stories about menstruation are overwhelmingly peddled in educational settings as women study their partner's menstruation month after month with worry, embarrassment, disgust, and revulsion (Erchull et al., 2002; Havens and Swenson, 1989). Disturbingly, a modern review of menstrual education pamphlets between 1932 and 1997 printed little variation over the years, as all pamphlets promoted concealment of menstruation (Erchull et al., 2002). university women expressed a strong need for monthly menstruation from others, believing that menstruation is an opportunity rather than a vegetative prevalence (Burrows and Johnson, 2005)—a phenomenon that persists into menopause (McKinley et al., 2008). Given this onslaught of horrible news, images, and socialization around menstruation, women and men are describing horrible attitudes about monthly periods and their bodies. for example, at the same time as nearly 40, three percent of ladies hated their bodies in their unmarried age, especially they disliked their menstruating bodies (Rembeck et al., 2006) {21}. adult girls associated menstruation with restlessness, pain, and adulthood (Amann-Gainotti, 1994). terrible attitudes approximately menstruation persist for an unspecified time in destiny life span, despite the fact that several of them are more dampened in the direction of such negativity. younger ladies (Rembeck et al., 2006), individuals who objectify themselves much less regularly (Roberts and Waters, 2004).

with much less body shame, with more sexual drive (Schooler et al., 2005), who defined breastfeeding as great (Johnston-Robledo et al., 2007), who handled much less phone calls from others, and who communicated with their mothers about menstruation (Rembeck et al., 2006) reported much less disgust toward menstruation than others, although American tradition socializes women to view menstruation negatively, there is some variation in who accepts such notions. The simplest study tested versions between lesbian and heterosexual ladies' menstrual attitudes, finding no differences between heterosexual and lesbian women in Mexico (Zepeda and Eugenia, 1999).{22} Thus, lesbians often experience internalized homophobia that manifests as body shame and dissatisfaction (Pitman, 1999), although lesbian identification could also additionally approximate full-blown body hatred (Owens et al., 2002). regarding gender and menstruation, guys defined menstruation extra negatively than women, saying that menstruation weakens ladies and dramatically affects their character (Brooks-Gunn and Ruble, 1986) {23} and negatively affects their overall tutorial performance (Walker, 1992). moreover, men expressed concern about women revealing menstruation, even though they publicly attributed girls' mood swings and hostility to menstruation (Christensen and Oei, 1990; Legal Guidelines, 1992) {24}. Such studies raise questions about the location of partner attitudes toward menstruation in (heterosexual) sexual encounters, given that it conveyed negativity.women regarding body image, self-objectification, and attitudes toward fatness. In American culture, ladies of color are valued by white girls because "idealized" fashionable, emerging shadow ladies dislike their natural bodies, ethnic features (e.g., "curly" hair, almond eyes), and culturally cool body practices (Chapkis, 1986; Hill -Collins, 2005) {25}. This means that shadow societies more regularly affirm large bodies, allowing shadow ladies to be partially suppressed from body dishonor approximately weight (Kronenfeld et al., 2010; Miller et al., 2000). despite the underdeveloped literature, one learns about the race, body image, and sexuality addressed and comes across that African American woman masturbated far less often and (contrary to the above studies) had poorer body image, while unlike white ladies (Shulman and Horne, 2003). there are some cultural and ethnic differences in attitudes towards menstruation, although most cultures describe menstruation negatively. Respondents from the US and Mexico viewed menstruating ladies as irritable and moody and had almost universally horrible attitudes towards them, especially among young men (Marván et al., 2005, 2008). similarly, every day and indigenous Chinese women defined menstruation as a poor match (Yeung et al., 2005). Indian girls rated menstruation as more herbal and much less distressing than US women (Hoerster et al., 2003), suggesting that disgust and shame generally do not indicate girls' menstrual studies on menstruation, figure photo, and sexuality across social identity lines. current find out about equally resolved attitudes of college girls toward intercourse at the same time as menstruation (Allen and Goldberg, 2009) (although they exceptionally did not obtain racial information). This study found that much less than half of the girls had menstrual intercourse, and that these ladies were usually younger, in committed relationships, more mature, and much less disgusted by the source of menstrual intercourse than others; furthermore, more than 80% of the girls reported polarized feelings around menstrual intercourse (e.g., 1-0.33 could by no means do it, at the same time as more or less one-0.33 engaged in it regularly and in addition to restrictions) (Allen and Goldberg, 2009). different studies have placed connections among menstruation, sexuality, and figure, despite the fact that now the lady was not immediately asked for attitudes about menstrual intercourse. comfort with menstruation was correlated with comfort with sexuality, and menstrual sex attraction used to be associated with arousal for romantic activities and much less disgust with one's figure (Rempel and Baumgartner, 2003). girls who engaged in menstrual intercourse additionally had an extra accompanying guide than those who prevented menstrual intercourse

(Hensel et al., 2007), another indication that companion attitudes influence women's attitudes toward menstrual sex. also, women who espoused popular alleviation of menstruation reported more bodily comfort, sexual assertiveness, and sex, but far fewer sexual encounters (Schooler et al., 2005). across age/racial corporations, girls are more likely to have long-distance intercourse when they are not menstruating than when they are menstruating (Hensel et al., 2004), despite the fact that no search has examined possible motives for this some ovulating women experienced more sexual arousal and sexual beauty than menstruating women (Jarvis and McCabe, 1991; Röder et al., 2009), although researchers disagree about whether or not social and cultural reasons (e.g. cultural aversion to menstruation, terrible socialization) highlight these findings (Leiblum, 2002), or whether or not evolutionary and hormonal reasons are responsible (Mass et al., 2009). given that the local normative weather surrounding menstruation regularly dictates terrible feelings of disgust, shame, and shame for menstruating ladies, and since negativity in the direction of menstruation correlates with worse bodies, I explored the way women interpret and rationalize attractiveness. during menstruation or refusing sex. Additionally, I investigated whether the embrace of menstrual sex was likely to refer to masturbatory attitudes. similarly, given that women of color face pressures to conform to white norms of body photography and sexuality, and given that reality accomplice preference influences attitudes toward body photography, I examine how social identities related to race and sexuality correspond to attitudes towards menstrual intercourse.

Method

This research used two waves of qualitative data series from a sample of forty women recruited over three years (2005–07). Half of the contributors (Wave 1) were interviewed in a medium-sized Midwestern US metropolis ("college town"); the other half (wave 2) was used in a giant metropolitan city in the US Southwest. Wave 1 participants were recruited through lists of neighborhood entertainment and arts businesses (N = 20) that were distributed free of charge in the nearby community. Second-wave participants were recruited through nearby leisure and arts listings (N = 12) that were freely distributed to the nearby neighborhood as well as volunteers in the Craigslist online neighborhood area (N = 8). Participants were only tested for their gender, race/ethnicity, sexual identity and age; no other preliminary questions were asked. A purposive sample was once selected: sexual minority girls and racial/ethnic minority women were purposively oversampled; numerous variations were once represented for a while. When marketed in the recruitment materials (and accredited by means of the Institutional Ethical Review Committee), individuals were compensated \$20.00 for participation. All contributors agreed to have their interviews recorded and the interviews were fully transcribed using orthographic style. Identifying statistics used to be eliminated and each participant was given a pseudonym to ensure anonymity. Information expressed during the interviews indicated different socio-economic and educational backgrounds, employment history and parental and relational status. No major demographic differences were observed between Wave 1 and Wave 2, with Wave 1 participants more likely to report having a university degree or higher than Wave 2 participants.

I interviewed individuals using a semi-structured interview protocol that lasted about 1.5 to two hours, site members answered 30 questions about their sexual history, sexual practices, and emotions and attitudes toward sexuality. Several problems related to this study. For example, the ladies were asked: 'Many girls have noted that their emotions about their bodies noticeably affect their drive for sex. How do you feel that the photo of your figure affects your sexual experience?', with the follow-up question: "How do you feel about intercourse during menstruation?" These 30 questions were written but served to open up various conversations and conversations on

related topics, as the follow-up questions were free fluent and conversational. The unique questions served as "sensitizing concepts" that allowed the previous search to lay the groundwork for issues and topics that seemed appropriate (Charmaz, 2006). The responses were analyzed qualitatively using thematic analysis. This type of assessment used to be considered the highest quality and most beneficial because it allowed responses to be grouped entirely based on women's attitudes and emotions (eg, acceptance, neutrality, or disgust toward intercourse during menstruation, along with accompanying subthemes). Additionally, this evaluation approach supported the exploration of the intersection between intercourse and menstruation as well as different elements of women's sex lives (e.g., to familiarize myself with the analysis, I familiarized myself with the statistics through a full analysis of all transcripts and then identified patterns for frequent interpretations presented by participants. In doing so, I went through the lines, sentences, and paragraphs of the transcripts, looking for patterns in their approaches to discussing menstrual intercourse (Braun and Clarke, 2006). I selected and generated themes by identifying logical hyperlinks and overlaps between participants. After developing these themes, I compared them with previous problems to become aware of similarities, differences, and recurring patterns. This kind of thematic evaluation relied on an inductive data-driven strategy (Boyatzis, 1998), in which themes were generated before interpretation (Boyatzis, 1998). As such, it was identified preliminary themes, the codes were used and then the connection was returned to the themes and these themes would la subsequently confirmed and legitimized according to Fereday and Muir-Cochran's (2006) approach to inductive thematic analysis. I relied on quintessence throughout this process a realist framework that contextualized the issues and patterns identified in the transcripts. While the ordering and naming issues required some stage of interpretation, in transcription I usually no longer delve into hidden, implicit or subtextual meanings. Women's accounts of menstrual intercourse and masturbation were grouped together thematically, undermining their specific narratives. This finding took a contextualist method as its epistemological framework, as women's narratives were discursively examined in terms of their therapy of gender, sexuality and the body.

Result

Overall, 25 girls described poor reactions to intercourse during menstruation, two described neutral reactions, and thirteen women described effective reactions. Responses now did not overlap: no one recognized mixed emotions about intercourse during menstruation, although women's responses occasionally overlapped between sub-themes (e.g., reporting multiple bad reactions) and fascinating intersections between different sexual practices (masturbation) and identities (race, sexual identity) were recorded.

Negative responses to intercourse in the course of menstruation

wrong answers related to 4 subthemes: (1) girls' physical discomfort and physical hard work; (2) obvious associated pain; (3) poor self-esteem; and (4) emotional labor to control the partner's judgments and feelings. In some cases, classes overlapped. women's physical pain and physical exertion. 9 ladies (Bonnie, Aya, Geena, Margaret, Kate, Niko, Sally, Carol, and Ruth) reported bodily pains during menstrual intercourse and recalled the logistical challenges of cleaning a messy mattress along with the full-size feeling that menstruation will happen one day. difficult to control. ladies are committed to the bodily work of cleansing and dealing with menstruation, as gender norms dictate women to manage the purity of the circle of kin as "their work" (Brines, 1994). Bonnie prevented menstrual sex because of cleaning duties: 'It's more my pain than my partner's. I suppose the mess is actually on the thing. It's hard to get out of the sheets, the clothes.' Moreover, Aya expressed

the situation by cleaning up the mess, connecting the blood with the great impurity:

I wouldn't have sex during my duration because I wouldn't soil the sheets anymore as an alternative. I'm fine, some guys don't mind. even if they preferred it, I don't expect to choose it. I expect the blood to be dirty. It honestly seems like such a problem. maybe inside the bathtub, but that's the only place I'd be interested.

Geena provided a particularly clear example of how the physical exertion of cleaning discouraged her, but also how self-knowledge and the emotional labor to control her accomplice's judgment fueled a disinterest in menstrual sex.

I avoid it, but now it's not because of reality, now I'm not comfortable. This is due to the fact that it makes such a rattling mess. you must take dark colored towels. It's a pain to clean and it doesn't leave stains on things anymore, that's why I stay away from it, and there's a part of me that constantly questions that when I'm in a clot-throwing gang, guys won't prefer to do this. they will also act bold and as if it is no big deal, however I don't believe it. Most likely, it's definitely my projection, not trying to deal with the mess Obvious painfulness of the partner. Six ladies (Sally, Pam, Priya, Mitra, Charlene and Sonja) reported that their partners, mainly men, showed obvious discomfort and disgust with sex during menstruation. For example, Sally mentioned her boyfriend's terrible reactions to and aversion to blood: "My boyfriend didn't like blood, so he could get mad and we wouldn't have sex for a week when I had my period." Other women, along with Pam, defined partners as partners, who have terrible emotions about menstruation, along with their husband who observed it "roughly": "My husband is uncomfortable approximately the idea of penetrating me with blood. He'd rather not do that anymore. They think my period is uncomfortable." Additionally, Charlene expressed "gross" satisfaction: "They think it's actually messy. And quite gross." The term 'gross' appears regularly in women's talk about menstruation and sex at some unspecified time in the menstrual future, presumably revealing the strength of their personal and other disgusted responses to menstrual sex. The notion that our girls' bodies are inherently disgusting was particularly strongly felt in these related aversive memories. Perhaps attesting to the centrality of the companion's (dis) formation in the girl's body photograph and evaluation of menstruation, Priya stated that her companion's apparent discomfort fed into her fearful emotions around menstruation:

I was with everyone and we were going to have sex throughout my duration – this was any character I courted for a while, so I used to be happy – and he once definitively asked, "I don't choose to look at'. I suppose he became immediately more traumatized than I used to be, and we didn't give up. He said frankly, 'I don't want to see blood. I'll feel like I'm killing you. I enjoy having so many terrible associations with my duration, frankly, having my period is challenging on its own, so the very last thing I want to do is do it with any other man or woman... I constantly felt ordinary because reality my ancient roommate knew me approximately how her boyfriend was constantly attracted to her throughout her duration, and I definitely felt that it was going to be something he would by no means do.

Fifteen girls (Kate, Sonja, Dorothy, Ruth, Jasmine, Edie, Margaret, Aya, Leigh, Priya, Anita, Charlotte, Pam, Courtney, and Geena) worked to rewrite their negative self-perceptions of physical shame and discomfort associated with menstrual sex. Kate said she will try to re frame her thinking, saying: "I try to remind myself that it's normal and that it's okay to feel good about sex when I'm on my period. drastically, her desire for physical closeness but no sex suggests that body shame might additionally occur itself extra strongly in a sexual context as opposed to physical comfort. In addition, Sonja felt this when she noticed that disrespecting her body negatively affected her sex

drive: "It makes me feel a little extra uncomfortable about my figure. It is a form of course. I just feel uncomfortable. I've had intercourse before my period, but I usually enjoy rough." Again, the lack of ratings in the area where the "rough" controls came from (eg, social pressure) shows the association between body disgust/aversion. and emotions because the ladies did not critically address why they felt "gross". various women associated menstruation with negative physical health, in all likelihood controlling fearful feelings about themselves and others. Dorothy complained about her menstrual symptoms as a deterrent to sex: "I might be bloated and cramping and really sad. It just seems like more to a guy and there's a lot less they can do with your body. It's gross." Ruth disliked the pleasure of blood in sex, stating, "It was unpleasant. The stability of Ph, blood, made a cruder sense than natural lubrication." some women articulated common cultural assumptions about menstruation as frankly unattractive, using a robust language of disgust and revulsion. Jasmine cited an outright aversion to the idea of menstrual intercourse: "No, no, no. It honestly doesn't look pretty. I could be horny in addition, but that's just gross." Edie echoed this, however, in an evaluation of the maximum others, reflecting in the social area of these views: "My period smells and I don't have a bit of length. I've been brainwashed somewhere to think it's unnatural, I bet." Margaret stated honestly, "It's disgusting." An emotional effort to control the judgment of an accomplice. Six women (Mitra, Charlotte, Courtney, Geena, Priya, and Ophelia) reported emotional labor factors of coping with their partner's judgments around menstruation. Mitra was aware of her partner's resistance, suggesting that his emotional handling of his resistance was more pronounced than her own: "My partner's not into it. He's not into it. I think a lot of guys are like that. It's kind of neat weirdo, so the idea of him seeing blood on his penis freaks him out a little bit. I really feel like I have to put on the towels and it really feels like a big deal to worry about his feelings and this mess." Charlotte learned from her past experience that men don't like menstrual intercourse: "I tried it with men and they didn't like it. They're not used to it and they avoid it with me." Interestingly, Courtney specifically labeled men who enjoyed period sex as abnormal because of her desire to control her emotional responses to intercourse: "I don't want to be with someone who wants keep doing it because it's just weird." men don't assume it's hot while women are bleeding. if they are, they're creepy... I try to shower normally and stay calm before intercourse so the person can enjoy sex." In short, women's emotional and physical strain, self-confidence, and partner perceptions at the same time suggest that personal, cultural, and relational issues influence the girls' subjective narratives. These reactions participate in the centrality of the narrative of internalized female body shame, as well as in every anticipatory and actual response of partners (especially men). women with terrible reactions often expressed robust, definitive, emotional reactions approximately our girls' bodies as "gross" or repulsive (Fausto-Sterling, 2000). similarly, even though women n others did not internalize these views, expected others to enjoy the negative, and therefore internalized the need to "manipulate" anti-menstrual attitudes by using sex avoidance. This collectively represents the many layers of shame and negativity that women faced when confronting menstrual sex, such as the tension between physical and emotional strain and between partner and self.

Neutral responses to intercourse all through menstruation

two girls (Ciara and Emily) defined independent responses to intercourse during menstruation, noting that it was once 'no big deal'. Ciara spoke casually and nonchalantly about period sex with her husband: 'It wasn't a terrible experience. It used to be a bizarre form, but there's nothing terrible about it.' Furthermore, Emily felt this way and announced, "That's the best. I suggest it makes different laundries [laughs], but I don't think it's a big deal." These responses suggest that at the same time that many women have developed a strong response (bad or excellent) to menstrual intercourse,

others have not. although these unbiased reactions are considered rare, their occurrence shows that some women may additionally face negative characteristics in their character, practically using the developing menstruation as "no big deal". Excellent response to intercourse for the duration of menstruation huge responses to intercourse at the same time as menstruation were divided into two categories: (1) physical and emotional pleasure from sex at the same time as menstruation; and (2) rising in opposition to anti menstrual attitudes. physical and emotional satisfaction. Ten women (Susan, Janet, Dawn, Diana, Maria, Lucy, Marilyn, Julie, Esther, and Brynn) described menstrual intercourse as physically and/or emotionally satisfying. Susan pointed to participation in intercourse as menstruation regardless of its irregularity: "Maybe it will be given to me. I say, 'If you don't care about it, I don't care about that.'" permission is thrown in the towel. Intercourse at my length can be pleasurable almost any time of the month, so it doesn't bother me." Janet felt overwhelmingly very good when she noted that menstrual sex expresses love and acceptance from her partner:

the first time it turned into a select experience like, 'Oh my God'. It used to be higher than anything I had ever known. for your questioning you say, 'That's a bloody mess!' In my coronary heart it changed into one like a rattling, she doesn't care, she loves me, 'cause she doesn't care if I'm bleeding or not, and that I don't care, if it is.

This suggests that intercourse at the same time as menstruation may represent a combination of physical pleasure and emotional pride, possibly due to the associated subversion of anti-menstrual attitudes. In special phrases, the pleasure of menstrual intercourse can also replicate the emotions of appreciation, validation, warmth, and love, all of which usually fall under the emotional pleasure of intercourse. This allows for different research that has shown that women often conflate bodily and emotional pride when reporting on conventional sexual pleasure (McClelland, 2010). ladies additionally described extreme orgasms at some point of sex during menstruation along with dawn: "I have no problem with intercourse even though I have my period. I have some of the maximum excessive orgasms right at the beginning of my period and right at the peak of my duration. Of course, I'm fine, I'm not pregnant now!" Diana additionally accepted the alluring factors of having intercourse at the same time as her period, stating, "I'm totally cool with it now that it's not hard... it's capable of being exciting." This was different from past horrible responses., in which ladies diagnosed themselves as feeling "sexy" but avoided sex due to the reality of negative social punishments (e.g., Jasmine). in addition, several women described an increased physical response concurrent with menstruation, noting that the bodily changes were erotic. these ladies considered their need for menstrual sex to be physical and not for partners and described sensual critical points approximately encounters. Marilyn described her figure as "wetter, actually more wet, so it's nice". In addition, Julie felt a special sexual desire during menstruation: "It is definitely right. It is a time when I often need it, especially with my companions who are men, and they also find it convenient. It sure is warm and right. It's dirty and I like it. I expect it to be fun." Ester mentioned in a comparable way, "Just before my period, I'm on top after I feel a strong need for intercourse. My cramps are generally like this terrible for the first few days, so I can't even assume about it, but after that it doesn't bother me anymore. It's fun." Brynn described her body modifications as exciting and admitted to seeking intercourse during her period: "I'd have to say intercourse during my period is awkwardly a little bit more enjoyable because my senses are a little more intense., my emotions are on edge. It's more pleasant. It's just an extraordinary experience.' Rebellion in opposition to anti-menstrual attitudes. Ultimately, the three girls (Nora, Fiona, and Lori), noticeably all feminists, construct menstrual intercourse as a way to stand in opposition to anti menstrual attitudes by embracing their herbal bodies and maintaining their femininity. Nora

described her evolution from reluctance to full acceptance of menstrual intercourse as a wonderfully chaotic phenomenon:

I was kind of overwhelmed at first, I'm hooked again. I find it very early to learn that you might want to have intercourse during your period and I used to get carried away using this and that type of intercourse at the same time, but after I started having intercourse on my own, I loved it. It can usually help with my cramps... [My first boyfriend] let me paint my period blood on his chest with my finger. I liked it as a high-quality expression. This one man recently asked me to put my towel down and I was like, 'Whatever.' I made a complete mess and there's a bit of pride in that to be honest. I mixed up the white towels and the white blankets and made a mess of it, and for whatever reason I have no remorse or shame about it. I'm just like, 'Oh, that's nice.'

Fiona described menstrual sex as rejecting negative stereotypes about women's bodies: "I don't like to present my body as smelly or dirty. Having sex while I'm on my period is a way to show that my boyfriend doesn't think of me that way." Lori believed that menstrual sex validated her body image and created a shared rebellion between her and her partner: "at most women are implied that their bodies they're gross and gross, and I always feel like sex, even when I'm bleeding, is a way to move toward it, like my boyfriend and I are having a private little riot. I feel like an animal or something like when I was giving transport and I definitely felt this existential pressure coming off of me

Connections to masturbation experiences

To increase the communication of attitudes toward menstrual intercourse into the huge conversation about body shame, attitudes toward masturbation were additionally explored. effective attitudes approximately menstrual sex were additionally closely aligned with huge attitudes toward masturbation, as all of the 13 girls who positively described menstrual intercourse also had incredible masturbation reports. similar findings were no longer seen in those who had terrible attitudes toward menstrual sex, as their attitudes toward masturbation were extremely inconsistent. in particular, out of 25 girls with bad feelings about menstrual intercourse, eight did not enjoy masturbation. The fact that extraordinary emotions in the direction of menstrual intercourse regularly appeared in tandem with overwhelming attitudes closer to masturbation suggests that menstruating girls who had a lot less body condition might additionally feel extra positive about menstrual intercourse in terms of their preferred our bodies. To point out some good answers, think about dawn's views approximately masturbating fun and framing it as corporeal status affirmation: "I dance roughly as soon as possible in line with the week. I enjoy the manipulation, like I have a deeper connection with my body.' Plus, luckily, Emily expressed unabashed amusement at masturbation along with nice experiences with menstrual intercourse:

I love it! I've been masturbating for about as long as I can remember. In middle faculty, I should have tripled my discernible shipment of water absolutely with the ability to enjoy spherical inside the bath [laughs]. I masturbate every day until it cuts me off or something. I am very unapologetic about masturbation. I'm like, 'Can a girl masturbate in peace, please?'

Lucy further mentioned the importance of shared communities' spherical sexual openness, as talking about masturbation (which girls often avoid, see Jones, 2002) helped her to feel confident and positive about masturbation: I have had good experiences with masturbation and I think it has taught me. what I love and that I was able to have higher sex thanks to reality. I masturbate about 3 or 4 times a week... I'm a bit of a hippie, so all my friends who are hippies are also very, very open to masturbating. In contrast, negativity toward menstrual intercourse was often associated with negativity toward masturbation, although this was once much more inconsistent.

Charlotte described self-doubt and anxiety about masturbation: I'm not advocating it to sound prudish, but I certainly didn't. It honestly seems weird that everyone is saying, 'It's regular. you can get a toy or make a man get a toy.' I tried it right away and it felt bizarre, really so awkward. I felt like, 'What are you doing? You're a freak.'... I've talked to human beings who say it's a toy, but I've never had the pride to experience it like that. Curiously, Charlotte portrayed her lack of interest in masturbation as either abnormal or typical, which was not reflected in women's discussions of menstrual sex; women are likely to have more overtly normalized masturbation as "something everyone does", while menstrual sex may lack the social acceptance factor. However, the clear parallels between pleasure from masturbation and enjoyment of menstrual sex suggest that increased body affirmation and decreased body shame led to positive feelings about these aspects of sexuality. Intersections of identities and menstrual sexual experiences. In addition to the associations between masturbation and menstrual sexual attitudes, social identities also played a key role in women's narratives of sex during menstruation... Variations in race and sexual identity were assessed because a tiny 3 of the 13 extremely good responses in the direction of menstrual intercourse were provided by means of a woman of color, suggesting that white women in this pattern definitely felt more about menstrual sex than they were. women of color drastically, women who accepted effective emotions around menstrual sex were more likely to be white and bisexual or lesbian. the easiest 3 of the heterosexually recognized respondents identified menstrual sex as advantageous; the last 22 had terrible feelings. every lady who described unbiased emotions was labeled as white and bisexual. larger females of color and heterosexual women (along with the heterosexual female mainly in the shade) described intercourse during menstruation as atrocious. these implications together raise questions about the relationship between social identities and social identities

Discussion

To grow the communicate on menstrual sexual attitudes into a huge communication approximately bodily dishonor, attitudes approximately masturbation were additionally examined. effective attitudes to menstrual sex additionally purposefully aligned with brilliant attitudes closer to masturbation, as all but 13 ladies who positively describe menstrual intercourse had overwhelming reports of masturbation as correct. similar findings did not emerge for those who had terrible attitudes closer to menstrual intercourse, as their attitudes toward masturbation were more inconsistent. mainly, out of 25 girls with bad feelings towards menstrual intercourse, 8 did not experience masturbation. These wonderful emotions in the direction of menstrual sex, regularly assessed in tandem with brilliant attitudes toward masturbation, show that ladies who affirmed menstruation and professionally specialized in much less body shame toward menstrual sex could also unquestionably feel better approximately their calf. kindness. To highlight some pleasurable responses, consider considering Dawn's perspectives on masturbating fun and framing it as an affirmation of body status: "I dance about as fast as a week. I enjoy manipulation, like I have a deeper connection with my figure." Plus, luckily, Emily expressed her shameless enjoyment of masturbating in conjunction with some nice news about period sex:

I love it! I've been masturbating for about as long as I can remember. In high school, I definitely had to triple the shipment of water to my figure when I could participate in laps in the shower [laughs]. I masturbate every day until it cuts me off or something. I am very unapologetic about masturbation. I'm like, 'Can a woman please masturbate in peace?'

Lucy further stated the importance of shared communities' spherical sexual openness, as talking about masturbation (which girls regularly avoid, see Jones, 2002) helped her to feel confident and positive about masturbation: I

had good news about masturbation and I suppose it taught me what I like it and that thanks to it I managed to have more intercourse. I probably masturbate 3 or 4 times a week... I'm kind of a hippie, so all my friends who are hippies are also very, very open to masturbating. In contrast, negativity in the direction of menstrual sex was regularly compared with negativity in the direction of masturbation, although this was more inconsistent. Charlotte defined self-doubt and tension as masturbation: I don't mean to sound prudish, but I certainly didn't. It really seems strange that everyone says, 'It's common. you can get a toy or make a man get a toy.' I tried it so fast and it felt weird, so awkward really. I felt like, 'What are you doing? You're a freak.'... I've talked to people who said it was a piece of cake, but I've never had the pleasure of traveling with it. Charlotte saw her lack of fondness for masturbation as truly odd or ordinary, which was not reflected in the girls' talk of menstrual sex; Rather than normalizing masturbation as "something that absolutely everyone does", it should be seen as a healthy and normal part of everyone's sex life, regardless of size. Similarly, menstrual sex should also be seen as a positive and normal part of a healthy sex life, without any stigma. By viewing both activities as body positive and affirming, individuals can feel more comfortable and confident about expressing themselves sexually, regardless of size.

its dimension of sexuality. Intersections of identities and messages about menstrual sex. In addition to the associations between masturbation and attitudes toward menstrual intercourse, social identities were also centrally reflected in women's debts for sex during menstruation. Versions of race and sexual identity appeared to be, as a tiny 3 of the 13 super responses within the menstrual intercourse path were provided by way of girls of color, suggesting that white girls with this pattern felt more honest about menstrual intercourse than they did. colored girls. significantly, women who adopted effective emotions about menstrual intercourse were more likely to be white and bisexual or lesbian. the most proficient three of the heterosexually identified respondents described menstrual sex as fantastic; the last 22 had terrible emotions. any woman who described independent feelings was recognized as white and bisexual. queer women of color and heterosexual women (along with heterosexual lady of color in particular) defined intercourse during menstruation as a terrible stage. these implications together raise questions about the relationship between social identities and attitudes towards menstrual sex, discussed further in the next phase

Sexuality, Race, And Sexual Identity During Menstruation

The gender of women's partners is important because female companions extra regularly accepted menstrual intercourse more than girls' male partners. This means that bisexual ladies often chose male companions who saw menstruation as eroticized. further research around the same time confirming bodily techniques in lesbian partnerships should be helpful, specifically considering lesbian relationships have been determined to be extra satisfying, egalitarian, empathetic, and higher in choosing to fight as opposed to heterosexual relationships (Ussher and Perz, 2008), as well as searching approximately which men help female character affirmations. It learns in an unlimited way about the offerings of contemporary literature on sexuality, menstruation and masturbation. First, little research has immediately examined women's qualitative emotions about menstrual sex (Allen and Goldberg, 2009, an amazing exception, although they used a heterosexual college sample and no longer questioned race). Studies have typically omitted material on women's ideas, attitudes, feelings, sensations, and rationalizations, preferring instead to explore approximate frequencies and behaviors. Qualitative strategies allow for a deeper, extra textured interrogation of these components of women's lives. 2d, although it finds nuance in the vast majority of women's dire attitudes closer to menstrual intercourse—layering together their disgust, emotional hard work, and associated aversion—many women have successfully subverted anti

menstrual attitudes by viewing menstruation as lovely and erotic. This discovery approximately offers qualitative insight into the internal frameworks that ladies arise in opposition to societal norms that require them to keep menstruation hidden and secret. Affirmations of girlhood happen regularly, regardless of dire normative social pressures. whether or not this constitutes a feminist focus remains an open question, although the basis for feminist ideals is considered in the open-ended responses (e.g., Edie's suggestion that she has been "brainwashed"); undoubtedly, feminist consciousness predicted better body photography and mitigation by physical techniques (Murnen and Smolak, 2009; Peterson et al., 2006), and all three "revolt" comments on this finding were made approximately in the manner of a feminist woman. moreover, this study allows connecting the dots between attitudes towards menstrual sex and various additives of figure confirmation including leisure time masturbation; moreover, girls can subvert norms of body shame in several areas of their lives. although limited in scope and element, a link between menstrual intercourse and masturbation has emerged. The quest for destiny should determine what specific social attitudes might be associated with these superior or sustainable views (eg, rejection of fake orgasms, rejection of shaving norms, acceptance of natural or home births, rejection of psychotropic drugs, preemption of fatness, etc.). these connections can also expand ideas about our bodies and sexuality. girls who feel a lot less embarrassed about their periods may additionally have a special remedy with sexuality in a familiar environment (Schooler et al., 2005), while stories of masturbation may additionally improve body image (as a result, dealing with the wonderful toe dip literature – (Coleman, 2002). women on this discovery approximately should, and often did, resist the terrible 978 B FAHS characterization of their bodies as disgusting, disgusting, dirty and shameful as an alternative growing new narrative of validation and help. further research is needed to determine which women are better at confronting cultural constructions of girls' bodies as disgusting and how they proceed to propagate these preferential narratives. understanding approximately the connections between social identities, body image, and narratives of shame can change our perception of how particular ladies are otherwise affected by the method of these societal norms. furthermore, it can help valid social, mental, and public coverage rules for body photographs (eg, eating illness remedies, academic interventions, psycho therapeutics means, medical interventions, and body activism). In addition, presumably exceptional social identities could also contribute to attitudes closer to menstrual intercourse, as socioeconomic grandeur, geographic location, and academic records likely influence girls' evaluations of their bodies. academic experience depends on the fact that women's research orders promote better feminist popularity among female university students (Henderson-King and Stewart, 1999; Stake and Rose, 1994) and feminist consciousness is immediately associated with taller body photography (Murnen and Smolak, 2009; Peterson et al., 2006). social type additionally influences girls' body perceptions (Fahs and Delgado, in press; McLaren and Kuh, 2004), suggesting that it likely additionally influences menstrual attitudes. similarly, life news certainly affects women's relationships with their bodies, as sexual assault (Campbell and Soeken, 1999), parental divorce (Billingham and Abrahams, 1998), and pregnancy and publishing-pregnancy (Clark et al., 2009) predict a worse figure. photo. future research may also need to look at whether or not sexual assault, abortion, divorce, pregnancy, and publicized pregnancy have an impact on women's conceptions of menstrual intercourse. several limitations are noted. First, although a framework was established for several patterns—in addition to styles related to race, sexual identification, and masturbation—quantitative research should otherwise address these contexts, presumably placing women on a continuum for each dimension. even though it discovers approximately researched race and protects many shaded girls from various backgrounds, future qualitative paintings may also want to shift right now to

communicate more about women's minds about how race and sexual identification relate to their sexuality, bodies picture and think approximately menstrual intercourse. moreover, the sample may have over-selected those who were more fascinated by sexuality who were much less ashamed of their sexuality. ladies occasionally avoid seeking sex as an invasion of privacy (Boynton, 2003) and may additionally narrate their sexual studies about the dreams and needs of their (male) companions (McClelland, 2010). In summary, although this finding roughly indicates that most girls felt negatively about menstrual sex—as a result of confirming common cultural assumptions about menstruation as dirty and shameful—many ladies resisted such characterizations through alternative erotic menstruation and, in some cases, they submit their bodies to special processes (e.g. masturbation). women's partnerships with girls and (some) men can function as important sites for such resistance. further, 69.

Sex During Menstruation: Race, Sexual Identity

The finding that heterosexual identification more than heterosexual exercise is thought to be associated with bad attitudes closer to menstrual sex provides a curious interpretation of gender, sexuality, and identity. a significant portion of the paintings remains to facilitate girls' appeal and embrace of their bodies, especially around frequent cultural taboos that include menstruation. Studies must continue to trace—both qualitatively and quantitatively—the interaction between pride, sexuality, feelings, identities, and social justice.

Conclusion

Vaginal intercourse or non-coital sexual exercise primarily based on the consequences of the modern view of orgasm in the course of menstruation will increase the risk of endometriosis in women of all reproductive ages. This finding raised compelling issues and warrants similar investigations to better understand the mechanism of endometriosis occurrence in such cases.

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