

## **The historic tradition of wedding night-virginity test among Sri Lankan muslim women**

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### **Abstract**

Studies all around the world confirm that virginity tests are conducted to find out a girl's chastity and are celebrated in wedding ceremonies as a ritual among Sri Lankan Muslim women. This study attempts to provide a thriving understanding of the impacts of traumatic experiences related to the virginity test on Sri Lankan Muslim women's wedding nights. This study is a qualitative study with phenomenological aspects. Due to the sensitivity and hardness of selecting cases, the snowball sampling method was used. Accordingly, the current study was conducted in selected communities among Sri Lankan Muslims, and cases were selected from married Muslim women. Hence, nine cases were able to be studied in depth as case narratives; a focus group discussion and key informants were used to collect data. Study findings reveal that family members and relatives play an active role in the culture of testing virginity. It is perceived that the absence of blood stains has led to discomforts, doubts, misunderstandings, trauma, and violence in women's lives. The study concludes that passive behavior, lack of proper sexual education, and shame and doubt related to sexuality have led Muslim women to face misery in their lives.

**Keywords:** Sri Lankan Muslims, traditional ritual, violence against women, virginity test, wedding night virginity test, weird practices

### **Introduction**

Virginity testing refers to examining the female genitalia to determine whether a person has engaged in sexual activity or has developed a habit out of it. This known as virginity testing, also known as vaginal or hymen examination (Group, 2015). When determining a woman's suitability for marriage or assessing her risk of sexual assault, the most prevalent social justification for testing is the belief that her virginity represents her moral character and social standing (BBC News, 2018). Virginity tests are generally conducted by medical professionals. Women in Afghanistan are being forced to undergo so-called virginity tests on women after a law requiring consent was introduced, and the test involves a doctor performing an examination to identify whether the hymen is intact (Glinski, 2020).

Virginity tests are frequently administered to single girls, frequently without consent or in situations where consent is not possible (Olson & Garcia-Moreno, 2017).

The examiner may be a medical doctor, a police officer, or a community leader, depending on the region. Egypt, Bangladesh, Afghanistan, India, South Africa, Indonesia, Uganda, and Sri Lanka are among the nations where this practice has been recorded (Behrens, 2014; BBC News, 2011; Shalhoub-Kevorkian, 2005; Percy, 2021; Kine, 2020; Robotjazi et al., 2015; Khambati, 2014; MWRAF, 1999).

Virginity testing is done in several countries for a variety of reasons that vary by area. A nomadic tribal community in the western Indian state of Maharashtra (BBC News, 2018) has conducted virginity tests on women's wedding nights in order to determine whether or not they were "virtuous". In some parts of India, however, the exam has been used to assess sexual assault among female rape victims. The virginity test has been part of the application procedure for women to join the Indonesian police force (Kine, 2020). As a result of rising globalization, incidents of virginity testing are occurring in nations with no prior history, such as the Netherlands and Canada mostly for the purpose of assessing sexual assault (Behrens, 2014).

Despite the truth related to the nature of the hymen, misconceptions and fallacies still prevail about concepts like virginity. Thilakerathne (2000) notes that attitudes in Sri Lankan society regarding the significance of bleeding on the honeymoon to demonstrate a woman's virginity have not yet changed. In fact, aspirations and misconceptions have remained consistent over the past several decades. She went on to say that when couples are unhappy and not satisfied, they go straight from their honeymoon to the Family Planning Association (FPA) for further clarifications and consultancy. Unlike the virginity test conducted to ascertain law and judicial needs and performed by a medical practitioner, wedding night virginity is detected by only the presence of a blood stain on the bed sheet of the honeymoon couple where consummation happened. In traditional societies such as Sri Lanka, bleeding at first sexual intercourse is taken to be proof that the girl is a virgin (Hymen & Virginity, 2021). According to STOPVAW (2018), the mother-in-law in the Sinhala community of Sri Lanka supplies a white sheet with which the couple should consummate the marriage, and this white sheet spread on the bed is to be delivered to the in-laws for inspection.

Proof of virginity is not required from boys, and there is no way to prove it either (Hymen & Virginity, 2021). Gliniski (2020) mentions that virginity tests only on women violate their human dignity by humiliating and insulting them. According to Careem (2001), "the hymen is not known to serve any meaningful role." It typically tears during the first encounter, leaving a few little tags. This may result in minor bleeding, and it is noted that the absence of a hymen or bleeding during the first sexual encounter is not evidence that a girl is not a virgin, and it is stated that it occasionally happens for a girl to be born without it. Careem (2001) went on to mention that some people may occasionally have a very slack hymen, or it may have been accidentally stretched out or broken after severe exercise.

On the other hand, there is a tendency for hymen reconstruction among women who are in need of proving their virginity, which is called hymenoplasty. It is intended to restore the hymen's capacity to bleed during sexual activity, sparing the patient from punishment if she fails to demonstrate her virginity on the wedding night by staining the bed sheet (Van Moorst et al., 2012). Consequently, literature shows that there is a real need to learn more about bed wedding virginity tests, which are considered violence against women because there is a display of power over women in the name of culture. This study was undertaken to provide a sound understanding of the impacts of traumatic experiences related to the virginity test on Sri Lankan Muslim women's

wedding nights. Furthermore, this study sheds light on the significance of virginity testing as a historic marital tradition among Sri Lankan Muslim women.

## Literature review

According to the WHO (2018), at least 20 countries, including several countries around the world, have documented that virginity tests are a long-standing tradition. It mentions that virginity testing seems to be most established in the Middle East and Asia, particularly in countries in southern and northern Africa.

### *Defining virginity*

Virginity is a complex matter to understand. There is no concrete or worldwide definition of the term "virginity". The word virgin draws from the Latin origin 'Virgo', which literally means 'maidens' (WHO, 2018). A virgin is just anyone who has never engaged in sexual activity, including girls and boys (Hymen & Virginity, 2021). Mojepelo (2016) says that according to medical doctor Michelle Moorhouse, "a dictionary definition would describe anybody, of any sexual category, who has not had sexual intercourse".

Views on virginity are always found in religious, traditional, and cultural dogmas that are not connected to facts. WHO (2018) mentions that virginity is neither a medical term nor a scientific term. Samaranayake (2019) mentions that the definition of virginity is complicated and has more than one definition; it is linked to our belief system. Furthermore, it mentions that virginity is often linked with a simple question: whether you have or have not had sex until now? What you define as virginity usually depends on your cultural upbringing and religious nurture (Samaranayake, 2019). Amy (2008) defines virginity as "the absence of any prior sexual intercourse with penetration of the vagina that causes an identifiable lesion of the hymen". In Islam, Christianity, or Judaism, having sex before marriage is prohibited (Robatjazi et al., 2015). Virginity, for example, may be more of a state of mind than a physical category with major cultural significance (Adelman, 2009).

### *Wedding night virginity test*

The wedding bride's virginity test is a tradition that contains local beliefs and customs with mysterious origins. In Sri Lanka, especially in the Sinhala community, virginity testing is a common wedding tradition. The bride is given a white sheet at the throne ceremony, which she keeps in her luggage before departing for her honeymoon. The newlywed is examined in this situation to find out if the bride was a virgin when she got married. According to Hussein (2023), this activity has several names. It is known as *Isadiya Mangalya* (showering ceremony), or *Isa Diya Balanta Yaema* (going to see the showering).

This practice has been carried out by Muslim communities as well as Sinhala community. Though the practice does not have the same format or shape, it has been practiced indirectly. Despite being abhorrent to Islamic notions of propriety, the practice is nonetheless prevalent in both urban and rural regions. A research study on local Muslim women, published by the Muslim Women's Research and Action Forum in 1999, discovered that the Muslims used a "virginity test" akin to that of the Sinhalese.

## Method and study area

This study is exclusively a qualitative study and adopted anthropological research approach. It is the exploration of the complexity and nuances of human interactivity and culture (Brown et al., 2020). The virginity test is a culture with complexities and various human interactivity that needs exploration. Cases were selected from several communities based on the snowball technique. One interviewee provides the researcher with the name of at least one additional possible interviewee as part of the snowball sampling technique (Kirchherr & Charles, 2018). Since the sampling technique was snowball, the size of the sample was not determined at the beginning stage, and the limit and the amount of the sample size were decided throughout the data collection process. When the data was saturated, data collection was stopped at that point.

Due to the sensitivity and hardness of selecting cases who would really be willing to share life secret matters with a researcher, they were selected in the study. Hence, nine cases were able to be studied in depth as case narratives. Further data was gathered through one Focus Group Discussions (FGD) which comprised 8 females with various professional backgrounds in a round table discussion. FGD was adopted to collect common data related to finding nuances and symbols and to discuss common celebrations of wedding virginity detection rituals. Due to the sensitive nature of the study, only women were included in the entire process of data collection. Data was collected using an interview guideline.

Thematic analysis was utilized to analyze the raw data. Thematic analysis is emphasized by Kiger and Varpio (2020) as a potent and adaptable technique for qualitative analysis that enables researchers of all levels of experience to perform thorough and considerate thematic analysis. Usually, it is used in relation to a collection of texts, such transcripts or interviews. The researcher carefully scrutinizes the data in order to find recurring themes—topics, concepts, and patterns of meaning (Caulfield, 2023). Based on the constant comparison, saturation was achieved when no new information was found in the data set. Furthermore, the researcher made sure the informed consent from each and every respondent explained the purposes, needs, contributions, and objectives of the study. The names used in the study are pseudonyms to protect respondents' ethical rights. As this research on virginity testing is so sensitive and related to the very private sexual life of a person, researchers gained sufficient experience and culturally bound understanding. Accordingly, the statement of ethical practice of the British Sociological Association is adopted in this research in order to prevent potential harm to participants and researchers (BSA 2017).

## Results and discussion

In this paper, without distorting the truth, the issues and problems of the respondents are presented at a more humane level in terms of what matters to the participants. Jones and Crow (2017) mention that it would definitely connect better and communicate with audiences. It is noteworthy to mention that when we sat down and discussed at length, they felt obsessed with the study subject and engaged in deeper and more complex thinking. Nine cases, such as Najla, Aathi, Isra, Mufa, Hiya, Naha, Mutaz, Nazla, and Fara, are analyzed, and their stories are narrated. All the respondents studied were Muslims, and their ages ranged from 22 to 45 years. The following are the stories narrated and discussed, which are blended with already existing literature.

### *Experience on virginity testing*

There are several occasions where women encounter a small spot of bleeding as a result of the tearing of the hymen at their first experience of love making. Scaffir (2020) declares that this is by no means a widespread experience since there are plenty of women who fail to have a tissue to tear or bleed. Though the stories are such, a study conducted by Nikirashidi et al. (2019) states that, out of all the samples they studied, a strong belief in preserving virginity before marriage existed. Eighty two percent of those men believed that a girl's most valuable asset was her virginity. Najla was one of the interesting cases studied revealed as:

*On the first day, as is customary, we made plans to spend our first night at my home. We knew each other but had no prior sexual experience because it is considered a sin to do so. We had some foreplay and later attempted vaginal intercourse, but it was excruciatingly uncomfortable, so I could not support it. I was in excruciating pain as a result of it. The next morning, all of my family members were whispering, and one of my sisters inquired about how it was going. She told me that breaking for the first time could be a difficult process. We got it the next day, but I had to go through a horrific experience. We awoke at four o'clock, and I saw blood streaks that were heavy, faded brownish red in tone. I am not sure if I was anticipating and looking forward to seeing it.*

On the other hand, Aathi was only seventeen years old, and she had a different story. Her marriage is considered a child marriage in Sri Lanka. Ekanayaka (2017) clarifies that, in Sri Lanka, under Muslim Law Act I, there is no specific minimum age for marriage for women because this Act is silent regarding the minimum age pertaining to marriage for women. Ekanayake (2017) states that "it is noteworthy that such child marriages are mentally, physically, socially, and/or morally dangerous and harmful to the child. Furthermore, these girl children are not only deprived of their childhood but are also subject to danger throughout their entire lives". Aathi's marriage was a proposed one, which is a kind of marriage proposal found by the parents of the child. The other one is a form where the alliance is brought about by a love affair. In relation to this argument, Aathi revealed that:

*At first intercourse, I had no knowledge and did not know anything about bleeding. We talked for hours but had no sex. The next day, the entire family was inquiring as to whether or not the "thing" had been completed. My cousin inquired, "Thayiraa paaniya?" That is, whether the substance is curd or treacle. Only later did I realize she was inquiring about a blood stain. On the contrary, I was unaware of sexual intercourse, but I felt compelled to act based on my husband's instructions. In any case, neither my wedding night bed sheet nor my nightwear had any blood stains. My spouse was deeply disappointed, and he questioned my sincerity and had doubts about me and my purity. We had to have a lengthy discussion about this because he was unhappy and disturbed. Nonetheless, this issue prevented me from having a calm wedding life, and it lasted barely 5 years, filling me with doubt, shame, suffering, humiliation, and violence.*

Aathi's life was suffering because her husband was expecting her virginity as a gift that she would bring. Although females' virginity is expected, early adolescent males' virginity is unexpected. This major ambivalence is crucial to adolescents' experiences with and ideas surrounding virginity (Matswetu & Bhana, 2018). Moreover, due to the extreme expectations of family members, new couples tend to utter lies or commit forgeries. Hiya revealed that:

*The next morning, my family sent red flowers to my husband's family by his hand, and then he accompanied his family and some relatives to breakfast. My in-laws were very eager to ask whether the "tsunami hit or not" (this is a phrase used among that particular community after the Tsunami disaster happened in Sri Lanka in 2004, where there was a massive hit and destruction occurred). But the house was very crowded, so they could not ask anything. It took 6-7 days to experience the complete intercourse. It was very painful, which led me to think, "Is this wedding life?" The next morning, there was a slight stain on my bedsheet. It was not bleeding, but my husband was satisfied and said that he trusted me.*

Naha mentioned that she assumed that her husband was a bit violent that day. Naha further revealed that:

*My sheet was stained with blood the next morning. I had no idea how to fix it. It was early in the morning, and my in-laws and some of his married cousins came into my room and inquired if I had taken a bath. They requested that I go to the restroom. When I returned, I saw that they had gone through our bed sheets and clothes. They had changed my sheets and replaced them with new ones. They have inspected it, according to what I understand.*

Mutaz had a quite different story related to her experience. She expressed that she knew all about virginity and the bridal virginity test. She said that:

*Despite the fact that our marriage was based on a proposal, we spoke on the phone for six months. We had to postpone our consummation for up to seven days because I had my period on the day of the wedding. We had sex the next day, but there was no blood. I was a little upset because I knew there should be a blood stain on the first successful intercourse. My husband, on the other hand, advised me to disregard it. Nonetheless, I'm still concerned about why I did not bleed.*

Mutaz's story emphasizes that, while her husband did not expect a blood stain, she expected it and was disappointed when she did not see it. On the other hand, Nazla revealed an interesting story as well. She claimed that:

*I had heard a lot about the virginity test. My marriage was a proposed one, and my husband was not that handsome and attractive. We did not have sex or even communicate with each other. My sister and a few others requested 'specials' the next morning. I didn't say anything and just laughed at myself. In any case, I pretended to wash bed linens and lay them out in front of the family to offer them a symbolic massage.*

Nazla was not challenged by the groom's family or her husband; rather, she sought to show that there were blood stains on her own. She pretended to launder the bed sheet in the morning to prove it, though nothing happened between them. Fara is a well-educated social worker who is well-versed in the topics discussed and studied. She disclosed that:

*I had no concept of what a virginity test was or how to have intercourse, despite the fact that my spouse is well-known and is my aunt's son, my cousin. We had no intercourse for the first three days. My sisters provided me with advices on the matter because they were so unhappy with delays. His friends also offered him advice. The fourth day of the week was our date. The husband's family had sent a white sheet, which was already present in his suit box. The next morning, blood streaks were all over the sheet. The sheet was rolled up and hidden behind the mattress by me. The following morning's customary breakfast was attended by all of my in-laws. The female team was there in our bridal room. I felt quite self-conscious because I already knew them. They were nudging and winking at one another after I returned from the bathroom. The wife of my husband's older brother gradually demanded the white sheet that had been sent and took it with them.*

Similar to that of Fara's story, where she was inspected and her blood-stained sheet was taken by her in-laws, Heath (2018) mentions in his study that after her wedding night, a bride in some Tonga communities is expected to present her sheets to her relatives (Heath, 2018). The wedding sheet would frequently be displayed the following morning, together with particular songs and dances by the bride's mother or grandmother. In their book, *Cultural Rhapsody: Ceremonial Food and Rituals of Sri Lanka*, De Silva et al. (2000) mention that the *Rabaan* (drum) is beaten by the groom's mother to hear the whole village, and a red flower is sent to the bride's mother if evidence of a blood stain is found. On the other hand, if the bride cannot prove her virginity, the drum is not beaten, and a white flower is sent to the bride's mother. The following title explains the prior attitude and knowledge of the virginity test. The following title explains the prior attitude and knowledge of the virginity test.

#### *Prior attitude or knowledge on virginity testing*

Virginity testing, according to Delgross (2019), is based on belief rather than facts. Having university education makes no difference in these notions. "I had no idea how I tackle my predicament," Najla admitted. Though she has had heard about virginity testing, she was unconscious. She mentioned that this could be because she knew that she had no sex prior to marriage. Aathi explained:

*I had no knowledge about virginity tests. My husband, on the other hand, was looking forward to seeing the stain. My Home Science teacher may have talked about the reproductive system and advised girls not to engage in strenuous exercise. However, it did not provide me with a clear comprehension.*

Nevertheless, Swaartbooi-Xabadiya (2014) found a similarity in learning and knowing about "Inkciyo" (virginity testing) from elderly female relatives during puberty, early adolescence, or at a period classified as elementary school age in their

study data. "I had heard about virginity tests through my pals," Hiya stated. The following title covers the interference of family members in testing virginity.

### *Interferences of family members and relatives*

Family members and relatives play a vital role in the culture of testing virginity. Najla stated that her mother made a big fuss once she saw the blood-stained clothes, since the elders had planned that the first consummation and the virginity checking would happen at the groom's place. Najla's mother wanted to show the stained nightwear to the groom's family as a proof of her daughter's chastity. It was supposed to show it when they went there to the Walima function (Walima means feast in Arabic and is used as a symbol to show domestic happiness in the household post-marriage), since it was too far to take it immediately there.

"My sister-in-law phoned me and offered some advice about consummation and purity," Aathi said. One of my husband's family's elderly ladies lectured me on consummation and how to protect my wedding life. "Isra stated that, "Since we were told that there was blood and consummation happened happily, my family prepared milk-rice and invited my husband's family for breakfast. Family members were extra joyful and celebrated. " Isra stated that her aunt, who was concerned about the family's discipline, stated, "We have very disciplined and well-mannered daughters, and there have been no cases without blood stains since those days." Hiya claimed that:

*In the morning, my family sent red flowers to my mother-in-law by hand. He brought his whole family for breakfast. There was milk rice and "paniyaaram" (oil cake) made as a symbol of happiness. After having breakfast, the ladies from my husband's family wished me and expressed their happiness.*

On the other hand, Naha mentioned that she had no particular parties, but her husband gifted her a bunch of flowers and a big chocolate. Mutaz remarked that everyone was inquiring about the specials. According to one of her family members, she revealed "Is happiness not yet gained?" asked a cousin. Mutaz stated that she was completely perplexed by such remarks. She also said that when one of her aunts inquired about "specials," she was told, "You can't have walima until your husband is happy."

Nazla stated that she was not questioned about the blood stain or any other incident that occurred that night. Nonetheless, as is customary for weddings, they hosted a breakfast party for her. Nazla went on to say that one of her friends' stories involved family members interfering. Her mother's older sister demanded white clothes after the wedding. Her own sister wanted to examine the white bed sheet and blood stain the next morning. Though it is a very exciting experience to get married, it is not that easy to escape from customs such as the virginity test. The following sub-title explains how the respondents coped with the situation.

### *Coping up the situation*

Emotion-focused coping is the application of coping mechanisms to manage emotions that are triggered by stressful events. Najla stated that it was a big story. Her family was very much expecting the blood stain, but her husband's family had no interest at all. Once her mother saw the stained clothes, she packed them to show them as evidence of her purity to her husband's family. She mentioned that her mother revealed that "both

of them loved each other and studied at the same university. They went here and there. If I do not show this to the groom's family, they will not trust my daughter's purity". Najla stated that there was no need to prove anything. Anyway, Najla's mother took the pack when they went to the groom's family for the Walima feast.

Aathi had to go through a difficult time and strive to prove her virginity. Unfortunately, she was unable to complete it. She revealed that:

*Despite having no or little knowledge of virginity, I explained to my husband that I had no relationships with boys. I tried to explain to him that I remember my health science teacher telling us that when we participate in sports, our hymen might be broken without our knowledge. I mentioned to him that it's possible that I'm having trouble because I'm involved in various athletic activities at school. Looking at the anguish and discomfort I was in the next afternoon, he said he sought to trust my purity. But until we were separated, he didn't trust me.*

Isra mentioned that "the only strategy that I had was to lie to the family that we had a blood stain on the bed sheet but had washed all the clothes already, since the stain would ruin my new clothes." Mufa stated that "because I was shy, I did not explain anything to anyone. I was in a lot of pain and just thought I shouldn't reveal any of my sexual activities because it is a private matter". Furthermore, Hiya stated, "I said we had the 'thing.'" When others inquired about our sexual activity, I felt embarrassed because I had never discussed it in public, even with cousins or friends. Anyway, I was in excruciating pain and couldn't even walk freely the next morning, indicating to others that everything had gone wrong. "

Naha had nothing to be concerned about because she had blood. On the other hand, Mutaz stated that she escaped by claiming to have periods. "I said nothing happened," she revealed. Everyone was curious to know the meaning of '*thayira paaniya*.' Some people questioned how you could eat Waleema without making your husband happy. I had nothing to say and needed to get away. Later, she did not come across any blood stains, which disappointed her greatly. According to Taghinejadi (2022), the proportion of women who encounter bleeding during their first sexual activity may be just as low as one-third. He mentions that, because the hymen has so few blood vessels, it may not always bleed when cut with a surgical blade during surgery.

Anyway, Mutaz's friend has claimed that if the blood-stained sheet is just a display for friends and family, however, do as the Europeans did in the Middle Ages and marry during your period. Those things happen on a regular basis, so before you make a final decision, do the calculations and make sure the joining date falls during your period.

Nazla mentioned that she pretended to have a successful first night. She also emphasized that by cracking jokes, she diverted their attention away from their concerns. On the other hand, Fara stated that it was excruciatingly painful. Everyone was making happy jokes about hearing a loud noise last night, and some were saying the Tsunami hit last night. As a result, brides were required to go through and follow some coping mechanisms in relation to their new experience while also testing their purity. Next, the impact of the virginity test on the lives of these women is discussed.

### *Impact of virginity test on the rest of the life*

In almost all societies, daughters of a family remain virgins until marriage and do not interact with or show interest in men outside of the family, because such interactions can lead to gossip in the community and bring shame to the family. The public's control over female behavior is achieved through the practice of gossip.

The effect of a virginity test on a family is also enormous. "I believe that there are no significant things in life," Najala stated. But I remember my mother, who trusted my purity despite the bloodstain. I am not sure if she would have assumed, I had sex prior to my marriage if there was no blood. "

"I got a divorce after five years," Aathi stated. Further she stated that "throughout those traumatic five years, he questioned my innocence. He was using harsh words to cast doubt on my intelligence under all circumstances. He was in the Middle East for work. When I told him the money he sent was spent and I needed some more, he always asked, "With whom did you sleep and waste your money? He even has canned me several times without reason, sometimes causing scars and smacks."

Isra said, "It is completely pointless to have such a test." Virginity had no negative or positive effects on me. It is a pointless ritual and tradition. In any case, such symbolic rituals should not be included in modern weddings. People should stop thinking of us as objects that are tested for defects. "According to Gangopadhyay (2019), despite the debate on gender equality on various platforms, women are still viewed as sexual beings, and surgeries such as hymenoplasty contribute to the commodification of women.

Mufa stated that the "virginity test has no value or significance at all." I had a minor stain. Some of my friends were completely stain-free. "Hiya stated, "I think it's important because I know I was pure." All of the girls must maintain their innocence. My mother always taught me about the dignity of girls and how to behave as a girl. " Naha mentioned that the virginity test on the first night yielded no results. She went on to say that some people suffer as a result of the lack of blood stains on the sheet, which is completely unfair. She stated that she was concerned about her lack of blood stain on the first sexual encounter until she became involved in this study and learned about all of the backstories and scientific explanations. "I am now confident and would love to explain and advocate for other girls on the scientific basis of this strange practice that prevails in the name of wedding custom," she added.

Nazla stated, "I had to go through a lot of internal struggles, doubt, and stress because of this useless practice." I believe that instead of enjoying the precious days in my life, I had to deal with and meet the expectations of others. It was because all of my family members were excited to know about specials, but my husband was uninterested in any of my concerns. So, what's the big deal about those wedding traditions they spend time, labor, and money on? ". Fara stated that,

I believe my husband had strong trust in me after seeing the blood stain. However, I am now wondering what would have happened if I had not had a blood stain on the sheet because my husband's sisters were present to inspect and collect the stained sheet. They took it with them as evidence of proof when they came here for the breakfast party. I am aware of women who, despite being pure, do not bleed during their first intercourse. Now I feel sorry for the girls who did not have a blood stain on their sheets.

It is obvious that the bridal virginity test, which occurred in the name of an unwanted wedding custom, has had minor or major consequences. The concepts of

honor and virginity locate a man's prestige between the legs of a woman," writes Mernissi (1982). "I say a virginity test is violence," Aathi stated.

"It is best to remain untouched until you marry," Isra said, adding that "family members should not be involved in this." This practice, according to Mufa and Hiya, may lead to misunderstandings. Naha stated, "If there is a technical problem with detecting it, what is the point of checking and humiliating girls?" Who knows how many people have been traumatized and scarred as a result of this practice, even though it is not punishable by honor killing?" Mutaz believed that "it causes trauma to girls and adds stress to their new lives." "I say these are garbage matters," Naha said confidently. Fara was adamant: "I know there is a scientific explanation without a doubt." As a result, I believe that this should be prohibited in wedding culture."

## Conclusion

This study found that Sri Lankan Muslim brides have had to go through shame and shyness in relation to wedding bed virginity testing. Brides have experienced psychological stress for days as a result of abrupt advice and instructions regarding sexuality, intercourse, and blood stains given on the wedding day and following. Their initial behaviors and emotions were doubt, lying, tension, embarrassment, and agonizing pain. Other coping methods used by brides include pretending to be joyful and innocent. It has a variety of effects on the bride, both now and in the future. It has a number of negative effects, including rejection, despair, a diminished sense of self, and, at its most extreme, divorce. The study suggests that the attention of law makers and the judiciary should be paid to this issue since it creates emotional, psychological, and physical harm in several ways for the victims, which leads them to define it as violence against women. Also, it leads us to conclude that a virginity test can be perceived as a violation of human rights. Secondly, the study confirms that women who engage in marriage start their lives with improper sexual knowledge and sexual relations.

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