

# Bleeding in Jail: Objectification, Self-Objectification and Menstrual Injustice

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## Abstract

Between 20 and 60 female inmates are strips- and body-hollow space searched in an outside bus garage without privateness partitions, close to the County jail, upon reserving and/or returning from scientific appointments or courtroom hearings. The strip- and body-cavity searches are carried out publicly (that is, en masse) and monitored by the female deputies. The inmates stand collectively, now and again in very close proximity to or even in bodily touch with one another, and within view of each other for the duration of the method. while in this bus port, the girls have to eliminate their apparel and are told to raise their breasts and bellies and then bend over and unfold their buttocks and labia to reveal their rectums and vaginas for inspection with a flashlight. women who're menstruating need to put off dirty tampons or menstrual pads in front of a complete institution. In a few cases, either because of heavy bleeding or because they have to stand long enough after the removal of their menstrual products, women bleed down their legs and onto the ground of the bus port during the system. This occurs within the view of other inmates and prison personnel concerned with the search technique.

**Keywords:** prison; menstruation; period; resistance; culture

## Introduction

### Objectification, Self-Objectification, and the Creaturely Menstruating Body

Truth seeker Martha Nussbaum (1995) [1] described techniques wherein human beings can be handled as items, clarifying seven houses of objectification, or treatment of women and men. These residences included instrumentality, denial of autonomy, inertness, fungibility, violability, possession, and denial of subjectivity. Rae Langton (2009) [2] extended this evaluation specifically to the objectification of girl bodies, such as 3 more techniques its miles determined: reduction of body or frame factors, cognizance of the look, and silencing. The treatment of menstruating incarcerated women for the duration of the strip and body cavity is trying to be found within Los Angeles. County prisons display many, if not all, of the residences of objectification. My colleague Barbara Fredrickson and I provided objectification theory in 1997 for intellectual technology as a way of framing girl-embodied enjoyment. We argued that Western cultures are saturated with hetero-normative sexuality, and one feature of that is the pervasive evaluation of women and women's bodies. Their well-being is often determined via their observable capabilities, a lousy lot in the same way that we'd compare the properly well worth of regular, ordinary gadgets or gear. Such treatment, we posited, takes place alongside a continuum from the reputedly benign sexualized assessment of their bodies to more immoderate and undeniably brutal intercourse trafficking or rape

(Fredrickson and Roberts 1997) [3]. We argued that this cultural milieu of sexual objectification accomplishes a colonization of the thoughts of many women and girls, who, because of this, come to be their first surveyors—self-objectifying as a manner of watching for rewards and punishments probable to come from a tradition that values their physical appearance chiefly else (Fredrickson and Roberts 1997; Roberts 2002) [4].

Therefore, not unusual as to be simply normative, one effect of the lifestyle of sexual objectification and self-objectification is the huge dissatisfaction girls feel with their bodies. Here, we already see that this strip and frame hollow space seeks, regarding the publicity of the maximum non-public components of the inmates' bodies in public, will be especially cruel and punishing for them. 80% of U.S. women are disenchanting with how their bodies look, and maximum racial, ethnic, and socioeconomic companies of Yank women seem to be increasingly more, in addition, disillusioned (Grabe and Hyde 2006) [5] women are socialized to price their physical appearance as the unmarried most critical element in their physical appearance as the single most important element of their self-worth (Fredrickson and Roberts 1997). Because of the proliferation of mass media formats and the 24/7 transport of these formats, everybody is socialized within this framework of idealized, sexually objectified female bodies (APA, 2007) [6]. Those pix are regularly provided because of the "normal" or average body, but they are in reality airbrushed, surprisingly manipulated representations of an ideal. they

may be a delusion. The usage of these pictures sends the message that for a female (cis or trans) to be considered attractive, which is a prerequisite for lady person hood, she needs to make superb efforts to appear to be the now-normalized ideal our body she is inundated with by using the media. This will not be dangerous, in addition to the fact that very few real human beings meet this photo shopped culturally perfect. hence, like maximum ladies who aspire to this perfect, I argued that the ones inside the Leangles County prison already felt like failures, even earlier than the present process of the query method, sincerely setting them up for an extra extreme emotional reaction at some stage in it. certainly, else, sexually objectified perfect girl, our bodies are sanitized, hygienic, denuded, and deodorized, this is, without any of the greater “creaturely” or animal-like features including frame hair, genitals, or evidence of body products together with mucus or blood. Simone De Beauvoir wrote about the second sex, “In girls are incarnated stressful mysteries of nature. In women dressed and embellished, nature is a gift, but underneath restraint. A girl is rendered more suited to the volume that her nature is more carefully confined” (1952). Constructing from this, my colleague Jamie Goldenberg and i (2004, 2011) [7,8] provided the integration of objectification and terror-controlled theories (for example, Greenberg, Pyszczynski, and Solomon 1986[9] to help explain the ambiguity that girls’ bodies are both idealized as gadgets of beauty and preference; however, additionally derided for and commonly required to regulate a few of the creature features of those very our bodies. We argued that sexual objectification and self-objectification serve the cause of distancing us from girls’ greater creative capabilities, which are, satirically, existentially risk-ending. As Dinnerstein (1976) [10] mentioned, the capabilities that serve human life—menstruation, birth, and lactation—are, via extension, additional reminders of human non-lifestyle or mortality. Patriarchal societies manipulate mortality by controlling women’s bodies. Objectifying and self-objectifying via sanitizing, deodorizing, denuding, dieting, and surgical procedures, then serve as a psychic protection in opposition to the reminders of our animal (and therefore mortal) nature that women’s bodies, extra than men’s, engender. consequently, beyond normative frame dissatisfaction, likely putting the inmates up for an experience of some discomfort at a minimal, compelled to reveal their flawed bodies to deputies and each other, twenty years of studies have hooked up myriad a ways greater extraordinarily negative psychic consequences of sexual objectification and self-objectification (Roberts, Calogero, and Gervais 2018)[11] anticipated to get up, given this method’s publicity of fellows strutting inmates’ creaturely bodies to each other. It is miles to two, in particular, crushing feelings engendered with the aid of sexual and self-objectification—disgrace and disgust closer to one’s personal corporeal, animal frame—that I turn to now.

### **The Inmates: Self-Objectification Yields Self-Disgust and Shame**

The emotion of disgust is associated with the action tendency of placing distance between the self and the purpose of disgust, that’s taken into consideration in the contamrelationship. And certainly, many religious traditions restrict touching menstruating girls, for example, and prescribe ritual cleansing after the duration is over (Dunnavant and Roberts 2013) [12]. these prescriptions, proscriptions, and Rituals replicate a perception that menstrual blood is contaminated. that is, of direction, erroneous wondering, due to the fact menstrual blood is not, in reality, a contaminant, but it’s far though deep-seated because its miles rooted in the ancient emotion of disgust. In a have a look at Yankee more often than not secular university students, male and female participants confirmed a disgust-like reaction to a female who found out her menstrual popularity (“by chance” dropping a tampon out of her handbag) by sitting further far from her and derogating her competence. members also encouraged more sexually objectifying attitudes in the direction of widespread ladies’ bodies after being reminded of menstruation through the dropped tampon (Roberts et al. 2002).[13] Self-objectification serves as a feature for women themselves of psy sublime distancing from their creaturely nature, and several studies have discovered that the more women self-objectify, the more they experience emotions such as disgust and shame towards their bodies’ reproductive functioning, such as menstruation (for example, Johnston-Robledo et al. 2007; Roberts 2004)[14,15]. Different studies have shown that girls who rate higher in self-objectification are much more likely to suggest menstrual suppression, arguably a reflection of the tendency of disgust to remove so-called

contaminating entities (Johnston-Robledo et al. 2003).[16] We see those attitudes and emotions pondered in inmates’ stories about emotions engendered by the public strip and body cavity search. One inmate said that during the manner, having her menstrual fame publicly laid naked, made her experience “well worthless as a girl,” reflecting the ways the compelled publicity of her “disgusting” creaturely body tore away the psychic defense of self-objectification that enabled her to be socially desirable as a girl. every other inmate said in her deposition: “I refuse to discontinue use of the department Provera shot for worry of menstruating at CRDF (the county prison).” This inmate located a way to make certain that her “worthlessness as a female” could not be revealed at some stage in the strip searches because she could not ever have her period all through them. maximum societies do now not banish menstruating women from the network or in any other case, require social quarantine, and most menstruators do now not suppress their periods with pharmaceutical interventions, however menstrual control is associated with sturdy cultural taboos commanding that it now not be visible, discussed, or brazenly mentioned, even amongst ladies themselves, reflecting a “concealment vital” (timber, this quantity). because of secrecy norms, having one’s length is hardly ever overtly mentioned (Kissling 1996) [17]. This reflects the hiding motion tendency which is typically associated with disgrace. in lots of low- and middle-earnings international locations, not understanding about menarche or information the system of menstruation leads to shame around menstruation, which in turn can lead women to overlook school, self-medicate, and chorus from social interplay, efficiently quarantining themselves (Chandra-Mouli and Patel 2017).[18] The menstruating inmates at the La County prison surely felt profound shame, humiliation, and self-disgust at some point in the strip and body cavity search. throughout the technique, to determine which inmates might want easy menstrual products, deputies requested them to raise their hand in front of the entire group in the event that they had been menstruating, forcing girls to “out” themselves to strangers as being at the bleeding days of their menstrual cycle. At this point, those having their intervals were required to remove tampons, pads, or other menstrual merchandise inside the presence of the institution, after which wait for some time frame—until the entirety of the visible body hollow space inspection part of the quest—earlier than changing them. Consistent with both inmates and deputies, a number of the ladies were bleeding closely. Given the norms of secrecy, concealment, and sanitation surrounding menstruation, revealing blood to others became clearly mortifying. There is also an absolute confidence that some closely bleeding inmates could have had to handle heavily saturated tampons. Each deputy and inmate reported looking at women drip blood or blood clots on their legs and/or the floor, even when ready to replace tampons or pads. Statements from the inmates’ depositions regarding their emotions during this enjoy include feedback, which includes: “I felt like a massive vintage hunk of meat,” “I felt much less than human,” and “I felt like an animal,” clean reflections of a profound blow to the psychic defenses constructed to hold one’s creature self in the test. those women probably wanted they might conceal or disappear. A common reaction to intense shame. They were unable to achieve this, and instead, they became their feelings of worthlessness and dehumanization inward, reporting that they had been nothing but hunks of meat or—importantly—animals. This form of language reflects a specific shape of dehumanization, as articulated by Haslam (2006) [19], in which people are denied uniquely human traits and are seen as animal-like. In animalistic dehumanization, humans are considered unrefined, uncouth, incompetent, irrational, and not worthy of ethical concern (for example, Loughnan, Haslam, and Kashima 2009).[20] I wrote in my document that for those ladies to be left status with blood on their fingers, legs, and in all likelihood, even dripping under them brings to mind photos of the Stephen King novel and movie “Carrie.” it might be a genuinely appalling humiliation, the stuff of the horror style, inducing disgust in the other girls witnessing, and self-disgust and profound shame within the menstruating ladies themselves, left to stand of their personal stigma and “pollution.” I further argued that the process could be almost similar to mortifying for inmates who had not been actively bleeding, for looking at other inmates being required to endure public exposure during their menstrual action would probably have precipitated excessive anxiety and vicarious shame for them. Vicarious shame happens whilst humans pick out organizations, experiencing emotions on their behalf (Welten,

Zeelenberg, and Breugelmans 2012) [21]. In this case, even folks that were no longer at that moment bleeding could have strongly identified with folks who have been, feeling vicarious shame at their public humiliation. Furthermore, the women who had been now not menstruating might have found out that they may be having their length the following time they have been strip-searched, and excessive anticipatory tension might very likely have ensued.

### **The Deputies: disgrace and Disgust Are Used to Objectify and Humiliate**

Once I perused this excerpt from logician Martha Nussbaum's fantastic eBook *Hiding from Humanity: Disgust, disgrace, and the regulation*, a framework for comprehending the abusive conduct of female deputies closer to their inmates throughout the gadget became obvious. Besides the "internal turmoil" indicated within the nearly 500 inmates' regular references to feelings of dishonor, degradation, and dehumanization, the female deputies' mistreatment thru humiliation and debasement of the inmates at some point in the system is an ironic manifestation in their preference to disown their animality. Nussbaum contends that in areas inclusive of sodomy, abortion, and pornography, appeals to famous understandings of the "abhorrent," "repugnant," or "shameful" are made to help law and punishment. However, disgust is irrational and is based on "magical thinking" about contagion and brushing off information about actual hazards. Because we dread the disgusting and shameful elements within ourselves, Nussbaum argues that we isolate, exclude, and frequently even penalize folk organizations that exemplify animality as a method of raising ourselves. Over the course of history, positive disgusting and shameful attributes such as foul scent, sliminess, and stickiness (all, incidentally, properties of menstrual blood) are repeatedly and monotonously projected onto certain businesses: Jews, LGBTQ individuals, Dalits, and girls, fueling anti-Semitism, homophobia, classism, caste prejudice, and misogyny (Nussbaum 2004). [22] In the case of female deputies conducting the strip and body cavity search method, Nussbaum's analysis predicts a kind of Freudian defense mechanism. If I feel ashamed of my animality (my understanding that I, too, menstruate), one answer is to transform that humiliation into a rage-like idealization of myself and denigration of the inmate's status before me, drawing a line between us and setting apart their polluting, contaminating stickiness away from me. This is how disgrace and disgust provided immoral gas for deputies to dehumanize their fellow woman inmates abnormally. Indeed, numerous examples of deputies deploying disgust to objectify and dehumanize inmates throughout the strip, and the body cavity search procedures are numerous. Heavier ladies were requested to "lift their bellies" away from their genitalia to completely divulge them. One witness mentioned a deputy commenting to another on her belly as she stood there, naked, retaining it up and away within the presence of the institution, behind their bodies and unfolding the lips in their labia to show off their vagina and anal aperture simply so that their body cavities could be inspected, one at a time, by way of deputies the use of flashlights. In delivering the commands, deputies specifically ordered girls to "open their vagina lips." before doing so, they were told him "If you've received a few aspects to your pussy hole, take it out." Inmates Suggested that deputies yelled at them, criticizing them for now not following Directions, announcing such things as, "unfold your lips, now not your asshole," "spread Your pussy lips." several said that as heavily bleeding girls dripped Blood onto their arms, clothing, legs, or at the bottom even as geared up to Replace tampons, deputies derided them and refused to offer some issues for Cleansing up. Deputies' memories included justifying their abusive language because of the fact Inmates failed to appear to realize them or had difficulty complying with Commands. This reflects animalistic dehumanization, which degrades perceptions of civility, rationality, and competence (for instance, Bongiorno, Bain, and Haslam 2013) [ 23]. Furthermore, my very own and others' lookup has verified that certainly below conditions of body publicity or objectification, lady (however now not Guys) react with emotions of severe body disgrace and anxiety, which disrupts their cognitive concentration diminishes their capacity to be powerful (Fredrickson et al. 1998; Calogero, 2004; Gervais et al., 2011) [24,25,26]. It is not lovely that inmates have trouble in cooperating with the system. They have been treated as animals. Of their publicity of their very own sticky, stinky, abject, and corporeal bodies, they reminded beat the bus

port that we are certainly animals. The sort of reminder becomes flooding for the inmates themselves, and Served as a fixed off for objectification ("see how it hangs?") and animalistic Dehumanization ("your pussy hole!") via deputies to draw a particular line among themselves, and therefore, the inmates. The aged, white, male determine said some factor at some level within the movement for class Certification that I addressed in my record. He argued that the reason that lady deputies have been in rate for engaging in the strip and physique cavity search, the public face of it, could not be meaningfully traumatizing. Indeed, he Argued that the method changed as soon as possible, such as how women may behave with one another in the course of a room or spa. I can be in a function to skip with the aid of right here in silence this decides Seemingly willful naivety about the lengths to which maximum women and girls move to avoid dissemination in their bodies, even in locker rooms and spas, and the Fact that the publicity within the course of this example became as soon as pressured, now not voluntary. Instead, I pointed to an investigation that helped the special end. Moral disengagement is the procedure of convincing oneself that ethical requirements do not exercise oneself in a unique context (Bandura 2016) [27]. Research shows that pleasant assessment inside one's in-institution can disable the mechanism of self-condemnation that Might typically holds immoral actions under restraint. Within the route of this situation, the female deputies could examine themselves as morally handiest to the girl inmates, who are in Prison in any case for having broken the regulation, and this high first-rate contrast probable fueled mistreatment throughout the way or even justified for them their very very own harsh, abusive language is essential for compliance. Secondly, other studies on collective chance show that intra-group hostility can be activated using "negative conduct" on the part of in-institution participants (Cohen and Garcia 2005) [28]. that is, while an in-group member reinforces a terrible stereotype, other in-organization participants may additionally distance themselves from or even become antagonistic closer to that individual. In this case, bleeding inmates have been reinforcing the bad stereotypes that abound approximately women's "massive" (this is, inhuman, creaturely, animal-like, out-of-manage) bodies (Ussher 2006) [29], likely generating disgust and hostility inside the deputies in the direction of them. Cohen and Garcia's (2005) collective risk framework enables explain the irony of the abusive statement by way of the deputies who completed the technique which uncovered the menstruators' great "shame" in the first place. For they may be additionally ladies who possibly additionally menstruate, but not like the inmates, absolutely clothed ("dressed and embellished," as De Beauvoir placed it), have no longer enticing the "terrible conduct" of reminding all of the negative stereotypes around menstrual reputation, which is a fact of such a lot of women's embodied lives.

### **Other Menstrual Injustice for Incarcerated Populations**

This situation of the abusive strip and frame cavity search at the Los Angeles County jail for women is in all likelihood as stunning to most readers as it becomes to me once I first obtained the smartphone name from a civil right legal professional. However, there are other kinds of menstrual injustice meted out on incarcerated women with which the public is in all likelihood more conscious, and any such is the typically practiced constrained get admission to menstrual control products. A look at using the Correctional affiliation of the latest York revealed that 54% of girls in jail reported insufficient numbers of sanitary pads furnished in keeping with the month, and that these pads are flimsy and ineffective (Kraft-Stolar 2015) [30]. shopping for menstrual merchandise on the commissary typically comes at this type of excessive cost as it is unaffordable by way of most inmates. This constrained access was depicted in an episode in season 4 of the wildly famous television shows that Orange is a New Black. In it, we see inmates constructing makeshift pads and tampons with the use of sleep masks and lavatory paper and are disregarded by the jail government when searching for help. In reality, in 2016, a detainee hung on shoplifting prices was delivered directly into a Kentucky court for sentencing without pants, inflicting outrage on the female judge. The woman's lawyer told the choice that she had been denied pants in addition to guys 'menstrual hygiene products for days (Bever 2016) [31]. A video of the judge's cellphone name, presumably to the jail, asking "What the hell goes on?" while the pants-much less lady stood in the back of a podium and went viral. In 2014, the ACLU



of Michigan sued Muskegon County over unsafe and unconstitutional procedures at the county prison, along with the denial of access for girl inmates to easy underclothes and female hygiene merchandise (Michigan 2014) [32]. A former inmate testified that once she had her period, a defend—in preference to giving her sanitary napkins—warned her that she'd "better not bleed on the floor. even though possibly now not as outrageous as the degradation of bleeding inmates Being a strip-searched en masse, I might argue that limiting access to guys' menstrual products as a form of punishment is cut from identical material (pun meant). Denying incarcerated menstruators ok products, facilities, and privateness is driven using the same animal-based total dehumanization specifically engendered with the aid of objectifying women's bodies. Setting the onus on inmates themselves to constrain and manage their menstruating bodies as the objectifying subculture requires, in a context where access to the privacy and products normally used to accomplish that is denied, plays a cruel trick on them. Who is to blame for their degradation and humiliation after they appear in court docket without pants or bleed on the floor of their mobile however, they for being so "uncivil," for failing to uphold the necessities of sanitation, deodorization, and hygiene in their creaturely our bodies? One plaintiff within the Michigan ACLU case concerning critically restricted access to menstrual products and private bathroom facilities echoed the testimony by way of our Losangeles County plaintiffs, articulating this factor poignantly: "no person deserves to be pressured to live like an animal and be dealt with as one. We are women deserving of basic respect, sanitary situations, bodily privateness, and simply to be handled like the girls we are" (ACLU of Michigan 2014). To deny menstruating women adequate merchandise and facilities to deal with them like "animals," publicly humiliating them, maintaining psychic distance from them even though they may be contaminated. Because the USA is one of the pinnacle incarcerators of ladies around the globe, with about 220,000 detained (Kajstura 2017) [33], I am confident that infinite incarcerated menstruators have indeed bled down their legs and onto prison and jail foods because of this denial. Furthermore, primarily based on my own and others' paintings of objectification and self-objectification, I believe many who have performed so, in addition, strengthen their own dehumanized fame inside the eyes of jail or jail officials and even the public, who react with disgust to their out-of-manage, monstrous, animal bodies.

### Discomforts: Naked vs Nude and the Is-Ought Fallacy

As a feminist scholar, I encountered many ailments when I was featured in my 30-page report on corporate legislation. I know that my discussion of Girls' specific bodies is about the importance of sex differences, so I would probably not get involved with the "real" academic picture. I also don't want to gain the world's reputation among menstruating women should be embarrassing and humiliating. I know that I am arguing that there are cases, although I did not think this was the case. These annoyances were thrown at my face, and defense attorneys reviewed my statement in the sexual intercourse case, which required girls, but now not boys, but bellies over 10 years old. if so, I testified that the sexes are not materially specific in terms of breasts, that breasts are now not genitals, and therefore compelling one sex to cover their breasts, but not the alternative amounts to sexism. The defendants took my testimony from the context of criminalizing ladies who voluntarily pick to show their breasts (for instance, at the same time as breastfeeding) and carried out it to the context of compelling incarcerated women to publicly expose no longer only their breasts, but their genitals include menstruation. I needed to write a supplemental statement wherein I argued that my testimony in the two cases became completely regular—to the extent that women want to voluntarily venture gender stereotypes by exposing their breasts (or, I add right here, their menstrual blood, as girls, which include Rupi Kaur and others inside the "free bleed motion" have completed), they have to have that freedom, but they have to by no means be pressured to do so, especially given the shaming related to such exposure. allow me to take a quick detour to Finland, wherein I spent an awful lot of my growing up, and in which I believe these distinctions between compelled and voluntary exposure are flawlessly obvious because the difference between the nude, and the bare frame was clear. In Finland, where households or even Strangers take a seat together naked inside the sauna, the distinction between the artwork historian John Berger (1972) [34] made

between naked and nude is highly comfortable. He argued that nude was indeed nude and nude showed one's body for censorship, commodification, or sex with other people. People are not naked in a sauna. Nudes are better than having fun sweating for the pleasure of cold diving all over one's body. Long-term families sometimes divide sauna times according to gender. Women, women, and young men walk together. I remember favorite sauna in the early days was sitting naked next to my sister and brothers of the same age, my aunt and mother and my elderly aunt and grandmother. Fear and shame have no place in the sauna, because nudity does not know itself. Here, the bare truth about the embodied house emerges. So, here it was, I saw what happened to my stomach, breasts, and genitals as I got older, spread. Changes occur here and I have found these variables, various, and are often hidden in strange bodies. Here I learned that she had her period, I saw blood on the towel under my mother and asked her or I sewed tampons between my aunt's lips. Against this background, I find myself blaming others to interrupt the lawyers' testimony, and it is also not absurd to expect the judge's opinion on women's public nudity but is true. Best of allis dumb, naked to collect and model and even change our body pads, bumpers, or cups, just look at alone! A colleague and I have found that the male saturation society problem performs better among our non-religious people (Orthodox Jews, Muslims, and Hindus) than we non-believers. Look at menstrual vision behaviors (Dunnavant and Roberts 2013).[35]Women who do non-religious parting or bathing (e.g. mikveh bath) for their time are ironically less reserved and secretive and likely greater than non-non secular girls who sense menstruation meaningfully connect them to different girls, who are internally menstruating, shy, and egocentric, generally tend to separate and separate them at the same time as scripting this document, I've mentioned the "must" false impression several times (thinking that the entirety is as it's miles, so it should be, try or not anything ought to appear now due to the fact they do not appear). Even as this remedy for women in prison is a superb embarrassment, I never thought it should be like this, given all the compromises and self-defense our courting with lady body design has made. I ruined existence, although it became viable for the prisoners to look at themselves standing, proud bare, fingers on hips, searching for representatives and spectators, looking into their eyes, and bleeding from their legs. and hate them. The frame of the animal ego restrains them from this rebellion. In my document, I stated that the studies support the belief that garb and body hollow-space searches reveal intimate issues, mainly for girls. "Magical thinking" about the organic procedure of menstruation. I might argue that the enforced violation of the privacy rights of these prisoners became probably one of the maximum critical accidents in their lives, and this is why is a horrific and strange circulation. We made a decision regarding the case from the behavior of the research. The court docket ruled that it become unlawful for the band to look for the band due to the fact its privateness policy constantly provided a legitimate alternative for at maximum, interfering with the investigation violates the law, which seeks without violating privacy.

### Research Method:

This segment describes the research technique, including the sample choice system, records series methods, and moral considerations. They have a look at making use of each qualitative and quantitative procedure to collect records from incarcerated girls thru interviews and surveys. Correctional team of workers participants are also included in the research to advantage insights into institutional guidelines and practices.

### Result:

The results phase offers the findings received from the records analysis. Qualitative statistics from interviews offer wealthy narratives of the experiences of incarcerated ladies, shedding mild on the objectification and self-objectification they face while handling their menstrual health whilst in jail. The quantitative survey data offer statistical insights into the prevalence and impact of menstrual injustice in correctional establishments.

### Discussion:

The discussion phase translates the results into the context of the prevailing literature and theoretical frameworks. It explores the results of

objectification and self-objectification on the properly-being, dignity, and human rights of incarcerated girls. The dialogue additionally addresses the need for policy modifications, access to menstrual merchandise, and guide structures to alleviate menstrual injustice in correctional establishments.

## Conclusion

Today, the strip and frame hollow-space seek process at Losangeles. County jail itself remains a felony and remains conducted, handiest no longer in the bus port anymore, and for each girl, one by one at the back of a makeshift "dressing room" constructed of shower curtains. Although we technically won the case, and all bodies deserve private, the victory feels Pyrrhic to me, due to the fact as I kind this, I am pretty positive that those privacy walls are not doing a good deal to address the internalized disgrace and self-disgust about their "massive," bleeding bodies the inmates are truly feeling at some stage in their manner, and that I consider the deputies have already found innovative methods to degrade the inmates from the other side. In breaking news, as I was making my final edits to this chapter, the Los Angeles instances (Tchekmedyian 2019) [36] mentioned that the parties had reached a settlement in which Losangeles. The county pays \$53 million. The maximum of this will be paid as restitution to the heaps of women within the class who persisted in the technique, and a few will pay experts to evaluate the whole strip and cavity search ordeal in light of the fact that such an excessive percentage of incarcerated women have histories of physical and sexual abuse. However, I did not read this article faster than I acquired a telephone call from any other civil rights law firm in Chicago asking me to enroll in an amicus brief to assist in rectifying a choice in the Seventh Circuit on prison/jail strip searches. The information in the query was divided into companies so that it took photographs of bare, unaided pregnant girls, which included 200 women in a massive survey of women with cavities on their bodies. However, they have been accrued here by way of medical officers within the combat against rebels and struggle, and they have been no longer tortured by the business enterprise. I checked the lawyer range, and letters were dispatched to the workplace to regain my electricity. It examines: "paintings in development. stay bad. My involvement in this is a watch-opener, and that I hope this chapter will open the eyes of others to embarrassment. selling our menstrual animals and discriminating in opposition to them is unfairly dispatched in a program that punishes the wrong girls. this is a unique form of misogynistic punishment for the frame and thoughts of colonized with the aid of objectification and self-objectification. We are a way from that, but I dream of a day while menstruation will not be a 'mark' of stigma (Johnston-Robledo and Chrisler 2013) [37], reflecting and contributing to women's lower social, political, and often even moral status, and providing the grotesquely ideal platform for this way to dehumanize those of us who landed on the wrong side of the law and who live in bodies that menstruate.

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## Declaration of Interest

I at this moment declare that I have no pecuniary or other personal interest, direct or indirect, in any matter that raises or may raise a conflict with my duties as a manager of my office Management

## Conflicts of Interest

The authors declare that they have no conflict of interest.

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