

Cultural Myths and Practice Followed During Menstruation in Chengalpattu District- an Observational Study

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Cite this paper as: Ashish Mathew A, S.F. Mariyam Farzana, T.N. Suresh, Arvind M, Prithiha V, (2025) Cultural Myths and Practice Followed During Menstruation in Chengalpattu District- an Observational Study. *Journal of Neonatal Surgery*, 14 (2), 6-17.

ABSTRACT

Background: The process of menstruation is still maintained under the door of secrecy in many regions of India, during the days of menstruation the women are restricted from their daily activities. such as not entering the puja room, not entering the kitchen, they should not offer prayers and touch holy books, they also believe that, since menstruating women are impure and un hygienic they are not allowed to prepare food.

Aim & Objective: In Asian continent women during menarche days are contemplated as impure because of taboos and cultural belief. This study will chart out the pyramidal concept of knowledge, hygiene and taboos being followed by the current generation women in urban zone. This study also looks forward in creating awareness about the myths which is eradicated, but still being followed unknowingly in many parts of India.

Methodology: It is a Cross-sectional study conducted in Chengalpattu district with a sample size of 549. The women attained menarche reside in mariamalai nagar were recruited, on parallel the women with any gynecological condition were excluded out of the study. The participants' demographic data and menstruation history were collected, then a structured questionnaire was used to analyze the knowledge, taboos and level of hygiene. The collected data were statistically analyzed.

Outcome Measure: Structured questionnaire.

Results& Conclusion: The consequences of menstrual myths significantly reduce women quality of life, limits their productivity inputs to the society at some extent women go unnoticed. This study also request government of tamil nadu to initiate medical campaign in rural areas in finding out the cultural myths which are still followed in many parts of Tamil Nadu which binds the women under a shelter in inhibiting them from growing in their career and creating awareness among them , so that people's perception can be changed and women can play a exceptional role in taking care of family in creating a myth free and harmonious tamil nadu.

Keywords: Menstruation, Awareness, Cultural Rituals, Cultural Myths, Metropolitan City, Urban Population.

1. INTRODUCTION

The Menstruation is a natural biological process that transforms the life of women from puberty to adolescence, which occurs between the age of 13 – 50 years. The early phase of menstruation commences at the age of 11- 14 years. During every month, the menstruation occurs due to missed chance of pregnancy as a result of bleeding from endometrial vessels followed by preparation for the forthcoming cycle. The menstrual pain is worse than the labor pain in which a women on average experience during 400 menstrual periods before menopause in her lifetime on parallel the psychological conditions such as mood swings, anxiety, and depression play a dominant role during the phase.

In India, menstruation is a clouded topic, it has also meant to be maintained at the doors of secrecy because women during the days of menstruation are considered as dirt and impure. Ever since the Vedic times it has been declared menstruation as a part of indras guilt of killing a Brahmana that women had taken upon themselves.¹ In India still the girls on menstruating days are detested from their daily activities such as offering prayer, touching holy books and preparing food for their family.

Kumar and Srivastava et al 2011 depict that women are contraband from preparing food during menstruation because the body might emit a specific smell or rays which turns preserved food into a hazard.² The heart wrenching part is still in some parts of India women bury their menstruating clothes to avoid black magic by witchcraft because the perception of people in India believe menstruating blood is perilous.^{3,4} In India, 23% of menstruating women are abandoned from schools⁵. According to the wealth categorization of India depicts 33.47% are still in poverty line, those who survive in a single shelter on parallel in most of the government or middle-aged schools doesn't provide proper sanitization facilities which directly affects the hygiene of menstruating women, In India 77% of menstruating women use recycle cloth during menstruation, on parallel 88 % of women use ashes, newspaper, dried leaves, husk⁵, as a consequence it leads to severe reproductive tract infection, abnormal vaginal discharge and other menstrual related health conditions. In India, peculiarly on southern side, the menstruation is being celebrated as an eminence event, but whereas followed by the women becomes untouchable on the days of menstruation.

Horoscopes plays a crucial role which predicts the future of the women, for example if the girl attains puberty on Monday, the girl will be eminently chaste. Tuesday is not favorable, as she is likely to be a widow early in her days of wedlock. If Wednesday, she will be wealthy⁶. Thursday is good, too, for she bids fair to be virtuous. Friday is not considered auspicious. Saturday and Sunday are also bad days as she runs the risk of being poor, along with muhurta such as Morning is best. After mid-day, not so good⁶. Some peculiar traditions which are followed, such as animals are not allowed to eat left over food from the plate of menstruating women, they shouldn't see men especially on the days of Sabarimala, the menstruating girls are banished from their house as she is being considered as impure.

Menstruation is a good sign of biological factors which predicts that a woman is ready for the next phase of life in carrying the future generation of a family, The girls are mentally immature and unstable during the initial period of menarche, so they accept the cultural rituals without any restrictions, as days go by those cultural restrictions impact their daily living and push them into a den of depression. This study will chart out the pyramidal concept of knowledge, hygiene, and taboos being followed by the current generation of women in urban zones. This study also looks forward in creating awareness about the myths which is eradicated by forefathers, but still being followed unknowingly during the phase of menstruation.

2. METHODOLOGY

Study Desing And Study Settings

It is a cross sectional design to determine the cultural myth and practice followed in the metropolitan cities, the study was conducted from September 2022 to February 2023 which was reported in accordance with the strobe Guidelines, The need and procedure of the study was explained and an informed consent was obtained and thumb impression was taken from those illiterate who cannot do so after reading the consent form. In Chengalpattu district, the study setting was further narrowed down to a particular town maraimalai nagar. The Maraimalai Nagar is the Head quarters town of Chengalpattu taluk in Kancheepuram District. Maraimalai Nagar town is located in the south direction at a distance of 81 km from chennai. It is situated at 12°41'30" latitude and 74°58'00" longitude and 28m elevated from M.S.L. There is no any Heritage Back ground for this town. This Town is formed and named as Maraimalai Nagar for the remembrance of Maraimalai Adigalar. Hence it is named Maraimalai Nagar. According to 2011 census, Maraimalai Nagar had a population of 81,872 with a sex-ratio of 953 females for every 1,000 males, much above the national average of 929. A total of 8,821 were under the age of six, constituting 4,555 males and 4,266 females. There was a total of 31,926 workers, comprising 329 cultivators, 732 main agricultural labourers, 853 in house hold industries, 25,637 other workers, 4,375 marginal workers, 71 marginal cultivators, 191 marginal agricultural labourers, 164 marginal workers in household industries and 3,949 other marginal workers.

Study Population And Sample Size

The source of population was all the women who attended menarche between the age group 13- 50 years of age, the women both literate and illiterate were included. The women with any gynaecological condition, pregnant women, were excluded.

The power calculated sample required for this study was estimated using the formula for single population proportion and the following assumptions; a 5% level of significance, an expected frequency of MSDs of 50% was used since there were lack of similar regional studies, $Z=1.96$ critical values with 95% CI (confidence intervals), and a marginal error of 5% (d). The equated power sample was 549. At the site level simple random sampling lottery method was used to recruit the participants.

Data Collection Tool

The questionnaire consist Two section, in section A the participants demographic data were collected followed by in section B a questionnaire which illustrates the perception of knowledge on cultural myths and practice were analyzed 15. The survey was conducted in diverse methods, through phone calls, Google Forms, and surveys on streets. The collected data were statistically analyzed using SPSS Software.

3. RESULT

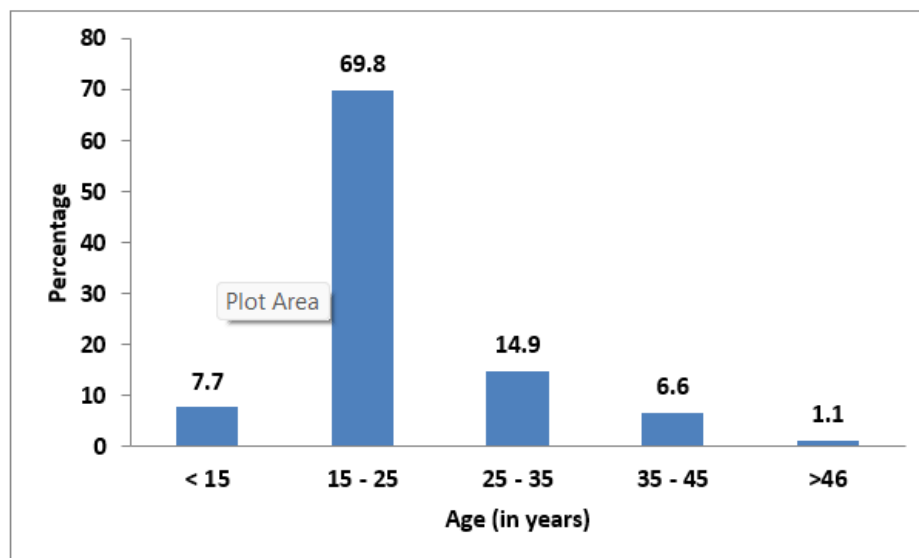
Table I - illustrates The Demographic Data In Accordance To Age

Age	Frequency	Percentage	Mean $\pm$ SD	Min - Max
<15 Years	42	7.7	23.03 $\pm$ 6.858	3 - 48
15 - 25 Years	383	69.8		
25 - 35 Years	82	14.9		
35 - 45 Years	36	6.6		
> 46 Years	6	1.1		
Total	549	100.0		

Table i illustrates the participants age categorization in which , below 15 years of age were 7.7 % , the participants between 15- 25 years were 69.8%, 25- 35 years were 14.9%,35- 45 years were 6.6% and above 46 years were 1 percentage.

BAR DIAGRAM I

Shows The Representation Of Demographic Data In Accordance To Age



Bar diagram i illustrates the participants age categorization, below 15 years of age were 7.7 % , the participants between 15- 25 years were 69.8%, 25- 35 years were 14.9%,35- 45 years were 6.6% and above 46 years were 1 percentage.

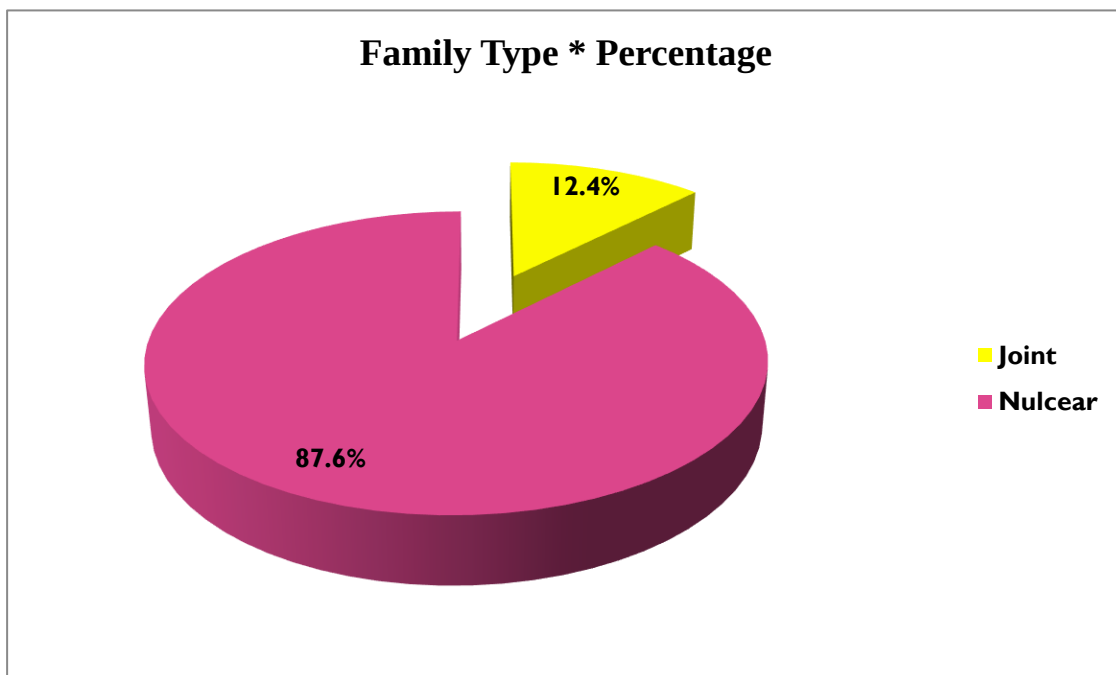
Tabel I - illustrates Participants Family Type

Family Type	Frequency	Percentage
Joint	68	12.4
Nuclear	481	87.6
Total	549	100.0

Table ii illustrates the participants family type, in which 12.4 percentage were joint family, 87.6 percentage were nuclear family.

BAR DIAGRAM II

Shows The Representation of The Participants Family Type



Bar diagram ii illustrates the participants family type, in which 12.4 percentage are joint family, 87.6 percentage are nuclear family.

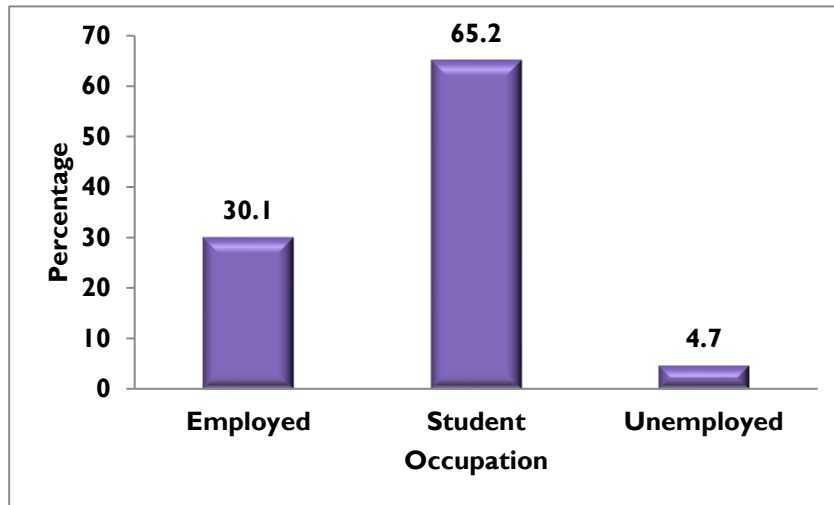
Table III - Illustrates The Participants Occupation

Occupation	Frequency	Percentage
Employed	165	30.1
Student	358	65.2
Unemployed	26	4.7
Total	549	100.0

Table iii illustrates the occupational status of women, in which 30 percentage were employed, 65.2 percentage were student and 4.7 percentage were unemployed.

BAR DIAGRAM III

Shows The Representation of The Participants Occupation



Bar diagram iii illustrates the occupational status of women, in which 30 percentage were employed, 65.2 percentage were student and 4.7 percentage were unemployed.

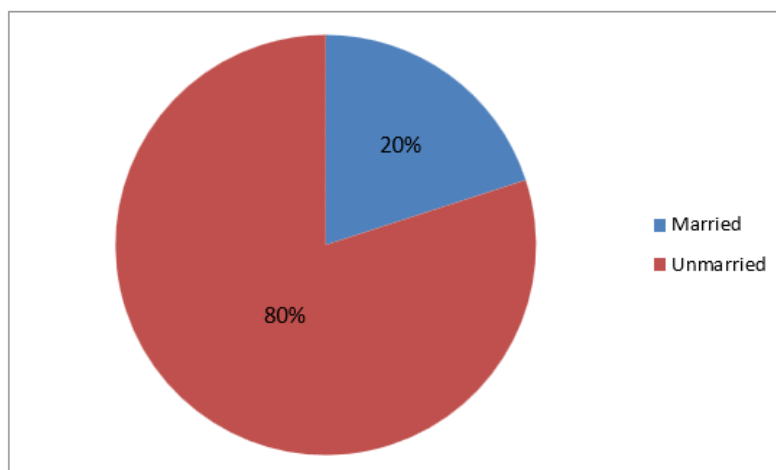
Table IV - Illustrates The Participants Marital Status

Marital Status	Frequency	Percentage
Married	110	20.0
Unmarried	439	80.0

Table iv illustrates the marital status of women in which 20 percentage are married and 80 percentage are unmarried.

4. BAR DIAGRAM IV

Shows The Representation of Participants Marital Status



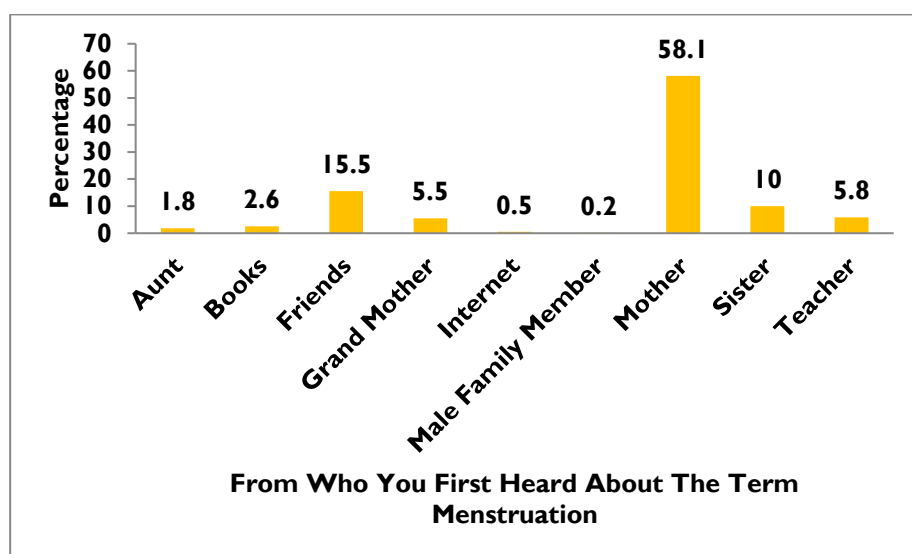
Bar diagram iv illustrates the marital status of women in which 20 percentage were married and 80 percentage were unmarried.

Table V - Illustrates The Participants Source Of Information About Menstruation

From Who You First Heard About The Term Menstruation	Frequency	Percentage
Aunt	10	1.8
Books	14	2.6
Friends	85	15.5
Grand Mother	30	5.5
Internet	3	.5
Male Family Member	1	.2
Mother	319	58.1
Sister	55	10.0
Teacher	32	5.8
Total	549	100.0

Table v illustrates the participants source of information about menstruation, 1.8 % from aunt, 2.6 % from books, 15.5 % from friends, 5.5 % from grand mother, 5 percentage from internet, 2 % from male family member, 58 % from mother, 10 % sister, 5 %from teacher.

BAR DIAGRAM V

Shows The Representation Source Of Information About Menstruation

Bar diagram v illustrates the source of information about menstruation , 1.8 % from aunt, 2.6 % from books, 15.5 % from friends, 5.5 % from grand mother, 5 percentage from internet, 2 % from male family member, 58 % from mother, 10 % sister, 5 percentage from teacher

Table VI - Illustrates The Participants Who Encourage Them To Practice Menstrual Restrictions

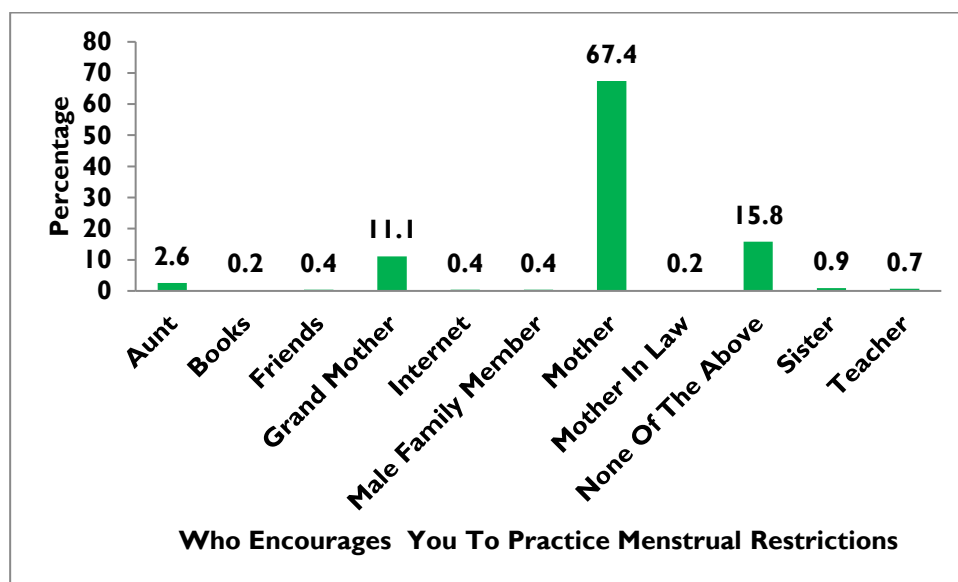
Who Encourages You To Practice Menstrual Restrictions	Frequency	Percentage
Aunt	14	2.6
Books	1	.2
Friends	2	.4

Grand Mother	61	11.1
Internet	2	.4
Male Family Member	2	.4
Mother	370	67.4
Mother In Law	1	.2
None Of The Above	87	15.8
Sister	5	.9
Teacher	4	.7
Total	549	100.0

Table vi the participants who encourage them to practice menstrual restrictions, 2.6 % from aunt, 2% from books, 4 % from friends, 11 % from grand mother, 4 % from internet. 4% from male family member, 67 % from mother, 2 % from mother-in-law, 9 % from sister, 7 % from teacher, none of the above were 15.8 %

BAR DIAGRAM VI

Show The Representation Of Participants Who Encourage Then To Practice Menstrual Restrictions



Bar diagram vi the participants who encourage them to practice menstrual restrictions, 2.6 % from aunt, 2% from books, 4 % from friends, 11 % from grand mother, 4 % from internet. 4% from male family member, 67 % from mother, 2 % from mother in law, 9 % from sister, 7 % from teacher, none of the above were 15.8 %

Table VII - Illustrates The Menstruation Myths Practiced

Questionnaires	No, I Can't	Yes, I Can	Not Applicable	Total
Offering Prayer	367 (66.8)	182 (33.2)	0 (0.0)	549 (100.0)
Visiting Temples/ Mosque/Church	390 (71.0)	159 (29.0)	0 (0.0)	549 (100.0)
Attending Marriage Or Other Functions	163 (29.7)	386 (70.3)	0 (0.0)	549 (100.0)

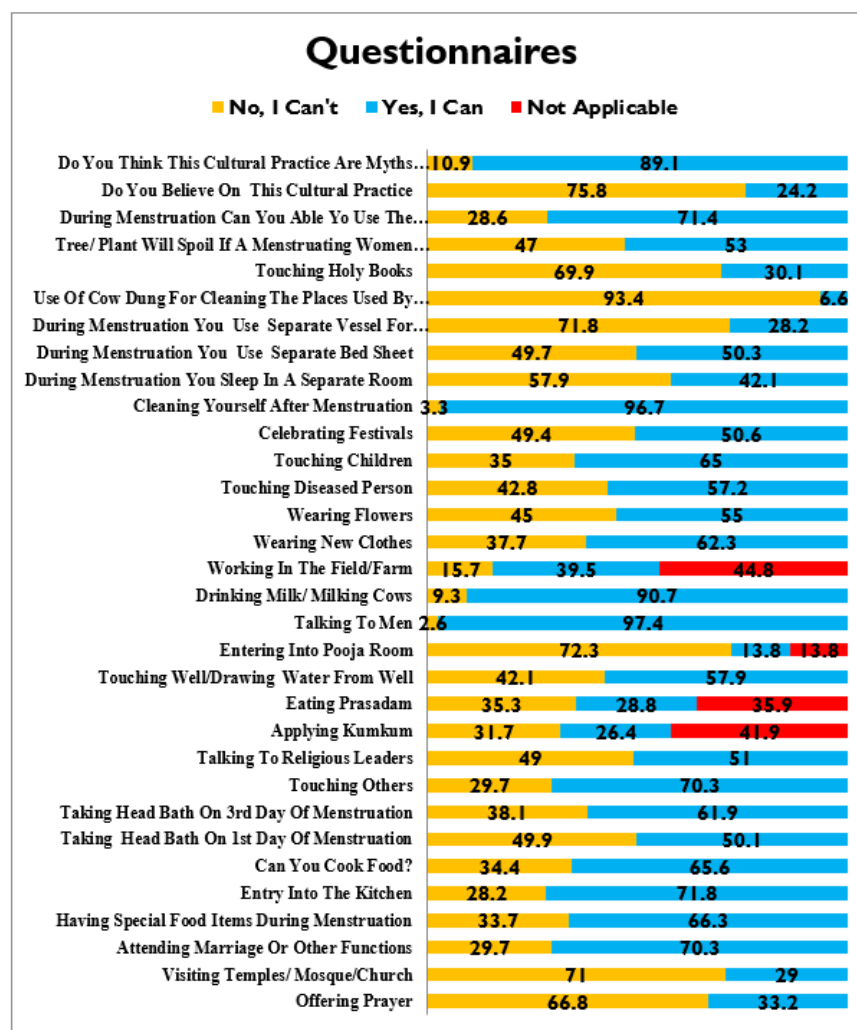
Having Special Food Items During Menstruation	185 (33.7)	364 (66.3)	0 (0.0)	549 (100.0)
Entry Into The Kitchen	155 (28.2)	394 (71.8)	0 (0.0)	549 (100.0)
Can You Cook Food?	189 (34.4)	360 (65.6)	0 (0.0)	549 (100.0)
Taking Head Bath On 1st Day Of Menstruation	274 (49.9)	275 (50.1)	0 (0.0)	549 (100.0)
Taking Head Bath On 3rd Day Of Menstruation	209 (38.1)	340 (61.9)	0 (0.0)	549 (100.0)
Touching Others	163 (29.7)	386 (70.3)	0 (0.0)	549 (100.0)
Talking To Religious Leaders	269 (49.0)	280 (51.0)	0 (0.0)	549 (100.0)
Applying Kumkum	174 (31.7)	145 (26.4)	230 (41.9)	549 (100.0)
Eating Prasadam	194 (35.3)	158 (28.8)	197 (35.9)	549 (100.0)
Touching Well/Drawing Water From Well	231 (42.1)	318 (57.9)	0 (0.0)	549 (100.0)
Entering Into Pooja Room	397 (72.3)	76 (13.8)	76 (13.8)	549 (100.0)
Talking To Men	14 (2.6)	535 (97.4)	0 (0.0)	549 (100.0)
Drinking Milk/ Milking Cows	51 (9.3)	498 (90.7)	0 (0.0)	549 (100.0)
Working In The Field/Farm	86 (15.7)	217 (39.5)	246 (44.8)	549 (100.0)
Wearing New Clothes	207 (37.7)	342 (62.3)	0 (0.0)	549 (100.0)
Wearing Flowers	247 (45.0)	302 (55.0)	0 (0.0)	549 (100.0)
Touching Diseased Person	235 (42.8)	314 (57.2)	0 (0.0)	549 (100.0)
Touching Children	192 (35.0)	357 (65.0)	0 (0.0)	549 (100.0)
Celebrating Festivals	271 (49.4)	278 (50.6)	0 (0.0)	549 (100.0)
Cleaning Yourself After Menstruation	18 (3.3)	531 (96.7)	0 (0.0)	549 (100.0)
During Menstruation You Sleep In A Separate Room	318 (57.9)	231 (42.1)	0 (0.0)	549 (100.0)
During Menstruation You Use Separate Bed Sheet	273 (49.7)	276 (50.3)	0 (0.0)	549 (100.0)
During Menstruation You Use Separate Vessel For Eating And Drinking	394 (71.8)	155 (28.2)	0 (0.0)	549 (100.0)
Use Of Cow Dung For Cleaning The Places Used By Menstruating Women	513 (93.4)	36 (6.6)	0 (0.0)	549 (100.0)
Touching Holy Books	384 (69.9)	165 (30.1)	0 (0.0)	549 (100.0)
Tree/ Plant Will Spoil If A Menstruating Women Touches It	258 (47.0)	291 (53.0)	0 (0.0)	549 (100.0)
During Menstruation Can You Able To Use The Washroom Which Others Also Use?	157 (28.6)	392 (71.4)	0 (0.0)	549 (100.0)

Do You Believe On This Cultural Practice	416 (75.8)	133 (24.2)	0 (0.0)	549 (100.0)
Do You Think This Cultural Practice Are Myths And Want To Eradicate From Society?	60 (10.9)	489 (89.1)	0 (0.0)	549 (100.0)

Table vii illustrates the cultural myth in which 66% of them stop offering prayer on the menstruation days, 71% of them stop visiting temples, mosques, and churches, 29.7 % of them hesitate to attend a marriage, 33.7 % of them never have any special food items, 71.8% of them are not allowed inside the kitchen, 65.6% are not allowed to cook food during menstruation, 49.1 % never take head bath on first day of menstruation on parallel 38.1% of them on third day of menstruation, 29.7 % of participants are restricted to touch others, 50 % of the women are not allowed to talk with religious leaders, 31.7 % of them never apply kungumam, 35.3 % never eat prasadam, 42.1 % never draw well from water, 73 % never enter to Pooja room, 2 % of them never used to talk with men, 9.7 % of them stop drinking cow milk 15.7% of them stop working in field or farm, 37.7 % of them never wear new clothes and 55% of never keep flowers, 57.2 % of them never touch diseased person, 35 % stop touching children, 50.6% never celebrate festivals that falls on their menstruation days, 42% of them sleep in separate room during menstruation, 28.2% of them use separate vessels for cooking, 70 % of them never touch any holy books during periods. The people's perceptions are to the extreme where 53% of them never touch plants/ trees during menstruation because they think the growth of the tree might spoil if a menstruating woman touches it, 28.1 % of people are not able to use the washroom which others use.

BAR DIAGRAM VII

Illustrates The Menstruation Myths Practiced In Chennai



Bar diagram vii illustrates the cultural myth in which 66% of them stop offering prayer on the menstruation days, 71% of them stop visiting temples, mosques, and churches, 29.7 % of them hesitate to attend a marriage, 33.7 % of them never have any special food items, 71.8% of them are not allowed inside the kitchen, 65.6% are not allowed to cook food during menstruation, 49.1 % never take head bath on first day of menstruation on parallel 38.1% of them on third day of menstruation, 29.7 % of participants are restricted to touch others, 50 % of the women are not allowed to talk with religious leaders, 31.7 % of them never apply kungumam , 35.3 % never eat prasadam, 42.1 % never draw well from water, 73 % never enter to Pooja room, 2 % of them never used to talk with men, 9.7 % of them stop drinking cow milk 15.7% of them stop working in field or farm, 37.7 % of them never wear new clothes and 55% of never keep flowers, 57.2 % of them never touch diseased person , 35 % stop touching children, 50.6% never celebrate festivals that falls on their menstruation days, 42% of them sleep in separate room during menstruation, 28.2% of them use separate vessels for cooking, 70 % of them never touch any holy books during periods. The people's perceptions are to the extreme where 53% of them never touch plants/ trees during menstruation because they think the growth of the tree might spoil if a menstruating woman touches it, 28.1 % of people are not able to use the washroom which others use.

5. DISCUSSION

Menstruation and sex is a covert topics in India, where the people sense to talk it under secrecy and a stigma and the civilians feel humiliated to disclose it with others. These cultural rituals and myth bind them under shelter and devastate their future. In contemporary the human lifestyle has changed and multifarious scientific innovation has evolved in the health care industry, but still, the cultural myths and practices are carried over from generation to generation.

In the southern part of India, especially in Tamil Nadu peculiar traditional rituals and cultural myths on menstruation are followed, where they feel a girl when she attains puberty is considered to be soiled, but still the awareness on physiological process of menstruation are not being educated. In regions of Tamil Nadu once the girl attains puberty she is forcefully engaged in marriage along with she is also clogged from schooling, this tremendous act by society destroys the future of women. These ritual and cultural myths pave the way for the hygiene cataclysm which consequently hampers their health. However, if the awareness are given about taboos of menstruation, the particular community civilians hesitate to accept it because they consider it as contrast to their precedent.

The people who have migrated from rural to urban for jobs and their wellbeing, still continue to follow these rituals and cultural myths Menstruation is a natural biological process that every woman has to undergo in their life span, but the perception of people in India considered those days as impure because the Indians' perception of thinking that women are guilty of killing a Brahmana murder appears every month as women had taken upon themselves as a part of indras guilt.

This study depicts that though the literacy rate of India is developing, still the blind faith even among literate people has not changed. There are multiple survey studies conducted in rural areas, but still the studies among people in urban areas lag behind It is a nonexperimental study conducted in the year 2022-2023 in Chengalpattu district, the women participants from the age group of 13- 49 years residing in Chennai – a metropolitan city were included. A Survey questionnaire consisting of their basic demographic data and a set of 23 questions related to menstrual cultural myths practice were recorded from each person. The survey was conducted in many methods, through phone calls, Google Forms, and surveys on streets. During data collection, the participants hesitated to take part because they felt this research was against their religious practice, and many participants quitted out of the survey.

In this study, the majority of participants were from 15- 25 years which is 67 % , 25- 35 years were 14 %, 7 % were below 15 years of age, and 1 % of participants were from 45 years. Since it is a metropolitan city 88 % were of the nuclear family and 12 % of the joint family The data states that 65% of them were students, 30% of were employed and 4.7% were unemployed since it is a metropolitan city the age attained women are encouraged towards education and employment because in some rural part of Tamil Nadu once the women attain age, the peer pressure of society makes the parent to stop them from sending further to school and their dreams get shattered.

The results of this study state that out of 559 participants 66% of them stop offering prayer on the menstruation days, 71% of them stop visiting temples, mosques, and churches, 29.7 % of them hesitate to attend a marriage, 33.7 % of them never have any special food items, 71.8% of them are not allowed inside the kitchen, 65.6% are not allowed to cook food during menstruation, 49.1 % never take head bath on first day of menstruation on parallel 38.1% of them on third day of menstruation, 29.7 % of participants are restricted to touch others, 50 % of the women are not allowed to talk with religious leaders, 31.7 % of them never apply kungumam , 35.3 % never eat prasadam, 42.1 % never draw well from water, 73 % never enter to Pooja room, 2 % of them never used to talk with men, 9.7 % of them stop drinking cow milk 15.7% of them stop working in field or farm, 37.7 % of them never wear new clothes and 55% of never keep flowers, 57.2 % of them never touch diseased person , 35 % stop touching children, 50.6% never celebrate festivals that falls on their menstruation days, 42% of them sleep in separate room during menstruation, 28.2% of them use separate vessels for cooking, 70 % of them never touch any holy books during periods. The people's perceptions are to the extreme where 53% of them never touch plants/ trees during menstruation because they think the growth of the tree might spoil if a menstruating woman touches it, 28.1 % of

people are not able to use the washroom which others use.

According to studies conducted by Geneva-based Water Supply & Sanitation Collaborative, when young girls start to menstruate, most of them miss five days of school during each monthly menstrual period because of the improper toileting facilities. Menstrual shame among young school-going girls often leads to body shaming. Shame about menstruation might even extend to influence a woman's feelings about her body. Such kind of menstrual shame might relate to self-esteem, dieting choices, and general well-being. A survey in India found nearly 25% of girls drop out of school permanently when they reach puberty because they have no toilet at school or any sanitation facility to use during menstruation. In a survey conducted in 2011, it was revealed that in north India, over 30% of the girls interviewed dropped out of school after they started menstruating.

Reproductive Tract infections (RTI) were common to more than 70 percent of women who were unable to maintain hygiene during their menstrual cycle, people who are below the poverty line because of their low income, often use rags, clothes, and newspapers as substitutes. The shame and silence regarding menstruation often forbid them to wash their clothes and to dry them under the sun. They often hide it which is unhygienic and use them again and again. The unhygienic practices due to stigmas surrounding menstruation can cause Urinary Tract Infection (UTI) or cervical cancer. According to another survey done by AC Nielsen and Plan India, out of a total of 355 million women who are in the menstruating age, only 12 percent use sanitary napkins. Around 88 percent of women, especially from the rural areas of the country, still use rags, leaves, or even sand and ash during their periods, as they do not have access to affordable sanitary napkins, and because of the stigma attached to buying them. The government of India has approved a scheme to improve menstrual hygiene for 1.5 Crore adolescent girls by distributing low-cost sanitary napkins in rural areas under the National Rural Health Mission since 2010. As far as exercise is concerned, many studies in India and elsewhere have revealed that many adolescent girls believe that doing exercise/physical activity during menses aggravates dysmenorrhea while real exercise can help relieve menstruating women with symptoms of premenstrual syndrome and dysmenorrhea and relieve bloating.

In India, people feel reluctance to buy their sanitary napkins and they store them in secrecy, even the shop keepers feel humiliated to distribute the napkins whereas parallel cigar packets are publically exhibited which is harmful to health, but the sanitary napkins which prevents women from disease are still maintained under secrecy. Men feel humiliated to buy napkins from shops, though generations have changed still certain practices are indirectly followed but the patterns have changed.

The above statistics analysis depicts that even in metropolitan cities the menstruation rituals and cultural practices are followed, the mother forcefully encourages their daughter to practice it to uphold their family tradition. The women undergo many physiological and psychological changes during their menstrual days, these rituals push them down an outcome of which, 63 % of them feel menstruation is bothering and 7 % of them feel it is a curse. There are many reasons behind these taboos and stigmas including the socio-economic conditions of the society, the social and cultural background of the people, their religious beliefs, and rituals that are patriarchy ridden. Many specialists and theorists have many reasons behind the stigmas regarding menstruation, but still, there is no proper physiological evidence behind it.

Men in the family are required to understand the physiological and psychological process that every woman undergoes in their life span, and never hesitate to touch and eat with them because they are impure and dirt, women await care and love in their psychological state. These rituals and cultural myths will bind them and push them into a room of darkness. The conclusive of this study promotes creating awareness among people by counseling them with the reality of menstruation and abolishing these menstrual myths, so that young women who want to flourish in building empires for their careers may not be abandoned by blind belief in the cultural myths,

Let us consider menstruation as a biological change and let women have their own freedom to sustain their lives.

6. CONCLUSION

In the community women play an imperative role together acting the role of homemakers and professional workers. The consequences of menstrual myths significantly reduce women's quality of life, and limit their productivity inputs to society to some extent women go unnoticed. This study also requests government of Tamil Nadu initiate a medical campaign in rural areas to find out the cultural myths that are still followed in many parts of Tamil Nadu which bind the women under a shelter inhibiting them from growing in their careers and creating awareness among them, so that people's perception can be changed and women can play an exceptional role in taking care of family in creating a myth free and harmonious tamil nadu.

DISCLOSURE

The authors have no conflicts of interest to declare. All co-authors have seen and agree with the contents of the manuscript and there is no financial interest to report. We certify that the submission is original work and is not under review at any other publication.

ACKNOWLEDGEMENT

I want to thank all the participants for their contribution in development of this research.

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