

# Menstruation Cycle of a Women & its Orthodox Approach

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**ABSTRACT:** *A phenomena peculiar to girls is menstruation. However, taboos and stereotypes which exclude women from many aspects of socio-cultural life have often surrounded it. In India, until date, the subject has been a taboo. In many cultures, certain menstrual taboos influence the emotional condition, mind-set and lifestyle of girls and women and, most significantly, wellbeing. The problem is further exacerbated by the degree of awareness and comprehension of puberty, menstruation, and reproductive health of the low girls to overcome the socio-cultural taboos and values of menstruation. Therefore, in combating these challenges, there is the need to adopt a strategic strategy. The current paper aims to explore the misconceptions related to menstruation that are widespread in India, their effect on women's lives, the importance of tackling these problems in primary care, and a brief overview of different methods to overcome them.*

**KEYWORDS:** *Menstruation; Myth; Orthodox; Taboo; Women.*

## INTRODUCTION

The normal phase of the menstrual period through which blood exits into the vagina from the uterus is menstruation. It is a normal phenomenon that typically takes place in girls between the ages of 11 and 14 and is one of the markers of the start of puberty in girls. This has still been shrouded in many cultures by mystery and misconceptions, despite being a phenomena special to children. Taboos around menstruation preclude from certain facets of social and cultural life women and children. Many of these are beneficial, but others have potentially detrimental effects[1].

In addition, in the Hindu religion, when menstruating, women are forbidden from engaging in daily life. She must be "purified" before she can return to her family and her life's day-to-day duties. Scientifically, though, it is understood that ovulation accompanied by a lost risk of birth is the real cause of menstruation, which occurs in leakage from the endometrial vessels and is followed by planning for the next period. There is, thus, no need to continue with this idea that menstruating women are "impure"[1].

In their everyday lives, many girls and women are subject to prohibitions merely because they are menstruating. The main restriction for urban girls is not entering the "puja" room, whereas the main restriction for rural girls during menstruation is not entering the kitchen[2].

Menstruating girls and women are often restricted from prayer offerings and holy books being touched. The traditional traditions about impurity linked with menstruation are also the fundamental basis for this myth. It is further thought that menstruating women are unhygienic and unclean and can thus contaminate the food they cook or treat[2].

In some parts of India, during menstruation, some stringent dietary prohibitions are often followed, such as sour foods such as curd, tamarind, and pickles are generally avoided by menstruating ladies. It is assumed that the menstrual flow would be interrupted or halted by certain foods. As far as the exercise is concerned, several studies in India and elsewhere have shown that many teenage girls assume that exercise/physical activity during menses aggravates the dysmenorrhea while it can help alleviate the symptoms of premenstrual syndrome and dysmenorrhea and relieve bloating in menstruating women during real exercise. Exercise also allows serotonin to be released, making one feel a lot better[3].

Perceptions of Hinduism in some parts of India depend on notions of purity and waste. It is assumed that bodily excretions are polluting, as are the bodies when making them. Both women incur contamination by the biological cycles of menstruation and reproduction, irrespective of their social caste. The most prevalent means of purification is known to be water[3].

A main issue, therefore, is the safety of water bodies from such contamination, which is the actual embodiment of Hindu deities. This illustrates the potential explanation why, particularly for the first few days of their menstrual cycle, menstruating females are not able to take a bath. It is thought that if a child or

a woman touches a cow during her time, the cow will become infertile, causing girls to equate curse and impurity with their own bodies[4].

The first point of touch for the diagnosis of common menstrual complications and other related reproductive morbidities in the communities of their group is primary care physicians. Many of the treatments have direct effects on sexual health during menstruation. For example, not bathing during menstruation can lead to a compromise in the girl's hygiene and hence lead to infections of the reproductive tract[4].

Therefore, a primary care practitioner must be familiar with popular misconceptions relating to menstruation that are widespread in his or her culture and approach the person holistically by discussing them as well. Otherwise, the issue could be resolved for a time, but with increasing severity, it will begin to recur[4].

## DISCUSSION

For about a fifth of her fertile life, the average woman can menstruate. Yet, there are many religions that retain primitive ideas and opinions about this common phenomenon to this day. We will include a summary of the beliefs of menstruating women expressed by five of the main religions in the world in this article[5].

The parallels between the major religions over their menstrual beliefs are striking. While Judaism influenced Christianity and Islam, Hinduism influenced Buddhism, and more modern religions were influenced by primitive religions, it is nevertheless interesting to find that common taboos remain across religions and cultures. Isolation, withdrawal from religious services, and restraint from sexual activity are some of the most consistent themes[6].

Across most tribal religions, the idea of 'menstrual huts' can be found. Many of the so-called 'new' sects also forbid women from entering temples for worship by menstruating women. "Due to their "impure" status, menstruating women may already feel separated from other persons. Many would choose to turn to their faith during this period of alienation. Women can feel much more alienated without being able to access temples (or even to pray privately, in some religions)[7].

The notion of impurity is a second consistent trend across denominations. The menstruating woman is seen by every major religion as impure, despite the fact that there is nothing intrinsically impure about the process. Some religions see impurity as solely spiritual; others are also afraid of physical danger and hurt[8].

Biases against women reflect thoughts towards menstruation. A lack of awareness reveals the nature of some of the taboos discussed in this paper; many have no real connection to menstruation. Understanding the religious roots of menstruation biases will assist feminists when they combat toward cultural stereotypes[9].

## CONCLUSION & IMPLICATION

The results of the study show many behaviours and societal pressures correlated with menstruation, theories and stereotypes, the adaptability of teenage girls to it, their response, family reaction, recognizing the significance of menstruation, and the improvements that arise in their after-menarche lives.

The results indicate that the social position of the family and the schooling of parents and girls determines and impacts teenage girls' menstrual practice. Nevertheless, menstrual rituals are guided by religion, ethnicity, culture, and age-old traditions in many populations and families. The results also suggest that girls have been receptive and conscious of their wellbeing, which reflects a positive shift in girls' menstruation outlook. Menstruation is being viewed as a very natural body feature by a lot of girls today.

There are significant questions about the health of female teenagers in India and the issue is further increased by social and cultural activities. Although many social and cultural practices are clinically justified, those practices which adversely affect the health of individuals, especially girls, need to be questioned and discouraged. Many age-old values and traditions have been articulated for centuries, but it is scarcely understood that many of them have become obsolete today.

Instead of speaking to teenage girls on the best hygienic habits related to menstruation, we are immersing them in myths and culture. We purposely make teens stand on the crossroads by blindly following certain

cultural traditions. Therefore, it is necessary to improve and remove healthy menstrual hygienic practices among girls from untrue perceptions, irrelevant practices, and menstrual-related customs.

Mothers should, regardless of their educational level, come out of their culture of silence, connect, and develop positive relationships with their children. Menstruation only requires a correct understanding of sanitation and good procedures. Menstruation is nothing but a very natural biological occurrence, and because of this virtue, young girls should recognize that they only have the capacity of procreation.

Adolescents need not be curbed by menstrual taboos, but better prepared for their greater obligations. The study concludes that menstruation-related cultural and social behaviours rely on the schooling, mood, family climate, history, and belief of girls. The report illustrates and suggests the need for young girls to provide health and grooming services.

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