



## **A study on men's and women's attitude and belief towards the Menstrual cycle**

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### **ABSTRACT:**

**Men's Knowledge and Perspectives on Menstruation** Research show that men and women often do not converse freely about menstruation. Shame, taboos and myths associated with menstruation silence the conversation. Silencing conversations about menstruation have negative consequences on women, including: objectification of women's bodies, stereotyping of women as physically, morally and emotionally inferior to men and to extreme cases women losing their uterus due to unhygienic means of menstrual management. On the one hand, not addressing menstruation openly has devastating consequences on women but on the other hand, most men seem oblivious about the impacts on women. Therefore, it is important to engage in open dialogues about menstruation because research have found that such acts empower women and for men, it helps them to understand the construction of societies at a deeper level. I argue that despite considerable development in Science improving understanding of human biology, men in general do not have enough knowledge about menstruation and its effects on women. It was found that most participants do not have adequate knowledge about biological process of menstruation. Menstruation was also supposed to be a women's issue hence not important for men to understand it. This thesis will contribute to narrowing a gap in literature available on the topic.

### **I.INTRODUCTION MENSTRUATION:**

“The process in a woman of discharging blood and other material from the lining of the uterus at intervals of about one lunar month from puberty until the menopause, except during pregnancy”.

It is a biological phenomenon laden with cultural

implications. Individuals do not experience the body in a socio-cultural vacuum. In turn, women's interpretations of the physiological and hormonal changes associated with menstruation cannot be understood outside of the social and historical context in which they live, which is influenced by the meaning ascribed to these menstrual changes by medical discourses. Throughout history, menstruation has been assigned roles that ranged from defining a woman's status and social role to being seen as a curse that all women had to endure. It is this positioning of the female reproductive body as inadequate and needing to be controlled, and of menstruation as a site of madness and debilitation, which provide the framework for women to interpret changes associated with menstruation as pathological symptoms. For centuries, both medicine and religion have methodically devalued the roles assigned to females and excluded women from power in society through patriarchal beliefs about the female reproductive body. This is still evident in many cultures and religions today.

All over the world women are encouraged by culture and religion to avoid certain activities such as cooking, working, praying and having sexual intercourse while menstruating, as they are considered to be in a state of uncleanness. In many societies menstruation also encompasses an element of secrecy, where, although menarche may be celebrated as a developmental milestone, menstruation is regarded as something about which women should always be discreet. These restrictions during, and the secrecy surrounding menstruation, may in turn, impact negatively on womanhood by essentially assaulting the women psychologically, degrading their self-image and self-esteem, creating a feeling of shame and undermining the physiological significance of menstruation.

## II. TRADITIONS AND TABOOS

### Islam

Islam prohibits sexual contact with women during menstruation in the 2nd chapter of the Holy Quran. Women are exempted from Salah (prayer). They are also prohibited from fasting and obligatory fasts of Ramadan are to be performed during other days. During menses pilgrimages are allowed; however, circumambulation of the Kaaba is prohibited and is to be performed during other times.

### Judaism

The laws of Niddah in Judaism may ban certain actions during menstruation (such as sexual intercourse in some movements of Judaism) or rituals performed at the end of each menses (such as the *mikvah*). Some traditional societies sequester women in residences called "menstrual huts" that are reserved for that exclusive purpose.

### Hinduism

In Hinduism, it is also frowned upon to go to a temple and do *pooja* (i.e., pray) or do *pooja* at religious events if one is menstruating. Saraswati, the Hindu goddess of knowledge, is associated with menstruation; the literal translation of her name is "flow – woman". Metaformic Theory, as proposed by cultural theorist Judy Grahn and others, places menstruation as a central organizing idea in the creation of culture and the formation of humans' earliest rituals.

### Christianity

Although most Christian denominations do not follow any specific or prescribed rites for menstruation, Western civilization, which has been predominantly Christian, has a history of menstrual taboos, with menstruating women having been believed to be dangerous

### Secular culture

Anthropologists, Lock and Nguyen (2010), have noted that the heavy medicalization of the reproductive life-stages of women in the West, mimic power structures that are deemed, in other cultural practices, to function as a form of "social control". Medicalization of the stages of women's lives, such as birth and menstruation, has enlivened a feminist perspective that investigates the social implications of biomedicine's practice. "Cultural analysis of reproduction attempts to show how women...exhibit resistance and create dominant alternative meanings about the body and reproduction to those dominant among the medical profession."

### Other

In some parts of South Asia, women are isolated during menstruation. In 2005, in Nepal, the Supreme Court abolished the practice of *chhaupadi*, keeping women in cow-sheds during menstruation.

## III. OBJECTIVES OF THE STUDY

To find out the factors influencing for superstitious belief

### IV. SCOPE OF THE STUDY

- Through this study, we can know about the factors which influencing for superstition mostly. It will useful to create positive thought towards menstruation

### V. LIMITATION OF THE STUDY

- Respondents felt like the topic as controversial one. So they didn't felt comfort to answer for the question

- Respondents hesitate to react towards questionnaire

## VI. LITERATURE REVIEW:

Women are oppressed in almost all societies of the world. The oppressive situation of women makes issues related to women secondary to those of men. In this literature review I focus on how taboos, myths and shame associated with menstruation affect men's and women's learning of the topic.

Menstrual myths and taboos are global. Menstrual myths and taboos exist in one or the other form all around the world. The belief that menstruating women attract bears have led the United States government to warn against menstruating women from hiking in bear country (Eldred, 1998). Myths exist to extremes: in Australia, it is believed that if a menstruating women touches a man, he will die (Frazer, 1963) and in India, a myth prevails that used menstrual cloth possesses an evil quality and if men see the cloth, dry or otherwise, they could go blind (Garg, Goyal and Gupta, 2011). In India and Nepal, there is a belief that menstruating women should not touch plants or food, otherwise they will rot. In many cultures, menstruating women are subject to exclusion and isolation (Knight, 1991). The taboos are followed not just in developing countries like India, Uganda, Nigeria and Congo but also developed countries like Venezuela, Costa Rica, New Zealand, Italy, Australia, the United States of America and the United Kingdom (George, 2012; Eldred, 1998; Frazer, 1963).

Most men and women have negative attitudes towards menstruation. Roberts et al.'s research, also known as tampons versus hair clip research, was conducted among 32 female and 33 male, mostly Caucasian university students in America. The participants of this research interacted with a female subject who accidentally dropped either a tampon or a hair clip out of her handbag. The research aimed to find out how participants evaluated

subject's competence and likeness and also how they maintained physical distance depending on whether a tampon or a hair clip was dropped. Dropping of a tampon or a hair clip suggested the subject's menstrual status. Conclusions of this research demonstrated that dropping a tampon led to lower evaluations of the subject's competence, decreased liking for her and a marginal tendency to avoid sitting close to her. Furthermore, gender schematic participants responded to the reminder of menstruation with increased objectification of women in general, an effect the researchers viewed as an effort to "protect" culturally sanitized views of the feminine. This research showed that negative attitudes towards menstruation exist even among young and presumably openminded American college students.

## RESEARCH METHODOLOGY

### RESEARCH DESIGN:

- A Master plan that specifies the methods and procedures for Collecting and Analysing needed information.
- A Research Design is a framework or Blueprint for conducting the Marketing Research Project.

### DESCRIPTIVE RESEARCH:

Descriptive research is used to describe characteristics of a population or phenomenon being studied. it involves the description, recording, analysis, and interpretation of the present nature, composition or processes of phenomena.

- It is a fact finding investigation with adequate Interpretation.
- It focuses on particular aspects or dimensions of the Problem studied.

### SAMPLE DESIGN

Sampling is the process of selecting a sufficient number of elements from the population. A Sample Design is a definite plan for obtaining a sample from the sampling frame. It refers to the technique or the procedure the researcher would adopt in selecting some sampling units from which inferences about the population is drawn.

### CONVENIENCE SAMPLING

**Convenience sampling** is a non-probability **sampling** technique where subjects are selected because of their convenient accessibility and proximity to the researcher.

## VII.DATA COLLECTION METHOD

### PRIMARY DATA

These are data which are collected for the first time directly by the Researcher for the Specific study undertaken by him. In this research primary data are collected directly from the Respondent by using Questionnaire.

### SECONDARY DATA

These are data which are already collected and used by someone preciously. In this research review of Literature, Details of the industry are collected from the Internet.

## SAMPLING SIZE AND TECHNIQUE

### SIZE OF THE SAMPLE

- Sample size is 130.

### SIMPLE PERCENTAGE METHOD

The percentage method is used for comparing certain feature. The collected data represented in the from of tables and graphs in order to give effective visualization of comparison made.

$$\text{Simple Percentage} = \frac{\text{No of respondents}}{\text{Total No of Respondents}} \times 100$$

### HENRY GARRETT RANKING

Garrett's ranking technique to find out the most significant factor which influences the respondent, Garrett's ranking technique was used. As per this method, respondents have been asked to assign the rank for all factors and the outcomes of such ranking have been converted into score value with the help of the following formula:

$$\text{Percent position} = 100 (R_{ij} - 0.5) N_j$$

Where  $R_{ij}$  = Rank given for the  $i$ th variable by  $j$ th respondents

$N_j$  = Number of variable ranked by  $j$ th respondents.

## VIII.DATA ANALYSIS

### PROFILE OF THE RESPONDENTS

Respondents (130 members) who participated in the research are from diversified background with gender, age group, marital status and educational qualification. The details of their profile are presented in table

**TABLE 1:**

Details of the Respondents		No. of Respondents	Percentage
Gender	Male	59	45%
	Female	71	55%
	Total	130	100
Age Group (in Years)	Below 20 years	6	4%
	21-30 years	45	35%
	31-40 years	54	42%
	Above 40 years	25	19%
	TOTAL	130	100
Marital Status	Married	63	48%
	Unmarried	67	52%
	Total	130	100
Educational Qualification	Schooling	53	41%
	UG Degree	20	15%
	PG Degree	12	9%
	Uneducated	45	35%
	TOTAL	130	100

education qualification is school level, 15% of the respondents education qualification is UG degree, 9% of the respondents education qualification is PG degree, and 35% of the respondents have no education qualification

### RANK THE PROBLEM FACED BY THE RESPONDENTS TOWARDS WELFARE

**TABLE 2:**

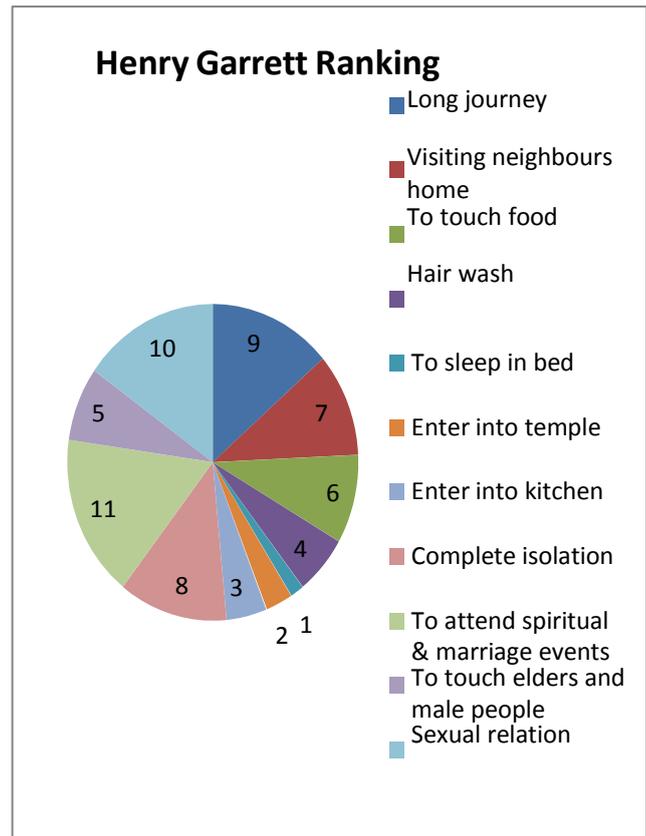
S.NO	FACTORS	MEAN SCORE	TOTAL	RANK
1	Long journey	309	3090	9
2	Visiting neighbours home	407	3663	7
3	To touch food	466	3728	6
4	Hair wash	391	4301	4
5	To sleep in bed	806	5642	1
6	Enter into temple	812	4872	2
7	Enter into kitchen	928	4640	3
8	Complete isolation	1111	3333	8
9	To attend spiritual & marriage events	1153	1153	11
10	To touch elders and male people	1052	4208	5
11	Sexual relation	1149	2298	10

## 1.INTERPRETATION

From this table it evident that respondents of male are 45% and the female are 55%. 4% of the age group are under Below 20 years, 35% of the age group are under the year of 21-40, 42% of the age group are under 31-40 years Above 40 years(19%) . Majority of the respondents are Unmarried (52 percentage).

## 2. INTERPRETATION

From this study, it find that “sleeping in bed” is ranked as no.1 in menstruation superstition taboos with total score of 5642 , “Enter into temple” is ranked as no.2 with total score of 4872,“enter into kitchen” is ranked as no.3 in menstruation superstition taboos with total score of 4640, “hair wash” is ranked as no.4 in menstruation superstition taboos with total score of 5642, “To touch elders and male people” is ranked as no.6 in menstruation superstition taboos with total score of 4208 ,“To touch food” is ranked as no.7 in menstruation superstition taboos with total score of 3728,“Visiting neighbours home” is ranked as no.8 in menstruation superstition taboos with total score of 3663,“Long journey ” is ranked as no.9 in menstruation superstition taboos with total score of 3090,“Sexual relation” is ranked as no.10 in menstruation superstition taboos with total score of 2298,“To attend spiritual & marriage events” is ranked as no.11 in menstruation superstition taboos with total score of 1153.



## IX.SUGGESTIONS:

- Superstitious practices shouldn't spread generation to generation.
- There should be awareness and education about the menstruation and they should try to accept that it is a biological changes.

## X.CONCLUSION

According to the result of this study that indicated the menstrual superstition belief men's and women's. This study may helpful to aware about menstruation. Women should intake a healthy food during that time. Untouchability should be avoided. And this study gave suggestion to get out from this taboo.

## XI.REFERENCES

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- Speroff L.,Fritz MA.Clinical gynecologic endocrinology and infertility;Lippincott William and wilkins;2005.

## **XII.WEBSITES**

- <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4408698/>
- [http://www.wsscc.org/sites/default/files/publications/kirk-2006-menstruation-kit\\_paper.pdf](http://www.wsscc.org/sites/default/files/publications/kirk-2006-menstruation-kit_paper.pdf).
- <http://www.matrika-india.org/Research/MythicOrigins.html>